Summary of Proceedings

Sixty-Eighth Annual Conference of the American Theological Library Association

Tawny Burgess
Editor

American Theological Library Association

New Orleans, LA
June 18-21, 2014

ISSN: 0066-0868

Published by: American Theological Library Association, 300 South Wacker Drive, Suite 2100, Chicago, IL 60606-6701 U.S.A.

Preface

Set in the exhilarating and unique city of New Orleans, ATLA's sixty-eighth Annual Conference held in the humid summer of 2014 was both a notable and educational experience.

Members of the 2014 Local Host Committee, the New Orleans Baptist Theological Seminary (NOBTS), provided an unforgettable Annual Conference that brought together a wealth of ATLA educational programs, workshops, interest group meetings, excursions, and events.

This official record of conference events and activities represents the work of the many presenters, facilitators, and others who are responsible for the breadth of material compiled within these pages. ATLA is grateful for their contributions.

I hope you will enjoy reading this *Summary of Proceedings*, containing full text or summaries of papers, workshops, conversation groups, listen and learn sessions, and meetings, plus other items for general reference and record in the appendices.

The 2015 Local Host Committee, the Theological Librarians and Libraries of Denver/Rocky Mountain Region, invites you to join them in "Mining the Information Landscape" at the sixty-ninth Annual Conference held in Denver, Colorado, June 17-20, 2015.

Tawny Burgess
Editor

Table of Contents

American Theological Library Association
68th Annual Conference • June 18-21, 2014
New Orleans, Louisiana

TUESDAY, JUNE 17

8:00 a.m. - 12:00 noon	ATLA Board of Directors Meeting
2:00 p.m. - 4:00 p.m.	**Day Excursion** New Orleans School of Cooking
7:00 p.m. - 9:00 p.m.	"TSIG: 'Top Concerns for Technical Services Staff'" *Donna R. Campbell*

WEDNESDAY, JUNE 18

8:00 a.m. - 4:30 p.m.	Creating the Leaders of Tomorrow Program
8:30 a.m. - 4:30 p.m.	**Pre-Conference Workshop** "Disaster Preparedness and Recovery" *Tom Clareson*
8:30 a.m. - 12:00 noon	**Pre-Conference Workshops** "Prezipalooza: Creating Engaging & Distinctive Presentations" *Michelle Y. Spomer* "Programming for Librarians I" *Matthew Collins* **Day Excursions**
9:00 a.m. - 11:00 a.m.	Cemetery & Voodoo Walking Tour
9:00 a.m. - 2:00 p.m.	Oak Alley Plantation
10:00 a.m. - 2:00 p.m.	National World War II Museum
10:00 a.m. - 12:30 p.m.	New Orleans School of Cooking
1:00 p.m. - 4:30 p.m.	**Pre-Conference Workshop** "Establishing Access Points According to RDA in Bibliographic Records" *Judy Knop, Denise M. Pakala* "Programming for Librarians II" *Matthew Collins*
4:30 p.m. - 6:00 p.m.	ATLA Choir Rehearsal
5:00 p.m. - 6:00 p.m.	President's Welcome Reception for New Members and First-Time Attendees
6:00 p.m. - 7:00 p.m.	Opening Reception at the InterContinental New Orleans
7:30 p.m. - 8:30 p.m.	"ATLA Products — Dessert, Discussion, and Meet and Greet with Maria Stanton, New Director of Production" *Margot Lyon, Maria Stanton, Gregg Taylor*

THURSDAY, JUNE 19

8:00 a.m. - 8:45 a.m.	**Worship** Worship service in the Roman Catholicism tradition *Fr. Nile Gross*
9:00 a.m.- 10:00 a.m.	**Plenary Session** "Common Ends: Libraries, Imagination, & the Conflict of Values in the Digital Moment" *Joseph P. Lucia*
10:00 a.m. - 10:30 a.m.	Exhibit Hall Opening
10:30 a.m. - 11:30 a.m.	**Exhibitor Showcases** "New From Publishers – Fortress Press and Gorgias Press" *Olga Lobasento,Rachel Shields* "WorldCat Discovery Services" Paul Cappuzzello **Listen and Learn Session** "NACO" *Judy Knop* **Panel Presentation** "Grant Assessment, Management, and Reporting: Lessons Learned from The Religion in North Carolina Grant Project" *Phu Nguyen, Beth Sheppard, Shaneé Yvette Murrain, Elizabeth DeBold* **Papers** "Assessing the Future of Educational Technology in Theological Education" *Anthony J. Elia* "(Library) Education of Desire: James K. A. Smith's Pedagogical Proposals and the Theological Library" *Matthew Ostercamp* "'Part of the Furniture': Family Bibles in Nation, Home, and Library" *Bruce Eldevik*
11:30 a.m. - 1:00 p.m.	**Special Sessions** Chicago Area Theological Library Association (CATLA) Regional Meeting Southwest Area Theological Library Association (SWATLA) Regional Meeting United Church of Christ Denominational Meeting Wabash Colloquy Alumni Lunch
1:00 p.m. - 2:00 p.m.	ATLA Business Meeting

2:00 p.m. - 3:30 p.m.	**Conversation Groups** "TLIG: The Quest for Elusive Teaching Opportunities: Some Specific Experiences" *Jane Elder, Clair Powers, Elizabeth A. Leahy* "Where Do We Go From Here: Can Mentoring Be One Solution to Address the Shifting Cataloging Landscape?" *Donna Wells* **Exhibitor Showcase** "EBSCO Databases and Services" *David Dubard* **In-Conference Workshop** "The Educationally Effective Library: Addressing ATS Standard 4" *Timothy D. Lincoln* **Interest Group Presentation** "WRIG: New Orleans Voodoo in Caribbean Context" *Laura Rosanne Adderley, Ellen Frost* "Small Libraries Getting Organized in the Archives: How Small Institutions Can Get Control Over Unlabeled Boxes" *Evan Boyd, Susan Ebertz* **Panel Presentations** "Can Theological Libraries Manage Innovation and Failure? Welcome to the Church of Fail" *Jennifer Bartholomew, Suzanne Estelle-Holmer, Kris Veldheer* "The Treasures We Keep (and Share): Libraries and Archives in a Global Network" *Sabahat F. Adil, Christopher J. Anderson, Gareth Lloyd, Ukkamsa, Ephraim Mudave Kanguha*
3:30 p.m. - 4:30 p.m.	**Exhibits Reception and Poster Sessions**
4:30 p.m. - 6:00 p.m.	**Conversation Groups** "Network for Religious Studies at a Distance" *Thomas E. Phillips* "Understanding and Serving Diverse Populations: The New Orleans Experience" *Lynn Berg, Jaeyeon Lucy Chung, Daniel F. Flores* "You Can't Always 'Just Google It': Helping Patrons Use the Print Collection" *Lisa K. Grover, Elyse Hayes, James Humble, Stephen Sweeney* **Panel Presentations** "Building a History: Linking the Special Collections of the Stone-Campbell Movement"

Carisse Mickey Berryhill, Don Meredith, Bob Turner, Chris Rosser, Tamie Willis
"Librarian as Co-Teacher: Information Literacy Embedded in Theology Courses"
Martha Adkins, Mark Bilby, Patricia Plovanich
"Open Access: Responding to a Looming 'Serials Crisis' in Theological and Religious Studies"
Gary F. Daught, Melody Layton McMahon, David R. Stewart
Paper
"And After Seminary — Where Does a Minister Go to Grow?" // "Partnering with the Parish: Information Behaviors of Faith Communities"
Terry Feuka, Myka Kennedy Stephens

6:00 p.m. - 7:00 p.m. **Denominational Group Meetings**
Anglican
Baptist
Campbell-Stone
Lutheran
Methodist
Presbyterian & Reformed
Roman Catholic

6:30 p.m. - 8:00 p.m. **Special Session**
"TBN 10th Anniversary Celebration"

FRIDAY, JUNE 20

8:00 a.m. - 9:00 a.m. **Conversation Groups**
"Librarians Managing Copyright"
Eileen K. Saner
"Teaching Analytical Reading to Seminary Students: A Followup Conversation"
Laura Harris
Exhibitor Showcases
"ACLS Humanities E-Book — Digital Resources in Academia"
Lee Walton, Ed Reiner
"Introduction to Christian Periodical Index"
Jamey Wilkes, Lori Thornton
Listen and Learn Sessions
"Libraries & MOOCs"
Melody Diehl
"New and Changed Subject Headings: How Does One Keep Up? Does One Even Try to Keep Up?"
Richard A. Lammert

	"Shrinking Budget, Expanding Selection: Patron-Driven Acquisition at Trinity International University" *Stephanie Fletcher* **Paper** "The Foundations of Faith and Learning Integration at Calvin and Wheaton" *Greg Morrison, Lugene Schemper*
9:15 a.m. - 10:15 a.m.	**State of the Association** "Change is in the Air: The State of the Association" *Brenda Bailey-Hainer*
10:15 a.m.- 11:00 a.m.	Exhibits Break
11:00 a.m. - 12:30 p.m.	**Conversation Group** "Core Competencies Conversation" *Carisse Mickey Berryhill, Andrew J. Keck* **Interest Group Presentation** "ETIG: Overcoming Technology Roadblocks Unconference" *Lisa Gonzalez, Robert Presutti* **Panel Presentations** "CEAD: Collection Development Tools and Their Impact on Workflow and Library Acquisitions Budgets" *Leslie Engelson, Dennis Swanson* "WCIG: Connecting and Collaborating with Theological Libraries Overseas" *Sandy Ayer, Melody Layton McMahon, Filomena Saxton* "PSIG: Resources for Alums" *James Darlack, Tracy Powell Iwaskow, Karl Stutzman* "The Challenge of Library Space: the Experience of Planning and Dealing with a Renovated or Brand New Library Space" *M. Patrick Graham, Andrew G. Kadel, Sandy Leach, Amy Limpitlaw* "What's Replacing Reference? New Models for Information Services" *Jennifer Bartholomew, Suzanne Estelle-Holmer, Shaneé Yvette Murrain* **Paper** "A Forgotten Page: Women and the Sixteenth-Century Printing Industry" *Armin Siedlecki*
12:30 p.m. - 2:00 p.m.	ICC Lunch NACO Lunch

2:00 p.m. - 3:00 p.m.	**Conversation Groups** “Blogging and Your Library” *Elizabeth A. Leahy* “The Introduction to Theological Bibliography and Research: The Past, Present, and Future of a Genre” *John B. Weaver* **Exhibitor Showcase** “New and Forthcoming Resources on theARDA.com” *Kevin D. Dougherty, Robert Martin* **Listen and Learn Session** “CONSER Conversation Group” *Judy Knop* “E-Book Lending Project: Formation and Progress Report” *Donna R. Campbell* **Papers** “From Today’s Users to Tomorrow’s Vision” *Laura C. Wood* “Yale’s Historical Sound Recordings of the Christschall Label” *Diane Napert*
3:00 p.m. - 3:30 p.m.	**Exhibits Closing**
5:45 p.m. - 6:30 p.m.	**Worship** Worship at New Orleans Baptist Theological Seminary in the Baptist tradition *Dr. Lloyd Harsch*
6:30 p.m. - 8:30 p.m.	Reception at New Orleans Baptist Theological Seminary and Tours
SATURDAY, JUNE 21	
8:00 a.m. - 9:00 a.m.	**Conversation Groups** “Contemporary Religious Literature Conversation Group” *Jennifer Ulrich, Donna Wells* “Supporting the Mission of the Institution” *Martha Adkins* **Listen and Learn Sessions** “Collaborative Student Research with Google Drive: Advantages and Challenges” *Mark Bilby* “Preserving and Sharing Meditations of Howard Thurman: Digitization and Transcription of Audio Archives at the Pitts Theology Library” *Richard Manly Adams, Jr.*

	Panel Presentation
	"Discovery and Acquisitions in Theological Libraries: A Conversation with University Presses"
	Patrick Alexander, Carey Newman
	Paper
	"The Final Frontier: Events and Hospitality in the Theological Library Context"
	Beth M. Sheppard, Shaneé Yvette Murrain
9:15 a.m. - 10:15 a.m.	**Conversation Groups**
	"TSIG: MarcEdit 101 and Beyond"
	Leslie Engelson
	Listen and Learn Sessions
	"Inventory — On a Dime and On Time"
	Meagan Morash
	"Library Orientation in a New Era: A Transition in Progress, Continuing the Conversation"
	Eileen K. Saner
	"Preparing Librarians for Changes in Classroom Instruction!"
	Ken Boyd
	Panel Presentation
	"That All May Learn: Three Approaches to In-House Professional Development"
	Miranda Bennett, Michelle Y. Spomer
	Papers
	"English Parish Churches: Architectural Styles in Specific Churches Represented in the Collection of Pitts Theology Library"
	Denise Marie Hanusek
	"What Would Jesus Hack? The Maker Movement, Maker Spaces, and Theological Libraries"
	Amelia Carnagey, Megan May, John B. Weaver
10:30 a.m. - 11:30 a.m.	**Worship**
	Worship service held in the Assemblies of God tradition
	Dr. Teresa Reiger
11:30 a.m. - 12:30 p.m.	**Memorials**
12:30 p.m.	**Conference Closing**

Establishing Access Points According to RDA in Bibliographic Records

by Denise M. Pakala, Covenant Theological Seminary, and Judy Knop, American Theological Library Association

This pre-conference workshop was designed to give an introduction to heading construction using RDA, the new content standard for cataloging. The workshop was intended to be practical rather than heavily theoretical and was intended for non-NACO catalogers. We looked at the basic structure of an RDA authority record, highlighting the numerous new fields. We gave a basic introduction to the major changes to headings in RDA. We explored changes to personal name headings, Bible headings, uniform title headings, corporate body headings, and conference headings. Some examples included the use of profession or occupation to differentiate previously undifferentiated personal names; changes in the addition of titles to personal names; changes in date format with personal names; use of 'Selections' with uniform titles; handling of multi-language uniform titles (e.g., English & Greek, Polyglot); and the use of $i in more fields and more extensively. The ultimate goal was to show participants how to interpret RDA authority records and how to confidently construct RDA headings when there is no existing authority record. Time was allotted for hands-on exercises.

Prezipalooza: Creating Engaging & Distinctive Presentations

by Michelle Y. Spomer, Azusa Pacific University

Prezi online software (prezi.com) may be an alternative to presentation software such as PowerPoint or Keynote. Instead of a series of slides, a Prezi is made up of text, images, videos, etc. on a single "canvas" (like a whiteboard). Frames are added around canvas items, and a path is created between all the items to create the actual presentation.

In this workshop, attendees were introduced to the various features of Prezis, and then created their own Prezis in a step-by-step fashion. The following outline was used during the session:

1. PREZI OVERVIEW

a. View "Simple Steps to a Great Prezi" (http://prezi.com/lpritnhmqtmx/simple-steps-to-a-great-prezi/)
b. Overview of Prezi Features
    i. Licenses: Individual, Educational, Multiple

ii. Privacy levels: Private, Hidden, Public, Reusable
iii. Downloading & Saving Prezis
iv. Importing PowerPoint Presentations
v. Adding Voice-Overs, Background Music, & PDFs
vi. Presenting Remotely
vii. Collaborating
viii. Sharing Prezis & Folders
ix. Embedding Prezis
x. Offline Editing

2. CREATE A PREZI

a. Prezi Design
b. Prezi Templates, Reusable Prezis & Blank Prezis
c. Canvas & Prezi Editor
d. Themes
e. Text
f. Transformation Tool
g. Frames
h. Inserting Images, URLs & YouTube Videos
i. Path & Animation

RESOURCES

Gonzales, L., & Vodicka, D. (2013). Top technology resources for 2013. *Leadership*, 42(4), 24-26.

Kiscaden, E. (2014). Promoting information literacy with Prezi. *Computers in Libraries*, 34(2), 4-7.

Pack, T. (2014). Create eye-catching presentations with Prezi. *Information Today*, 31(3), 38.

PREZI PRICING

http://prezi.com/pricing/
http://prezi.com/pricing/edu/ (licensed for educational use only)

GET STARTED WITH PREZI

https://prezi.zendesk.com/entries/23448918-Get-Started-with-Prezi

PREZI MANUAL/FAQ

https://prezi.zendesk.com/forums

PREZI LEARN & SUPPORT

https://prezi.com/support/

RAPIDTABLES: RGB COLOR

http://www.rapidtables.com/web/color/RGB_Color.htm

SIMPLE STEPS TO A GREAT PREZI

http://prezi.com/lpritnhmqtmx/simple-steps-to-a-great-prezi/

Business Reports

Minutes of the Business Meeting

by Eileen K. Saner, Secretary
Thursday, June 19, 2014

President Beth Bidlack called the meeting to order at 1:05 p.m.

RECOGNITION OF CONFERENCE PLANNERS

President Beth Bidlack thanked all who had worked tirelessly on the Annual Conference, especially the Local Host Committee, the Conference Committee, and the ATLA staff. She also thanked conference sponsors ATLA, EBSCO, Brill, CBIZ, First Bank and Trust, Ministry Matters, Sage, and SCELC.

SECRETARY'S REPORT

Eileen Saner thanked members of the 2014 Teller's Committee, Susan Ebbers, Sandy Oslund, and Alan Krieger. At the time of the January 2014 election, ATLA had 611 members eligible to vote and 233 ballots were cast. Beth Bidlack, Kelly Campbell, Matthew Ostercamp, and Jennifer Bartholomew were elected to serve on the ATLA Board, 2014-2017. Jim Skypeck moved and Timothy Lincoln seconded that the Secretary's report be accepted. The vote was unanimous.

BOARD TRANSITIONS

President Bidlack recognized the incoming Board members noting that they had participated in the meetings earlier in the week as observers. Outgoing Board member Douglas Gragg was recognized for his service, particularly leadership in the revision of the Board Policy Manual. Tammy Johnson brought wisdom and energy to the Board as she served in the place of André Paris who died in 2012. The Board elected ATLA officers for 2014-15: Beth Bidlack (president), Kelly Campbell (vice president), and Steve Perisho (secretary).

LIFETIME MEMBERS

President Bidlack recognized three retiring librarians who have been granted Lifetime Membership status: Joanna Hause (Head of Technical Services, Southeastern University), Paul Stuehrenberg (Divinity Librarian, Yale University Divinity School Library), and Grace Mullin (Assistant Librarian and Archivist Westminster Theological Seminary).

REPORT OF THE ENDOWMENT COMMITTEE

Dennis Swanson described the history of the ATLA Endowment and the goal for the fund, 13.5 million dollars by 2034. The purpose of the fund is to support member programs and reduce reliance on income from ATLA products. He explained several ways that members could participate in the achievement of the goal.

ATLA 2015 DENVER

Members of the Local Host Committee encouraged ATLA members to attend the annual conference in Denver next year.

OPEN DISCUSSION

President Bidlack opened the floor to discussion and questions about the proposed membership dues increase and other issues from the membership.

Board of Directors Meeting

by Eileen K. Saner, Secretary
Tuesday and Wednesday, June 17 and 18, 2014

The Board elected ATLA officers for 2014-15: Beth Bidlack (president), Kelly Campbell (vice president), and Steve Perisho (secretary). Carrie Hackney, Board representative on the Nominating Committee, gave an interim report on the committee's work. Executive Director Brenda Bailey-Hainer announced changes to some of the committees that she appoints.

Board members reviewed the necessity of avoiding conflicts of interest in carrying out their ATLA leadership responsibilities. In Executive Session, the Board finalized the annual review of the Executive Director and approved compensation for FY2015.

On Tuesday afternoon and Wednesday, the Board met with consultant Paul Meyer to continue the strategic planning work begun at the February Board meeting. They discussed how ATLA should respond to the growing diversity within the association and its libraries. After considering several options in small group discussions and as a whole, the Board unanimously passed this motion:

In keeping with the Association's mission and its express commitment to diversity, the Board moves to explore ways the Association can be more responsive to and inclusive of libraries and librarians representative of a broad spectrum of religious traditions and perspectives.

The Board will continue strategic planning with Paul Meyer's guidance at its October meeting.

"Change is in the Air: The State of the Association"
2014 State of the Association Address

by Brenda Bailey-Hainer, Executive Director

Before I begin my presentation on the State of the Association, I first want to take the time to thank one of our major donors to the ATLA Scholarships and Grants Annual Fund. EBSCO Information Services is consistently the single largest donor to the Scholarships and Grants Annual Fund, with an annual gift of $20,000. In 2014, their $20,000 donation is helping to partially fund a conversation meeting next week — an ATLA/ATS joint meeting of library directors, chief technology officers, and chief academic officers to discuss The Future of Libraries in Theological Education. Here at the conference representing EBSCO is David Duband. While Tim Collins, President of EBSCO Information Services, isn't here, he should be thanked for his long-term support of ATLA's continuing education and professional development activities. Please join me in thanking EBSCO for their continuing contributions to ATLA's Scholarships and Grants Fund as well as their additional support of the ATLA conference through sponsorships and exhibitor fees.

Each year I use the State of the Association Address to highlight changes to ATLA's products and the work of the Association, provide updates on staffing and talk about priorities, and budget for the next fiscal year.

FIRST, I WANT TO START WITH A VERY BRIEF UPDATE ON ATLA PRODUCTS.

Those of you who attended the session on products after the opening reception likely heard much of this already.

The quantity and diversity of titles covered in the ATLA products has grown significantly since we met at the Annual Conference last year in Charlotte when we celebrated the 250-title milestone in *ATLAS*®. I'm excited to share news about new content added to each of our products, some already available and some that you will be seeing for the first time over the upcoming year.

The *ATLA Religion Database*® continues to grow, with quarterly updates of journal article records, information on essays from multi-author works, and book reviews. *RDB* currently indexes 589 journal titles and has surpassed 1.8 million total records.

The fields of theology and religious studies continue to grow, and new journals are founded every year. The *RDB* has agreed to index these journals over the past 12 months.

- *Annali di storia dell'esegesi*
- *al-Bayan: Jurnal al-Qur'an dan al-Hadith*
- *Eastern Christian Art*
- *Ilahiyat Studies*
- *Insights* (*Da'vah Ikaidami*)
- *International Journal of Orthodox Theology*
- *Journal of the Canadian Society for Coptic Studies*
- *Journal of Ancient Egyptian Interconnections*

- *Journal of Childhood and Religion*
- *Journal of Korean Religions*
- *Journal of Scriptural Reasoning*
- *Journal of Textual Reasoning*
- *Miscelánea de Estudios Árabes y Hebraicos. Sección Árabe-Islam*
- *Miscelánea de Estudios Árabes y Hebraicos. Sección Hebreo*
- *Protestantismo em Revista*
- *Relegere*
- *Religion and Society*
- *Religion, Brain & Behavior*
- *Revista de estudos da religião: REVER*
- *Southeastern Theological Review*
- *Studies in Christian-Jewish Relations*
- *Wesley and Methodist Studies*

Many of them are currently indexed and available to end-users, and the rest are in process.

There is always a timing difference between when titles are licensed and when you can see them live. This year *ATLAS* has grown to 269 journals, with twenty-nine more titles licensed and coming soon.

These are the titles newly available in full-text, added to *ATLAS®* in the last year.

- *Andover Review*
- *Annali di storia dell'esegesi*
- *Biblica*
- *Hamdard Islamicus*
- *International Journal of Practical Theology*
- *Der Islam: Zeitschrift für Geschichte und Kultur des islamischen Orients*
- *Journal of Biblical and Pneumatological Research*
- *Journal of Religion in Africa*
- *Kerygma und Dogma*
- *Millennium: Jahrbuch zu Kultur und Geschichte des ersten Jahrtausends Muqarnas*
- *Neue Zeitschrift für systematische Theologie und Religionsphilosophie*
- *Orientalia*
- *Recherches Philosophiques*
- *Zeitschrift für Antikes Christentum*
- *Zeitschrift für die alttestamentliche Wissenschaft*
- *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*
- *Zeitschrift für neuere Theologiegeschichte*

These titles are new additions to *ATLAS* first posted online by EBSCO this month. They exemplify ATLA's commitment to enhance and diversify the languages, perspectives and international coverage in this full-text database. We have added many journals in non-English languages, especially German, and we have added journals published in countries from Finland to Pakistan.

Last year in my State of the Association address, I announced that I had signed a license agreement for a number of titles from De Gruyter. Today I can share that eight DeGruyter titles have been digitized over the past year and are now available in *ATLASerials*.

- *Millenium Yearbook*
- *Zeitschrift für Antikes Christentum / Journal of Ancient Christianity*
- *Der Islam*
- *International Journal of Practical Theology*
- *Journal of the History of Modern Theology*
- *Neue Zeitschrift für systematische Theologie und Religionsphilosophie*
- *Zeitschrift für die alltestamentliche Wissenschaft*
- *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*

For many years ATLA has indexed thirty-one Brill titles in *ATLA RDB*, and nine of those have also been included in *ATLASerials* as full-text. I am delighted to announce that this year ATLA and Brill reached the single largest licensing agreement in *ATLAS* history. Now all thirty-one indexed Brill titles will be available in full-text in *ATLAS*. We have already begun the digitization process, and you will begin to see these titles in *ATLAS* over the upcoming year.

- *Aramaic Studies*
- *Church History and Religious Culture*
- *Dead Sea Discoveries*
- *Ecclesiology*
- *Exchange*
- *Hawwa*
- *Horizons in Biblical Theology*
- *Indo-Iranian Journal*
- *International Journal of Public Theology*
- *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period*
- *Journal of Ancient Near Eastern Religions*
- *Journal of Reformed Theology*
- *Journal of Religion in Africa*
- *Method & Theory in the Study of Religion*
- *Muqarnas*
- *Religion & Theology*
- *Religion and the Arts*
- *The Review of Rabbinic Judaism*
- *Social Sciences and Missions*
- *Vivarium*
- *Die Welt des Islams*
- *Zeitschrift für Religions- und Geistesgeschichte*

I am also pleased to announce that ATLA has signed a license with Vandenhoek & Ruprecht for these four titles to be added to *ATLAS*. We have been working closely with them and anticipate that these journals will be available in full-text over the upcoming year.

- *Jahrbuch für Liturgik und Hymnologie*
- *Kerygma und Dogma*
- *Luther*
- *Lutherjahrbuch*

ATLA understands that quality scholarship is found in journals from publishers of all sizes and has also continued to seek quality journals from these small publishers, such as Regent College, the Institute for the Theology of Culture at Multnomah Biblical Seminary, and the New Testament Society of South Africa. These five journals have been licensed and will be available in future updates to *ATLAS*.

- *Cultural Encounters*
- *Crux*
- *Neotestamentica*
- *Svensk Exegetisk Arsbok*
- *Temenos*

ATLA CPLI® has not only been making critical behind-the-scenes improvements, but it has been adding new content as well.

- *Anales de teología*
- *The Biblical Annals*
- *Chroniques de Port-Royal*
- *Church Life: a Journal for the New Evangelization*
- *Ciberteologia*
- *E-Theologos*
- *ET Studies*
- *Internationale katholische Zeitschrift "Communio"*
- *Network Connection*
- *Nova et vetera*
- *Ons Geestelijk Erf*
- *Revue Bénédictine*
- *Revue d'Histoire de l'Eglise de France*
- *Verbum Incarnatum*

As you can see from this list, we are continuing our emphasis on adding non-English-language and electronic-only journal content to the coverage of *ATLA CPLI*.

On another note, I'm pleased to announce a new segment of the historical monographs collection.

> EBSCO Information Services (EBSCO) and the American Theological Library Association (ATLA) have created a special segment of the ATLA Historical Monographs Collection. *Islam in the Modern World, 1804-1913* covers the beliefs, practices, theology, spirituality, and history of Islam in the 19th and early 20th centuries. *Islam in the Modern World, 1804-1913* contains 150 titles, 172 volumes, and more than 52,000 pages. The content includes biographies of the prophet Muhammad; works comparing Christianity and Islam's key theological and philosophical texts, including the Quran; relevant mystical and spiritual works; and texts surveying the history of Islam.

and digitization. Two webinars were offered, as well as in-person workshops offered through regional group events and a preconference during this conference.

Much of the work of the Association toward fulfilling ATLA's mission is achieved through the efforts of volunteer committees working with staff. This is the list of association committees that were active during 2013-2014.

- Annual Conference Committee
- Diversity Committee
- Endowment Committee
- International Collaboration Committee
- Nominating Committee
- Professional Development Committee
- Publications Committee

Everyone who serves on these committees has helped ATLA achieve its organizational ends, and I want to acknowledge your work during this past year. If you were on a committee during the past year, please stand so we can recognize your valuable contributions to the association.

As Beth Bidlack mentioned during the Business Meeting yesterday, the Board has been busy during the past year thinking about ATLA's future. Last October, Paul Meyer, a consultant from Tecker International, provided some information and training for the board, committees, and interest group leaders related to associations and their work. The Board continued to work with Paul at their February and June meetings to do further strategic thinking. This involves thinking about ATLA's future and visualizing the future. As part of their working meetings on strategic thinking, the Board envisioned a BHAG for ATLA: ATLA is the hub of worldwide scholarly communications in theology and religion.

That's definitely an audacious statement — one that takes a while to absorb. And my task as Executive Director is to begin to figure out how we could get there. All of you know all too well that institutions have a finite amount of resources. We don't have the funds to do everything we want, so sometimes we have to make choices. ATLA is no different.

Based on environmental changes and the new future that the Board is envisioning for ATLA, some changes will be implemented for the coming year to better align ATLA's use of resources with our aspirations.

Last year I talked about the need for ATLA to determine its role in scholarly communications in religion and theology, along with a Task Force I hoped to create to lead that work. The BHAG envisioned by the Board makes that work even more critical.

Identifying leadership for the Task Force proved challenging, so no progress was made during the past year. However, I'm now pleased to announce that last week Beth Sheppard, Director of the Duke University Divinity School Library, has agreed to chair the task force. She and I will begin working in July on refining the charge of the task force and setting a course to move forward with its work.

In order to support a new emphasis on Scholarly Communications, some re-organization of committees and reallocation of resources is required. The Publications

LIKE ANY ORGANIZATION, ATLA IS ALWAYS CHANGING.

This past year saw some changes among the staff at ATLA. Long-time staff Director Cameron Campbell retired at the end of December. Maria Stanton, whom many of you have already met during this conference, is our new Director of Production overseeing the creation of all of ATLA's products. She has an extensive background working in the information products area and we are delighted she chose to work at ATLA.

Maria Stanton

In the May *Newsletter* we announced the departure of Miguel Figueroa who served as the Director of Member Programs for the last two years. He returned to his previous employer, the American Library Association, where he is heading up a new Center for the Future of Libraries. A search for a new Director will begin later this summer.

Other new staff include Judy Schroeter, Research Assistant in the Business Development Department, and Tim Yoder, Production Programmer, who is helping to develop ATLA's new production platform.

Tim Yoder

NOW, I WANT TO FOCUS ON ATLA'S WORK AS A PROFESSIONAL MEMBERSHIP ORGANIZATION.

ATLA's mission is always at the forefront when we make decisions about how ATLA allocates its financial, staff, and volunteer resources.

Judy Schroeter

In September 2013, ATLA and its partners the Association of Jewish Libraries and the Catholic Library Association was awarded an IMLS National Leadership Planning Grant, "In Good Faith: Collection Care, Preservation, and Access in Small Theological and Religious Studies Libraries." An advisory committee comprised of members from all three associations was formed, and the group has been meeting via phone and in person. A survey that was conducted this spring was designed to help the project partners gain a better understanding of collection care, preservation, and access practices in small theological and religious studies libraries, archives, and cultural institutions and begin to identify valuable and vulnerable collections held in these institutions. Over 240 libraries and archives responded to the survey and included ATLA members, other academic institutions, synagogue libraries, diocese libraries, and archives at a number of Catholic organizations. The partners will use the results of the survey to explore collaborative initiatives to respond to identified long-term collection care, preservation, and access needs. Our consultants, Liz Bishoff and Tom Clareson, are in the process of analyzing the survey results now and we will be publishing a report later this year.

In 2012, ATLA conducted a survey related to preservation that identified needs among our members, many of which related to education. During the past year, several professional development opportunities were offered related to preservation

Committee and the grant program it oversaw are being sunsetted. These funds will be redirected to support pilot programs under the Scholarly Communications umbrella.

The Organizational End that relates to ATLA's work internationally has been changed over time. The emphasis is now on collaboration itself rather than on where exactly it takes place.

To better reflect that change and also to allow a greater number of members to work on international issues, the International Collaboration Committee is being sunsetted as a committee and instead morphed into an interest group. The current committee members have agreed to sign on as the initial leaders for the group. ITRSLIG also is envisioned as a new flavor of interest group — the type that interest group leaders learned about during their session with Paul Meyer last October: it serves as a vibrant place of activity throughout the year that attracts new members who are eager to be involved and generates ideas for Association projects.

A new Collaboration Committee will be formed that focuses on seeking opportunities for ATLA to work with other organizations regionally, nationally, and internationally.

Advocacy is an area of ATLA's Organizational Ends that needs more attention. Taking a leadership role in scholarly communications requires that ATLA have members who can be strong advocates. Professional development opportunities related to advocacy will be made available during the coming year — watch for announcements.

To help provide the data needed for advocating for better support for librarians and staff, ATLA will be conducting a salary survey in early fall. The last Survey was conducted in 2009, and the new survey will provide valuable comparison data to help establish trends. Next week, an important event that is serving as a pilot is a conversation among library directors, chief technology officers, and chief academic officers to consider the future of libraries in theological education. The results of this conversation will be reported out as a white paper.

Each year ATLA helps member libraries celebrate Theological Libraries Month with the creation of marketing materials centered around a theme. In the past, small grants have been awarded to support projects such as faculty lectures, celebration lunches and receptions, book sales, dedication events, costume parties, worship services, and scavenger hunts. This year the criteria for grant awards will change. There will be five $1,000 awards given for innovative projects that go beyond marketing and truly illustrate the importance and value of theological libraries and library services. Guidelines for applications will be forthcoming.

The merits of open access, the rising cost of some journals, and the role of libraries in publishing has been debated actively at committee meetings and online. Considering ATLA's role in scholarly communications in religion and theology is an enormous but necessary undertaking.

Theological Librarianship and the ATLA *Proceedings* are both open access. The ATLA Book Series was previously published through a partnership with Scarecrow, a relationship that we discontinued in 2013. Unfortunately, ATLA does not hold the rights to the books previously published by Scarecrow, but we are taking steps to publish new books online as open access publications. We have contracts with two authors in place now and are actively seeking new proposals.

THIS BRINGS ME TO PRIORITIES FOR FY15 AND THE BUDGET.

Last fiscal year, we began the work to replace our current production system, which is aging and not flexible enough to support new products that might be developed. This work has continued during the current fiscal year, with final development and implementation planned during late summer/early fall 2014. This continues to require significant attention from our production staff and the use of outside consultants to complete this work.

As all of you are well aware, the information ecosystem is changing. The revenue stream from our products that supports many of our programs for members and helps ATLA fulfill its mission is stable right now. However, ATLA needs to continue to seek new opportunities to better serve both our members and customers, and to insure ATLA's future financial health.

This means placing an emphasis on investing in two areas: first, expanding the knowledge, abilities, and skills of our staff through professional development and bringing in new KSAs through hiring. This will also allow us to support new initiatives that may arise as the result of the BHAG and the work of the Scholarly Communications Task Force — whether it is taking on the publication of journals to ensure their sustainability and affordability, initiating a disciplinary repository or metadata hub in religion and theology, or supporting digital humanities research.

Second, we will continue to invest in research and development to enhance current products and create new ones, as well as to conduct market research.

In keeping with this, we have a new partnership with Chicago-based graduate school the Illinois Institute of Technology Institute of Design (ID) and 94 Westbound Consulting to conduct human-centered research together with ATLA about epistemic tools, which are knowledge discovery tools like ATLA's databases. Through this project, we hope to better understand the digital scholar's perspective, workflow, motivations, abilities, and goals, and to develop insights and design principles that can inform ATLA in creating new and/or updated product offerings.

AND THIS FINALLY BRINGS ME TO THE DRAFT BUDGET FOR NEXT YEAR.

I'll highlight just a few items for you.

- A modest increase is projected for Product Revenue compared to the prior year.
- Revenue from Member Dues is expected to be flat.
- The Annual Conference revenues and expenses vary each year, primarily due to registration rates (revenue) and catering and audio visual requirements (expenses). This is what we expect based specifically on the upcoming conference in Denver.
- Other Member Programs Revenue, which includes newsletter advertising, mailing list rental, etc., is expected to continue to decline.
- Cash currently held in a separate account that has been designated for Research and Development use will be moved into the budget and used for that purpose.

American Theological Library Association
DRAFT FY15 Budget (061114)

			DRAFT BUDGET 2014-2015
Revenue:			
	Product Revenue	$	6,026,528
	Member Dues		144,385
	Annual Conference		97,000
	Other Member Programs Revenue		9,000
	Interest/Misc.		31,028
	Designated R&D Funds		250,000
		$	**6,557,941**
Expense:			
	Production Costs		2,684,808
	Research and Development		596,825
	Rent & Leasehold Expenses		561,224
	Operating Insurance		34,500
	Administrative Salaries & Benefits		1,383,048
	Board & Advisory Expense		156,138
	Member & Product Marketing		68,930
	Telecommunications		58,900
	Office Expense & Postage		75,119
	Staff Travel		174,618
	Professional Development		78,860
	Legal, Payroll, Other Services		279,139
	Interest Group/Committees		139,400
	Annual Conference		252,732
	Institutional Member Benefits		3,200
	Miscellaneous		10,500
		$	**6,557,941**

ON THE EXPENSE SIDE:

For the most part expenses are in line with the previous year with a few notable exceptions.

Staff Travel and Professional Development will both be increased. With an emphasis on professional development to ensure ATLA staff has the knowledge, skills, and abilities they need to help ATLA move forward into a newly envisioned future often requires that they attend events. In addition, ATLA's move to license more content of a broader geographic and subject matter requires working with publishers at events like the Frankfurt Book Fair.

ATLA uses cost accounting, so the cost of overhead such as rent and utilities as well as staff salaries are included in the expense lines. For the annual conference, we strive to have the cash in equal the cash out. However, there are significant staff hours devoted to making the conference work smoothly, and that is reflected in the expense line for the Annual Conference.

This has been a brief snapshot of some key accomplishments for the past year and a quick preview of some major initiatives for the coming year.

By continuing to invest in the right areas and shifting our resources to focus on new initiatives that more closely align with ATLA's Mission and Organizational Ends — we can help achieve the Board's vision for a new ATLA.

Thank you.

Emerging Technology Interest Group (ETIG)

Contact: Robert Presutti
E-mail: rpresut@emory.edu

The Emerging Technology Interest Group (ETIG) meeting was formatted as an unconference session with the theme of Technology Roadblocks. Suggested topics were collected beforehand, and those present at the meeting also suggested topics for discussion. Topics of interest included LibGuides, proxy servers, archival software like ARCHON and OMEKA, gathering usage statistics effectively and web usage statistics software.

The group discussed proxy servers and whether anyone had one for alumni/ae and one for everyone else. Proxy servers like EZproxy need to have authentication methods to differentiate between groups of users who receive different services, and EZproxy can be configured to use alumni emails and LDAP for authentication. Active Directory as an authentication method was discussed, and tips were shared about how to use Commons in a Box as a source for an active directory. CATLA is using Commons in a Box for their website, and Chicago Theological Seminary has used it to create a space for spiritual formation.

Another discussion ensued around issues with particular software platforms. Some libraries are using BibBase software to create dynamic bibliographies and using these with LibGuides and Zotero. SubjectsPlus is a "LibGuide" type software that has also been implemented at some libraries. Methods of gathering usage statistics from individual vendors were also discussed. Small libraries are often limited to free and low-cost platforms for offering services or gathering data, and these platforms can take significant time to use for a small staff. One free option, CORAL, was suggested as an open source electronic resources management system for small libraries. Another resource for small institutions is POWRR (Preserving Digital Objects with Restricted Resources), which offers training and online resources grants to help small schools with best practices in digital preservation.

Since this was the second meeting of the ETIG, elections were not necessary, since the original officers had been elected to three-year terms. However, Kelly Riddle has resigned as chair in the interim, which moved vice-chair Robert Presutti into the chair position. The steering committee elected Lisa Gonzalez as vice-chair for the group.

– *Submitted by Lisa Gonzalez, Vice-Chair*

Public Services Interest Group (PSIG)

Contact: Karen Madigan
E-mail: kmadigan@vts.edu

The Public Services Interest Group (PSIG) business meeting and panel discussion convened on Friday, June 20, 2014, at 11 a.m. Chair-elect Karen Madigan began the meeting by welcoming all who attended. Thank you to Tracy Powell-Iwaskow, Erica Durham, and Jennifer Bartholomew for their service on the Steering Committee for 2013 – 14.

The PSIG elected three new members to the Steering Committee for three-year terms (14 – 17). Welcome to Kaeley McMahan, Tim Senapatiratne, and Beth Perry. The officers of the Steering Committee for 2014-15 are

- Karen Madigan, Chair
- Kaeley McMahan, Secretary
- Jeffrey Sabol, Web Master
- The Vice Chair slot is currently unfilled.

Our program was Resources for Alums presented by the panel that was made up of James Darlack, Tracy Powell Iwaskow, and Karl Stutzman who spoke about the ways that libraries of different sizes provide services to alumni/ae. The presentations can be found in a later section of the *Summary of Proceedings*.

– *Submitted by Karen Madigan*

Technical Services Interest Group (TSIG)

Contact: Donna R. Campbell
E-mail: dcampbell@wts.edu

Approximately forty people were present for the annual Tuesday evening pre-conference informal discussion meeting. The discussion focused on current concerns of Technical Services staff ranging from experiences of migrating to OCLC WMS and plans to move from OCLC Connexion to SkyRiver. We were pleased to have many first-time attendees at this meeting.

Approximately fifteen people were present for a brief business meeting chaired by Donna R. Campbell following a presentation on mentorship by Donna Wells. The steering committee announced their re-elections of Donna R. Campbell as the interest group's Chair, Leslie Engelson as Vice-Chair, and Armin Siedlecki as Secretary, each for a two-year term. Tammy Johnson's term of office came to a close this year. The steering committee bid farewell to Tammy and thanked her for her enthusiastic and dedicated service. With this vacancy, the interest group elected Christina Torbert to the steering committee.

– *Submitted by Donna R. Campbell*

World Religions Interest Group (WRIG)

Contact: Nicholas Weiss
E-mail: nweiss@naropa.edu

The World Religions Interest Group (WRIG) met on Thursday, June 19, 2014, from 2 p.m. – 3:30 p.m. Our speaker was Laura Rosanne Adderley, Associate Professor, Department of History, Tulane University. The topic of her presentation was "New Orleans Voodoo in Caribbean Context." Emphasizing that voodoo must be understood in the context of the African slave trade, she traced the movement of Africans to the Americas and discussed similarities in voodoo beliefs and practices (similarities deriving from the fact that the various groups that practiced voodoo lived near each other in Africa prior to their enslavement). After setting the context, Professor Adderley then turned to a brief history of voodoo in New Orleans, including its origins (which came about through the arrival of West and Central Africans, supplemented, after 1804, by Africans from Haiti) and its main forms (supernatural assistance and regular voodoo practices). Twenty-one people were in attendance at Professor Adderley's presentation.

A brief business meeting followed the presentation. Attendees discussed the status of the WRIG web site. Various proposals for next year's WRIG conference meeting were suggested, including a practitioner's perspective on Buddhism and a more academic treatment of this religious tradition. A new officer was elected, and the secretary was re-elected to another term.

Ellen Frost's term as chair expired with this conference. The officers of the Steering Committee are Nicholas Weiss (chair, 2014-2015), Stephen Sweeney (vice-chair/chair elect, 2014-2016), and Chris Benda (secretary, 2014-1016). Steering Team: Chris Benda, Ellen Frost, Denise Hanusek, Stephen Sweeney, Nicholas Weiss. Five were in attendance at the business meeting.

- Submitted by Chris Benda, Secretary

And After Seminary — Where Does a Minister Go to Grow? The Library, Of Course

by Terry Feuka, St. Francis Retreat Center

The purpose in writing this paper is to share my experiences with Sustaining Pastoral Excellence at St. Francis Retreat Center during the years 2003-2014. My multiple job positions have given me an in-depth view of what is involved in the attempt to help those in ministry to ward off the debilitating state of burn-out. I hope that my learnings will bring about a certain amount of awareness to the theological community.

HISTORY

Since 1954 the mid-Michigan area has been graced with the beautiful St. Francis Retreat Center. Located in DeWitt, Michigan, the Center provides 95 beautifully landscaped acres. These include glorious 50-year-old pine trees, manicured themed gardens, a pond and numerous paths for walking. Franciscan monks who came to the United States from Hungary originally owned the land. They sold the land and its buildings to the Diocese of Lansing in 1988. Fr. Larry Delaney has been the director of the retreat center since that time and has seen it grow into a thriving place of reflection, spirituality and hospitality. The campus includes the Retreat House, Bethany House (a center for youth) and a house for the director.

In 2003 the Lilly Endowment, Inc., created an initiative for Sustaining Pastoral Excellence. Grants were available to groups or organizations to develop ways to help and support excellent pastors. It was stressed that this was not for those who needed remediation; they wanted pastors to find the support that they needed but this was not intended for those who needed more intensive healing. There were professional resources that would be better suited for that purpose.

St. Francis Retreat Center was fortunate to come in contact with two people who had similar concerns about pastors. The first was Barbara DeGrand, a layperson who was from a Protestant background and who had converted to Catholicism. She had been searching for a way to support pastors where they were in their ministries. She heard about the Lilly grant and notified Fr. Larry to see if he would be interested. Rev. Dr. Patti Kenney had just finished her dissertation from Michigan State University entitled "Pastoral Ministry as a Developmental Process — Sustaining Excellence Throughout the Clergy Career."[1] As this was in sync with Ms. DeGrand's original idea, the two were able to collaborate on their plan for a comprehensive program. The grant was written and submitted in 2003. Unfortunately, the grant was not accepted.

In 2004, John Wimmer, the director of SPE at Lilly Endowment, Inc., contacted Fr. Larry to notify him that there were still funds available. Would St. Francis still be interested? Another, revised version of the grant was submitted and accepted. Sixty-five groups were awarded grants by Lilly Endowment, Inc., in 2003-2004. The result was St. Francis Retreat Center being awarded $1.39 million over a five-year period (2004-2009).

MISSION STATEMENT

The mission statement is as follows: "The Sustaining Pastoral Excellence Program of St. Francis Retreat Center seeks to support pastoral leaders, ordained and lay, of all Christian denominations, in their ongoing pastoral excellence by — providing opportunities for refreshment and renewal, encouraging participants to join in prayer, learning and fellowship, scheduling seminars and workshops to discuss practical issues of ministry, and supplying pastoral leaders with cutting edge human, print, and multimedia resources."

There is currently literature that supports our findings from our experiences here at SPE at St. Francis. Diane J. Chandler, PhD, wrote of "The Impact of Pastors' Spiritual Practices on Burnout" in 2010. She cites eight themes that came from interviews with pastors in her interview group. One of the themes that we have experienced is that pastors felt that they were in need of time management and taking time off or having some type of retreat off site of their ministry location. They also felt that a strong support system, accountability and coaching were important for their "emotional balance and health."[2]

The analogy that I often use to explain why pastoral leaders would need this type of programming is the one of utilizing the oxygen mask on an airplane in the event of an emergency. The mask is to be put on yourself first and then you can help the person next to you if they are in need of it. These instructions seem counter-intuitive to many people — especially those in ministry. They are familiar with taking care of everyone else first, only to become mentally, physically, emotionally and spiritually drained with no energy to take care of themselves in those areas. Our catch phrase is "ministering to the minister." Who takes care of the caregiver? Who pastors the pastor? Who is a "minister"? The answer is anyone who is in any type of ministry in his or her church, community or organization. This includes ordained and lay ministers.

ECUMENICAL

SPE at St. Francis Retreat Center is ecumenical — meaning that we include all Christian denominations. Some of our participants belong to inter-denominational and non-denominational churches. All are welcome. Our logo illustrates our open welcome by the four different ministers represented worshipping at the cross. There is also the representation of the friars' belfry and the pine tree that denotes the retreat center.

$1.39M

2003-2008

The grant that was received in 2003 included one full-time administrator, one part-time librarian, and one part-time pastor who would work as a liaison between SPE and the clergy community. It also included the building of an addition onto the retreat center that would come to house the resource center, lounge/sitting area, and a conference room. Programming was to include consultation services, pastoral peer learning groups, mini grants for clergy-initiated programming, large group conference, retreats and workshops, and spiritual director training.

AN AMBITIOUS PLAN

This was quite a lot to be developed and administered by one full time and two half-time people. Between 2003 and 2009, SPE had 17 peer groups, gave $232,000 for mini grants, held 35 Sabbath Retreats and held 55 large group events. Although many pastoral leaders were supported during that time, the question turned to how would the program be sustained.

In 2009 SPE at St. Francis Retreat Center was awarded a sustainability grant of $700,000 — approximately half of the original grant — by the Lilly Endowment, Inc. John Wimmer of Lilly saw the good work that the SPE groups were doing and felt that this work should continue. This gave us more time to find ways in which we could keep SPE viable. This called for the revision of SPE as an organization.

2014

As of 2014, the staff consists of one part-time Program Director/Media Specialist and one part-time Program Coordinator. The key to this major reorganization was to create volunteer support. This included an Advisory Board, three Target Groups, one Executive Committee and one Development Committee. In order for us to keep so many programs going simultaneously, we needed help. The budget would not accommodate more staff and the retreat center was being more than generous in their donations of staff time, accounting and administrative services, housekeeping and maintenance.

To be perfectly blunt, no one wants to be on more boards, committees, or target groups. No one likes committees that do not work or that do not get things done. The fact is that when overseen effectively, these tools have kept our costs down while creating a sense of ownership for those involved. Our committees regularly report to the Executive Committee and the Board. The Advisory Board is comprised of people from multiple denominations. Currently the Board has sixteen members, eleven of whom are voting members. There are eight denominations represented (Roman Catholic, United Church of Christ, Episcopal, United Methodist, Presbyterian, Disciples of Christ, Evangelical Lutheran, and American Baptist). This group meets every other month, soon to be quarterly. The Executive Committee deals with day-to-day situations and consists of retreat center staff, SPE staff and the Chair of the Board. They meet monthly.

ECUMENICAL PARTNERS

A partner of SPE is a group who supports us financially as well as working with us to initiate and continue programming. In 2012-2013 SPE had a director of development who laid the foundation of which we are working with presently. This foundation involved stepping out to do the dreaded "ask" (the choreographed strategic approach to asking a donor for funds). Judicatory Leaders (the upper level pastoral leaders in a denomination, e.g., Bishop, Executive Presbyter, Regional Minister) were invited to the retreat center to meet with the staff and see what we had to offer. Conversation included the staff asking them what they felt SPE could do for their clergy. The "ask" was then made. All judicatory leaders who were approached are now partners.

As of this date the following denominations have partnered with us, making financial contributions to SPE:

- Presbyterian (USA)
  - Presbytery of Lake Michigan
  - Presbytery of Lake Huron
  - Presbytery of Detroit
- American Baptist Churches of Michigan
- Evangelical Lutheran Church in American
  - North/West Lower Michigan Synod
  - Southeast Michigan Synod
- Episcopal Church
  - Diocese of Michigan
  - Diocese of Eastern Michigan
  - Diocese of Western Michigan
- Roman Catholic Church
  - Diocese of Lansing
- Reformed Church of America
- Christian Reformed Church
  - Great Lakes Region
- United Methodist Church
  - Detroit Annual Conference
  - West Michigan Annual Conference
- United Church of Christ
  - Michigan Conference

We invited the judicatory leaders that partnered with us to a Judicatory Leader Gathering in January 2013. The original intent was for them to meet and identify the needs of clergy in their denominations. At the first meeting, the leaders talked about how some of the traditional curricula for boundary training that they were using were not addressing all of the questions that were being raised by some clergy. There were some gray areas that were unsatisfactory. SPE took that information and started work on developing a Boundary Training program that could be used by all denominations. We formed a team that reviewed all of the curricula used by clergy in our area and they developed a one-day program that is now offered at the retreat center.

An interesting outcome made these gatherings even more notable. This group became its own peer group. The meetings are structured so that the leaders share a meal together, meet just with each other, then meet with the SPE staff. Therefore they can address and share their own issues while also sharing what they choose with the staff. This group has met three times so far and is committed to meeting in the future.

SPE PROGRAM HIGHLIGHTS

PASTORAL PEER LEADERSHIP GROUPS

There is much written in the religious/educational literature that spells out how important peer groups are to those in ministry. The following are factors that create stress in a pastor's life as found in Michael Jinkins' article "Great Expectations, Sobering Realities: Findings from a New Study on Clergy Burnout"[3]:

- Being on call (according to parishioners) 24/7
- Having trouble identifying a consistent Sabbath Time
- Lack of energy
- Loneliness
- Difficulty in determining pastoral boundaries
- Conflict found in family life and ministry

SPE offered large subsidies for the formation of peer groups. When it came time for us to work on sustainability, we had to ask for more monetary contributions from the peer groups. What followed was the decline of the number of peer groups. We have peer groups still meeting at the retreat center, but far fewer than before. These small groups of 8-10 people in ministry gather on a regular basis meeting around a particular topic of interest. For example, we have had groups who were all women clergy, all men clergy, artists who are in ministry, chaplains, a group discussing contemplation in a contemporary world and many others. We have found that there are two keys to a successful peer group. One is a trained facilitator and the other is a covenant. SPE at St. Francis learned that groups that did not have a trained facilitator were not as effective as those that had someone who went through our training. Our coordinator fielded calls from groups with problems due to poor facilitation.

The groups are encouraged to create a covenant. This creates a written agreement within the group to commit to a regular time, place and accountability. The group can then enjoy more stability as opposed to the inconsistency of members skipping meetings due to non-emergencies.

One observation that we have made is that groups were not always better off if they left the retreat center to meet somewhere else. Groups would stop meeting at the retreat center so that they could save money by meeting in church meeting rooms or in someone's home. The atmosphere of being in the working environment or even in a home environment created their own distractions that was not conducive to a focused group experience. Pastors realize that this support is not only for themselves, but also for their ministries[4] and their congregations.

LARGE GROUP EVENTS

SPE has had many successful large group events over the years. Marcus Borg and Robert Wicks have joined us and shared their talents as authors and speakers concerning spirituality. Peter Steinke has spoken on Bowen Family Systems and Roy Oswald has shared the content of Emotional Intelligence with us. We have also had speakers on domestic abuse as it concerns clergy, finances for clergy and their congregations, an icon writing workshop, acculturation for international priests, a session for those who are caregivers and other diverse topics. The first Lilly Endowment, Inc., grant included our awarding mini grants to encourage groups to design their own events.

Today we keep the costs as low as we can while working with groups to develop quality programming.

Large group events are initiated by any group. It must be supportive of those in ministry and be open to any denomination. We prefer that events take place at St. Francis Retreat Center.

SABBATH TIME RETREATS

The traditional Sabbath Time Retreat model involves a two-night stay at the retreat center. The concept of taking quality time away from the minister's home and workplace is vital. Many clergy take a "day off" only to be called to some pastoral emergency or need. The question we ask is "When is your Sabbath?" The answer is not Sunday, which is a work day for the pastor. There needs to be a time when one is completely away from the distractions and obligations of the ministry. The time is for the retreatant.

A trained facilitator guides the retreat. We feel that an ideal group is about ten people. Each participant receives a folder with prayers, mediations, and suggestions for the retreat. We also give each person a "Welcome Bag" that includes water, fruit, chocolate and a granola bar. One 1-hour session is made available to anyone who would like to speak with a spiritual director. This is at no additional cost. The retreatant can participate as much or as little as they desire. One pastor came to the retreat, signed in, met with the group and was not seen for the next 36 hours. Upon check-out he was asked if everything was all right. Was he sick? Did something happen? He assured everyone that it was the best retreat he had ever taken. He slept the whole time.

We learned to make the schedule and expectations clear for a Sabbath Time Retreat. One pastor signed up for a retreat, which happened to coincide with her travel schedule. We were another item on her "to do" list. She decided the Sabbath Time retreat would be a perfect time to unwind and catch up on her home retail business. The facilitator took her aside and made clear the purpose of the retreat.

SPIRITUAL DIRECTION

The Retreat Center works with the Dominican Center for Religious Development in Adrian, Michigan. There are Spiritual Direction Internships that are given every two years and are held at the center. These interns fully take advantage of the resource center as they write papers and give presentations. We also offer a "Pay it Forward" program where ministers can receive three free spiritual direction sessions, but we encourage them to make a donation so that we can keep the program going.

CREATIVE EXPRESSION

One of our committees, the Creative Expression Target Group, started meeting in 2010. Their purpose is to explore the relationship between spirituality and the creative process. Signage became a bit of a problem for us. How do we let all of these denominations know that they would be welcome at St. Francis Retreat Center — a retreat center owned and operated by the Roman Catholic Diocese of Lansing?

A Presbyterian pastor, Rev. Timothy Chon, also an artist, volunteered to chair this Target Group. His vision and inspiration has enhanced the original mission of SPE. A wonderful woven piece was created that had the names of our denominational partners woven into a beautiful textile that was the first thing people saw as they walked into the SPE space. This use of art to communicate who we are developed into a task force that took further steps by transforming the hallway that connects the retreat center to the SPE end of the building. This "threshold" creates a sense of transition from one area to the other. The threshold space and the SPE area are used for art exhibitions throughout the year. Each exhibit is prefaced by an artists' reception where the contributing artists meet the public and talk about their work. We have had group as well as solo exhibits. Two artists created a permanent piece that enhances the hallway —"Breath of Life — Woven in Mystery." The Creative Expression group went on to initiate the renovation of a basement in the retreat center into an artists' studio, which is now used for artists in residence. These residencies are anywhere from two weeks to two months, and the artist is to leave an example of their work behind for the retreat center's permanent collection.

THE RESOURCE CENTER

The resource center was part of the original grant and has been a centerpiece of Sustaining Pastoral Excellence at St. Francis Retreat Center. Ms. DeGrand wrote, in the original grant:

> There are no theology schools or seminaries in south central Michigan and no professional library serving the hundreds of ministers in the area. The need for such a Resource Center is great. . . . In addition to have its own value as a program component, the Resource Center would be an important support to other components of the Program.

The mission statement of the SPE resource center is "to provide Christian pastoral leaders in mid-Michigan with multimedia resources in pastoral skill development, Scripture, spirituality and the guidance to use these effectively."

Collection Development

The collection is based on three areas: Scripture, spirituality, and pastoral skill development. The collection was started by material donations and funds from the first grant. The second grant (the sustainability grant) did not include acquisitions. We wanted to concentrate on honing our programming. Now, the collection still depends on material donations but also by monetary donations. Before the building was built, I was given the task of going through the "priests' donated books." Fr. Matt Fedewa, a grant committee member said, "Over the years, the extensive personal libraries of experienced pastors, upon their deaths, have become a 'hemorrhage of books' shipped out of the area to religious booksellers."

Circulation

Circulation is flexible and non-threatening. There are no fines, and reminders are gentle. Circulation periods are automatically six weeks, but can be adjusted if the patron is teaching or taking a class. Unless someone has placed an item on hold, renewals are limitless. The catalog is hosted by Surpass and is web-based. Patrons can place holds and reserve items online as well as on their Android devices. The librarian then pulls the items and mails them to the patron with a postage-paid mailer for return. This service has been appealing to many patrons who cannot visit the retreat center frequently. Their first encounter with the resource center is usually a site visit when they attend a retreat or a large group event, but then they have to return home which could be a long distance from DeWitt. So this is a good way to get the materials to them and returned. The cost of e-books is prohibitive at this time.

ILL

Interlibrary loan is accessed through OCLC and World Source Sharing. This has been invaluable for gaining access to materials that we do not have in the collection. There is no charge to the patron for this service.

ATLAS

The American Theological Library Association Serials® database is accessed through EBSCO. Some pastors have not used *ATLAS* since they attended seminary so they are glad to be able to have access to it. Those who have not been introduced to *ATLAS* before find it a wonderful research help. As for ILL, there is no charge for this service.

Donations

We still take material donations. Those in ministry who want to clean out their personal libraries because of retirement, changing pastorates, etc. give us their materials. We use what we can for the collection and the rest is put on our discard shelf. Retreatants can take whatever they wish from this shelf and are encouraged to make a donation. Currently the Resource Center has a total of 6,683 items in the collection (books, DVDs, CDs, VHS, and audiocassette), forty periodical subscriptions in print and 1,186 patrons.

TANGIBLES AND INTANGIBLES

In addition to all that the resource center offers, the physical space is an important aspect of the experience. The setting is quiet and surrounded by the beauties of nature, which can be so conducive to prayer and reflection. A professional librarian is available

Monday through Friday 8 a.m. to 3 p.m., and the resource center stays open until the end of the working day at 5 p.m.

LEARNINGS

1. Problem solving became a frequent activity of the staff and the Advisory Board. For example, this was demonstrated by the reorganization of SPE as the demands of the program grew and the utilization of committees in order to save resources.
2. The realization of when to drop what does not work. The original grant included consultation services. It became apparent that this was more on the edge of being a remedial component, which was not the intention of the Lilly Endowment, Inc.
3. Ask and be open to what people need. We had asked our judicatory leaders what they felt their clergy needed and they told us that boundary training was something that was taking up staff time and resources. We continue meeting with this group and gleaning ideas for programming from their suggestions.
4. The concept of thinking outside the box was made tangible by the threshold project — which came about because of the need for inclusive signage.
5. Take heed of lessons learned — we needed to be clear about the purpose of the Sabbath retreat and also realize that sleep is a good thing.
6. The integration of programming, the resource center and the retreat center is what makes this project work. Each complements the other to form a whole which is focusing on the needs of today's pastoral leader.

IN CONCLUSION

Who ministers to the minister? Sustaining Pastoral Excellence at St. Francis Retreat Center.

If you are ever in the Lansing, Michigan, area I want to assure you that you will always be welcome and that you will be my guest.

ENDNOTES

[1] Kenney, P. A. (2002). *Pastoral Ministry as a Developmental Process — Sustaining Excellence Throughout the Clergy Career.* Lansing: Michigan State University.

[2] Chandler, D.J. (2010). The Impact of Pastors' Spiritual Practices on Burnout. *Journal of Pastoral Care & Counseling*, 1-9.

[3] Jinkins, M. (2002). Great Expectations, Sobering Realities — Findings from a New Study on Clergy Burnout. *Congregations*, 11-13, 25-27.

[4] Braudaway-Bauman, C. (2012). Peer Power — The Promise of Clergy Support Groups. *Christian Century*, 22-23.

Note: all other information is taken from annual reports and archives of the Sustaining Pastoral Excellence at St. Francis Retreat Center. (See our website at www.spe-stfrancis.org.)

Assessing the Future of Educational Technology in Theological Education: A Techno-History and Its Legacy

by Anthony J. Elia, Christian Theological Seminary

PREFACE

The language of technology has been part of our lexicon for more than a century. Educational and Academic Technology, specifically, are part of that lexicon and the conversation about the role that technology plays in our work and lives. Today, I would like to talk to you about three specific ideas, which encompass the topic of "technology and theological education," and how we may strategize a future in this realm of necessary engagement. First, I will look at the idea of choice, especially as it relates to the value of things: objects, ideas, programs, enterprises, and people; and how that informs the development of educational technology in our academic institutions. Second, I will examine the history of both the terms "educational" and academic technology, as well as what we have meant by these terms over the last century. Finally, I will give an assessment and definition of theological education and consider how we might move forward by engaging the tasks of choice and value of educational technology in theological and seminary education.

PART I: INTERTEMPORAL RESOURCE MANAGEMENT (IRM) AND THE LEGACY OF RICHARD CANTILLON AND ADAM SMITH

In his posthumously published work *An Essay on Economic Theory* (original French: *Essai sur la Nature du Commerce en Général*, pub. 1755), the 18th century banker and economist Richard Cantillon wrote about the elements and philosophy of value. Specifically, Cantillon explored the political and social relationships of everything from wealth, cities, and the value of metals to "the inequality of the circulation of hard money," foreign trade, and "the refinements of credit." Perhaps one of his most insightful lines about value comes in Part 1, Chapter 8.4, where Cantillon explains: "But it often happens that many things which have actually this intrinsic value are not sold in the Market according to that value: that will depend on the Humours and Fancies of men and on their consumption." This is so important because it constitutes both "value" and "choice," and outlines the fundamental idea that they are related, if not connected. And as value may be either intrinsic or extrinsic, we are confronted with a larger experience: not simply how we view the world, per se, but how we feel and act on those feelings at any given point, and assign value and make choices based on those factors.

Economic historian Eamonn Butler offers similar thoughts on value and human behavior when he comments on Friedrich von Wieser (1851-1926), a member of the so-called first wave of the Austrian School of economic thought (more than a century after Cantillon penned his words). He writes: "Wieser, for his part, took the same approach into the analysis of costs. He showed that costs are not an objective measure but, once again, stem from the subjective values and preferences of those involved" (Butler, 8).

The grandfather of modern economics, Adam Smith, writes on a similar topic, saying: "The great source of both the misery and disorders of human life, seems to arise from over-rating the difference between one permanent situation and another." (Smith, 173). Now Smith writes this with a fair bit of reproach on individuals who blur the lines of needs and behavior in life, but it is important to understand that the core issue here is the relationship between 1) individual, systemic, and social needs, 2) the individual idea and action of human choice, and 3) how we understand value. In modern economic terms, the concept best describing this is "intertemporal resource management" (or IRM) which effectively deals with how we valuate specific "things" at any given time — past, present, future.

This is an important concept, because we may appropriate or apply IRM to many areas of our lives. Additionally, we may want to consider what implications IRM has on specific areas of our work life, such as our offices, libraries, institutions, and communities. If we consider how valuation is determined within this context, it may better help us to understand in what direction we may be headed — in any situation. For instance, if we assess the position of value put on resources or programs in our institutions at distinct points and times, it may help us both evaluate the direction of our libraries and schools and strategize needs in coordination with other institutions, who may be either partners or competitors. And this may include everything from general resource and capital distribution and capital (money) allotment at the VP or highest executive levels to determination of what new staff, faculty, or administrative positions need to be created—including positions in educational or academic technology. The IRM assessment of educational and academic technology is based on the distinct and individual views and choices of valuation by a core group of decision makers, but can and should be influenced by both peer groups, institutions, and associations, and internal assessors of technological and pedagogical need (i.e., faculty, staff, and students).

Let us shift now to a conversation about choice and value, and how — as both Cantillon and Smith noted more than 200 years ago — the "humors and fancies" of individuals, groups, and communities most often guide our choices.

A. THE VAST STUDY OF CHOICE AND CHOOSING: "EKLEGOLOGY" OR "EPILOGOLOGY"

There doesn't seem to be a word for the "study of choice" or "chosing," but if we were to name it (which I think we should), it would probably be a Greek portmanteau of "eklegology" or "epilogology," effectively, "the study of choosing or choice." Among the vast publications that are created each year, there is an ample market for books on or about "choice" and "choosing." In fact, the business, sociology, psychology, and marketing world are full of these titles. Among these works, a few stand out, which offer some serious and provocative insight, especially in the last few years, to the whole enterprise and even art and science of choosing. The few insights, which I'd like to share, include ideas from four writers dealing in psychology, public relations (PR), and advertising. These include the following titles: *Sensation*, by Thalma Lobel; *How Pleasure Works*, by Paul Bloom; *Authenticity*, by B. Joseph Pine; and *The Wiki Man*, by Rory Sutherland. (I will just briefly mention now the work of Sheena Iyengar, whose work *The Art of Choosing* details the complexity of "too many choices" and the implications of that, as well as the work of Barry Schwartz, a psychology professor at Swarthmore, who published a work in 2004 titled *The Paradox of Choice: Why More is Less*.)

In her recent book *Sensation: The New Science of Physical Intelligence*, Thalma Lobel, professor at Tel Aviv University, expounds upon findings in the psychological sciences that offer explanations about the connections between our physical environment and our path of decision-making and choice, often referred to as embodied cognition. Perhaps most radically, Dr. Lobel reports on experiments involving the correlation between temperature and behavior — specifically, how holding warm or cold drinks in a social or professional situation affects the way we act, assess situations or other people, negotiate, or make choices, (Lobel, 7-10). Effectively, holding a warm (vs. cold) beverage before or during a professional meeting will have a perhaps significant impact on how you perceive your situation—in this case, a more positive impact. Those experiencing "warm" temperatures were more likely to assess individuals in positive terms, and were more open to negotiating problems or issues, while those exposed to "cold" temperatures or drinks were more likely to exhibit inflexible negotiation and perceive others as more emotionally distant in a given situation. Make of this what you may, Professor Lobel demonstrates the larger characterization of sensation or "physical intelligence" and choice through several other areas, including "smooth vs. rough," "light vs. heavy," "the allure of red vs. other colors," "light vs. dark," "vertical vs. horizontal," and the role of "taste and smell."

Paul Bloom, a professor of psychology at Yale, has written extensively on child development, especially babies (he has a well-received book called *Descartes' Baby*). One of his most recent books is called *How Pleasure Works: The New Science of Why We Like What We Like* (see p. xii) and explores the key expressions of human "likes" and "desires," specifically sex, food, objects, celebrity, art, and imagination. He runs through various aspects of our desires and looks at the role of choice in those emotions. For example, what does it mean that some people will pay nearly $50,000 for a tape-measure owned by John F. Kennedy? Or, $10 million for a shoe thrown at George W. Bush? What does it mean to a parent to keep their child's first pair of shoes, or to an avid collector, what does it mean to own a swatch of Princess Diana's wedding dress? Though, for many, we have desires and pleasures drawn on objects, as Bloom points out, our greatest pleasure is found (or spent) in what he calls "participating in experiences that we know are not real"(Bloom, 155). That is, our pleasure of the imagination. I want to reflect on this briefly, because as we consider the idea of choice and decision and intertemporal resource management, the question of those "humors and fancies" becomes more critical if we recognize that the role of imagination in our lives is far more important and central to our desires than what we might realize. Bloom asserts this is our greatest leisure time, but I would consider that our desire for the pleasure of imagination goes beyond leisure into the work world, where we seek and consider our options and choices by what our highest expectations, dreams, and goals are for they are not yet real, and may never be. But we retreat, or at least visit that realm in order to engage in the enterprise of understanding our needs and wants — whether in our individual lives, or the broader, larger lives of our institutions.

The author B. Joseph Pine II is co-founder of Strategic Horizons LLP, an enterprise that helps companies enhance value. In his book *Authenticity: What Consumers Really Want*, Pine tackles one of the key issues confronting the business and marketing world today: authenticity. Basically, he tries to understand what it means to be real — both at a philosophical level, but perhaps more practically at a business and everyday level. What does it mean to be real in the marketplace, among peers, competitors, and the world we live in? This is an integral question, and imperative to how we look at this question of choice, primarily, because choices are made, in part, by our understanding of "what is authentic," "what is real" (or what we think is real) and how that reflects our identities and self-creating lives. The great example of "authenticity-creating," according to Pine, is Starbucks (Pine, 2). As he notes in his introduction, "No company more explicitly manages its perception of authenticity, making direct appeals to authenticity in nearly every way we describe…," (Pine, xiii). Whether it is the customer service, the earth tones, the artisanal style art-work, or the customized coffee-names evoking where the beans were cultivated, the idea of authenticity is front and center, even though the shop is a chain with more than 10,000 branches. When we apply this idea of authenticity, or as Pine does, "rendering authenticity" (i.e., "your business must get real," p. 2; and later p. 45) to our institutions or workplaces (or libraries), we are confronting a battery of questions not just about our institutions but ourselves and the places we want to create. This is a very relevant question for people attempting to make choices, because choice (remember those "humors and fancies") is very much driven by a rendering of the "authentic." After all, are we attempting to create something more real or more unreal?

The last work is *The Wiki Man*, by Rory Sutherland, vice-chairman of Ogilvy Group, UK. Sutherland is a Public Relations (PR) guru, who has had years of experience in the field, and approaches his subject with vast creativity, as well as a curiosity about how to answer problems posed by the public, in ways that may enhance our interactive experiences. Where "choice" plays into this is examining how different professions may enact "choices" based on their disciplines, mind-sets, education, training, and background. Sutherland gives the example (in both TED talks and his writings) of how to deal with a notoriously slow train-line. As Sutherland notes, the engineer will spend billions to build a faster train. But from a PR point of view, there is a cheaper and perhaps better solution, which may not only save money, but change the minds and choices of passengers: give out free beverages (he says wine) and have attentive attendants doling it out (he says attractive). Then, Sutherland argues, the passengers will ask for the trains to be slowed down, not sped up. He also says that if we add tables and create an enjoyable environment on such trains, they'll want to spend more time, and neglect the issue of speed.

Looking at all these modes of choice, and how they are affected today, those 200-year-old comments by Cantillon and Smith are just as nuanced as ever, and show that far more parts of our environment affect how we make choices, beyond our "humors and fancies." And yet, all of this is important because it is part of the expression of "intertemporal resource management," a part of the way we determine the value of things at different points of time. And if we recognize that these determinations are influenced by a multiplicity of external forces, it may be helpful in how we may exert or enact change in places well-needed.[1]

PART II: SUSTAINABILITY AND THE FUTURE OF EDUCATIONAL TECHNOLOGY

A. TECHNOLOGY: GROWTH AND DEFINITIONS

One of the main problems we have with the world of technology is a problem of language and meaning: our collective understandings and definitions of technology are so vast, disparate, and lacking continuity that whenever a new narrative about technology arises, it adds to the noise and confusion of the powers, limits, and complexities that technology (broadly defined) provides us. The techne of antiquity, medieval times, the Protestant reformation, or even of Heidegger in his famous essay on the topic are vastly different ideas, which, in turn, have been interpreted by vastly different thinkers from vastly different cultures. As a result, it is increasingly difficult to come to a discussion about technology with any common ground or understanding, which in turn makes a discussion of its lexical or philological and philosophical offspring (IT, ET, AT) even more difficult and complex.

B. INFORMATION TECHNOLOGY VS. EDUCATIONAL/ACADEMIC TECHNOLOGY: FROM STRUCTURAL/ARCHITECTURAL TO PROGRAMMATIC/PEDAGOGICAL

In each of the categories I want to examine today, the issues about technology center around areas of expression, as well as interaction and interpretation. "IT" has come to mean a series of categories, which are embodied in countless expressions: from "a class of programmers, who construct and support the invisible, but present and very real architecture of company systems and the Internet," to "the guys I call to reboot my computer and back-up my files." Of course, the added lexical component or meaning is augmented by the current discussion of "the cloud," or "cloud technology."

Primarily, the question about "IT" as in "Information Technology" is that it is something that embodies "structure" or "architecture" in what we do. This is distinct from AT/ET, which embodies "content," "pedagogy," and "relationships." The prior defines how the system is built, the latter expresses the need for interpreting its use and facilitating its efficacy among various groups (faculty, students, patrons, librarians, IT staff). Another term that is important here is "instructional technology," which often appears under the auspices of "ET" or "AT," but has a distinct, specific role of teaching.

As we look at these terms, and consider the history of ET/AT, we must ask the questions: are these sustainable? What will the future of ET/AT be, especially in theological education? And what do we mean by "sustainability"? All of these questions need to be considered, and we will address this later in the section on "Semantic Technology." Now we will turn to the history behind this pedagogy.

C. A BRIEF HISTORY OF EDUCATIONAL AND ACADEMIC TECHNOLOGY IN THE 19TH-20TH CENTURY

Let's look first at what we consider "educational and academic technology," and then look at the terms themselves. "Educational and academic technology" are general terms to describe a specific enterprise: how technology enters the classroom, or how the classroom adopts technology—itself, a term connoting all sorts of instruments and mechanics. So let us begin with the curious instrument called the "magic lantern." The lantern was pioneered in the psychology field, which was one of the disciplines to first use technology in the classroom. As Laurence D. Smith recounts:

> In the late 19th century, Leipzig, Germany, became a mecca for students who wanted to study the nascent science of psychology under Wilhelm Wundt. But the city was also renowned as a center of magic lantern technology, including its use in science education. Wundt's first American student, G. Stanley Hall, reported in 1879 that lecture rooms there had been converted into "a sort of theatre ... where the lecturer is mainly occupied in describing his curves and instruments, and signalling assistants, who darken the room, then throw electric lights ... upon mirrors [and] through lenses" to project images onto large screens. In some lectures, he continued, graphical tracings of complex biological phenomena were etched one minute onto smoked glass, then "shown the next minute to an audience magnified upon the screen of a magic lantern."[2]

As the author of this piece finally says: "The students are not longer a 'class' to be taught; they are an 'audience' that must be led." (Smith, Online).

The educational technology of the early 20th century that followed the "magic lantern" was a technology that might not surprise us, but it might surprise us how early it had been used. Already by 1919, the technology in the American classroom included film, when a handbook for films and film equipment had been published by the Bureau of Education, Department of Interior.[3]

In 1921, a similar volume was published by the same bureau and department, but with a nod to the work done in schools in Wisconsin, by a Mr. W.H. Dudley…

> The visual instruction section of the division of educational extension of the Bureau of Education has deposited in each of 35 distributing centers throughout the country an average of 113 reels of motion-picture film. …. Mr. W. H. Dudley, who has prepared the bulletin, has drawn largely upon his own experience in Wisconsin, where, as chief of the visual instruction bureau of the Extension Division of State university, he has built up a system which has attracted Nation-wide attention.[4]

It wasn't until after WWII that we begin to see the actual use of the expression "educational technology." The earliest use of the term, which I've been able to identify, is in 1947, in an article in *Higher Education Quarterly*, by Arlindo Lopes Correa. The article is titled "The Application of Advanced Educational Technology in Brazil," and in fact may be the first use of the term to describe the idea of technology in the classroom, or as something that can be pedagogical.[5]

By 1960, the term appears to have been used just slightly, as we get examples of a publication like the one by John Fritz, Assistant Professor of Education at the University of Chicago, who published the article "Educational Technology: Boon or Bane?" (in *The School Review*, vol. 68, No. 3, Autumn, 1960), pp. 294-307. He begins his article:

> Since World War II, hundreds of schools and universities have launched experimental programs in the use of closed- and open-circuit television, motion pictures, filmstrips and slides, tape-recording and language laboratories, and, more recently, teaching machines. Reactions to this emerging technology are apparently tending in diametrically opposite directions. In some quarters there has been a disenchantment with the newer audio-visual media and the disenchantment has been followed by a return to conventional teaching practices. In other quarters there has been zealous exploitation of motion pictures and television in programs of instruction that encompass ever greater numbers of students. Since indications suggest that technology in its various forms will attract increased attention among educators in the years ahead, it is important to examine recent research and developments in the educational role of such media as film and television and to assess the likelihood that they will lead to substantial gains in learning and achievement in our schools.

The 1960s found the use of the terminology grow, though still somewhat slowly. Its use has been documented at places like UCLA in the United States in 1965[6] and with fair frequeny in the United Kingdom from 1969, with the start of the *Council for Educational Technology for the United Kingdom*, which published "Working Paper, No. 1" that year.[7] The following year, in 1970, through the same organization, the *British Journal of Educational Technology* began. Through the 1970s, the U.K. was rich in publications declaring the use of "Educational Technology,"[8] while its use in the U.S. seemed not yet to take off.

In 1976, J. W. Wright wrote a book about "educational technology" published by the Council for Educational Technology in the U.K., titled *Qualifications in Educational Technology*. Again, in Britain in 1979, the continued work in the field proved to be integral, with a publication titled "Research in educational technology: how it is used by practitioners of educational technology and curriculum development: the report of an investigation carried out on behalf of the Council for Educational Technology."[9] In 1980, the "Scottish Council for Educational Technology" now added its name to the bodies utilizing the term (educational technology).[10]

When looking through various technology and education databases, 1982 begins to yield results on keyword, subject, and title searches. The gradual rise of search returns for article titles with "educational technology" from 1982-1990 and beyond corresponds nicely with the rise and growth of the Apple III, Macintosh, PC, and other computing technologies.[11]

By 1986, there are far more titled pieces using the terminology (ET), and interestingly, most articles deal with "educational technology" in a global setting. Titles include such lines as "educational technology in the Nigerian school system," "China is hungry for educational technology," "Educational technology in the Arab world," "Educational Technology and teachers: the Yugoslavian experience," "Teacher training in educactional technology in Rumania," and "First Chinese-English dictionary on educational technology compiled." Perhaps one of the most interesting articles published in 1986, called "Realizing the Potential of Educational Technology," by Gilbert Valdez (in *Educational Leadership*), calls this year a "turning point: from exotic curiosity to useful tool for improving curriculum and instruction."[12]

As the use of "educational technology" began to rise, "academic technology" begins its own emergence in the lexicon. Even though it had already appeared in the 1960s, it was not at all widely used. The earliest use I've found has been from a government publication in 1924, titled "How to Obtain Death Certificates," though this use doesn't offer specific details on the meaning of the expression.[13] A Google *nGram* search yielded a return from 1946 in the *Journal of Education*, which read "Regional councils should create regional boards of Academic Technology to advise the governing bodies and the regional councils." 1976 is a year where we find an early substantive use of the expression "academic technology" in a work written by Rustum Roy and Ernest M. Hawk titled "A survey of academic technology and society activities."[14] Various keyword, subject, and title searches in multiple technology, education, and pedagogy databases yield relatively disparate use until 1990, with the publication of "The Institute for Academic Technology: First Year in Review."[15] We also see that the use of "academic technology" begins to encapsulate a broader range of concepts, disciplines, and activities within the practical aspect of college campuses, such as the statement from UNC regarding the history of its integrated technologies in the 1990s.[16] The use of a codified terminology, specifically "academic technology," at other colleges seemed to be gradual; as archival evidence at Xavier University in Ohio has shown, the first use of "academic technology" appeared around 2002, and took over other descriptors like "research technology," "instructional technology," and "academic computing." (McCabe e-mail).

Another item I would like to note is the narratives arose during the course of the mid-to-late 1980s and the 1990s, which took aim at the increasing descriptions of educational technology, as well as how it was utilized in schools. As mentioned earlier, Gilbert Valdez's article from March 1986 promotes the future and potential of educational technology, which he notes with properly descriptive adjectives: ET is no longer "exotic" in 1986, it is "useful."[17] Another article from November 1988 in *School Library Journal* is titled "No Time For Technophobia."[18] Once we enter the 1990s, the questions about the field broaden, but also sharpen, and the differences become more pronounced in opinions. Much of the literature seems to point toward an era of transition, just at the cusp of the Internet age. In an article from 1993, James W. Hall, president of SUNY Empire State College, writes about "Educational Technology in the University: Moving from Stage One to Stage Two," in which he discusses the merging of "communication and computing technologies in higher education."[19]

But the debates begin to shape in the form of arguments about corporate interference in our education systems. As Douglas D. Noble writes in his article "Mad Rushes into the Future: The Overselling of Educational Technology," there may be misguided understandings of how the educational technology is devised by corporations, who are seeking to make money over understanding real pedagogical needs. He notes "Getting schools to leap onto the Information Highway is just the latest in a series of corporate forays marked by ignorance, self-interest, and marketing madness." And later: "Business leaders often do not know what they are doing. Market fantasies and intense competition, rather than good business sense or a concern for education, typically drive corporate decision in educational technology," (Noble, 18-19). These may seem reactionary and short sighted, but in the mid 1990s, there was still a palpable fear around what "technology" could do to education.[20]

A 1997 article by Robert A. Reiser and Donald P. Ely is worth mentioning at this point because it is written at a critical period in the educational and academic technology discussion — especially with the rise of the Internet and World Wide Web, and attempts to understand "the field of educational technology" through how it has defined itself. Though the article does NOT uncover many of the results I've discussed today, it does give an interesting and adequate portrayal of what constituted educational technology in the early and mid-20th century up through 1994, specifically detailing terms like "audio-visual," "communication," "learning resources," and "technology." But the article does provide good details on early definitions as outlined by technology oversight bodies.[21]

As far as the use of Educational Technology as a term in the theological world, its use can be traced to a few titles in the last three decades of the 20th century, including "Educational Technology and the Church" in 1968; "Teaching improvement programs: educational technology with or without hardware" in 1981; and "Educational Technology and Distance Education: Issues and Implications for Theological Education" in 1999.[22]

As "Educational and Academic Technology" have developed in our lexicon, so too have positions in libraries, and the roles are gradually finding their way into different departments and locales within the academic power structure: "ET/AT" positions can be found in IT and outside of IT; they can be found in libraries and in independent offices (Luther Seminary had a dynamic ET structure, before its fiscal troubles closed it down). The ET/AT structure is finding its place, and part of the realization is that there needs to be broader oversight, responsibility, and partnerships, as well as a clear definition of what exactly "ET and AT" are within the institutional framework — and not letting it be relegated to one bullet point on a committee agenda or another director's or dean's "broad" set of responsibilities. Because this is not simply something that should be an afterthought, or something that will "save money," because it won't. It's also the ethically right thing to do for your institution, if the institution's sustainability is what you want. Otherwise, it will neither save you money nor give your institution flexibility because it isn't taken seriously. ET and AT cannot be bullet points — they must be central.

The call to develop positions, specifically director and dean positions of Educational Technology, is rooted in what is now nearly a 25-year-old world of an Internet-based system of education. And we need to have positions and leadership aimed in this direction. One of the key areas that we may want to explore, not simply in this realm of so-called "power-brokering" technology, should be in the Educational Technologist as counselor, moderator, liaison (to the faculty and administrations and IT), and even therapist, political operative, and ombudsperson. There is a clear space and definite need for this sort of work. And its value is slowly beginning to be appreciated. To contextualize this, how many Dean or Director of ET/AT positions are there in the association? — as of 2014? I don't have a "raw number" on this, but I've found about a dozen — Abilene, Wesley, Catholic Theological Union recently posted this position in April 2013, Dallas Theological Seminary, Starr King, Chicago Theological Seminary, Christian Theological Seminary, United Theological Seminary (Ohio), Concordia Theological Seminary (Fort Wayne), Faith Baptist Bible College (Iowa), and Nazarene Theological Seminary (Kansas City).[23]

We are making good strides in this area, and we'll continue to do so — I'm hopeful about this. I think that it is necessary for the decision-making process, and the axis/axes of power in the institutional environment. As one discussion I had with a colleague this spring, when discussing this went, she asked "What if the dean of academic technology doesn't get along with the academic dean or other deans?" After thinking awhile about this, my basic response would be: it's more likely that's true, but also more likely a give-and-take among deans and directors would produce outcome, which is likely not the case of a dean and a non-management staff member having the same conversation. It's a matter of vertical vs. horizontal power. Again, though, I am hopeful that we are headed in the right direction.

D. SEMANTIC TECHNOLOGY: ARE WE IN A POST-EDUCATIONAL TECHNOLOGY ERA?

There is a term in the tech world called "semantic technology," which has to do with how "data and content" are separated from "meaning," to enhance digital searching capabilities. Now if this doesn't make complete sense at the moment, that's fine, because I would like to co-opt this term slightly, and adapt it to the situations either we have at hand or will have in the near future. I choose this specific phraseology to convey what has manifested in our technological realms over the last decade, to help elucidate the language and actions that surround us. Semantic technology for us, distinct from academic or educational technology, might look like a series of contexts converging, and where the idea of action is the paramount goal. So what does this mean, precisely?[24] It may mean stepping forward in the trajectory we have drawn: from "IT" as "architecture-or-structure centered," to "ET/AT" as "pedagogy-centered," to "Semantic Technology" as "sustainable, vision, and community-centered." But it may also mean how we bridge the divide of "data/content" and its "meaning."

"Semantic technology" will eventually work its way into our disciplines, and be part of assuring that technology in whatever form flourishes into its next stages.

PART III: DEFINING THEOLOGICAL & SEMINARY EDUCATION

A. A POSSIBLE DEFINITION

What is theological and seminary education? After some long thought, I offer at least one definition that seems to ring true in the several institutions I've worked, studied, or been a part of, and that is this: Theological education, as manifested primarily through seminaries and divinity schools, is in large part the training, participation, enactment, and assessment of crisis and renewal. In short, theological education is training crisis and renewal.[25]

When we approach topics like AT/ET, technology, or other interests within the context of theological education, we are semantically (i.e., by meaning) and semiotically (i.e., by symbolism) aware of theological education as something like "learning about the Bible, theology, ethics, ministry" and so on. We all have our individual, stylized takes on what this means, or what these identities of theological education express to us. For instance, I generally first imagine the various institutions I've worked at, the buildings, the faculty, the students, the staff, the books, the walls, the light, the space, and so on. I think of what they mean. I then think of the courses, the interactions, the debates, the agreements and the disagreements, the politics. And then I think about the meanings. This is a structure of semiotic processing, which relates symbols with ideas, visual cues with physical structures, and then their associated concepts — and this relates back to our earlier discussion on semantic technology, where content is often separate from meaning. At the deepest level, our cognition of the greater meaning of these details, processes, interactions, and ideas is the more holistic understanding or model of what we think the role, process, and outcome of theological education is. When we bring together each of these items, together there is a collective process distilled in the phrase "crisis and renewal." Crisis and Renewal. It is an idea that goes back to biblical antiquity. It is not merely "an issue and renewal," or "an annoyance and renewal" or a "fuss and a renewal." It is crisis. The word that in Greek (krinein and krisis) came to mean "a turning point in a disease," in Middle English, and in the 17th century would come to mean "decisive point," is the key to our situation. Because little things build up, become big things, and then something needs to be done. The breaking point comes, whether in a classroom, in an office, a library, a parish, congregation, community, and then, then it must be addressed. Of course, the good manager or adjudicator ought to intervene ahead of that "crisis" point, but it is inevitable that crisis is just as much part of a community as the ground, the air, and the walls. And because it is endemic to us, it is centrally configured to our working and thinking and spiritual lives. "Crisis" or "Decision point" is part of everything. Thus, when we encounter it, the encounter enacts understanding, which then moves us into a realm of renewal. And the cycle continues.

B. RIEFF AND "THEREPEUTIC OF COMMUNITY"[26]

One of the most interesting and helpful contributions to the present conversation comes from a scholar named Philip Rieff, whose work *The Triumph of the Therapeutic* ([1966] 1987) dives into one of the elemental and foundational themes of healing and palliative thinking. Rieff builds on the Western intellectual tradition, from Augustine to Freud, who each offer their own distinct palliative and regenerative approaches to healing (see Augustine's "incurvetus se" and Freud's psychoanalysis). In Chapter 3, "Community and Therapy," Rieff offers an evocative assessment for us to consider, especially within the theological and seminary context. He writes: "Through an elaborate mechanism of institutional authority, church civilization preserved those conventional understandings by which men hold together in communities, granting to the individual only a limited range of alternatives in belief and action. Where disagreement or ambiguity occurred, this church civilization resorted to authority figures — those who really did have the answers in an official sense — who could resolve the conflict. Should one ask of the classical social theory: 'What cures?' the answer will be frequently tantamount to the question: 'Who cures?' [Paragraph]… Ultimately, it is the community that cures" (Rieff, 68).

Ultimately, it is the community that cures.

In conclusion, the recommendation for educational and academic technology leadership is more than a recommendation; it is a call to action for our academic communities. It is an imperative, that our institutions and theological education work in an ever-changing global market, especially as the so-called "traditional student" is redefined, and our communities are recalibrated to societal needs and the world of religious teaching, learning, and leadership. Directors, Deans, and Heads of ET/AT will need to be more present, more assertive, and more integral to the curricular needs and changes in order for us to progress more effectively and efficiently, and to be those positive forces that work upon our institutions, our colleagues, and our decision makers.

We also need to remember the idea that Rieff offers, that not only do we have certain responsibilities as members of our communities to facilitate and enact change, but that wherever there is some form of problem or crisis there will come renewal, and that renewal will come when we come together as a community. Because, as Rieff says: ultimately, it is the community that cures.

EPILOGUE: MEMOIR OF AN EDUCATIONAL TECHNOLOGIST

After presenting this paper at the annual ATLA conference held this year in the lovely city of New Orleans, speakers were given immediate feedback on their presentations (for this paper there were over fifty evaluations). This was beneficial because some of the attendees wanted to know a little bit more about my own experience in educational and academic technology, and how I have dealt with issues over the years. As a response to this feedback, I offer a brief epilogue called "Memoir of an Educational Technologist," where I hope to disclose some relevant information to aspiring technologists, librarians, and administrators.

There are no real "earliest memories" about educational technology, save for really the first time I think I heard the expression. And even that is something tenuous. Of course, going through primary and secondary school during a period of rapid technological change and growth in the computer industry makes one realize in retrospect how astonishing the rate of change has been. I have a recollection of the period in our educational history when we shifted from "AV" (audio-visual) rooms to "computer labs." This was a time when the technical lexicon was shifting. Computers were still relatively new in high schools, and I don't remember ever using one in grade school at all, though my family owned a computer by 1986. In Junior High they had courses on programming ("Basic" and "Pascal," the languages de jour). College and grad school were a little more attuned, though I do remember using some form of e-mail in 1993, but no real use of the Internet, broadly speaking until the late 1990s and early 2000s. In fact, I'd spent time in Asia, Africa, the Middle East, and Europe already between 1996-2001, and I'm certain that "browsing" hadn't yet entered my vocabulary in the way it has for most of us today.

As a graduate student at the University of Chicago in 2001-2004, I found the use of the Internet and related technologies to have grown substantially. As I moved into the library world, and worked as a student assistant in the Regenstein Library, the integration of educational technology into curricula was beginning, though at the Divinity School I still had seen very little of it. Working at ATLA as an Indexer-Analyst brought me closer into this field, and made me more aware of questions in the field of library and information science and the role technology played in academics. It wasn't really until my first full-time librarian position at a seminary library in Chicago that I began to understand the larger scope of educational and academic technology. The position was a modified version of a vacated technical services job, and was the brainchild of library director Christine Wenderoth and her colleagues. It was, admittedly, a brilliant idea to create such a position especially at that time. But as with many great ideas, the implementation was tricky in an environment where technology and pedagogy often ran into one another.

Going into the interview, I was intrigued by the title and the job description, and found out perhaps one of my greatest lessons in the job market and workplace: that academic and educational technology have as much to do with politics as they have to do with technology. This lesson proved true even when I accepted and began the job, and learned that the role of the technologist is not simply to keep up to date with the most current technologies, or to help facilitate technical services issues, or provide top instruction and training on an LMS, but to be an open, listening, and cooperative partner with all the parties involved in running your institution. Without this, even the best computer programmer, librarian, or technologist cannot accomplish their role in such a position.

Though many things were accomplished in this fairly short-lived position (it was never filled and done away with, when I took another job in 2010), it ran its course amid the environment and culture that seminaries sometimes become — uncertain about or unable to understand constructively change, technology, and difference. Shortly before I left, a part-time job opened for a "technologist" at one of the seminaries I was serving — a job performing basically the same functions as mine…in the same institution. Because of what has become known as "silo-ing," poor communications, and an inadequate understanding of what individual staff did on the campus, such a thing was able to happen, and one might argue, wasted precious resources in the process. The role of the "technologist" or the "academic technologist" is a role that is exciting, cutting-edge, and demanding. But it is also a role that is (or can be) fraught with uncertainty, complex networks of needs and wants, and the occasional territoriality, all of which require a sophisticated amount of political finessing. One can be the greatest "tech" master, but without people skills, as a technologist, one will run into serious problems; at the same time, one must know the technology, or at least a way to facilitate technological needs, and be well equipped to assist with those needs efficiently and effectively. As with many other job titles, an academic or educational technologist is someone who will be versatile, and work to develop not simply that job, the position, or the field they are in, but to be versatile and willing to evolve as a human being. That is where one's success begins.

ENDNOTES

[1] The main point here is how "choice" is affected by countless environmental factors — dynamic, complex, and nuanced, and how these are foundationally related to economic concerns.

[2] See appendix for the larger citation of this classroom description. (See: "Multimedia in the 1890s: How the magic lantern came to America's psychology classrooms and attracted students to the then-burgeoning field," by Laurence D. Smith, Nov. 2011, Vol. 42, No. 10 — print version p. 30). Note also the "kyrograph."

[3] Summary of document from the record, which appears to have been created not long after the time of the publication and cataloging, as the summary indicates "use of them is 'now' very large." It reads as follows: "Motion-picture films have come to be recognized quite generally as a valuable and practical means of instruction in schools, college, and universities and for clubs and societies organized for educational purposes. The number of persons making such use of them is now very large and constantly becoming larger. To all these, a handbook of general information on motion-picture equipment, installation, handling, and repair, prepared with special reference to their needs, will be very helpful. A part of the problem will, from the nature of motion pictures, be mechanical —relative to equipment and its installation and use and to the handling of motion-picture films. It is with the hope of assisting users of motion pictures in the mechanical part of the problem that this pamphlet has been prepared." See as is demonstrated by the following title: "Motion Pictures and Motion-Picture Equipment: A Handbook of General Information. Bulletin, 1919, No. 82."

[4] Organization of Visual Instruction. Bulletin, 1921, No. 7. Bureau of Education, Department of Interior, 1921. Quote continues: "The following contents are included: (1) Educational use of motion pictures; (2) A visual instruction bureau: Organization and operation; (3) A visual instruction service: Fundamental consideration; and (4) Wisconsin plan: A typical bureau of visual instruction."

[5] *Higher Education Quarterly*, v1 n3 (August 1947): 357-361. The summary of this article reads: "Education must be given the financial resources needed for expansion and be made more productive by the economic use of human resources. Technology can help to solve the problems of growth. The situation in Brazil has been greatly improved as a result of a comprehensive ten-year plan and the application of educational technology, but much still needs to be done."

[6] Harry F. Silberman (System Development Corporation). "Presentation given at the UCLA Institute of Government and Public Affairs Conference on Educational Innovations, Lake Arrowhead, California, December 17-20, 1965, 10 pp."

[7] Council for Educational Technology for the United Kingdom, London, 1969. (Working paper, No. 1)

[8] See: "Sector requirements in educational technology : a method for obtaining advice from the major sectors of education and training: a consultative document" by Council for Educational Technology for the UK," London (160 Great Portland St., W1N 5TB): The Council, [1974]; "Council for Educational Technology: Constitution and Policy" [6] p. ; 21 cm. – OCLC Number: 44947738.

[9] London: The Council, 1979. 116 p. ; 30 cm.

[10] OLS News: a newsletter about open learning systems. By the Scottish Council for Educational Technology; Council for Educational Technology for the UK; Open Learning Unit. Publisher: Southampton (Rooms 24-27, Prudential Buildings, Above Bar St., Southampton SO1 0FG) : CET Open Learning Unit, 1980-.

[11] This increase in a recent multi-disciplinary database search looks something like this: 1982: pivotal year for use of term "educational technology," one title appears, which uses "ET"—"Educational technology for grain storage managers in Upper Volta, Africa." 1983: 11 article titles, and 2 reviews use term "educational technology" 1984: 12 articles titles, and 1 review use term "educational technology" 1985: 5 article titles use term "educational technology.

[12] Gilbert Valdez. "Realizing the Potential of Educational Technology," in *Educational Leadership,* March 1986, pp. 4-6.

[13] "How to Obtain Death Certificates," U.S. Government Printing Office, 1924, there is a line that reads: "Public policy, whether it stems from governmental regulations or lack of them can do much to motivate both industrial and academic technology to contribute to the field of health care."

[14] Rustum Roy and Ernest M. Hawk. "A survey of academic technology and society activities." Pennsylvania State University. Science and Public Affairs Office, National Science Foundation. (University Park, PA: Pennsylvania State University, 1976).

[15] See: "*T.H.E. Journa*l (Technological Horizons in Education), Vol. 18, Issue 3, Oct. 1990, ed. Sylvia Charp. pp. 76-79." See also: http://dl.acm.org/citation.cfm?id=96143.

[16] On use of "Academic Technology" and change of name in 1996 from "IT" to "AT." http://www2.lib.unc.edu/mss/uars/ead/40224.html; It reads, in part: "...In April 1996, oversight of all campus computing was consolidated under the new position of Vice Chancellor for Information Technology and Chief Information Officer. The vice chancellor headed the new Information Technology Services (ITS), which absorbed the earlier offices that had managed academic and administrative computing and networking, namely, the Office of Information Technology, Administrative Data Processing, and the Office of

Telecommunications. Later that year, the name of the Office of Information Technology changed to Academic Technology and Networks."

[17] Valdez, 4.

[18] Jane Anne Hannigan, "No Time For Technophobia," *School Library Journal*, Nov. 1988. p. 29.

[19] James W. Hall. "Educational Technology in the University: Moving from Stage One to Stage Two," in *Education*, Spring 1993, vol. 113. pp. 346-352.

[20] Douglas D. Noble. "Mad Rushes into the Future: The Overselling of Educational Technology," in *Educational Leadership*, Nov. 1996, pp. 18-23.

[21] See especially pp. 66-71, in R.A. Reiser and Donald P. Ely, "The Field of Educational Technology as Reflected Through Its Definitions," in *ETR&D*, Vol. 45, No. 3, 1997, pp. 63-72.

[22] Clifford A. Hewitt, "Educational technology and the Church." *Christian Century*, 85 no. 52 D 25, 1968, p. 1621-1623. Georgine Granger Caldwell, "Teaching improvement programs: educational technology with or without hardware." *Taiwan Journal of Theology*, no. 3 1981, p. 207-215. Katherine E. Amos (Ed.), "Educational Technology and Distance Education: Issues and Implications for Theological Education." *Theological Education*, 36 no. 1 Aug 1999, p. 1-140. Katherine E. Amos (Ed.), "Report of the Survey of ATS Schools on Educational Technology and Distance Education." *Theological Education*, 36 no. 1 Aug 1999, p. 125-140. Gayle Gerber Koontz, "Cross-cultural learning as a paradigm for encountering educational technology." *Theological Education*, 42 no. 2 2007, p. 1-9.

[23] Several other schools were noted and brought to my attention after the presentation of this paper in New Orleans.

[24] See: http://www.mkbergman.com/1626/sevenarguments-for-semantic-technologies/. Semantic Technologies Charts are included in this link. For Hermeneutic Technology, see: *American Philosophy of Technology: The Empirical Turn*, edited by Hans Achterhuis, p. 128.

[25] I'm not certain how contested or controversial this definition may be, but I did encounter disagreement from one audience member (out of about a hundred), who either didn't understand my argument, or simply didn't like this definition. I look forward to engaging in further conversations about this topic, by those interested in the debate.

[26] Several years ago, I approached a similar topic to what I've written about in this paper, with an emphasis on how seminary communities worked through self-appraisal, repair, and renewal, but with the interpretive lens through Augustine and Freud. Specifically, I was interested in how Augustine's use of "incurvetus se" and Freud's psychotherapy and discernment of self played into individual and communal cycles of assessment and healing. These ideas had been couched in a mode of *hamartiology* — or the study of sin — such that for those in a Christian community faced with the temporal sinfulness of everyday life, evaluation, discernment, confession, atonement, healing, and renewal were among the terms of the work-life process, both as individual and community. Rieff takes this a step further. It is here, where

I first considered a definition of "Christian education" as "crisis and renewal." (Though this paper described was drafted, I never published it.)

WORKS CITED OR CONSULTED

Achterhuis, Hans, ed., *American Philosophy of Technology: The Empirical Turn*. Trans. Robert P. Crease. Indiana Series in the Philosophy of Technology. (Bloomington and Indianapolis: Indiana University Press, 2001).

Amos, Katherine E., ed., "Educational Technology and Distance Education: Issues and Implications for Theological Education," *Theological Education* 36 no 1 (Aug 1999): 1-140.

Amos, Katherine E., ed., "Report of the Survey of ATS Schools on Educational Technology and Distance Education," *Theological Education* 36 no 1 (Aug 1999): 125-140.

Butler, Eamonn. *Austrian Economics: A Primer* (Online: Adam Smith Research Trust, 2010).

Georgine Granger Caldwell. "Teaching improvement programs: educational technology with or without hardware," *Taiwan Journal of Theology*, 3 (1981): 207-215.

Cantillon, Richard. *An Essay on Economic Theory.* Trans. Chantal Saucier. [Original French: *Essai sur la Nature du Commerce en Général*, 1755] (Auburn, Alabama: Ludwig von Mises Institute, 2010).

Charp, Sylvia, ed., *T.H.E. Journal* (Technological Horizons in Education), 18:3 (Oct. 1990): 76-79." Accessed May 2014, http://dl.acm.org/citation.cfm?id=96143.

Correa, Arlindo Lopes. "The Application of Advanced Educational Technology in Brazil," *Higher Education Quarterly*, 1 no. 3 (August 1947): 357-361.

Council for Educational Technology for the United Kingdom, London. *Working paper*, No. 1. (1969).

Fritz, John. "Educational Technology: Boon or Bane?" *The School Review* 68 no 3, (Autumn 1960): 294-307.

Hall, James W. "Educational Technology in the University: Moving from Stage One to Stage Two," *Education*, 113 (Spring 1993): 346-352.

Hannigan, Jane Anne. "No Time For Technophobia," *School Library Journal* (Nov. 1988): 29.

"Hermenutic and Semantic Technology," accessed May 2014, http://www.mkbergman.com/1626/seven-arguments-for-semantic-technologies/.

Hewitt, Clifford A. "Educational technology and the Church," *Christian Century* 85 no 52 (D25, 1968): 1621-1623.

"How to Obtain Death Certificates" (U.S. Government Printing Office, 1924).

Iyengar, Sheena. *The Art of Choosing* (New York: Hachette Book Group, 2010).

Koontz, Gayle Gerber. "Cross-cultural learning as a paradigm for encountering educational technology," *Theological Education* 42 no. 2 (2007): 1-9.

Lobel, Thalma. *Sensation: The New Science of Physical Intelligence* (New York: Atria Books, 2014).

McCabe, Tim. *Correspondences with Archives Librarian*, Xavier University, Cincinnati, OH. Spring 2014.

Motion Pictures and Motion-Picture Equipment: A Handbook of General Information. Bulletin, no. 82 (1919).

Noble, Douglas D. "Mad Rushes into the Future: The Overselling of Educational Technology," *Educational Leadership* (Nov. 1996): 18-23.

Putnam, Robert D. *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon and Schuster Paperbacks, 2000).

Organization of Visual Instruction. Bulletin, *Bureau of Education*, Department of Interior, no. 7 (1921).

Reiser, R.A. and Donald P. Ely, "The Field of Educational Technology as Reflected Through Its Definitions," in *ETR&D*, 45 no 3 (1997): 63-72.

Rieff, Philip. *The Triumph of the Therapeutic: Uses of Faith after Freud*. (Chicago: University of Chicago Press, 1987).

Roy, Rustum and Ernest M. Hawk. "A survey of academic technology and society activities." *Pennsylvania State University. Science and Public Affairs Office, National Science Foundation* (University Park, PA: Pennsylvania State University, 1976).

Schwartz, Barry. *The Paradox of Choice: Why More is Less.* (New York: Harper Perennial, 2004).

Scottish Council for Educational Technology Publications.

Smith, Adam. *Theory of Moral Sentiments.* (Cambridge: University of Cambridge Press, 2002).

Smith, Laurence D. "Multimedia in the 1890s: How the magic lantern came to America's psychology classrooms and attracted students to the then-burgeoning field," *Monitor on Psychology*, 42 no. 10 (Nov. 2011).

UNC AT Report (viewed May 2014) http://www2.lib.unc.edu/mss/uars/ead/40224.html.

Valdez, Gilbert. "Realizing the Potential of Educational Technology," *Educational Leadership* (March 1986): 4-6.

Wright, J.W. *Qualifications in educational technology.* (London: Council for Educational Technology for the United Kingdom, 1976).

English Parish Churches: Architectural styles as seen in examples of churches represented in the Rev. Gordon Taylor Collection of English Church Histories of Pitts Theology Library, Emory University

by Denise Marie Hanusek, Pitts Theology Library

This presentation focused on over one hundred images of churches found in various parts of England that were good examples of the various periods of English church architecture.

The presentation began with a quick overview of the Rev. Gordon Taylor Collection of English Church Histories, part of the Special Collections of Pitts Theology Library, Emory University. The collection was named in 2003 after the library acquired several thousand pamphlets from Rev. Gordon Taylor, an Anglican priest, who had been collecting them for 30 years. Another acquisition of over 7,000 pamphlets was made in 2010 from Susan Dalton. These are still being catalogued and added to the collection which now has over 9,000 items.

The description of the collection was followed by a very short history of Christianity in Britain in order to set the stage for delineating the periods of English church architecture. This was the focus of the remainder of the presentation. First a description of some of the most important aspects of a particular style was given, and this was followed by slides of churches that exhibited these aspects.

The periods covered were Anglo-Saxon from 600-1065 C.E., Norman from 1066-1195 C.E., and the Gothic period, which is usually divided into three distinct segments: the Early English from 1195-1300 C.E., the Decorated from 1300-1360 C.E., and the Perpendicular from 1380-1600 C.E. This was followed by a discussion of one of the greatest contributions of medieval carpentry to the development of English parish churches: the hammerbeam ceiling.

Unfortunately, I ran out of time before I was able to present a short section on interesting architectural problem solving in three English cathedrals: Ely, Wells, and Lincoln.

From Today's User to Tomorrow's Vision

by Laura C. Wood, Tufts University

What is the future of libraries? This question is both tedious and urgent. We've been asking it as long as I've been a librarian, which can make it hard to take seriously for some. For others, and I guess I have to include myself in this category, the challenge to define our future and chart our course is as exciting as it ever was. I enjoy contemplating and participating in this question. My enthusiasm is borne of my conviction that libraries continue to serve vital roles in quality education and my confidence that we will continue to adapt to meet new needs in related and auxiliary areas. It is only in retrospect, I suppose, that I will ever learn if this optimism is warranted or delusional.

There is no doubt that educational practices are changing, no doubt that the information landscape is changing. There are innumerable sources to cite that reinforce, document, and proclaim that this is true. One such source is the essay that developed as a summary of a roundtable Association of College and Research Libraries (ACRL) event in 2006 on Technology and Change in Academic Libraries. The roundtable included a range of experts and thought leaders from academic and research libraries. The resulting ideas and themes were compiled into an essay entitled "Changing Roles of Academic and Research Libraries." I find the essay thoughtful and also appreciate that it shares much of my optimism for our work. These leaders in librarianship assert:

> The business of libraries can now be understood as one component of a rapidly evolving, almost wholly transformed environment in which information is proliferating at heretofore unimagined rates and in which the ability of academic libraries to deliver authenticated and reliable information is continuously challenged by new technologies.

Changes in technology, in forms of research and in methods of teaching and learning themselves, are creating a new context for the institutions we serve. This is also a new context for our missions as libraries.[1]

> To the extent that libraries and their leaders can reposition themselves to serve these evolving needs…libraries will emerge as even more central and vibrant resources for their institutions.[2]

This is a very optimistic and exciting premise. Let's make it happen. How we do it matters. As important as it is for us to want to be vibrant and central resources for our institutions, to actually accomplish this vision, we have to serve those evolving needs. That means we need to know what the needs are and what they will be.

All the buzz words of disruptive technology, innovation, digital futures, and so on are meaningless if we don't understand the needs of our communities. If we are to plot the course toward our future, we will have to make choices. After all, resource constraints insist that we do. Make the right choices and we flourish. Make the wrong ones and we flounder. What guides us? A vision of our future. A belief in what we are striving for and the role we can play.

Let me be clear. A vision for the future of libraries is NOT about figuring out how to make libraries survive. We need to stop thinking in terms of "making the library relevant" for the future. A member of my staff call this the danger of being (or being perceived as) the little dog yipping and jumping at the base of the tree. Anything that resembles this approach tends to erode our credibility and damage our long-term viability. This does not mean we can't raise new issues, make repeated requests, or be insistent as advocates. But I urge us to be cautious that our methods don't undermine our message. At the end of the day, it is not about the library. At the end of the day, it is about the community of researchers, teachers, and learners. What are their needs? What is the impact our institutions want to have and how can we in the library increase the contributions we make to achieve those goals? If we embrace the user experience and think strategically and effectively about what our institutions need, then we will deliver library services that ensure our relevance.

For example, when we consider assessment, we often approach this as "How can I consider or create metrics that will make it look like the library has impact?" The more important question is: what outcomes would actually make an impact (and to know this we need to know what outcomes we want).

For a long time, I have followed the writing of Mark Hurst, founder of the consulting firm Creative Good. He focuses on how companies can better serve their users and helps differentiate user experience from some misguided characterizations of customer service (e.g., not "the customer is always right" nor customer service as a method of "smiling while saying no"). He is funny and insightful, and while he is focused primarily on for-profit industries for consulting, I often find his comments applicable in libraries and higher education. I simply have to translate his terms, such as customer, into our language and context. This past year, he published a book with Phil Terry, *Customers Included: How to Transform Products, Companies and the World with a Single Step* (New York: Creative Good, 2013). It has many of the formulas of a business book (quick read, lots of repetition), but at its core, it is highly relevant to how we set and achieve vision in organizations.

Hurst and Terry argue that including the customer is the "single step," but they recommend doing it in three parts: 1. observe the customer directly, 2. identify their key unmet needs, and 3. build consensus across the organization to meet those needs. I want to talk about each of these three steps in turn.

1. OBSERVE THE CUSTOMER DIRECTLY

We shouldn't ask customers what they want. It's an ineffective strategy. We need to watch our users. And as Yogi Bera said, "You can observe a lot just by watching." Too often focus groups are conducted to arrive at predetermined conclusions or are heavily influenced by the facilitator. Focus groups may help us hear what our users think, rather than what they do. We want to understand their behavior. Even learning what our users think is difficult, since one participant may influence the direction of the conversation heavily. Hurst and Terry give great examples of how we set up research to deliver inaccurate information. Consider a usability test that specifies exactly what searches the user should try or questions they should try to answer. This will not help you know that in "real life" no one does those searches and no one forms those questions that way. I know, you're sitting there thinking, "But I know they do! I've had users ask me these exact questions." To this I can only respond: sure. Certain users have asked you. Are those the users you are trying to reach? Those are users who are already empowered to ask you questions and get your answers. What about the ones who don't come in? What about the ones that aren't asking questions? What are their needs and how do you find out?

Another big challenge we face is that there is often a difference between what people say and what they actually do. Nostalgia, wishful thinking, ego, and many other factors will influence what people say they do. For example, a few years ago certain members of the faculty at Harvard Divinity School strongly objected to the announced closure of the HDS Bookstore. They asserted it was a necessary service. They insisted that the bookstore provided a key way to browse faculty publications, sparking community conversation through serendipitous encounters in the store. But what is this service really worth in terms of annual operating loss? It was not insignificant to run the bookstore at a financial loss. Yet despite the time passing, I suspect some faculty would still vote yes to bringing back a bookstore.

We often try to understand user needs. We need to push ourselves to find increasing opportunities and ways to observe and listen. There is really nothing like listening to our users themselves. But "listening" isn't as easy as it sounds. Genuine listening means not just listening for what we want to hear. Listening means probing when we hear negative feedback without rushing to explain, justify or defend. Listening requires asking questions, but also being willing to cede control of the conversation to see where the user takes us. It is certainly understandable that we want to smooth things over when complaints come in, but complaints are often a key opportunity to learn. If we are too quick to explain or defend, we miss the opportunity to inquire and learn more.

I also believe that we sometime have to ignore what our users tell us. What if we can't trust them? Sometimes our students are the most conservative community members. They have a concept of the library and a short time frame for needs. And with the faculty, those with the most authority are often the most tied to the current arrangements of scholarly power because it is what brought them success and continues to confer upon them status. This will continue until it suddenly stops. Again I quote the Wegner roundtable essay:

> There is a tendency among some librarians to regard a comparatively small number of faculty members as core constituencies essential to the library's future. In all likelihood, those faculty members who are the strongest supporters of the library's traditional modes are more essential to the organization's past. The paradox resembles that of university presses in some ways; their controlling influence tends to reside with a limited number of faculty members, many of whom adhere to traditional modes of scholarly dissemination, peer recognition, and academic advancement.[3]

2. IDENTIFY UNMET NEEDS

Identifying unmet needs is a key skill. In her paper "Leveraging the Liaison Model," Anne Kenney writes:

> In an age where some members of the academic community question the value and expense of a library or maintain antiquated notions of what a library does, it is our challenge to make them expect more and to *deliver the expertise, services, and resources that will be differentiators* in their academic lives. We should seek less to answer the question of how to build 21st century research libraries and direct more of our energies towards thinking about *what kind of universities will succeed in the 21st century*.[4] (emphasis mine)

Recently I heard Roger Schonfeld, from ITHAKA S+R, speaking about the research their organization pursues. If you are not familiar with their work, I strongly recommend it as required reading. Part of what makes it so compelling is that they study the opinions and the behavior of faculty, including discipline-specific research, and then look at how that compares to the opinions of librarians. They've been doing this over time, so they can also track whether and how our opinions have changed. Take for example, the question of strategic vision.

ITHAKA S+R asked library directors whether they agreed or disagreed on a Likert scale to the following statement: "My library has a well-defined strategy to meet changing user needs and research habits." Looking at responses in 2010 and 2013 for baccalaureate, masters, and doctoral institutions, the could see some variations. There was a significant increase in baccalaureate respondents strongly agreeing. The response changes for Masters-and Doctoral-level institutions are too small and thus inconclusive. What I find most helpful, however, is their comment that "With many library directors expressing some ambivalence about their strategy to meet user needs, to what extent is this driven by a lack of strategy and to what extent by an insufficient understanding of changing user needs?"

Ithaka S+R has also looked in depth at the research habits of faculty in particular disciplines. For example, Roger Schonfeld, having researched the work of chemists, believes that there are unexplored opportunities. Chemists, like scientists in general, strongly identify libraries in the role of buyer. We purchase the e-journals they need. That's about it. But they certainly still have unmet research needs. There are lots of challenges regarding research notes, data storage, and data management plans, for example. As our plenary speaker, Joe Lucia, mentioned, science faculty may come to the library if that is the location for visualization tools. Libraries could be valued partners in meeting those needs if we listen and respond.

3. BUILD CONSENSUS ACROSS THE ORGANIZATION TO MEET THOSE NEEDS

Let me mention three things that sometimes stop us from solving user needs.

1. "WE TRIED THAT BEFORE AND IT DIDN'T WORK"

Timing of meeting needs is important. Zipcar is a well known car-sharing service.

When Zipcar launched, car sharing was not anything new. It was an identified need that many companies had tried to pursue. But a key to their success was launching the concept during a recession. They were offering a service when people were prioritizing saving money. As lowering costs became more important, people were more willing to sacrifice personal control and loss of ownership. Furthermore, the market penetration of smart phones made it easier to provide access to the vehicles. Just because we tried it before doesn't mean it isn't the right thing to do.

2. IF ONLY THEY WOULD...

When I talk to library staff in my own library and elsewhere, I notice a common tendency to wish that library users would behave differently. "If only the faculty would invite me to their classes." "If only the faculty would submit reserve requests sooner." "If only the students didn't wait until the night before to start their research." And "If only the school would give us more money or more staff or more more more..." I hate to break a happy bubble, but there are some things in life that we cannot change or control. And furthermore, these "if only" wishes are pretty egocentric if you think about it. If only those people would behave the way I want them to, then I could deliver them the services I want to give them in the way that I want to do it. I think it is pretty clear that this is not a user-focused approach.

3. BUT THE FOLKS IN X DEPARTMENT(S) WILL NEVER "FILL-IN-THE-BLANK"

Finally, the third part is about the organization itself. Time and again, Hurst and Terry find that their research findings are resisted or ignored if decision makers aren't there to see the research. They need to see the observations in order to accept the recommendations. We are often our own worst enemies with usability. We are invested in the ways we have evolved the systems to date. Abandoning old strategies and modifying interfaces usually require us to let go of some prior efforts and achievements and the ego that went into getting them to that point. It can trigger defensiveness, retrenchment, and argumentation. Additionally, we often know what solutions we want to provide or feedback we want to receive. We hope that users will help justify our strategy or simply guide us to incremental change. We have to push ourselves beyond that.

There is a short section of the *Customers Included* book that I'd like to read.

> A few years back, one user got so fed up with his Windows PC that he wrote an angry e-mail to the Windows team inside Microsoft. The user's name was Bill Gates.
>
> "I am quite disappointed," wrote Gates in a 2003 e-mail to several Microsoft employees, "at how Windows usability has been going backwards and the program management groups don't drive usability issues." Gates then described the reason for his e-mail: he couldn't figure out how to download and install Microsoft's Moviemaker software on his Windows PC. Here are some of the highlights:

> The first 5 times I used the site it timed out while trying to bring up the download page. Then after an 8 second delay I got it to come up. This site is so slow it is unusable… So after more than an hour of craziness and making my programs list garbage and being scared and seeing that Microsoft.com is a terrible website I haven't run Moviemaker and I haven't got the plus package. The lack of attention to usability represented by these experiences blows my mind.

> Gates was on fire; the user experience was awful. The real significance of the e-mail, though, is in what happened next. One of the recipients of Gates' e-mail, Will Poole, forwarded it to several other Microsoft employees, adding a brief introductory comment: "Guess we should start working on a list of things that need to be fixed." One of Poole's recipients, Amir Majidimehr, then added his own comment —"Can you guys coordinate?"— and forwarded it along to three more people. Gates' e-mail was now three levels into the organization and no one had taken any responsibility for the problem, or for fixing it.
>
> The e-mail conversation reveals the challenges of business complexity… Gates had complained about several different applications, so it would have required the coordination of several internal teams to fully address his issues. Yet no one stepped up to lead the effort; if anything, the various stakeholders in the e-mails tried to pass to each other the ownership of the problem. While each stakeholder might have felt strongly about the usability of their one piece, there was a distinct lack of accountability on the team for the overall customer experience.
>
> Thus, despite a strongly worded complaint from the boss, Microsoft couldn't muster the consensus, let alone the political will, for anyone to fix the glaring problems users faced. Whether it's a software user interface, the greeting at a restaurant, or the experience of practically any other product or service, how customers are treated is a direct reflection of the culture, and the inner workings, of the organization.[5]

So I think we can all relate to this story. We each work in a complex organization and frequently issues of the user experience don't fall neatly into one person's or one department's or one library's responsibility. When something goes wrong, who will step up to provide leadership and take ownership of the issue? The ways we work together are important. And as a director, user experience is my responsibility as well as the responsibility of each member of the staff.

In my opinion, building consensus in the organization requires that we be able to articulate the mission of the library in twenty-first century terms. Like it or not, our schools and university administrators and faculty do not all agree what the mission of the library is or should be. For that matter, many of us in this room have different ideas and the library staff may also have diverse concepts of our role(s) and priorities.

Therefore, continuing to create a vision for the library and communicate this well is an evolving and ongoing task.

CRAFTING A VISION TO HELP BUILD CONSENSUS

Show of hands: who in the room has a mission statement for your library? Keep them up. Put your hand down if you have not reviewed the statement with an eye to revise it within the last five years. OK good. Now put your hands down. New question: how many of you think that the members of your community may have developed new ideas, questions, and needs for what a library can be in the last five years?

Let me be clear, I do not enjoy crafting mission statements. It can feel stifling, political, and contrived. But I admit that it can be a rallying cry. It is a classic form of purpose that speaks to portions of our community. Crafting one can help shape staff expectations, understanding, and priorities. And most importantly, when asked by a new provost or president what the library's mission statement is, responding with "we don't have one" is AWKWARD! I urge you to give some thought to a new or revised mission statement.

In today's media-obsessed world, it is hard to keep anyone's attention for long. It might be hard to get someone to read a mission statement all the way through. And for this reason, marketers have long turned to mottos and taglines. The goal is to tell a story, evoke a feeling, or paint a picture and thereby create a connection between the consumer and the product. In today's shifting information marketplace, doesn't it make sense that we try to make those same connections?

My library has had a tagline for several years. I can't take credit for it and it has served us well. Tisch Library: Connecting People and Ideas. Again, you may have heard Joe Lucia saying pretty much the same thing about his vision for his new library. He wants to ensure that the library is a catalyst, and one of the key activities is connecting people to ideas. A library tagline can help move the organization in new directions and provide a new frame for your story. I tell you, it is not easy to come up with taglines. There are good ones that stick with you, such as "We love to fly and it shows" and "Where's the beef?" and one of my favorites from my New England childhood: "You can feel Good, good about Hood." And there are also bad ones. "Experience the rebirth."[6] Seriously? Gag. If a tagline doesn't seem appropriate for your setting, then perhaps a new metaphor is a better avenue. Libraries have been the "heart" of the university for a long time. That story has been told. Can you tell a new one?

It is all well and fine for me to urge you to take action, but I feel obligated to give some examples of what these three steps have looked like in my library. I've got four quick examples to show you.

1. Our growing demand for in-depth research consultations led us to renovate a staff room. We converted the room to be well suited for one-on-one and small group work, with a large screen for each station and the ability to use the existing computer and/or plug in additional devices. The room is flexible and built to meet the shared needs of our students and the librarians serving them.
2. In response to faculty interest, we hosted a makerspace for the summer. While we do not have a permanent space for the makerspace, we allowed a pilot

project to occur in a conference room during the summer months (when we have low demand for meeting space). Students, librarians, and various community members on campus during the summer had access to multiple 3D printers, expertise, and some other equipment and supplies to foster creation, collaboration, and learning by doing. This allowed the faculty to try some new things, and for all of us to observe the results directly.
3. In pursuing a web redesign, we collected extensive observations and input from our users on their priorities and behavior. In the design and implementation process, we included iterative user testing, most often conducted outside the library building. The result was a much more user-focused site with responsive design built on a Drupal platform. We also invested in accessibility to ensure the site met best practices.
4. The library has shifted its focus for emergency closures (mostly weather-related from snow, but also in response to the Boston Marathon bombing incident in 2013 which put campus under lock-down for a day). We used to worry about how to make decisions to close. Now we emphasize how quickly can we re-open. If our residential students have been limited to their residence halls for one or more days, they are eager for more space and to resume regular activities. Opening the athletic facilities and the library are prioritized steps in returning campus to normal.

It doesn't matter whether these examples are pertinent to theological libraries or to your institutional setting. The important thing is that each one was consciously rooted in observing our constituents and letting those observations drive our efforts. This approach can be applied to a diverse range of issues and settings.

In closing, I'd like to suggest a few things that we can do going forward.

1. Educate ourselves on user experience issues, including accessibility concerns: there is a lot to learn!
2. Accept that user experience and accessibility concerns are *everyone's* responsibility. We all have to participate. Every aspect of the libraries can improve in these areas.
3. Repeat after me: "I am not the target audience." And again, repeat: "The library is not the center of the university universe." We play important roles, but we are not the user. At the end of the day, it doesn't matter if library systems and services work for *me* because they need to work for our students and our faculty.
4. Look for new opportunities to observe the user and report your findings. Don't keep it to yourself. It takes teamwork to make progress.
5. Get curious about complaints! They are an opportunity to dig deeper.

ENDNOTES

[1] Wegner et al, "Changing Roles of Academic and Research Libraries" ACRL Roundtable on Technology and Change in Academic Libraries (2006).http://www.ala.org/acrl/issues/value/changingroles

[2] Ibid.

[3] Ibid.

[4] Anne Kenney, "Leveraging the Liaison Model: From Defining 21st Century Research Libraries to Implementing 21st Century Research Universities." Ithaka S+R Issue Brief, 2014. http://www.sr.ithaka.org/sites/default/files/files/SR_BriefingPaper_Kenney_20140322.pdf, p. 3.

[5] Mark Hurst and Phil Terry, *Customers Included: How to Transform Products, Companies and the World with a Single Step* (New York: Creative Good, 2013), pp. 134-136 excerpts.

[6] The conference was held in a hotel going under renovation. Instead of "pardon our construction" signs, there were numerous signs featuring the line "Experience the Rebirth" in anticipation of their reopening later this year.

(Library) Education of Desire: Applying the Pedagogical Principles of James K. A. Smith in the Theological Library

by Matthew Ostercamp, North Park Theological Seminary

I AM CHARLOTTE SIMMONS (A BOOK REPORT)

In Tom Wolfe's novel *I Am Charlotte Simmons*[1] the title character leaves her small mountain town to pursue an elite education at the fictional Ivy League school Dupont University. An exceptional student, Charlotte is eager to escape her provincial home for a life of the mind where ideas are taken seriously. What she discovers is that life at the university is about more than books, papers, and tests. It is also about acquiring social status, the worship of athletes, alcohol, and sex. An Appalachian misfit in this sea of prep-school privilege, Charlotte finds her exceptional intellect is no antidote to a crushing loneliness. Rescued by a couple of freshmen girls only slightly less desperate than she, they set out to make contact with their classmates. As she interacts with her fellow students in the dorm, gym, and tailgate parties of her freshman year new images of what it means to be a successful young woman begin to reside in her. She discovers that spending all her time in the neuroscience lab isn't really cool or at least not to the people she comes to admire. After a semester of surprising social conquests but academic disappointments she returns home to reflect on what exactly she is learning at Dupont. Although there were some intellectually satisfying moments, she becomes aware that her education extended far beyond the curriculum. She can't articulate it to her high school mentor or her mother, but she no longer desires the things she once did. The Charlotte Simmons who returns home for the summer is not the small town valedictorian who left.

FALL IN LOVE

Nothing is more practical than
finding God, than
falling in Love
in a quite absolute, final way.
What you are in love with,
what seizes your imagination, will affect everything.
It will decide
what will get you out of bed in the morning,
what you do with your evenings,
how you spend your weekends,
what you read, whom you know,
what breaks your heart,
and what amazes you with joy and gratitude.
Fall in Love, stay in love,
and it will decide everything.[2]

What do our students love?

What gets them out of bed in the mornings?

What do you want them to love?

How can we teach them not just to know the right things but to love the right things?

This last question will be my primary focus today. I was led to it by reading the two Cultural Liturgies volumes of Calvin College philosophy professor James K. A. Smith. Like Father Arrupe, whose prayer I opened with, Smith believes that our fundamental desires or loves decide everything. In his first volume, *Desiring the Kingdom,*[3] he introduces his thesis that effective education should form students and parishioners' desires and help us correctly order our loves. The second book in the series, *Imagining the Kingdom,*[4] explores how we embody narratives through imagination and practice and how this embodied know-how is formative for our loves. A proposed third volume will address the larger political connotations of understanding our world as a series of liturgical practices that reflect and shape our desires.

My task here will be to unpack his claim that education should focus on forming our charges' desires with specific reference to the bibliographic instruction we provide as librarians. What insights and strategies might the "education of desire" paradigm offer us as librarians to better serve our students? I will begin by explaining Smith's core claim that desire is the proper goal of education. Then I will look at the role imagination plays in forming desire and how imagination in turn is shaped by practice. Finally, I will suggest some ways that this might play out in our libraries, including points of contact with the new ACRL standards of information literacy and the process model of bibliographic instruction.

DESIRE AS THE GOAL OF EDUCATION

Smith begins with the claim, "How we think about education is inextricably linked to how we think about human persons."[5] He invites us to make explicit the philosophical anthropological assumptions that undergird our pedagogy. Below I will recount Smith's argument that the prevalent models over-emphasize our cognitive capacity while selling short the role our body, heart, or guts play in our encounter with the world.

Plato and especially Descartes are the primary mind-over-body thinkers that derailed the modern educational paradigm by defining human beings as primarily thinking-things. This is especially true in the Protestant world where the austere aesthetic and sermon-focused worship resulted in a "bobble-head" version of the faith.[6] Recently this highly cognitive pedagogy has been nuanced by the introduction of the pre-rational worldview concept. Especially in Reformed circles, much has been made of the acquisition of a set of presuppositional basic beliefs, or worldview as a goal of education. Thus we have replaced the humans-as-thinkers model with a new humans-as-believers model.

Desiring the Kingdom lingers on the perceived deficiencies of the worldview model of education which ultimately boils down into two major complaints. First, the concept that worldview acquisition is the primary task of Christian higher education leaves the contemporary Christian university looking a lot like the older Cartesian versions that trafficked in Christian ideas. The components of a Christian worldview despite the subtle epistemology look like, sound like, and act like ideas. Ultimately the thinking-thing and believing-thing anthropology both leave us for practical purposes disembodied. Second, the worldview model is an individualistic model that discounts, in Smith's view, the role of community or Church. Following Hauerwas, Smith voices concerns that the essential beliefs identified in the Christian worldview paradigm may be acquired without participation in the life of the church. Thus the individual as believer anthropology not only discounts our creaturely existence but also minimizes our social existence.[7] We lose both our body and our essential identification as a member of the Body.

In *Imagining the Kingdom*, Smith provides a more colorful illustration of the shortcomings of the worldview model. He tells how through the advocacy of his wife and the writings of authors such as Michael Pollan and Barbara Kingsolver he became convinced that our food culture matters. Thus he found himself in spare moments reading with delight the Kentucky agrarian Wendell Berry. He set the Berry book down one evening only to catch the "ugly irony" that he was reading Wendell Berry in the food court at Costco.[8] This then becomes the paradigmatic case of mentally assenting to a world view (Wendell Berry) while engaging in discordant practices (eating at Costco). Smith is convinced that the answer is not more thinking or better arguments. We need an educational model that will prioritize equipping us with new habits and will result in us desiring good food more than we desire cheap food.[9]

Smith proposes a new meaty "Augustinian"[10] anthropological model in place of the impotent worldview alternative. In this model we are seen as primarily lovers (rather than thinkers or believers).The hope is to do justice to how we actually navigate the world and supplement (without entirely supplanting) the head with a stronger emphasis on the affective, central region of the body which we might think of as our heart or even more baldly as our gut. The key argument here is that as humans we are essentially actors, not thinkers who in Heidegger's phrase "intend the world." That we feel our way around the world without the time or inclination to submit each step to rational analysis. Smith writes, "We are the sorts of animals for whom things matter in ways that we often don't (and can't) articulate."[11] He equates the active, inarticulate care with which we intend the world as love or desire for some end.

The teleological nature of love and desire is an important component. We have in ~~mind~~ (strike that); we have in view some end as we feel our way around the world. Smith wants to emphasize that we are guided by pictures of some ultimate end or kingdom. He writes:

> A vision of the good life captures our hearts and imaginations not by providing a set of rules or ideas, but by painting a picture of what it looks like to live well. This is why such pictures are communicated most powerfully by stories, legends, myths, plays, novels, and films rather than by dissertations, messages, and monographs. . . [W]e are affective before we are cognitive.[12]

What we desire is some image of human flourishing, some picture of happiness. This desire or understanding precedes knowledge and in Smith's view is not reducible to worldview.[13] The first and primary task of Christian education then is to aim the heart toward God — to instill a desire for the Kingdom.[14] This requires us to connect with our student's imagination.

Before moving to the imagination, it is worth pausing to ask about the library's place in this Kingdom. Specifically what do we want our library instruction students to desire when they leave our computer labs? Perhaps you have heard stories as I have from students who knew that they were supposed to use the library but delighted in using alternate sources instead ("And I still got an A!"). Do we want them to chiefly desire efficiency or results or is there something else? I would encourage you to try to articulate your learning outcomes in terms of a change or growth in desire.

IMAGINATION THE KEY TO DESIRE

To form or re-form desire we must connect with the imagination. Imagination in this context is not the idle fantasy of day dreams or the intentionally creative process of the artist. Instead imagination here signifies a precognitive understanding of the world that is fundamentally aesthetic or poetic.[15] It is a "productive" faculty of the body that makes sense of our surroundings without us having to consciously puzzle out what is happening.[16] It is precisely this aesthetic faculty that resonates with the stories and images we encounter and orients us towards certain ends; images that prime in us desire.[17] Colloquially we might think of imagination as the faculty that deduces something is cool.

One of the key claims of the Cultural Liturgies project is that we are constantly participating in institutions that are seeking to form our imaginations and thus win our affections. That more or less intentionally a number of institutions join the church and academy in offering images of human flourishing that vie for our hearts. Marketers among others have built empires on the Augustinian insight that at our core we are lovers — that our precognitive, visceral, imagined sense of the good life drives desires which in turn drive actions."Victoria," Smith tells us, "is in on Augustine's Secret."[18] Throughout the books he critiques several cultural institutions that seek to align us with their commercial, political, and ideological kingdoms. For example, he reflects on the rituals of patriotism that inspire a deeply felt love of country. In another example, Smith analyses the shopping mall as the high temples of capitalism with mannequins as icons providing us glimpses of a promised salvation and the cashier as the priestess who accepts our offerings and bestows upon us a physical sacrament — indoctrinating the faithful into the cult of consumption by offering a story of human flourishing for them to participate in. We seldom hear a syllogism equating shopping with happiness but we *see* them equated all the time and it *feels* good to buy new things.

Institutions play a significant role in forming our imaginative images of the good life. There is an important social component to how our precognitive imaginative faculty organizes the world. Charles Taylor has coined the phrase social imaginary which he defines as "That common understanding that makes possible common practices and a widely shared sense of legitimacy."[19] The *social imaginary* is not experienced as theory or philosophical tenet (though it may have begun as such) but assumed as common sense or obvious. As such it enables cultural institutions and in turn is perpetuated by them. Smith writes about cultural institutions:

> They take on a kind of systematic power that gives them an influence that is independent of individual agents. The result is that while cultural institutions are essentially human creations, there is also an important sense in which humans are the products of the formation we receive through cultural institutions.[20]

Thus our collective images of the good life, our social imaginary, find expressions in institutions like the military or shopping mall, and as I participate in these institutions I find that they imprint on my imagination what is right, normal, or cool. This virtuous cycle provides and reinforces the images that are the object of our desires.

This intersection of imagination and desire is illustrated for us again in *I Am Charlotte Simmons*. In a climactic scene Charlotte is faced with a choice to join an intellectually ambitious but socially marginal clique or to join an elite inner circle of university socialites. She is surprised that the decision is not a difficult one. Her time in the university cafeteria, as well as the surrounding Greek houses and dive bars, has attuned her to a certain picture of success at college. Unconsciously the social imaginary of the cool kids has become her own.

To form our students to desire the Kingdom, or desire meaningful engagement with important texts, or to desire Saturday nights at the fraternity house we need to shape their precognitive, aesthetic, faculty that we are calling their imagination. We will not be alone in taking on this task; as we have suggested above, many different institutions are competing to win allegiance to their particular image of human flourishing. So the question to which we now turn is how we succeed in educating our students' desire.

IMAGINATION SHAPED BY PRACTICE

If we want our students to become doers of the word and not merely hearers, we need to ground our teaching in a philosophical anthropology that recognizes the role that our bodies play in determining our actions. This bodily input is experienced as desires that are not cognitively deduced and reflect an inward orientation to some perceived good. This perception of the good is something we are calling the imagination. We may explain it as an aesthetic orientation towards an image of happiness that resonates with us before or without us thinking about it. These images have a social component. They originate as we interact with others and offer a way to understand our social context. Thus, we speak of a social imaginary. One significant expression of our social imaginary is in institutions that invite and reward our participation. As we participate we come to increasingly adopt the animating vision of the institution and conform our desires accordingly.

We have now arrived at the apex of the Cultural Liturgies project. The key insight that it is our embodied participation in specific practices that determines the images we find compelling and thus shapes our desires. I will briefly discuss this and then suggest some implications for our work as librarians.

Practices, as Smith defines them, are subset of rituals that have two defining characteristics. First they are communal and "have an institutional base," and second they orient us toward some end or telos.[21] He tries, unconvincingly, to draw a line between thick practices that shape our identity (going to academic conferences) and thin practices such as brushing our teeth before bed.[22] He goes on to identify a further subset of practices as "liturgies." Despite the nifty diagram of circles within circles the ritual/practice/liturgy distinctions in *Desiring the Kingdom* remain difficult to parse. What Smith seems eager to tell us is that "no practice is neutral" and that "all practices and habits are trying to make us into a certain kind of person."[23] The affirmation here is that our actions matter even, or especially, when they become automatic.

In his second book, *Imagining the Kingdom*, Smith revisits at length the meaning and importance of practice. One of his sources for this discussion is the French anthropologist Pierre Bourdieu's book *The Logic of Practice*.[24] In this work Bourdieu wrestles insightfully with the task of the outside observer trying to make sense of observed behavior. He claims that "The practice has a logic which is not that of the logician."[25] Exploring the culture of the Kabyle people of North Africa he discovers that even small acts can be pregnant with meaning. For example, postures and manners connect with and effectively instill an elaborate Kabyle cosmology.[26] Bourdieu deploys the term *habitas* to try and capture the unique internal logic of practice. Smith describes *habitas* this way: "The nexus of decisions by which we constitute our world without rationale deliberation or conscious awareness."[27] One of Bourdieu's examples of *habitas* is an athlete who has developed a "feel for the game."[28]

In this example the World Cup soccer player is able to navigate the pitch instinctively, not because he was born with innate knowledge of the game but because of the countless drills and past games in which he has participated. Indeed some of us found our athletic hopes fade because we "thought too much" and thus were not effective. The successful athlete will not simply react to the game but will anticipate what is about to happen and will not robotically play out the coach's game plan but will sense when to act with creativity and initiative. Athletes operate in a way that seems instinctual but it is not innate. It develops out of a lifetime of doing drills and observing what is positively and negatively sanctioned. Their *habitas* gives structure and meaning to action but without completely removing agency.[29] It often extends beyond the formal rulebook and observes "unwritten" rules and codes of honor or decorum. *Habitas* is the analogous way a cultural native navigates their world. "Native membership," writes Bourdieu, "in a field implies a feel for the game in the sense of a capacity for practical anticipation of the 'upcoming' future contained in the present, everything that takes place in it seems sensible."[30]

As the example of the soccer player illustrates, a *habitas* is something we acquire. But one doesn't become a soccer player by reading the rulebook or even watching hours and hours of soccer on television. One becomes a soccer player by kicking a ball.[31] Smith's favorite word for *habitas* acquisition is incorporation with its allusion to an alteration of our physical existence. Smith writes, "My incorporation into a social body is effected through the social body co-opting my body."[32] I become a soccer player by practicing with the soccer team, to continue our example. A key point here for both Bourdieu and Smith is that the participation in the practices of the social body carry a weight and significance that is easily overlooked. Bourdieu writes of "the hidden persuasion of an implicit pedagogy which can instill a whole cosmology, through injunctions as insignificant as 'sit up straight.'" He continues later in the same paragraph to write that this is a pedagogy that can "extort what is essential while seeming to demand the insignificant."[33] To finish our soccer metaphor, as I do dribbling, passing, and shooting drills with my teammates, I do more than acquire a set of skills, I'm becoming a soccer player. I'm learning to value hustle, persistence, teamwork, aggression, competition, and more. I become able to anticipate what is about to happen on the pitch. I acquire a soccer player's *habitas*; I have a feel for the game.

In this section I have introduced Smith's argument that our imagination is shaped by practices. Although many practices may seem innocuous they in fact can be powerful in shaping our desires. Bourdieu uses the word *habitas* to convey the inherent logic of practices that define cultures and enable them to function. He suggests that we often acquire a *habitas* through a pedagogy of insignificance that instills and reinforces the values of a culture through seemingly small daily rituals and thus incorporates us into that community and into that community's social imaginary. Charles Taylor makes just such connection in *Modern Social Imaginaries,* writing that "If the [background] understanding makes the practice possible, it is also true that it is the practice that largely carries the understanding."[34] So if the goal is to form the desires of our students we cannot simply engage them with cogent arguments, we must aesthetically affect them by appealing to their imagination. Doing this effectively requires us to understand the power and logic of communal practices in forming their *habitas*. These *habitas* forming practices Smith calls liturgies.

CULTURAL LITURGIES

What ultimately distinguishes a liturgical practice from a non-liturgical one is that liturgical practices are connected to a story of ultimate concern.[35] In *Desiring the Kingdom* we are told that liturgies are "rituals of ultimate concern" which is helpfully expanded in the second book where we read that "liturgies are those rituals and practices that constitute the embodied stories of the body politic."[36] The key idea here is that liturgies are practices that connect us to stories of ultimate concern, to stories of the body politic. As we unpack this it is important to keep in mind that liturgies in this usage may or may not be explicitly religious.

First, Smith argues that we are narrative animals who, in Joan Didion's phrase, "Tell ourselves stories in order to live."[37] That we inescapably make sense of our lives in narrative terms and thus "our being in the world is more aesthetic than deductive."[38] This argument advances arguments for the primacy of the aesthetic or imaginative sense by linking it to our kinesthetic experiences of moving and acting.[39] Movements that are necessarily understood metaphorically and situate us in a story.[40] The stories enacted in liturgical practices may or may not ever be articulated as a formal narrative but if they are effective they are meaningful to the heart/body and we are literally and figuratively moved by them. Smith writes that liturgical stories show more than tell and are encountered as dramas to enact, not simply observe.

Second, when we are told that liturgies are rituals of ultimate concern we must recall Smith's philosophical anthropology which posits that we are ultimately creatures who love some end or some vision of human flourishing. This pre-cognitive vision of the Kingdom is what is at stake in liturgical practice. From Bourdieu's discussion of *habitas* and the pedagogy of the insignificant we are cautioned to not write off seemingly trivial practice but to expect connections between what we practice and what we love.

Third, by mentioning that liturgies embody the stories of the body politic, we are reminded that practices are expressions of institutions and often offer initiation into a particular way of imagining the good. No liturgy is ever done alone but must necessarily bring into play some larger social imaginary that informs the meaning assigned to the practice. Thus liturgical practice is a way we connect with and enact the story of some other and allow that story to form us.

The obvious example here is the traditional worship of the Christian church which Smith unpacks in detail. Along the way highlighting how Christian liturgy invites us to act out a story of being called out of a sinful world into fellowship with God through Christ and then sent as agents of grace back into the world. This is very clearly a story of ultimate concern that posits a picture of human flourishing involving a renunciation of sin and eating at a common table a meal that we did not earn. Finally, Christian worship situates us in a community and is an expression of the social imaginary carried in these practices and as we worship with the Church we take on the *habitas* of the Christian in a way that is not obtainable simply by studying Christian creeds and doctrines.

The point of the Cultural Liturgies series, though, is that many other practices also work in the same way as ecclesial liturgies. In *Desiring the Kingdom*, Smith spends some time with the "Liturgies of the University."[41] In this section he asks us to consider what the University wants us to love — to what end does it point us and what practices constitute the scholastic liturgy.[42] He suggests that to truly grasp the formation that happens in higher education we ought to look outside of the sites of formal instruction, and he focuses on the orientation week experience of the typical college freshman. He explores the way incoming students are usually introduced by upperclassmen into the rhythms of college life — specifically how to ensure that you balance work and fun. Smith believes that the implicit messages of college orientation, to keep busy, get to know the right people, study hard, and party hard, are not accidental but an important part of preparing American students for success in our competitive marketplace. The argument is that the cumulative rituals of the classroom, cafeteria, dorm, and student club together form a powerful liturgy that implants in young people desires congruent with a specific capitalist vision of the good life.[43] He challenges Christian educators to provide an alternative education that trains students in Kingdom practices and primes their hearts to ultimately desire the shalom of God.

LIBRARIES AND LITURGIES

In the remaining time I want to focus on the implications of the above reasoning for library instruction, with specific reference to instruction in the theological library.

First, I will point out how this thinking provides a philosophical foundation for ACRL's emerging framework on information literacy and underscores the importance of that document's discussion of practice. Second, I want to look at how the library fits into the social imaginary of our communities and how we may make an aesthetic case for good information practices. Third, I will suggest that Carol Kuhlthau's process approach to research provides an interesting way to incorporate liturgical pedagogy into our instructional program.

We opened with the question, "How can we teach them not just to know the right things but to love the right things?" Although it may be jarring to talk about bibliographic instruction and things students love in the same breath, it should be clear that bibliographic instruction is intended to directly shape student behavior. There is a different end in view in our class sessions compared with a lecture on patristic theories of atonement. Thus we must develop a pedagogy that goes beyond knowledge transfer and wrestles with questions of motivation and action. This is one reason that I believe James K. A. Smith's writing is helpful. It gives us language and a mental framework to talk about how we can transform the way students act when faced with a research task.

In light of this research, I found it interesting this spring to read the new ACRL *Framework for Information Literacy for Higher Education*. In the draft of part one of this document it defines information literacy as follows:

> Information literacy combines a repertoire of abilities, practices, and dispositions focused on expanding one's understanding of the information ecosystem, with the proficiencies of finding, using and analyzing information, scholarship, and data to answer questions, develop new ones, and create new knowledge, through ethical participation in communities of learning and scholarship.[44]

Note the references to repertoire of abilities, practices, dispositions, and participation in communities of learning. The ACRL drafts seem to be pointing us toward something akin to *habitas* acquisition as the goal of library instruction. Our goal is to provide students with an instinctive feel for the research game. The draft goes on to pair each "core understanding" with a set of "knowledge practices" and "dispositions." It explains that it is using these terms because it wants to move us past seeing information literacy simply as a matter of cognitive knowledge or skill acquisition but instead talks of transformation as the desired outcome.[45] Smith might say we don't want to teach our students to know how to do good research, we want to teach them to desire to do good research.

If we are going to be successful in implementing an information literacy framework that forms are students' desires, we will need to connect with their imaginations. Doing good research will need to a part of their precognitive picture of the good life. I believe that as theological librarians we can profit here from Smith's call that we ground our education in our community's experience of worship. If we understand the call our students respond to when they come to seminary, the picture that is already directing their desire, we will be able in many cases to show that good research is a part of that call. That proficiencies at analyzing data fit with a call to fight for the oppressed, that allowing texts to answer and raise questions is a part of pastoral leadership, or that a careful and honest reading of the other is a useful step in an honest search for God.

Smith's work would suggest that making these connections effectively will require us to show more than to tell. As librarians we need to be mindful of the stories told on our campuses and images presented to our students and encourage those stories and images that move our students towards the desires we want for them. In some cases this may require little change from the current practice, but some of us come from religious traditions whose stories tend to prioritize action over reflection and who at various levels reflect cultural images of information as a commodity to be used to build pragmatic personal kingdoms. I expect that even in these latter institutions the common worship contains elements of transcendence and meditation that can offer openings for making an aesthetic case for information literacy as a part of the already operative image of the good. Finally, as we work to connect our instruction with our liturgy let us also let the liturgy work back into our instruction. As we reflect on the desires we want for our students and our existing images of the proper appropriation of information, we should be mindful of the temptation to let the Kingdom serve the library instead of the library serve the Kingdom. I think it is right that as we teach we understand that some students will make research a central part of their life's work and for others it will a secondary part. Let us offer valuable instruction to both groups.

We also show that the library is important and desirable by making the library's real and virtual spaces as pleasing as possible. The education of desire paradigm calls for educators to take bodies as seriously as minds. Making sure that we create an atmosphere that is pleasing to physically be in and imparts to those in it a feeling of dignity and importance can go a long way in communicating the importance of the library to our precognitive imaginative faculty. I think much the same can be said about library websites. I'm sure all of us have favorite places that we like to go to and that make us feel good. Probably for many of us a library is or has been one of those places in the past. Even when budgets are tight, I think we need to give careful thought to the value of maintaining our spaces.

A library education of desire must be able to connect with students on an imaginative level, and I've just suggested that we attempt to leverage our liturgies and spaces to make that connection. But ultimately our task is to form a community of practice that will express and sustain the social imaginary of sound scholarship. Using the definition above we might think in terms of a library liturgy or a set of practice and rituals that embody the stories of the academic library. Let me offer an example of what this might look like.

In her book *Seeking Meaning*, Carol Kuhlthau lays out what she calls the process approach to library and information services.[46] This book reports on empirical studies of researchers at high school, college, and in the professional workplace. These studies were used to identify six common research stages which are

- Initiation of project
- Selection of topic
- Exploration of sources
- Formulation of a thesis

- Collection of information supporting/refuting thesis
- Presentation

Kuhlthau argues that we should update paradigms of library instruction and service that prioritize finding information with a more nuanced model of service that shepherds patrons through this process. Key to this analysis is the "uncertainty principle" that suggests patrons have different informational and emotional needs at different stages of the research process.[47] She identifies how anxiety waxes and wanes during the research process. For example, when exploring a topic, more information is correlated to increased anxiety and frustration, but after formulating a thesis finding more information produces greater confidence and optimism.[48] Working through these affective aspects of research leads Kuhlthau to argue that the librarian-as-counselor model should replace mental images of librarian-as-locator or even librarian-as-advisor.[49] I believe that this analysis lends support to the intuition that theological librarianship includes a strong pastoral component and encourages us to think of librarian-as-pastor.

By giving us a map of the research process that includes the tasks a researcher needs to accomplish along with the emotional needs of the researcher, Kuhlthau allows us to envision a more proactive level of pastoral care that anticipates the totality of needs of our researchers and allows us to equip them with a series of practices designed to help them physically and emotionally navigate the life cycle of a research project. We may for example design a journaling regimen that in the exploration phase helps capture big ideas and reassure students at a time that anxiety is usually building and then design a quite different and more detailed information gathering protocol for the final phases when casting a broad net improves the project and increases confidence. I'm curious if our course management systems can be put to good use in the kind of progressive instruction the librarian-as-counselor/pastor envisions by facilitating the feedback loop this model requires.

In terms of this paper, a bibliographic instruction program that provided a series of practices that corresponded to the research process could be thought of as a library liturgy. If done well they could incorporate the student into the *habitas* of the researcher by offering seemingly insignificant steps to repeat that nonetheless instill an instinctive and rich understanding of the information ecosystem. For example an exercise where you have to note the sources of your source can build an understanding that footnotes and references are important and can help you situate a work in terms of authority and perspective. This can change your imagined picture of what it means to read a book and make you desire an end to the endnote (or at least it has for me). This may mean that we have to re-evaluate what in the past may have been dismissed as "busy work" but I think combining the process model of library instruction with an education of desire understanding of the power of liturgical practice can bear a lot of fruit.

At the risk of being too literal let me end with one final suggestion. That we use the insights of the process approach to library services to construct a series of prayers that our divinity students can use as they research. I believe that an actual library liturgy can help reassure and center the anxious researcher and remind the confident researcher that the truth they find is to be received as a gift and speak to those in between. It may also help us connect the work our students do in the library with their larger vocation. I would hope such prayers would contribute to forming in our students a desire to do research well. To not just know the right things but to love the right things.

CONCLUSION

Inspired by the writings of James K. A. Smith, this paper has argued that our education ought to impact what our students desire. That this means we must do more than share good ideas, that our pedagogy must take into consideration our existence as embodied beings. We are charged with providing our students with pictures and practices that will form in them an imagination that is drawn to what is ennobling and enduring. That will help them to love what is worth loving.

It is exciting to see an emerging framework for information literacy that defines its task in terms of abilities, practices, and dispositions. In order to successfully implement this framework we will need to make not only a pragmatic but also a poetic case. On the seminary campus this task can be aided by connecting our instruction with our students' calling. Ultimately a successful education of desire depends upon providing our students with practices that in our case will guide them through the labyrinths of research and with God's help will contribute to forming in them a love and desire for what is good.

> [13]So now faith, hope, and love abide, these three; but the greatest of these is love.
>
> (1 Corinthians 13:13 ESV)

ENDNOTES

[1] Tom Wolfe, *I Am Charlotte Simmons* (New York : Farrar, Straus, Giroux, 2004)
[2] Pedro Arrupe S.J., "Fall in Love," *Ignatian Spirituality* accessed June 24, 2014, http://www.ignatianspirituality.com/ignatian-prayer/prayers-by-st-ignatius-and-others/fall-in-love/. Thanks to Katie Maier-O'Shea for pointing me to this prayer.
[3] James K. A. Smith, *Desiring the Kingdom* (Grand Rapids, Mich.: Baker, 2009)
[4] James K. A. Smith, *Imaging the Kingdom* (Grand Rapids, Mich.: Baker, 2013)
[5] Smith, *Desiring the Kingdom*, 18.
[6] Smith, *Desiring the Kingdom*, 42.
[7] Smith, *Desiring the Kingdom*, 44-45.
[8] Smith, *Imagining the Kingdom*, 8-9.
[9] Smith, *Imagining the Kingdom*, 9.
[10] Smith, *Desiring the Kingdom*, 46.
[11] Smith, *Desiring the Kingdom*, 51.
[12] Smith, *Desiring the Kingdom*, 53.
[13] Smith, *Desiring the Kingdom*, 70.
[14] Smith, *Desiring the Kingdom*, 71.

[15] Smith, *Imagining the Kingdom*, 16-17.
[16] Smith, *Imagining the Kingdom*, 19.
[17] Smith, *Desiring the Kingdom*, 54.
[18] Smith, *Desiring the Kingdom*,76.
[19] Charles Taylor, *Modern Social Imaginaries* (Durham, N.C.: Duke University Press, 2004) 23.
[20] Smith, *Desiring the Kingdom*, 72.
[21] Smith, *Desiring the Kingdom*, 62.
[22] Smith, *Desiring the Kingdom*, 82.
[23] Smith, *Desiring the Kingdom*, 83.
[24] Pierre Bourdieu, *The Logic of Practice* (Stanford, Calif.: Stanford University Press, 1980)
[25] Bourdieu, *Logic of Practice*, 86.
[26] Bourdieu, *Logic of Practice*, 69.
[27] Smith, *Imagining the Kingdom*, 82.
[28] Bourdieu, *Logic of Practice*, 66.
[29] Smith, *Imagining the Kingdom*, 84.
[30] Bourdieu, *Logic of Practice*, 66.
[31] Or more precisely kicking a ball in the context of a soccer team. Social context is always important for practices.
[32] Smith, *Imagining the Kingdom*, 94.
[33] Bourdieu, *Logic of Practice*, 69.
[34] Taylor, *Modern Social Imaginaries*, p. 25.
[35] Smith, *Desiring the Kingdom*, 86.
[36] Smith, *Imagining the Kingdom*, 109.
[37] Smith, *Imagining the Kingdom*, 108.
[38] Smith, *Imagining the Kingdom*, 108.
[39] Smith, *Imagining the Kingdom*, 124-5.
[40] Smith, *Imagining the Kingdom*, 129.
[41] Smith, *Desiring the Kingdom*, 112-118.
[42] Smith, *Desiring the Kingdom*, 114.
[43] Smith, *Desiring the Kingdom*, 117.
[44] Association for College & Research Libraries, "Framework for Information Literacy for Higher Education" (draft 1, part 1,2014), 6. Accessed June 26. http://acrl.ala.org/ilstandards/wp-content/uploads/2014/02/Framework-for-IL-for-HE-Draft-1-Part-1.pdf
[45] ACRL, "Framework for Information Literacy for Higher Education" 6-7.
[46] Carol Kuhlthau, *Seeking Meaning: A Process Approach to Library and Information Services* (Westport, Conn.: Libraries Unlimited, 2004).
[47] Kuhlthau, *Seeking Meaning*, p. 92.
[48] Kuhlthau, *Seeking Meaning*, p. 82.
[49] Kuhlthau, *Seeking Meaning*, p. 204.

Part of the Furniture: Family Bibles in Nation, Home, and Library

by Bruce Eldevik, Luther Seminary

"What should we do with this huge Bible?" This question has been asked again and again by family members across the country, particularly at those times when homes are being emptied after parents have died or are moving to smaller living spaces. For some, the answer has been, "Let's see if a library will take it."

"What should we do with this stack of family Bibles, and why did ________ (insert name here) agree to take them?" As if in yet another example of the Newtonian principle of action and reaction, libraries themselves not infrequently are seeking outlets for these wide-bodied Bibles when space needs to be cleared for other purposes, and almost as often, not without at least some regret that they had been accepted in the first place.

I have found the advent, flourishing, and ultimate fading of family Bibles to be a fascinating story. From a revered fixture in American homes in the late nineteenth and early twentieth centuries to a source of conflicted puzzlement for individuals and libraries today, especially theological libraries where many of them have landed, the tale of family Bibles has a long prelude, a relatively brief golden age, and an accelerated coda. Their history informs the shape of American cultural and religious life in the nineteenth century, particularly as expressed in the intimate surroundings of home and family, as well as the rise and flowering of the American publishing industry, and, not least, an interesting example of straight-up business entrepreneurship. Therefore, paraphrasing Pope Leo X, who allegedly said, "Since God has given us the papacy, let us enjoy it," I say, since we (rightly) have these Bibles in our libraries, let us attempt to better understand them, and consider ways we can preserve and enhance their presence.

First of all, what is meant when we refer to a Bible as a family Bible? Variations abound, but the usual features associated with family Bibles are, in addition to the scriptural text itself: numerous illustrations; a concordance; a Bible dictionary; essays covering Bible history and archaeology; a who's who of important persons; maps; chronologies, charts, and tables; and special pages, often in color, meant for recording important family information: marriages, births, deaths, baptisms, etc., that, in a personal way, linked the history of a family with the history of salvation. All these components constituted a massive book with an ornate sculpted leather cover, sometimes referred to as a "furniture Bible," referring to its prominent, essentially stationary, place in a family living room or parlor. This "multipurpose" book thus became "part of American daily life" for countless households in the nineteenth century.[1]

Of course, what we have defined as a family Bible did not simply appear one day as something totally new and different in American Bible publishing. Like most innovations, family Bibles evolved, helped along by societal changes, technological advances, and bold, enterprising moves made by printers and publishers. In order to take a brief look at this evolutionary timeline, it is necessary to momentarily leave American shores for the old country and jump back several centuries. In Reformation Europe, hand-press printing combined vernacular Bible translations with woodcut illustrations, effectively linking text and image. This development not only brought together Bible reading and hearing with Bible viewing, it began to establish the Bible as an integral part of home life and helped to associate it with "the ideal of the Christian family."[2] With the rise of pietism and evangelicalism in succeeding centuries, this relationship continued to grow and strengthen.[3]

FORERUNNERS OF AMERICAN FAMILY BIBLES

The first use of the phrase "Family Bible," suggesting its intended audience, was in a folio Bible published 1735-37 by William Rayner (1699-1761) in London. Its full title reads *The Compleat History of the Old and New Testament: or, a Family Bible: With Critical and Explanatory Annotations, Extracted From the Writings of the Most Celebrated Authors, Ancient and Modern Together With Maps, Cuts, & Curiously Design'd and Engrav'd in Copper* by S. Smith. The extensive annotations were not only a way for Rayner to get around the royal printer's monopoly by calling his a commentary, they were also a means to claim the benefits his Bible afforded families. Likewise, the full-page engravings Rayner used, in many cases depicting figures being very active, also enhanced the "bare text." Both the annotations and illustrations, as Liana Lupas states, "practically created the blueprint for the immensely popular Family Bibles of the future."[4]

In America, the first illustrated Bible was published by Isaiah Thomas (1750-1831) in 1791. In his quarto edition, another first was his inclusion of a designated leaf for recording family information, simply titled "Family Record of Marriage and Births of Children." Before this time family history had been written wherever enough space could be found, typically on the front and back flyleaf.

An import from England, but enormously popular in this country, was Thomas Scott's (1747-1821) Bible. A portion of the title reads "with explanatory notes, practical observations, and copious marginal notes." In fact the notes were so copious that when printed in the U.S. between 1804-07 it extended to five volumes. Thomas Jefferson had a set in his library. Scott's Bible exemplifies an ongoing practice, now within the capacity of American publishers as well, of including greater and greater amounts of supplementary material: chapter summaries, a concordance, marginal references, and, the aforementioned "copious" commentary.

The Columbian Family and Pulpit Bible published by Joseph Teal was initially sold by subscription and printed in fascicles. When completed in 1822 it contained an elaborate fold-out "Family Register." Following the appearance of this feature in Teal's Bible, special, ornamental pages for recording milestone family history increasingly became an expected feature in Bibles aimed toward families.

Another Bible first published in England that became quite popular when published in this country in the mid-1830s was *The Cottage Bible and Family Expositor* by Thomas Williams (1755-1839). This Bible exhibits a turn toward illustrations and notes that seek to explain or elucidate the text rather than "embellish" it with pleasing or dramatic images.[5] Notes began to focus more on details of archaeology, natural history, and customs, while illustrations tended to depict structures, objects, and symbols more often than people or events.

The final antecedent Bible I will mention is *The Illuminated Bible,* published in New York by Harper Brothers. Like Teal's *Columbian Bible*, it was sold by subscription and initially published in fascicles beginning in 1843 at a cost of twenty-five cents each. When completed in 1846, it rapidly gained the reputation as "the most spectacular book ever printed in the United States."[6] For American printers and publishers, Bibles always had been a sought-after and mostly successful publishing venture, despite their daunting scale. The appearance of *The Illuminated Bible* is an indication that American publishers were becoming more confident in their abilities and, discerning a growing demand, were willing to entertain ever larger and more elaborate projects. With this Bible, the Harper brothers swung for the fences — and they connected.

What factors contributed to the astonishing success of this Bible? For the Harpers themselves, it was likely a combination of their "staunch" Methodism, their well-developed business sense, and technological innovations in printing.[7] Certainly it was also their trust in the vision of Joseph Alexander Adams, an engraver and printer, who proposed a lavish number of illustrations, intermixed with the text on virtually every page. To accomplish this bold aim, Adams and the Harper brothers made use of a recent advance in the technology of printing — electrotyping. The electrotyping process was developed in the 1830s and introduced in the U.S. in 1841. Up to four pages of text, together with engravings if desired, would be composed and pressed into a waxy substance to form a mold. The mold was coated with graphite and placed in an electrolytic bath. Subsequently, a copper plate of text was formed, backed with lead for strength and mounted in a press. The great advantage of electrotype was its durability under a large print run using high-speed presses and the capability of combining text and illustrations on the same page.

Harpers' *Illuminated Bible* was the first U.S. Bible to be published using electrotyping. By 1858 it had sold 25,000 copies and generated over a half-million dollars in sales.[8] It contained over sixteen hundred illustrations, fifteen hundred more than any previously published American Bible. Margaret Hills states that the many illustrations were intended to "encourage" the reader, a shorthanded means of referring to the power of illustrations to enhance the Bible's appeal and forge a deeper connection with the reader.[9] Paul Gutjahr asserts that "After the *Illuminated Bible*, illustrations became not only an expected but also an integral part of American religious publishing in the nineteenth century."[10] Another author, in imagining the American family in the parlour clustered around the Bible, paging through the pictures, likened the scene to "television for the 1840s."[11] Published with a concordance, list of proper names, tables of weights, coins, and measures, index of subjects, chronological index (according to Archbishop Usher), and pages for recording family information, with Harper's *Illuminated Bible* the stage had been set for the flood of family Bibles to arrive on the scene in the latter half of the nineteenth century.

THE GOLDEN AGE OF FAMILY BIBLES

Another important change in Bible publishing took place shortly after the Civil War and signaled the full flowering of the genre of family Bibles. Supplementary material began to appear in separate sections, apart from the text, rather than as running commentary at the bottom of each page. Organizing information into discrete units made finding answers to specific questions easier, reduced repetition, and made for an overall less "haphazard" appearance.[12] In time, these supplementary sections became even more extensive. In addition to the standard features previously noted, other possible options included a history of the books of the Bible, cities of the Bible, Jewish and Egyptian antiquities, manners and customs, natural history, and many more. Furthermore, these sections could be included or left out, according to the wishes, and the finances, of the purchaser.[13] Most sections were suffused with illustrations on the same page as the text now that electrotyping had become the production standard in almost all kind of publishing. When all or most supplemental sections were present, the Bible grew to a monumental size. It became even more massive after 1885 when a few publishers began issuing parallel Bibles, including in facing columns both the standard King James with the newly available Revised Version, the first broadly sanctioned updating of the KJV.

Virtually synonymous with family Bibles were the engravings designed by Gustave Doré (1832-1883) for a folio French Bible published in 1865. Doré's highly dramatic, moving representations were immensely popular, and their inclusion in family Bibles was a significant boost to sales, notwithstanding that their use by U.S. publishers was largely "unauthorized."[14] The connection between Doré's illustrations and the American public was remarkable, to the degree that for many families they seemed a true picture of the events they portrayed.[15] Perhaps it was the "refined theatricality"[16] or psychological realism of his portrayals. In any case, the Doré illustrations "fixed the iconography of the Bible" in countless homes across America.[17, 18]

In populated areas, family Bibles were purchased in customary ways: directly from the publisher or distributor, in bookstores, or even general stores.[19] With family Bibles, separation between production and distribution was not uncommon since the demand for them was so great that many smaller publishers who did not have the capacity to print Bibles of this magnitude nevertheless would pay for the opportunity to share in their sale. The A.J. Holman Company of Philadelphia was a case in point. One of the foremost Bible publishers in the United States, many of the family Bibles they produced had the imprint of other publishers on the title page. Oftentimes, the only feature identifying it as a Holman Bible would be the Holman device or trademark, a shield upon which is etched an open book with the words "Let there be light."[20]

By contrast, to reach families living in small towns and on farms, a few publishers adopted and further developed the subscription model to market, sell, and distribute Bibles in these far-flung regions of rural America. Armies of subscription agents (salesmen or colporteurs) were hired to travel from small town to small town, farm to farm, offering families the opportunity to own one of these encyclopedic Bibles. They carried with them canvassing Bibles, sometimes called salesman's samplers, that contained specimen pages of many of the supplementary sections, an array of inserts for family records and photographs from relatively plain black and white to fancy in full color, and several binding options, again modest to elaborate. Bound into these samplers were slips, usually on pink paper, constituting selling points the salesman would use to tout the desirability of owning this Bible. Often they were loaded with superlatives: e.g., "one of the most beautiful engravings ever published in any Bible," "one of the most perfect maps in existence, and engraved especially for this Bible," and so on.[21] The National Publishing Company, under a variety of imprints, was the largest of the subscription-only Bible publishers. In response to the waves of immigrant families from northern Europe settling the country west of the Appalachians, National produced and sold their Bibles in those languages also, particularly German.

Colporteurs typically worked the better part of six days a week, from early morning until sunset. They often were dependent on the families they visited for lodging. They usually worked only on commission and were expected to meet living expenses out of down payments on sales.[22] There is a significant amount of lore surrounding door-to-door Bible salesmen, particularly their persistent, don't-take-no-for-an-answer approach. Stories circulated of customers and salesmen playing hide and seek or homesteaders running away when they saw a salesman coming. In most instances though, salesmen were welcomed. They enabled families living in remote areas the chance to have a prized possession at a price, barring a crop failure, that could be afforded.

FAMILY BIBLES AND THE HOME

While it would not be accurate to say that family Bibles sold themselves, nevertheless in the decades roughly between 1870 and 1920 there was most certainly a predisposition to want them. As one author, examining the interplay of religion and culture in late nineteenth century America, has suggested, these rich-in-appearance, encyclopedic, profusely illustrated family Bibles brought together, "faith, family, and fashion" into one desirable whole.[23]

1) FAITH

In the nineteenth century the home increasingly became an extension of the church. Better living conditions and a greater emphasis on domesticity contributed to the home becoming the center for faith formation and moral development. Nothing symbolized this connection between the spiritual and the domestic more than the presence of a Bible on a stand or a table in the family's parlor. Even the Bible's appearance had symbolic overtones. A family Bible's size, its sturdy, sculpted covers, and metal clasps outwardly signified the importance, truth, and permanence of its message.[24]

2) FAMILY

Among those with strong religious convictions, the prevailing view of the family was that it was a "spiritual commonwealth."[25] Consequently it was quite natural for families to merge important facts of their personal lives with the story of salvation in the family's Bible. There was also the general sense that recorded information in family Bibles could serve as proof of births, deaths, marriages, etc., when other forms of official documentation were lacking. In both cases, publishers met growing demand with a greater number and more elaborate and colorful pages for family records.

3) FASHION

Considered a focal point in the home, it is not surprising that family Bibles were also subject to the dictates of fashion. As an "ornament to the household," how the Bible looked and how it was presented became matters of growing attention.[26] In many homes, special embroidery work was done on which to rest and cushion the Bible. Lectern stands, some quite ornate, became a "fashionable" way to display the Bible.[27] Concerning the book itself, the increasing amount of extra-biblical material, the ornateness of the covers, the vivid colors and fancy scripts of the register pages, the wonder-inducing illustrations all became a source of pride of ownership as well as edification.

As is well known, what comes into fashion just as readily goes out again. Beginning around the turn of the century, production and sales of family Bibles began to decline. There were a host of societal reasons for a change in taste that led to changes in the physical characteristics of Bibles and how they were published and sold, but perhaps one leading factor was a de-emphasis on the display of treasured family heirlooms. As living spaces became more informal and utilitarian, so did Bibles. Gradually, family Bibles were relegated to closets, attics, or trunks, from which they would emerge only occasionally.[28] It is from these same locations, years later, that many of these family Bibles would find their way to our libraries.

FAMILY BIBLES AND THE LIBRARY

The viewpoint of this paper is that family Bibles are religiously and culturally significant items. They represent the values, commitments, and fashions of a wide swath of the populace in the latter half of the nineteenth and early twentieth centuries, as well as the innovations of the book publishing industry poised to both meet and create demand. What, in turn, could be, or should be, a library's *own* commitments to retaining, preserving, occasionally highlighting, and possibly transferring these emblematic species of Bible publishing?

RETENTION

Seminary, special, and university libraries are most likely to have family Bibles already in their collections, and also the most likely to be contacted about accepting others. Situations vary widely, but generally it is beneficial for a seminary library to keep a selection of family Bibles that in various ways are representative of its institution's denominational heritage, e.g., through language or provenance, as signposts along the trail its adherents have traversed. Universities or historical societies usually retain (or accept) Bibles only if they belonged to persons or families who have figured prominently in the economic, social, or political life of the state or region.[29] Special Bible collections usually have clear parameters for the Bibles they have and want. An example is the Ramseyer-Northern Bible Society Collection of the University of Minnesota Duluth.

Their policy states that they accept and retain a Bible that demonstrates the history of its development in English, or is an example of a Bible used by immigrant groups that settled in the area.[30]

PRESERVATION

Family Bibles today suffer from the combined effects of frequent use, acidity in paper and binding, functioning as a device for keeping three-dimensional memorabilia between their covers, and storage under less than ideal conditions. In view of these factors, together with their sheer size, best preservation practice primarily involves stabilizing the Bible from any further deterioration and storing it in a controlled temperature and humidity environment.[31] If desired, family records can be carefully scanned or photocopied and kept separately for their historical value.

EXHIBITION

As a genre of Bible publishing, family Bibles inform aspects of biblical interpretation, Christian education, pietism, etc. Incorporating family Bibles into Bible displays or telling their story in a dedicated exhibit are ways to help students and library visitors fill out their understanding of how Bibles both shaped and were shaped by movements within American Christianity and society. Due to their widespread recognition, if not ownership, within the general public, an exhibit of family Bibles in conjunction with a special campus event such as a convocation or commencement weekend could connect well with a broader constituency.

In an innovative collaboration via a digital repository, a public library system and a county genealogical society have mounted an online exhibit of the records pages from family Bibles. The repository can be searched by family name. Over thirty Bibles have been scanned. The repository site has an open invitation for the inclusion of other family Bibles from within the county in the project.[32]

DONATION

In many instances family Bibles have been donated in haste, without due consideration of the interests or desires of future heirs. Family Bibles are not rare and often are of most value remaining within the family. Encouraging potential donors to consider keeping the Bible for the sake of grandchildren or great-grandchildren who may develop a strong interest in family history could very well be the best course to take. When a library has all the family Bibles it needs or wants, alternatively suggesting to donors that they contact local historical organizations about placement of these Bibles at living history sites, e.g., pioneer villages as room furnishings, or with theater companies as set pieces, also could, I think, constitute a "feel-good" parting.

The era of large, multipurpose family Bibles has passed (no one today would think that FB might be an abbreviated way of referring to a Family Bible), nevertheless their legacy remains. They provide a concrete means by which to see more clearly how the world of the Bible was understood in nineteenth-century American households, as well as how the Bible itself was integrated into the personal details of family life and history. Insofar as it is the responsibility of libraries and archives to document and preserve the expressions the Bible has taken in American life, family Bibles are and should remain a valued part of this heritage.

ENDNOTES

1 Liana Lupas, *The Book of Life: Family Bibles in America* (New York: Museum of Biblical Art, 2011), 5-6.

2 Stephen A. Marini, "Family Bible," in *The Oxford Companion to the Bible*, ed. Bruce M. Metzger and Michael D. Coogan (New York: Oxford University Press, 1993), 224.

3 Ibid.

4 Lupas, 16-17.

5 Ibid., 27.

6 Paul C. Gutjahr, *An American Bible: A History of the Good Book in the United States, 1777-1880* (Stanford, CA: Stanford University Press, 1999), 70.

7 Ibid.

8 Eugene Exman, *The Brothers Harper: A Unique Publishing Partnership and its Impact upon the Cultural Life of America from 1817 to 1853* (New York: Harper & Row, 1965), 244.

9 Margaret T. Hills, ed. *The English Bible in America: A Bibliography of Editions of the Bible & the New Testament Published in America, 1777-1957* (New York: American Bible Society and the New York Public Library, 1961), xxi.

10 Paul C. Gutjahr, "American Protestant Bible Illustration from Copper Plates to Computers," in *The Visual Culture of American Religions*, ed. David Morgan and Sally M. Promey, 267-85 (Berkeley: University of California Press, 2001), 280.

11 David Daniell, *The Bible in English: Its History and Influence* (New Haven: Yale University Press, 2003), 656.

12 Lupas, 28.

13 Ibid., 29.

14 Eric Zafran, "'A Strange Genius': Appreciating the Art of Gustave Doré in America," in *Fantasy and Faith: The Art of Gustave Doré*, ed. Eric Zafran, with Robert Rosenblum and Lisa Small (New York; New Haven: Dahesh Museum of Art; Yale University Press, 2007), 155.

15 Gustave Doré and Millicent Rose. *The Doré Bible Illustrations: 241 Illustrations, with a New Introduction by Millicent Rose* (New York: Dover Publications, 1974), vii.

16 David Morgan, *Visual Piety: A History and Theory of Popular Religious Images* (Berkeley: University of California Press, 1998),104-5.

17 Doré and Rose, ix.

18 A detail that speaks to the saturation of the Doré Bible illustrations in the U.S. is Mark Twain's passing reference to "a Doré Bible" in chapter four of *Tom Sawyer*, without further explanation. Zafran, 155.

19 Lupas, 31.

20 Ibid., 36.

[21] [Canvassing Bible], Philadelphia; Chicago: National Publishing Co., [n.d.].
[22] Ralph W. Hyde, "The Traveling Bible Salesman: The Good Buck from the Good Book," in *The Bible and Popular Culture in America*, ed. Allene Stuart Phy (Philadelphia; Chico, CA: Fortress Press; Scholars Press, 1985), 142.
[23] Colleen McDanell, *Material Christianity: Religion and Popular Culture in America*. New Haven: Yale University Press, 1995, 99.
[24] Gutjahr, *American Bible*, 43.
[25] Marini, 224.
[26][Canvassing Bible] A selling point, under the heading "Description of Our New Emblematic and Symbolical Binding."
[27] McDannell, 96.
[28] Ibid., 100.
[29] Patrick Coleman, Acquisitions Librarian, Minnesota History Center, interview by the author, St. Paul, May 2, 2014.
[30] Patricia Maus, Program Director, Archives and Special Collections, University of Minnesota Duluth, e-mail correspondence with the author, May 27, 2014.
[31] Lupas, 52.
[32] "Family Bibles Collection," New Bern-Craven County Public Library and the Craven County Genealogical Society of North Carolina, http://cdm16241.contentdm.oclc.org/cdm/landingpage/collection/p16241coll1 (accessed April 2, 2014).

REFERENCES

BIBLES (IN ORDER OF PUBLICATION)

The compleat History of the Old and New Testament: or, a Family Bible, With Critical and Explanatory Annotations, Extracted from the writings of the most Celebrated Authors, Ancient and Modern . . . by S. Smith. London: W. Rayner, 1735-37.

2 vols. Herbert, #1736

The Holy Bible . . . With Original Notes, Practical Observations, and Copious Marginal References . . . By Thomas Scott. Philadelphia: William W. Woodward, 1804-09.

4 or 5 vols. Hills, #113

The Columbian Family and Pulpit Bible: being a corrected and improved American edition of the popular English Family Bible . . . Boston: Joseph Teal, 1822.

Hills, #434

The Cottage Bible, and Family Expositor . . . With Practical Expositions and Explanatory Notes. By Thomas Williams. New York: Conner and Cooke, 1833-34.

2 vols. Hills, #818

The Illuminated Bible . . . With Marginal Readings, References, and Chronological Tables . . . Apocrypha . . . Embellished with Sixteen Hundred Historical Engravings

by J. A. Adams, more than Fourteen Hundred of Which are from Original Designs by J. B. Chapman. New York: Harper & Brothers, 1843-46.

Hills, #1161

[Canvassing Book] *The Holy Bible: containing the Old and New Testaments . . . the whole embellished with over 2500 fine scripture illustrations, on steel, wood, and in colors* . . . Philadelphia, Chicago [et al.]: National Publishing Co., n.d. [ca. 1881]

Arbour, #119

The Holy Bible: containing the Authorized and Revised Versions of the Old and New Testaments, arranged in parallel columns . . . Philadelphia: A.J. Holman & Co., 1886.

BIBLIOGRAPHY OF SECONDARY WORKS

Arbour, Keith. *Canvassing Books, Sample Books, and Subscription Publishers' Ephemera, 1833-1951, in the Collection of Michael Zinman.* Ardsley, NY: Haydn Foundation for the Cultural Arts, 1996.

Daniell, David. *The Bible in English: Its History and Influence.* New Haven: Yale University Press, 2003.

Doré, Gustave, and Millicent Rose. *The Doré Bible Illustrations: 241 Illustrations: With a New Introduction by Millicent Rose.* New York: Dover Publications, 1974.

Exman, Eugene. *The Brothers Harper: A Unique Publishing Partnership and its Impact upon the Cultural Life of America from 1817 to 1853.* New York: Harper & Row, 1965.

Gutjahr, Paul C. *An American Bible: A History of the Good Book in the United States, 1777-1880.* Stanford, CA: Stanford University Press, 1999.

________. "American Protestant Bible Illustration from Copper Plates to Computers." In *The Visual Culture of American Religions,* edited by David Morgan and Sally M. Promey, 267-85. Berkeley: University of California Press, 2001.

Herbert, Arthur Sumner. *Historical Catalogue of Printed Editions of the English Bible: 1525-1961.* London; New York: British & Foreign Bible Society; The American Bible Society, 1968.

Hills, Margaret T., ed. *The English Bible in America: A Bibliography of Editions of the Bible & the New Testament Published in America, 1777-1957.* New York: American Bible Society and the New York Public Library, 1961.

Hyde, Ralph W. "The Traveling Bible Salesman: The Good Buck from the Good Book." In *The Bible and Popular Culture in America,* edited by Allene Stuart Phy, 137-64. Philadelphia; Chico, CA: Fortress Press; Scholars Press, 1985.

Lupas, Liana. *The Book of Life: Family Bibles in America.* New York: Museum of Biblical Art, 2011.

Marini, Stephen A. "Family Bible." In *The Oxford Companion to the Bible,* edited by Bruce M. Metzger and Michael D Coogan, 224-25. New York: Oxford University Press, 1993.

McDannell, Colleen. *Material Christianity: Religion and Popular Culture in America.* New Haven: Yale University Press, 1995.

Morgan, David. *Visual Piety: A History and Theory of Popular Religious Images.* Berkeley: University of California Press, 1998.

Zafran, Eric. "'A Strange Genius': Appreciating the Art of Gustave Doré in America." In *Fantasy and Faith: The Art of Gustave Doré,* edited by Eric Zafran, with Robert Rosenblum and Lisa Small, 143-75. New York; New Haven: Dahesh Museum of Art; Yale University Press, 2007.

Partnering with the Parish: Information Behaviors of Faith Communities

by Myka Kennedy Stephens, Lancaster Theological Seminary

The role and purpose of theological libraries is embedded in its institutional placement, be it an independent seminary or university setting. It follows, then, that as theological librarians we have been primarily focused on serving the populations of our institutions, who are students and faculty. Theological librarianship, however, is the product of two cultures: academy and faith community. Before there were seminaries and theological schools, faith communities developed and maintained their own collections of resources to serve the needs of their religious leaders, both lay and clergy. Several of the earliest theological library collections in the United States began as the library of a pastor or church.

Since the rise of theological schools and higher education in the United States, theological libraries have developed apart from church libraries and libraries of faith communities. Yet, many informal connections and relationships remain. Most users of theological libraries are connected to a faith community, and many theological school graduates serve as leaders of faith communities. Several denominational archives and historical societies rely on partnerships with theological libraries to maintain and sustain their collections. These informal connections to faith communities through users, graduates, and partnerships with church agencies are an untapped resource for both theological libraries and faith communities. An opportunity exists for theological librarians to engage and involve faith communities that, if seized, may result in positive development for both theological libraries and faith communities.

In an effort to encourage more intentional partnership between theological librarians and faith communities, this paper proposes a line of inquiry into the information behaviors of faith communities and suggests several points of correlation between faith or religious belief and the information-seeking process. First, I will sketch the current landscape of information engagement in faith communities, based on observations from eight years as a library and information ministries consultant. These observations inform a proposal for information behavior research of faith communities, which draws on and expands models developed by Tom D. Wilson and Amanda Spink. When pursued and explored in partnership with faith communities, this research has the potential to positively impact our work and ministry as theological librarians.

As a programmatic essay, this paper will not present the results of formal research and observation. Rather, it draws attention to trends casually observed over my career as a consultant that warrant more formal field research. The term “faith community” is intended to be inclusive of churches, congregations, covenant-based communities within denominations, and other faith-based communities. General statements about faith communities are made from a Protestant and Wesleyan perspective, and are informed by deep experience of United Methodism.

THE CURRENT LANDSCAPE OF INFORMATION IN FAITH COMMUNITIES

Information is not simply a tangible, quantifiable thing to collect, manage, and disseminate. Margaret Wheatley, a leading theorist in systems thinking and organizational behavior, explains, "It is not the limited, quantifiable, put-it-in-an-e-mail-and-send commodity that we pretend it to be. In new theories of evolution and order, information is a dynamic, changing element, taking center stage."[1] Drawing on observations from science and living systems, Wheatley understands information as essential to creation and organization. She observes, "All life uses information to organize itself into form."[2] Faith communities are not exempt from this phenomenon. Humanity uses information about God to organize communities of faith. Churches are living systems, created and organized according to information we have translated into knowledge of God. However, I observe that churches perceive information as a thing. This is a misperception supported and perpetuated by our society and the growing emphasis being placed on developments in information technology, digital media, and electronic communications.

Engagement with information as a thing is not working for faith communities. Church libraries are slowly disappearing, leaving congregations without selectively cultivated collections of resources for ministry. Despite numerous efforts over the past two decades to renew church libraries, they continue to struggle, unable to defend their existence and protect their budgets. Evidence of the struggle of church libraries across mainline denominations can be seen in the dissolution of the National Church Library Association at the end of 2012.[3] Furthermore, observations of the field of church communications reveal a highly reactive response to advances in social media and the Internet. For example, when examining the resources available from United Methodist Communications, that denomination's commission to support the communication needs of local churches, four out of seven of their "tools and tips" relate exclusively to the Internet.[4] Such intense focus on developing online avenues for ministry misses the 19% of Americans who currently do not use the Internet.[5] When church communications prioritizes new technologies in ministry, it inadvertently marginalizes those who do not have access and exacerbates the injustices that are arising out of our increasingly digital culture. Addressing these and related issues in isolation will not lead to long-term solutions for faith communities.

Congregations are failing to engage in substantive theological reflection on the core issue: what information is in a faith context, how it is present in our relationship with God and each other, and how it functions in our faith communities. There are several possible reasons for this. One is that librarians and communicators of faith communities in general have not yet discovered their connections to one another in the continually evolving information landscape. Relationships across multiple areas of ministry within denominational structures that would support and sustain church librarians and libraries have not developed. Also, active church libraries are under-staffed and under-funded, leaving little time and resources to engage in theological reflection on libraries and information in a faith context. There is also a distinct lack of understanding of the information behaviors of faith communities, from both members and leaders. This is the area of research I believe could flourish from partnership between theological librarians and faith communities, leading to mutually beneficial development of information services to the users of theological libraries and their faith communities.

INFORMATION BEHAVIOR RESEARCH AND FAITH

A person's faith and spirituality affects the ways in which they seek, process, and share information. This has been observed by several librarians and researchers who have tracked research methods of college and graduate students of faith.[6] Another observation is that Christian leaders not only engage in information behaviors themselves but are also agents in the information behaviors of those they lead, often becoming sources of information. At present, information behavior research is chiefly conducted by information scientists who have given little attention to the context of spirituality. The conversations about information behavior happening in the cross-disciplinary field of information and religion have addressed the information-seeking behaviors of clergy but not their agency in the information-seeking behaviors of others. Theological librarians are well-positioned to enter this dialogue and offer a fresh perspective. By partnering with faith communities to investigate how one's faith impacts information behavior and exploring the role of the Christian leader in the information-seeking process, theological librarians may gain a clearer understanding of the interplay between faith and information services. This understanding could be shared with theological school faculty and faith community leaders, resulting in more effective training and preparation of future faith leaders for engaging in our increasingly information-driven society.

Information behavior is "the totality of human behavior in relation to sources and channels of information, including both active and passive information-seeking and information use."[7] This is a broad field of research that encompasses several theories and methodologies, including information-seeking behavior, information organization, and information use. Human information behavior can be observed across every dimension of existence and is not exclusive to formal learning environments. The most prevalent behavior that librarians observe and participate in is information-seeking behavior, which is "the purposive seeking for information as a consequence of a need to satisfy some goal."[8] Information-seeking behavior assumes the presence of an information need. This need is more difficult to observe because it is understood as a "subjective experience which occurs only in the mind of the person in need."[9] There are several different types of information need, including the need to fill a gap in one's knowledge (which is also related to sense-making methodology), to clarify or confirm information held, and to clarify or confirm beliefs and values held.

One theoretical framework that may be helpful in examining the spiritual and faith dimensions of information behavior can be found in the work of Professor Tom Wilson of the University of Sheffield. Wilson has developed multiple related models for information behavior over the course of his academic career, and this general model provides an excellent starting point for analyzing the points of connection between one's faith and one's information-seeking behavior. This model is based on Wilson's earlier models, refined through multidisciplinary research in the fields of psychology, consumer behavior, health communications studies, and organizational decision-making.[10] There are many parallels and intersections between these fields and that of faith development, congregational studies, and sociology of religion, which explains the appropriateness of this particular model as a tool for exploring the role of faith in information-seeking behavior.

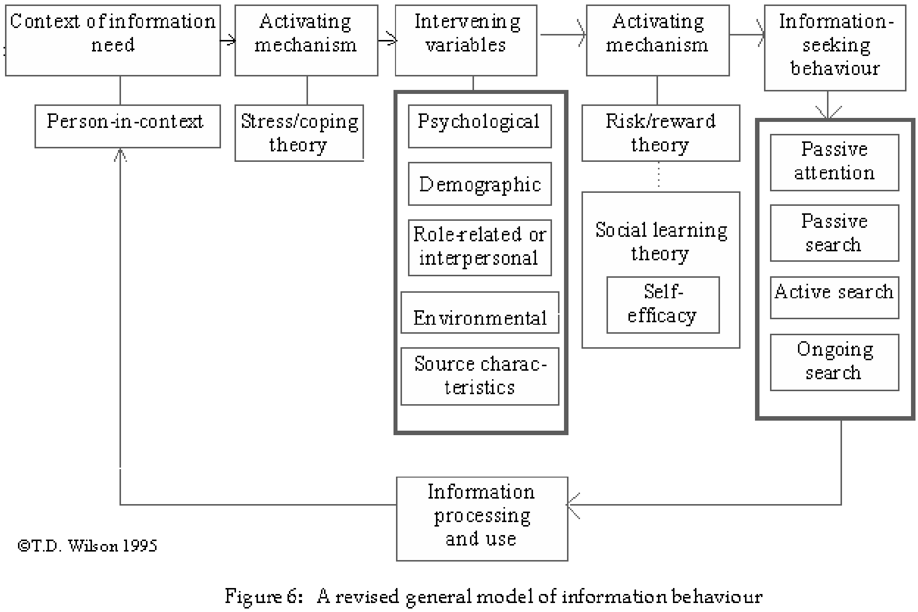


Figure 1. T. D. Wilson's revised general model of information behavior. *Information Behaviour: An Interdisciplinary Perspective* (London: British Library Research and Development Department, 1995), chap. 7.1, accessed April 13, 2014, http://www.informationr.net/tdw/publ/infbehav/chap7.html.

To briefly describe the model, it depicts information-seeking behavior as a cycle, focused on the individual with the results of the processes returning back to the individual. This is important when viewed within a spiritual context, where questions related to faith often lead to additional deeper questions without a clear end to the seeking process. The cycle begins with a person who is in a particular context consisting of their defined role and environmental placement. A need arises, which has its own context. The context of the information need is oftentimes a subset of the person's context, understanding that a person can be in multiple overlapping contexts, and the need may arise from only one or a few of these.

Once the information need arises, an activating mechanism prompts the person to begin the information-seeking process. Wilson finds that stress/coping theory can help the researcher understand how the person begins to move through the process. The stress a person perceives in the need along with how they cope with stress will determine how s/he will seek to fill the need.

Intervening variables are those aspects of one's context and the nature of the need that will also affect how actively one seeks to resolve the information need. These variables may act as buffers, inhibiting information-seeking behavior, or as conduits, supporting information-seeking behavior. Wilson identifies potential intervening variables as being related to a person's psychological state, demographic variables, role-related or interpersonal nature of the need, environmental situation, and the source characteristics of the information need.

At this point, there is another activating mechanism that will determine what style of information-seeking behavior the person is most likely to engage in. Wilson finds that risk/reward theory as well as self-efficacy are helpful guides for researchers to anticipate which path a person may choose when seeking information. Wilson identifies four modes of information-seeking behavior:

- passive attention includes watching television or listening to the radio when information may be acquired without the intent of the person
- passive search refers to the case of a person searching for one type of information and finding something else relevant in the process
- active search is what many typically think of as searching, engaging in a process with a clear goal in mind
- ongoing search is when the basic information has already been acquired and the person continues the search to update or expand upon that information.

Before a person chooses which mode of search to engage, s/he may weigh the risks and rewards associated with each mode as well as assessing his/her own potential effectiveness. For example, someone who has not had many positive search experiences with a search engine like Google will likely not engage in an active search using a search engine or will not spend as much time searching in that mode, perhaps preferring a more passive mode such as browsing in a library or bookstore. A person who is uncomfortable in libraries or uncomfortable approaching someone for assistance with a search will view searches involving consulting a reference librarian as high-risk and will likely opt for different search modes.

Once the search process is complete and the information has been obtained, the cycle continues with information processing and use. As the information found through searching is synthesized and used, whether for communication or decision-making, it is processed by the person-in-context and provides the final link in the cycle. As information is processed it may result in a subsequent information need, engaging the person in the information-seeking cycle again.

There are many places to speculate where faith may fit into Wilson's model. One place is as a quality of the person-in-context. For instance, a person's religious identity may be a crucial element of their role, or may be a factor in their environmental placement. Spirituality and faith may also directly determine the type of information need, either in the nature of the question or by establishing parameters for the need. Another way in which faith may play an integral part in information-seeking is as an intervening variable. In the same way Wilson argues that a person's beliefs and values are sometimes a motivating factor in information needs, I believe an additional argument could be made that religious beliefs and values play a buffering and/or supporting role in the information-seeking process.

The Christian leader, theological school student, or theological school graduate can be identified in this model as the person-in-context. However, it is also possible for the Christian leader to have a role in the information-seeking processes of others. Wilson simplifies his general model to show the relationship between communication and information-seeking.

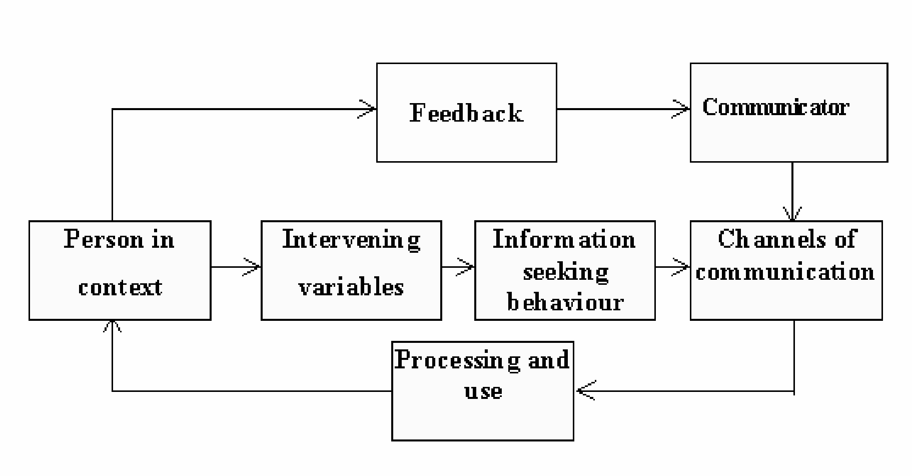


Figure 2. T.D. Wilson's model for the general relationship between communication and information-seeking behavior. "Models in Information Behaviour Research," *Journal of Documentation* 55 (1999): 249-270, accessed April 13, 2014, http://www.informationr.net/tdw/publ/papers/1999JDoc.html.

In this diagram, the four modes of information-seeking lead to sources of information which originate from or are filtered through a communicator. When the cycle of information processing and use returns to the person-in-context, the communicator receives feedback from the person, either passively or actively, and then refines the sources of information. When the Christian leader is in a communicator role, such as pastor or community organizer, this model illustrates his/her potential involvement in the information-seeking behavior of those he/she is in ministry with.

Another avenue for potential research is exploring the correlation between faith development and information behavior.[11] Amanda Spink, professor at Loughborough University, researches how human information behaviors have developed over the course of human history. In her enhanced information behavior model, she recognizes that spirituality is a dimension of context, one level of information behavior.[12] In presenting her evolutionary perspective on information behavior, she calls for additional research of information behavior development over the course of a human lifetime, which constitutes another level of information behavior. This framework provides an opportunity to integrate Jim Fowler's Stages of Faith, generating dialogue between developmental psychology, faith development, and information behavior. It is probable that a person's stage of faith affects their information behaviors, and understanding that correlation can have significant impact on how theological librarians and faith community leaders seek to assist in the information-seeking process.

CONCLUSION: BENEFITS OF INFORMATION BEHAVIOR RESEARCH

There are many potential benefits that this line of research may have on faith communities and theological libraries. Faith communities may apply the findings of this research to developing a theological understanding of the role and function of information in faith life. From a practical standpoint, this research will support a faith community's intentional development of ministries integrating information services that address specific information needs present in that community. It is possible that large-scale integrated information services into ministry may have a positive impact on the literacy and justice issues facing communities in the United States.

Becoming aware of the impact of faith and spirituality in information-seeking may help theological librarians to better respond to the information needs of library users. Reference services can be tailored to the faith-based needs observed in the theological school, as well as the surrounding communities. Additionally, a clearer understanding of the role faith community leaders play in the information-seeking processes of others will be of direct benefit to the fields of pastoral care, evangelism, religious leadership development, and practical theology.

This research may also inform theological librarianship's approach to information literacy instruction. Theological librarian Doug Gragg argues that information literacy instruction is most successful when embedded in the curriculum and implemented as a collaborative effort between theological librarian and theological school faculty.[13] He also identifies an emphasis on lifelong learning to be the major differentiating factor between information literacy instruction and bibliographic instruction. To date, however, the sum of treatment on this component of information literacy within theological librarianship has been regarding database access for alumni and encouraging public library use after graduation. From an information behaviors-based perspective, it may be more effective to shift our curriculum from a research-based model for information literacy instruction to one that is based on problem-solving.[14] More flexible in its approach and application, a problem-solving model for information literacy instruction could help theological school students seek and process information in a variety of situations, not just research-related situations, resulting in stronger skills for lifelong learning. Information literacy through problem-solving then becomes a helpful tool that faith community leaders can both model and teach in their chosen ministries and career paths.

Research in information behavior has gained momentum over the last 20 years, and it is a conversation that would benefit from the joint collaboration of faith communities and theological librarians. Theological libraries also have much to gain from a closer look at the interplay between faith, spirituality, and how people seek and engage all kinds of sources of information: whether they are print, electronic, audio-visual, or human. It will enhance our services to our users and offer us another point of connection with our students and alumni as we acknowledge and prepare them for the role they play in information-seeking. Theological librarians will need faith communities as a partner in conducting this research in order to gain the most complete understanding of faith's role in information behavior. Likewise, faith communities must be fully engaged in theological reflection and dialogue in order to understand and act on the impact of information behavior on ministry. By embarking on this research together, we can shape the future of theological libraries and faith communities.

ENDNOTES

[1] Margaret J. Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, 3rd ed. (San Francisco: Berrett-Koehler, 2006), 94.

[2] Wheatley, 95.

[3] "NCLA Will Close Its Doors After 54 Years," *Libraries Alive* 54, no. 4 (Fall 2012): 1-2, 6.

[4] United Methodist Communications offers the following sub-sections under Tools and Tips: church marketing plan, communications audit, advertising, web ministry, social media for churches, e-communications, and digital media. Accessed August 28, 2013. http://www.umcom.org.

[5] International Telecommunication Union, Percentage of Individuals Using the Internet, accessed August 28, 2013, http://www.itu.int/en/ITU-D/Statistics/Documents/statistics/2013 /Individuals_Internet_2000-2012.xls

[6] Among published papers identified as related to this line of inquiry are: Ruth Gaba, "Research Habits of MDiv Students: The Tools They Use and What They Value in a Text," *American Theological Library Association Summary of Proceedings* 63 (2009): 73-78; Saundra Lipton, "Study of the Information Seeking Behavior of Theology and Religious Studies Students," *American Theological Library Association Summary of Proceedings* 65 (2011): 288-306.

[7] T. D. Wilson, "Human Information Behavior," *Informing Science* 3, no. 2 (2000): 49.

[8] Ibid.

[9] C. Walsh and T. D. Wilson, *Information Behaviour: An Interdisciplinary Perspective* (London: British Library Research and Development Department, 1995), chap. 2.2, accessed April 13, 2014, http://www.informationr.net/tdw/publ/infbehav/chap2.html.

[10] C. Walsh and T. D. Wilson, *Information Behaviour: An Interdisciplinary Perspective* (London: British Library Research and Development Department, 1995), accessed April 13, 2014, http://www.informationr.net/tdw/publ/infbehav/cont.html.

[11] Amanda Spink and Jannica Heinström, "Conclusions and Further Research," in *New Directions in Information Behavior*, ed. Amanda Spink and Jannica Heinström (Bingley, England: Emerald Group Publishing, 2011), 293.

[12] Ibid., 295-6.

[13] Douglas L. Gragg, "Charting a Course for Information Literacy," *American Theological Library Association Summary of Proceedings* 58 (2004): 50-53.

[14] The Big6 approach is one such problem-solving based model. See Carrie A. Lowe and Michael B. Eisenberg, "Big6™ Skills for Information Literacy," in *Theories of Information Behavior*, ed. Karen E. Fisher, Sanda Erdelez, and Lynne McKechnie (Medford, NJ: American Society for Information Science and Technology, 2005): 63-68.

BIBLIOGRAPHY

Gragg, Douglas L. "Charting a Course for Information Literacy." *American Theological Library Association Summary of Proceedings* 58 (2004): 50-53.

Lowe, Carrie A. and Michael B. Eisenberg. "Big6™ Skills for Information Literacy." In *Theories of Information Behavior*, edited by Karen E. Fisher, Sanda Erdelez, and Lynne McKechnie, 63-68. Medford, NJ: American Society for Information Science and Technology, 2005.

Spink, Amanda and Jannica Heinström. "Conclusions and Further Research." In *New Directions in Information Behavior*, edited by Amanda Spink and Jannica Heinström, 291-297. Bingley, England: Emerald Group Publishing, 2011.

Walsh, C. and T. D. Wilson. *Information Behaviour: An Interdisciplinary Perspective*. London: British Library Research and Development Department, 1995. Accessed April 13, 2014. http://www.informationr.net/tdw/publ/infbehav/cont.html.

Wheatley, Margaret J. *Leadership and the New Science: Discovering Order in a Chaotic World*. 3rd ed. San Francisco: Berrett-Koehler, 2006.

Wilson, T. D. "Human Information Behavior." *Informing Science* 3, no. 2 (2000): 49-55.

Wilson, T.D. "Models in Information Behaviour Research." *Journal of Documentation* 55 (1999): 249-270. Accessed April 13, 2014. http://www.informationr.net/tdw/publ/papers/1999JDoc.html.

The Final Frontier: Events and Hospitality in the Theological Library Context

by Beth M. Sheppard and Shaneé Yvette Murrain, Duke University Divinity School

ABSTRACT

Given worries that libraries will be interdismediated, the authors explore the feasibility of offering student- and faculty-research-centered programming in the theological library context as a way to expand service to stakeholders and increase the value proposition of libraries. Special speakers, faculty book signings, interest-based social clubs, and other events allow the theological library to connect with internal and external constituents, stimulate student engagement, increase institutional visibility, and undergird learning outside the classroom. The concept of merging a slate of events with traditional library functions is not new, but is evident in both the ancient libraries of the past and today's public libraries. Highlights of specific events and programs at the Duke Divinity School Library are highlighted along with insights for planning and executing a successful program of events..

INTRODUCTION

Since the title of this article includes the words "Final Frontier," one might surmise that the bulk of the discussion will focus on a new direction that theological libraries may wish to explore: offering events programming and hospitality in addition to the more traditional activity of serving up texts to patrons. Indeed it will. Yet, a complementary exercise to undertake when predicting a future trend or brainstorming ideas for the types of activities libraries might start to offer is briefly to look at the past. Why? Well, the predictive enterprise is, at heart, a practice that involves having a good sense of where one has been and also a willingness to look at assumptions. That means examining presuppositions about what libraries, and indeed theological libraries, are and how they function while simultaneously confronting predications that have sounded for the past decade claiming that libraries are doomed to become obsolete. The idea that theological libraries may both increase their value and serve the wider missions of their schools and parent religious bodies through offering religious programming only makes sense in the context of this sort of discussion. So, before proceeding to an exploration of what sort of activities might be feasible and offering pointers on how to achieve a successful slate of events in a given theological library, attention will focus on understanding the challenges and assumptions that characterize current thinking about the future of libraries.

CHALLENGES, ASSUMPTIONS, AND CHALLENGING ASSUMPTIONS

Approximately ten years ago, Barbara Quint wrote a short article in which she boldly poked the elephant in the room related to the digital era — that given advances in technology, some institutions that have traditionally been a part of the information ecosystem might become extinct, or nearly so. Quint concentrated on the well-known concept of interdismediation, a descriptor for any scenario in which several processes between product and consumer can be automated or skipped.[1] For instance, she pointed out that in the Internet era authors might vend their works directly to readers, presumably cutting out publishers, retailers, and even libraries. She warned, however, that such a move would have grave consequences because editors, proofreaders, and cover designers add value and ensure quality. When value enters the equation, librarians too provide a worthwhile service through curating and selecting a collection dovetailed to meet the needs of readers, not to mention providing easy access to those materials through cataloging and reference assistance — or so the thinking goes.

Although Quint's article appeared in 2005, concerns about disintermediation have continued into the current decade. For example, in a blog (which ironically is a self-published medium that circumvents both the publishing and library elements of the information system) authored in 2011, Joseph Esposito called for libraries to assert their place in the value chain. In a line of argumentation almost identical with that written earlier by Quint, he described what he termed "library bypass," a form of disintermediation that involves a "publishing strategy in which a publisher that has traditionally sold most or all of its products to libraries begins to find ways to sell things directly to individuals, some of whom may have been library patrons."[2]

After providing this definition, though, Esposito did not immediately turn his attention to championing libraries. Instead he critiqued libraries' attempt to buck the trend of interdismediation through their practice of seeding open access repositories. He essentially identifies the open access movement as a weapon in the hands of librarians that was designed to allow libraries to turn the devastation of interdismediation away from libraries and back onto publishers. Librarians could stop threats to their own demise by going straight to the source of the information chain — the faculty members who author content. Unfortunately, Esposito regards this as a failed initiative. He points out that institutional repositories have not, by and large, been as successful as various open access collections developed by the publishers themselves, like the Public Library of Science, Sage, and others. Essentially, publishers co-opted the open access model and found ways to make it profitable. How else, Esposito wonders, might libraries assert their value in the publishing and information network?

Yet, both Quint and Esposito are making a similar mistake in urging institutions, like libraries and others within the information chain that are in danger of being disintermediated, to focus on the elusive precept of "value." The error lies in the assumption that consumers hold all contributions middle agents bring to an item or service to be of equal worth, and that there are no other competing values or services inherent in the interdismediation; that is simply not the case. Leaving our own industry aside of the moment, let's take the example of travel agents to demonstrate how it is possible for any middle agent, regardless of the respect in which they are held, to be interdismediated.

The neighborhood travel professional, like the librarian, served in a facilitating role. Only instead of operating between publisher and reader, the travel agent performed matchmaking duties between the airline or hotel chain and the traveler. In that position, the agent doubtless contributed much to the travel and tourist industry, travelers, and the towns in which their offices were located. For example, local agents increased a community's tax base by bringing in taxable revenue, provided friendly customer service to clients by dispensing information about package deals or savings avenues that the client may have overlooked, calmed the nerves of first-time fliers, and assisted clients with complicated travel logistics. While all of those elements were indeed valuable, they were not as appreciated by consumers as were some of the marked conveniences of booking travel through online vendors such as 24/7 access, the ability to do comparison shopping, and the chance to snag late travel deals — not to mention avoiding the troublesome bother of changing out of one's grubby "at home" sweats in order to drive down to main street to purchase a set of travel tickets. The interdismediation of travel agents despite their "value" is clearly apparent in the fact that the number of travel agents in the United States decreased 38% between the years 2003 and 2013.[3] The take-away point here is that values are subjective, and they are relative. In the digital era, no mediating entity or profession can afford to overlook that basic fact. Asserting the library's value in its traditional functions and roles will not be enough to save it.

Despite the benefits that librarians bring to the information chain when engaged in traditional library services, the library profession is caught in the same battle evidenced by the travel agents. While patrons may set great store by the services librarians offer, by the same token they may also esteem other advantages gained by disintermediating them to a greater degree. Librarians are, indeed, being bypassed as is clear from the fact that the number of librarians employed in the U.S. between 2003 and 2013 decreased by 11%.[4] While not as dramatic a decline as that which impacted travel agents, it is, nevertheless, a number to give theological librarians pause, especially since the generation of students that may be classified as digital natives are only just now entering our schools and the religious small press publishing industry is still a bit behind its larger siblings in adopting new technologies and models. The fear that things may get worse for the library job market is a legitimate one.

All hope, however, that theological libraries can and will survive is not lost. There are vital roles for libraries to play in forwarding the missions of theological schools and denominations, but seizing new opportunities is only possible if those in the library profession are savvy and do not fall victim to two flawed assumptions that inhibit libraries from flourishing. The first flawed notion relates to the type of activities that are considered to be the proper purview of libraries and the second involves presuppositions about the fundamental nature of the digital revolution. Both of these will be examined in turn and then attention will turn to the final frontier: the events and programming that libraries will be free to undertake once stifling assumptions are dismantled.

MISTAKEN ASSUMPTION # 1: THE ACADEMIC LIBRARY'S PRIMARY FUNCTION CENTERS ON PROVIDING ACCESS TO INFORMATION

The first fundamental philosophical issue in the interdismediation of theological and other academic libraries is the idea that an academic library's main function is to serve as a mediating cog in the information industry. Is that really the case? Let's look at the library at Pergamum, one of the great libraries in ancient Western civilization.

Located in what is today western Turkey, there is no doubt that the library on the mountain of Pergamum was a touchstone for academic achievement in the region. By 130 C.E., for instance, if the anecdotes of Galen are credible, a great rivalry had emerged between Pergamum and its sister library in Alexandria. By that era the practice of the Kings of Pergamum of scouring the empire for texts to include in the collection had intensified to the point that the Alexandrians forbade the export of papyrus to these fierce competitors in an attempt to slow their voracious accessioning of written works.[5] The famed size of the Pergamum collection aside, the library's primary reason for being established, however, was not actually to serve as a storehouse for information and provide access to scrolls for a literate and academically minded patron base. Rather, the library was founded for the main purpose of trumpeting the sophistication of the city's Attalid dynasty. The dynasty began with Philetarius, who was not of noble birth, but rather the son of a flute player and a mother of questionable reputation.[6] His rise to fame began when Lysimachus, one of the heirs to the kingdom of Alexander the Great, had naively put Philetarius in charge of a treasure of 9,000 talents on the mountain fortress of Pergamum when departing for other parts of his kingdom (Strabo, 13.4.1). As soon as the general's back was turned, Philetarius promptly staged a coup and seized the treasure for himself. Richard Evans describes Philetarius as really being a "small fry in the wider political world at the time."[7] Yet, his Attalid successors, such as Eumenes II, sought to establish their bona fides and sophistication through grand public projects like sponsoring the library. So, while the library at Pergamum did house texts that it made available to a scholarly patron base,[8] that was not its principal function. On the contrary, the chief reason for the existence of the library at Pergamum was to serve as a marker that conveyed the status and refinement of the ruling dynasty to the wider world.

This observation may prompt those of us who presently work in libraries and are heirs of the ancient library tradition to ask what the true motives might be for our own institutions to support and maintain theological libraries. Does a given theological library exist mainly to satisfy the requirements of an accrediting agency, to provide an attractive facility for recruiting prospective students (whether they use the library or not once matriculated), to serve as a monument to the saints who have preserved the thoughts of the denomination in written format, to provide (like Pergamum) a certain cachet to the school, or might it have some other purpose, including promoting research and study? Each institution will be different, and unlocking and confronting the real motives, agendas, and political currents is an important step in determining how and which events and programming will complement a school's culture. There is, however, one more lesson that can be learned from the Pergamum library.

Not only was the true raison d'être of the "academic" Pergamum library political rather than intellectual, but the library facility also doubled as an events venue. If the ruins that are commonly identified by many archaeologists as the library of Pergamum are actually those of that structure,[9] then, in addition to a series of small book storage rooms and an open colonnade so that patrons might wander outside to hold conversations or read in the open air,[10] it had a main room or monumental hall that was dominated by the figure of a deity. It was a space that was used for debates, lectures, and ceremonies.[11] This staging of events in ancient libraries would not have been unique to Pergamum. In Rome, for example, Gaius Asinius Pollio introduced *Recitatio* in the public library in 39 B.C.E. *Recitatio* were occasions that were essentially a combination of public readings and literary competitions. They could draw an audience from the highest echelons of society. In the case of the library in Rome, such affairs were even attended by Augustus.[12] So, any theological library that seeks to become more than just a repository for codices by branching out into offering community-based events and programming for its constituents is not actually broaching a new or final frontier. It is, on the contrary, reclaiming an ancient function of academic libraries: promoting a sense of community and catering to the varied learning modalities of its patron base.

Any way the pie is sliced, and despite the presence of great libraries like that of Pergamum, ancient culture was not a text culture but a media culture.[13] Oral communication dominated while monuments, artwork, and buildings also conveyed subtle or not so subtle messages. Then, to cap it all off, cities had theatres, performance spaces, and even encouraged the use of the town forum for staging entertaining, open-air debates. This observation about the ancient media culture brings us to the second fundamental assumption that is important to contest — the idea that the digital revolution in relation to the future of libraries is about e-books.

MISTAKEN ASSUMPTION #2: THE BIGGEST CHALLENGE LIBRARIES ARE FACING IS THE SHIFT FROM PRINT TO E-BOOKS.

It is certainly tempting to think the main paradigmatic shift libraries are confronting in the digital era is the move from print texts to books that can be read on computer screens or handheld devices. It isn't. Although the e-book revolution is indeed underway, the biggest change is a switch from a text-dominated culture back to an oral-communication-dominated, multi-media culture. Think about it. Our cars talk to us, accepting voice commands for setting cabin temperature and reading our e-mail through dashboard speakers. Our tablets and phones are voice interactive. Siri and Cortana will call out road directions as we drive, making the print map obsolete. The days of text-alone or text-based equipment and information repository interfaces are numbered. Voice-activated virtual assistants are here. We shouldn't miss this point: what is old is new again; the ancient media culture dominated by oral communication rather than text has been reborn.

Theological libraries are more suited than most to capitalize on, rather than fear, the new multimedia environment. After all, worship and religious expression has never strayed from its ancient multimedia roots. Ceremonies, hymns, artwork, liturgy, homilies, and other elements, too, have always been a part of religious communication and the religious information culture. That is not to say that text is unimportant. After all, sacred books are central to many faith traditions. It is crucial, however, to acknowledge that theological librarians now need to be more than custodians of books and our role must expand beyond connecting patrons with text-based resources

— regardless whether texts are in digital or print format. The digital revolution is a multimedia revolution.

With the realization that ancient librarians were no strangers to hosting events and programming in their spaces, the understanding that libraries likely never were primarily just about storing books, and the recognition that the digital era has ushered in a communication and information culture where text is just one small segment of the wide array of multimedia materials library patrons are likely to consume, making the leap to understanding theological libraries as arenas in which many activities and services are welcome and offered is not a far stretch. There is, though, much that can be learned from public libraries. For quite some time already they have understood offering hospitality and fostering community, in addition to providing text-based activities, to be in their purview.

PUBLIC LIBRARIES AND SERVICE TO THE COMMUNITY

Librarianship is one of the few professions where users are taught to become independent of the services they seek. For example, a patron who asks for assistance to learn how to operate the self-checkout kiosk should not need to return to the reference desk anew when using the kiosk for subsequent checkouts. Even apart from the challenges of interdismediation related to the digital era, librarians face the dilemma of either delivering services in ways that keep researchers and information-literate patrons dependent on the help of librarians, which is counter-productive, or of finding new reasons for patrons to darken a library's doors. While this predicament is not as acute in academic and theological libraries where the patron base is constantly refreshed with a three- or four-year cycle of newly admitted students and departing graduates, public libraries have had to be creative given their more static slate of users. As a result, there is much that academic libraries can learn from our information colleagues in that sector.

Libraries in the public sphere are reinventing themselves. To be specific, they are shifting resources to develop learning spaces that put people first and meet often underserved community needs. Public libraries, in essence, are demonstrating the way forward by swinging from a model focused on providing facilities and services centered on reading and research to a more complex, community-driven model where the library serves as a hub for a much broader range of activities.

LIBRARY AS THIRD SPACE

The "third place" is a term coined by Ray Oldenburg in his 1999 book *The Great Good Place* and is a helpful pin upon which to hang new models of library service. A simple definition of this concept is that third places are neutral social surroundings that are separate from home and work/school. Oldenburg himself refers to third places as "hangouts at the heart of a community" or alternately as local places "that help to get you through the day."[14] In other words, third places foster community building. The "third space" may be one to which theological libraries can easily relate. After all, by their nature, many local and community churches, synagogues, mosques, and the venues for other religious traditions already serve as "third spaces," not just as worship venues.

The goal of public programming when a library is understood as a third place is to position the library as a community hub, one-stop shop, and information commons. In the context of theological and academic libraries, being student-centered means that for third spaces to function effectively, librarians must keep up with the lifestyle of the 21st Century theological library user. For instance, librarians need to show patrons that we understand that their lives typically look like this: Home/Office/Classroom/Smart Phone/Any Number of Computer Devices.

CHARACTERISTICS AND LOGISTICS RELATED TO THIRD PLACES

In addition to keeping current with the lifestyles of one's library patrons, it is important to understand the characteristics of "third places" so that libraries can attract and retain users. David J. Jones provides this list of features common to effective community hubs:

- Patronized by "regulars"
- Is free or inexpensive
- Offers food and drink (not essential, but important)
- Is welcoming and comfortable, encouraging people to stay and to return
- Is a destination of choice[15]

Yet, any given theological library should not just boldly reimagine itself as a third place without doing a bit of homework first. But in this area too, the efforts of public libraries may be helpful. For instance, in *Adult Programs in the Library*, Brett Lear advises libraries to wed programming to their mission statements. He writes, "When an institution first considers offering adult programs, the following questions arise, in one form or another:

- What are we trying to do here?
- Will programs be offered as a way to get people into our building?
- Will they closely reflect our library's collection?
- Will they be used to fill a cultural or informational gap in our community?
- Is programming really a service that aligns with our mission?"[16]

Now, the answers to some of these questions may indicate that a third space model is not necessarily the right one for every library. Theological libraries do have other options and may focus instead on providing institutional document repository services, branching out into publishing, or concentrating on copyright clearance services for digitization or in service of teaching materials that faculty members upload into online course management systems. Nonetheless, virtually every theological library has patrons for whom innovative library programming might be a benefit, and public libraries have a slate of ideas to offer up for our consideration.

PUBLIC LIBRARIES INNOVATE

Although children's programming may not be appropriate for every theological library, some schools may serve a student body where childcare or story hours during periods when the parents of little ones are in classes would be an attractive service for a library to offer. Other schools may find themselves in cities or towns where they are in a position to reach out to members of the communities in which their schools are located. The West Chicago Library, in its own setting, offers a Free Summer Lunch program and attempts to make its public library a safe space for young adults. It specializes in children's hospitality.[17]

Another idea would be to provide patrons with the equipment, software, and guidance needed to produce digital media projects. In theological contexts, such projects might be a boon for those developing Christian Educational Curriculum or multimedia resources for worship. For their part, the Nashville Public Library has developed a Learning Lab, while the Chicago Public Library has developed a YOUMedia Center, both of which could serve as potential models. These two programs, while not focused on master's level students but younger patrons, offer creative writing, 3-D printing, and even video game design. They serve the added benefit of demonstrating to teens that the library has many benefits to offer them as neutral ground, where the teens won't be moved on for just hanging around. In other words, the library may be perceived as a safe place to go while also enhancing the sense of community amongst its patrons and providing them with skills.[18]

Given that theological libraries serve adult student populations, the Manitowoc (Wisconsin) Library Adult Programming Schedule provides insight on the kinds of activities that this demographic might find engaging. During the month of June 2014 alone, this particular library offered a slate of events that included a genealogical workshop, book discussions, movie nights, meet-the-author book signings, health insurance assistance workshops, and an instructional session on using mobile devices in the library.[19]

Finally, public libraries across the country including New Central Library in Austin, TX, Rosa F. Keller Library & Community Center in New Orleans, and Meadowridge Branch Library and Meadowood Neighborhood Center in Madison, WI, are becoming cutting-edge quite literally by adding kitchens for demonstrations and patron use. These trendsetting buildings are using their new kitchen facilities to help patrons connect to their community, learn more about healthy living, feed their families better, express their creativity, and even make a little much-needed money—all core to the library mission.[20] In some sense, this may resonate in a theological library context. After all, as our fellow theological librarian John E. Shaffett observed at the ATLA conference in 2013, Christian hospitality is a central element for those providing ministry in theological libraries.[21] Kitchens in libraries would certainly take theological hospitality to another level.

While some of these programs would fit in theological libraries more neatly than others, Trevor Dawes notes that some academic libraries have already been experimenting with this type of programming to great effect. Indeed, in a day of burdensome student loan debt and spiraling tuition costs, information about retirement savings, household budgets, and so forth "can have an impact on the lives of our faculty and staff members, our students, and the members of our communities."[22] At Duke Divinity School staff too have begun to try rolling out a regular slate of programming. While of course many offerings are similar to those provided in large university libraries, which have personnel who are available to coordinate programming beyond information instructional sessions, there are some new twists.

THE DUKE DIVINITY SCHOOL PROGRAMMING AND EVENTS EXPERIMENT

The Divinity School Library opened the 2012-2013 academic school year with a question: What do you think of us? The library sought feedback from Divinity students, faculty, and staff through targeted surveys and a SWOT analysis administered to the Department of Religion, Divinity School, and Duke University Libraries constituents about how the library might best deliver services to the community. After reviewing user feedback concerning satisfaction with collection, space, services, and programming offerings, the Divinity Library Staff concluded that more public programming and collaborations with offices and initiatives throughout the Divinity School network would bring in new and unexpected library users while contributing to the intellectual and cultural life of the seminary through engaging and utilizing the rich social networks and in-house resources that may have previously gone "unsung."

In a research institution with a regularly producing faculty, organizing book signings and talks was a natural event to celebrate release of new publications in addition to the display of the title on a "new books" shelf. Prior to the introduction of this program, faculty did not have a venue outside classroom lectures and hallway conversations to speak at length about their scholarship with students and colleagues. From junior faculty celebrating the debut of their work (Dr. Kate Bowler, Dr. Eboni Marshall-Turman, Dr. Esther Acolaste) to named professors publishing their last tome before retirement (Dr. Grant Wacker), the rationale of book signings is to solidify the library as the "home," as it was in Pergamum, for open air debate and inquiry based learning. For these signings the Divinity School Library partners with the Divinity Bookshop to have books available on site for purchase via cash, credit, or institutional flex account, which allows students to use their book allowances. The events are very budget friendly with the cost of a simple sheet cake and light refreshments being the only expenses. It has often been the case that the library's copy of the new book has arrived prior to the book signing party. We take advantage of this event as a photo opportunity, and capture the professor dedicating a signed copy of the book to the library. Faculty members have responded favorably to the event, expressing thankfulness for the recognition and being humbled by the kind regard. Library activities, however, can extend far beyond books and reading, as is clear with the next program that was launched.

The idea for our first community crochet and knitting group was born out of an event our Reference and Public Services Librarian, Shaneé Yvette Murrain, attended at the Durham County Public Library hosted by the Off the Hook Crochet Guild. A Doodle Poll was created to gauge interest and confirm a regular meeting time for interested yarn workers. Betty Silvia from the Off the Hook Crochet Guild was invited to come speak to the group about community engagement and resources, and give a crochet refresher lesson. Carolyn Colsher, director of volunteer services for Duke Hospice, shared resources for starting a prayer shawl ministry with finished articles donated to benefit Duke Hospice. The Divinity School Student Services coordinator made this event close to free by loaning attendees yarn and needles from her personal collection, as she has been an avid knitter for some time. Though no students attended the event, staff persons who participated went on to develop an informal yarn group, which they reported as offering them a stress-relieving self-care practice to break up the workday. The next project offered during the year, by contrast, did draw student participants.

In celebration of Theological Libraries Month, the library hosted a movie night focused on Environmental Justice and base communities. Duke Professor of Theology and Ecology Dr. Norman Wirzba led a post-movie discussion. This evening event, like the crochet club, was inspired by the Reference Librarian's participation in a free Durham community event where the movie was screened at a local entertainment complex known for hosting concerts, film screenings, choruses, and T.V. nights. Entitled "Within Reach: Journey to Find Sustainable Community," the film documents a couple's journey across the United States on bicycles in search of a new home in a sustainable community.[23] At under one hundred dollars, the screening kit included public license to screen the film for up to 100 people, 1 DVD disc, twenty-five 4x6 promotional postcards, one 11x17 Poster , a Step-by-Step Guide to hosting a screening, a public listing on the Within Reach website, Facebook and Twitter promotions, and other promotional downloads. We purchased enough pizza and light refreshments to feed fifteen students, bringing the total cost of this event to just over one hundred and fifty dollars.

Library instruction, too, received an upgrade during the year due to work with the Religion in North Carolina Digital Collection (RNCDC). Aligning digital collections with public programming promotes their use and provides outreach opportunities that broaden the library's network reach. The RNCDC is a grant-funded project providing digital access to publications by and about religious bodies in North Carolina. Though highly regarded by seminary faculty, scholars, and genealogists across the country, the project was mostly unknown to Duke Divinity School students. In order to bridge this gap, the Project Coordinator, Doctoral Fellow for Research and Outreach, and Reference and Public Services Librarian organized an instructional session on the Collection in the library. The hour long workshop on the content and search functions associated with the RNCDC gave students a way to further their understanding of their own religious traditions and histories, fine tune their research skills, and enrich their seminary education. The session included an introduction to the collection, practical applications as demonstrated by the Doctoral Fellow and his sharing the connection between two seemingly unrelated primary source documents in the collection, and a hands-on activity demonstrating best searching strategies provided by the Reference Librarian.

Another successful library-sponsored activity involved connecting students to the greater Durham community. This included engaging students in the school by inviting them to an Open Mic event hosted by an organization with which the Reference Librarian works in her free time. Engaging students in the school for community activities included inviting students to Mixed Mic Monday Open Mic event hosted by an organization the Reference Librarian worked with. Mixed Mic Monday is a free, open event that provides poets, singers, musicians, emcees, comedians, actors, and performance artists from Durham and the surrounding communities with the opportunity to receive and/or share diverse creative expressions through words and music, tackle social issues affecting the community at large, and create a space for artists and other community members to network. The event was co-sponsored by the library and Office of Black Church Studies as a midterm self-care activity.

The library is versed in the frenzy and frustration of final exams like no other gathering space on campus. Offering a ministry of presence and culinary delights during the day of the longest final exams each semester has definitely garnered praise from students. During the Study Break, the library provides hot beverages, baked goods straight from the kitchens of library staff, and healthy energizing snacks. Students were especially appreciative of the home-baked goods that were made available into the evening to power them through what is often reported as the toughest day of seminary each semester for first-year students.

In addition to sponsored programming, through the pilot, the Divinity School Library experimented with changing the concept of visual culture in our space. We invited student groups, offices, and spiritual houses within the seminary community to create displays in the two large glass exhibition cases. In coordination with student worker Natasha Schoonover, an exceptional artist in her own right who was selected to work as our public services and art intern, the two glass display cases available for exhibitions are rotated with new displays monthly. As a part of the exhibits program, displays were created to complement and coincide with Divinity School events including named lectures, student group activities, retirement celebrations, and major donor gifts. One such display was created for the *Sacraments in Stilettos, Preaching in Pumps* Panel Discussion on Women in Ministry, co-sponsored by the Divinity School's Ministerial Division and the Office of Black Church Studies. The display featured a bright pink high-heeled pump, a clerical collar, a handbag, Bible, and a number of books about women's unique experience as ordained and lay leaders in the church.

For LGBT History Month the Divinity Library collaborated with the Divinity School LGBTQIA group, Sacred Worth. The display showcased original documents and photographs from Sacred Worth's organizational history, pamphlets from the Duke University Center for Sexual and Gender Diversity, stickers from the Gay, Lesbian & Straight Education Network,[24] and books from the library's collection

EXECUTING A SUCCESSFUL PROGRAM

While dreaming up a slate of events and programs to offer in a theological library can be great fun, pulling off a successful program requires quite a bit of legwork and know-how. One of the first things to undertake is develop an event checklist. Even though there are sample "to do lists" indexed and available as full text in library information databases,[25] each institution will want to customize its own by including a stable of reliable local caterers, cab companies that can be pre-paid to pick up guest speakers, and listing the quirky details about unlocking doors, parking, security, and even custodial arrangements that are unique to each individual library.

Closely related to planning, one must have an adequate budget, including access to facilities and staff labor, not to mention actual dollars. All programming requires these three items even though staff labor and the use of library spaces might easily be overlooked in assessing the full costs of any given event. It is easier, perhaps, to see obvious draws on budget lines like those related to publicity costs, refreshments, travel expenses for speakers, supplies, and even honorariums.[26] Brett Lear mentions that there may also be performance or licensing fees, the cost of books for book signings, and even promotional giveaways. He suggests looking at existing budgets creatively in order to meet the costs associated with a library event. For example, one might remunerate the performer through the programming budget but purchase the food and books from a supply budget.[27] Before leaving the topic of budget, however, let's go back to say a few words about facilities. Although a theological library may have space in-house, like an library instructional classroom with a overhead projector that can do double duty for a movie night, the library should not overlook the benefit of holding library related events outside of the library itself. The library is part of a larger campus and there is no better way to promote the library than for library personnel and events to become familiar staples in the larger campus calculus. For example, a display of rare Bibles in the school's chapel narthex might include a discrete plaque identifying the book as part of the library's permanent collection, and invite viewers to the library to learn and see more.

Another important consideration in executing programming that complements rather than distracts from the mission of the school is to have a set of policies in place to ensure balance between the institution's academic programming, traditional library services, and the new community-based offerings. For instance, there should be clearly written statements about food, noise, and even children. Depending on parking, space restraints, and annual events sponsored by other units in the school, there might also be policies that specify scheduling limits, or even the maximum anticipated audiences for a given conference or lecture. In *Adult Programs in the Library*, Lear says that developing a programming policy is a good way to ensure that any programs that are offered align with our mission and priorities. Some questions librarians might want to address in their policies are

- Will the library produce programs on topics that are already covered by other agencies?
- Will the library charge an admission fee to programs?
- Who selects the performers/lecturers?
- Can for-profit groups and individuals present programs or will you limit performers to those people who are members of non-profit organizations and associations?[28]
- Can performers sell products during or after the program? Will you evaluate content beforehand?[29]

The more clarity a library has before launching into the realm of community-based services or programming, the greater the likelihood that events 1) are well received, 2) draw right-sized audiences, 3) benefit students, faculty, and other stakeholders, and 4) perfectly reflect the ideals of hospitality and faith that the institution wishes to promulgate.

Before winding up, though, there is one more important point to make related to policies and logistics: libraries do not exist in isolation, but are part of a larger academic institution and, perhaps, even a larger denomination or library consortium. As such, the local theological library staff is part of the of the school's team of educators and administrators who are all working in tandem to further the academic achievements of the students and aid in the faith development of the institution's various stakeholders and publics. Therefore, it is vital to invite other units within our schools, colleagues at sister libraries, and even individuals from appropriate divisions of parent denominations to partner in our endeavors so that the library is neither competing with other units nor reduplicating efforts, but instead benefits from shared vision and a deep pool of expertise.

CONCLUSION

There is no doubt that today's theological libraries are witnessing a paradigmatic shift between a traditional text-based information culture and the breaking in of a digital age in which multimedia and oral communication will emerge as forces with which to be reckoned. At this particular crossroads, theological libraries may either become casualties of interdismediation and shrinking spheres of relevance, or soar to new heights by embracing different modes of ministering to our communities and stakeholders — modes such as offering programming and events that complement traditional information services in academic and pastoral contexts.

It is hoped that the examples of the programming with which the Duke Divinity Library staff has been experimenting and the practical learnings that were shared inspire other theological libraries to think creatively and positively about the opportunities this historic watershed moment has to offer in their own contexts. Further, a bit of the history of the Pergamum library was traced so that libraries may draw inspiration, if not a warrant, to explore re-introducing events and hospitality in their own theological settings. The Pergamum library was one of the great academic libraries of the classical era, and successfully balanced programming and text while not merely existing but by flourishing in a predominately oral and media culture of its own. As it turns out, our final frontiers really aren't that new at all.

ENDNOTES

[1] Barbara Quint. "Disintermediation Marches On." *Information Today*; Dec 2005 (22.11), 7-8.

[2] Esposito, Joseph. "Disintermediation and Its Discontents: Publishers, Libraries and the Value Chain" April 18, 2011 *Scholarly Kitchen Blog* http://scholarlykitchen.sspnet.org/2011/04/18/disintermediation-and-its-discontents-publishers-libraries-and-the-value-chain/ accessed June 6/20/2014

[3] According to the Bureau of Labor Statistics, there were 103,840 travel agents in the U.S. in 2003 but only 64,260 in 2013. "Occupational Employment Statistics: 41-3041 Travel Agents" http://www.bls.gov/OES/current/oes413041.htm and http://www.bls.gov/oes/2003/may/oes413041.htm (Accessed 10/20/2014).

[4] The Bureau of Labor Statistics reported that 153,330 librarians were employed in 2003 as opposed to 135,651 in 2013. When broken down by library type, the decline at college/university libraries appears to be progressing at a slightly slower pace. Those positions decreased at a rate of 8.5% between 2003 and 2013. (20,920 to 19,170 — a loss of 1,150 positions in academic libraries). http://www.bls.gov/oes/2003/may/oes254021.htm and http://www.bls.gov/oes/current/oes254021.htm (Accessed 6/14/2014).

[5] Konstantinos Sp. Staikos. *The Great Libraries: From Antiquity to the Renaissance 3000 BC to AD 1600.* Trans. Timothy Cullen. (New Castle, DE & London: Oak Knoll Press & The British Library 2000), 81.

[6] Erich S. Gruen. "Culture as Policy: The Attalids of Pergamon" in Nancy T. De Grummond and Brunilde S. Ridgeway, eds. *From Pergamon to Sperlonga: Sculpture and Context* (University of California Press, Berkeley, 2000), 17.

[7] Richard Evans. *A History of Pergamum: Beyond Hellenistic Kingship*. (London: Continuum, 2012), 13.

[8] Lionel Casson. *Libraries in the Ancient World* (New Haven: Yale, 2001), 52-53. See also Yun Lee Too, *The Idea of the Library in the Ancient World.* (Oxford, 2010), 3.

[9] See the discussion about the actual location of the library and alternate hypotheses about the ruins in Wolfgang Radt, "Recent Research in and about Pergamon: A Survey (ca. 1987-1997)" in Helmut Koester, ed. *Pergamon Citadel of the Gods: Archaeological Record, Literary Description, and Religious Development*. (Harrisburg, PA: Trinity Press, International, 1998), 18.

[10] Casson, 52.

[11] Staikos, 94.

[12] Ibid., 104.

[13] Anthony LeDonne and Tom Thatcher. "Introducing Media Culture to Johannine Studies: Orality, Performance and Memory" in Anthony LeDonne and Tom Thatcher, eds. *The Fourth Gospel in First-Century Media Culture* (London: Bloomsbury, 2011), 2-6.

[14] Ray Oldenburg. *The Great Good Place: Cafes, Coffee Shops, Bookstores, Bars, Hair Salons, and Other Hangouts at the Heart of a Community*. New York: Marlowe; [Berkeley, Calif.]: Distributed by Publishers Group West, 1999, 1997.

[15] David J. Jones. "People Places: Public Library Buildings for the New Millennium" *Australasian Public Libraries and Information Services* Vol 14 no 3 September 2001 pp. 81-89. Based on a presentation made at the Library Development in the Millennium Seminar, Hong Kong Central Library, 19 May 2001.

[16] Brett W. Lear. "Tying Programming to Your Library's Mission" *Adult Programs in the Library*. Chicago: ALA Editions, 2013.

[17] Shelley Campbell. "Free Summer Lunch Program @ the West Chicago Public Library." *Chicago Tribune*, June 3, 2014.

[18] Emanuella Grinbergy . "Reinventing Libraries for 'hanging out, messing around and geeking out," CNN.com, June 2, 2014.

[19] HTR Media. "Manitowoc library releases adult programming schedule," htrnews.com, May 29, 2014.

[20] Sheila Kim. "…and the Kitchen Sink | Library by Design." *Library Journal*, June 4, 2014.
[21] John E. Shaffett, "Theological Librarianship as Ministry." *ATLA Proceedings* 2013, 77.
[22] Trevor A. Dawes, "Academic Libraries' Impact on Financial Education: A Year of Progress and Reports" (*C&RL NEWS* June 2014), 326.
[23] http://withinreachmovie.com/movie.shtml
[24] Gay, Lesbian & Straight Education Network, http://www.glsen.org/
[25] For example, "Planning Checklist" *Searcher*; Jul/Aug2012, Vol. 20 Issue 6, p15
[26] There are federal regulations governing payments of honorariums, and your institution may be liable for collecting the payee's Social Security number in order to issue a 1099-MISC form.
[27] Brett W. Lear. "Getting Funded." *Adult Programs in the Library*. Chicago: ALA Editions, 2013.
[28] Brett W. Lear. "Producing the program." *Adult Programs in the Library*. Chicago: ALA Editions, 2013.
[29] Brett W. Lear. "Producing the program." *Adult Programs in the Library*. Chicago: ALA Editions, 2013.

BIBLIOGRAPHY

"ACRL Research Planning & Review Committee: A Review of the Trends and Issues Affecting Academic Libraries in Higher Education." *C&RL News.* June 2014 pp 294-302.

Campbell, Shelley. "Free Summer Lunch Program @ the West Chicago Public Library". Chicago Tribune, June 3, 2014. http://www.chicagotribune.com/suburbs/west-chicago-winfield-warrenville/community/chi-ugc-article-free-summer-lunch-program-the-west-chicago-2014-06-03-story.html (Accessed 6/20/2014)

Casson, Lionel. *Libraries in the Ancient World*. New Haven: Yale, 2001.

Dawes, Trevor A. "Academic Libraries' Impact on Financial Education: A Year of Progress and Reports" *C&RL NEWS* June 2014, pp. 326-327.

Esposito, Joseph. "Disintermediation and Its Discontents: Publishers, Libraries and the Value Chain" April 18, 2011 *Scholarly Kitchen Blog* http://scholarlykitchen.sspnet.org/2011/04/18/disintermediation-and-its-discontents-publishers-libraries-and-the-value-chain/ (Accessed 6/20/2014)

Evans, Richard. *A History of Pergamum: Beyond Hellenistic Kingship*. (London: Continuum, 2012).

Gay, Lesbian & Straight Education Network, http://www.glsen.org/

Grinbergy, Emanuella. "Reinventing Libraries for 'hanging out, messing around and geeking out," CNN.com, June 2, 2014. http://www.cnn.com/2014/06/02/living/library-learning-labs-connected-learning/ (Accessed 6/20/2014)

Gruen, Erich S."Culture as Policy: The Attalids of Pergamon" in Nancy T. De Grummond and Brunilde S. Ridgeway, eds. *From Pergamon to Sperlonga: Sculpture and Context* (University of California Press, Berkeley, 2000).

HTR Media. "Manitowoc Library Releases Adult Programming Schedule," htrnews.com, May 29, 2014. http://www.htrnews.com/article/20140529/MAN0101/305300131/Manitowoc-library-releases-adult-programming-schedule (Accessed 6/20/2014)

Jones, David J. "People Places: Public Library Buildings for the New Millennium" *Australasian Public Libraries and Information Services* Vol. 14 No. 3, September 2001 pp. 81-99.

Kim, Sheila. "…and the Kitchen Sink | Library by Design". Library Journal, June 4, 2014. http://lj.libraryjournal.com/2014/06/buildings/lbd/and-the-kitchen-sink-library-by-design/# (Accessed 6/20/2014)

Lear, Brett W. *Adult Programs in the Library*. Chicago: ALA Editions, 2013.

LeDonne, Anthony and Tom Thatcher. *The Fourth Gospel in First-Century Media Culture: Reconsidering 1 Peter's Commands to Wives.* LNTS 426. London: Bloomsbury, 2011

"Occupational Employment and Wages, May 2013 25-4021 Librarians" http://www.bls.gov/oes/2003/may/oes254021.htm and http://www.bls.gov/oes/current/oes254021.htm (Accessed 6/14/2014).

"Occupational Employment Statistics: 41-3041 Travel Agents" http://www.bls.gov/OES/current/oes413041.htm and http://www.bls.gov/oes/2003/may/oes413041.htm Accessed 10/20/2014.

Oldenburg, Ray. *The Great Good Place: Cafes, Coffee Shops, Bookstores, Bars, Hair Salons, and Other Hangouts at the Heart of a Community.* New York: Marlowe; [Berkeley, Calif.]: Distributed by Publishers Group West, 1999, 1997.

"Planning Checklist" *Searcher*; Jul/Aug 2012, Vol. 20 Issue 6, 15.

Quint, Barbara. Disintermediation Marches On. *Information Today*; Dec 2005 (22.11), 7-8.

Radt, Wolfgang. "Recent Research in and about Pergamon: A Survey ca. 1987-1997" pp 1-40 in Helmut Koester, Ed. *Pergamon Citadel of the Gods: Archaeological Record, Literary Description and Religious Development*. Harvard Theological Studies, 46. Harrisburg, PA. Trinity Press Intl, 1998.

John E. Shaffett, "Theological Librarianship as Ministry." *ATLA Proceedings* 2013: 69-83.

Staikos, Konstantinos Sp. *The Great Libraries: From Antiquity to the Renaissance 3000 BC to AD 1600*. Trans. Timothy Cullen. New Castle, DE & London: Oak Knoll Press & The British Library 2000.

Too, Yun Lee. *The Idea of the Library in the Ancient World.* Oxford, 2010.

Foundations of Faith and Learning at Wheaton College

by Gregory Morrison, Wheaton College

This paper draws from my work to complete the faith and learning paper, which at Wheaton is required of all tenured faculty, and of librarians seeking the associate professor rank. In this required paper the faculty member must demonstrate some basic ability to engage theologically with or think Christianly about his or her discipline. This is most often what is meant when evangelicals use the phrase, thought definitions of IFL abound. One of my "Fathers of Integration at Wheaton,"[1] former philosophy professor Arthur Holmes, described IFL as the concern "to see things from a Christian perspective, to penetrate thought with that perspective, to think Christianly."[2] A recent article exploring how successful Christian scholars are at integrating faith and learning defines IFL as "any attempt of professors to discover, interpret, and/or articulate the various ways their faith impacts their learning or their learning impacts their faith."[3] Kenneth Badley has written about IFL for decades, and determined that the concept has a core meaning of "making or seeing connections between the Christian faith and scholarship or education." At the same time, Badley concludes that there will always be "rival conceptions of faith-learning integration," and for him no consensus on a definition is just fine.[4]

I define IFL briefly here because I assume that some of you here may never have heard the phrase. If, however, you work at one of the 120-plus member institutions in the CCCU, it is most likely familiar. Biola University in particular appears to be the current hotbed of IFL. A search of the phrase on Biola's computer servers recently retrieved more than 30,000 hits! Compare that to only 339 and 334 instances at Wheaton and Calvin, respectively. So IFL is well and alive in evangelical higher education after more than half a century since the concept first appeared. But it is the questions of who, when and why regarding IFL that most interested me rather than its meaning. Who first suggested that faith and learning needed to be integrated, and when? What was going on in mid-20th century American culture that helps us understand why IFL became the evangelical response to the crisis in American education?

The evangelical educator Frank Gaebelein is most often credited for first using the phrase "integration of faith and learning" in lectures he delivered at Dallas Theological Seminary in 1952. These lectures were later published as *The Pattern of God's Truth: Problems Of Integration in Christian Education*,[5] and the book almost immediately became required reading for anyone seeking certification with the Association of Christian Schools International.[6] Following the publication of Arthur Holmes's classic *Idea of a Christian College* in 1975, the concept of IFL became a distinctive of evangelical higher education, founded on the premise that all truth is God's truth and the unifying factor of the Bible, God's revelation in Jesus Christ.[7] Christian cultures for centuries united around these truths, but in early 20th century America, Carl F. H. Henry writes, there remained only "the negative unity of rejecting Biblical Christianity."[8] This expanding cultural rejection of biblical Christianity in the West, Henry remarks in *Remaking the Modern Mind*, was fueled by a post-reformation philosophy that believed "the supreme values of human life must be found in this world and in this life."[9] Two world wars revealed modern philosophy for what it was: an "ideological disease," "now in disintegration," which birthed "the generation of global destruction."[10] Henry viewed this colossal failure of Western philosophy as "historic Christianity's opportunity" to reassert the adequacy of Biblical theism to answer "the cardinal problems of God, man, and the universe."[11] Henry's *Remaking the Modern Mind* and Gaebelein's *Pattern of God's Truth* represent both men's effort to place the new evangelical movement on sound philosophical footing as it navigated a very different, culturally and intellectually, than the Fundamentalism from which it sprang only a decade or so earlier. Both men accurately discerned that "philosophical-religious concerns were indeed the pivotal issues of the day."[12] In the realm of education, Gaebelein expresses the pressing philosophical-religious concern as the problem of integration. He writes: "Integration is the living union of its subject matter, administration, and even of its personnel, with the eternal and infinite pattern of God's truth. This...is the heart of integration and the crux of the problem. For problem it is; let us make no mistake about that. In fact, it is not the slightest exaggeration to say that this matter of integration, or uniting the parts into a living whole, is the problem of problems, not only in Christian education but also in all other education as well."[13] As I turn to the history of faith and learning at Wheaton specifically, keep in mind one other development in higher education that factors into the growing appeal of integration, namely the steady increase in academic specializations and their fragmenting effect on higher education. As we will see later, secular educators were actually the first to express concern about the increasing "factionalism"[14] in the academy.

WHEATON AND THE FOUR MODELS OF FAITH AND LEARNING

On the broader topic of faith and learning at Wheaton College, no one has written more than Michael Hamilton.[15] In 1994 he completed his dissertation entitled *The fundamentalist Harvard: Wheaton College and the continuing vitality of American evangelicalism, 1919-1965*. Several years later he composed an unpublished essay based on the dissertation "Fear and Courage: Faith and Learning at Wheaton College,"[16] which was intended for new Wheaton faculty in the second-year faith and learning seminar.[17] As the essay title suggests, he argues that Wheaton at times displayed courage, but also gave in to fear in decisions involving academic excellence and intellectual freedom, and missed leadership opportunities in Christian higher education, especially as it related to faith and learning. But back to the work of Hamilton, the historian, and a section of his essay entitled "Faith and Learning in Theory: Four Models." Hamilton begins this portion with the following observation:

> Throughout its history, Wheaton's attempt both to teach the liberal arts and to remain evangelical brought numerous troubles and conflicts. Despite these difficulties, however, Wheaton's leadership, faculty, and constituents have always agreed that the college ought to maintain its dual citizenship in the evangelical world and the world of higher education. They have not, however, agreed on the best way to reconcile Wheaton's two loyalties. Over the years,

> Wheatonites have employed four basic models in their attempt to keep the two together.[18]

Let me briefly identify and characterize the four models. For the most part, they appear in chronological order:

1. Convergence - Hamilton believes this to be the dominant model throughout much of Christian history till the 19th century. Its central tenet was that the study of the natural world always confirms the truths of Christianity. It collapsed when science increasingly supported naturalistic rather than Christian conclusions.
2. Subordination (referred to also as "Triumphalism") - In this model secular and religious camps maintained their superiority over the other; both "gloried in … the new radical disjuncture" between Christian faith and higher learning. Wheaton, if not fully embracing it, at least flirted with this model during the 1920s and 30s while it figured out an alternative.
3. Added-Value Model - The assumption here is that sacred and natural (or secular) knowledge occupy different spheres. They are able to inform and enrich each other but mainly they each go about their own business. The "added value" piece concerns the traditional liberal arts emphasis on moral and spiritual formation of students, where secular learning deals principally with questions of fact and training [for a profession].
4. Integration Model (IM) - As I indicate elsewhere, Frank Gaebelein first introduces fundamentalists and evangelicals to the concept of integrating faith and learning in his book *Pattern of God's Truth*, published in 1954, but it was Wheaton philosophy professor Arthur Holmes who did the most to make IM normative at Wheaton. Here are the essential aspects of the IM according to Hamilton:
    1. Truth is unitary, and all truth is God's truth.
    2. Our presuppositions (i.e., worldview) unavoidably affect academic inquiry, therefore Christian scholarship differs from non-Christian scholarship in fundamental ways because it begins at a different starting place.
    3. Systems of discovered knowledge and revealed knowledge are, by themselves, incomplete, and at times conflict with each other, but both are needed for full understanding.
    4. IM tends to value liberal arts education with its emphasis on ideas and the training of the mind.
    5. Integrationists tend to take the side of the anti-pragmatists against vocationally oriented education.
    6. IM concentrates on questions of meaning and the way in which higher education has the obligation to shape (re-shape) students' worldview.

Wheaton College, Hamilton notes, remained committed to the convergence model through the presidency of Charles Blanchard, which ended in 1925. But the integration model did not take shape until the late 1960s, which meant, he writes, "that for much of the century Wheaton simply did not have the intellectual equipment to deal with certain problems in higher education."[19] As we'll see, the conceptual roots of IM can be traced back to the mid-19th century, but at Wheaton the road to IFL starts with James Oliver Buswell. Concerning Buswell, Hamilton writes: "In one of those great ironies that seem to inlay much of human history, Wheaton's most militantly fundamentalist president was the president most eager to make Wheaton an excellent college by secular standards." Buswell's effort to raise the level of academic excellence started with hiring faculty with doctoral degrees, and an expectation that they publish and present at professional conferences. He was the first to add courses in the newer social sciences, "despite the difficulty of finding Christians with doctoral training in those fields," and also despite the fact that these academic disciplines were born, Hamilton points out, "in rebellion against Christianity, and Christian colleges were reluctant to try to assimilate them."[20]

Perhaps Buswell's greatest contribution to the rise of IFL at Wheaton, though, was his success at bringing to Wheaton the Reformed philosopher Gordon Clark, in 1936. Reformed Theological Seminary professor of philosophy Ronald H. Nash considered Clark "one of the greatest thinkers of our century.[21] Hamilton describes him as "eccentric but brilliant."[22] But more important was Gordon Clark's impact as a teacher and mentor. Hamilton maintains that Clark, with the help of Buswell, "launched the intellectual careers of the first generation of true scholars to come out of fundamentalism,"[23] and that list among many others, includes Carl F. H. Henry. Carl Henry, in particular, figures prominent in the story of faith-learning integration at Wheaton for his effort (along with Gaebelein) to put evangelical Christian education on a sound philosophical foundation. As Gordon influenced Henry's intellectual development, so Henry in turn shaped Arthur Holmes's educational philosophy, from which Holmes would later develop his concept of the integration of faith and learning in the context of Christian liberal arts education. He testifies to Henry's influence on him in a personal letter (1998), declaring that "Henry's vision of Christian higher education influenced the direction of my thinking more than anyone else."[24]

Clark's long-term impact on intellectual life at Wheaton was significant even though he remained at Wheaton less than five years. When Raymond Edman replaces Buswell as president in 1940, he fires Gordon, terminates the major in philosophy, and places the discipline of philosophy into the "protective custody" of the Bible department. Philosophy's quarantine would endure throughout the entire Edman presidency. It was during this time, in 1951, that Arthur Holmes was hired while still finishing his Ph.D. at Northwestern University. The turning point, according to Hamilton, came in 1965. With Edman retiring, Arthur Holmes perceived the time was ripe to propose to the new president, Hudson Armerding, that the discipline of philosophy once again be restored as its own department. Several powerful members of the Wheaton faculty quickly opposed Holmes's proposal and lobbied against it. The Bible department chair threatened to resign, and refused to recommend Holmes for promotion. With that, Holmes wrote his own letter of resignation. That he didn't follow through with it is largely credited to Kenneth Kantzer (Academic Dean at Trinity Evangelical Seminary), who "intervened and made peace." The rest is history.

By 1975, and after more than twenty years at Wheaton, Hamilton concludes, "Holmes had established himself as one of the campus's intellectual and political forces when he assumed the leadership of Wheaton's faith and learning seminar for faculty. For the next fifteen years he exercised significant influence over the diffusion of the integrative model throughout the college as "Integration of Faith and Learning" and "All Truth is God's Truth" became campus watchwords under his tutelage."[25]

HISTORICAL ROOTS OF INTEGRATION RHETORIC IN AMERICAN HIGHER EDUCATION

Michael Hamilton offers up his four models as a lens for understanding how Wheaton has attempted in different ways over its history to maintain its dual citizenship in the evangelical world and the world of higher education, but he doesn't offer an answer to some of my burning questions: Where does one find the origins of the concept of integrating faith and learning? Gaebelein first uses the phrase, but is he really the first to conceive of it? With one exception, the literature on IFL is silent on this matter. That exception is Albert Beck's dissertation *All Truth Is God's Truth: The Life and Ideas of Frank E. Gaebelein*, which he completed at Baylor University in 2008.

Beck's dissertation is to date the only piece of research that ventures to identify the historical lineage of the concept of integration in Christian education before Frank Gaebelein's first use of the phrase in 1952. Beck suggests that it is none other than the Catholic cleric John Henry Newman. Newman pens the first "clear articulation of an integrationist position" in his most famous work, *The Idea of the University*, published in the 1850s, a full century before Gaebelein's *Pattern of God's Truth*.[26] "He did not use the language of integration per se in describing the relationship of faith and learning," Beck writes, "but clearly he was calling for the two to stand together as the binocular lens revealing truth."[27] Gaebelein gives some indication that he was drawing on Newman to articulate his own theory of FLI when, in the preface to paperback edition of *The Pattern of God's Truth*, he praises Newman among others as "those who championed an approach to Christian education rooted in God's divine truth." Underlining the importance of Newman's *Idea of the University* for understanding and practicing FLI in Christian higher education to this day, the current coordinator of Wheaton's faith and learning seminar makes it required reading for all faculty in the second-year seminar.

Beck's research uncovers two other noteworthy facts as it relates to the concept of integration. The first has to do with the psychological appeal and the cultural resonance of the word "integration." While in the last two decades the concept of integration faith and learning has been increasingly questioned and criticized (and by the likes of earlier supporters such as Mark Noll[28]), there seems to have been no other word in the English language that could better communicate the yearning of twentieth century American educators, Christians and secularists alike.

Beck provides evidence that the term "integration" became a buzzword of secular educators many years before it entered the vocabulary of evangelicals. "When Gaebelein finally uttered the words 'the integration of faith and learning' in 1952, the phrase stuck," Beck argues, "because it had a cultural resonance that it would not have had twenty-five or thirty years earlier."[29] He finds an early example in Columbia

University professor L. Thomas Hopkins, writing in the 1937 that "in an age which is characterized primarily by factionalism, by fragmented and segmented experience, it is natural that thoughtful persons should reach out for concepts of unity. Hence the popularity of the word integration in our time."[30] Gaebelein's 1952 lectures delivered at Dallas Theological Seminary (published in 1954 as *Pattern of God's Truth*) were at least partly inspired by the 1951 release of Harvard University's *General education in a free society: report of the Harvard committee*, which famously concluded that Christianity had previously provided the unifying factor in education, but could so no longer. With these lectures, Gaebelein was taking up the challenge to prove otherwise. It is not clear how long the interest in identifying a new basis for intellectual unity lasted among secular educators. But as I indicated above, an Internet search of "integration of faith and learning" today clearly shows that the concept continues to hold great appeal within evangelical circles. For Christian educators of Gaebelein's generation, the embrace of integrationist language, Beck concludes, "was a reaction to various social, intellectual, and educational crises that wracked America after World War I, and the key figure in the establishment and dissemination of an integrationist approach to faith and learning was Frank Gaebelein."[31]

I want to note at this point that other Christian denominations adopted integrationist language without ever using the phrase "integration of faith and learning." Perhaps the earliest example is the work of the Saint Olaf College Self-Study Committee, *Integration in the Christian Liberal Arts College*, published in 1956. In a 252-page document, the words "integrate" and "integration" appear over one hundred times. Arthur Holmes references this work in the bibliography of *Idea of the Christian College,* and well he should. For Saint Olaf's general education program continues to be a model for other evangelical schools including for Wheaton College presently (2014) as it reforms its own general education program. It is worth highlighting here what the Self-Study viewed as the "Locus of Integration." It should be the student, though it points out too that successful educational integration must start with the faculty and curriculum. In the end, though, "integration must be achieved by the student himself. Otherwise educational integration is a failure."[32] The literature on IFL, I think, reflects practice, and it is the case that much of the literature till recently has focused not on students and pedagogy but on faith integration as it relates to professional research and scholarship. This is certainly true of IFL practice at Wheaton. The faith and learning seminars at Wheaton since the beginning have focused almost exclusively on equipping faculty to better integrate mainly as scholars, and only secondarily in their teaching. The faculty member is the locus. This is beginning to change. Professors James K. A. and David Smith (both at Calvin College) have published works more recently that aim to shift the attention to student formation and pedagogy. One of the most provocative (and popular) is James Smith's *Desiring the kingdom: worship, worldview, and cultural formation.*[33] Fourteen years after the publication of the Saint Olaf Self-Study, Calvin College published a similar work entitled *Christian liberal arts education: report*. It employs the language of integration far less, but I think as Lugene will share later, Reformed educators may have already developed an aversion to using the rhetoric of IFL since it had become so popular in evangelical circles.

Although Wheaton College did not produce any document along the lines of Saint Olaf's Self-Study or the Calvin Report (and why didn't it, one should ask), it was definitely wrestling with the same matters of educational philosophy in the post-war period. As I mentioned previously, one of the catalysts that got many Christians, Catholic and Protestant, rethinking their own philosophies of education was the release of the *General education in a free society: report of the Harvard committee* in 1945. You may recall the Report's bold declaration that "religion is not now for most colleges a practical source of intellectual unity." You likely will not remember its confession that "a supreme need of American education is for a unifying purpose and idea." Wheaton's fourth President, V. Raymond Edman, responded to the Harvard Report in "The Idea of the Christ-centered College," an address delivered to Wheaton faculty at their annual retreat in 1946.[34] "It seems to me that herein is cast before us at Wheaton a very real challenge," he writes, "that the Faculty could 'as protestant believers, develop on the basis of Christian faith the structure of higher learning."[35] It appears, however, that Wheaton, at Edman's request, was already reexamining its educational philosophy before the Harvard Report was released. In 1945, a subcommittee of the "Academic Planning Committee," appointed by Edman, was charged with developing "the theological bases of a Christian philosophy of education and their implication for education at Wheaton." The resulting document was titled "The Educational Philosophy of Wheaton College," which appeared in the "Annual Catalog." Single-spaced, it was only four pages. It does stand as a nascent expression of IFL when, for example, it speaks of formulating a unified and coherent concept of God and His creation, both nature and man [i.e., all truth and knowledge], by making theoretical and practical theology the central *integrating factor* [my emphasis] in the curriculum."

WHEATON'S SUMMER FAITH AND LEARNING SEMINARS

On the heals of the Calvin Report, Wheaton's faith and learning program made its debut in the summer of 1969. I did an extensive search of the Wheaton College archives hoping to uncover the process that led up to the first seminar, but found nothing. At least four people must have been a part of the discussions and planning, none of which were actually Wheaton faculty. I also interviewed a dozen former faculty members who participated in one of the first four seminars with Gaebelein, and they confirm what the archives suggested: The seminar was an administrative initiative that received little or no faculty input. It would not surprise me to discover eventually that Arthur Holmes was involved in the planning of the seminar, but for now, his papers are not readily available. The four persons clearly in on it from the start were President Armerding, Academic Affairs Vice President Robert Baptista, Frank Gaebelein, and Roy Horsey. Horsey was a Chicago businessman who lived in nearby Glen Ellyn. He personally funded the seminar for the first five years. Armerding and Gaebelein appeared to have had a close friendship, and Gaebelein's remark in one of his seminar reports to Armerding suggests that the idea of the faith and learning seminar originated with Armerding. Gaebelein writes: "I am convinced that these Seminars represent a major contribution to the advancement of Christian education on a most critical level. For them to continue and even spread to other colleges might well lead to profound and beneficial effects upon Christian higher education in America." And, in fact, faculty and administrators from other Christian schools did participate in the early seminars. George Akers of Andrews University attests to the early impact of the seminar beyond Wheaton. He attended the seminar in 1976 soon after Arthur Holmes took over as director. Akers sends a warm letter of gratitude to Veltman and Holmes afterwards, and indicates that "the influence of this interface [i.e., the seminar] will be felt throughout Seventh-day Adventist education at all levels in that I will be organizing and conducting similar in-service workshops for our teachers…." Akers was true to his word. An Internet search today clearly shows that Seventh-Day Adventists have continued in their commitment to IFL.

As Michael Hamilton indicated, Arthur Holmes was for two decades (1974-1994) the face and architect of Wheaton's faith and learning program. He made some significant changes to the format of the seminar and immediately reduced the length of the summer program from five to four weeks, but he remained consistent in pursuing what he termed the "foundations approach." Holmes explains this approach in one of his reports to President Armerding as seminar director in 1976: "…the emphasis [in this year's seminar] was on the contours of a Biblical world-view stressing the doctrine of creation, the doctrine of man, the unity of truth in relationship to general and special revelation, Christian ethics, and a theology of history." […] I am increasingly convinced that the foundations approach (philosophy, theology, and history) provides the most basic avenue for purposes of integration." In the seminar's current manifestation, the coordinator leads the new faculty in discussion of a wide range of readings that include foundational theological works (e.g., Athanasius on the Incarnation, Luther's Small Catechism), Church history, and even works of modern fiction. So while the titles on the reading list have certainly changed, the aim of the seminar to provide all Wheaton faculty with the intellectual grounding for successful integration has remained largely consistent over the seminar's forty-five year history.

ENDNOTES

[1] http://wheaton.libguides.com/faithandlearning, under the tab "F&L @ Wheaton College."

[2] Arthur F. Holmes, *The Idea of a Christian College*, rev. ed. (Grand Rapids, Mich. : Eerdmans, 1987), p. 60.

[3] Laurie Matthias and Ruth-Anne Wideman, "Integrity and Integration: An Exploration of the Personal, Professional, and Pedagogical in the Professoriate," *Journal of the International Christian Community for Teacher Education* 4, no. 1 (2009) http://icctejournal.org/issues/v4i1/v4i1-integrity-integration/.

[4] Kenneth R. Badley, "Clarifying 'Faith-Learning Integration': Essentially Contested Concepts and the Concept-Conception Distinction," *Journal of Education and Christian Belief* 13, no. 1 (2009), p. 15.

[5] Frank Ely Gaebelein, *The Pattern of God's Truth: Problems of Integration in Christian Education* (New York : Oxford University Press, 1954).

[6] Albert R. Beck, "All Truth Is God's Truth: The Life and Ideas of Frank E. Gaebelein" (Ph.D., Baylor University, 2008), 4.

[7] This is the foundation of faith and learning at Wheaton in a nutshell.

[8] Carl F. H. Henry, *Remaking the Modern Mind*, 2nd ed. (Grand Rapids, Mich. : Eerdmans, 1948), p. 11.

[9] Ibid., 10.

[10] Ibid., 19.

[11] Ibid., 8.

[12] George M. Marsden, *Reforming Fundamentalism : Fuller Seminary and the New Evangelicalism* (Grand Rapids, Mich. : W.B. Eerdmans, 1987.), 78.

[13] Frank Ely Gaebelein, *The Pattern of God's Truth: Problems of Integration in Christian Education* (New York : Oxford University Press, 1954), 9.

[14] Beck, "All Truth Is God's Truth," 252.

[15] Hamilton is currently a professor of history at Seattle Pacific University. Hamilton gave readers a foretaste of his dissertation in the 1993 article "Fundamentalism and Higher Education at Wheaton College." He completed his dissertation at Notre Dame a year later with a more provocative title: *The fundamentalist Harvard: Wheaton College and the continuing vitality of American evangelicalism, 1919-1965*. In 1997 Eerdmans published Models for Christian Higher Education, a volume of essays that includes a chapter by Hamilton and former Wheaton sociology professor James Mathisen.

[16] Wheaton's Provost, Stanton Jones, approached Hamilton to provide this essay. Near the end of the essay, Hamilton takes off his "historian" hat to offer personal observations and concerns about Wheaton and the future of Christian higher education. See pp. 14-15.

[17] This second year faculty seminar is a modified version of Wheaton's very first faith and learning seminar in 1969.

[18] Hamilton, Michael S., "Fear and Courage: Faith and Learning at Wheaton College." (Wheaton College, Wheaton, IL, 1999), 5.

[19] Ibid., 7.

[20] Ibid., 8.

[21] From a lecture that Nash gave at Biblical Theological Seminary, Hatfield, PA, on April 27 1993.

[22] Hamilton, Michael S., "Fear and Courage: Faith and Learning at Wheaton College." 8.

[23] Ibid., 8.

[24] Letter from Holmes to former President Duane Litfin from June 15, 1998.

[25] Hamilton, Michael S., "Fear and Courage: Faith and Learning at Wheaton College." 9.

[26] Beck, "All Truth Is God's Truth," 233.

[27] Ibid., 235.

[28] Kevin Miller, "Reframing the Faith-Learning Relationship: Bonhoeffer and an Incarnational Alternative to the Integration Model." *Christian Scholar's Review* 43, no. 2 (Winter 2014): 131–38. Miller opens with an account of Mark Noll's

response to the question: Are you comfortable with faith-learning integration language? His answers: No, because "the construct ... presupposed an inherent antipathy between religious faith and scholarship." (p. 131)

[29] Beck, "All Truth Is God's Truth," 250.

[30] Ibid., 253.

[31] But the word integration entails the notion of bringing together various parts into a whole, presupposing a state of fragmentation or separation as the precondition to be overcome through integration. Thus, there was an awareness that faith and learning had been separated in the realm of education (as was championed by the value-added approach to Christian education), but there was a countervailing desire to overcome the gulf that had grown between the two. In regard to Christian education, then, integration of faith and learning implied the restoration of a lost but previously accessible unity between academic and spiritual realms. p. 233

[32] Howard Hong and et al., *Integration in the Christian Liberal Arts College* (Northfield, Minn.:, 1956), p. 117, http://hdl.handle.net/2027/mdp.39015062321735.

[33] James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, Mich. : Baker Academic, 2009).

[34] In the address, Edman sounds one of the earliest calls at Wheaton for the integration of faith and learning, though his pietistic bent predisposed him to adopt more the "Added-Value" model of faith of learning.

[35] It bears mentioning that Edman asked Carl Henry to read and offer suggestions on his address.

Foundations of Faith and Learning at Calvin College

by Lugene L. Schemper, Calvin College and Calvin Theological Seminary

In 1876 the Rev. Gerrit Boer began theological training for seven students in a second-floor room above a church-sponsored grade school in Grand Rapids, Michigan, in 1876. This marked the beginning of the theological school of the True Dutch Reformed Church (later Christian Reformed Church) and the genesis of what was to become Calvin College. This theological seminary began a college preparatory school in 1900, which evolved into a four-year college in 1920. As that college thrived it remained firmly attached to its roots in a Protestant denomination born out of an early nineteenth-century church secession in the Netherlands by Dutch Reformed pietists. Members of this group had transplanted themselves to the Midwest in the mid-nineteenth century. As their congregations received regular Dutch Calvinist immigrant reinforcements throughout the next hundred years the denomination flourished. During those years the Christian Reformed Church (CRC) assimilated to its American culture, but throughout its history it also maintained traces of its sectarian pietist origins and continued to nurture its ethnic memory as part of the Dutch Reformed Church in the Netherlands.[1]

A part of that memory was the Neo-Calvinist movement led by Abraham Kuyper in the Netherlands beginning in 1870. Kuyper was a polymathic pastor, publisher, professor, politician, and prime minister of the Netherlands. He inspired his followers to be careful critics of the modern secularist constructions of humanism and naturalism and to develop a comprehensive Christian worldview as they engaged culture and society. In 1880 he established the Neo-Calvinist Free University of Amsterdam as a part of this movement. In the inaugural address for the Free University he laid out his academic program, which staked this all-encompassing claim on learning: "There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry: Mine!"[2] Again, in a document from the Free University in 1895: "Both the theory of knowledge and every organic part of learning, and ultimately the totality of learning, must be so constructed that the foundation of Reformed principles alone is made to undergird the entire direction of learning, so that every aspect of learning is stamped by these principles."[3] Foundationally, this "Kuyperian" outlook on learning has been an important part of the identity of Calvin College throughout its history. So, e.g., in 1926, in the semi-centennial volume for the College, theology professor Louis Berkhof writes that the desire for the college "was born of the soundly Calvinistic principle that religion should be all-pervasive, and should also have a determinative significance for our view of the world and of life in general. Calvinism naturally fosters education; not merely education for the ministry, but education in its widest scope."[4]

But Kuyper's American followers were not uniform in the way they applied his thought. Some have designated two streams of these followers: the "Positive Calvinists" and the "Antithetical Calvinists." Those who were "Positive Calvinists" foregrounded Kuyper's emphasis on "common grace," the idea that God had provided people of all faiths with the ability to accomplish moral good and intellectual achievement, and these goods and achievements were to be used and enjoyed by Christians to God's glory. On the other hand, the "Antithetical Calvinists" gave the nod to Kuyper's contention that there was an "antithesis" between the fundamental commitments of those who were "regenerate" and those who were "worldly." This "antithesis" plays out in learning in such a way that there is a sharp divide between "Christian learning" and secular learning, a divide that ought to emerge in the study of every academic discipline.

Throughout the first fifty years of Calvin College these two camps (Positive Calvinism and Antithetical Calvinism) and a third constituency rooted in the seceder pietism of Calvin's origins played off each other creatively as the curriculum was shaped and developed. The pietistic strain functioned at times with a "value added" approach to faith and learning, though it was not a strong voice. The Kuyperian Calvinist strains, applying the "every square inch" impulse, saw no problem with adopting in 1920 what was essentially the curriculum of the University of Michigan (including the study of philosophy as a legitimate academic endeavor for Christians). To that borrowed curriculum the study of Bible and theology was added as an additional academic discipline. The philosophy department founded by philosopher William Harry Jellema (appointed in 1921) produced internationally renowned philosophers from its early years. Positive Calvinist Barend Klaas Kuiper, the college's first history professor, promoted the new four-year college with all the Kuyperian themes.

Other earlier influential voices in this conversation were Henry Zylstra, professor of English (see his published essays in *Testament of Vision* [Eerdmans, 1958]) and William Harry Jellema, professor of philosophy until his retirement in 1963, although many other voices contributed to this conversation on the pages of the journals *Calvin Forum* (1935-1956) and *Reformed Journal* (1951-1990).[5]

The themes of "antithetical Calvinism" began to be sounded especially vigorously in the 1950s with the appointment of H. Evan Runner as professor of philosophy (a Wheaton College graduate) who had been schooled in the Dooyeweerdian-Vollenhovian philosophical tradition (a philosophical stepchild of Kuyper's thought) at the Free University of Amsterdam. His general perspective is probably best outlined in his published lectures *The Relation of the Bible to Learning* (1960).[6] Runner's thinking was influential at Calvin among some students, especially many Canadian students who came from a more recent Dutch immigrant background. Their tone often verged on the denunciatory and caustic, castigating those whose thought, they claimed, involved syntheses of a true Christian worldview with the classical philosophical tradition. While it is important to note that Runner's was only one voice in the conversation, and ultimately not adopted officially by the college, it did serve as a catalyst to further the ongoing conversation about the intersection of Christianity and learning. The objects of its criticism were regularly motivated to articulate a clear defense of their thinking.

In 1962 a curriculum revision committee was appointed. It produced a working document in 1964: "Christian Liberal Arts Education: A Report." This was adopted by the faculty in 1965 (and published in 1970 in book format, fairly closely following the original report, as *Christian Liberal Arts Education: Report of the Calvin College Curriculum Study Committee 1970* (Grand Rapids: Eerdmans, 1970). The chair of the committee was Nicholas Wolterstorff, who was the primary architect and author of the report. This report presents several views of Christian liberal arts education and recommends what it calls a "Disciplinary view," giving each academic discipline its due as worthy of study in line with Kuyper's dictum that Christ is Lord of ALL. Along the way it articulates a perspective on the integration of faith and learning within the disciplines. Each core course and every major as a whole was enjoined to reflect upon its basis and methodologies in the light of Christian belief. This work in the early sixties led to the adoption of a new curriculum at Calvin, beginning in the fall semester of 1968. It included a required interim course called "Christian Perspectives on Learning (CPOL)." A version is still taught today under the name "Developing a Christian Mind" (DCM). For the original CPOL course, the primary text was H. Richard Niebuhr's Christ and Culture, with Niebuhr's culminating category, "Christ transforming culture," serving as thematic center and apex of Christian engagement with culture. The texts often used today for the DCM course are Albert Wolters, *Creation Regained: Biblical Basics for a Reformational Worldview* (2005) and Cornelius Plantinga Jr., *Engaging God's World: A Reformed Vision of Faith, Learning, and Living* (2002). All new faculty members attend a month-long seminary (appropriately called "The Kuyper Institute"), which initiates them into the Calvin College conversation on the relation of faith and learning at the college. For tenure appointments, faculty are required to write a "teaching statement" which articulates how they see their faith influencing their teaching and scholarship.

CRACKS IN THE FAITH/LEARNING - WORLDVIEW PARADIGM

While the language of "the integration of faith and learning" still survives at Calvin, Nicholas Wolterstorff and others at Calvin have gradually become uncomfortable with the "integration of faith and learning" language, thinking that it presupposes an artificially imposed divide between faith and learning. Wolterstorff contends that it is much more appropriate to speak of "faithful scholarship as a Christian," and that the Christian academy ought to engage in an "interactionist" approach to scholarship, in constructive dialogue with proponents of other worldviews and perspectives.[7]

Even while the Kuyperian "worldview" approach was on its ascendancy in the evangelical college arena, critics emerged, especially among Mennonite and Wesleyan academics. They contended that the Reformed/Calvinist approach to faith and learning was oriented too exclusively to the realm of ideas and neglected the realm of practice and formation in shaping the hearts and minds of Christian scholars. In 1982, Nicholas Wolterstorff, of Calvin College, spoke at the inauguration of Richard Chase as president of Wheaton College. Wolterstorff outlined two stages that had characterized Wheaton's history (as well as the history of many evangelical colleges) and proposed a third stage toward which it (and others like it) should move. Stage 1, he suggested, was an evangelical withdrawal from culture and society (which followed from the fundamentalist-modernist controversy). Stage 2 arose from the new evangelical movement, during which Wheaton and others had begun to engage culture, and whose theme was "the integration of faith and learning." Stage 3, he proposed, ought to be a movement toward an ethos of societal transformation, in which the curriculum would be revised to incorporate a sense of faith-based unease with the injustice of certain societal structures, and the cultivation of an activism leading to the transformation of culture.[8] This address was given near the end of Wolterstorff's official tenure at Calvin, and while its proposals are indicative of the thinking of some members of the Calvin faculty, they have never been systematically incorporated into Calvin's curriculum.

In line with Wolterstorff's praxis-oriented proposal, certain voices at Calvin (sometimes still advocating the language of "the integration of faith and learning," sometimes not) have begun to develop approaches to Christian learning that recognize that the Reformed tradition of teaching has been fundamentally cerebral, and has assumed incorrectly that living will be transformed primarily by thinking. This approach acknowledges that learning involves moving beyond the realm of ideas, and endeavors to include practice and formation approaches to learning. Calvin College philosophy professor James K. A. Smith points out that it is a mistake to neglect the fact that peoples' desires and loves are not only shaped by their minds but also (and perhaps primarily) shaped by the habit-forming practices of their daily lives. This instruction can take a variety of forms, but overall encourages the formation of individual and communal practices of Christian discipleship.[9] The exploration of these ideas and examples of their practical implementation in courses at Calvin and other Christian colleges is the subject of a book jointly edited by David I. Smith and

James K. A. Smith.[10] These formation and practice paradigms are an important part of the current movement to explore the intersection of faith and learning, and currently involve a promising shift in emphasis in the study and practice of the intersection of faith and learning.

ENDNOTES

[1] See James D. Bratt and Ronald A. Wells, "Piety and Progress: A History of Calvin College," in *Models for Christian Higher Education: Strategies for Survival and Success in the Twenty-First Century*, edited by Richard T. Hughes and William B. Adrian (Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 1997), 141-162. Much of the present essay regarding the history of Calvin College is based on this essay.

[2] Abraham Kuyper, "Sphere Sovereignty (1880)," in *Abraham Kuyper: A Centennial Reader*, ed. James D. Bratt (Grand Rapids, Mich. : W.B. Eerdmans; Carlisle: Paternoster Press, 1998), 489.

[3] Quoted in J. C. Rullmann, *De Vrije Universiteit; haar ontstaan en haar bestaan* (Amsterdam: De Standaard, 1930), 193.

[4] Calvin Theological Seminary, *Semi-Centennial Volume: Theological School and Calvin College, 1876-1926* (Grand Rapids, Mich: published for the Semi-Centennial Committee [by Tradesman Co.], 1926), 129.

[5] *The Calvin Forum* had an editorial board composed primarily of Calvin College faculty and regularly featured articles that dealt with the integration of the Christian faith and learning. One can access an index to its articles in the *Christian Reformed Periodical Index* (*CRCPI*) at http://www.calvin.edu/library/database/crcpi/. *The Reformed Journal* sought a more ecumenical Reformed base and hearing, but in many ways continued in the tradition of the Calvin Forum.

[6] H. Evan Runner, *The Relation of the Bible to Learning* (Jordan Station, Ont.: Paideia Press, 1982).

[7] Nicholas Wolterstorff, "The Point of Connection between Faith and Learning," and "Can Scholarship and Christian Conviction Mix? Another Look at the Integration of Faith and Learning," in *Educating for Shalom: Essays on Christian Higher Education*, ed. Gloria Stronks and Clarence W. Joldersma (Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 2004) 64-86, 172-198.

[8] Nicholas Wolterstorff, "The Mission of the Christian College at the End of the 20th Century," *Reformed Journal* 33 (June 1983): 14–18.

[9] James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation,* Cultural Liturgies 1 (Grand Rapids, Mich.: Baker Academic, 2009). See also more recently his *Imagining the Kingdom: How Worship Works,* Cultural Liturgies 2 (Grand Rapids, Michigan: Baker Academic, 2013).

[10] David Smith and James K. A. Smith, eds., *Teaching and Christian Practices: Reshaping Faith and Learning* (Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 2011).

What would Jesus Hack? Libraries, Makerspaces, and Constructionist Learning: The Maker Lab at Abilene Christian University

by Amie Carnagey, Megan Doreen May, John B. Weaver, Abilene Christian University

The Abilene Christian University (ACU) Maker Lab opened in October 2013 as a 7,500-square-foot design studio and prototyping shop, where ideas could be developed in creative community with the expectation of rapid fabrication in order to test ideas and advance them to fuller production. In this presentation we will explain: 1) the history of the Maker Lab at ACU, 2) the pedagogical theory underlying the Maker Lab, 3) the rationale for a makerspace in the academic library, and 4) the results of a survey on the impact of the Maker Lab on faculty and student learning and engagement at Abilene Christian University.

I. MAKING THE MAKER LAB

The idea of a makerspace in the ACU Library arose in December 2012 during consideration of the importance of the "Maker Movement," which is a global sub-culture focused on "do-it-yourself" (DIY) design and rapid fabrication of innovative products that address personal interests and sometimes broader societal problems. At the time, there were few, if any (we could not locate another), makerspaces in the main library on a university campus. There were three catalysts for pursuing the idea: 1) a drive among librarians and educational technologists to enhance teaching and learning experiences for a large number of faculty and students in the library, especially in service to the broader community; 2) growing demand on campus for educational spaces, tools, and other resources that especially support disciplines in Engineering and Technology; and, 3) the relocation of Special Collections and Archives into another, more environmentally secure location in the library, freeing up the space it formerly occupied.

Early in the process of developing the Maker Lab, we adopted an approach to creativity known as "design thinking." This approach is variously defined, but has at its core a reiterative process of ideation, prototyping, testing, and refinement of a solution to a problem that is realized and improved through rapid fabrication of tangible objects. We adopted this approach to researching and building the Maker Lab, attempting to see or "feel" the problem and its context, partly by experiencing the problem in order to see and conceive it, and partly by quickly creating a possible solution.

Our unique approach to understanding the Maker Movement and makerspaces was the creation of a digital film in order to research and report on the origins and growth of these "maker" phenomena in New York City A team of three videographers from the AT&T Learning Studio in the ACU Library traveled to NYC, interviewing leaders in the movement, and documenting the problems and solutions that the Maker Movement addresses. Interviews included Dale Dougherty, the founder of Maker

Magazine, as well as leaders from The NYU School of Arts, NYC Resistor, Makerbot, Supermechanical, The NY Hall of Science, and Etsy. This film, *We Are Makers* (blogs.acu.edu/wearemakers), was premiered to ACU leaders from across campus in June 2013, after two months of shooting, scoring, and editing. The film was integral to creating broader awareness of the issues addressed by the Maker Movement, as well as buy in (both figuratively and literally) for creation of a makerspace in the ACU Library.

Not only in its conception but also in its construction, the Maker Lab at ACU was developed according to the tenets of design thinking, especially the principle that one invents to learn, and that one learns as much from mistakes and failures as one does from success. Making in order to fail, we rapidly prototyped the Maker Lab with a view to gaining insights after its initial construction. This meant that we built for change, constructing as best we could at small scale and modest price. The result was a space with resurfaced concrete floor with minimal movement of walls, and maximal use of flexible furnishings. We added various tools, both low tech and high tech, from sewing machines and soldering guns to 3-D printers, laser cutters, and a CNC router.

Going into this venture and learning from other makerspaces, such as the Dallas Makerspace, we knew that empowerment of the university's student community would be key to the success of the Maker Lab. From the start we fostered an egalitarian approach to the design, operation, and ongoing improvement of the Lab. The creation of a Maker Lab Advisory Board, including staff, faculty, and students from across campus, was key to involvement and empowerment of the community. The advisory board identified needed improvements on an ongoing basis, providing guidance on everything from equipment needs to safety concerns to space organization. For example, the layout of the entire lab was essentially flipped after six months of operation due to valuable input from students on the advisory board. At one level, our initial design of the lab had failed; at another level, we had designed the lab with a scale and flexibility so that it could successfully fail and be improved. The drive and ability to adjust our space and our products to new experiences and insights is an enduring value and practice in the ACU Maker Lab.

II. PEDAGOGY OF CONSTRUCTIONISM

Constructionism (not be confused with "constructivism") is the theory of teaching and learning that most informs activities in the Maker Lab. This pedagogical method is commonly used in the fine arts through artistic form, musical composition, and creative writing. The idea of "constructionist learning" states that optimal learning occurs during the creation process when the students produce tangible objects.

In *The Computer Clubhouse: Constructionism and Creativity in Youth Communities*, the theory of constructionism is described in relation to two types of construction:

> First, [constructionism] asserts that learning is an active process, in which people actively construct knowledge from their experience in the world. People don't get ideas; they make them. This aspect of construction comes from the constructivist theory of knowledge development by Jean Piaget. To Piaget's concept, [Seymour] Papert added another type of construction, arguing that

> people construct new knowledge with particular effectiveness when they are engaged in constructing personally meaningful products.[1]

In this way, the constructionist learning process first begins as an internal mental process with the initial creation of ideas and the facilitation of that understanding. Then, through the construction process, students not only construct tangible objects, such as a poem, but they also internally construct further meaning and significance. This act of construction adds a higher level of learning through additional engagement and retention.

The Maker Lab's use of constructionist learning has led to the furthering of educational engagement and opportunities at ACU. As we will show below, students and faculty are finding new confidence in themselves and in their learning ability. They are finding out that they are no longer programmed to think only within their area of interest or expertise, but are broadening their thought processes in a multidisciplinary fashion.

Jonan Donaldson, an instructional designer and education professor at Oregon State University, has a personal appreciation for constructionist pedagogy. He has been working for years on furthering the educational system. One aspect of his new class structure has been to instill a stronger sense of responsibility and respect for learning and retention within his students. Donaldson has found that the constructionist approach gives students, no matter their age, the opportunity to create their own understandings, with greater appreciation of what they are learning. As Donaldson states in *The Maker Movement and the Rebirth of Constructionism*,

> Over the last decade … my teaching has undergone a dramatic transformation as… I played with many methods for getting… my students to learn not only through doing, but also through creating.[2]

Donaldson was unaware of the applications of constructionism until recently, but now reports that he has increasing appreciation for the opportunities provided within constructionist pedagogy:

> New digital tools available to students have flung open the doors to creativity, imagination, and student-directed learning. The sheer number of possibilities is daunting for any educator. Educational theory can help guide our choices and guidance of student learning. Constructionism has inspired me like no other idea in education has ever inspired me.[3]

Donaldson describes an inspired creativity that we aim to foster in the Maker Lab through supporting and equipping a creativity community with a variety of technological tools and opportunities for making ideas tangible in the classroom and in the "real world."

III. RATIONALE FOR A LIBRARY MAKERSPACE

Libraries are not only book repositories, but are places where information is shared and knowledge is communicated. In addition, libraries have always encouraged learning through doing. When a student writes a research paper, they examine published scholarly work, interpret the data, and synthesize it through writing. That is learning through doing. It is not much of a leap to move from 1) the act of creation through writing a paper or book, to 2) the act of creation through design or prototyping other physical objects, especially objects created through mastery of learned skills, and application of collected data.

Libraries have always had information in a variety of formats: books, periodicals, maps, audio visuals, digital materials. Makerspaces offer users access to information of a different kind, information that is experiential rather than codified. While many makerspaces do offer instructional resources in print or digital format, they also offer their users as accessible resources. The information-sharing environment that is endemic to makerspaces is perfectly suited to a library. More importantly, it is perfectly suited to librarians.

Makerspaces are about information sharing, but often that information is not a fact, it is a process. These processes still need to be documented and searchable. Librarians are trained in organizing and accessing information. Whether that information is housed in a book or in a skilled maker should make no difference. The majority of reference services in a makerspace are actually referrals. Referrals are something that every librarian should be familiar with. Referrals happen all the time at research desks. Librarians often connect patrons with subject specialists for in depth research projects. In maker spaces the referrals work the same way, connecting people with the information or person that they need. The only difference is that rather than a faculty member or librarian, a user may be referred to a student or staff person.

Makerspaces also have inherent concerns that librarians are trained to address. There is a need or desire to document the files and processes that makers utilize in their activities that can be in direct conflict with a maker's intellectual property rights. Librarians, who are trained in copyright and creative work licensing issues, can help navigate what portions of the processes can be saved and shared, and when only the prototype rather than the process needs to be documented. Once processes and products are documented, librarians are able to utilize existing library infrastructures or design new information systems to make those processes and products searchable and sharable.

IV. IMPACT ON ACU COMMUNITY

According to the constructionist approach of the Maker Lab, learning should be an ongoing conversation among collaborators with different levels of skills, but who are willing to share whatever they have and know. Relationships are built upon the collaborative efforts between students and faculty, or even faculty from different areas of concentration. A higher level of learning is achieved in this setting with all that is brought to the table. For example, students from the departments of Engineering, Physics, and Art/Design student came together last semester to design and prototype an ergonomic rocking chaise lounge with the use of the laser cutter, CNC router, and woodworking equipment. These three students were able to bring expertise from different fields, and to create a collaborative project that increased both the quality of the final product, as well as their mastery of competencies in interpersonal collaboration and communication.

In this way, makerspaces rely on the expertise of the community members for teaching and learning. This results in a flattening of the typical academic hierarchy. Faculty and staff, who are generally in a teaching position, will find themselves being taught by their own students. This collaboration and community will impact not only the knowledge of the faculty or staff member, but it also holds the promise of enriching faculty pedagogy. Many assignments that involve an ACU Maker Lab component have shifted from a product-based grade to a process-based or competency-based assessment.

Students often report that they gain confidence as a result of learning and designing solutions to problems in the Maker Lab. Because the construction is iterative, collaborative, and often self-directed, students are empowered through previous efforts and the support of others to encounter new ideas, tasks, tools, and peers. This is the promise of "higher education" in the Maker Lab at ACU.

V. SURVEY RESULTS

In the spring of 2014 we conducted a survey of the maker lab at Abilene Christian University. We requested the involvement of our 222 registered makers. Of these, 56 students, faculty, and staff participated.

Among student respondents, the most common majors were (in order): Art and Design, Business, Engineering, and Digital Entertainment Technology. The survey asked what roles each maker had played as part of the maker lab community. Students say that they were taught new techniques by faculty/staff (77%), or by makers-on-duty (75%), while faculty/staff reported that they were most often (85%) taught new techniques by the "makers-on-duty." One-half of our makers-on-duty are students, so that the student workers with appropriate skills regularly teach the faculty and staff of our campus how to design and make things. The survey also reported that one-half of the projects in the Maker Lab are collaborative efforts. When asked about the ways that the Maker Lab community impacted at ACU, one respondent replied in this way:

> Being around people who enjoy working on the same things I enjoy working on gives me more motivation to continue working on my project when things get complicated. I enjoy working with like-minded people, rather than being on my own most of the time.

Nearly all of the respondents reported that the constructionist approach of the Maker Lab benefitted their academic pursuits and helped further their education. In light of this, it is noteworthy see that only 37.5% of the respondents reported that constructionist learning is used within their field of study on campus.

When asked what advantages the Maker Lab presented to their learning at ACU, two student responses are indicative of most of the others:

> The use of the Maker lab and the experience I gain from using it helps me appreciate my major even more. It gives me the opportunity to improve my projects and turn them into something amazing.

[The Maker Lab] has shown me that so much more is now possible.

The survey results showed that the Maker Lab is appreciated and used jointly by many different majors across ACU, at both the undergraduate and graduate level. In this respect, The Maker Lab has already helped ACU to overcome barriers to collaboration and creativity. As we look to the future, we are finding new areas for growth and exploration with partners that we had not envisioned at the start, and this is leading us to break through barriers that have existed between the university and the broader community. But that is a story for another presentation.

ENDNOTES

[1] Yasmin B. Kafai, *The Computer Clubhouse: Constructionism and Creativity in Youth Communities* (New York: Teachers College Press, 2009), 19.

[2] "The Maker Movement and the Rebirth of Constructionism," *Hybrid Pedagogy*, accessed September 16, 2014, http://www.hybridpedagogy.com/journal/constructionism-reborn/.

SUGGESTED READING

Barnatt, Christopher. *3D Printing: The Next Industrial Revolution*. CreateSpace Independent Publishing Platform, 2013.

Martinez, Sylvia Libow, and Gary S. Stager. *Invent To Learn: Making, Tinkering, and Engineering in the Classroom.* Constructing Modern Knowledge Press, 2013.

Papert, Seymour. "Instructionism versus Constructionism." In *The Children's Machine: Rethinking School In The Age Of The Computer*, 137–156. Reprint edition. Basic Books, 1994.

Weaver, John B. "Remaking Higher Education: The Maker Lab at Abilene Christian University," *Ideas Lab,* accessed September 19, 2014, http://www.ideaslaboratory.com/post/93343635798/remaking-higher-education-the-maker-lab-at-abilene-chris.

Can Theological Libraries Manage Innovation and Failure? Welcome to the Church of Fail

by Kris Veldheer, New Vistas Educational Consulting; Jennifer Bartholomew, Luther Seminary; Suzanne Estelle-Holmer, Yale Divinity School

FIRST PRESENTATION

by Kris Veldheer

The three of us, Jennie, Suzanne, and I, are "graduates" of the first Creating Leaders of Tomorrow program. The topic of failure and innovation grew out of the readings and discussions in that program, but also go beyond the content of the course to include our own experiences and research in the literature. We will cover with you today what the current literature has to say on the topic and to talk about failure as it relates to building a feedback loop. When we have worked our way through this, we will open the floor to questions and discussion.

In the November 2013 issue of *Inc*. magazine, I came across a short article in a section called "Innovation," titled "Welcome to the Church of Fail: How celebrating mistakes fosters innovation." The British firm of NixonMcInnes, a 15-person social-media consultancy in Brighton, was brainstorming on how to improve business. Company co-founder Will McInness writes, "One group decided they wanted to make it OK to fail, because the more we fail, the more we can innovate and succeed." And so the Church of Fail became a monthly ritual where people stand and confess their mistakes.

From Pete Burden, also of NixonMcInness,

> Many organisations talk a good story when it comes to failure. It's a common theme in business writing: "if you want to succeed double your failure-rate." That's my favourite, from Thomas J Watson, Sr., long-serving president of IBM. But everyone from Abe Lincoln to Colonel Sanders apparently loved to fail, and learn from their failures. This lore celebrating failure has transferred nicely from the business gurus and is regularly spouted by CEOs and business managers alike.
>
> However, in my experience, the reality in most companies is somewhat different. Many, many people, including the most senior, spend an inordinate amount of time and energy hiding, covering up and, if that fails, defending their mistakes. Spinning them so they look like something different. In fact, the masters manage it so well their failures often don't look like failures at all.

> So, trying to do something a little different, we really do (at least some of the time) celebrate failure at NixonMcInnes. Everyone is invited to a meeting room, transformed for the occasion into an almost believable church-like setting. And there under the guidance of our "minister of fail" public confessions of failure are held. One by one people go up to the front, turn and face the "congregation" and confess publicly to mistakes, errors, and failures; small, medium and large.

Picking up on this theme, my colleagues are going to explore this theme of failure and innovation further.

SECOND PRESENTATION: FAILURE IN SPORTS, AND BUSINESS

by Jennifer Bartholomew

American culture loves an underdog who can overcome dismal odds, a successful competitor, and winning sports teams. Failure is common in sports. Even among sports professionals failure is a part of their career. Let's look at basketball, tennis and baseball.

One of the most famous athletes of our time said "I've missed more than 9,000 shots in my career. I've lost almost 300 games. Twenty six times I've been trusted to take the game winning shot and missed. I've failed over and over and over again in my life. And that is why I succeed." These are Michael Jordan's words.[1] Michael Jordan is an NBA champion, a player known for his grit, determination and hard work. He is no stranger to failure.

Stanislaw Wawrinka is a tennis player who has been successful on the professional tour. He has won a number of minor tournaments as well as the Australian Open in January 2014. Tattooed onto his arm where he sees it every time he serves a ball is quote by Samuel Beckett, "*Ever tried. Ever failed. No matter. Try again. Fail again. Fail better*."[2]

The top batting averages of baseball greats like Babe Ruth (.342), Hank Aaron (.305) and Jackie Robinson (.311) show that they did not hit a home run every time they got up to bat. They got a hit a little less than one in three tries.

How do you define success? *Failing Forward*, by John Maxwell, looks at failure and how it can help us to become successful.[3] He states that we can learn from failure; adapt our behavior and attitude and learn how to be successful. We can choose between "failing backward" and "failing forward." Failing is normal. It is our response to failure that determines success.

Stephen Bell wrote in a recent article on creativity and failure, "Perhaps it is no surprise that academic libraries reflect the higher education culture, in which success is expected for each new outing and anything less is subject to scorn."[4] He encourages us to focus more on the creative process and less on whether we will fail or succeed. Failure can be good. It is more important for leaders to create a culture where risk is encouraged and creativity can thrive.

How do you nurture in education? How often do you try new things? Do you spend more time listening? Do you cultivate a tolerant culture? Evaluate your mistakes. What did you learn? A professional business culture is responsive. How can an educational setting be responsive? Factors to consider when attempting innovation: an iterative process, the culture, chemistry, collaboration.

Howard Gardner, Mihaly Csikszentmihalyi, and William Damon wrote on the importance of knowing your mission in times of transition and challenge. They advise us that "creative success requires trial and error, time to make mistakes and correct them — in short, an incubation period during which the new ideas can be safely nurtured."[5]

The last ideas I would like to leave you with are from Gary Hamel.[6] Libraries, like businesses, are looking at ways to improve in a time when change is happening very rapidly. Education is seeing new models for pedagogy. I believe libraries will benefit if they experiment with new models for service delivery. Hamel recommends that businesses pay attention to: values, innovation, adaptability, passion and ideology.

- Determine what is working, what is not.
- Learn by modelling.
- Who do you learn the most from?
- If we started a project now how would we do it?

BARTHOLOMEW ENDNOTES

[1] Goldman, Robert and Stephen Papson, *Nike Culture: The Sign of the Swoosh* (London: Sage Publications, 1998), 49.

[2] Wikipedia. http://en.wikipedia.org/wiki/Stan_Wawrinka. Accessed May 25, 2014.

[3] Maxwell, John C. *Failing Forward: Turning Mistakes into Stepping-Stones for Success* (Nashville, TN: Thomas Nelson Publishers, 2000).

[4] Bell, Stephen. "For Leaders Creativity and Failure Go Hand in Hand," Leading From the Library Column. *Library Journal,* December 11, 2013. http://lj.libraryjournal.com/2013/12/opinion/leading-from-the-library/for-leaders-creativity-and-failure-go-hand-in-hand-leading-from-the-library/.

[5] Gardner, Howard, Mihaly Csikszentmihalyi, and William Damon. *Good Work: When Excellence and Ethics Meet* (New York: Basic Books, 2002), 187.

[6] Hamel, Gary. *What Matters Now: How to Win in a World of Relentless Change, Ferocious Competition, and Unstoppable Innovation* (San Francisco, CA: Jossey-Bass, 2012), x-xi.

BARTHOLOMEW BIBLIOGRAPHY

Bell, Stephen. "For Leaders Creativity and Failure Go Hand in Hand," Leading from the Library Column. *Library Journal*, December 11, 2013.

Gardner, Howard, Mihaly Csikszentmihalyi, and Damon William. *Good Work: When Excellence and Ethics Meet.* New York: Basic Books, 2002.

Goldman, Robert and Stephen Papson. *Nike Culture: The Sign of the Swoosh.* London; Thousand Oaks, CA: Sage Publications, 1998.

Hamel, Gary. *What Matters Now: How to Win in a World of Relentless Change, Ferocious Competition, and Unstoppable Innovation.* San Francisco, CA: Jossey-Bass, 2012.

Hicks, Deborah, and Lisa M. Given. "Principled, Transformational Leadership: Analyzing the Discourse of Leadership in the Development of Librarianship's Core Competences." *Library Quarterly* 83, no. 1 (2013): 7-25.

Maxwell, John C. *Failing Forward: Turning Mistakes into Stepping-Stones for Success.* Nashville, TN: Thomas Nelson Publishers, 2000.

Wikipedia. "Stan Wawrinka." Wikipedia, http://en.wikipedia.org/wiki/Stan_Wawrinka (accessed May 25, 2014).

THIRD PRESENTATION: FAILURE IN LIBRARIES

by Suzanne Estelle-Holmer

As part of the Creating Leaders of Tomorrow program, participants were encouraged to read the bi-weekly *New York Times* column the "Corner Office" by Adam Bryant. Each column features an interview with a successful C.E.O. or leader in the world of business. The interviews cover a predictable range of topics, which makes it possible to compare a variety of perspectives on leadership. As I read these week after week, one theme began to stand out for me: failure on the personal, managerial and organizational level all loomed large in the interviews. However, contrary to my expectations, failure was treated in a positive light. Failure and the ability to recognize and recover from it is necessary and valuable for success! This got me thinking about libraries and what lessons, if any, we could apply to libraries. Do libraries ever fail and, if so, how? Do we ever admit to failure or do we prefer not to acknowledge it? I knew there were times when I had not done as well as I had hoped on a project or when a program promoted by management had fizzled out, never to be mentioned again. What is the effect of this denial? What effect does this silence have on our library organizations? My next step was to explore the library literature to discover what had been written about failure in libraries.

I discovered that there was very little in the professional library literature. In searching the database *Library Literature*, I found only five relevant articles. It was a bit ironic to discover more articles about the "failure" of our patrons to use our products than about our failures to provide intuitive research tools! The few articles I did find, however, were very insightful. The article by Walt Crawford made the point that failure in the context of the library is "…an initiative or process that was either terminated before its planned ending date or that failed to achieve its stated goals." He also stressed that it can happen when mission or vision statements are not followed with concrete goals and planning.

Crawford continued by stating that libraries "avoid discussing failure, both organizationally and personally. That's a shame, as we can sometime learn more from objectively examined projects that fail than we can from projects that succeed. The library field would be stronger is we shared our failures." He also mentioned that the institutional culture of libraries is so resistant to any discussion of failure that several blogs devoted to library failure received no postings.

On the positive side, I discovered the excellent white paper authored by Brian Matthews, *Think Like a Startup* at http://hdl.handle.net/10919/18649. This document suggests innovative ways to think constructively about dealing with failure by continually developing, assessing and revising new products and services. Much of this white paper deals with the transformation of higher education and the role of libraries in a new environment. Within this rapidly changing environment there is no time to "perfect" services before launching them to the public. Librarians will need to develop "continuous feed-back loops" to measure feasibility and customer and staff satisfaction.

Although our presentation did not explore all possible aspects of failure in libraries, the follow-up discussion was very lively. A suggestion was made that we host a FailCon (Failure Conference) at the next annual meeting. Here are some of the other observations and questions that were raised.

THOUGHTS FROM THE DISCUSSION

- It is important to examine the expectations for the library. Do a cost/benefit analysis and look at the middle ground. It is not a binary.
- If you are carrying out a program, when do you reflect? How often?
- What is success? Determine your metrics for success. Include options besides numbers.
- If you are solving a problem you are providing a service. Don't be risk averse.
- The director's job is to prevent people from failing. How far do you go?
- What are the barriers at your institution? Are you a barrier?
- Determine what is working, what is not.
- Learn by modelling.
- Who do you learn the most from?
- If we started a project now how would we do it?

ESTELLE-HOLMER BIBLIOGRAPHY

Crawford, Walt. "Being Wrong and Learning From 'Partial Success'." *Online* 34, no. 3 (June 5, 2010): 57–59.

Farrell, Maggie. "Leadership Mistakes." *Journal of Library Administration* 53, no. 7/8 (November 2013): 439–50.

Fister, Barbara. "Disruption and the Value of Small Things | Library Babel Fish @insidehighered." Blog. *Inside Higher Education*, June 18, 2014. http://www.insidehighered.com/blogs/library-babel-fish/disruption-and-value-small-things#sthash.tEbzyVQE.JS20BuOv.dpbs.

Garza, Megan, mgarza@markham.library.on.ca. "Imagine, Fail, Learn, Grow: FailCamp as a Planning Tool at Markham Public Library." *Feliciter* 58, no. 5 (October 2012): 16–18.

Mathews, Brian. "Think Like a Start-Up: A White Paper — The Ubiquitous Librarian." *The Chronicle of Higher Education*. Accessed June 16, 2014. http://chronicle.com/blognetwork/theubiquitouslibrarian/2012/04/04/think-like-a-startup-a-white-paper/.

"Welcome to the Church of Fail." *Inc.com*. Accessed June 16, 2014. http://www.inc.com/magazine/201311/leigh-buchanan/nixonmcinnes-innovation-by-celebrating-mistakes.html.

Collection Development Tools and Their Impact on Workflow and Library Acquisitions Budgets (Collection Evaluation and Development Interest Group)

by Leslie Engelson, Murray State University; Dennis Swanson, The Master's Seminary

FIRST PRESENTATION: COLLECTION EVALUATION AND DEVELOPMENT

by Leslie Engelson

My first job out of library school was at a Christian liberal arts college that was founded as a Bible College in 1934. When I was promoted to the position of Technical Services Librarian 19 months later, I took on the responsibility of managing the collection to support the biblical studies and ministry majors. Eventually, the College developed graduate programs and became a university with a College of Ministry. Satisfyingly, my collection evaluation and development skills grew along with the University. However, my first efforts at collection development were hesitant and uncertain; I didn't have a clue how to assess the collection nor how to craft a quality collection. What I did know is that the collection should support the curriculum, be well-balanced, and should have something in it to offend everyone, and that I should read reviews to guide my purchasing decisions. I also knew the principles of what a well-developed collection should look like. Beyond that, collection evaluation and development were a mystery to me. Fast forward some 17 years and I find myself teaching a graduate course in organizing and managing library collections. Several weeks of the course are devoted to discussing collection evaluation and development, so in the process of preparing for the course I did a lot of research into collection evaluation methodology.

I discovered that some of the methods I intuitively developed to make collection management decisions were not far off from authoritative methods described in the literature. Thankfully, tools have been developed to automate some of the processes, not only resulting in time savings but purchasing decisions based on a more accurate assessment of the collection. I am hopeful that you will find some useful ideas here for evaluating your collections in order to make good collection development decisions as stewards of the resources of your library.

Collection evaluation and development do not happen in a vacuum. In order to do these tasks effectively, the three Cs should be kept in mind. They are Community, Curriculum, and Collection.

Very briefly, the community is the population served by the library's collection. This includes students, faculty, staff, administrators, pastors, community members, etc. Besides their relationship to the school, other demographics that you would want to consider are:religious or denominational affiliation, ages, physical challenges, residency (off-campus or on-campus), and whether the students are primarily full or part time. These types of demographics are already being gathered and retained by your institution so this information should not be difficult to track down. However, you may want to gather other demographics either through surveys, running reports in your ILS, observation, or informal discussion. It is important to gather these data about the community on a regular basis as the makeup of the community will change over time.

A quick look at your institution's course catalog will give you a rough understanding of the curriculum: degrees, majors, minors, certifications, etc. that are offered and whether or not they are offered on site or online. Reading the course descriptions will help flesh in the details, and reading the syllabi may give you an idea of the assignments. Talking with faculty about their expectations for library use for their course goes a long way towards understanding what the potential information needs are. Better yet, work with faculty to develop assignments that can make the best use of library resources. You will get a very clear indication of the adequacy of those resources when you are involved in developing the assignments. Attending college or departmental meetings where curriculum is discussed will help you stay on top of any changes to courses or programs that will impact collection development.

The third element that informs collection development is the collection itself. Before it can inform collection development, it must be understood. How do you learn about the breadth and depth of the collection in a quick, meaningful, and objective way? Unfortunately, this is one of those areas where you can have two of the three factors but not all three. The methods discussed here will work for analyzing the entire collection or just a portion of it. It is important to evaluate the collection on an ongoing basis as needs change, the collection itself changes, and the community we serve changes as well.

Aside from changing community, curriculum, and collections, other reasons for doing a periodic formal collection evaluation include:

1. The needs of collection management; i.e., selection and deselection. By analyzing the collection, you will know where emphasis should be placed for new purchases either because of gaps or recent developments in that field. Perhaps a faculty member is active in making requests for materials that are of interest to them so the collection gets heavily developed in their area while other areas are neglected. In this era of budget cuts or even budget stagnation, it is essential to not spend limited funds in areas that do not need additional resources. A collection analysis will also reveal areas that can benefit from deselection because of the age of the materials or a change in majors or programs has made a particular area less relevant to student needs. Additionally, elimination of certain resources because of redundancy can make valuable resources easier to find.
2. Self-study reports can benefit from the results of thoughtful and objective evaluation projects. Instead of just numbers of books or usage of books in an LC range, a good collection analysis can provide evaluative evidence of the sufficiency of the collection and directly connect it to the curriculum.
3. A collection analysis can also provide quantitative measurements in order to validate the need for additional funding to build the collection in support of new programs; conversely, you will be able to definitively conclude that

resources are already available in sufficient breadth and depth to support the increased usage of those resources and no additional funding is needed.

In addition to the seven collection evaluation methods discussed, articles exploring these methods in more detail are included in the bibliography. Several of the methods have been applied in an assortment of subject-focused collections demonstrating their applicability in a variety of contexts.

Before anything meaningful can be done with the results of a collection analysis, a collection development policy or guidelines need to be in place so that the results of the analysis can be used to form a plan for how to move forward with managing your collection. If you don't have guidelines or a policy in place, it will be difficult to know how to interpret the data and then what the action plan will be.

The first method I call Compile and Compare. This method starts by gathering lists of recommended resources. These bibliographies can usually be found in annual lists in journals, syllabi, and books. When using lists from books, use the most current edition of the book. Some print bibliographies are included in the list of references. Another excellent source for recommending the titles that should be in your library are the experts you have on campus. Ask faculty for a list of the gold-standard titles in their area of specialization. Finally, search online for LibGuides that have been created for specific topic areas. Recommended resources are usually listed and can be used as benchmarking tools for your library's holdings.

Experts in various religions and denominations who have spoken at ATLA conferences have provided bibliographies of recommended works and authors. These bibliographies are available from the Collection, Evaluation, and Development (CEAD) Interest Group website https://www.atla.com/Members/divisions/interest/Pages/Collection-Evaluation-and-Development.aspx. Saundra Lipton, Librarian at the University of Calgary, has also compiled links to bibliographies of resources for religious studies on her website *Religious Studies Web Guide: Bibliographies on the Net*, http://people.ucalgary.ca/~lipton/biblio.html.

After gathering lists of recommended resources, compare the holdings in your collection to the resources in the lists to get a sense of what your collection's strengths are and what areas would benefit from more focused attention toward development. In the process, you are likely to discover older editions, outdated, and redundant resources that can be weeded, making it more likely the better resources will be found.

A formalized method of collection analysis using bibliographies is the RLG/ARL Conspectus. Developed in the 1970s, it was used to encourage the coordinated collection development activities of libraries that were members of the Research Library Group (RLG). Although it is no longer in use for that purpose, there are still elements of the Conspectus that can be implemented by libraries as a way of assessing their collection.

The Conspectus consists of a six-level intensity scale. This scale describes both the intended and actual levels of development of specific subject areas in the library's collection.

- **Level 0, Out of scope:** the library does not collect in this area.
- **Level 1, Minimal:** a collection for which only a few selections are made beyond introductory or very basic material.
- **Level 2, Basic information:** a collection of up-to-date materials which serves to introduce and define a subject; a basic information collection that can support general enquiries and some undergraduate instruction, but is not sufficient to support advanced undergraduate courses.
- **Level 3, Intermediate:** a collection containing a broad range of resources adequate to support undergraduate instruction and work at less than research intensity.
- **Level 4, Research:** a collection containing current and retrospective resources which can support postgraduate and independent academic research; the collection will provide materials in all appropriate formats and languages.
- **Level 5, Comprehensive:** a collection that includes, as far as is reasonably possible, all significant works of recorded knowledge in all applicable languages for a defined and limited field; the aim, if not the achievement, is comprehensiveness.[1]

Based on this scale, determine what the Desired Collection Strength (DCS) each subject area is. This can be done in consultation with the faculty thereby building relationships and partnerships with said faculty. After the DCS has been determined, the collection is then analyzed for the Existing Collection Strength (ECS). Each level is cumulative so if a subject area is being developed at a Level 3, materials at levels 1 and 2 are also being collected.

The Conspectus is not classification scheme dependent so it can be used with both the Library of Congress Classification system as well as the Dewey Decimal Classification system or any other classification system. The Classification Schedule is modified to fit the focus of the library. For instance, BT for Doctrinal Theology is outlined in the spreadsheet in Figure 1. You'll note BT10-15 and BT60 have been combined into the General category, and several sections of the schedule have also been combined under Eschatology & Future to demonstrate one way a library might modify the Schedule. A DCS for each part of the outline has been designated and listed in the column next to each category. The next column is for the ECS which will be determined once the collection has been analyzed.

Using the lists of recommended resources, compile a final list for each subject area, consulting with faculty about which titles should or should not be on the list (see figure 1). This will create a benchmark list against which you will do a quantitative assessment of your collection. Next, determine the Conspectus Level of each title. Subject expertise is crucial for this step, providing opportunity to, once again, partner with faculty. For instance, if a title offers an overview of the subject, it would get a Level 1 ranking. If another title delves into the subject matter in-depth discussing the history of the topic up to the present including current research, this resource might get a Level 4 ranking.

After the titles are ranked, search the holdings of your library to determine which titles are held. The ECS is then determined based on the percentage of titles on the list

Category	Division	DCS	ECS	T owned (a) / T compared (b)	% of holding = a / b x 100
Doctrinal Theology (BT)					
	General (10-15, 60)	2			
	Doctrine & Dogma (19-37)	3			
	Philosophy (40-55)	2			
	Theology (65-84)	5			
	Authority (88-92)	4			
	Judaism (93)	1			
	Kingdom (94)	3			
	Divine law (95-97)	3			
	God (98-108, 124-180)	4			
	Trinity (109-115)	4			
	Holy Spirit (117)	4			
	Christology (198-590)	4			
	Mary & Other Saints (595-694)	1			
	Creation (695-749)	4			
	Salvation (750-811)	4			
	Eschatology & Future (157, 819-940, 985)	4			
	Invisible world (960-982)	3			
	Creeds & Catechisms (990-1040)	3			
	Apologetics (1095-1255)	5			
	History of specific doctrines (1313-1480)	2			

Figure 1. Conspectus Spreadsheet with Modified Classification Outline.

	Level Definition	WorldCat Holdings
Level 1	Minimum: basic material	Over 1000
Level 2	Basic: general materials	500-1000
Level 3	Instructional support: undergrad and graduate	200-500
Level 4	Research: doctoral and post-grad	Less than 200

Figure 2: Brief Test Levels by Number of WorldCat Holdings[2]

that are owned by the library and into which Levels they fall. Compare the ECS with the DCS and it will be clear which areas need more development, which areas need to be weeded, and where the strengths and weaknesses lie.

In 1995, Howard White developed the Brief Test which uses just four levels of the Conspectus and significantly reduces the amount of time compiling lists. This Test uses just 40 titles. A subject expert selects 10 titles each for Levels 1 through 4. The titles are then searched in WorldCat and assigned to the Level that corresponds with the number of holdings (see figure 2). The theory at work is that more libraries are likely to own the general or basic titles with fewer libraries owning the more specialized materials.

Ratios of Levels	White's ratios	Lesniaski's ratios
2 to 1	0.52	0.49
3 to 1	0.27	0.25
4 to 1	0.11	0.10
3 to 2	0.52	0.52
4 to 2	0.21	0.20
4 to 3	0.41	0.39

Figure 3: Ratios of Levels[3]

In 2004, David Lesniaski searched WorldCat for the number of holdings for the titles in White's list and found that, while the total holdings increased, the ratio of the average number of holdings of the titles on one level of the conspectus to another level stayed essentially the same. Because WorldCat continues to grow and holdings change, as long as the ratios in average number of holdings fall close to the ratios in Figure 3, the Brief Test is a valid way of sorting the titles by Conspectus Level.

Once the titles are sorted by Level according to holdings, this abbreviated list is then compared to the holdings of the library. Holdings of 50% or greater at a specific Level determines the Level of the collection. However, if a library holds 60% of the titles at Level 1, 20% of the titles at Level 2, and 55% of the titles at Level 3, the collection is a Level 1 collection because not a high enough percentage of the Level 2 titles are owned.

Demand-Driven Assessment is a fourth way of assessing the strength of your collection. Noting the subject area of materials that are placed on reserve as well as requests made through InterLibrary Loan (ILL) will highlight some areas that may need collection development attention as these are areas that are being supplemented by faculty and ILL. For online learners especially, electronic reserves are a good way of determining whether the library is providing sufficient support for these students.

Reports that can be run from the data collected by the library's integrated library system (ILS) can be very helpful in discovering the extent of resources in a specific call number range and currency of the resources in that range. A report compiling subject headings within a given range will provide quantitative data to determine if the collection is balanced or skewed more heavily toward one area of that subject than another. Circulation data can be incorporated to determine how the collection is being used. There are a number of reports available out of the box for each ILS, and some ILSs allow the creation of customized reports. The challenge here is having the skill set as well as permissions to query the server. Users of each system who are quite capable in this area are often happy to share queries that they have written or will help write one to get at a specific aspect of the data.

Likewise, usage reports are usually available for many electronic resources. Cost per use data is often available in order to determine if a specific resource is worth the cost.

Graphic representations or visualization often help illuminate the data better than looking at a lot of numbers in a spreadsheet. IBM developed a program called Many Eyes that is freely available on the Internet. Simply upload the data and then select from a variety of visualization options such as bubble charts, block histograms, and word clouds. The most labor intensive part of creating a visualization is cleaning up the

Figure 4: Tag Cloud of Number of Resources by LC Class

data so it can be used by the tool, but the result can be very informative. For instance, a histogram of circulation by classification range can be compared to another histogram that charts the number of students in each major to see if there is a correlation between numbers of potential users and actual usage (see figure 4).

Reports, by their very nature, are limited to quantitative assessment. They really can't get at qualitative information, and for that you'll need to involve people. Qualitative assessments are more time consuming to gather but can provide a different perspective on the quality and sufficiency of the library collection. These assessments can be as simple and informal as asking library users at check out whether they found what they needed to more complex formal surveys and focus groups. It is often a good idea to look at qualitative data from a longitudinal point of view, asking the same questions over a period of years to see if efforts to change the results or responses are effective.

Finally, vendors can provide options for analyzing your collection at various cost points. The vendors and products listed below are a small representative sample. Chances are that if one vendor has a tool or feature, other vendors also have a similar tool or feature.

OCLC's WorldCat Collection Analysis was discontinued in September 2013 and was replaced with Collection Evaluation. This tool goes beyond comparing your collection to the collections of peers. It can also compare your holdings to recommended lists as well as to the holdings of institutions that have similar programs for accreditation purposes. For WorldShare Management libraries, this tool can also incorporate circulation data for each title. Along with export options to enable manipulation of the data, visualizations of the data to facilitate decision-making are also provided.

EBSCO's product called Usage Consolidation is a tool that provides COUNTER-compliant data for all electronic resources, regardless of the vendor. In addition to the usage numbers, a cost-per-use analysis by title, platform, publisher, or database is also available.

Baker & Taylor (B&T) has a product called GOBI3 that has a variety of tools available for assessment and collection development. For collection analysis purposes, it provides several lists of recommended titles by topic or publisher. It also has a reporting option that allows you to select from a list of libraries that are also customers of B&T and rank your purchases against their purchases. Finally, a librarian or faculty member can set up a profile to get email notifications of new publications that fit their interests or collection development needs.

There is a new kid in town called Sustainable Collections Services (SCS). They developed GreenGlass which is a tool that provides the analytics needed to make deselection decisions. SCS will compare your library's bibliographic data against WorldCat, Hathi Trust, authoritative titles lists, as well as customizable title protection lists. Circulation data is incorporated into the analytics and all the data are made available in charts and visualizations. Deselection decisions can be modeled or tried out before any of the work is done to see the impact of decisions on the collection. Lists of titles to be deselected can be printed out or pulled up on a hand-held device to take to the stacks.

These are just some of the methods and tools available for analyzing your library's collection, either in whole or in part. The time invested in gaining a better understanding of your collection will pay off both in how well your collection serves the needs of your patrons as well as in stewarding your limited collection development dollars.

ENDNOTES

[1] Library of Congress. *Collecting Levels*. http://www.loc.gov/acq/devpol/cpc.html

[2] Lesniaski, David. "Evaluating Collections: A Discussion and Extension of 'Brief Tests of Collection Strength'." *College & Undergraduate Libraries*. 11, no.1 (2004): p. 17.

[3] *Ibid*.

REFERENCES

Akin, Daniel L. *Building a Theological Library*. Wake Forest, N.C.: Southeastern Baptist Theological Seminary, 2006.

Baker & Taylor. GOBI3. http://www.ybp.com/gobi3.html

Beals, Jennifer Benedetto. "Assessing Library Collections using Brief Test Methodology." *Electronic Journal of Academic and Special Librarianship*. 7, no. 3 (Winter 2006). http://southernlibrarianship.icaap.org/content/v07n03/beals_j01.htm

Behr, Michele, and Rebecca Hill. "Mining e-Reserves Data for Collection Assessment: An Analysis of How Instructors Use Library Collections to Support Distance Learners." *Journal of Library & Information Services in Distance Learning* 6, no. 3/4 (July 2012): 159-179.

Brillon, Alicia. "Collection Analysis When the Budget Decreases." *Legal Reference Services Quarterly* 30, no. 4 (2011): 289-298.

Borin, Jacqueline, and Hua Yi. "Assessing an Academic Library Collection through Capacity and Usage Indicators: Testing a Multi-Dimensional Model." *Collection Building* 30, no. 3 (August 2011): 120-125.

Carroll, Diane, and Joel Cummings. “Data Driven Collection Assessment using a Serial Decision Database.” *Serials Review* 36, no. 4 (December 2010): 227-239.

Collection Evaluation and Development Interest Group https://www.atla.com/Members/divisions/interest/Pages/Collection-Evaluation-and-Development.aspx

Ciszek, Matthew P., and Courtney L. Young. “Diversity Collection Assessment in Large Academic Libraries.” *Collection Building* 29, no. 4 (November 2010): 154-161.

Dahmane, Madjid, and Zahir Yahiaoui. “Using the Conspectus Methodology in Algeria: Case Study of the University Library of Bejaia.” *Against the Grain*. 22, no. 1 (February 2010): 42-44.

Daniels, Kate. “Got Value? Journal Collection Analysis Is Worth the Effort.” *Medical Reference Services Quarterly* 29, no. 3 (2010): 275-285.

DePope, Leigh Ann, Rebecca Kemp, Mark Hemhauser, and Diana Reid. “Building a Foundation for Collection Management Decisions.” *Serials Librarian* 66, no. 1-4 (January 2014): 220-226.

Dewland, Jason, and Jessica Minihan. “Collective Serials Analysis: The Relevance of a Journal in Supporting Teaching and Research.” *Technical Services Quarterly* 28, no. 3 (2011): 265-282.

EBSCO. EBSCONET Usage Consolidation. http://www2.ebsco.com/en-us/ProductsServices/UsageConsolidation/Pages/index.aspx

Gibson, Dan, Jordan Green, and John Pattison. *Besides the Bible: 100 Books that Have, Should, or Will Create Christian Culture.* Downers Grove, IL: InterVarsity Press, 2010.

Glynn, John. *Commentary & Reference Survey: A Comprehensive Guide to Biblical and Theological Resources*. Grand Rapids, MI: Kregel Academic & Professional, 2007.

Ho, Clement, and Alexis Linoski. “Am I Wasting the Library's Money? Using Data to Assess Book Collections.” *Against The Grain* 24, no. 4 (September 2012): 71.

Hubbard, David E, and Bruce D. Neville. “Benchmarking Mechanical Engineering Collections Using the WorldCat Collection Analysis Tool.” *Library Collections, Acquisitions, & Technical Services* 36, no. 3/4 (2012): 59-68.

Hughes, Michael. “Assessing the Collection through Use Data: An Automated Collection Assessment Tool.” *Collection Management* 37, no. 2 (April 2012): 110-126.

Hyödynmaa, Merja, Aniita Ahlholm-Kannisto, and Hannele Nurminen. “How to Evaluate Library Collections: A Case Study of Collection Mapping.” *Collection Building*. 29, no. 2 (2010): 42-49.

IBM. *Many Eyes.* http://www.manyeyes.com/software/analytics/manyeyes/

Jacsó, Péter. "Analysis of the Ulrich's Serials Analysis System from the Perspective of Journal Coverage by Academic Databases." *Online Information Review*. 36, no. 2 (2012): 307-319.

Kwok, Lolita. "Assessing Art Books Using the Conspectus Approach." *Art Documentation: Bulletin of the Art Libraries Society of North America* 31, no. 1 (Spring 2012): 108-122.

Lai, Katie. "A Revival of the Music Conspectus: A Multi-Dimensional Assessment for the Score Collection." *Notes* 66, no. 3 (March 2010): 503-518.

Lang, Bernhard. *International Review of Biblical Studies: Internationale Zeitschriftenschau Für Bibelwissenschaft Und Grenzgebiete Revue Internationale Des Études Bibliques.* Leiden, Netherlands: Brill, 2011.

Lesniaski, David. "Evaluating Collections: A Discussion and Extension of 'Brief Tests of Collection Strength." *College & Undergraduate Libraries.* 11, no.1 (2004): 11-24.

Library of Congress. *Collecting Levels*. http://www.loc.gov/acq/devpol/cpc.html

Link, Forrest E. "Are we there yet? An Analysis of e-Book Equivalent Coverage in Highly-Circulated Titles at The College of New Jersey Library." *Collection Building* 31, no. 4 (2012): 132-135.

Lipton, Saundra. *Religious Studies Web Guide: Bibliographies on the Net*. http://people.ucalgary.ca/~lipton/biblio.html

Lowe, M. Sara, and Sean M. Stone. "Testing Lesniaski's Revised Brief Test." *College & Undergraduate Libraries.* 17, no. 1 (January/March 2010): 70-78. http://scholarship.claremont.edu/cgi/viewcontent.cgi?article=1003&context=library_staff

Lowery, Rebecca. "A Visualization Tool for Atlas Collection Assessment." *Journal of Map & Geography Libraries* 7, no. 2 (May 2011): 138-153.

McMinn, H. Stephen. "Evaluation of Motor Vehicles, Aeronautics, Astronautics Collections Using White's Power Method of Collection Analysis." *Collection Management* 36, no. 1 (2011): 29-52.

Metcalf, Susan. "Good Stewards in Trying Times: Benchmarking Peer Collections of Sociology Reference Sources Using LibGuides." *Reference Librarian* 54, no. 2 (April 2013): 134-142.

OCLC. *Collection Evaluation.* http://www.oclc.org/collection-evaluation.en.html

Paynter, Robin A., Rose M. Jackson, and Laura Bowering Mullen. "Core Journal Lists: Classic Tool, New Relevance." *Behavioral & Social Sciences Librarian* 29, no. 1 (January 2010): 15-31.

Powell, Andy. "Conspectus." *Collection Level Description: A Review of Existing Practice*, an eLib Supporting Study. Aug. 1999. http://www.ukoln.ac.uk/metadata/cld/study/collection/conspectus/index.html

Safley, Ellen, and Jennifer J. Leffler. "Preparing for New Degree Plans: Finding the Essential Journal Titles in an Interdisciplinary World." *Serials Librarian* 62, no. 1-4 (2012): 213-216.

Schmidt, Jane. "Musings on Collection Analysis and Its Utility in Modern Collection Development." *Evidence Based Library & Information Practice.* 5, no. 3 (October 2010): 62-67.

Sridhar, M.S. *Role of Conspectus in Collection Management and Resource Sharing*. http://eprints.rclis.org/9582/1/J39_role_of_conspectus.pdf

Stewart, David R., and John A. Bollier. *The Literature of Theology: A Guide for Students and Pastors*. Louisville, KY: Westminster John Knox Press, 2003.

Sustainable Collection Services. *GreenGlass*. http://sustainablecollections.com/

Sutton, Sarah. "A Model for Electronic Resources Value Assessment." *Serials Librarian* 64, no. 1-4 (2013): 245-253.

Thomas, Derek, and John W. Tweeddale. *The Essential Commentaries for a Preacher's Library.* Jackson, MS: First Pres Press, 2006.

White, Howard. *Brief Tests of Collection Strength*. Westport, CN: Greenwood Press, 1995.

Wilde, Michelle, and Allison Level. "How to Drink From a Fire Hose Without Drowning: Collection Assessment in a Numbers-Driven Environment." *Collection Management* 36, no. 4 (October 2011): 217-236.

Worth, Roland H. *Biblical Studies on the Internet: A Resource Guide.* Jefferson, NC: McFarland & Co, 2002.

SECOND PRESENTATION: THE LIBRARY BUDGET AND COLLECTION DEVELOPMENT

by Dennis Swanson

Dennis gave an overview of the collection development workflow at The Master's Seminary. He also discussed his use of OCLC's Collection Analysis tool which he has used for several years. Finally, some ideas for creative funding using depreciation and off-budget funding to increase the acquisitions budget were shared.

Grant Assessment, Management and Reporting: Lessons Learned from the Religion in North Carolina Grant Project

by Beth M. Sheppard, Phu Nguyen, Shaneé Yvette Murrain, and Elizabeth DeBold, Duke University Divinity School

ABSTRACT

Participants in the Religion in North Carolina Digitization Project based at Duke use this panel forum to discuss the ins and outs of managing, reporting, and assessing a federally funded project. With regard to assessment, topics covered include extracting statistical data from Internet Archive and using Qualtrics software for developing surveys and web-based metrics. Attention turns to reporting and covered techniques for the preparation of annual reports and multiple year renewal applications. Finally, focus falls on grant management where the panel highlighted a variety of best practices related to managing sub contracts, overseeing grant funded employees, observance of accounting rules, and interacting with an Office of Research Support and Office of Sponsored Programs.

INTRODUCTION & OVERVIEW OF THE PROJECT

The Religion in North Carolina Digital Collection (RNCDC) project is an initiative that is based at Duke University Divinity School and includes participation by two partner institutions: University of North Carolina at Chapel Hill and Wake Forest University. It is a three-year endeavor with a total budget of $440,000 with 90% of funding supplied by the grantor, and 10% provided by the partners. Although the project funding stems from the State Library of North Carolina as administered through the State Library's Division of Cultural Resources, ultimately the money to support the endeavor originates with the Federal Institute of Museum and Library Services (IMLS) under the provisions of the Library Services and Technology Act (LSTA). Therefore, it is a funding source to which many theological libraries may have access through their respective state libraries.[1] It is because of the ubiquity of LSTA related funding that the Duke Divinity Library staff members involved with the RNCDC have been invited to use this panel presentation at the ATLA conference to share their experiences with how a grant of this magnitude is assessed, reported to grantors, and managed.

First, however, a brief overview of the project (for which we are just concluding year 2 of 3) and its personnel may be helpful for framing the discussion. Essentially, the RNCDC grant application was the brainchild of the Divinity School's emeritus library director, Roger Loyd, and its Associate Librarian, Andy Keck, who, prior to submitting the RNCDC application in the 2011-12 academic year, received a small planning grant. That preliminary funding was used to determine what materials relating to religion in North Carolina (broadly conceived) were available for digitization, where the materials might be located, and to begin initial copyright clearance. Although both Loyd and Keck moved on to bigger and better things before the RNCDC's start date (Loyd to enjoy retirement and Keck to direct the library at Luther Seminary), their vision informed the project. In their wisdom they modeled the three-year long undertaking (2012-13, 13-14, and 14-15) on the sorts of massive grant funded projects that are staples in the fields of science and technology. As a consequence, the personnel involved with the project who are present in today's panel have specific titles related to their roles with the grant as indicated in the chart below.

	Current Role in the Library	**Role with the Grant**	**Duties Related to Grant**
Dr. Beth Sheppard	Library Director	Principal Investigator	Primary administration, main signatory on all official documents, oversight of deadline compliance, budget compliance, chief liaison between the state and the project.
Mr. Phu Nguyen	Digitization Librarian	Project Manager	Drafting reports, web design, and logistics related to oversize materials scanning, day to day problem solving.
Ms. Elizabeth DeBold	None. Works exclusively with the grant in a grant funded position.	Project Coordinator Fall 2013-present.	Copyright clearance, ensures flow of materials to the Internet Archive Scribe operator, Pick up/return of materials loaned for scanning by other libraries.
Ms. Shaneé Murrain	Reference and Public Relations Librarian	Served as Project Coordinator 2012-13	As above.

Figure 1.

In addition to these positions, the grant project also provides for funding for student workers to assist in retrieving and preparing materials for digitization as well as a Doctoral Fellowship for a Th.D. student who will be engaged in outreach projects for the third year of the project. The Principal Investigator receives no remuneration from the grant, and the Project Manager contributes an average of 2 hrs/week of in-kind labor to the grant per the grant funding formula.

When it comes to the scope of the project we are digitizing any printed/text item that is either already in public domain or for which copyright clearance may be obtained that deals with religious practice, theology, polity and history in North Carolina. In short, the scope is broad and extends far beyond the bounds of the United Methodist tradition that is part of Duke's heritage. The breadth of the project is also informed largely out of our sensitivity to the fact that IMLS funds for LSTA projects are taxpayer funds and thus we wish to serve that base as broadly as possible. At this point we are near the conclusion of the second year of the project and we have digitized 4,425 items.[2]

In concert with the desire to provide a collection that represents the broad and rich religious tradition of North Carolina is the goal to ensure easy access to the collection for patrons and researchers. Consequently, Internet Archive was contracted as the primary agent for scanning materials which are then accessible through the Internet Archive site at https://archive.org/details/ncreligion.Subsequent to the original grant paperwork the Divinity School developed the capacity for in-house digitization and content access on its own equipment and servers, but has chosen not to deviate from the outlines of the original grant proposal, but to continue with the work of Internet Archive. Indeed, the State of North Carolina has used Internet Archive extensively for other grant related projects. In the long run our ability to digitize in-house and provide our own interface, however, will demonstrate our ability to sustain the project beyond the life of the grant to the funders.

That being said, in addition to an interest in the long-range sustainability of a project, funders want to know that their money is wisely invested and project outcomes are being achieved. Thus, in addition to the mechanics of how a project will be done, the basic means of assessment should also be built into most grant applications. Phu Nguyen will lead off the next section of this panel presentation by talking about the various web-based surveys and data that we have been using or intend to deploy. Elizabeth DeBold will also join in the discussion to address project based statistics and Web 2.0 statistics.

ASSESSMENT

QUALTRICS

One tool that we are planning to use in our assessment efforts is Qualtrics[3] (http://www.qualtrics.com/). Qualtrics is a software product that provides an easy to use platform for the creation, dissemination, analysis, and reporting of surveys. Surveys are created by selecting and configuring blocks of questions within a user-friendly web browser-based interface. Surveys can be disseminated to random or targeted individuals through email or links on a web page. We're planning on collecting feedback from contributing churches and religious groups about how they have used or plan to use the collection. Other surveys we're planning to conduct in the near future include collecting feedback from users through our website, a survey of other libraries that are working on or are planning similar projects, and feedback from educators using the collection in the classroom.

GOOGLE ANALYTICS & GOOGLE WEBMASTER TOOLS

While Qualtrics is a survey based instrument, we're also using Google Analytics to collect implicit data on our users. Google Analytics can capture the behavior of users as well as demographic information. It can tell us what users are doing on our web pages, what links they follow and how engaged they are with our content. Google Analytics can also capture demographic information such as sex, age, and location. It can be difficult, however, to distinguish between staff use of the website and non-staff use in evaluating the data generated by Google.

Perhaps Google Webmaster Tools is slightly more useful as it avoids the built-in staff bias of Google Analytics. This product provides us with information on which queries are bringing users to our site and where and how other web sites link to our content. Our project portal is currently most often linked to by public libraries, historical societies and academic institutions.

In addition to focus web based analytics, staff also gathers Web 2.0 statistics related to the RNCDC project as well as statistics provided by Internet Archive itself.

SOCIAL MEDIA, INTERNET ARCHIVE, AND STATISTICAL ANALYSIS: LIMITS OF THE TOOLS

Sadly, statistical analysis of the collection portal for this project has been limited by virtue of our choice to use IA as the main interface for the collection. For instance, IA currently does not track visitors to their pages but merely records item downloads. Although as a contributor of materials to IA we are able to keep track of how many items we upload on a daily basis, how many items are scanned under specific contributors, and, again, how many times titles are downloaded, we are nonetheless unable to use Google Analytics or other outside programs on the materials once uploaded into the IA interface. Due to these limitations, we have utilized a variety of social media accounts to assist in tracking collection use. Future plans include harvesting the collection from IA at the end of the project for use on an interface built on a Duke Divinity School server that will aid in ongoing tracking of site visitors.

Given the limitations of IA, we currently engage with our collection's audience through Facebook, Twitter, Tumblr, and Blogger accounts. Even with these tools, however, there are some limits and flaws in the statistical data that are gathered. To be sure, some platforms have proven more valuable than others, particularly for evaluating use and engagement. Facebook, for example, provides a tool it refers to as "page insights" that measures "likes" and when they occurred, how many users your posts reach and when, and general engagement with the page. Page administrators are able to see how many individuals the page has reached organically as well as through any paid post "boosting." Page administrators can also view where those who have "liked" the page live, when they're generally online, and what languages they speak.

Twitter unfortunately doesn't offer any statistical analyses itself, but third parties have developed quite a few analysis programs. Project staff members have chosen to utilize Twitonomy, a free tool that includes paid upgrades to access more complex statistical information. By using the free version we are able to see which Twitter accounts mention our collection, our followers' geographic locations, and how far our tweets have been "retweeted." Upgrading would apparently allow us to track followers and obtain more detailed reports on how our tweets are seen, utilized, and distributed, but thus far we have found this change unnecessary.

Tumblr has begun to follow Facebook's lead in the addition of more statistical tools in the past year. Currently we are able to see who reblogged our posts, and are also able to view some information about our followers, as well as when each individual started following our account. Tumblr has not proven as useful a platform as Twitter or Facebook for this project, as it relies primarily on images and other visual media. While it is relatively simple to visually represent objects in the collection, the text and content is what will draw users, and so it has been more useful to utilize platforms on which users intend to consume text-based information. Blogger has been an excellent tool in this regard, allowing us to create lengthier stories and expand on tales we have uncovered while assembling this collection, while Facebook and Twitter provide "teasers" and snippets of this information.

Blogger provides a comparable array of statistical tools to those available through Facebook, including a chart showing page views, maps providing the geographic location of our readers, and the number of views on each post. More recently they have added the valuable option of blocking our own page views, which will provide a clearer statistical picture of non-staff use.

Despite all of these positive results, it is important to mention the limits related to the measures associated with social media platforms. First, as was previously mentioned in relation to Google Analytics, usage by staff can skew results. Also, while these social accounts will provide information on what types of stories or content users might enjoy the most, we cannot extrapolate actual use of the collection from likes, retweets, and reblogs. It is impossible to know how many users are simply enjoying our posts in the social media platform and how many will move to the next level of using the collection based on these interactions. While Facebook and Twitonomy do allow us to measure clickthroughs to any links we post, once the users arrive at Internet Archive it is impossible to measure how long they stay or if they continue to explore the collection.

In addition, social media has an inherent user bias that limits us to reaching the types of individuals who frequent these sort of sites. In actuality, many users of the RNCDC might not have social media accounts. What these platforms do offer, however, is an opportunity to improve social media presence and raise general awareness of the collection. While some quantitative data are available for measuring specific interaction on each platform, where social media truly excels is in providing qualitative data through comments and messages, since they allow direct interaction with potential and probable users. This naturally brings us to a discussion of the qualitative data generated by our project. Data that involve anecdotal use are available primarily through focus groups and our reference services.

QUALITATIVE DATA: FOCUS GROUPS AND OUTREACH

When it comes to collecting qualitative data, the grant has a built in mechanism for focus groups and anecdotal patron feedback. To be specific, it provided for funding a Duke Th.D. student to devote 20 hrs. /week in outreach efforts related to the project. Regardless that it is focused on "outreach," the work of our doctoral fellow, Kenneth Woo, is crucial in gathering data on our users and their habits. For example, through his efforts we're able to gather information on the effectiveness of our marketing, the reach of our publicity efforts, and the sentiment of our users and potential users to our project. Woo's article in the newsletter of the Federation of North Carolina Historical Societies provided us with valuable insights on the level and type of interest that a particular user-group had in our project.[4]

Qualitative data are also readily available for the project through observations and interactions with Reference services. We are very fortunate that Shaneé Yvette Murrain, who began her career at Duke as the project coordinator for the grant, now serves as our Reference Librarian and is on the lookout for how patrons might be using the collection. We will now turn to her for some of her insights.

QUALITATIVE DATA: REFERENCE AND USER SERVICES

Church histories, anniversary booklets and meeting minutes not only document the passage of time and congregational occasions but are opportunities to tell and receive direction for the stories that frame the association's existence. In these primary materials we see the church's organization around seasonal and occasional events such as death, anniversaries, weddings, birth of children, changes in leadership, and the liturgical calendar, all of which give structure and momentum to people's lives. The Divinity Library receives at least three genealogical research questions per week from the general public, many of whom are looking for church-attending ancestors across North Carolina.

The RNCDC is a great resource for researchers who have specific, well-outlined information needs. When a patron calls the Divinity Library with a full name, geographic location (county or city in NC), year span, and the denominational affiliation of the family member of interest, it is not difficult to walk them through a search of the complicated IA search interface. In Reference we also most often direct researchers to search the Religion in North Carolina Collection for the digitized version of the denominational publication of interest after locating it in Duke's physical collection.

When I began working on the project back in 2012 as project coordinator, I was extremely dissatisfied with the jumble of contributed materials that Internet Archive (IA) displayed in its interface with no further categorization of items for optimal discovery by patrons. I petitioned the project partners and advisory committee to include unique sub collections to aid user's ease of access and identification of relevant materials by theme: Meetings, Proceedings, and Conference Reports, Church and Religious Body Histories, Clergy Autobiographical and Biographical Materials: Journals, Testimonies, etc., Newsletters, Newspapers and Serial Publications, and Ephemerals: Cookbooks, Event Programs, and Directories. Patrons report that this organizational structure is helpful for locating the items for which they are searching.

Qualitative data is generated not only by reference interviews, but also in instructional sessions. For example, in classroom settings we have demonstrated how researchers interested in American Christianity, Culture and History can use the collection along with reference resources in the library to uncover how religious bodies have documented the social and political history of their communities, often finding overt ways to do in mundane meeting minutes. It is always gratifying to hear how patrons are using the materials in this collection, and the State Library of North Carolina has requested that we share anecdotes about the use of the collection on our annual reports.

Indeed, in addition to gathering data, reporting it and other details, such as how funding has been spent, is an integral task in grant management.

GRANT REPORTING

In fact, grant reporting is so vital to an institution's ability to go back to the well with a given funder that making certain reports are complete and submitted in a timely fashion is one of the main areas of responsibility of the Principal Investigator. This is not, however, a task that is as easy as it might seem. Generally, no reminders are provided that reports are due, and often deadlines and reporting obligations are hidden in the small print of the executed grant agreements or award letters. Thus, grant reporting requires one to be organized and self-directed. Failure to submit reports could have dire consequences. For instance, when it comes to the RNCDC project, missing report deadlines can result in automatic failure of all future funding applications with the State of NC. This moratorium on grant applications would apply University wide, not just for the library and library-related projects. In short, good grant reporting is imperative.

Reports for the RNCDC are of two types: quarterly and annual. They are also addressed to two separate audiences: the State of NC and the State Library. Naturally, one type of quarterly report relates to budget reporting, but in this project, quarterly progress reports are also required. Elizabeth DeBold draws up the rough drafts of the non-budgetary quarterly reports and will describe them. Then Phu Nguyen will talk a bit about the annual reports.

QUARTERLY REPORTS

Progress Reports

Our quarterly reports to the State of North Carolina allow us to prove to our grantor that we are meeting our goals and their expectations. They generally contain updates on important, ongoing initiatives including information on when we meet with our partners, how copyright clearance is progressing, and what major project "milestones" we have hit in the past quarter as well as what goals we anticipate meeting in the upcoming quarter. For the RNCDC this includes a listing of the institutions with which we will be working to obtain materials for scanning, information about upcoming conferences and presentations, and anything else of a similar nature. We also include as much important statistical data as possible — since we measure our progress primarily in terms of numbers of pages scanned, we report this statistic in each quarter. It helps the granting agency to see that we are meeting our goals, how, and what we're doing to fulfill our promises and bring the project to our community.

Although we have a great deal of information to offer, the State Library of NC in general seems to prefer brevity in these plentiful updates. To this end we highlight important points in bulleted lists and attempt to utilize the same categories each quarter in order to build our narrative of progress and accomplishment. This does, indeed, seem to be effective. In fact, staff members have received positive feedback from the State of North Carolina using these techniques. Although this project is a multi-partner initiative, the Divinity Library, as the lead institution, communicates all of this information to the grantor. Yet, we do not operate in isolation. Each quarter we host a brief conference call with our partners to discuss potential hiccups, successes, and general progress with UNC-Chapel Hill and Wake Forest. Fewer participants in official communication helps us achieve more efficient conversations with less room for error, and additionally eases the burden of work on our partners.

Budget Reports

In addition to our progress reports, at the end of every three months the State Library requires that we submit a budget report and copies of all receipts accrued for that quarter for the RNCDC project. These are important to the life of the initiative since these reports are the basis for reimbursement. Yes, reimbursement. The LSTA program as administered by the State of NC is not one in which award recipients receive money upfront, which is deposited and drawn down as needed. Instead, the award is budgeted by the State and paid out quarterly based on receipts submitted. This is important for three reasons:

1. Unlike grant awards that are paid to an institution up-front, there is no deposit of cash that is earning interest while the principal is being drawn down by grant-related activities. This means that there is no cushion for budget overages. Any overage related to the RNCDC, for instance, would require Duke to pay out of pocket. Likewise, any unspent funds remain in the hands of the State Library at the end of the project. The goal, therefore, is to budget and watch expenditures very carefully so as to neither overspend nor underspend on the project.
2. Before committing to a grant project that is run on a reimbursement basis, the school's finances should be healthy enough to absorb paying for grant activities up front and being reimbursed later. This is not a concern at Duke, but at smaller schools with tighter operating budgets, cash flow must be fluid enough to handle the upfront quarterly outlay and subsequent reimbursement cycle.
3. Because LSTA funds are considered to be federal pass-through funds, all federal rules regarding categories of expenditures apply when seeking reimbursements. This means knowing not only what categories were budgeted on original applications to the state administering the funding, but keeping an eye on federal requirements. In cases where there are conflicts between the budgets approved by the state and federal spending guidelines, it is important to obtain permission from the state for any exceptions in writing should there ever be a federal audit of your institution.

Although quarterly progress and budget reports are necessary, they are not the only paperwork that is required for this particular project. There are also annual reports.

ANNUAL REPORTS

For the RNCDC project there are two reports due following each year of the grant. One report is required by the State Library in September. The other is submitted to the Office of State Budget and Management and is due within six or nine months of the end of the library's fiscal year. The annual reports include summaries of all of the important qualitative and quantitative measures collected throughout the year and also list the overall financial expenses. Most of the content can be culled from the quarterly reports we generated throughout the year.

An interesting aspect of these annual reports, however, is that we are required to submit them using online forms. These forms place limits on both the amount and appearance of our information. To ensure proper compliance and submission, we use Microsoft Word's word count feature to make sure what we plan to submit falls within the form's parameters.

ADDITIONAL PAPERWORK

Along with the submission of quarterly and annual reports, it is also important for a grant recipient of federal funds to scrupulously archive a number of other documents should there ever be an audit. These include:

i. Conflict of interest forms for everyone who works with the grant.
ii. Effort certification forms in which all in-kind hours contributed by staff are documented.
iii. Employee evaluations, notifications, etc. for grant employees and all materials related to a position search if a new hire is made for the grant.
iv. Subcontracts with the partners and all contracts with vendors.

Because this sort of paperwork would only see the light of day in the event of an audit, it may be the case that the library will need to develop its own forms and paperwork templates for these sorts of records. For instance, "effort certification forms" may take the form of Excel spreadsheets where staff members who are contributing in-kind hours to the project log their activities. Of course, to "certify the effort" there should be room for the Principal Investigator's signature and date on such a form.

Mention of these additional sorts of records, though, leads us into the final portion of our panel discussion: focus on best practices related to overall grant management.

GRANT MANAGEMENT BEST PRACTICES

GRANT INFRASTRUCTURE

In any given year Duke University at large receives several hundred million dollars in government grants and contracts.[5] As a result, a robust infrastructure has developed to support efforts in both receiving grants and ensuring recipients at the departmental level are compliant with all grant guidelines.This means that even the simplest grant is subject to a wide array of internal record-keeping practices. For instance, with the RNCDC project, the partnerships with Wake Forest and University of North Carolina at Chapel Hill are codified in annual subcontracts with those schools. The sub contracts spell out the grant actives for which the partners are responsible, the grant funds budgeted for each portion of the project that the respective schools will be undertaking, and the process and deadlines for submission of receipts to Duke for reimbursement by Duke of their grant related expenses.

These sub contracts are issued by Duke's Office of Sponsored Programs (OSP). So, what is an OSP? Well, many larger research-intensive universities have two offices that assist with grant management. An Office of Research Support (ORS) assists grant applicants on the front end and function a bit like an office of accounts receivable. By contrast, an Office of Sponsored Programs (OSP) is post award and oversees expenditures, compliance and reporting. In Duke's case, the two units use online software to track grant-related activities (https://ors.duke.edu/orsmanual/sps-grantsduke-and-other-electronic-submissions). Unfortunately, the forms this automated software generates are not necessarily the forms and formats for materials required by the State Library for the RNCDC project, so at times the Divinity Library finds itself with dual sets of paperwork — one to satisfy internal Duke protocols, and one to meet the requirements of the State Library. Oh, one other thing. ORS does not write grants on behalf of any given department or individual. Rather, they only advise generally, provide leads on prospective granting agencies, and assist with gathering supporting documentation for grant applications such as DUNS numbers, institutional conflict of interest policies and so forth. Writing the grant is the responsibility of the Principal Investigator and his/her department.

GRANT APPLICATION PROCESSES

I see that our time in this session is winding down. Before we close this panel, however, we want to say at least a word about the process for applying for large grants. First, it is imperative to read the call for proposals and to suggest a project that meets the sort of initiatives the funder wishes to support. Funders, like any organization, have their own strategic plans and objectives. Thus, applications catch funder's eyes when proposed projects fit the parameters of the grantor. Now, this is not to say that a library should invent projects to chase money. That would, of course, result in a very uneven and unfocused library. Rather, the goal is to find a match between what a library wants to do or is already doing and a funder who is interested in that same thing.

Calls for proposals may also indicate details about deadlines and other application procedures. It is not unusual, for instance, for federal or state granting agencies to request that a potential applicant submit a preliminary "intention to apply" by a certain date. And in nearly all cases, deadlines are firm. One should not even think of requesting an extension or of taking the weekend following the Friday deadline to tweak the application. Essentially, if one has a difficult time meeting the application deadline, it is an indication that there will be a struggle to meet all of the deadlines related to reporting. A struggle to submit the application, therefore, should serve as a red flag for those seeking grant funding.There is no other way to put it. Grants take work.

Not only do grants involve a significant amount of labor, but with federal and state grants grant recipients bear an extra level of responsibility. To be specific, when one accepts taxpayer funding, one is serving as a pass-through from the government to the citizens. Thus, if not strictly a best practice per se, there is at least an ethical obligation to encourage broad participation and impact for the project.

CONCLUSION

As you can see, managing a large grant takes a tremendous amount of effort and energy and requires scrupulous attention to detail. It also has some risk. To be sure, despite the efforts of a huge infrastructure to support grant management (which, to be truthful, some very large grantors assume applicant institutions will have in place), the buck always stops with the Principal Investigator who signs off on all of the paperwork.

So, the question we are often asked is, "Is getting a big grant worth it? "There is no easy answer. If, however, the project itself falls within the mission and ministry of your library and school, *and* it doesn't draw too much effort and energy away from other required programming, then yes. Yes, it is worth it. For Duke Divinity School the RNCDC project is one of those rare endeavors that allows us to fulfill our role as a non-profit where grant funds are channeled through us for the benefit of others so that they might learn about their particular religious traditions. It is worth it indeed.

ENDNOTES

[1] Each state has autonomy regarding how to manage and disperse these federal funds to the benefit of its residents. Thus LSTA programs vary from state to state. Some states, for instance, may not run grant programs, but may choose to use the funds to offset the cost of state-wide databases. Others may elect to issue the funds as "mini grants" to disperse the funds to the widest pool of applicants possible. North Carolina's version of the grant is described here: http://statelibrary.ncdcr.gov/ld/grants/lsta.html.

[2] The first year of the grant provided for the digitization of several rolls of microfilm.

[3] Qualtrics provides both free and subscription based versions of its product http://www.qualtrics.com/. Duke University has an institutional site license for this software http://oit.duke.edu/voicevideoweb/web/qualtrics.php.

[4] Ken Woo, "The Religion in North Carolina Digital Collection: Enhancing Access to Cultural Memory," *Federation Bulletin* 34:2 (June 2014): 15-16.

[5] In FY 2013, 26% of Duke's operating budget was comprised of government grants and contracts. *Duke University Financial Statements* 2012/2013, p. 4.

Librarian as Co-teacher: Information Literacy Embedded in Theology Courses

by Martha Adkins and Mark Bilby, University of San Diego

BACKGROUND

The University of San Diego (USD) is a mid-sized Catholic university with approximately 8,000 FTE students. Copley Library serves the entire university community with 14 full-time librarians with faculty status and rank, seven of whom are reference and instruction librarians.

Copley Library has a robust in-class information literacy program. Subject specialist librarians hold sessions in the classroom at the request of teaching faculty, most often in the first month or so of each semester. Most of these sessions take the form of the traditional "one-shot" session. Copley librarians also lead a number of student workshops each semester on a variety of topics.

Copley Library has one multi-purpose classroom, used for instruction, meetings, and group study. The room is also shared with the College of Arts and Sciences for courses, which makes it difficult at times to schedule instruction sessions in the library. Over the past two years, librarians have taken advantage of a couple of opportunities to extend our instructional reach beyond the library walls into the classroom with embedded relationships.

Theology and Religious Studies (THRS) courses play a major role in the undergraduate education of USD students. The undergraduate core curriculum currently requires three courses in Theology and Religious Studies. While the core curriculum is currently under revision, the dedication to the Catholic intellectual tradition of our institutional mission will likely ensure a continued emphasis on coursework in this area for undergraduates. The courses described here are taken by many students to fulfill that core requirement. The students in these classes were not necessarily majors or had any plans to be majors; indeed, their very enthusiasm for religious studies could not be guaranteed.

The collaborative relationships described here took place in the classrooms of two THRS teaching faculty, Dr. Mark Bilby and Dr. Patricia Plovanich, with the subject specialist librarian for THRS, Ms. Martha Adkins, embedding to various degrees.

COLLABORATION SCENARIO 1

Ms. Adkins' initial collaboration with Dr. Plovanich was in the THRS majors' senior seminar, in the 2011-2012 fall and spring semesters. Ms. Adkins visited the students several times over the course of their two-semester sequence, discussing the research process, major resources for the study of theology and religious studies, and also discussing how to preserve their senior thesis research and bibliographies for future reference.

In Spring 2012, Copley Library faculty were introduced to a campus-wide Information Literacy Pilot Project, led by a team of three USD faculty, one of whom is a librarian at Copley. This project sought to embed subject specialist librarians in courses, where they would work closely with teaching faculty to design learning outcomes and at least one assignment which could be used to assess students' information literacy skills. The team also sought to explore teaching faculty perceptions of information literacy outcomes.

Ms. Adkins and Dr. Plovanich were one of four librarian-faculty teams who participated in this pilot project. In Fall 2012, the two worked together on Dr. Plovanich's upper-division Catholicism in the United States course. They worked together to design the learning outcomes for the class and to design a research prospectus assignment, which included an annotated bibliography and a brief discussion. The assignment did not include the actual research paper, but was research-intensive and did require a good amount of reflection on the research process.

This assignment became the main component of the student grade. Dr. Plovanich made the assignment the main component of the student grade for the course, removing the final exam requirement and dividing class time so that students would spend approximately 40% of class time in the library with Ms. Adkins or working on their research.

Ms. Adkins met with the class seven times over the course of the semester, beginning with the third week of classes. She led lectures on the research process, resources specific to individual research topics, and also team-taught with Patricia on topic selection and some of the more subjective aspects of the research process, like frustration and lack of motivation. While these were more anecdotal lectures, both professors agreed that they went a long way in terms of showing the students that everyone encounters problems with research.

The professors designed several worksheets throughout the semester to help students keep track of their research, reinforcing the importance of building skills with practical applications. All these assignments were assembled and turned in together with the research prospectus at the end of the semester.

In the Spring 2014 semester, Dr. Plovanich and Ms. Adkins embarked on the collaboration again, with a few adjustments to assignments and class meeting times. By this time, the library classroom was available on an extremely limited basis, so more meetings were scheduled in the regular classroom. Ms. Adkins met with the class five times over the course of the semester, twice in the regular classroom and three times in the library, and met with individual students in consultations by appointment.

This iteration of the embedded relationship followed the same general format as the first. Dr. Plovanich felt more comfortable this time around jumping in during discussions of topic selection, search term selection, and evaluating results and resources, so these five sessions took on a more team-teaching feel than the previous iteration. The final assignment was again a research prospectus, with all the activities done throughout the semester included in the final assembly.

Having done the same class with similar collaboration and embedding twice, the two were able to reflect on the various challenges and opportunities of conducting a course in this way. The first class seemed more engaged with the research process from the beginning, and were able to express their growth as researchers out loud in class and in the reflective component of their final assignment. The second class did not seem so engaged, less invested in their research topics, and less willing to express their feelings about research.

A major difference between iterations that may have influenced the way students approached their research was that laptop computers were available in the library classroom for the students to use the second time around. Previously, there had only been a podium computer and projector screen, so students were only able to practice during our class time if they had brought their own computers. This meant that the hands-on practice came after considerable instruction and pre-work, and it was done in a very deliberate way. The second time, because the laptops were available, students were practicing search skills discussed either moments before or synchronous with instruction. While this is certainly not a negative situation, it meant that students jumped past the pre-work, reflective step of the research process that seemed to have had such an impact on the first group. The result was that Ms. Adkins repeated lectures about types of sources and the intricacies of the research process to individual students time and again, and it was clear that students had difficulty internalizing some of the skills they were taught.

One significant challenge from Dr. Plovanich's point of view as teaching faculty was ceding classroom lecture time to the librarian, and, in fact, ceding some degree of authority in the classroom, especially as the two worked to revise learning outcomes for the course. Dr. Plovanich also admitted to anxiety when Ms. Adkins took full lead in the classroom, especially when students were turned loose to practice searching for sources on their own.

Ms. Adkins did not assist in the grading of the assignments, but Dr. Plovanich did share the students' work. In the projects submitted in the first iteration of the course, the bibliographies were meticulously composed, and the reflective writing component showed real investment in the research they had done. Student assignments in both iterations reflected real internalization of information literacy skills, if not enthusiasm for the research process in general.

Ms. Adkins did not have access to the teacher evaluations for either of the classes, as Dr. Plovanich was the instructor on record. Ms. Adkins did, however, administer the library's own instruction evaluation form, along with a one-minute paper, where students were asked to tell their roommates the most important thing they learned over the course of the semester. Students expressed overall satisfaction with the class structure. Some expressed astonishment that they could find such a wealth of information just through the library's web site. There were some students who were frustrated with the slow pace of the class. Some students had indeed had extensive experience with research, and found the class assignments too basic.

Looking back, the professors acknowledge that different groups of students will have different dynamics, and perhaps a more scalable or flexible course design would compensate for that. The open-mindedness of the teaching faculty in this case was a great advantage to the librarian in developing classroom activities, allowing ample room for creativity in assessment.

COLLABORATION SCENARIO[2]

Dr. Bilby and Ms. Adkins worked together for two consecutive semesters in Fall 2013 and Spring 2014 in three sections of the lower-division course Introduction to Biblical Studies and one section of the upper-division course Gospels of Matthew, Mark, and Luke. Dr. Bilby had designed an innovative structure for the courses, in which students met in the classroom two days a week, and the third day was devoted to research and writing in the library. The model was taken from the structure of courses in the sciences, in which class time is divided between lecture and lab; in this case, the library was identified as the lab for the humanities.

At the beginning of the fall semester, students received a one-shot introduction to using the library and beginning research. To complete regular research-intensive projects, they were encouraged to meet with Dr. Bilby or Ms. Adkins, either on library lab days or by appointment. Ms. Adkins met with nearly 30 students by the end of this first semester, in one-on-one consultation sessions; overall, approximately 90% of students availed themselves of a library lab session.

Student evaluations included comments that the workload (12 short research reports) was overly demanding and that the expectation for undergraduates to do original research was unreasonable. Still, many students accentuated their positive experiences doing research under the direct tutelage of Dr. Bilby and Ms. Adkins.

The following spring semester, Dr. Bilby and Ms. Adkins collaborated to adapt the course and scale it back, based on feedback from students and from faculty colleagues both in the teaching department and in the library. As in the fall semester, students received an introductory one-shot session on library resources and the research process, and were then encouraged to utilize the library as research space and the librarian as co-teacher. In this second semester, the class structure was more traditional, without the library day each week. Instead, students completed two information literacy skills assessment activities designed by Dr. Bilby. These “Skills Drills” were graded on a complete/incomplete basis. Failure to complete each assessment resulted in a 10 point deduction from the essay report grade, which could drop a student’s total grade by 3%.

Students were required to complete the first assignment, Skills Drill 1, in twenty minutes under the supervision of either Dr. Bilby or Ms. Adkins. Students could do so individually or in groups as large as three. This first assessment covered rudimentary skills of library usage and research: identifying keywords and subject headings, finding and downloading full-text articles, identifying and accessing databases, finding and retrieving both print and e-books, consulting a book’s index, and recording bibliographic entries. Approximately 95% of students completed this activity.

While this skills assessment activity was somewhat overwhelming for Ms. Adkins in terms of juggling student appointments with regular duties, the assignment led to students using the library more often and feeling more comfortable asking for help in the library. In this semester Ms. Adkins met with almost 50 students from Dr. Bilby’s classes, in individual consultation sessions that ranged from 20 minutes to two hours.

Skills Drill 2 was distributed to students electronically, and students were asked to submit it via e-mail. It consisted of higher-order research skills: identifying leading experts in the student's (pre-assigned) specialization, finding and requesting a book through ILL, adding new entries to a collaborative bibliography for each student's specialization, correcting bibliographic entries composed by other students, and making research suggestions to other students with the same specialization. These activities were designed to pull students together to understand and participate in scholarship as a collaborative community. About half the students performed at a satisfactory level with the first submission, while the other half required additional feedback in order to grasp and fulfill this assignment. In the end, approximately 90% of students completed the activity.

Teaching evaluations for the second iteration of the course again reflected some concerns with workload and the expectation to do original research, as well as students expressing frustration with not finding exactly what they wanted when they first set out to do their research. Although Dr. Bilby had integrated discussion about the necessarily iterative nature of research, and the important role of failure, and Ms. Adkins had also emphasized this in individual consultations, it remained a difficult concept for many students to grasp. As with the first semester, students were consistently positive about the involvement and assistance of Ms. Adkins with their assignments. Students came to Ms. Adkins in much greater numbers and with much more frequency than did students in other classes. When they came, they asked more specific and demanding questions than did other students. The assistance of Ms. Adkins made an enormous difference in the assignments and grades of several students. For instance, one student who had received an F for the initial draft of a research report was able to earn an A on the final submission.

SUMMARY

The faculty involved in these collaborative teaching experiences engaged in continual reflection and assessment of time management, assignment content and delivery, and student engagement with the co-teaching arrangement. The faculty reported challenges in adjusting the traditional class time structure to accommodate the involvement of a co-teacher as well as the challenges that arise any time faculty from different disciplines collaborate on a project. In particular, the librarian reported challenges in adjusting the traditional one-shot approach to a semester-long relationship with a class. Overall, these challenges were accepted with enthusiasm, and the faculty came away with new perspectives on teaching. If one were to boil down all the lessons learned, the resulting piece of advice for others seeking a co-teaching arrangement would be the need to be flexible with expectations, both faculty and student.

Open Access: Responding to a Looming "Serials Crisis" in Theological and Religious Studies

by Gary F. Daught,Milligan College; David R. Stewart, Bethel University; Ron Crown, Saint Louis University; Melody Layton McMahon, Catholic Theological Union; Lloyd A. Harsch, New Orleans Baptist Theological Seminary

INTRODUCTION

by Gary F. Daught

In this panel presentation we want to talk with you about open access. We have chosen to frame our conversation on open access as a response to what we see as a looming "serials crisis" in theological and religious studies.

The term "serials crisis" arose in the 1980s and refers to a complex set of circumstances felt in academic libraries with inevitable impact on teaching and research. When the cost of journals increases dramatically in a relatively short period of time beyond the capacity of library budgets to keep up, the result — whether through journal cancellations or reduced purchasing of other library materials — is reduced access to research for users.

The Association of Research Libraries (ARL) began tracking the cost and expenditures of serials and monographs in 1986. In 2001, they reported these figures for the preceding fifteen years compared to the change in the rate of inflation as evidenced by the Consumer Price Index (CPI). The report dramatically illustrated the serials crisis by showing that whereas the rate of inflation between 1986 and 2000 was 57 percent, the unit cost of serials increased 226 percent — nearly four times the rate of inflation! (See figure 1.)

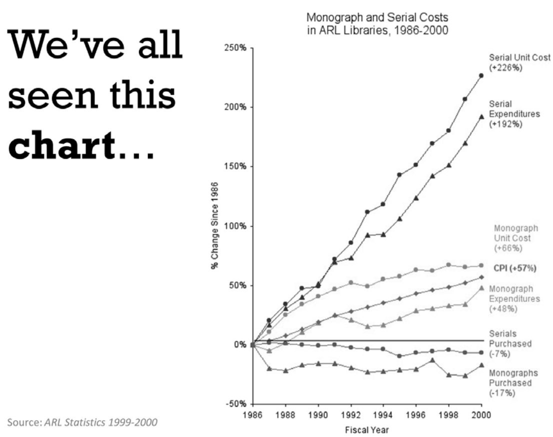


Figure 1.

When we think of the "serials crisis," we tend to associate it with expensive journals in the sciences and medicine. Indeed, humanities journals, including titles in theological and religious studies, are typically priced at a fraction of the price of science journals. Since humanities journals are so "cheap" in comparison, we might be tempted to ask, "So what's the problem? "

To illustrate the problem as I see it, I want to share a bit of in-progress research I have been doing on title and prices changes for theological and religious studies journals published by the "Big 5" commercial academic publishers: Elsevier (0), SAGE (21), Springer (8), Taylor & Francis (39), and Wiley-Blackwell (21). In 2014, four of these five publishers publish a total of eighty-nine titles in theology and religious studies. (The numbers above in parentheses indicate the number of current journals from each publisher. Elsevier transferred its title *Religion* to Taylor & Francis in 2011 and currently publishes no journals in this field.) I compared "retail" institutional subscription prices in U.S. dollars for print plus online access in two snapshots, 2000 and 2014, encompassing a fifteen-year period. After eliminating fourteen titles that were not being published in 2000, and another twenty-seven for which I was unable to secure prices in time for today's presentation, I was left with a nice sample of forty-eight titles.

The total price of those forty-eight titles in 2000 was $4,632, an average of $96. 50/title. The Consumer Price Index increased 37. 7 percent from 2000 to (April) 2014, an average increase of 2.5 percent/year. If inflation was the only factor impacting price, these forty-eight titles should have cost $6,378, or an average of $133/title, in 2014. But, in fact, they cost $20,904, or $435.50/title! That's an increase of 351.3% in 15 years (+23. 4 percent/year) — over nine times the rate of inflation! (See figure 2 and 3.)

Not to single out SAGE, but they have been particularly active in acquiring theological and religious studies journals in recent years. In fact, twenty of twenty-one titles currently published by SAGE were acquired or have started since 2000. Whereas several titles were acquired from other commercial publishers, the majority

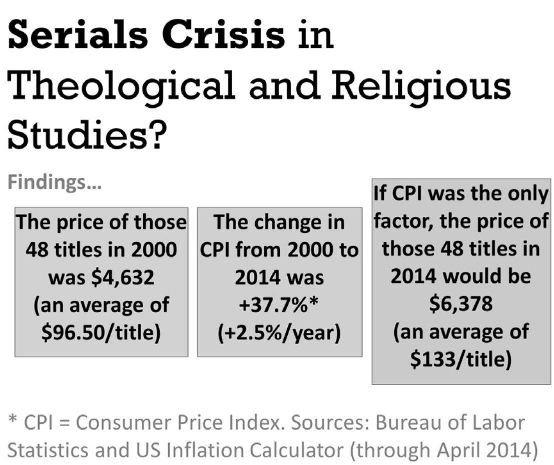


Figure 2.

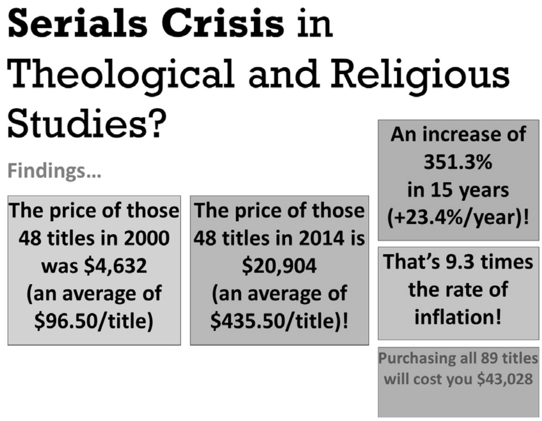


Figure 3.

have been acquired through publishing partnerships with scholarly societies and academic institutions. This is a strategic decision on the part of the publisher to reach down the journal food chain to leverage high prestige but historically low-cost titles into profitable assets. It is no solution to compare the price of theological and religious studies journals to the price of journals in the sciences. The problem that suggests a "serials crisis" in our disciplines is the dramatic and rapid percentage increase. This is not sustainable (see figure 4).

That being said, cost is only one factor of this crisis. There is also a fundamental philosophical difference at work regarding the meaning and goals of scholarly communication. While not suggesting a lack of interest in the research *content* of scholarly communication, it must be said that commercial publishers place priority on cost rationalization and profit. This is not a value judgment. It is just their way of doing business. In contrast, academic institutions and scholarly societies do (ideally) prioritize the research content and their fundamental mission to produce and disseminate knowledge. I say "ideally" because commercial publishers can offer attractive incentives

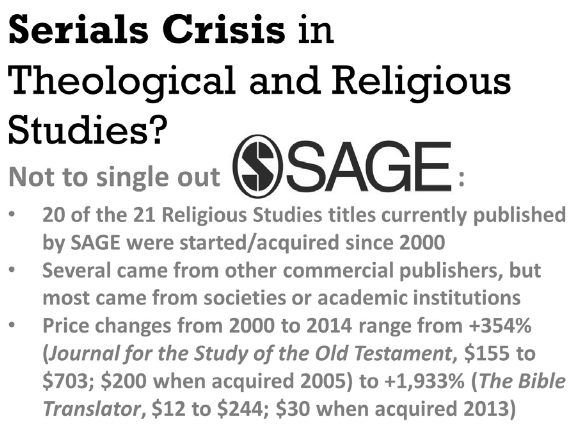


Figure 4.

to convert journals into streams of revenue for an institution or society. Though very tempting, I would contend that when a journal becomes a commodity, its fundamental mission is compromised.

Present publisher behaviors grow out of their historic relationship with scholars in the print era. Scholars typically lacked the resources to start their own presses. If they wanted (or needed, as in the case of tenure and promotion) to get their ideas disseminated they had no other option available. But something remarkable has happened in the last twenty years — the Internet. Now any scholar can access low cost online publishing tools to disseminate their research world-wide. Now, every scholar, as it were, can start their own academic "press." This creates the prospect that scholars can open up unlimited access to their research, and, in so doing, provide a productive solution to the serials crisis.

Scholars operate on a "reputation economy." They are not, strictly speaking, seeking to profit monetarily from their research. Rather, they want to make a contribution to their discipline and be recognized for that contribution. In the print era publishers exploited this reputation economy to grow their businesses. In the network era it is no longer *necessary* for scholars (or libraries as their proxies) to subsidize the rationalized costs or profits of commercial publishers that have driven up journal prices and threatened access to research.

I am going to turn now to my colleagues to flesh out how *open access* can serve as a viable publishing alternative to the conditions that gave rise to the looming serials crisis in theological and religious studies. Let me close with a concise definition of open access provided by Peter Suber, Director of Scholarly Communication at Harvard and long-time open access advocate:

> Open-access (OA) literature is digital, online, free of charge, [f]ree of most copyright and licensing restrictions [and is] entirely compatible with peer review. … OA literature is not free to produce … [However,] the question is not whether scholarly literature can be made costless, but whether there are better ways to pay the bills than by charging readers and creating access barriers. [1]

ESTABLISHING CREDIBILITY AND ASSURING QUALITY OF RESEARCH

by David R. Stewart

My segment of the panel will consider the issues of Credibility and Quality within Open Access Publishing in general, and then comment on how our journal (*Theological Librarianship*) has sought to address them.

SCHOLARLY PUBLISHING IN GENERAL

A good starting point is to ask, "What do we mean by 'credibility?' and "why/how does it matter within academe?" There might be a variety of responses: Prestige? Track record? How often content is cited, and where? Where is a given journal indexed? What is the quality of its reviews? How big, or how important, a niche does it serve?

Because Open Access is in many respects an upstart, or a disruptive shift within the field, skepticism and critique are not hard to find. See, for example, the "sting" operation hatched by author and biologist John Bohannon, attempting to expose shoddy review and publishing standards in Open Access journals. [2]

Concerns also surround discoverability, i.e., the question of whether scholarly content in Open Access journals is as easy to search and locate as that in conventional publications. Two authors framed this issue of discoverability as follows (ironically, in an article published in an Open Access journal). Since, in the broadest sense, discoverability is intrinsically linked to visibility — which "involves placing information in locations where people will come across it in the work that they do" — publishers have initiated strategies for greater engagement with online content. For instance, metadata enrichment to improve discovery during searching is increasingly augmented by "push" tools that recommend similar content to readers. Publishers use Facebook pages, subject portals, and blogs dedicated to individual publications to engage cohorts of scholars and authors within particular fields of study. They also provide widgets and application programming interfaces (APIs) to library websites so users have multiple points of entry to curated library scholarly content, whether licensed, owned, or Open Access. [3]

Further muddying the waters is the presence of conflicting information about the growth of Open Access, which in turn creates confusion regarding future trends in publishing[4] and uncertainty surrounding the most reliable means of measuring "credibility," including consideration of such things as Impact Factor, citation counts, etc.

In summary, even active proponents of Open Access publishing will agree that Open Access has more to prove at the present time than conventional publishing. Even with a number of trends in play that make the Open Access option more and more attractive, issues of credibility and widespread adoption are not likely to be resolved in the space of a year, or even of five or ten years. These challenges have to be confronted with patience, and with compelling data.

THEOLOGICAL LIBRARIANSHIP AS A CASE STUDY

To be honest, the challenges we have faced associated with being a startup are different from challenges of either migrating an existing publication from print to digital or of offering a journal in both formats. Moreover, it is not as if our journal has had to elbow its way into a competitive market. There has been next to no publishing in the field of theological librarianship and we are not trying to "create market share" so much as "create a market, or culture" of writing and publishing in this field. I have often said that one can be a very good theological librarian and never publish at all. But writing and publishing is one way to contribute to, and have an influence on, this vocational community. And we have lacked the right venue until this journal was launched six years ago.

Here's one intriguing statistic: if I go into the "Journal Manager" page for *Theological Librarianship* and under "users" limit my search to those under the category of "author," I get 274 names. Even allowing for people who have registered as authors but never submitted anything, and for duplicates, that's a very impressive number. And it's worth asking, "Where would all those people have written about their vocation, if there hadn't been a journal like this one? "

But I want to give a short overview of how we have tried to build credibility and quality so far while admitting that there is room for improvement.

What we have done

- Established standards and procedures for peer review for the appropriate segments of the journal. Even when it has been difficult to find qualified reviewers, and even when it has meant declining to publish certain items, we have done pretty well with this.
- Created an Advisory Board right from the start, although we have had to figure out as we went along what its actual function is, and what its composition should be.
- Worked diligently to keep abreast of trends within Open Access publishing more broadly. (Candidly, this has turned out to be an unexpected side-benefit for ATLA of having its own Open Access journal.)
- Helped to build up a culture within this vocational community where writing is expected and encouraged. I'm convinced that this makes ATLA stronger.

Where we need to improve

- Continue to pay attention, in deliberate ways, to how scholarly publishing is changing, and stay up to speed.
- See *Theological Librarianship* as a kind of laboratory for understanding Open Access in practice.
- Make better use of our Advisory Board: the more questions they ask about what we are doing, and how we are doing it, the better for us. This is a work in progress.
- Know our authors better. We learned a lot a year or two ago from conducting a reader survey, and this next year we will be doing something similar with our authors. We want to know what writing for *TL* does for them. And what do they *wish* it would do?
- Improve our use of analytics to understand how people get to our journal, what they read, what they are looking for, and so on.

CONCLUSION

This short overview has taken a look at what issues of quality and credibility look like in academic publishing, and in Open Access publishing in particular. I hope that our shared work with ATLA's journal will continue to provide a learning forum for our community, amid constant change.

SUSTAINABILITY AND FUNDING MODELS OF OPEN ACCESS

by Ron Crown

I begin with two quotations to set the stage for my part of the presentation. The first comes from Stewart Brand, probably best known as the editor of *The Whole Earth Catalog*. He is credited with originating the frequently heard Internet slogan "Information wants to be free. "However, the full context of the statement is almost always ignored. According to Brand himself, what he actually said was

> On the one hand information wants to be expensive, because it's so valuable. The right information in the right places just changes your life. On the other hand, information wants to be free, because the cost of getting it out is getting lower and lower all the time. So you have these two fighting against each other.

Brand later expanded on this by stating, "*That tension* [between information wanting to be free and being expensive] *will not go away* [emphasis added]. It leads to endless wrenching debate about price, copyright, 'intellectual property', the moral rightness of casual distribution, because each round of new devices makes the tension worse, not better." Clearly, Brand was not intending any utopian claim that any "information" anyone desired would simply and inevitably become freely available. [5]

The second quote is more concise and comes from the science fiction writer Robert Heinlein. "TNSTAAFL. "That's an acronym for the statement "There's no such thing as a free lunch."[6] Heinlein's terse neologism is in agreement with Brand's statement that you do not get something for nothing. The reduction in costs, mentioned by Brand, does not mean that costs disappear now or in the future. In fact, "cost" will never disappear; there will always be, at a minimum, costs of time and effort on the part of individuals (which is where economic, as opposed to monetary, wealth comes from) in the production of anything, not just academic journals. Such costs will always be associated with the production of open-access publications and somebody must bear those costs. What I want to explore today are some of the ways those costs can be successfully borne by open-access publishers in general, and how those costs are being borne by *Theological Librarianship* in particular.[7]

One way to talk about the economic sustainability of Open Access journals is in terms of the business model. The business model is essentially a statement of the economic logic that sustains an enterprise.[8] According to Raym Crow, there are five critical components of a business model for any peer-reviewed journal (OA or toll-access).[9]

- Business Model Component #1: Audience — who derives value from the journal and therefore might be willing to "pay"?
    - Typically includes authors, readers, libraries, possibly advertisers/sponsors

What value does each of the audience segments perceive in the journal? What is the ability of each segment to pay for the journal?

WHO DERIVES VALUE FROM THEOLOGICAL LIBRARIANSHIP?

According to the journal web site, "[t]he primary intended audience includes: professional librarians in colleges, universities, and theological seminaries and others with an interest in theological librarianship." The audience encompasses *both* readers and contributors to the journal. Although it is not explicit in this statement, it has always been understood that this audience would be an international one and neither limited to nor aimed solely at theological librarians in North America. Indeed, one of the main reasons for establishing a web-based, open-access ATLA journal was to ensure access to cash-strapped, underfunded theological libraries and librarians in the underdeveloped world. In this matter, the emphasis was on ATLA's willingness to pay for something regarded as a key component of its mission. The association's mission statement declares that ATLA exists so that

> Institutions and individuals have access to primary source material and scholarly resources that are organized, preserved, and made accessible at a reasonable expenditure of funds, time, and resources.[10]

- Business Model Component #2: Value proposition — the collection of content and services that serves the needs of each client segment

What part of what a journal offers is each of the client segments willing to "pay" for the service the journal provides? "Payment" includes not just paying a monetary price for access to the journal but also includes an author's willingness to "pay" (time and effort) by contributing to the journal and researchers' willingness to "pay" with their attention to the journal. Open-access journals have a three-sided market in which readers pay with their attention, funders pay for access to the journal's audience, and authors pay (minimally by providing content, maximally by additional author fees) for "the audience reach, research impact, and professional prestige that the journal delivers."[11] The strength of the value proposition depends on the uniqueness of what it delivers whether in terms of content quality or quantity, research impact, professional reputation, or audience reach.

WHAT COLLECTION OF CONTENT/SERVICES PROVIDES VALUE FOR THEOLOGICAL LIBRARIANSHIP'S AUDIENCE(S)?

Theological Librarianship is just one among a myriad of open-access library journals, let alone traditional printed library journals, but it is the *only* peer-reviewed library journal dedicated solely to the entire broad base of theological librarianship. So far, we have found there to be a sufficient (and growing) number of contributors who "pay" by writing for us. And the amount of traffic on the web site appears to be constantly growing so that there are sufficient numbers of readers who "pay" with their attention. Some of these readers have indicated the value they place on access to our journal by citing articles published by *TL*.

- Business Model Component #3: Core activities and resources — the set of activities that a publisher undertakes to produce the journal and to support the income model itself.

This includes both tangible (editorial staff, publishing costs, hardware) and intangible (reputation) resources. The activities and the resources need to support them must match the value proposition and income stream for each audience segment.

WHAT CORE ACTIVITIES AND RESOURCES SUPPORT THEOLOGICAL LIBRARIANSHIP?

The journal is produced by a five-member editorial board. The journal is hosted on an ATLA server set up and maintained by ATLA staff. The journal also enjoys the support of an ATLA staff member, who serves as layout editor, and employs the services of a free-lance proofreader. The journal benefits from the intangibles associated with the ATLA brand name and with ATLA as an organization of theological librarians and institutions. In terms of non-human resources, the journal utilizes the open-access Open Journal Systems software to provide the platform for all aspects of journal production from submission to publication including peer-review, editorial decision-making, author-editor contact, layout, and proofreading. Although it does not always work this way, there is no necessity to operate outside of OJS at any step of the process.

- Business Model Component #4: Distribution channels — how does the journal reach its audience(s) and deliver its value?

In addition to having a journal web site that makes the journal content accessible, this can include things like journal aggregators and journal indexing services.

HOW IS THEOLOGICAL LIBRARIANSHIP DISTRIBUTED?

The journal is mounted on a server located at ATLA headquarters and completely accessible to anyone with a connection to the Internet.

As each issue of *TL* is published, an announcement is posted on the ATLANTIS listserv, notice is given in the monthly ATLA *Newsletter*, and readers who have registered on the journal web site receive an automated e-mail notification. The journal is indexed in at least nine different bibliographic indexing services, not least, of course, in the *ATLA Religion Database®*.

- Business Model Component #5: Funding stream — the channels through which the journal actually generates income from the audience segment to which the journal delivers value.

For open-access journals, income streams can assume many forms including article processing fees, voluntary use fees, subsidies, grants and donations, advertising, sponsorships, secondary licensing fees, endowment interest, etc. All of these various forms of income can be divided into two basic types: demand-side models in which the funding is derived from consumers of the content (or their proxies) and supply-side models, in which funding is provided by producers of the content (or their proxies). If you are interested in learning more about various funding models, in addition to Crow's paper cited above, I recommend the list of "OA journal business models" maintained at the Open Access Directory. [12]

HOW IS THEOLOGICAL LIBRARIANSHIP FUNDED?

The journal is funded by ATLA both through a budget allocated specifically for the journal and in various "in-kind" ways not directly covered by the budget. This includes the cost of the server and its maintenance and the associated staff time. Layout editing services occupy a significant chunk of time of one ATLA staff member in the weeks immediately prior to the publication of each issue. The actual budget covers editorial stipends, travel expenses for two meetings a year for the editorial board, the cost of hiring a free-lance proofreader, and marketing/advertising. Although I do not think we have ever discussed this, the institutions employing the respective editorial board members also make an in-kind contribution through *inter alia* the use of office space, hardware, and time, e.g., for our regularly scheduled web conferences (at least one a month). I imagine most of us also do at least some of our editorial work in our offices at work; in my case, this is known and encouraged by my supervisor — another sign of someone who sees "value" in this and is willing to support the time and effort I contribute to the journal.

So what is the cost of producing *Theological Librarianship* and how does it compare both with other Open Access journals and with toll-access journals? Heather Morrison, in a very useful article on the "Economics of Scholarly Communication in Transition," argues that "a key metric to assess efficiency in an open access environment is the average cost per article."[13] In the calendar year 2013, *Theological Librarianship* published two issues containing thirty-seven individual items between them. A very rough calculation taking into account only the journal's actual budget and no "in-kind" contributions, whether from ATLA or any other institution, produces a cost figure of a little over $400 per article. This is very much in line with several studies mentioned by Morrison which taken together suggest that the per article cost for an OA journal ranges from $400-2900. She cites another 2010 study of a group of 998 journals using Open Journal Systems software — the platform *TL* uses — which found an average cost of $188 per article. So *TL* appears to be well within the range of reasonable cost expectations for an Open Access journal.

We may compare these costs with the figure Morrison comes up with for the average per article expenditure (most of which goes to commercial publishers) on the part of academic libraries which, for the year 2006, came to a whopping $4326. Thus she argues that "Libraries could support a largely scholar-led journal publishing system at a very small fraction of current spend[ing levels]" by redirecting funds spent on journal subscriptions to support of Open Access journals (see figure 5).

To get back to *Theological Librarianship*, we have not yet explored the possibilities of developing any additional funding streams although this has come up from time to time. Should we accept advertising? Should we become part of the Amazon Associate program and have links to Amazon from our book reviews? Are there other, perhaps more creative ways of developing revenue streams? For the time being, at least, our source of funding is secure. So long as our parent organization, ATLA, is sustainable, *TL* should be sustainable.

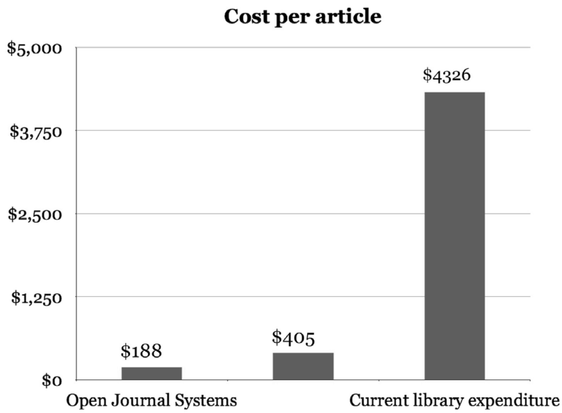


Figure 5

We are just one example and probably not the most remarkable or creative example of a sustainable open-access journal business model. But we are a good example of how, with modest resources, it is possible to produce a sustainable, open access product.

HOW LIBRARIES CAN BECOME PROMOTERS AND PUBLISHERS OF OPEN ACCESS JOURNALS: A CASE STUDY AT CATHOLIC THEOLOGICAL UNION

by Melody Layton McMahon

Library publishing is a growing service. Currently the Library Publishing Coalition publishes the *Library Publishing Directory*. Most of its sixty start-up members are large universities with a few smaller liberal arts schools as well. In 2015 they will be accepting new members. In their first *Publishing Directory*, they list 115 libraries that are involved in publishing, though not all publish journals.

According to Columbia University Director of the Center for Digital Research and Scholarship, Rebecca Kennison, libraries might consider a continuum of publishing services. This is a model that is being used at Catholic Theological Union's (CTU) Paul Bechtold Library (PBL) where we recently began publishing *New Theology Review*. Thought is given to what level of services a journal will need and what services can realistically be provided through the library.

a. Barebones service — CTU domain, software, maintenance, training, preservation through LOCKSS, ISSN registration, DOIs, seek indexing
b. Include design work in addition to the above services
c. In addition, OJS sports a number of reader tools to enhance content discovery and use. These tools include multilingual support for both online interfaces and content in many languages, persistent URLs, RSS feeds, tools for bookmarking, and sharing articles through social networking sites, full-text searching, compliance with the Open Archives Initiative Protocol for Metadata Harvesting, and online usage statistics.

The editorial staff of each journal determines the content of the journal and controls all editorial decisions. Using the OJS platform, the editors are responsible for all editorial workflow management, including the work of soliciting submissions, conducting peer reviews, copyediting, layout, publication scheduling, and all correspondence with readers, authors, reviewers, and editorial staff. All fees around these functions are paid by the journal. (*NTR* hires a layout editor and copy editor/proofreader; the editorial board receives a small stipend, in lieu of course reduction.)

Financial considerations: The Paul Bechthold Library has a "publishing" budget of $4000. This is separate from the journals' budgets. This includes (and very little has been spent):

- Purchase of server (shared with the Archives at the PBL)
- DOI service through CrossRef
- Domain fees
- Maintenance of server and installation of updates to software

Non-CTU journals will pay a small service fee and for upgrade to services (or they may do the design work themselves).

Personnel for library publishing — a factor is the time of the person doing the "publishing" work. At CTU, that is currently the Library Director. Once all the policies and procedures are in place, a project manager may be hired to do most of the work.

WHAT ARE SOME OF THE BENEFITS OF LIBRARY PUBLISHING?

- Build collaborations with faculty and other scholars and librarians
- Save journals from selling to for-profit publishers
- Gain prestige as a leader in the field of scholarly communication
- Provide access to scholarship that might otherwise be hidden

Currently the high overhead of for-profit journal publishers is creating havoc with library budgets. One example is Informa/Taylor & Francis who publish thirty-six religion and theology journals.

> Informa, the multinational conglomerate owner of publishing brands including Taylor & Francis and Routledge, report that their academic publishing division earned an adjusted operating margin (profit) of 35.7% in 2013, or approximately 218 million USD in profits… Of course, that's after paying expenses - such as paying the basic salary of 770,000 GBP (1. 3 million USD) to the Executive Director (not counting benefits, of course — like 25% of base salary towards pension and the 20,000 GBP car allowance.[14]

Open access is the way for journals whose mission is to disseminate knowledge to people around the world. *New Theology Review* has reached over forty countries since becoming open access. With a minor investment of time and money, a library can make a big difference in the serials crisis facing us. A start can be made with journals that belong to one's institution. Think about publishing journals that a faculty member edits or reach out to a small journal whose niche is allied with your mission. Become a library publisher.

USEFUL SOURCES

Brown, Allison P., ed. *The Library Publishing Toolkit*. (IDS Project Press, 2013). http: //www. publishingtoolkit. org/.

Library Publishing Coalition. Library Publishing Directory.

Anali Maughan Perry, Carol Ann Borchert, Timothy S. Deliyannides, Andrea Kosavic and Rebecca Kennison, "Libraries as Journal Publishers." *Serials Review* 37 (2011): 196-204, doi: 10. 1016/j. serrev. 2011. 06. 006.

JUST A CLICK AWAY: EXAMINING THE WISDOM OF OPEN ACCESS JOURNALS

by Lloyd A. Harsch

ADVANTAGES OF OPEN ACCESS PUBLISHING

- Ready access to data
    - Decentralizes information
    - Information is important, not the manner in which it is presented.
- Reduces cost of research
    - No longer require researches to travel to library
    - Can research from home or office, allowing researchers with little or no budget to be active participants in the Academy
- Print journals limited by size
    - No physical limitation in online environment
- Cost
    - Can be significant for scanning books, almost nothing for journals
        - Example of book scanning project: http: //baptistcenter. net/historicalDocs_page. html
        - Example of open access journal project: http: //baptistcenter. net/journals_page. html
    - Allows availability of more journals with less cost
- Makes it easier for individuals to be published
    - With increased teaching loads, it is harder to find time to write and get published.
    - Administrators want to see engagement in the Academy.
    - Published articles, especially in peer-reviewed journals, save jobs.
- Preserves data
    - Microfilm can be damaged by natural disaster and expensive to replace (microfilm damaged after Hurricane Katrina).
    - Serials research online provided needed data.
    - Rare/valuable books can be both preserved and made widely available.

CHALLENGES OF OPEN ACCESS PUBLISHING

- Security
    - Server crash losing all data

    - Hacker/virus
    - Remedy – always back up data
- Data management
    - Documents need to be searchable and indexed for easy sorting
    - Need to check for broken links after web site upgrade/refreshment/revamp
- Compatibility
    - Can current format be read by future programs?
    - Growing proprietary nature of software giants: Microsoft, Google, Apple
    - With books, it didn't matter how it was printed (by hand, which printing press), it could always be read
- Turf protection
    - Twentieth-century data management in twenty-first century world
    - Who controls access to information?

ENDNOTES

[1] Peter Suber, "A Very Brief Introduction to Open Access," http: //legacy. earlham. edu/~peters/fos/brief. htm.

[2] "Open-Access Journals Hit By Journalist's Sting," http: //www. npr. org/ 2013/10/04/229103215/open-access-journals-hit-by-journalists-sting)

[3] Mary M. Somerville and Lettie Y. Conrad, "Discoverability challenges and collaboration opportunities within the scholarly communications ecosystem: a SAGE white paper update," *Collaborative Librarianship*, 5. 1 (2013): 29.

[4] A map displaying the growth of Open Access journals published on the OJS (Open Journal Systems) platform can be viewed here: https: //pkp. sfu. ca/ojs/ ojs-usage/ojs-map/. A graph showing the dramatic increase in the number of OJS-published journals is available here: https: //pkp. sfu. ca/ojs/ojs-usage/ojs-stats/. These web sites suggest due caution about the complete reliability of their figures.

[5] Brand quotes taken from http: //www. rogerclarke. com/II/IWtbF. html.

[6] Frequently employed by Heinlein, most notably in his 1965 novel *The Moon is a Harsh Mistress*.

[7] For recent reflections on this point from a British perspective, see F. C. Manista, ""Open Don't Mean Free": A Reflection on the Potential Advantages and Disadvantages of Publishing Research via Open Access," *Journal of Librarianship and Scholarly Communication* 1: 2 (2012), http: //dx. doi. org/10. 7710/2162-3309. 1049.

[8] Raym Crow, "Income models for Open Access: An overview of current practice," Washington, D.C.: Scholarly Publishing & Academic Resources Coalition (SPARC), 2009, p. 5, http: //www. sparc. arl. org/sites/default/files/ incomemodels_v1. pdf

[9] Ibid., pp. 5-7.

[10] See ATLA "Mission Statement and Organizational Ends," https: //www. atla. com/about/who/Pages/MissionStatement. aspx

[11] Crow, "Income Models, p. 6.

[12] oad. simmons. edu/oadwiki/OA_journal_business_models.

[13] Heather Morrison, "Economics of scholarly communication in transition," *First Monday* 18, no. 6 (June 2013), http: //firstmonday. org/ojs/index. php/fm/article/view/4370/3685.

[14] Heather Morrison, "Informa/Taylor & Francis' 35.7%/218 million USD profits," *The Imaginary Journal of Poetic Economics* (blog), June 5, 2014, http: //poeticeconomics. blogspot. com/2014/06/informa-taylor-francis-357-218-million. html

Public Services Interest Group: Resources for Alums Panel

by Jim Darlack, Gordon-Conwell Theological Seminary; Tracy Powell Iwaskow, Pitts Theology Library; Karl Stutzman, Anabaptist Mennonite Biblical Seminary

1. DESCRIBE YOUR INSTITUTIONAL CONTEXT.

TRACY:

Candler School of Theology is part of Emory University, which is a Research I institution. We are one of 13 Methodist-affiliated seminaries in the United States; roughly 49% of our students affiliate with a Methodist church, but our students represent more than 39 different denominations. Candler is the smallest school at Emory; in 2013-14, we had 441 students and a 9:1 student to faculty ratio. Candler students are some of the youngest at any seminary; in 2013, 55% of our students were between the ages of 21 and 29. Students are pretty equal in terms of gender representation, with 49% of our students being female. Roughly ¾ of our students enroll in the three-year Master of Divinity program. Our next largest program is the Master of Theological Studies, which enrolls 11% of students. We also offer a range of joint degree programs with other schools at Emory and with other universities.

The library also provides research support for some students and faculty in Emory's Graduate Division of Religion program, for undergraduate religion majors, for local ministers, and for anyone else who chooses to use our facilities.

KARL:

Anabaptist Mennonite Biblical Seminary is a small freestanding seminary located in Elkhart, IN. It is affiliated with Mennonite Church USA and Mennonite Church Canada. We have 101 students with 49 FTE and a mix of age and gender. We offer MDiv, MA, and certificate programs. We have a new hybrid/online track for MDiv. We have 2,670 living alumni, not all of whom are graduates.

JIM:

Gordon-Conwell Theological Seminary is an independent seminary with a diverse student body representing over 91 different denominations and 64 countries. Our main campus, in South Hamilton, Massachusetts, is committed to a traditional residential program, while our three other campuses, in Charlotte, North Carolina; Boston, Massachusetts; and Jacksonville, Florida, provide a non-residential course of study. As of spring 2014 we have 2,137 students (1,139 FTE) spread across our four campuses. The largest block of our students are involved in education for pastoral ministry, with 36% enrolled in the MDiv and 20% in the DMin programs.

2. HOW INVOLVED ARE ALUMS IN YOUR INSTITUTION ONCE THEY GRADUATE?

KARL:

One of the primary ways our alumni are involved in the institution is through programs with our Church Leadership Center, which offers non-degree and continuing education programs. Alumni are also involved through an alumni council and receive a newsletter (and fundraising appeals). Alumni who are Mennonite are probably more connected than non-Mennonites because of denominational channels. Alumni who locate near our Elkhart campus often continue to use the library as community borrowers.

JIM:

Gordon-Conwell has 8,948 graduates in 82 countries. Of these, 58% are in church ministry/missions, 14% are involved in the marketplace and 7% in counseling. Many alumni return to the seminary throughout the year for seminars and forums hosted by the seminary's Ockenga Institute. Several alumni are involved with mentoring current students in the MDiv program.

TRACY:

Candler has almost 8,000 living alums. Of these, roughly 4,600 are active. The majority of alums (slightly more than 5,800) live in the Southeast, with the second largest concentration (a little more than 500) in the Midwest. Almost 200 alums live internationally. Involvement ranges from obtaining a borrowing card soon after graduation to representing Candler at various events to serving on Candler's alumni board, which advises the school in areas of lifelong learning, development, recruitment, and leadership formation.

3. WHAT LIBRARY RESOURCES ARE PROVIDED TO ALUMS?

JIM:

Gordon-Conwell libraries, in collaboration with Alumni Services offers access to *ATLAS for Alum*, JSTOR, and ProQuest Religion databases. We also pull together links to these resources, along with links to other free resources on the seminary's Alumni Portal (http://my.gordonconwell.edu/libraryresources). Reference services are offered to alumni, and alumni are welcome to borrow books locally at any one of our libraries. Several alumni serving as pastors in local congregations use library facilities to study and access other online resources that are not available for alumni use off-campus.

TRACY:

We provide print borrowing privileges for alums who are able to visit the library to borrow and return materials. We offer the *ATLAS for Alum* database to all alums. The Emory Alumni Association includes access to a few other databases like Business Source Alumni Edition, Academic Search Alumni Edition, SocIndex, CINAHL, and

GreenFile, We continue to provide reference service to Candler alums, and they are welcome to attend any of our library workshops, Evening with Friends programs, and events like our annual book sale. We also provide a number of online research guides that are viewable by alums and the general public alike, and we maintain a web page for alums with links to helpful resources that they can access freely.

KARL:

AMBS Library has published a guide at http://libraryguides.ambs.edu/alumni for alumni resources. The only paid resource we offer to our alumni is *ATLAS for Alum*. It is quite valuable: we have received many expressions of gratitude from our alumni. In addition to *ATLAS for Alum*, we try to promote other free resources on our guide that our alumni may wish to use. Some notable free resources for our alumni are the Globe Digital Library on Theology and Ecumenism (http://www.globethics.net/web/gtl) and the Global Anabaptist Mennonite Encyclopedia Online (http://www.gameo.org/). We also promote the use of the Kesler Circulating Library at Vanderbilt for alumni who are serving as pastors (http://www.library.vanderbilt.edu/divinity/visitors/kesler/).

4. WHAT ARE SOME OF THE OTHER RESOURCES PROVIDED TO ALUMS AT YOUR INSTITUTION?

TRACY:

Candler provides a monthly eNews publication, as well as a semiannual print publication, *Candler Connection*. Many on-campus events are filmed and available online to anyone, including alums. Candler also sponsors several continuing education programs, including the Bill Mallard Lay Theology Institute, which offers seminars taught by Candler faculty; the Marcy Preaching Fellowship, which provides a week of seminars for Methodist pastors in the Florida Annual Conference; and an Independent Reading Program. The school has also begun offering monthly online webinars for alums led by Candler faculty.

KARL:

I mentioned before the important link to our Church Leadership Center, which offers a Pastors' Week and a variety of webinars and other continuing education opportunities. Of course, these are open to anyone who is interested, not just alumni. Alumni also receive a newsletter and may participate in the seminary's Alumni Association.

JIM:

Gordon-Conwell's Alumni Services actively engages the alumni through an online portal (http://my.gordonconwell.edu/alumni) and gathers alumni-specific resources on a dedicated web page (http://my.gordonconwell.edu/alumniresources). As mentioned earlier, The Ockenga Institute offers year-round opportunities for alumni to attend forums and seminars. The Preaching Conference is held every other year and is regularly attended by alumni and local pastors. The seminary offers placement services through MinistryList (http://www.ministrylist.com/). The Oasis Support Ministry offers counseling and encouragement to those alumni who are facing difficult situations in the ministry.

5. WHAT TYPES OF COLLABORATION EXIST BETWEEN THE LIBRARY AND OTHER UNITS OF THE INSTITUTION IN REGARDS TO PROVIDING RESOURCES TO ALUMS?

KARL:

The Alumni Association pays for *ATLAS for Alum*, but the library administers access. Librarians try to be present and hospitable when church leadership center events are on campus. Librarians have sometimes taken opportunities to share resources with alumni.

JIM:

Alumni Services and the libraries "share the costs" for database subscriptions between our two departments. The alumni portal is maintained by Alumni Services, which verifies alumni status and provides password-protected access to library resources. Library staff provides content updates to relevant portions of alumni resources.

TRACY:

Pitts Theology Library coordinates access to *ATLAS for Alum* in conjunction with Candler's Office of Development and Alumni Relations. Staff in that office verify alumni status and provide a user name and password for access to the database; the library pays for this annual subscription and library staff assist alums with finding resources in it and troubleshooting any access difficulties. We have also worked with Candler's Course of Study program to provide *ATLAS for Alum* access to graduates of that program. We have had library staff offer continuing education classes in recent years that were open to alums and focused on uses of technology in ministry; we worked with the Office of Development and Alumni Relations on that effort as well.

6. FOR WHAT ADDITIONAL TYPES OF RESOURCES HAVE YOU HEARD ALUMS EXPRESS DESIRES? ARE THERE ADDITIONAL RESOURCES THAT YOU SUSPECT WOULD BE WELCOMED BASED ON YOUR EXPERIENCE?

JIM:

More electronic content! Our alumni have expressed their appreciation for access to *ATLAS for Alum*, etc., but there is always a desire for more journal content and, of course, e-books. In the past we would mail alumni books if requested, and some alumni have expressed a desire for us to begin this service again.

TRACY:

Continued access to materials for alumni who live outside of the Atlanta area is one perk for which we've had some requests. We have also had queries from alums seeking records of the books they consulted while a student at Candler, sometimes by wanting old library data, which we are not able to provide, and sometimes by seeking access to syllabi repositories, which we sometimes can provide. We also get queries related to e-book access for non-student users (both alums and others who purchase community borrowing privileges).

KARL:

E-books are number one, two, and three! We don't have any ways to officially license e-books for alumni, but if there were an e-book parallel to *ATLAS for Alum* we would be quite interested.

7. HOW DOES POTENTIAL ALUMNI NEED MAKE A DIFFERENCE (IF IT DOES) IN THE SERVICES THAT YOU PROVIDE TO CURRENT STUDENTS?

TRACY:

In our instruction with current students, particularly with technology-related matters, we have made it a point to emphasize low-cost and no-cost software that students can continue to use after they graduate without needing to pay large fees. It is also great that the *ATLAS for Alum* database uses the same EBSCO platform as our *ATLA Religion Database®* subscription, since that lowers the learning curve for alums who became accustomed to that interface as students. We also try to emphasize the value of lifelong learning in our work with current students; no matter what specific resources we show them, with time those will change and alums need to be comfortable adapting to change.

KARL:

At AMBS we also believe in focusing our instruction attention as much as possible on resources that students can continue to use after they graduate as part of our goal of promoting lifelong learning. We discontinued our subscription to Britannica Online and decided instead to focus on teaching information literacy skills that could be applied to using Wikipedia or other free online resources our students will most likely use. We are also quite interested in promoting open access as the way forward.

JIM:

While library instruction does tend to focus on curricular needs, we recognize the necessity to equip our graduates to effectively invest in and use the resources available to them outside of seminary — whether software platforms like BibleWorks, Logos, or Accordance, or online resources such as *ATLAS for Alum*. To that end, we do regularly consult students on investing in software with an eye towards not only curricular needs, but also their lifelong ministry goals. At our South Hamilton campus, we are examining our program of bibliographic instruction, and hope to place a greater emphasis on teaching "information literacy" that will equip students to responsibly use the many free resources available online.

8. THE NUTS AND BOLTS QUESTION: HOW DO YOU PROVIDE ALUMNI ACCESS TO DATABASES, ETC.? WHAT TECHNOLOGICAL OR PRICING/ACCOUNTING ISSUES HAVE YOU ENCOUNTERED?

KARL:

AMBS alumni need to contact librarians for a username and password to access *ATLAS for Alum*. Although this is an additional barrier for alumni, it is an opportunity to interact with our alumni and keep track of who has used the service. It has sometimes been confusing for alumni because they need to use a separate link to login to EBSCO from the links we provide to our current students. Any technical challenges are overcome with some brief instruction.

JIM:

Our greatest challenge in offering alumni access to online resources has been in the realm of offering effective authentication services. Currently we are using "referring URL" to authenticate access via the alumni portal, but there have been numerous occasions where the users' browser settings have prevented referring URLs from working. As it stands now, any issues that alumni have with accessing the databases are referred to the library staff or through Alumni Services.

TRACY:

One of the biggest issues we have run into is that pricing models for alums offered by some publishers don't take into account the low average annual salary of a typical pastor. We do not want to promote resources that cost a lot of money annually for a pastor once she or he graduates, and have sometimes made the decision not to provide a resource for that reason.

That All May Learn: Three Approaches to In-House Professional Development

by David R. Stewart, Bethel University; Michelle Y. Spomer, Azusa Pacific University; Miranda Bennett, University of Houston Libraries

INTRODUCTION

In our profession there is always more to learn, and there is never enough money. This leads many librarians to develop local, self-designed educational programs for staff. In this panel, three librarians will present approaches they have tried: the use of the StrengthsFinder assessment tool for performance reviews and professional development, the use of a mentoring model for orientation of new staff, and the creation of a learning community in the form of a departmental leadership team.

FIRST PRESENTATION: STRENGTHSFINDER AS A RESOURCE FOR PROFESSIONAL DEVELOPMENT

by David R. Stewart

The purpose of my segment is not to second guess what anyone else is doing with professional development, or to hold up my own experiences as exceptional. Almost any strategy or plan for professional development is better than none.

However there's often a tendency (not necessarily harmful) to put all the attention on professional development events ("What's available?") or budgets ("What can we afford?"). I'm not criticizing this, and am intrigued to hear what my fellow panelists are presenting this morning, but I want to come at professional development from a slightly different angle.

My perspective brings together professional development and personnel management/human resources, in the context of a director's responsibility to provide meaningful performance evaluation (for the mutual benefit of the individual staff member, the HR office, and the director).

It's always easy to treat performance reviews as an obligatory routine. But what I've begun to learn is that if I'm genuinely curious about what my staff are made of, based on

- who they are
- what they are good at
- what they care about

then the processes of professional development and performance review get a whole lot more interesting, and the range of potential expands in interesting ways.

My premise is that all of these elements (individually and collectively, Who are we? What are we good at? What do we care about?) help to define the unique potential of a library. And that as a director, I ought to be in a better position than anyone to know what that potential is, and to work out of that knowledge and insight.

There are a number of ways of "mapping" or profiling the interests and aptitudes of people. We hear all the time about Myers-Briggs, but where I work there is a lot of use made of StrengthsFinder. To be honest, I tend to be a bit of a skeptic in these matters, feeling that questionnaires and categories have a tendency to pigeonhole people in a contrived way.

All the same, because we thought it would be a good idea for us to have a clearer idea of who we were as a staff, we all did the StrengthsFinder test in preparation for a staff retreat a couple of years ago, then had someone who had expertise with this resource help us process what we had learned. It turned out to be very productive, and I'd like to provide an overview.

WHAT STRENGTHSFINDER IS AND HOW IT WORKS

StrengthsFinder is an online assessment tool, designed to help people uncover their top five strengths (also referred to as "themes" or "talents").

The Gallup Organization, which built the StrengthsFinder assessment, came up with 34 distinct themes which describe human uniqueness:

- Achiever - one with a constant drive for accomplishing tasks
- Activator - one who acts to start things in motion
- Adaptability - one who is especially adept at accommodating to changes in direction/plan
- Analytical - one who requires data and/or proof to make sense of their circumstances
- Arranger - one who enjoys orchestrating many tasks and variables to a successful outcome
- Belief - one who strives to find some ultimate meaning behind everything they do
- Command - one who steps up to positions of leadership without fear of confrontation
- Communication - one who uses words to inspire action and education
- Competition - one who thrives on comparison and competition to be successful
- Connectedness - one who seeks to unite others through commonality
- Consistency - one who believes in treating everyone the same to avoid unfair advantage
- Context - one who is able to use the past to make better decisions in the present
- Deliberative - one who proceeds with caution, seeking to always have a plan and know all of the details
- Developer - one who sees the untapped potential in others
- Discipline - one who seeks to make sense of the world by imposition of order
- Empathy - one who is especially in tune with the emotions of others
- Focus - one who requires a clear sense of direction to be successful
- Futuristic - one who has a keen sense of using an eye towards the future to drive today's success

- Harmony - one who seeks to avoid conflict and achieve success through consensus
- Ideation - one who is adept at seeing underlying concepts that unite disparate ideas
- Includer - one who instinctively works to include everyone
- Individualization - one who draws upon the uniqueness of individuals to create successful teams
- Input - one who is constantly collecting information or objects for future use
- Intellection - one who enjoys thinking and thought-provoking conversation often for its own sake, and also can data compress complex concepts into simplified models
- Learner - one who must constantly be challenged and learning new things to feel successful
- Maximizer - one who seeks to take people and projects from great to excellent
- Positivity - one who has a knack for bringing the light-side to any situation
- Relator - one who is most comfortable with fewer, deeper relationships
- Responsibility - one who, inexplicably, must follow through on commitments
- Restorative - one who thrives on solving difficult problems
- Self-Assurance - one who stays true to their beliefs, judgments and is confident of his/her ability
- Significance - one who seeks to be seen as significant by others
- Strategic - one who is able to see a clear direction through the complexity of a situation
- Woo - one who is able to easily persuade

HOW WE'VE USED THIS RESOURCE

Having all of us who were on the staff at the time of the retreat take the test had some immediate, consciousness-raising benefits. It put all of us in the same position of having to learn (or re-learn) what StrengthsFinder was about, and of not really knowing in advance what the results would say about us. And, as a fair number of staff changes have occurred since then, we've asked new hires to take the test — in the same friendly and constructive spirit.

But for my own benefit as a director, I've taken a few other steps:

- I keep an up-to-date table of the top five strengths for each of the staff in the university library, including concise descriptions of each strength. (Thirty-four strengths is too many for me to remember, and candidly some of their names and definitions are a bit idiosyncratic.) As I meet from time to time with staff members, it really helps me to remember to remind myself what they bring to the table, outside of what their job descriptions tell me.
- I also have all of the staff's strengths mapped out in a quadrant, because StrengthsFinder breaks down the aggregate list of strengths and places them within a framework of four areas: Influencing, Executing, Strategic Thinking, and Relationship-building. As we consider adding staff, it's very helpful, for example, for us to know where we are under-represented.

- In a similar vein, I keep a chart that indicates how often the various strengths appear in our current staff. It's worth noting that some (e.g., Input, Learner) are frequent, others very rare, and that out of the aggregate list of 34 strengths or themes, at present, some are missing entirely from our staff of 17.

HOW STRENGTHSFINDER HAS HELPED ME WITH PROFESSIONAL DEVELOPMENT

During the past four years there have been lots of staff changes (departures, retirements, one layoff). It's valuable to keep a working grasp of how well people are matched to their jobs.

Many of our job descriptions are in a state of creative flux. It's more valuable than ever to have good correlation between peoples' strengths and their daily work.

When someone puts in a request for time/funding to attend a professional development event, of course I am expected to say yes because the staff member is sure it's a worthwhile event, because the staff member works so hard, because they have taken the initiative to ask, and so on. Yet such requests haven't always been well thought out. While I want to make sure our budget gets spent, it's part of my job to know what's the point, or the benefit, of a staff colleague attending a specific event. StrengthsFinder provides one more way of making decisions that are sensible and add value.

CONCLUSION

Whoever we report to ourselves, none of us can be reminded too often that our supervisor genuinely wants us to succeed. And when it's my turn to think about professional development (individually or collectively) it's always good for me to convey that to staff colleagues: "I want you to succeed."

Even though my use of StrengthsFinder is still a work in progress, and even though I don't have the time or expertise to become a sophisticated user of this resource, it's still been a great help.

- When I say "I want you to succeed" it helps greatly to have a vivid idea of who I'm talking to.
- When I say "succeed" StrengthsFinder provides specific ideas for what "success" looks like, for a specific person, i.e., where and what are their strengths, how to they relate to the person's job, and so on.

And working from within such a framework puts me in a much stronger position to make decisions regarding specific professional development opportunities, investments, and so on.

Thank you.

SECOND PRESENTATION: MENTORING

by Michelle Y. Spomer

DEFINITIONS OF MENTORING

While most people are familiar with the term "mentoring," it may be helpful to start with a couple of definitions to think about.

> The mentoring process is traditionally regarded as one by which an experienced professional, the mentor, provides support and guidance to a developing professional, the mentee or protégé. (Bolton, 1980)

> [Mentoring is] a developmental, caring, sharing, and helping relationship where one person invests time, know-how, and effort in enhancing another person's growth, knowledge, and skills, and responds to critical needs in the life of that person in ways that prepare the individual for greater productivity or achievement in the future. (Shea, 1994)

These two definitions embody different approaches to mentoring relationships, and are a good jumping-off point for the consideration of how mentoring might best fit into your particular situation.

BEING MENTORED

I have been formally mentored at least a couple of times (that I remember). When I was hired at Azusa Pacific University, a mentor from the library faculty was assigned to me, and we met several times throughout my first year. Since it was so long ago, all I remember is that I could ask my mentor any questions I had, and that we went out to coffee a lot. It was definitely a positive and helpful experience.

More recently, I was mentored as a participant in ATLA's Creating Leaders of Tomorrow program. I found this very useful and probably the most valuable part of the program. Our mentoring relationship was formal in that it was structured around the monthly topics that were covered in the program webinars. We discussed the topic (i.e., budgeting, personnel issues, etc.), and then would move on to anything else I wanted. I had the opportunity to ask my mentor specific questions and to ask him for advice on a variety of issues. His knowledge and expertise not only helped me work through particular issues in my work environment, but gave me a window into what it might be like to be a library director someday.

BEING A MENTOR

A few months ago, I was asked to mentor our newly hired library faculty member, and this was to start almost immediately. It would be an understatement to say that I felt unprepared to do this, especially since there was no training and no expectations for mentoring on paper. All I had to go on was my own mentoring experiences, which wasn't much. These are some of the things I have done so far:

- I took her to lunch during her first week for an initial, extended meeting. I told her things I wish I had known when I first got to APU, including cultural issues both at APU and within the library environment. I also answered many of the immediate questions that she had.

- I arranged for my mentee to meet with a couple of other library faculty members. One had been at APU for a long time, and I felt that he could recount the history of APU Libraries better than anyone. The other faculty member I had her meet with was fairly new, and I thought that she could provide (and remember!) some of her initial experiences and observations during her first year at APU.
- We have coffee dates on a monthly basis, and we use the time to cover particular topics that I feel are important (scholarship requirements, APU perks, professional organizations to consider joining, etc.), as well as to talk about anything else she brings up.

I wish I had been given more time to prepare for a mentoring relationship. However, I have found it to be a good experience and one that I would like to accomplish more successfully in the event that I am asked to be a mentor again. I did manage to read several articles on mentoring that I found useful (listed in the References section). I would like to share some of the issues that might be good to think about if you are considering a mentoring relationship.

IDEAS FROM THE LITERATURE

According to Bosch et al. (1980), the following are possible goals of mentoring in a work environment:

- Networking and greater connectivity with colleagues
- Building confidence in the workplace
- Training in librarianship
- Developing a better understanding of the institutional culture and academics
- Developing mentoring and coaching relationships
- Fostering flexibility and collaboration
- Recognizing and appreciating diversity
- Enhancing career development
- Starting a pattern of success leading to tenure

Even though a few of these goals are not relevant to my particular setting, I find this list instructive as I look forward to a few more months of mentoring. Here are some more issues that may be of importance in considering mentoring relationships:

- **Long-term mentoring vs. Project mentoring**
  Mentoring is often seen as a process that has several goals, and that occurs over several months. However, a more focused version of mentoring can take place when the goal is to pass on specific skills and knowledge in relation to some sort of project.
- **Formal mentoring vs. Informal mentoring**
  Formal mentoring tends to be more structured (i.e., covering pre-determined issues/topics, going over logistical checklists, having a set structure for mentoring meetings, etc.). Informal mentoring, according to Goldman (2011), "is an alternative means of mentoring that is less structured and focuses on the

building of a relationship between the mentor and mentee." And of course, mentoring relationships can include elements of both formal and informal mentoring.

- **A mentor within the institution vs. A mentor from outside the institution**
  A mentoring relationship with someone who is in the same profession but is not working at the same institution can offer certain perspectives and advice that are invaluable. However, a mentor from within the same institution may have cultural insight and suggestions that are equally valuable.
- **A mentor within the library environment vs. A mentor from outside the library environment**
  This is similar to considering mentoring within or outside the institution.
- **Assigning a mentor vs. Allowing the mentee to choose a mentor**
  Goldman (2011) says "…research shows that, given the choice, people will select a mentor who is much like they are, when the greatest potential for development and learning comes from dissimilarities in experience and personality." Even given this statement, the one who is doing the assigning should have some sort of rationale for selecting a specific person to be a mentor, and, ideally, also be able to outline a few goals for the mentoring relationship.
- **Assigning someone to be a mentor vs. Volunteer mentors**
  Probably the most ideal situation would be to have a pool of volunteer mentors, and then for someone to assign one of the volunteers to the mentee based on the goals of the mentoring relationship.
- **One mentor vs. Multiple mentors**
  The Bosch et al. (2010) article mentions a few varieties of mentoring relationships that involved several people (group mentoring, mutual mentoring, mentoring circles), including the model developed at CSU Long Beach called the "Resource Team Model." If there are enough people, there may be some real advantages to a mentee with multiple mentors.
- **Mentoring mid-career librarians vs. Mentoring new librarians**
  Mid-career librarians will definitely have different experience and skills than a new librarian, so this should be taken into consideration when assigning a mentor.
- **Career growth vs. Psychosocial development**
  The goals of mentoring are important to establish at the beginning. Is the focus going to be helping the mentee advance in their career and/or get a promotion? Is it going to be helping them feel welcome and supported? Or will there be elements of both? See the Goldman (2011) article for more on this.
- **Advantages for the mentor vs. Advantages for the mentee**
  Lastly, I found it constructive to think about the mentoring relationship as something that benefits both the mentor and mentee. While the mentor ideally has more experience and a well-developed skillset to share with a mentee, the mentee often has experience and skills that are new to the mentor.

REFERENCES

Bolton, E.B. (1980). A conceptual analysis of the mentor relationship in the career development of women. *Adult Education*, 30(4), 195-207.

Bosch, E.K., Ramachandran, H., Luevano, S., & Wakiji, E. (2010). The resource team model: An innovative mentoring program for academic librarians. *New Review of Academic Librarianship*, 16(1), 57-74.

Goldman, C. (2011). First-year library mentorship opportunities. *Urban Library Journal*, 17(1). Retrieved from http://ojs.gc.cuny.edu/index.php/urbanlibrary/article/view/1248/1305.

Goldstein, H. (2003). Facilitating success among new faculty: Approaches to mentoring. In P. Hargrove, R. McQuire, & C. O'Rourke (Eds.). *Visions and Strategies Beyond Standards.* Paper presented at the Annual Conference of the Council of Academic Programs in Communications Sciences and Disorders, Albuquerque, NM (pp. 139-149). Retrieved from http://www.capcsd.org/proceedings/2003/2003proceedings.pdf.

Moore, A.A., Miller, M.J., Pitchford, V.J., & Jeng, L.H. (2008). Mentoring in the millennium: New views, climate and actions. *New Library World*, 109(1), 75-86.

Shea, G.F. (1994). *Mentoring: Helping employees reach their full potential*. New York: American Management Association.

THIRD PRESENTATION: UNIVERSITY OF HOUSTON LIBRARIES LIAISON LEADERSHIP TEAM AS A LEARNING COMMUNITY

by Miranda Bennett

In 2013 the University of Houston Libraries Liaison Services Department's co-managers, Miranda Bennett and Christina Gola, appointed four coordinator-level members of the department to serve as founding members of the Liaison Leadership Team. This group was intended to contribute to the work of the twenty-person department — which provides instruction, collections, outreach, and research support services to the University of Houston, a public research university with a student body of about 40,000 — by leading projects, facilitating meetings, mentoring colleagues, and engaging in strategic planning.

The LS department heads began the LLT for several reasons. The department had expanded rapidly and many of its newer members were relatively inexperienced librarians, creating the need to delegate quasi-supervisory activities such as mentoring. Both managers also had a keen interest in engaging, challenging, and retaining ambitious, high-performing employees, who were eager for leadership experiences in areas like strategic planning, project management, and performance evaluation. Finally, they wanted to create opportunities for reflective practice by bringing together a group of colleagues interested in combining theoretical and practical approaches to leadership and management.

In its inaugural year, the LLT focused on four large-scale departmental projects, with each coordinator taking the role of manager for a project relevant to her interests. The team met biweekly to discuss the projects, which provided concrete substance for conversations about important management issues like team-building and performance evaluation. The group also selected leadership-related topics of more general interest, such as succession planning, for investigation and discussion.

The department heads relied on the LLT to take leadership roles in the annual strategic planning process for Liaison Services as well. Members of the team helped draft departmental goals that align with library and university priorities and will participate in a project in the coming year that will influence the future identity and role of Liaison Services. They have also been given opportunities to plan and facilitate the department's annual staff retreat, which has been significantly improved by their contributions.

The Liaison Leadership Team has functioned as a learning community in several ways. It has provided a formal structure to help the department heads learn to delegate responsibilities and build esprit de corps in a small group of highly motivated colleagues. It has also presented an opportunity for the co-managers, who have participated in a number of state- and national-level leadership and management development programs, to nurture the leadership and management capacities of others. Members of the team have been able to practice and reflect on their project management skills and have received valuable exposure to higher-level management activities such as strategic planning and performance evaluation.

A learning community like the LLT can be created in nearly any work environment at almost no financial cost (though it would, of course, require time). An employee simply needs to identify a few colleagues with a shared interest — bearing in mind these colleagues may work outside the library or at other libraries — and the group needs to commit to systematically integrating the work they do with opportunities for reflection, discussion, and, on occasion, commiseration.

The Challenge of Library Space

by M. Patrick Graham, Pitts Theology Library; Sandy Leach, Lutheran Theological Southern Seminary

FIRST PRESENTATION: THE PITTS THEOLOGY LIBRARY

by M. Patrick Graham

INTRODUCTION

As an example of a library that undertook the construction of a completely new facility, I was invited to describe the project at the Pitts Theology Library. The Pitts Library is one of Emory University's six instructional libraries and reports to the university via the dean of the Candler School of Theology. Candler has a student body of about 440 students and 45 faculty, and its library has a staff of 15 FTE, as well as student assistants. It has collections of more than 610,000 volumes (about 135,000 of which are in its special collections) and about 1,800 cu. ft. of archival materials, shares an ILS and a remote storage facility with other Emory libraries, and has a budget of about $1.2M.

PLANNING AND CONSTRUCTION

The library has historically operated from one of the university's first two buildings, situated on the central quadrangle. That building underwent several renovations over the years, the largest of which occurred in 1975-1976 in order to accommodate the purchase of 220,000 volumes from the Hartford Seminary Foundation (Hartford, CT). By the late 1990s, however, the Candler School of Theology needed additional space for its operations, and its main classroom building (Bishops Hall) needed extensive renovations. In addition, the Pitts Theology Library had essentially filled its allotted space in the university's storage library and was out of room in the quadrangle building. Therefore, Candler Dean Kevin LaGree appointed a building committee in 1998 to begin planning for a new administrative, classroom, and library building. In addition to the library director, the school's academic dean, other administrators and faculty were appointed to the body, and an architect from Emory Campus Services was assigned to guide the process.

Over the next sixteen years, the effort moved forward, being slowed by recessions, changes in university and Candler personnel, and changes in the university's strategies for funding and designing new facilities. Candler's project included a feasibility study by an Atlanta architectural firm, which also analyzed campus traffic patterns and possible locations for new construction. Discussions of the options identified continued for several years, but it was finally determined that the cost of a single new building, constructed in two main phases, would yield the most efficient facility, make best use of available real estate, and maintain Candler's location at the heart of the Emory campus. The project was to be funded by the university, Candler's financial reserves, and additional gifts and grants. In order to assist with the costs, the Emory Center for Ethics was invited to share the first phase of Candler building.

In order to identify the best architectural firm for the project, a request for proposals went out to ten architectural firms of national reputation, asking them to partner with a local architectural firm. The larger national firm was to be responsible for the design, and the smaller, local firm would be the architect of record to follow through with construction. Candler and Emory's Campus Services received the proposals, settled on a short list of four firms, interviewed each, and finally selected Shepley Bulfinch Richardson and Abbott (now Shepley Bulfinch) as the design firm and Collins Cooper Carusi as the local architect of record. The firms worked together very well, and architects and other staff at the university's Campus Services provided invaluable assistance on matters of process, technical aspects of the project, and experience with other firms that were used in the planning and construction. Staffing at Collins Cooper Carusi was remarkably stable over the duration of the project, but we were hampered by staffing changes at Shepley Bulfinch, although Ralph Jackson, the primary design architect for our project, saw the work through to completion. Several from these two firms became good friends with members of Candler's building committee over the years, helping to build trust and confidence among those involved in the project.

As the PowerPoint illustrations show, the design of the two phases was intended to resonate with the idea of an Italian hill-country village, with homes arranged on a slope. This coincides with the original design of the Emory campus from a century before and the selection of marble and clay-tile roofs for campus building features.

Before the detailed work of design began, the architectural firms launched the programming phase, which involved interviews with Candler administrators, faculty, students, and alums to determine more precisely the school's needs. On the basis of the programming analysis, design options were developed, discussed, and moved through more than a dozen iterations before the final design was settled upon. One of the major issues early on was whether current Candler buildings should be renovated and additions made, or current structures demolished or abandoned. Another question was whether Candler should abandon its location near the university quad and move a half-mile away to another site under development. Also involved was the campus planner, who was responsible for being sure that the new structure did not violate the larger strategy for Emory University's growth.

As the design moved ahead, budgetary implications were calculated and the school was asked to reduce the size of the structure by about 10% to bring costs into line. Although the reductions were achieved, as recessions between 2000 and 2008 came and went, the costs projected for the building fell and rose again, increasing the complexity of the effort by adding another variable to the process. For example, while a recession makes fundraising difficult, costs for construction plummet during the economic downturn, as firms compete for work by shaving their profit margins. In some cases, though, the severity of the recession drives subcontractors out of business and so reduce competition, consequently lifting costs.

At any rate, the construction of Phase I (Candler's classrooms and office complex, 65,000 gsf) moved ahead largely under the deanship of Dr. Russell Richey and was completed by Turner Construction Company in August 2008. Demolition of Bishops Hall and the construction of the Phase II building (about 68,000 gsf) by Whiting-Turner, under the deanship of Dr. Jan Love, was launched with a design verification process in the summer of 2012, since it had been several years since the initial plan had been devised, and the building was completed in August 2014. I am grateful for being included in the process from the earliest stages and for having the opportunity to work with other Pitts staff to articulate library program needs for the designers. Since the library held an annual survey of students, faculty, and staff, which solicited input regarding services, facilities, and other matters, we were well informed about what the community wanted to see in a new building. The confidence of Candler's deans in the library staff to articulate library needs, play a role in selection of furniture, and other details of the project, was deeply gratifying and made for a better outcome for the school. The first phase of Candler's new facilities was awarded a LEED silver certification rating, and that is the target for the second phase, too.

FEATURES OF THE NEW LIBRARY

Integration was an important goal for the design of the new library. Candler wanted its new library to be integrated into its larger complex of classrooms, offices, and student gathering spaces in order to facilitate student and faculty access of all the school's resources and to enhance efforts to build a sense of community. Library staff were confident that such an integrated facility would lead to a sharp increase in the use of the new library.

The five floors in the library accommodated library collections, staff, and services as follows:

- **Level 1**: Circulating collections in high-density shelving; four small-group studies; loading dock and storage areas.
- **Level 2**: Learning Commons, reference collection, current and bound periodicals in high-density shelving, and microforms; three small-group studies; circulation desk; offices for public services staff.
- **Level 3**: Exhibit gallery with 22 custom display cases, lecture hall, two large-group studies, assigned research carrels with managed access, and catering kitchen.
- **Level 4**: Special collections with storage space for materials, a reading room for researchers, and offices for staff.
- **Level 5**: Offices for technical services and administrative staff, scanning lab, Candler IT suite, conference room, and staff break room.

Library staff were especially interested in designing the Learning Commons with computer workstations, as well as large reference study tables (created after an analysis of graduate usage patterns in the former Pitts building). This seating is complemented with additional soft seating around the library, study carrels around the perimeter in many places, additional study tables on Level 1, two ad-hoc collaborative areas with seating arranged around a 65" LED screen, and the seven small group studies with LED screens and white boards.

The circulation desk was also designed for staff to charge out still and video cameras, laptop computers, tablets, and other types of personal technology. In addition, one small group study was designated for use by students wanting to tape their presentations. In addition, a sound booth was part of the IT suite so that lectures, interviews, and other presentations requiring careful recording could be accommodated.

In addition, a room for assigned research carrels (access via prox-card) was created using a hotelling concept that allowed library staff to assign about 15 persons to the nine carrels available. The carrels are available on a first-come, first-served basis, and at the end of the day's work, the researcher places his/her materials in an assigned locker.

Each year, library staff make more than a hundred group presentations to more than a thousand persons. In order to support these efforts, other instructional spaces were created around the library, including the two large groups studies that accommodate a dozen persons each, the two open collaborative spaces mentioned above (one on the first floor and one on the second; each positioned so that foot traffic outside the library can look in to see students at work), a lecture hall seating 40-75 persons (depending on whether tables are used), and an exhibit gallery.

An office suite for Candler's five IT staff was placed on the fifth floor, and workstations for library volunteers were provided in the cataloging, acquisitions, special collections, and digital-imaging offices. The proximity of the cataloging and acquisitions offices addressed workflow issues in the former library building and so promoted greater staff efficiencies. In addition, the reduction from two library entrances in the quad building to one entry in the new facility should save the library as much as $50,000 annually in staffing costs.

As for other building features that deserve mention, there is the automated, high-density shelving that was installed for circulating and reference collections, and the manual, high-density shelving system installed for special collections and archival materials. Careful attention was also given to energy and water conservation throughout the building, and the security improvements for staff, library patrons, and collections included:

- a fire protection system for the library that was integrated into that for Candler's classroom and office building, as well as an FM200 system for special collections that makes it unnecessary to extinguish fires in that area by means of water;
- more than twenty cameras distributed throughout the building so that staff can monitor restricted areas, fire doors, and spaces with little staff presence in evening and weekend hours; and
- a proximity card system to manage use of group studies, assigned research carrels, special collections storage and reading room, and entry via the loading dock; in addition the swipe-card system on the turnstile at the library entrance allows library staff to keep an accurate gate count and build statistics about the various campus populations that use each Emory library.

LESSONS LEARNED

Although the jury is still out on several aspects of the building, as staff continue to settle into their spaces and learn how to make the best use of the building, there are already several lessons that have been identified from the process to date, and it is with those that I will conclude my remarks.

1. One of the most important initial steps in the entire project was being able to define the need for the school and its library to launch a building project in order to achieve the school's educational, research, and service missions. The university insisted that a compelling case be made.
2. While the need for a successful fundraising effort is known to all, Candler's building program required it to assemble funds from major donors, congregations, smaller foundations with specific interests, alums and friends, as well as from the reserves that the school had built up over the years, and with the central funding that the university provided.
3. A successful planning and fundraising program attracted considerable interest and sometimes assistance from other university units that wanted to occupy buildings or real estate no longer needed by the school. Sometimes such interest can be helpful, but sometimes it may hinder the process.
4. Although building projects in the commercial sector can move ahead rapidly in entities with centralized decision-making, academic institutions are more legislative in nature and so may require far more attention to building consensus in the early stages of design as well as along the way in refinements to the plan. Where real estate is precious, the school's building plan must fit into a campus master plan and respect the future plans of other university units. The slowness and complexity of this process becomes a real trial for the architects and general contractors, who typically push to find the one person who can make decisions.
5. The design process typically begins with the assumption that the school or library concerned is the entity building the facility. The naiveté of this assumption becomes clearer as the work advances: in fact, each of several parties is building its own structure — and with the school's money: architects would quite naturally wish to see their design featured in professional publications and receive awards; environmentalists are sometimes eager to experiment with new techniques or make a lofty LEED certification a central aim of the project; those with strong aesthetic sensitivities but little interest in library programs might nudge the design toward some idea of the beautiful, with less regard for impact of the structure on the students, staff, and faculty who use it.
6. Although the school or university may give careful attention to the reputation and record of the architectural firm and general contractor, there are two factors that surprised us in this regard. First, there was significant turnover among the architects and other staff in the design firm, and we were very disappointed to see a renowned library architect, with whom we had hoped to work, leave Shepley Bulfinch before our project could begin. In addition, a general contractor might have several hundred projects underway at any one time, and their teams of project managers, site superintendents, and other staff are never of uniform quality. We were absolutely delighted with the general contractor's team that was assigned to the library construction. It is also the

case that there will likely be changes among the school's own personnel, as sabbaticals, retirements, departures for other institutions, and so forth occur. Such changes can hinder a project, as they erode institutional memory and necessitate retraining and revisiting of earlier decisions. On the other hand, sometimes a new person can bring new eyes, skills, and ideas to a project and so benefit it. Openness to review and new ideas is critical, of course.

7. Finally, there is the need for careful and ongoing communication about the project with stakeholders. All should be kept informed about progress, obstacles that occur along the way, and the plan for the work that lies ahead. A school should not let its communication degenerate into a stakeholder vote on each decision along the way, since few have the time to become fully informed on all the issues, and since many of the decisions must be made promptly in order to maintain the momentum of the project. Careful attention to communication is also important in the relations of architects, general contractor, and subcontractors with one another. Most projects include several examples of plans being modified on the fly to solve one problem, but since that change was not relayed to other parties involved, expensive mistakes were made. It is also important for the school not to assume that the general contractor or architects understand some of the nuances of the school's language, and similarly, it's often the case that the implications of a school's decision — clearly seen by the general contractor or a subcontractor — are not realized until too late by the school's oversight team.

SECOND PRESENTATION: THE EXPERIENCE OF PLANNING AND DEALING WITH A RENOVATED OR BRAND NEW LIBRARY SPACE

by Sandy Leach

Established in 1830, the Lutheran Theological Southern Seminary (LTSS) moved to its present location, in Columbia, S.C., in 1911. Almost one hundred years later, LTSS merged with Lenoir-Rhyne University (LRU), in Hickory, N.C., 130 miles away. With the merger, the seminary's library, Lineberger Memorial Library, became part of the LRU library system and underwent renovations to provide new service points and newly configured spaces for collaboration and technology.

The Lineberger Library received an American Institute of Architects/ALA Award of Merit in 1976, a year after its completion. Even at that time, the library's dramatic architecture presented challenges; these design characteristics now make providing library services to twenty-first century users more complicated. David Kaser, in his 1989 *College & Research Libraries* article, examines academic libraries constructed roughly between 1960 and 1985 and identifies four problem areas that developed during this time period.[1] Lineberger Library presents all four of the problem areas that Kaser discusses:

1. Irregular shapes
2. Interior and exterior courts

3. Monumentality
4. Too much or too little glass

Lineberger Library departs from the modular design that had become popular for academic libraries, especially during the 1950s and 1960s, and uses triangular shapes and numerous sharp angles. This design is inflexible for positioning shelving and seating in the library. The main floor's seating area is a sunken well (referred to as "the pit") under a high ceiling. This area was originally designed for the display of a substantial collection of current periodicals and included couches and other furniture for comfortable reading. A ramp soars between the main floor and the top floor, consuming a considerable portion of the main floor space and providing no available space for shelving or seating. An abundance of glass windows also limits shelving space and seating. In addition, the extensive windows and skylights allow heat and bright sunlight to enter the library during the day and create large, hard-to-light areas at night.

The library's main door originally opened onto a long, narrow hallway which contained the library's public access computers, a sign-in book for library users, a photocopier, and display shelves. A circulation desk and a Reserve Collection were positioned directly inside the main door, in a slightly recessed area. A door near the circulation desk provided access to the library staff work area, the library director's office, and a staff break-room.

With the institutional merger in the summer of 2012, the library became part of the LRU library system. New management paradigms emphasized the need for service points within the library, improved technology, and expanded and improved space for collaborative work. The largest modular space in the library was the entry hall and the adjacent library workroom. When the wall separating these spaces was found to be non-weight-bearing, a renovation was planned to remove the wall and reconfigure the space into a 24/7 Study Room. The library director's office and the library staff break-room became the new library staff work area.

A new service desk was created in the main seating area of the library, overlooking the former periodicals "pit" and computers were moved up from the former computer lab in the basement to create a new Commons Area. Network connections were installed and the campus wireless network was upgraded. In addition, a ramp was constructed in the new Commons area to allow wheelchair access to the main public part of the library.

Although modest in scope and cost, these renovations provided visible improvements in library services to students and other users, and presented a positive public face resulting from the merger of LTSS and LRU. Some of the outcomes were as staff had predicted and hoped: students were enthusiastic about the 24/7 Study Room, a fully staffed service desk, an open reserve collection, and the relocation of the campus computers to the library's main floor. Alumni and other campus constituents saw the more open entryway, the new service desk, and accessible computers in the Common Area as positive and visible results of the LTSS/LRU merger.

Other outcomes presented challenges. The popularity of the 24/7 Study Area required the library to negotiate the use of the room as students appropriated it as a meeting space, and these negotiations further required the library to revise its policy for services to all its various patron groups. A noisy library from the beginning, the 24/7 Study Room added to the overall noise, although the Commons Area proved to be quieter than predicted. A new area of security concern is that that there are no longer staff members near the entryway door, and patrons may access the top and bottom floors of the library without being seen by library staff.

In summary, the renovations in Lineberger Library have emphasized the library's role in providing a variety of services and study and work spaces, especially collaborative space. The renovations also provide library users with a less-crowded, more accessible entryway, and increased access to library staff members and student workers within the library's collection, and at points of need.

SUMMARY OF LINEBERGER LIBRARY RENOVATIONS:

- Expanded library entryway to create 24/7 Study Room
- Moved public computers from the basement to create a commons on the main floor
- Created a service desk overlooking the commons
- Constructed a ramp for wheelchair access to the commons
- Upgraded network and wireless access

ENDNOTES

[1] Kaser, David. 1989. "Twenty-Five Years of Academic Library Building Planning." *College & Research Libraries* 45 (July): 268-81.

International Collaboration Committee Panel: The Treasures We Keep and Share: Libraries and Archives in a Global Network

by Sabahat F. Adil, University of Chicago; Gareth Lloyd, The University of Manchester; Ukkamsa, Library of Sitagu International Buddhist Academy; Ephraim Mudave Kanguha, Africa International University

FIRST PRESENTATION: FROM MANSUETO TO MOROCCO: AN OVERVIEW OF LIBRARIES AND USER EXPERIENCES

by Sabahat F. Adil

INTRODUCTION

In this paper, I will highlight key information about the history and current state of libraries and other major holders of archival material in Morocco.[1] I will frame the paper in the context of my experiences as a researcher and library user in Morocco during the 2012–13 academic year and the United States. Ultimately, my overarching goal is to share personal perspectives on how a range of library institutions organize and curate their vast collections and make them accessible to a diverse body of users.

BACKGROUND

As a PhD student at the University of Chicago focusing on the history, literature, and religion of the Middle East and North Africa, I have spent numerous hours undertaking research. When it came time to develop my dissertation project, I decided to concentrate on North Africa. One reason for this was because it seemed that a limited amount of attention, at least in English-language scholarship, had been paid to understanding how this part of the world was connected intellectually and culturally to other parts of the Mediterranean world, including Europe and the Middle East.

What grew out of the developmental phases of dissertation brainstorming was a project focusing on the life, work, and times of the prolific Moroccan Muslim traveler and scholar al-Maqqarī (d. ca. 1632) to understand the role of North Africa in the broader Mediterranean landscape through his biography.[2] He was an important figure in the early modern history of North Africa and the Middle East. A polymath, he was born in present-day Algeria, studied and worked in Morocco, and eventually left Morocco for Cairo. He spent the remainder of his life in the eastern Mediterranean. Al-Maqqarī composed many works, including a well-known history of Muslim Iberia (al-Andalus). My dissertation project explores how North Africa, particularly Morocco, was culturally connected to Iberia, the Middle East, and other parts of the Mediterranean region during the sixteenth and seventeenth centuries.

Until I went to Morocco, much of my preliminary research for the dissertation project was conducted at the University of Chicago Libraries. As I developed the project further, I came to understand that a dissertation focused on North African history written in light of archival material would make for a more comprehensive and richer academic contribution. Of the countries I could travel to for research, Morocco seemed to have a particularly rich and understudied set of archival material from which I could draw. Moreover, it was a place al-Maqqarī spent most of his life, and it seemed appropriate to spend some time there as I grappled to write a biography of this historical figure. To that end, I applied for and was awarded several grants to go to Morocco, including a Fulbright grant from the U.S. Department of State, which provides funding opportunities for students, scholars, teachers, and professionals to undertake research in a range of countries around the world, and a grant from the American Institute for Maghrib Studies.

MOROCCO AND ITS LIBRARIES

Morocco is located in northwestern Africa with both Atlantic and Mediterranean coastlines. Rabat is the country's political capital, and Mohammad VI is its current king. The most commonly used languages in Morocco are Arabic, Amazigh dialects (referred to popularly as Berber), and French. Morocco has numerous universities, institutions of higher learning, and polytechnics throughout the country, including Mohammed V University in Rabat and Al Akhawayn University in Ifrane.

Before landing in Morocco, I reviewed catalogs of the holdings of some of the major libraries in the country, which are available in some international university libraries. This was an important way for me to get acquainted with library holdings before actually getting started with research "on the ground." Through a review of the catalogs, I soon realized that my dissertation project would have to rely on a variety of print and digital sources, including manuscripts, books, and articles in a number of languages, including English, Arabic, Spanish, and French. As I would later learn, many of the sources for my project, especially the Arabic ones, are not extant in the United States, and do not show up on international catalogs like WorldCat. For this reason, travel to and research in Morocco would be crucial for my dissertation project.

THE NATIONAL LIBRARY

Much of my time researching in Morocco was spent in the National Library, which was founded in the early twentieth century and is located in Rabat.[3] Among its range of holdings, the library maintains records such as administrative and historical ones concerning Morocco. The National Library's website is maintained in French and Arabic and features some digitized manuscripts and other works from its vast holdings. The National Library's holdings generally appear in WorldCat. Given the wealth and range of its holdings, the National Library is an important destination for researchers from around the world and also within Morocco itself, and it hosts numerous conferences and cultural events throughout the year.

THE ROYAL LIBRARY

I also conducted research at the Royal Library, which is the country's premier Arabic manuscript repository, focusing particularly on manuscripts from the seventeenth through the twentieth centuries. Under King Hasan II, the father of the current king of Morocco, many of the texts housed in the royal palaces of Meknes, Marrakesh, and especially Fez were consolidated in Rabat, particularly in the Royal Library, due largely to his interest in the history of Morocco. It must be noted that the process of accessing the Royal Library and its materials, particularly when requesting copies of manuscripts, differs from that of the National Library, given that the Royal Library is on the grounds of the royal palace, while the National Library is not.

KING ABDUL-AZIZ AL SAOUD LIBRARY

As a respite from manuscript research, I often worked and wrote in a library about an hour away from Rabat. Located in Casablanca, the King Abdul-Aziz Al Saoud Library was founded in the early 1980s to fulfill an unmet need for an academic research library felt by a range of library users, including researchers, university students, and professionals.[4] Through its website, library users may access databases such as JSTOR and Academic Search Complete. Library users have access to an array of secondary resources including periodicals and monographs published around the world, not to mention numerous manuscripts. This library was most familiar to me in light of my research experiences in the United States.

The three libraries described above, the National Library, Royal Library, and King Abdul-Aziz Al Saoud Library in Casablanca, were those that I frequented the most as a library user and found most familiar based on my experiences in the United States. Yet there are ample other public and private libraries in the country that predate these institutions and are also at the heart of Morocco's rich history. These institutions were built and endowed by individuals and groups of people many centuries ago to maintain them in perpetuity.

THE QARAWIYYIN LIBRARY

A daughter of a wealthy Moroccan merchant established the first of these institutions, the Qarawiyyin Library in Fez, almost twelve centuries ago. The main library building was constructed in the fourteenth century and expanded in the mid-sixteenth century for the growing collection of books, given that the kings of several Moroccan dynasties over the centuries generously supported it over the years. Today the library boasts a rich and varied collection of Arabic manuscripts in the country. These manuscripts are in a variety of paper, bindings, writing styles, and languages, and they are generally accessible via microfilm. I had the opportunity to visit and tour this library as well as conduct research there.

NASIRI LIBRARY

Several hundred miles southeast in Morocco is the Nasiri Library in Tamegroute. The Nasiri religious complex (including a university and a library) was founded in the seventeenth century, although Tamegroute had long been a center of religious import theretofore. Although I did not have the chance to travel there during my 2012–13 year of research in Morocco, I have chosen to include it as a way to demonstrate the wide variety of archival institutions extant in the country.

The library, which housed the manuscripts belonging to the founding family of the university, was one of the richest in terms of its manuscripts of North Africa, although many of the manuscripts are now in other institutions around the country. Many of the manuscripts in this library and the former focus on subjects related to the Islamic sciences. In the libraries described above, including the Nasiri Library, library material must generally be handled within the institution and may not circulate outside.

RELATED DIGITIZATION EFFORTS

After conducting research in Morocco for the year, I realized how contingent my dissertation project was on what materials I had access to, and I became interested in learning more about libraries and digitization projects in Morocco. On that note, I had the opportunity to attend an international conference on libraries and digitization projects in Morocco and other institutions focused on African digital libraries in the country itself. During the year I was in Morocco, the annual conference was fortunately taking place there.

The International Conference on African Digital Libraries and Archives, or ICADLA, works to develop skills in the field of digitization and coordinate collaborative digitization and digital data preservation initiatives, particularly among institutions that are in Africa or feature relevant material.[5] Of note, during the conference, in his keynote address, the director of the National Library of Morocco discussed national literacy issues, relations between Morocco and other national libraries, and issues around the unfortunate theft and underground sales of manuscripts and methods of combating them. This conference gave me unique insight into contemporaneous conversations regarding libraries and archives in a way I had seldom been of aware as a researcher.

CONCLUSION

Since returning to the United States about a year ago, my perspective on the dissertation project, academic research, and libraries more broadly has considerably widened. I had been told by many people when I started the project that spending time in Morocco would enrich the dissertation. I would add that becoming aware of the opportunities and limitations that affect one's research are as central to conducting archival research. Thanks to the opportunity to conduct research in Morocco in 2012–13, I not only sharpened my vision for my dissertation project, but I also gained insight into the contingencies and particularities that impact the execution of any research project, which continue to impact the way I approach my work today and have sharpened my interest in ATLA's work both domestically and internationally.

ENDNOTES

[1] For more on libraries in Morocco, see Benjelloun-Laroui, Latifa. *Les Bibliothèques au Maroc*. Paris: Maisonneuve and Larose, 1990; Hendrickson, Jocelyn. "A Guide to Arabic Manuscript Libraries in Morocco, with Notes on Tunisia, Algeria, Egypt, and Spain," *MELA Notes: Journal of Middle Eastern Librarianship* 81 (2008): 15–88.

[2] An extensive bibliography of multilingual sources about al-Maqqarī is included in the following article: Maribel Fierro with Luis Molina, "Al-Maqqarī," in

Essays in Arabic Literary Biography, 1350–1850, ed. Joseph E. Lowry and Devin J. Stewart (Wiesbaden: Harrassowitz Verlag, 2009), pp. 273–83.

3 "Historique de la BNRM." Accessed August 15, 2014. http://www.bnrm.ma/fr/bibliotheque/bnrm/historique.html.

4 "The Library." Accessed August 17, 2014. http://www.fondation.org.ma/fondation_ang/bibliotheque.html.

5 "Icadla 3 - Morocco - Ifrane - Al Akhawayn University - 2013." Accessed August 20, 2014. http://www.wits.ac.za/newsroom/conferences/icadla-3/18359/about_a_l_akhawayn_university_.html.

SECOND PRESENTATION: NEW AUDIENCES, CHALLENGES AND OPPORTUNITIES: A VICTORIAN LIBRARY TRANSFORMED

by Gareth Lloyd

This short article will discuss the response of the John Rylands Library, The University of Manchester, to a rapidly changing special collections environment and how this has fundamentally transformed the institution (figure 1).

Figure 1: John Rylands Reading Room, copyright of The University of Manchester

The John Rylands is in many senses a traditional special collections library. Established in the 1890s, it was independent until 1972 when it merged with the University of Manchester to become the special collections department of the university. Many aspects of the ethos and character of the John Rylands survived the merger; indeed, such was the international reputation of the Rylands that the University Library, one of the largest in Britain, adopted the Rylands name to become The John Rylands University Library of Manchester.[1]

The John Rylands collections are large and culturally diverse. They cut across printed, manuscript and archival categories to a degree that is unusual outside of national libraries and archives. Collection strengths include but are not restricted to the following:

- Christianity and Biblical literature
- Middle Eastern and Asian culture and religion
- 20th century English Literature
- Military and diplomatic
- History of print
- European Medieval history

Across all of these areas and more, the holdings of the Rylands are considered to be world-class. Treasures include a complete Gutenberg bible, a Shakespeare 1st folio, 4500 incunabula (one of the largest such collections in the U.K.) and the St John fragment, possibly the world's oldest New Testament manuscript.

A visitor to the library 20 years ago would have had a very different experience compared with today. The Rylands was staffed by a small core team of collections curators and support staff. Curators were either professional archivists or rare books specialists, and each had their own specific collection responsibility. There was very little cross-collection working, and entire swathes of the material did not fall within a curator's remit. The number of readers was small and almost exclusively research focused. There was little or no involvement with teaching, even at the parent University of Manchester, and engagement with the public and wider community was virtually non-existent. The focus was largely on the material as a research resource for the academic elite — a very traditional way of viewing special collections.

This started to change in the late 1990s. I will not go into detail about the triggers, but will instead look at the institution as it operates today.

Facilitating research is still a core activity, but one that exists alongside other aspects of academic engagement. Using primary resources in undergraduate and postgraduate teaching now has equal significance, and curators are routinely involved in the planning, preparation and delivery of such classes.

It is no longer just about the collections or the academic community. The Rylands is widely regarded as one of the world's most beautiful libraries, and this has become a foundation stone of outreach. In recent years, the library has been successful in external funding applications worth millions of pounds allowing for large-scale refurbishment of fabric and upgrading of facilities. The iconic status of the building as well as the international significance of the collections is a key element of such bids.

To be eligible for grants, the Rylands has needed to demonstrate commitment to community engagement. Public access during the 1990s was possible, but not encouraged or widely publicised. This has all changed; in 2013 the library had 150,000 visitors ranging from school parties to distinguished visitors and casual walk-ins. Special events like Halloween tours, academic conferences and Harry Potter sleep-overs regularly take place. The Rylands is now one of Manchester's most visited buildings and was recently rated the top tourist attraction in the city by Trip Advisor and as one of "Visit England Top 101 Things to do …"

The John Rylands is no longer purely a library, but a heritage site and visitor attraction. This is the most important difference when compared with many other special collections institutions. The transformation from academic preserve to community asset has revolutionized the way that the library operates. New facilities include state-of-the-art exhibition spaces, photography and conservation studios, a café and shop, education services and heritage imaging (digitisation).

From being an institution with a single audience, the Rylands now reaches out in many directions across the public and higher education spectrum. This has impacted on the building and on the collections — how they are used and viewed. Student seminars, children's workshops, exhibitions, public close-ups and tours — all make use of the material to varying degrees and in radically different ways. The diversity and size of collections means that most interests can be accommodated: from the history of the American West to 16th century Persian manuscripts.

Manchester is a multi-cultural city with an ethnic community that accounts for about one third of the population. Having special collections that cover more than 50 languages and every major religious and cultural group offers tremendous opportunities for community engagement. The Rylands is now an important part of the university's outreach strategy.

The versatility and range of the material and the beauty of the physical space is both an opportunity and a challenge generating a range of questions. The following are a few of the issues raised by the recent transformation:

- How are audiences prioritized? For example, is a school group as important as an international scholar?
- Greater use of the building is impacting on the physical space. In the 1990s academic researchers had the magnificent historic reading room to themselves, but this centrepiece of the library is now reserved for public use and readers are confined to a dedicated special collections area. In some ways the new facility is better, but the capacity is significantly smaller. Student seminar areas are likewise at a premium and have to be shared with school parties, staff events and other users.
- There is pressure on the curators. The primary curatorial role used to be cataloguing, but now there are additional responsibilities for teaching, collaborating in grant applications, academic engagement and public engagement.
- One concern is that as the collections attract greater use, then collections expertise may become diluted. Many of the Rylands curators have been in post for many years and have intimate collection and subject knowledge grounded in years of daily working with the material at box, book and item level. As the focus shifts to outreach, this expertise may fade, particularly as staff retire or move on.

Audience expectation underlies many of the challenges facing the Rylands. The more that people see of the building and collections, the more they want. This represents a tremendous opportunity for a special collections institution and visitor attraction, but managing the demand is difficult.

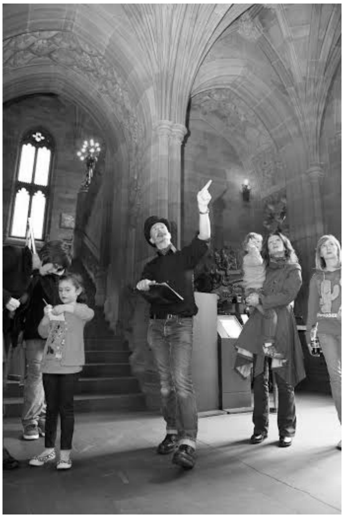


Figure 2: Public Tour of John Rylands Library, copyright of the University of Manchester

One solution is greater collaborative working. A significant indicator of the way forward was the founding of the John Rylands Research Institute in 2013. This partnership between the Library and the University's Faculty of Humanities exists to encourage greater co-operation between academics and curators — the subject specialists and the collections experts. Funding is available for research projects that are explicitly linked to the material. Increasingly, funding calls are open to non-

University of Manchester scholars and there is significant potential for collaborative projects with other universities and special collections libraries (figure 2).

In conclusion, the John Rylands Library has been transformed over a very short space of time from an institution that was recognisably Edwardian in its facilities, ethos and character to one that is now firmly of the 21st century. This transformation exemplifies a challenge facing an increasing number of special collections libraries. Our traditional research role is now just one element of a multi-faceted integrated service characterised by a delicate balance between the needs and expectations of many target audiences. Perhaps the most important question is to how to continue the process of positive change, while at the same time preserving and respecting the indefinable qualities that made institutions like the John Rylands Library special in the first place.

ENDNOTES

[1] To avoid confusion, the terms John Rylands Library and Rylands collections when used in this article, are applicable only to the formerly independent library and the collections deposited there.

THIRD PRESENTATION: TREASURE AND LIBRARIES IN MYANMAR: PALM-LEAF MANUSCRIPTS

by Ukkamsa

INTRODUCTION

Myanmar is a culturally rich nation and has developed its own writing system. Five kinds of writing medium have been used in the development of its writing system. They are stone, brick plaster, metal, palm-leaf, and paper. The Pyu used palm-leaves as early as 2nd century B.C, but there are no palm-leaves that survived from that period. Its literary work can be seen inside the cave-like stupas, and on the painted walls of many pagodas across the country. This shows that there has been a direct relation between the literary development of the nation and its religion. From religious teachings and stories, other literature works and arts developed and flourished. There could probably be repositories attached to monasteries to house those manuscripts since that time.

The Pitaka Taik, built by King Anawratha to house Buddhist Texts brought from Thaton (another kingdom) after he conquered it in 11th century, and which can still be seen today in Bagan city, is regarded as the first library in Myanmar, though there might have been libraries in existence earlier than that.

There have been libraries in monasteries and palaces from the Bagan period up until present day. Every monastery around the capital maintained a separate building for the library called the Pitaka Taik (House for Pitaka). It is also recorded that palm-leaf manuscripts were found scattered on the ground of the Mandalay Palace when the capital was taken over by British troops in 1885. British soldiers took the manuscripts out of the Palace Library thinking they were blocks of gold, as the manuscripts were covered with real gold. After they found out they were manuscripts they left them on the ground. One of the officers found them and saved them all and he sent them to Rangoon, lower Myanmar, which was already under British control. The manuscripts were said to have filled 30 bullock-carts. These manuscripts are now properly housed at National Library of Myanmar. In this paper, some libraries with special collections will be highlighted, as well as collaborative opportunities and challenges for resource sharing and networking.

Figure 3: Shwe-myin Palm-leaf.

LIBRARIES WITH SPECIAL COLLECTIONS IN MYANMAR: THE NATIONAL LIBRARY OF MYANMAR

I have visited this library four times. It is national legal repository for all local publications in Myanmar. It maintains the richest collections of manuscripts transferred from Bernard Free Library, the first free public library of colonial time established by the Commissioner of Lower Myanmar, Sir Charles Edward Bernard, in 1883. In 1952, it was transferred to the Myanmar Government and opened as the National Library under the Ministry of Culture. Other collections maintained in this library are rare books, ancient manuscripts, palm-leaf manuscripts, and folded paper books. Most of them are Buddhist religious texts, thus are regarded as sacred objects. But there are also many manuscripts that deal with medical, astrological, mathematical, technical, and historical topics, and works on customary law. Many of them are 100 years old, and some about 200 years old. Some rare collections are printed books published in the period up to 1900.

The library also archives the first Myanmar printing alphabet in the form of the lead block letter called "Myanmar Reader, Alphabetum Barmanum," which was printed by the Christian Propagation Association at the Missionary Press of Rome in 1776. The earliest Spoken Language book in 4 languages — Myanmar, Thai, Malaysia and English; the Myanmar-English Dictionary (in 1841) by Prince Makkra and Charles Lane; and The Holy Bible of Old Testament (in 1810) are also preserved here. The library preserves about fourteen rare newspapers published during colonial period from 1843 to 1925, all of them digitized or microfilmed. Digitized items have been made accessible online through library website.

The National library is not very well established in terms of the employment of technology. It has implemented an ILS, and also has gone online although is not fully functioning yet. Its OPAC needs to be updated to be more intuitive, responsive, and speedy. It has made the bibliographic data searchable by title and/or author, but not by subject headings yet. But it is frustrating to do a search on its OPAC. The system is not capable of providing and sharing data online, but through personal e-mails and/or old mailing system only.

This deficiency has something to do with Internet speed, and with the ILS system itself. Decades of isolation are also one of the reasons preventing the Myanmar library from keeping up with the fast pace of technological development. However, some major changes just happened recently in education policies. This has had some impact on Myanmar library and librarians. Locally, Myanmar librarians just held Myanmar Librarians Conference in Yangon. The international conference and workshop "Asian Library Development Forum" just took place in Nay Pyi Taw. Therefore there seems to be a bright future for Myanmar library and librarians to further develop networking with international librarians and to initiate interlibrary loans with overseas institutions. The communication will speed up, as the system gets better and Internet speed faster.

THE LIBRARY OF THE DEPARTMENT OF PROMOTION AND PROPAGATION OF SASANA, YANGON

This was formerly the Library of the Institute of International Buddhistic Studies. It was constructed with funding from Ford Foundation in 1955. Now it is operated by the Department for the Promotion and Propagation of the Sasana, under the Ministry of Religious Affairs.

This is a research library primarily concerned with acquiring and providing religious and philosophical collections. It supports the public and researchers with a collection of Buddhist writings, paintings, photographs and sculptural works. The library has the most complete collection of manuscripts on Buddhism in the English language in Myanmar but published before 1962. I observed that there were no new collections added after that.

The main collections of the library are the Pitakas (on Theravada Buddhism, Mahayana Buddhism), the Pitakas and related works including Nissaya Word-for-word translation, Myanmar translation, Atthakatha, Commentary, Tika, Anu, Madhu, Mula, Let-than Tika, and other Buddhist Cultural treaties, Philosophy, Books on Literature, Culture and History (Buddhist culture, Myanmar culture and Southeast Asian culture), Pitaka books (in other languages, viz. English, Chinese, Japanese, Thai, Lao, Tibetan, Cambodian, Sinhalese, etc.). There are also other books and publications on the major religions of the world.

The library has already implemented an ILS system with an OPAC. However, there seem to be many errors to be fixed to become a functional and reliable system. OPAC is supposed to provide users easy and convenient access to the electronic bibliographic data by which materials are located. However the outcome is not very satisfactory. There is currently no scanning project being undertaken. Since almost all materials are old, proper conservation and preservation work needs to be performed very soon to avoid complete loss of the books.

Regarding access to the collection, written permission from the director general is required for foreigners. But its objectives include "(to) help local and foreign researchers in the field of Buddhist literature and Myanmar literature in all aspects."

THE LIBRARY OF SITAGU INTERNATIONAL BUDDHIST ACADEMY, SAGAING HILLS, SAGAING, MYANMAR

This library was founded in 1996 for the newly established Buddhist academy. It started with the private collections of the founder himself. Its major objective is to provide students and researchers with authentic religious resources, but in the future it will also acquire all types of books published in Myanmar.

Compared to the National Library and Universities' Central Library, its collection size is small, holding 7,000 volumes in the English language and 8,000 in the Myanmar language. It also preserves a collection of rare palm-leaf manuscripts. These were collected from or donated by monasteries across the country as they were not able to preserve them any longer due to the nature of the materials and financial difficulty.

There was even some resistance in the process of acquiring manuscripts. Some heads of the monasteries did not trust that the materials would be kept safely. They feared that these objects would be smuggled out to the black market of antiquity. They would donate only after they were assured that the manuscripts would be maintained as a national heritage. Now these manuscripts are cleaned, cataloged, and stored in a homemade box though not archival object friendly; this is the only thing available in Myanmar.

Most palm-leaf manuscripts deal with religious text and its commentaries, but some deal with secular affairs. There is no plan to digitize these manuscripts so far as it is costly to undertake. Universities' Central Library and the Library of the University of Yangon have initiated this project. The library just installed an ILS system at the end of 2013, but further development is required to be more stable, reliable, and efficient. Bibliographic data input is now in progress, and I hope this will be viewable online before the end of 2014.

Our library is looking forward to networking with overseas theological libraries to exchange information and religious resources. We believe that networking will enable us to create greater benefits and better services in terms of obtaining and providing authentic religious materials. There are challenges ahead to achieve a successful link between local and overseas libraries. So far, bibliographic data are not available online. Internet speed is not reliable for the transfer of data. Hopefully, these obstacles will be resolved when reliable mobile operators begin service with high-speed Internet access. Local Internet service has been problematic for many years. We hope to speed up communication and collaboration with overseas libraries after the country has secured high-speed Internet access.

THE LIBRARY OF THE MYANMAR INSTITUTE OF THEOLOGY, YANGON, MYANMAR

This library is relatively new in the country, and began its construction in 1977 in commemoration of the Golden Jubilee of the seminary. It is a two-story building, but compared with other libraries, is able to equip itself with reasonably adequate facilities such as an air-conditioned reference room, stack-rooms, reading rooms, work room, offices for librarians and a classroom. Other user supports are two photocopiers and ten computer workstations with Internet access. It maintains quite a large collection of approximately 30,000 books including reference and 70 periodicals. For multimedia support, it provides a small collection of VCD/DVD and audiocassette tapes for study aid.

Collection development is performed annually to collect more recent and up-to-date publications. Some subjects it deals with are Feminist and Asian theological resources, Biblical Studies, Theological Studies, Mission Studies, Christian Education, Peace Studies, Inter-Faith Studies, Historical and Denominational Studies, Pastoral Studies, Music, and various reference works. Access to the library is restricted to students and staff members from the member schools and Theological Institutes of the Association for Theological Education in Myanmar (ATEM) and MIT alumni.

COLLABORATIVE OPPORTUNITIES AND CHALLENGES

A few libraries in Myanmar including Sitagu Library are quite rich with rare and valuable collections. It is our long-burning desire to network with overseas libraries and information institutions so that materials can be shared through interlibrary loan and networking system. However, as we have seen, there are plenty of difficulties and challenges to overcome. These difficulties are technology, personnel skills, and funding.

At present, even mainstream libraries such as the National Library of Myanmar and the Universities' Central Library have not fully operated with technological support. This is the impact of the nation's weak technology development. Very few software developers are working to develop MARC21 standard software that supports the use of local language. Many librarians/library staff with decision-making power lack basic knowledge of ILS and hands-on experience of using the system, and are not aware of the trend of technological advancement. The position of library technician is unheard of. All libraries including the National Library operate under some other department. The highest librarian position in Myanmar is the Director of the National Library. However, he is not fully authorized to make any major decisions that involve major budget spending, to upgrade the library for instance. So naturally, he has to take orders from those with no library knowledge, and interest in library. Fearing their position may be lost, not many of them dare to speak up and propose an action plan for upgrading.

So far, there is no initiative taken from mainstream libraries to come together and work towards creating an ILS system that adheres to MARC21 format standards and supports the local language, which will be able support most of the library platforms (the National Library, University Libraries, Public Libraries, and Private Libraries), through which libraries and users are able to search, browse, share, and request necessary materials locally and internationally. Although libraries enjoy different budget allocations, all share the same problem of not getting adequate funding. The crisis is more obvious at the level of district public libraries. They are neglected and allocated less than $100 annually. Major libraries like universities' libraries do not receive substantial financial support. Therefore it is out of the question for them to even think of ILS implementation.

FOURTH PRESENTATION: THE UNTAPPED TREASURE FOR AFRICAN THEOLOGICAL SCHOLARSHIP: THE PLACE OF ARCHIVES AND SPECIAL COLLECTIONS

by Ephraim Mudave Kanguha

INTRODUCTION

Archives and Special Collections generally collect, preserve, promote, and provide access to the recorded academic and cultural heritage of the academy. Such collections primarily include materials on information relating to the university and its community members, but also open to other collections from without the university. Special Collections consists of published and unpublished materials that are rare, valuable, or have particular cultural and historical importance. The generic type include correspondence, records of meetings and conferences, papers by individuals and organizations, reports, posters, interviews, financial records, sermon notes, diaries, and radio and TV programmes. Some of the common physical mediums used to store data include paper, audio tapes, video tape, photographes, computer files and film.

LITERATURE ON THE ROLE OF ARCHIVES AND SPECIAL COLLECTIONS IN ACADEMIC INSTITUTIONS

From the perspective of librarians, Krause's (2010: 137) study found that archivists routinely instructed users on their materials and so needed to see themselves as participants in the teaching of lifelong learning skills. Archivists create opportunities for users to interact with documents and apply analytical skills including making inferences, interpreting meanings and evaluating information sources.

Harris and Weller (2012) observed that archives and special collections provide great opportunity for outreach in academic libraries. They present a unique tool using both traditional promotional approaches and the social media in promoting not only the collections but the university at large and creating avenues for collaboration with community partners.

Digitization has changed the landscape of information in such tremendous ways that libraries must adapt or become marginalized and irrelevant. Gherman (2005) observed that an overwhelming amount of cultural and scholarly information is created each day that falls outside the control of our established information structure and is uncontrolled, inaccessible, and unpreserved. Archives and special collection have a role to organize and make these accessible to the users.

Kuss (2005) observed that there is little doubt that the personal papers of any number of prominent national or organizational figures are also considered to be treasures. Most of these papers have invaluable information that is critical to research because archivists are interested in the nature of records in revealing various human activities over time. In identifying and preserving these collections, archives and special collections serve the research community.

THE STATE AND WORK OF THEOLOGICAL LIBRARIES WITH ARCHIVES AND SPECIAL COLLECTIONS IN KENYAN THEOLOGICAL SCHOOLS AND CHRISTIAN UNIVERSITIES

A survey among eight leading theological colleges and Christian universities in Kenya revealed that the idea of special collections was not new in many libraries. For example, 37.5% of the libraries sampled had special collections while 62.5% had both special collections and archives. Most libraries (75%) had trained archivists/librarians who took charge of the collections, though none had staff that was trained at the postgraduate level. Although special collections and archives often need a special room, none of the libraries surveyed had a separate building or whole floor dedicated to archives/special collections. Thirty-seven percent had the resources in a separate room, with the remaining 37.5% dedicating some shelves in the stacks for special collections/archives. Among those with specific rooms dedicated to special collections/archives, only 25% had the rooms air conditioned. It was also noted that 37.5% used in-house classification schemes for their resources while 62.5% used the Library of Congress (LC). On access policies, 25% adopted open access while 75% were closed access.

CHALLENGES FACED BY LIBRARIES INCLUDED:

- Loss of materials especially for those in open access
- Inadequate funding that affected acquisition of materials and employment of well-trained staff
- Lack of policy guidelines on appraisal and acquisition of archival materials
- Underutilization due to poor marketing and promotion
- Lack of equipment and knowledge on digitalization of the resources

Despite the challenges, special collections and archives were rated as being very important by a majority of respondents (75%) who are theological librarians.

CREATING A FUTURE FOR OUR PAST

Taking up the challenge, Africa International University's Centre for World Christianity has initiated a digital archives project titled Creating a Future for our Past. It is motivated by Jenkins' (2011) and Walls' (2002) observation that

> We are currently living through one of the most transforming moments in the history of religion worldwide. Until recently, the overwhelming majority of Christians have lived in white nations, allowing theorists to speak of "European Christian" civilization. The big news of our time is that over the past century however, the center of gravity in the Christian world has shifted inexorably southward to Africa, Asia and Latin America.

This rehashing of a now familiar narrative serves to point us to a big need generated by the current transformation in the demographic composition of Christianity. If the majority of Christians now live in the global South, notes historian Mark Noll, there is need for the writing of a new history of Christianity (2009). More than a new history, there is the need to retell the Christian story in ways that do not presume the core narratives of the western Christian story. However, the institutional strength (universities and libraries) along with material resources still resides with the West, which has had the opportunity of building its infrastructures over hundreds of years. The historical contingencies of the rise of Christianity in the majority world has not allowed for similar institutional development. There is therefore a glaring need to strengthen the ability of the southern Christianity to tell its own story.

Andrew Walls (2002), a pioneer scholar of World Christianity, has pointed out that the most important records and resources in this developing Christianity are to be found in the daily, weekly, monthly and annual ephemeral material — in a word, the grey literature produced by the growing churches for the purposes of serving their growing congregations. The Sunday sermons, church leadership minutes, official church documents like constitutions, staff manuals, and financial records, magazines, evangelistic handbills and so on, all such material may not seem sufficiently academic, yet it is what contains precious history of the developments of the Christianities. There is need to engage in intentional and systematic collection, preservation of these materials for posterity. In addition, theological institutions are on the rise all over the global South continents, with several of them attracting many PhD students across Africa. This signifies a growing need for research centers where researchers can access materials on African Christianity.

This is where AIU Library and AIU's Center for World Christianity wish to initiate a collaborative effort with the churches, para-church organizations and Christian movements to create an archives center: that is, a repository of permanently valuable records that will become available to researchers, and will be preserved for future generations. This will help the Christian groups record, store, disseminate and preserve their developing histories. For scholars and researchers, it is hoped that our work will provide a go-to digital resource center, where one can access the information from any part of the world.

Currently we have about 1,300 records in the special collection and this number is growing fast. AIU also enjoys the benefit of being in Nairobi which is the economic, political and social gateway to East Africa and parts of Central Africa. With an excellent communication network connecting East and Central Africa, Nairobi stands as an ideal location for a facility that intends to serve not only East Africa, but the entire continent and beyond.

We will initially work with a select number of churches and organizations in which AIU alumni are in leadership, or with which AIU has some shared contact. These include the Association of Evangelicals in Africa (AEA), Organization of African Instituted Churches (OAIC), National Council of Churches (NCCK) and Fellowship of Christianity Unions (FOCUS) and the Pentecostal churches movement. We expect to partner with the churches and groups so that we can split the costs of archiving their resources. In the course of time we will draw in as many churches in the region as possible.

Even as these initiatives are being considered, digitization seems an obvious method of making special collections much more visible and accessible to a larger audience in and out of the university. The advantages of digitization are enormous and include limited storage space and wider accessibility. By their nature, special collections and archives remain one of the key primary sources for African Theological scholarship. They contain information that may not be found anywhere else, yet very critical for research.

In conclusion, with the limited resources in terms of trained personnel, facilities and funding collaboration among the various theological libraries is imperative. This collaboration would include technical, human as well as software, within and without individual institutions. More attention is required with regard to the empowerment of individual libraries to enable them to sustain initiatives aimed at preserving and availing archival information.

REFERENCES

Gherman, P. M. (2005). Collecting at the Edge — Transforming Scholarship. *Journal of Library Administration*, 42(2): 23-34.

Harris, Valerie A. and Weller, Ann C. (2012). Use of Special Collections as an Opportunity for Outreach in the Academic Library. *Journal of Library Administration*, 52: 294–303

Jenkins, Philip. (2011). *The Next Christendom: The Coming of Global Christianity*, 3rd ed. Oxford: Oxford University Press.

Krause, M. G. (2010). “It Makes History Alive for Them”: The Role of Archivists and Special Collections Librarians in Instructing Undergraduates. *Journal of Academic Librarianship*, 36(5): 401–411.

Kuss, K. (2005). Archives and Special Collections as Supplements to Government Documents Research. *DttP: A Quarterly Journal of Government Information Practice & Perspective*, 33(4): 23-25.

Noll, Mark A. (2009). *The New Shape of World Christianity: How American Experience reflects Global Faith.* Downers Grove, IL: InterVarsity Press.

Walls, Andrew F. (2002). *The Cross-cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith*. New York: Orbis Books.

World Christianity Interest Group: Connecting and Collaborating with Theological Libraries Overseas

by H. D. Sandy Ayer, Ambrose Seminary; Melody Layton McMahon, Catholic Theological Union; Filomena Saxton, University of Arizona

FIRST PRESENTATION: YAOUNDÉ, CAMEROON AND DAVAO, PHILIPPINES

By H. D. Sandy Ayer

BIBLIOGRAPHICAL CHALLENGES FACING THEOLOGICAL EDUCATION IN FRANCOPHONE AFRICA.

I offer the following by way of general background to my account of a visit I made to Yaoundé, Cameroon, 11-14 October 2013 as a member of a consulting team that was working with FATEB seminary.

Those who attempt to provide bibliographical support for theological education in francophone Africa will face a number of challenges, most of which are related either to poverty or to the realities of the publishing industry.

THE DEARTH OF FRENCH-LANGUAGE RESOURCES.

Outside of France, Belgium, Switzerland, and Quebec there is little demand in the West, where most publishing takes place, for French-language theological materials. Moreover, Evangelical Protestant resources — those most needed by the two African seminaries I've worked with — make up a relatively small proportion of the French-language theological publishing "torte." Spanish-speaking evangelicals in Latin America have far more theological resources to choose from. At any rate, the available works in French include translations of some resources that would be familiar to North American seminarians, for example:

- Fee, Gordon and Douglas Stuart. *How to Read the Bible for All It's Worth.*
- Jeremias, Joachim. *Jerusalem in the Time of Jesus.*
- Ladd, George Eldon. *Theology of the New Testament.*
- Witherington, Ben. *New Testament History: A Narrative Account.*

Shipping Problems

Shipping books to francophone Africa is far from easy because of corruption, inefficient bureaucracies, and logistical problems. The Democratic Republic of the Congo (DRC), for example — and it may be a bit of an extreme example — does not have a functioning postal system. The only reliable ways of sending books there (or any other cargo, for that matter) are by shipping them in a sealed container (which is how the Theological Book Network does it) or by taking them in personal luggage. Dr. Mabiala Kenzo, who formerly held a joint appointment as rector of a seminary in Boma (DRC) and professor of systematic theology at Ambrose Seminary (where I serve), once tried to use a courier company to send some boxes of books from his home in Calgary, Alberta, to his home in Boma. The company eventually abandoned the attempt and returned the books to Calgary at its own expense. I once tried to ship a 1-kg book to Muanda (DRC) but gave up after finding out it would cost $250.00!

The Paucity of French-Language E-Books

A couple of years back, in preparation for a proposed (but later cancelled) site visit to FATEB seminary, Bangui, Central African Republic, I asked FATEB's professor of New Testament to provide me with a reading list for one of her courses. I wanted to check to see whether any of the books concerned were available as e-books. Our goal was to see whether we could improve access to theological works by loading them onto e-book readers, along the lines of Andy Keck's recent pilot project in Côte D'Ivoire. The admittedly small seven-book sample she provided included the four translated works I've listed above. I checked the seven titles against WorldCat, Amazon Europe, and Google Books and found no indication that any of them was available as an e-book.

On a more positive note, the Wesleyan Holiness Digital Library (WHDL) http://www.whdl.org/ has managed to digitize about 90 French-language theological books that are either in the public domain or published by Nazarene publishing houses. This initiative has also digitized French-language materials for an online diploma in theology. However, the WHDL has so far not attempted to digitize French-language books published by non-Nazarene publishers. I e-mailed one of the organizers of the WHDL, Scott Stargell of Global Nazarene Publications, about the possibility of getting the seven items on the above-mentioned reading list digitized. Here's his response: "It is possible that we could attempt to contact the publishers and see if they would consider selling the rights to the books, but the request will almost certainly be rejected. French books are very scarce, and the publishers tend to hold on to their rights very tightly."

The Lack of Digitized Periodicals

I recently asked my Congolese colleague Dr. Mabiala Kenzo to provide me with a graded list of French-language periodicals in theology and related disciplines. He sent me a list of 54 titles, which I promptly searched against the *ATLA Religion Database®*. Of the 54, only 18 were indexed, and only one was available in full text. A further eight had at least some full text via the Directory of Open Access Journals or the links on the electronic journals page of the Religious Studies Web Guide that Saundra Lipton maintains for the University of Calgary Library http://people.ucalgary.ca/~lipton/journals.html. Clearly, much remains to be done before a substantial body of French-language periodical literature becomes available electronically. However, the ATLA may be at the forefront of efforts to address this need, since its business plan includes increasing the number of non-English periodicals in its database. The ATLA's production staff is using Dr. Kenzo's list as a point of departure for determining which French-language titles to include in the expansion of the database. (Please e-mail me at sayer@ambrose.edu if you would like to receive a copy of Dr. Kenzo's list.)

Poor Internet Service

Throughout Western Africa interruptions to Internet service can last weeks. To make matters worse, electricity may only be available during certain hours of the day, and extended outages occur frequently. On top of these problems, FATEB seminary had difficulty in finding both a dependable local Internet service provider and enough local expertise and IT supplies in its former location, Bangui, Central African Republic, to set up a reliable local area network. As a result, students and faculty became so discouraged that they all but gave up trying to access information on the Internet. Conditions are likely better at the seminary's new location in Yaoundé, Cameroon, although while I was there a thunderstorm interrupted Internet service for several hours.

Cell Phone Seminary?

Educational entrepreneurs have developed complete seminary curricula in a form that can be loaded into and read on a cell phone. Unfortunately, the only non-English course packages that have been developed so far are in Spanish. However, this method of delivery holds great promise for Africa, since most Africans own cell phones, and since cell phone service, at least in the larger centers, is reliable.

Mentoring of African Scholars

Two of the scholars I met during my time in Cameroon asked me if I could help them get published. I was able to suggest a European journal to which they might consider sending their articles, but that was all the help I could offer. Few French-language theological journals are published in Africa (5 of the 54 on Dr. Kenzo's list). According to Dr. Kenzo, most scholarly publishing by Africans is done via the "old boys' network." Younger scholars rely on their European doctoral mentors to recommend their articles for publication. Of course, mentors also play a crucial role in the West in getting young scholars published, but younger African scholars tend to be more dependent on their mentors than their Western counterparts, and they have far fewer opportunities to attend conferences or other academic gatherings at which their work could gain exposure.

THE RELOCATION OF FATEB SEMINARY FROM BANGUI TO YAOUNDÉ

Background

I visited Cameroon as part of a consulting team that was engaged by FATEB Seminary. FATEB stands for Faculté de Théologie Évangélique de Bangui http://www.fateb.net. It is also known as the Bangui Evangelical School of Theology (BEST) http://best.fateb.net/aboutbest.html. As I mentioned above, the school was until recently situated in Bangui, Central African Republic. It was established in 1976 by the Association of Evangelicals of Africa (AEA) to provide theological education at the bachelor's, master's, and doctoral level for francophone Africa. FATEB also has a large preschool, elementary school, and high school on its Bangui campus, and these programs continue to operate at that location, despite the fact that the campus now plays host to hundreds of refugees fleeing the violence that has devastated the CAR.

Before the latest outbreak of hostilities, FATEB had obtained the consent of the AEA to develop a Christian university and to replicate its other programs in select large cities in West Africa. Of course, the increasing political instability in the CAR has also contributed to this desire for expansion. Indeed, faced with a catastrophic drop in enrollment, FATEB had no choice but to relocate its seminary programs to the relative safety of Yaoundé in the summer of 2014.

To facilitate this transition and relocation, FATEB sought the help of the Christian educational NGO TeachBeyond http://teachbeyond.org. I was the librarian on the consulting team that visited Yaoundé 11-14 October 2013. The consultation brought together faculty and administrators from FATEB, local theological educators, and a group of consultants from Europe and North America that was composed of engineers, missionaries, representatives of foundations, and educators

My Role

I was charged with visiting the four existing theological libraries in Yaoundé to determine the extent to which FATEB Yaoundé should rely on them. I was also asked to make recommendations with respect to collections, services, furnishings, and budget for the new FATEB library in Yaoundé. Here are my recommendations and the results of my investigations:

- As it turned out, I was unable to visit any of the local theological libraries because they were all closed during the two days that I was allotted for my visits. The local organizers had forgotten that the days in question corresponded to the Muslim festival of Eid, which is a national holiday. To compensate, I conferred with a local scholar who was somewhat familiar with the local theological libraries. We concluded that the other theological libraries in town were too dispersed, and too hard to reach by public transportation, to be of great value. I therefore proposed that FATEB develop and rely on its own library.
- I suggested that the seminary develop a minimalist collection, consisting of reference materials and multiple copies of reserve books and prescribed research materials. This recommendation sounds utopian and presumptuous, since it presupposes that the seminary would take a "great books" approach to curriculum, i.e., require all students to read the same classic books for their research papers. However, I was dealing with a capable group of administrators who would be able to contextualize my recommendations into something practicable. At very least, my proposal would have required faculty to play a key role in collection development. I have seen too many virtually useless collections in developing countries that were assembled haphazardly from North American discards to "get the numbers up" instead of being developed systematically to support the curriculum.
- The consulting team gave me a couple of hours to come up with a start-up budget for the new library. The time constraint stemmed from the fact that some members of the team were already looking at potential facilities to rent,

and the fact that the representatives of foundations in attendance needed to have some idea as to how much money they would need to raise. I took a look at the room we were meeting in, thought it would be an ideal size for the initial facility (25 students + 1,000 books + ATLAS), counted ceiling tiles, and came up with a floor space of 70 square meters. I also included shelving, furnishings (tables, carrels, chairs), rudimentary online catalogue software, processing supplies, computer, and labor. To compute these costs, I consulted with the engineers and local experts on the team. The total budget amounted to about $80,000.00.

Donation of French-language Children's Books

Having heard that FATEB has an elementary school on its campus, I had asked representatives of the Calgary Public Library if they might have duplicates of French-language children's books that they might be willing to pass on to FATEB. They gave me more than enough books to fill a small suitcase, and so I took them along and passed them on to the folks from FATEB. They hadn't had any additions to their children's collection in a while and so were happy to receive them. For a brief account of the project see: http://www.thealbertalibrary.ab.ca/TALtales/Nov2013/Nov-2013-TALTales.html.

Cameroon Postscript

Subsaharan Africans differ profoundly from Westerners in their understanding of friendship, money, the future, interpersonal relationships, and many other aspects of life. As a result, their behaviors are often incomprehensible to Westerners, as are ours to them. When my African "local informants" weren't with me, I got into difficulties ranging from not knowing what to do when approached by a beggar, to falling victim to a scam at an airport, to having to pay a bribe to an immigration official. I would have fared a lot better if I had read David E. Marantz's *African Friends and Money Matters: Observations from Africa* (Dallas: SIL International and International Museum of Cultures, c2001) beforehand. I heartily recommend this book to anyone contemplating a trip to Africa.

A CONSULTING VISIT TO DAVAO, PHILIPPINES

The Assignment

In late 2013, Dr. Charles Cook, director of Ambrose Seminary's Jaffray Centre for Global Initiatives http://jaffrayglobal.com invited me to assess three theological libraries in Davao, which is the largest city on Mindanao, the southernmost of the large islands in the Philippine archipelago. The visit took place from 3-6 February 2014 and involved visits to Koinonia Theological Seminary (http://ktsfi.edu.ph) Christian Colleges of Southeast Asia (which has college, high school, and elementary school libraries), and Davao Bible College. The purpose of this initiative was to help all three libraries upgrade to the point where they would meet the standards of the Commission on Higher Education of the Philippines (CHED). I used a checklist developed by

Mariel Voth as a point of departure for the assessments. (Please e-mail me if you'd like a copy; Mariel is happy for me to share it with you.) I was also invited to a colloquy of Davao-area librarians to present a seminar on library development and to make a presentation on free theological resources on the Internet.

Highlights

The principal highlight of the visit had to be the seminar on the future of libraries. I confess to having been quite nervous about this presentation. "This has to be about the future of *their* libraries," I thought. "What do I know about that?" Well, I had a chance to assess three libraries prior to that presentation, so I got some idea of the work these libraries have accomplished despite their lack of funding and personnel. So I decided to turn the seminar from a didactic presentation into a moderated discussion.

The 26 participants discussed such topics as: What does your library do well? If you could change one thing about your library, what would it be? In this time of undersupply, how can we attract librarians to our institutions? In what ways could our libraries collaborate for our collective benefit? In discussing the final question, we discovered that the theological libraries in the Davao area had been working in isolation from one another for decades. Toward the end of the discussion, a respected librarian stood up and invited her colleagues to meet together in a month's time to discuss ways of working together. That was the very thing I had hoped would happen! (I felt like dancing, but I knew somebody — probably me — would have gotten hurt if I had.)

I also did a presentation on free Internet resources in theology (the list of resources is available on request) that was a real eye-opener for them and for me. In my case, it was the discovery that only four of the participants knew about Wikipedia.

POSTSCRIPT: THE ATLA RELIGION DATABASE® AND THEOLOGICAL LIBRARIES IN THE PHILIPPINES

All ATLA libraries rely on the indexes, and I think it's safe to say that all seminary educators in North America would consider them to be essential for theological research. So you can imagine my distress on learning from the Philippine representative for EBSCO that only five libraries in the Philippines (note: not five seminary libraries, but five libraries) subscribe to the *ATLA Religion Database®* with *ATLASerials®*. The cost of an individual institutional subscription to the database is about $6,000.00 U.S., even with the 50% Third World discount. That would amount to 12% of the entire institutional budget of one of the theological institutions I visited. Obviously, the price of the database lies beyond the ATLA's control, but the relative inaccessibility of the indexes, even in such a relatively advanced country as the Philippines, serves to underscore the inequalities of access to theological materials between Western seminaries and their counterparts in the majority world.

SECOND PRESENTATION:

by Melody Layton McMahon

INTRODUCTION

During February and March, I visited seven libraries in the Philippines, one in Vietnam, and four in China.

Philippines

The Philippines is a largely Catholic country (80% of population) with some areas of Muslim influence. There is separation of church and state based on the American model. About 76 million Catholic adherents live in 79 dioceses (16 archdioceses). There are at least 50 major seminaries in the Philippines, both diocesan and religious order.

Vietnam

The Catholic Church in Vietnam is a minority and is somewhat controlled by the government. Catholics are 7-8% of the population, with close to 6 million adherents in 26 dioceses (3 archdioceses). There are 8 major seminaries with 1,500 students (mostly diocesan).

China

The situation in China is very complex. There are no diplomatic ties between the Vatican and China; the greatest tension is whether the Pope can name bishops without the interference of the Chinese government. However, some bishops are now recognized by both the Vatican and the Catholic Patriotic Association (CPA). The church not aligned with the CPA can operate openly in some places; this seems to be dependent upon the local party officials. There are nearly 12 million (5.3 million in CPA) adherents in 138 dioceses (though 22 are not active). There are 20 seminaries (10 open church and 10 underground) with 1,000 students.

Scope of My Project

My visits were limited by time (I was on sabbatical and had certain obligations to fulfill); the availability of librarians and rectors who would allow me to visit; and geographic and travel issues. My plan was to meet with librarians and obtain some basic statistical information about their libraries and their point of view about the strengths and challenges of their libraries. I also planned to tour the libraries to develop my own impression by seeing the facilities and resources available.

HOW DO THEY DO IT?

Challenges Facing All The Libraries

Almost every library I visited is in dire need of more resources and up-to-date resources. There are a few who are able to collaborate in consortia and do much better, but almost all of the libraries are facing these challenges:

1. Home-grown computer, not online, catalogs
2. No e-resources, no remote access
3. Many staff are not trained as librarians, nor do they have theology degrees, and only one I met has both.
4. Very small budget for resources and a lack of collection development policy
5. No collaborative arrangements
6. Facilities are different in each location; some are sufficient with space for more material, others have very little space for resources and their use. There is no attention to preservation from humidity, extreme heat, etc.

CASE STUDIES

Small Theological School (Manila)

Two religious orders run this theological school. It now has about 1,200 books which are cataloged on Library Thing — fairly good collection to be so small. It has no professional librarian, though the school will be getting one as required by Philippines government for accreditation of higher education schools (The staff person assigned to the library [also the registrar] took to using Library Thing very quickly and will be able to carry on.) There are no e-resources; the books had not been cataloged before I arrived. There is a very small space for books, but the library is now receiving shipments from Theological Book Network (TBN) and from the Catholic Theological Union faculty.

Diocesan Seminary (Vietnam)

There are about 23,000 volumes in this diocesan library which has a professional librarian who catalogs and runs the library. It has a home-grown computer catalog that must be used in the library. The collection has both Vietnamese and Western books in various languages; however, the collection is not very up-to-date. There are no e-resources or periodicals. Study space is minimal.

Theological School (Hong Kong)

This was one of the best libraries I visited during my tour. It has about 29,000 Chinese books and 45,000 Western titles; it receives about 200 periodicals, both Chinese and Western. There is one professional librarian and two para-professionals. The library has had an online catalog for a number of years due to its participation in the EIN (Ecumenical Information Network), a consortium of four Protestant and one Catholic Seminary. Through this consortium, it also receives some electronic resources. The collection is classified in both CDC (Chinese) and LC. There is a "Father" librarian, but the professional librarian is willing to be assertive about needs and best practices.

REFLECTION

The single most important thing that could benefit the libraries I visited is to collaborate through networking and consortia. The Philippines have an association of theological librarians which is at the moment all Protestant (in the past they have had a couple of Catholic members). This consortia is working together to use Koha. Participation in a consortium that provided an online catalog would benefit every Catholic library I visited. Alternatively, it may be more comfortable to set up a consortium of Catholic seminary librarians who would work together on collection development, catalog, e-resources, etc. I would hope that having such a network would improve the level of engagement of the librarians. This would be very much more difficult for Chinese seminary librarians because of the great distances involved. But some work might be done. The complexity of the situation also would impact such collaboration.

The second most beneficial thing is for the Catholic libraries to work together with TBN. Having such a limited budget, they need to have an influx of new material from gifts. Chinese librarians told me that they could likely receive shipments from TBN (I found this surprising). All three countries need more graduates who are well equipped to do research and write. All want to grow their own contextual theologies, but too often the best students (ones who are usually sent to the West for further study) are placed in administrative positions upon return. They need better resources to train scholars at home.

CAN WORLD CHRISTIANITY INTEREST GROUP AND INDIVIDUAL LIBRARIES HELP?

Yes. I believe that it would be possible to arrange training for librarians in these areas. Maybe World Christianity Interest Group could create some courses via webinar that could target these librarians, keeping in mind their particular contexts. Perhaps it would be possible to take a week-long course to a specific locale? A very important help is to support TBN with both donations of extraneous material from our collections and gifts, and also to make donations of money to support the work they do. Perhaps some libraries already have school-to-school arrangements. Keeping in mind the real needs of these seminaries and theological schools is important. I learned a lot from every library I visited, so the collaboration with these libraries will be beneficial for us as well. We must remain open to learning in a cross-cultural way as we might carry out these and other projects.

WHAT'S REPLACING REFERENCE? NEW MODELS FOR INFORMATION SERVICES

by Suzanne Estelle-Holmer, Yale Divinity Library; Shaneé Yvette Murrain, Duke Divinity School Library; Jennifer Bartholomew, Luther Seminary

FIRST PRESENTATION

by Suzanne Estelle-Holmer

This panel presentation will describe some of the new ways reference and instructional services are offered in seminaries and university-affiliated divinity schools. Each participant will offer their experiences with the "new reference" and an assessment of its effectiveness in their institutions. As the title of our presentation suggests, we wonder whether reference as we know it is disappearing. Recently I was in a conversation with several library colleagues. One of them asked, "Are there any librarians left with 'reference' in their title?" I felt rather taken aback, since I am apparently one of few who still carry the title. Of course, I know there still *are* many reference librarians (like myself and others in this room), but the question made me wonder if I was on my way to extinction.

SOME HISTORY

The topic of this presentation, what's replacing reference, lead me to thinking, "If reference is changing and possibly disappearing, what are its origins, how old is it, and are there any clues as to where it's going?" What I discovered is that reference, as a distinct area of expertise within librarianship, is a relatively recent phenomenon. The term "reference" first appeared in an article published in *Library Journal* in 1867, entitled "Personal Relations between Librarians and Readers." The author, Samuel Swett Green, argued that not only was it the responsibility of librarians to build collections, but also to provide "personal service" to readers in using the collections.[1] The idea, although slow to be adopted, was received most enthusiastically in large city libraries serving immigrant communities. In this setting it functioned primarily as readers' advisory.

Reference service was slow to develop in academic libraries, perhaps because faculty members often served as "keepers" of small, departmental or subject collections, with little time or need to guide students in their use of the library. It was only after Melville Dewey hired two staff members at Columbia University Library in 1885 to assist patrons that academic libraries began to acknowledge the need for reference librarians. However, only after World War I did reference departments became standard in academic libraries.

The most sophisticated forms of reference service were developed in special libraries where librarians were dedicated to assist a researcher or the staff of a corporation. In these settings the consumer of information was rarely expected to use the collections independently. For several decades the use of printed materials insured that reference services remained essentially the same. It was only with the growth of computers and the expansion of the Internet that older modes of delivering reference services seemed lacking.

PERSONAL LIBRARIAN MODEL

At Yale Divinity we no longer maintain a reference desk. Instead we have moved to the personal librarian model, developed in 1997, by the Yale Medical School Library. Each incoming student is assigned a personal librarian, who serves as their main contact for anything relating to the library throughout their academic career (and sometimes beyond!). The personal librarians provide help with a range of services, but primarily offer research assistance. This model works well in a large research library, where students often need a referral to a subject specialist located in another library. Not all students take advantage of their personal librarian, of course, but it seems to have removed some of the stigma from having to approach a reference desk in full view of one's peers. We now often hear students brag about their personal librarian. Although there are some problems with visibility (some of our personal librarians work behind the scenes), on the whole it works well for a small library with limited staff. Since we do not yet have any distance programs, most students are able to come to campus for a consultation.

EMBEDDED LIBRARIANSHIP

Another model of reference that has been very successful at the Yale Divinity Library is embedded librarianship. Since 2003 I have supported faculty and student use of the course management system. I create customized home pages for each course taught in the Divinity School, and have access to course syllabi and readings. This allows me to anticipate the kinds of questions students will ask. It also allows me to post library resources, like LibGuides, which students find useful for assignments and papers. Like many types of so-called new reference, many of us have been doing it before we knew what it was called!

"Embedded librarianship" has also taken another form at Yale. Librarians with reference responsibilities regularly hold "office hours" in departmental lounges, coffee shops and other areas on campus where students study. Even if this is just for a few hours a week, it has given the librarians heightened visibility and provided students an opportunity to meet with one or two librarians in their fields of concentration.

TEAM TEACHING

On the instruction front I have been experimenting recently with team-teaching by asking other librarians, usually younger ones, to collaborate with me in designing and teaching a one-off session. This has given me the opportunity to explore new technologies for which they are expert, while lending my subject expertise to the use of the technology. RSS Feeds for Religion has been one of the most successful.

The major difference between the old and the new reference is that it now is more proactive. It attempts to anticipate patron needs and to bring services to the places where students and faculty study and work. Although these new approaches to reference service have fancy new names, I am heartened by the way they seek to provide a more *personalized* experience for the library user — precisely the term Green used back in 1879 when he advocated for library reference service.

SECOND PRESENTATION

BY SHANEÉ YVETTE MURRAIN

INTRODUCTION

This was my first year as Reference and Public Services Librarian in the Duke Divinity School Library. We didn't discuss the traditional reference interview so much in library school (2012) but I've found that being a familiar face around the divinity school by participating in student initiatives has increased reference transactions overall. It really doesn't hurt that I'm within a five-year age span of most of the students as seminaries across the U.S. and Canada have seen an increasingly younger pool of candidates for admission.[2] I've used informal information transactions and my social location as a young librarian who works in the cultural arts movement in Durham as a part of my "reference personality."

REFERENCE, COLLABORATION, AND LIBRARIAN AS SOCIAL/ENTERTAINMENT TASTEMAKER

New models of reference include short instruction sessions with student groups and other ministerial formation offices within the seminary, including "Mentoring for Ministry: Social Media and the Pastoral Posture," coordinated by The Student Life and Ministerial Formation offices at Duke Divinity School, Milites Christi, a student organization dedicated to cultivating conversations with students, staff, and faculty, to advance the interests of prospective, current, and former service members in the church, world, and academy for post-traumatic stress disorder, and served as a faculty ally.

Engaging students in the school for community activities including inviting students to Mixed Mic Monday Open Mic event hosted by an organization I worked with. Mixed Mic Monday is a FREE, open mic event that provides poets, singers, musicians, emcees, comedians, actors, and performance artists from Durham and the surrounding communities with an opportunity to receive and/or share diverse creative expressions through words and music, tackle social issues affecting the community at large, and create a space for artists and other community members to network. The event was co-sponsored by the library as a midterm self-care activity. During typical shifts at the circulation desk I took the opportunity to inform students of local social events: professional mixers, food truck rodeos, and free museum days in addition to regular reference transactions so they come to know me as a social resource before and alongside being a resource for religious literature. Bopp and Smith note in *Reference and Information Services: An Introduction*, "The consequences for the growth of the personal delivery of information services are hard to determine."[3] By positioning myself as a tastemaker and Durhamite (name for those who know what's going on around the city) I was able to communicate the value of the librarian in non-traditional areas without having to try so hard. By being informal in my formal position, I became an alternative source of information on topics that were equally important as seeking my assistance in locating an article on the history of the Jesus film in developing nations.

In *Looking for Information: A Survey of Research on Information Seeking, Needs, and Behavior* (2006), Donald O. Case notes the delusion that "information can only be acquired through formal sources" in a list of "Ten Myths about Information and Information Seeking." Case says, "This assumption, often made in those education institutions, flies in the face of actual behavior. People use formal sources rarely, instead gathering and applying information sources, chiefly friends and family, throughout their lives."[4]

As students became more familiar with me from in-class instructional sessions where I demonstrated time-saving online tools like EndNote, Zotero, proper catalog searching, Open Access Resources, locating full-text PDFs, and using the ATLA Scripture Index and my weekend guide to the Bull City chats at the circulation desk, reference questions spiked. These past couple of months I've also focused on events (Faculty Book Signings, Student Study Breaks during final exams, etc.) and student-designed exhibits which have changed the way students view the library.

Some of the reasons we should invite other offices and student organizations to partner with us are because they have something we need, they are doing something better than we are, we have something they find useful and our work is compatible. Taking advantage of existing resources means engaging and utilizing communication channels between partners. We should see partners as helpmates just across the hallway or campus, who are just as capable from experience with the community we already serve. A good partnership also has the benefit of bringing in new and unexpected users.

Collaboration with seminary faculty and staff will also increase the efficiency and quality of a consistent user experience inside and outside the library. Other collaborations this year have included sponsoring programming and providing accompanying LibGuides and library displays for the Women's Center and Office of Black Church Studies.

Our work as reference librarians is no longer simply to support the research process, but to partner in the entire learning experience from information gathering to identifying scope, to informing research methods. One powerful example of informing research librarians is my work with the First Semester New Testament course. I scheduled a number of in-class instructional sessions with faculty based on an assignment including word study with BibleWorks and basic instruction for navigating our subscription databases. I noticed that the Bible commentaries the professor listed for inclusion in the exegetical paper were the usual *Anchor Bible, Ancient Christian Commentary, World Biblical* and *Hermenia*.

Recognizing the personal and subjective nature of learning, I saw this as an opportunity to advocate for the use of diverse sources. Remembering my experience at Drew Theological School where I completed my MDiv, I demo'd how a student could use some of the lesser known commentaries from voices from the margins such as *Africana Bible Commentary, True to Our Native Land, Queer Bible Commentary,* and *Women's Bible Commentary*. This could have backfired with the famously conservative faculty at Duke but it was a hit. The professor asked for these books to be put on reserve with her other semester titles and I later received an invitation from her to facilitate a student discussion on course loads and time management for the curriculum committee. Students who came to request the new commentaries from circulation repeatedly remarked that they were happy to have the opportunity to hear another voice and had not heard of these commentaries prior to the in-class instructional session.

NEW MODELS OF INSTRUCTIONAL SERVICES — DIGITAL TECHNOLOGIES AND DIGITAL HUMANITIES

In the past few years we've seen reference delivered different ways including roving reference, mobile reference via text message, chat interface and e-mail. These methods have not always been executed flawlessly. Even for those craving digital experiences, which in the seminary environment primarily means access to e-books and full-text articles online, there is a fundamental need for "the book on the shelf," the primary texts and documents and data on which their work is based — as well as the expertise of reference librarians who can direct them to the literature.

Duke University humanities librarians held a retreat in April 2014 to examine the current climate of humanities scholarship on campus. Through our discussion we discovered that even as digital innovations continue to emerge, humanities faculty and students still expect and rely on traditional print materials for their research.

As librarians we recognize the need to become fluent in new literacies in order to collaborate with scholars engaged in digital humanities projects. The projects themselves call for a dramatic shift to our roles as librarians. We want to be proactive partners with all phases of a project, from the development of research methods to new workflows for the storage of and access to the resulting object(s).

In addition, the urgency of teaching students new digital literacies recalls the problem we have always faced when teaching information literacy skills — to be effective, we need a more systematic approach embedded across the curriculum. We must seek out opportunities to learn digital tools and methods ourselves, and share that knowledge with researchers and library colleagues.

What are faculty doing that's innovative? What skills do we need to provide support? How do we support all of our faculty and students? What possible roles can librarians play in digital projects (co-teacher, project manager, etc.)?

Here at Duke, humanities scholarship is wide-ranging in its focus and methods, from text-centered close reading and interpretation to collaborative projects involving digital tools and research methods. The substantial Humanities Writ Large grant from The Andrew W. Mellon Foundation has been instrumental in encouraging collaborative work across departments, and notably has expanded the work of the Franklin Humanities Institute, now one of the University's signature institutes, which promotes interdisciplinary research projects and the implementation of emerging technologies in research and in the classroom. The FHI recently announced receipt of a further $1.5 million grant from Mellon to explore humanities scholarship amidst interdisciplinary changes.

THIRD PRESENTATION

by Jennifer Bartholomew

I will speak briefly about the Luther Seminary library's reference options, a new liaison program, and our participation in the ACRL Assessment in Action program.

TRADITIONAL REFERENCE

We offer traditional reference services. Five of our six librarians work weekday afternoon shifts and field questions in person, and via e-mail and phone. Our reference librarian gives tours of our Rare Book Room to confirmation classes, donors, students, and visiting groups from the metro area as well as overseas. His desk is close to the library entrance and he is often visited by a number of "regulars" (emeriti, students, and people from the metro community) who are looking for information or to chat about the collections. Our librarians do not have evening or weekend reference shifts. Our student workers are trained to answer basic questions and to take good notes about a question they cannot answer. They enter reference-type questions into our LibAnswers software and notify us if we should follow up on a question they could not answer.

ONLINE REFERENCE SOFTWARE— LIBGUIDES & LIBANSWERS

We use these software tools and find them very helpful for those who are on and off campus. LibGuides continue to be popular. Our *Writing & Style Guide* covers how to cite resources, how to use thesis templates, installation and use of EndNote software. As of June 2014 the WSG had been accessed 3,521 times. It was created by a campus team comprised of two librarians, the director of the Writing Center, and program assistants in the office of Graduate Studies. This year we added a tab outlining the elements of an Annotated Bibliography that was developed for a class in the Children, Youth & Family program. We know that students in other classes and programs have found that information useful. It is easy to update or tweak the guides at any time. They have helped us to strengthen our partnerships with other seminary departments and faculty.

We use LibAnswers for our chat widget. In addition, it allows us to track questions and create a knowledge base of frequently asked questions (FAQ). It is searchable by topic labels and tag words. If librarians are not online you can ask a question which will be responded to the next day. We find that many students use it. Other questions come from people interested in donating books, or talking with our Archives staff. We also use it to compile statistics on library services.

LIAISON LIBRARIANS

The role of a liaison librarian has been explored in many articles. I will discuss two that I have found helpful in understanding the possibilities for this role. The first is by Janice M. Jaguszewski and Karen Williams, "New Roles for New Times: Transforming Liaison Roles in Research Libraries." Washington D.C.: Association of Research Libraries, August 2013. http://www.arl.org (accessed March 27, 2014).

1. Liaison librarians are assigned to a group. They act as the designated contact who knows library collections, services, policies & resources.
2. Works with faculty, communicates with academic departments. Identifies service gaps
3. Provides web guides, markets library services
4. Knows technologies for learning
5. Meets with faculty to find out how they can use collections/resources/services
6. Builds strong relationships, finds ways to collaborate
7. Library Services oriented to help library users with research, teaching & learning

Jaguszewski and Williams emphasize that liaison roles are evolving. Liaisons are advocates and consultants; they value campus engagement, identify faculty needs and make referrals to colleagues. A team approach is best as good liaison work brings people together, identifies problems, and develops solutions.

The second article is by Craig Gibson and Jamie Wright Coniglio, "The New Liaison Librarian: Competencies for the 21st Century Academic Library" in *The Expert Library: Staffing, Sustaining, and Advancing the Academic Library in the 21st Century*. Eds. Scott Walter and Karen Williams. Chicago: Association of College and Research Libraries, 2010, 93-126.

Gibson and Coniglio reiterate that liaison programs and services need librarians to be active partners for scholarship, teaching and research. Good characteristics of a liaison librarian include the ability to be adaptive, creative, innovative, aware of pedagogy, technology, changes in research and scholarship, and skilled in outreach. They also state that liaisons are strong advocates.

LIAISON LIBRARIANS AT LUTHER

The Luther Seminary library began a liaison program this year. Each of the librarians and archives staff members has been assigned to a group of people — not a subject. I will share reports for the first six months of liaison work from four of the staff members.

- Alumni & community patrons
- DMin
- Distributed Learners (distance learners or online classes)
- Faculty
- Graduate Students (MTh, PhD)
- MA & MDiv
- Staff

LIAISON TO DOCTOR OF MINISTRY STUDENTS

This colleague sent an e-mail to all students in the DMin cohorts explaining the new liaison program. She described her specific job, offered to connect them with resources and services at any point in their studies. She has heard back from a few. Some students prefer to connect with Graduate Studies department staff, and some with other library staff members they have gotten to know. Her approach was effective — both simple and hospitable. Students in this program know that there are multiple staff members, in and out of the library, who can help them when they need assistance.

LIAISON TO PHD & MASTERS OF THEOLOGY STUDENTS

"This Spring I talked to a number of students about meeting with them and discussing what would be helpful for them in terms of librarian assistance. At some point I decided that it was a little late in the semester and that it would be better to start fresh in the Fall. I was able to get a response from the Graduate Studies Director who will be looping me in on the discussions for the program. That's it for now. I will be taking a more active approach in reaching out to students towards the beginning of the fall semester."

LIAISON TO ALUMNI AND THE COMMUNITY

"The work of the Luther Seminary Arts & Archives program aligns very well with our named constituencies: alumni and the community. We actively see art show material from alumni as well as the broader community, in an ongoing effort to put Luther 'on the map' as a strong venue for good, challenging religious art. This has already provided important visibility for artists as well as for the program.

"The archival and heritage services that we offer support, principally through ties to Seminary Relations, history-themed events on campus as well as enhancing the seminary's online presence with alumni and the community. Our ongoing work with the (Luther Seminary) Communications office with historical image use, as well as efforts like the Minnesota Digital Library initiative ('Minnesota Reflections'), are some examples.

"Our work with the Region 3 Archives puts us in frequent and direct contact with alumni serving in congregations and other institutions of the church through the many services we offer, including records care training, the congregational records scanning service and the anniversary planning/history writing opportunities."

LIAISON TO DISTRIBUTED LEARNERS

Luther Seminary has Distributed Learners (DL) in online degree programs. We offer an online MA in the Children, Youth & Family concentration. We also have several cohorts of Master of Divinity students. Another DL group is composed of residential and commuter students who live in the Minneapolis-St. Paul metropolitan area and who mix online with on-campus classes.

I send an e-mail to students in online classes each fall introducing myself. I offer help via e-mail or phone for any issues they may have accessing their classes and library resources. During our January intensives the library offers a library orientation session to the DL students. At this time we also offer a workshop session for Bible software and other topics for interested DL students.

We have some overlap in our liaison groups. DL students can be MA, MDiv, or graduate students. The DMin cohort students are in both the DMin liaison group and the DL group. It is good to have more than one librarian reaching out to serve them. You never know when they'll ask for assistance and who they feel comfortable contacting.

After we've had some time to get more established with our liaison groups I would like to discuss that the librarians are noticing. Here are some questions for Liaison Librarians to consider.

- Who is in your liaison group? What are they studying? What are they like?
- What kinds of library services are they aware of, and interested in?
- Do a SWOT analysis for the group: strengths, weaknesses, opportunities, and threats.
- How will you reach out to your group?
- What kind of support do you need?

OUTREACH

One of the descriptors in my job title is Outreach Librarian. I am working to build closer relationships with faculty and students. We want to be more actively connected with student groups. Getting to know the issues students are concerned with for ministry, and the questions students ask outside of the library, helps us to provide relevant resources. It also helps us to establish a relationship so they will feel comfortable asking for services after graduation. We offer access to ATLAS and JSTOR, and we mail books to our graduates.

One student group is Emmaus, a group created for our LGBTQIA students and allies. This year's efforts have included attending meetings, participating in an all-staff Ally Training, and developing a LibGuide for resources. A recent library staff meeting with the Office of Contextual Education discussed ways we can create more visible "Safe Spaces" on campus. We believe the library should be a safe space. Part of our job is to let students know that when they are dealing with difficult issues we can help them find resources, and that the library collection is made up of diverse resources and points of view. Sexuality and gender issues are controversial in many ministry settings. We hope to provide a wealth of information for all viewpoints, now and beyond the seminary.

COLLABORATION WITH FACULTY

Luther Seminary is a part of the ACRL 2014-2015 program, "Assessment in Action" (AiA) based in part on a grant from IMLS. With the implementation of the new curriculum we will ask several professors to incorporate one short and simple information literacy (IL) assignment into each class. We hope to teach a variety of IL skills. Six professors, the academic dean, library and Office of Technology staff members came to our introductory meeting. I hope to gather data from at least three classes this fall, during J-term, and again in the spring.

During this project we will look at what the faculty thinks students need to know. The library can suggest resources from our collections. In addition we want to take a more active role and work with faculty to teach information literacy. We hope to learn more about what students need to be successful and how this can be integrated into our new curriculum.

Karen Anderson & Frances May[5] suggest that students can learn information literacy online, face-to-face, or with a hybrid method. They emphasize the need to build collaborative relationships with faculty (this speaks to many aspects of ATS accreditation). Along with basic citation work and search skills, students need to learn how to evaluate online resources. Anderson and May also believe that information literacy should be expanded to include a new emphasis on media and visual literacy.

We plan to involve library and Information Technology staff in this project. Our goal is to create a number of examples of ways to create assignments that foster IL skills. At the introductory meeting we invited the Academic Dean. He came to the meeting thinking about the project as a professor, but as the other professors started talking about the skills they would like to see students develop we could see him think about the project from a Dean's point of view. He asked us if we would participate in a pedagogy session at a faculty meeting this year. We hope to collaborate more often with professors and learn from the variety of projects. Our goal is to equip our students with strong information literacy skills while they study at Luther and use these skills after graduation for their work in ministry.

The examples we've shared today tell of a wide variety of new methods librarians are using for service delivery. The traditional reference desk and interview still exist but we offer much more. Focusing on active partnerships, hospitality, outreach, relationships, and multiple points of contact mean more people are aware of the value of the library and are served by our collections and resources.

ENDNOTES

[1] Rettig, James R., "Reference and Information Services," in *World Encyclopedia of Library and Information Services* (Chicago: ALA, 1993), 703.

[2] Stagg, Elisabeth. *A Difference as Duke: Younger Students Hearing, Heeding God's Call. Divinity Magazine.* Online Edition, Fall 2004, Volume 4 No. 1. https://divinity.duke.edu/publications/2004.09/features/students/01.htm.

[3] Bopp, Richard E., and Linda C. Smith, *Reference and Information Services: An Introduction* (Library and Information Science Text Series) Libraries Unlimited: 4th edition, 2011.

[4] Case, Donald O. *Looking for Information: A Survey of Research on Information Seeking, Needs, and Behavior* (Emerald Group Publishing Limited; 2nd edition, December 12, 2006), 8.

[5] Anderson, Karen and Frances F. May. "Does the Method of Instruction Matter? An Experimental Examination of Information Literacy Instruction in the Online, Blended, and Face-to-Face Classrooms." *Journal of Academic Librarianship*, Volume 36, Issue 6 (November 2010), 495-500.

Blogging and Your Library: Conversation Group 2014 ATLA Annual Conference

by Elizabeth A. Leahy, Azusa Pacific University

RELIGIOUS AND THEOLOGICAL LIBRARIES BLOG LIST

While this list is not intended to be comprehensive, it presents a range of blogs from religious and theological libraries for inspiration and information.

- Abilene Christian University Special Collections: http://blogs.acu.edu/specialcollections/#.U56SDyjySSo
- Azusa Pacific University: www.stampstheologicallibrary.wordpress.com; http://thevaultscatapu.wordpress.com/; http://apusaintjohns.wordpress.com/
- Bethel University Libraries: http://blogs.bethel.edu/bethel-library/
- Biblical Theological Seminary: http://libraryatbiblical.wordpress.com/
- Boston University Libraries: http://www.bu.edu/dioa/cyberinfrastructure/digital-libraries/
- Burke Library at Columbia University: https://blogs.cul.columbia.edu/burke/
- Catholic Theological Union - Paul Bechtold Library blog: http://paulbechtoldlibrarynews.blogspot.com/search?updated-min=2014-01-01T00:00:00-08:00&updated-max=2015-01-01T00:00:00-08:00&max-results=10
- Chicago Area Theological Library Association (CATLA): http://catla.blogspot.com/
- Chicago Theological Seminary: http://commons.ctschicago.edu/about/learning-commons-blog/85-welcome-to-our-blog
- Duke University Libraries: http://blogs.library.duke.edu/; http://blogs.library.duke.edu/divinity/;
  http://blogs.library.duke.edu/scholcomm/ (Kevin Smith's blog)
- Emory – Candler School of Theology – Pitts Theology Library: http://www.pitts.emory.edu/blog/
- Garrett-Evangelical and Bexley Seabury United Library: http://theunitedlibrary.blogspot.com/
- George Fox Universities Library: http://blogs.georgefox.edu/library/
- Gordon Conwell Theological Seminary Library: http://www.gordonconwell.edu/library/news/8887
- Graduate Theological Union Library: http://gtu.edu/taxonomy/term/12
- Harding School of Theology: http://hst.edu/2014/06/
- Hebrew Union College/Jewish Institute of Religion: http://delethuc.wordpress.com/
- Hope International University: http://hiu-library.blogspot.com/

- Jewish Theological Seminary: http://www.jtsa.edu/the_library.xml (uses the blog as the library homepage)
- Loyola Marymount University Library: http://lmulibrary.typepad.com/
- Luther Seminary: http://www.luthersem.edu/library/blog.aspx?m=4594
- Milligan College Library: http://milliganlibrary.wordpress.com/2008/01/17/welcome-to-the-milligan-college-library-blog/ also see Gary Draught's blog "Omega Alpha|Open Access" at http://oaopenaccess.wordpress.com/
- Princeton Theological Seminary Library: http://www.ptsem.edu/library/blog.aspx?category=Gregory%20Murray&blogid=25769804228
- Seattle Pacific University: http://blog.spu.edu/library/tag/university-librarian/
- St. Mary's Seminary (Galveston/Houston) – Beran Library blog: http://beranlibrary.wordpress.com/
- Trinity International University – Rolfing Library: http://rolfingunshelved.wordpress.com/
- Union Presbyterian Seminary - Richmond Campus blog: http://wsmlpublicservices.blogspot.com/ ;
  Charlotte campus blog: http://upsemcharlottelibrary.wordpress.com/
- University of Chicago Libraries blog (includes theological collections): http://news.lib.uchicago.edu/blog/2013/04/04/the-seminary-co-op-documentary-project-capturing-the-bookstores-distinctive-character-and-history/
- Vanderbilt University – Jean and Alexander Heard Divinity Library: http://newsonline.library.vanderbilt.edu/

BLOGS OF RELATED INTEREST

Here are a few blogs that cover broad topic areas which may be of interest.

- American Society of Church History: http://www.churchhistory.org/blogs/
- Association of College and Research Librarians (ACRL): http://acrlog.org/
- Complete List of Academic Blogs in Biblical studies: http://biblioblogtop50.wordpress.com/biblioblogs/
- Books and Culture: www.booksandculture.com (not technically a blog but posts essays from the publication)
- British Library: http://www.bl.uk/blogs (a variety of blogs hosted by the British Library)
- Eastern Orthodox Librarian: http://easternorthodoxlibrarian.blogspot.com/
- Fine Books Magazine: http://www.fine-booksmagazine.com/fine_books_blog/
- Library of Congress: http://blogs.loc.gov/loc/
- Patheos.com – Conversations on Faith: www.patheos.com
- Religion in American History: http://usreligion.blogspot.com/

HELPFUL INFO IF YOU ARE GETTING STARTED

- The 15 Best Blogging and Publishing Platforms on the Internet Today. Which One is For You? http://thenextweb.com/apps/2013/08/16/best-blogging-services/

- Best Free Blogging Sites: http://www.digitaltrends.com/social-media/best-free-blogging-sites/#!ZLo49

RESOURCES

Adams, Rachel. "Blogging in context: reviewing the academic library blogosphere." *Electronic Library* 31, no. 5 (October 2013): 664-677. *Library, Information Science & Technology Abstracts*, EBSCO*host* (accessed June 16, 2014).

Chatfield, Amy J., et al. "Communicating with Faculty, Staff, and Students Using Library Blogs: Results from a Survey of Academic Health Sciences Libraries." *Internet Reference Services Quarterly* 15, no. 3 (July 2010): 149-168. *Library, Information Science & Technology Abstracts*, EBSCO*host* (accessed June 16, 2014).

Finlay, S. Craig, et al. "The Structure of the Biblioblogosphere: An Examination of the Linking Practices of Institutional and Personal Library Blogs." *Journal Of Web Librarianship* 7, no. 1 (January 1, 2013): 20-36. *ERIC*, EBSCO*host* (accessed June 16, 2014).

Tan, Jonathan Y. "Teaching Religion and Theology: Intercultural and Transnational Online Resources" https://www.aarweb.org/publications/teaching-religion-and-theology-intercultural-and-transnational-online-resources (article is hosted on the American Academy of Religion website).

Contemporary Religious Literature

by Jennifer Ulrich, Eastern Mennonite University; Donna Wells, Southeastern Baptist Theological Seminary

We had a small group that enjoyed sharing about books they had read the past year. Happy Reading!

Blomberg, Craig. *Can We Still Believe the Bible? : An Evangelical Engagement with Contemporary Questions*.

Butler, Lance St John. *Samuel Beckett and the Meaning of Being: A Study in Ontological Parable*. New York: St. Martin's Press, 1984.

Butler, Octavia E. *Parable of the Sower*. A Four Walls Eight Windows 1st ed. New York: Four Walls Eight Windows, 1993.

———. *Parable of the Talents : A Novel*. A Seven Stories Press 1st ed. New York: Seven Stories Press, 1998.

Cleves, Rachel Hope. *Charity and Sylvia : A Same-Sex Marriage in Early America*.

Coetzee, J. M. *Age of Iron*. 1st American ed. New York: Random House, 1990.

Collins, Wilkie. *The Moonstone and the Woman in White*. The Modern Library of the World's Best Books. New York: The Modern Library, 1937.

Evans, Rachel Held. *A Year of Biblical Womanhood : How a Liberated Woman Found Herself Sitting on Her Roof, Covering Her Head, and Calling Her Husband "Master."* Nashville: Thomas Nelson, 2012.

Hauerwas, Stanley. *Hannah's Child : A Theologian's Memoir*. Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 2010.

Kline, Christina Baker. *Orphan Train: A Novel*. 1st ed. New York: William Morrow, 2013.

Manzoni, Alessandro. *The Betrothed*. 1 vol New York 1885.

Penner, Myron B. *The End of Apologetics: Christian Witness in a Postmodern Context*.

Richard, Mark. *House of Prayer No. 2*. First Anchor Books edition. New York: Anchor Books, 2012.

Schall, James V. *Reasonable Pleasures*. San Francisco: Ignatius Press, 2013.

Showalter, Shirley Hershey. *Blush : A Mennonite Girl Meets the Glittering World*.

Smith, James K. A. *Who's Afraid of Relativism?: Community, Contingency, and Creaturehood*. The Church and Postmodern Culture.

Taylor, Charles. *Dilemmas and Connections: Selected Essays*. Cambridge, Mass.: Belknap Press of Harvard University Press, 2011.

———. *A Secular Age*. Cambridge, Mass.: Belknap Press of Harvard University Press, 2007.

Taylor, Charles, José Casanova, George F. McLean, and Council for Research in Values and Philosophy. *Church and People: Disjunctions in a Secular Age*. Cultural Heritage and Contemporary Change Series 8 Christian Philosophical Studies. Washington, D.C.: Council for Research in Values and Philosophy, 2012.

Wright, Camron Steve. *The Rent Collector: A Novel*.

CONSER Listen and Learn Session

by Judy Knop, American Theological Library Association

Participants discussed the outcome of the recent CONSER Operations Committee Meeting and other developments in the serials community. There was an interest expressed in joining the CONSER funnel, and information was provided.

Core Competencies Conversation Group

by Carisse Mickey Berryhill, Abilene Christian University; Andrew J. Keck, Luther Seminary

This conversation followed up on a Core Competencies panel in 2012 and a Core Competencies Conversation in 2013 by inviting participants to identify key elements in a draft of a statement of core competencies useful to ATLA members in recruiting or developing well-qualified theological librarians.

Participants indicated a variety of uses for a statement of core competencies, such as identifying qualified applicants, staff development, public relations, personal professional development, supervision, mentoring, and budgeting for training.

Participants selected from a list (given below) the two most important competencies in each of five groups. Core values: lifelong learning and respect for religious faith; Core knowledge: knowledge of library science and knowledge of theology and theological education; Core skills: communication/collaboration and critical thinking/problem solving; Core performance standards: effective patron assistance and information literacy; Core attributes: resilience/adaptability and (tie between) leadership and curiosity.

After the forced-choice exercise, participants reflected on the results. How is quality measured? How are various competencies balanced? An employee's capacity for durability is important. Excellence is important. The core competencies might be more effectively arranged in a grid plotting both roles in libraries (administrator, cataloger, etc.), and career chronology (early, mid, late). The group suggested that any competencies statement would need to be useful to deans and to accrediting bodies. A survey of a wider sample of ATLA members, and perhaps other constituents, in response to the draft list was recommended.

Here is the list reviewed by the conversation participants.

CORE COMPETENCIES FOR THEOLOGICAL LIBRARIANS: JUNE 2014 DRAFT FOR CONVERSATION

Preamble: What is a "qualified theological librarian"? One of the Organizational Ends of ATLA is to make sure we have a sufficient number of them. Hiring academic deans or search committees would like to hire one. Library science or theology students often want to know what is needed to become one. One way of defining a qualified theological librarian is through determining the "core competencies" needed to be successful in the field. Specific positions may demand a higher competence (and activity) in some areas more than others but these are meant collectively as a baseline set of competencies.

CORE VALUES

V1) Diversity
V2) Lifelong learning
V3) Ethics

V4) Service orientation
V5) Scholarship
V6) Respect for religious faith
V7) Collaboration

CORE KNOWLEDGE

K1) Knowledge of theology and theological education
K2) Knowledge of library science, including archives and special collections
K3) Knowledge of theological publishing and collection development

CORE SKILLS

S1) Collection analysis and policy skills
S2) Administration and management skills
S3) Critical thinking and problem solving skills
S4) Communication and collaboration skills (both interpersonal and teamwork)
S5) Teaching and presentation skills
S6) Facility with technology
S7) Facility with relevant languages

CORE PERFORMANCE STANDARDS

P1) Effective understanding of, conducting outreach to, and assisting users/patrons
P2) Developing, marketing, executing, and evaluating library educational programming
P3) Developing and using information technology
P4) Describing, accessing, evaluating, and using information
P5) Contributing to the profession
P6) Advocating for the library to administrators and stakeholders

CORE ATTRIBUTES

A1) Leadership and innovation
A2) Resilience and adaptability
A3) Curiosity and wide interests

Librarians Managing Copyright: A Conversation Group

by Eileen K. Saner, Anabaptist Mennonite Biblical Seminary

After reviewing past conference sessions on this topic, the group discussed resources available for managing copyright on campus. Participants suggested vendors and services for streaming video for classroom use including Kanopy, Furnace Media, Media Core, and Films on Demand. In addition to selling films, Alexander Street Press offers server space for customers to upload video for a one-time fee based on file size. Online access to dissertations and theses is offered by several of the institutions represented. Students are responsible for getting permission for images uploaded with the dissertation. Several attendees asked for this session to be repeated each year since the question-and-answer format is very informative.

Supporting the Mission of the Institution

by Martha Adkins, University of San Diego

"Support of the mission" is often a criterion for review, especially in institutions of higher education, and can be an ambiguous one to fulfill. This conversation group presented the opportunity for librarians at theological institutions to discuss how our work supports the missions of our institutions. Participants were encouraged to bring the mission statements of their institutions (and libraries, if they exist).

After some initial remarks from the conversation group leader regarding criteria for reappointment, review, tenure, and other benchmark evaluation scenarios, the group began a lively discussion of how the work of librarianship in itself goes to supporting the mission of an institution. Participants shared specific experiences they felt informed their understanding of mission and support of it. They shared anxieties about being asked to put intangible feelings of support into words. Finally, they shared advice on how to use active language when asked to describe support of a mission, how to incorporate an understanding of institutional mission into daily work, and ways to make the library a more vocal participant in conversations about institutional mission.

Teaching Analytical Reading to Seminary Students

by Laura Harris, Iliff School of Theology; Suzanne Estelle-Holmer, Yale Divinity School

This Conversation Group was scheduled as a follow-up discussion to the presentation by the same title at the 2013 Annual Conference (published in the 2013 *Proceedings*, pp 403-408). Since most of the attendees had not been able to attend the 2013 presentation, however, Laura Harris gave a quick review of her method for teaching analytical reading skills to seminary students in a 1-credit weekend class (Friday afternoon and all day Saturday). The four main components of the method include (1) Read and mark the article; (2) Complete a descriptive outline; (3) Create an argument map; and (4) Evaluate the article. Attendees then asked questions and shared various ideas for how the method might be modified, used in short workshops or incorporated into main courses.

One of the 2013 attendees, Sarah Blair (United Theological Seminary), said that in the last year she had had discussions about reading with other faculty. Some of them thought they might use parts of the presentation material in their classes as they thought weakness in reading might be contributing to lower quality student work than expected.

Laura Harris had also talked about reading skills with a few faculty members. Two faculty who would be teaching a new introductory course in the fall of 2014 expressed interest in having her work with their students on one or two of the reading skills. This new course is designed to provide a core first-year experience and orientation to academic skills necessary for success at the graduate level – an ideal opportunity to teach analytical reading skills.

A few additional resources were identified:

Coffman, Sara Jane. "11 Strategies for Getting Students to Read What's Assigned." http://www.facultyfocus.com/free-reports/11-strategies-for-getting-students-to-read-whats-assigned/ July 2010. (last accessed 10/16/2014). Reprinted from *The Teaching Professor*. June/July 2009.

Greene, Stuart. "Argument as Conversation: The Role of Inquiry in Writing a Researched Argument," in *The Subject is Research: Processes and Practices*, ed. by Wendy Bishop and Pavel Zemliansky, pp. 145-156. Portsmouth, NH: 2001.

Jastram, Iris. "Reading Instrumentally." http://pegasuslibrarian.com/2010/10/reading-instrumentally.html October 2010. (last accessed 10/16/2014)

Newkirk, Thomas. "How we Really Comprehend Nonfiction," *Educational Leadership* 69, no. 6 (2012): 28-32.

Van Gelder, Tim. "Teaching Critical Thinking: Some Lessons from Cognitive Science," *College Teaching* 53, no. 1 (2005): 41-46.

Wojick, David. "A Taxonomy of Confusions." http://scholarlykitchen.sspnet.org/2013/02/05/a-taxonomy-of-confusions/ February 2013. (last accessed 10/16/2014)

The Introduction to Theological Research: Past, Present, and Future of a Genre

by Dr. John B. Weaver, Abilene Christian University

(The following content was distributed as a handout to guide a roundtable discussion of this topic during the 2014 ATLA Annual Conference in New Orleans, LA.)

PREMISE #1

The form and content of "Introductions to Theological Research" are important to theological librarians, and are similar across the different published works, with identifiable sub-forms, viz.,:1) introduction to research tools and/or techniques, 2) introduction to research writing, 3) introduction to research as rhetorical or spiritual "practice."

INTRODUCTION TO RESEARCH TOOLS AND/OR METHODS

Barber, Cyril J. *An Introduction to Theological Research: A Guide for College and Seminary Students* / Krauss, Robert M.; 1943- ; (Robert Morris). Lanham, MD: University Press of America, 2000.

Introduction -- General reference works (3 chapters) -- Important resources for Bible study -- The use of concordances -- The importance of lexicons -- Word studies: Old Testament -- Word studies: New Testament -- Online searching (OPACs, Article Databases, Websites) -- Specific resource tools: indexes and abstracts -- Bibliographies -- Unpublished materials.

Stewart, David R. *The Literature of Theology: A Guide for Students and Pastors* / Bollier, John A.,; 1927- ; *Literature of Theology*. Louisville, KY: Westminster John Knox Press, 2003.

Basic resources -- Books about the Bible -- Bible commentaries -- The church in history -- Christian thought and theology -- World Christianity, ecumenics, and world religions -- Christian denominations -- Practical theology -- Christian spirituality -- Christianity and literature -- Glossary : types and functions of reference books -- Other works on theological bibliography and research -- The literature of theology on the Web.

Bolich, Gregory G. *The Christian Scholar: An Introduction to Theological Research.* Lanham, MD: University Press of America, 1986.

On being a theologian -- Theological research -- The elements of research -- Understanding others' research -- Doing theological research -- Reporting research -- Library research -- Translation -- Textual criticism -- Source criticism -- Form criticism -- Bible study -- Historical research -- Content analysis -- Simple descriptive statistics -- Measures of association -- Simple inferential statistics -- Christian faith and criticism -- On dating the Book of James -- Description of the samples -- Design of the study -- Data analysis procedure and results -- Discussion and conclusions.

Swinton, John. *Practical Theology and Qualitative Research* / Mowat, Harriet. London: SCM, 2006.

Pt. 1. Theoretical foundations. What is practical theology? -- What is qualitative research? -- Practical theology and qualitative research methods -- Pt. 2. The practice of research. Researching personal experience: depression and spirituality -- Researching a local church: exploring an 'emergent church' -- Researching ministry: what do chaplains do? -- Researching pastoral issues: religious communities and suicide -- Participatory research: researching with marginalized people.

INTRODUCTION TO RESEARCHED WRITING

Core, Deborah. *The Seminary Student Writes*. St. Louis, MO: Chalice Press, 2000.

Why write? -- Beginning and beyond -- Reading to write -- Seminary research papers -- A brief manual of usage -- Using inclusive language -- Writing essay exams.

Tucker, Dennis C. *Research Techniques for Scholars and Students in Religion and Theology*. Medford, NJ: Information Today, 2000.

The library as a physical space -- The library catalog -- The reference collection : tomes of information -- Periodicals and indexes -- Electronic resources and the Internet -- The research paper : putting it all together -- A review of the process.

Vyhmeister, Nancy J. Quality Research Papers: For Students of Religion and Theology. Grand Rapids, MI: Zondervan, 2008.

What is research? -- Using the library -- Taming the Internet -- Choosing a topic -- Planning research -- Preparing bibliographies -- Research thinking -- Research reading -- Footnotes: why, when, and how -- Reference notes and bibliographical entries compared -- Organizing the paper -- Writing the paper -- Formatting the paper -- Biblical exegesis as research -- Descriptive research -- Program development as research -- The case study as research -- Miscellaneous theological writing -- Statistics, tables, and graphs -- Theses and dissertations -- Doctor of Ministry projects.

Northey, Margot. *Making Sense: A Student's Guide to Research and Writing: Religious Studies* / Lohr, Joel N. Don Mills, Ont.: Oxford University Press, 2012**.**

Introduction to Higher Education and Religious Studies -- Making the Most of Your Time in Higher Education -- Writing and Thinking -- Finding and Using Academic Resources -- Writing Essays -- Writing Book Reviews and Book Reports --Writing Short Assignments: Chapter Summaries and Article Reviews -- Reading Religious Texts and Writing Interpretive Essays -- Writing Comparative Essays -- Writing with Style -- Tests and Examinations -- Giving an Oral Presentation -- Learning Languages -- Receiving Feedback and Reflecting on Your Studies -- Documenting Your Sources -- Common Errors in Grammar and Usage – Punctuation -- Misused Words and Phrases -- Afterword

INTRODUCTION TO RESEARCH AS RHETORICAL OR SPIRITUAL PRACTICE:

Yaghjian, Lucretia B. *Writing Theology Well: A Rhetoric for Theological and Biblical Writers*. New York: Continuum, 2006.

Writing theological rhetorics well; Writing theology well in its own context; Writing theological reflection well: rhetorics of process, problem solving, and proclamation; Writing theological argument well: rhetorics of inquiry, reading, reflection, and persuasion; Writing the theological essay well: rhetorics of identification, correlation, suspicion, and construction — ; Writing theological and biblical research well; Writing theological research well (I): rhetorics of research and investigation; Writing theological research well (II): rhetorics of organization and documentation; Writing the biblical essay well (I): rhetorics of exegesis and interpretation; Writing the biblical essay well (II): a critical-hermeneutical rhetoric — ; Toward a theological style and voice of your own; Writing with theological imagination well: rhetorics of analogy, metaphor, and symbol; Rewriting theology well (I): rhetorics of style and voice; Rewriting theology well (II): rhetorics of words, sentences, and paragraphs; Rewriting theology well (III): a rhetoric of revision — ; Epilogue: writing theology well in your new context: from writing for professors to writing with a professional voice.

Pazmiño, Robert W. *Doing Theological Research: An Introductory Guide for Survival in Theological Education*. Eugene, OR: Wipf & Stock, 2009.

Where to start -- The five commandments of theological research -- Perennial questions -- Theological disciplines and multidisciplinary study -- Writing with heart and head -- A spiritual practice -- Practical advice.

PREMISE #2

The final category of "research as practice" is the most advanced form of the genre, and is similar to what Barry Hamilton (Northeastern Seminary) called for in his ATLA paper a decade ago. [Hamilton, Barry W. "A Model for Teaching Research Methods in Theological Education." *American Theological Library Association Summary of Proceedings* 57 (2003): 154–74.] Two indicative descriptions of Hamilton's research model are as follows: "To qualify as distinctly theological research, a project should be integrated into the spiritual disciplines of the researcher's journey with God" (p. 158). "Theological research is a means for loving God with mind, body, and spirit. Upon this model, therefore, theological research should express the researcher's best quality work as an act of worship" (p.159).

PREMISE #3

Hamilton's model of theological research calls for more, higher quality introductions to theological research as "spiritual practice" or "spiritual discipline," whether as full-length printed books or as online guides. This approach to research would parallel some highly regarded but still exploratory academic discourse around teaching as a

Christian practice, e.g., Smith, David. *Teaching and Christian Practices: Reshaping Faith and Learning* (Grand Rapids, MI: W.B. Eerdmans Pub. Co., 2011).

PREMISE #4

No printed, book-length introduction to theological research has adequately accounted for the digital/online nature of student and (faculty!) theological research in 2014, which is currently pervasive (in digital form), and increasingly all-inclusive.

CONCLUSION

Future introductions to theological research (whether printed or online, and perhaps cultivated by ATLA!) will significantly account for spiritual disciplines/practices and digital media as defining qualities of theological research in the early 21st century.

Teaching and Learning Interest Group: The Quest for Elusive Teaching Opportunities: Some Specific Experiences

by Jane Elder, Southern Methodist University; Clair Powers, Phillips Theological Seminary Library; Elizabeth A. Leahy, Azusa Pacific University

Jane Elder and Elizabeth (Liz) Leahy prepared the opening talk. The notes on the conversation that followed were taken by David Schmersal.

SESSION PROPOSAL

Information Literacy librarians seek opportunities to teach, but opportunities can be elusive at institutions with no IL requirement in the curriculum. I plan to outline six serendipitous events that have gradually evolved into formal occasions for instruction at Bridwell Library. I will describe briefly what they are and how they came about, then open the session up for conversation about the practical experiences of other librarians.

Goals:

- brainstorm with peers to come up with more possibilities leading to teaching opportunities;
- encourage ongoing discussion in order to develop a list of best practices.

WHAT HAS WORKED AT BRIDWELL LIBRARY, PERKINS SCHOOL OF THEOLOGY, DALLAS, TEXAS

Bridwell 101

Incoming students are required to participate in a 30-minute Library Orientation. This usually means that we give a very brief presentation covering the absolute minimum:

- introduction of two reference librarians and the circulation manager
- an overview of library policies
- a **very** short introduction to the library's web site focusing on links to the Library Catalog and ATLA Religion database.

How Bridwell 101 came about

As part of orientation, the Admissions Office used to recruit faculty members to speak to students about techniques for coping in graduate school.

- Few faculty willing to do this due to time commitments
- Librarians seized an opportunity

We developed an hour-long workshop for incoming students that combines a discussion of graduate school survival skills, reading strategies, and research methods with **detailed** instruction about the Library Catalog and the ATLA Religion database.

Drawbacks

Attendance is strongly encouraged, but not required. We estimate that an average of about 30% of the incoming students will be there. Current solution = Camtasia video for our web page based on the Bridwell 101 PowerPoint.

SURVIVING SEMINARY

This is a regular column that we write for the seminary's weekly newsletter. The survival skills we discuss provide tips and strategies for reading, research, and writing, along with other topic such as self-care and living in community. Once the columns have been published in the newsletter, we post them on the library's web site.

Drawbacks

It is difficult to gage numbers of readers; tried a very brief survey at the end of the semester, but got few responses. We may try another survey in the middle of the semester. We are encouraged by qualitative feedback, and students have engaged us in conversation about various topics.

"BRIDWELL LUNCH TALKS," AKA BLTS

This is a program of 3-4 talks per semester, given by the reference librarians.

- The library provides a free catered lunch.
- Sessions can accommodate about two dozen students
- Topics include beginning and advanced exegesis, writing scholarly papers, conducting research using Bridwell's Special Collections and Archives, and the how to's and why's of scholarly citations
- Our average attendance is 15 students per session
- It's good advertising — students who missed a session will drop by to ask for some personal instruction and any pertinent guides

Drawbacks

Time and expense. Solution = We used to offer two sessions on popular topics, but we have found that this dilutes the number of people attending each session while it doubles the work for our administrative assistant. We also recommend a disclaimer stating that the lunch will be cancelled if fewer than five people sign up for it.

Faculty

This has worked particularly well for engaging faculty and it's also very popular with students:

- We conduct a faculty survey once every three or four years
- We ask them to answer two questions:
- First, what are the most common research/writing problems they see in student papers?
- Second, what kinds of problems they see in student papers irritate them the most?

- We compile the answers and create a guide for students. I call ours "Writing Papers: Common Pitfalls and Some Tips for Avoiding Them."

In the hand-out I state the problem and then offer a solution in a step-by-step format. Topics cover organization, mechanics, inappropriate style, shallow research, footnotes, etc.

Writing Support

This emerged out of a small crisis, when the university's writing lab abruptly restricted its services to undergraduates only. That created a fairly urgent need, and the reference librarians began helping students while the dean of students looked for a writing tutor. In the time it took to find one, we had

- established ourselves with a number of students as the go-to people for help with papers
- begun scheduling regular Bridwell Lunch Talk on writing scholarly papers
- it also led to working with student organizations.

Student Organizations

This was an unexpected avenue that opened up for us because of the writing support we did. One of our students asked us to create a series of workshops specifically for the Black Seminarians Association. We scheduled multiple sessions, varying the time of day and the day of the week, and we started them right after papers in the introductory courses were handed back. Sometimes a session drew students, sometimes it didn't. In the spring we continued and plan to reach out to more groups this coming year — especially our students living in intentional communities around Dallas.

Lagniappe, for Theological Libraries Month

We plan to try 15-minute lunchtime sessions in the Refectory each Friday in October to introduce new products or services. "Flash Fridays" is the current title, but an alternative might be "Get 'Em Where They Eat." This idea might also include cookies.

BRAINSTORMING

- What have you tried that has worked in your setting?
- What do you see as the biggest obstacle to teaching opportunities at your seminary?
- If you had an unlimited budget, what would you like to try? How might you adapt it to conform to your current financial realities?
- How do you respond to the question, "Can't I just Google it?"?
- What are three information literacy skills that seminary students will need to carry with them into their ministries? What can we do to foster these skills?
- If a program has low attendance but the few students who do come find it beneficial, do you perceive it as successful? And how do you communicate that kind of success to library administration?
- What has been your most effective approach to communicating with faculty?

NOTES FROM THE GROUP DISCUSSION THAT FOLLOWED

(1) ASSESSMENT

One of the key themes that emerged in the discussion is desirability to tie information literacy instruction with accreditation, thereby providing librarians with both a carrot and a stick that may be used to help faculty perceive the value of information literacy instruction as offered by the library. This necessitates assessment on the part of the librarians in order to document the salutary effects of information literacy instruction. Such assessment could take the form of a survey given to incoming students (presumably, to be compared with another survey given after students have participated in information literacy instruction sessions). One participant proposed an overall survey of library and information technology effectiveness (a Miso survey?). Another suggested offering online sessions or conducting online tests that would be shared with members of the faculty.

(2) ENGAGEMENT

Directly engaging both members of the faculty and students is another theme that emerged in the discussion. The essential element in this is demonstrating to both students and faculty that investing time and effort to enhance information literacy will save time in the long run; "15 minutes with a librarian will save you hours of time," as one participant put it. For students, this will mean demonstrating the way in which the information skills introduced in an orientation session or workshop will help them with their assignments in all of their courses. Even informal, personal interaction with students can lead to opportunities to assist students, both by establishing relationships on account of which students may be more open to seeking assistance from a librarian, and by providing students with opportunities to share lacunae in their research and writing skills they may hesitate to acknowledge in a group of peers. For faculty, one participant observed that the great fear among faculty is that librarians are going to take away valuable time. Thus it behooves librarians to present information literacy as a means of saving their time as well. One participant discussed his experiences "embedded" in a common area among faculty offices and how being there was mutually beneficial. Another proposed a type of "menu of library services" for the faculty, perhaps including a packet of sample assignments that are tailored to hone information literacy skills, or, alternatively, "before and after" samples of students' work (provided anonymously and with permission) that demonstrate the ways in which working with librarians improves students' research and writing skills. Yet another participant suggested offering to help members of the faculty "tweak" the assignment descriptions and objectives provided on their syllabi in order to make them information literacy objectives. This would provide yet another assessment metric for accreditation purposes, and could potentially allow faculty to perceive information literacy instruction as a means of saving classroom time by delegating certain objectives to library instruction sessions.

(3) DISTANCE STUDENTS

A variation on the notion of engaging students and faculty is the challenge of offering library services to distance students and alumni. One participant asserted that libraries should concentrate on meeting the needs of distance students first, in that the LibGuides, communication interfaces, and other services developed for distance students will benefit all students. Another proposed developing LibGuides for particular classes, and even specific assignments. One participant discussed the notion of a "guerilla librarian," and gave examples such as the "guide on the side" on the University of Arizona (?) library website, in-resource guides, tutorials, and quizzes, and short (3 minute) instruction sessions or videos. One pointed out that alumni are often overlooked, but that they can be an excellent source of feedback in that they are able to suggest what would be helpful for current students in light of future needs. Providing resources to alumni is one way to maintain relationships with them, and this could be facilitated by means of alumni publications or listservs.

(4) INFORMATION LITERACY AS AN ETHICAL AND PASTORAL CONCERN

Finally, members of the group discussed the notion that information literacy is ultimately an ethical and pastoral concern in that the information seeking habits that are fostered in seminary will be carried on into ministry. Those who have been instructed in ways of assessing sources for validity will be much better equipped to help their parishioners discern fraudulent and erroneous theological assertions that all-too-commonly lead to distress and confusion.

Technical Services Interest Group: MarcEdit 101 and Beyond

by Leslie Engelson, Murray State University

Several of the attendees were new to MarcEdit so a quick demonstration of breaking and editing a file of MARC records was done. MarcEdit has been upgraded since last year. Some of the new features are a new interface, integration with the OCLC Metadata API, an RDA Helper, and FAST generation. The RDA helper will massage records to be RDA compliant (spell out abbreviations, add 3XX fields, convert 260 to 264). MarcEdit 6.0 is coming (probably in July). With this upgrade comes support for using MarcEdit in a Mac environment.

A few functions were demonstrated: how to find fields missing from records, chaining tasks together, which is a real time saver, and creating call numbers when they are missing in records.

Most attendees don't currently use MarcEdit but would like to use it more. Discussion about its features and what libraries use it for ensued. Attendees indicated they would like to have a session like this at next year's conference.

Links to MarcEdit resources were given on the handout and are included below:

- MarcEdit Homepage: http://marcedit.reeset.net/
- MarcEdit Listserv: http://listserv.gmu.edu/cgi-bin/wa?A0=marcedit-l
- MarcEdit Wiki: http://marcedit.reeset.net/wiki
- Terry Reese's YouTube channel: http://www.youtube.com/user/tpreese?feature=em-uploademail

Understanding and Serving Diverse Populations: The New Orleans Experience

by Lynn Berg, New Brunswick Theological Seminary; Jaeyeon Lucy Chung, Garrett-Evangelical Theological Seminary; Daniel F. Flores, Southern Methodist University

"LIBRARIANS EXPLORE ISSUES OF DIVERSITY IN POST-KATRINA NEW ORLEANS"

The ATLA Diversity Committee was pleased to host a diversity-focused conversation during the annual meeting of the American Theological Library Association from June 18-21. Our conversation group panelists were LaToya Devezin, Manager of the African American Resource Center at the New Orleans Public Library, and Dr. Mark Gstohl, current Head of the Department of Theology at Xavier University and former theological librarian. They were asked to share their responses to the unique opportunities and challenges for library and information services in post-Katrina New Orleans. The demographic profile of New Orleans has changed immensely, both racially and economically. The reconstruction efforts attracted Central Americans who quickly filled housing and positions abandoned by survivors of Katrina. Race relations were quickly exacerbated by the shortage of jobs and the unprecedented high rents. However, it was made clear to us that libraries could be a positive force for alleviating these cross-cultural tensions. Miss Devezin, an African American, is a life-long resident of "bayou country." She has learned to balance her Spanish skills with an intimate knowledge of the Creole culture to match resources to the daily needs of her diverse patrons. Dr. Gstohl, an Anglo American, moved to New Orleans in 1990. He has observed this race-tension phenomenon at Xavier, a historically Black college. Student enrollment is now advancing towards the tipping point where it may be serving a predominantly Hispanic population. This change is not without controversy from the administration and alumni. Furthermore, Dr. Gstohl has expanded his understanding of the institutional mission to educate poor people of color by personally building and stocking fourteen "little free libraries" in the most economically destitute parts of the city. We left the panel amazed by their positive energy and wondering how we might emulate the laudatory practices of these two remarkable people. Miss Devezin took us on a driving tour of the seedy and scenic parts of the city, including the best beignets and coffee in the world. Many thanks to all the committee members and ATLA for this unique opportunity.

Mentoring in Cataloging: Where Do We Go From Here?

by Donna Wells, Southeastern Baptist Theological Seminary

This conversation group discussed the usefulness of mentoring in cataloging and how it could be implemented. We explored the definition of mentoring and the differences between formal and informal mentoring. The key feature of any successful mentoring program is the fostering of a relationship. What makes a successful program? How difficult is it to implement? What would be the benefits? The group also discussed personal experiences with mentoring,

From the conversation is was decided to take steps to start a program offering mentoring to new members of the Technical Services Interest Group. The Director of Member Services of ATLA will be asked to contact the TSIG when someone asks to be added to the group or expresses an interest in cataloging. Carisse Berryhill will also be consulted and requested to pass along any names of persons interested in cataloging from her LEEP program at the University of Illinois.

The PowerPoint presentation has been uploaded to the ATLA website.

You Can't Always Just "Google" It: Helping Patrons Use the Print Collection

by Lisa K. Grover, Denver Seminary; Elyse Hayes, Seminary of the Immaculate Conception; James Humble, St. Charles Borromeo Seminary; Stephen Sweeney, St. John Vianney Theological Seminary

This conversation group discussed the means by which librarians can, in a highly computerized age, reassert the presence and value of the print collection. Since its items invariably require some of the old-fashioned "study virtues" — concentration, patience, discriminating judgment — which webpages, e-zine articles, and online videos often do not, we cannot treat those items on a par with them; if we do not emphasize and identify as a positive factor their differences from materials available on the screen, the treasures they contain may go unnoticed and unused.

Each of the four panelists delivered a brief introduction, stating why the issue was so important at their libraries and what they have done to address it. Elyse Hayes gave an overview in the form of a brief Prezi presentation, while Lisa Grover shared statistics culled from an April 2014 survey of her library's patrons and their preferences for print or digital materials. Seventy-eight percent of Denver Seminary patrons prefer printed books, while 8 percent prefer electronic books, and the remainder answered "it depends." According to the comments, many patrons prefer printed books for research and contemplative thought while appreciating electronic books for pleasure reading. When questioned about their format choice for books required for class (specifying the library's rules for time limits), students are nearly equal in their preference for printed books (on reserve) and electronic books.

The discussion that followed circled around several ideas. In particular, there was agreement that librarians, particularly those who deal in reference and public services, need to embrace the personal, one-on-one element when helping patrons find material. Even in such simple actions as walking students into the stacks, commenting on the quality of the library's selection, and underlining the fact that many of these books are unavailable digitally, we can make them aware of the size, scope, and potential usefulness of the physical collection.

This is, of course, only one example of what librarians can do to present the print collection to the public; the conversation also touched on collaborations and relationships with faculty (particularly in the matter of paper assignments and promoting class visits), deliberately displaying books that will capture people's attention, methods in bibliographic instruction, and updating and enhancing catalog records to yield better results in the OPAC. (Lisa regularly updates the catalog for LC subject heading additions and changes, using the *Theology Cataloging Bulletin* published quarterly by ATLA.) Most participants agreed that it was becoming more difficult to get students interested in printed matter because of the time and concentration required to extract knowledge from them. A short list of resources related to "print vs. digital" was distributed.

E-books were also a constantly recurring theme, as might be expected; however, the fact remains that, until everything is available digitally, libraries must hold on to their books. In this current in-between state, when students are inclined to turn to the screen for their research needs, it's up to the librarian to call attention to the distinctiveness of the print collection.

E-Book Lending Project: Formation and Progress Report

by Donna R. Campbell, Westminister Theological Seminary

Thank you for coming today to hear about the formation and progress of the ATLA E-Book Lending Project. A lot of rapid and encouraging developments have occurred in the last few weeks and even in the last few days so I'll get right to it!

1. The outline of this session will start off with
2. An introduction of the Leadership Team
3. How this pilot project came to be.
4. The vision and progress report of the pilot project.
5. Describe how you can become involved to improve the e-book environment.
6. And end with a time of Q&A

First, I'd like for you to meet the current Leadership Team which consists of:

- Project Leader, Publisher Liaison, & Chair - Donna R. Campbell, Technical Services & Systems Librarian, Westminster Theological Seminary
- Acquisitions & Cataloging Issues Team Leader - Stephanie Fletcher, Collection Management Librarian, Trinity International University
- Public Relations Team Leader & Secretary - Blake Walter, VP of Academic Administration and Library Director, Northern Seminary
- Technology Team Leader & Vice-Chair – Thad Horner, Digital Librarian/ Faculty Associate, B. L. Fisher Library, Asbury Theological Seminary
- User Experience Team Leader - Steve Jamieson, Associate Librarian for Public Services, Covenant Theological Seminary

Past leaders are

- Paul Tippey was the former Technology Team Leader, also from Asbury Theological Seminary.
- Jim Pakala, Dan LaValla, and Beth Sheppard, who have been Publisher Liaisons at different stages.

I'd also like to introduce and thank Jeffrey Sabol, from Concordia in California, who does research for us.

I would like to thank:

The ATLA Leadership for their administrative support for this independent initiative of ATLA member libraries.

I'd also like to thank my boss for his support to rework my job description to allow me the freedom to pursue this project as part of my job and not as a "do it whenever you have a free minute." Otherwise, it would never get done.

Early in 2012, I was charged with implementing an e-book project for Westminster Theological Seminary. It has been an intense and exciting learning experience since then.

SECTION ONE: HIGHLIGHTS

I'd like to share some of the highlights of what I've learned. First, I got acquainted with the proprietary products out there. You are probably aware of many of them, such as:

- EBSCO e-books
- 3M Cloud Library
- Baker & Taylor's Axis360

I was not satisfied with these products for various reasons including:

- Ownership issues
- Large packages with irrelevant or disappearing titles
- MARC record quality
- User experience issues

LOOKING FOR SOMETHING BETTER, I ASKED THE QUESTION: WHY?

As Acquisitions Librarian looking through publisher catalogs, I would see e-books available for purchase alongside cloth and paperbacks. I asked myself, "What is preventing me from simply purchasing the e-book version? WHY is the aggregator situation the norm? Is it merely a <u>technological</u> hurdle? If so, what can be done about it?"

I began looking at open source software as a possible solution. About that time I ran across some very timely Library Journal articles on Douglas County Libraries in Colorado (DCL). They had a successful e-book solution which involved developing open source software called VuFind and they OWNED their e-books through direct contact with publishers.

I thought: If they can do it, why can't we do it at Westminster? That was followed by lots of reading and lots of talking to experts around the nation. I came to the conclusion that developing a similar model would be a HUGE undertaking requiring:

- Advanced technical skills
- Different areas of expertise
- And… Money and Time…which we all have plenty of, right?

I realized I couldn't do this by myself so how do I make this a collaborative effort? Along comes the 2013 ATLA Conference where I did a presentation titled "Open Source Platform Project for E-book Lending." This session was well-attended and a lot of interest was expressed so I began recruiting a team. While at the conference I had an AHA! moment with Kevin Smith (I'd like to thank him too!). He is the Director of Copyright and Scholarly Communication at Duke University Libraries.

He explained to me that copyright holders have a number of exclusive rights which includes control over distribution. But there is an exception that allows libraries to freely lend books. It is called "first sale doctrine." The first sale doctrine allows a library to lend a legally purchased book but not to make copies. However, when lending an e-book a copy is made. AHA!

So… that is the other piece of the puzzle I was missing to improve e-book services in libraries. We can either work to change copyright law … or work with the copyright owners to grant us the right to lend e-books … or both.

SECTION 2: VISION AND PROGRESS REPORT OF THE PROJECT

At this point, my vision became solidified into saying that

"ATLA libraries, especially those of us with limited resources, can purchase to own e-books for our circulating collections."

WHAT ARE SOME OF THE PROBLEMS/BARRIERS TO FULFILL THIS VISION?

1. Shortage of relevant e-books in our subject area.
2. The absence of a purchasing and lending technological model for libraries to implement apart from contracting with various aggregators or hiring a team of programmers to develop an open source product such as VuFind+
3. Current copyright law demands lending permissions from the copyright holder.
4. Resource sharing between libraries has hurdles in both the lending permissions and technological arenas.
5. The inability for religious and theological libraries to solve these barriers alone.

I introduce to you one collaborative solution.

THE ATLA E-BOOK LENDING PROJECT (OR, WHAT WE AFFECTIONATELY CALL IT—ELP!)

ELP is an ATLA Member Project formed in the summer of 2013.

Goals listed on our Website are

1. Develop publisher relations and agreements/contracts.
2. Keep abreast of DRM and copyright legislation changes.
3. Construct a technological model of hardware and software with ATLA libraries' practical needs in mind.

Using Google Hangout video conference calls, the Leadership Team has met monthly to discuss, learn, and carefully consider the various complicated issues surrounding e-books and libraries — such as pricing models, independent vs. consortia models, etc.

Originally we planned to develop open source software since that was the only option at the time for fulfilling the goals of ELP.

However, my DCL contact told me about OdiloTID.

- Odilo was founded in Spain; well-established in Latin America and is seeking new markets in the U.S. and Canada.
- OdiloTID is not a content-provider. They are not an aggregator. They supply the platform to manage content.
- Odilo's API integrations create a seamless interface with local library catalogs and provide patron verification. They exist for III Millennium/Sierra/Encore,

Sirsi/Dynix and others. Where this is not the case yet, patrons will go directly to the Odilo Web site to search and check out e-books.

In October 2013 Odilo demonstrated their products to the Leadership Team. We were impressed from the perspective of patrons and staff. So we began negotiations for a year-long pilot project.

In December 2013 we sent out an invitation to prospective pilot libraries. Once we finalized that list, we began seeking a written contract between OdiloTID and the pilot libraries. At this time, we are still working with OdiloTID to revise this Software Service agreement. OdiloTID is also in the midst of finishing the translation from Spanish to English for the step-by-step instructions on using the Odilo platform.

SUMMARY OF PILOT PROJECT

This pilot project, comprised of ATLA member libraries, will focus on using and evaluating the OdiloTID product and promoting publisher involvement. With a start date of July 1, 2014, pilot project members will begin to buy and lend e-books using OdiloTID's platform. Patrons will be able to read e-books from any device: tablets, pc, smartphone, e-readers (even Kindle!), etc. Pilot libraries will be assessing how friendly the software is for acquisitions, user experience, cataloging, etc. This will help us establish best practices and give development feedback to OdiloTID.

WHO ARE THE PILOT LIBRARIES?

Please stand up if you are a pilot library member. The 7 libraries are

- Asbury Theological Seminary (KY)
- Corban University & Western Seminary (OR)
- Episcopal Divinity School (MA)
- Golden Gate Baptist Theological Seminary (CA)
- Northern Seminary (IL)
- Pittsburgh Theological Seminary (PA)
- Westminster Theological Seminary (PA)

Now that we've addressed the technological aspect, we turn our focus to the copyright aspect and negotiating with publishers.

In the last quarter of 2013 we contacted numerous publishers with preliminary information about the pilot project. We received positive general interest expressed in the project from a variety of publishers with a desire to know more.

In January 2014, Dan LaValla (Publisher Liaison) and I (ELP Project Leader) personally visited with additional relevant publishers at the ALA Midwinter conference in Philadelphia. We saw a variety of responses and stages of development and, overall, we were encouraged by our encounters. While we were there, we also networked with and learned from a gathering of various e-book project leaders from around the U.S.

In the first quarter of this year, each pilot library submitted a list of their Top Ten desired publishers. With the overlap, the total number of desired publishers totaled about 40.

Originally we were planning to meet face-to-face with these publishers to discuss the benefits of participating in this pilot project as well as to negotiate a blanket purchasing and lending agreement.

However, with the July 1 launch date approaching quickly, we decided to send out a letter to our publisher wish list introducing them to the pilot project. This letter was sent via e-mail on June 6.

The invitation letter outlined the pilot project, explained that we're using the Odilo platform, and shared that we will be using the "Statement of Common Understanding for Electronic Content" for our purchasing and lending agreement. A printout of this agreement can be found on the table in the back along with the publisher invitation. In phone conversations with publishers, I have only heard positive responses to this Statement. FYI, Douglas County Libraries in Colorado and the Enki Project in California use this agreement as a basis.

At this stage, most but not all publishers are leery of lending between the libraries. We are keeping this conversation open and will do our best to educate publishers on the positive market aspects of interlibrary loan. We will try to reach a solution at a later time that is agreeable for both of us.

The distribution of the invitation to publishers was followed by a frenzy of e-mail correspondence and phone calls that are still coming. I am pleased to tell you that publishers are, with rare exception, interested in participating in or knowing more about the pilot. The plan is to continue reaching out to publishers throughout the year-long pilot.

WHICH RELIGIOUS AND THEOLOGICAL PUBLISHERS HAVE COMMITTED TO THIS PROJECT, YOU ASK?

Drumroll, please…I do have some exciting news to share with you that I've learned in the last few days. As of today, two publishers have committed to the project: Eisenbrauns and Smyth & Helwys! In fact, Jim Eisenbraun offered us more of a discount than what we asked for! I truly appreciate their interest in supporting libraries. Publishers who have expressed strong interest are Baker, Fortress Press, InterVarsity Press, and Baylor University Press. Bloomsbury is intrigued and would like to talk again in Spring 2015. Others have expressed interest, and we are in the midst of scheduling phone conversations to provide additional information: Ashgate, McGraw-Hill, Mohr Siebeck, and Eerdmans.

WHAT ARE THE COSTS? AND HOW CAN OTHER ATLA LIBRARIES BE INVOLVED?

Due to a confidentiality agreement, I am unable to share the dollar figures but I can tell you that the costs involved are an annual platform fee based on FTE, e-book acquisitions, and an amount to cover per-checkout transactions. Odilo extended a special one-year price reduction of the annual platform fee for the pilot project. We expressed concern that the price increase assessed after the pilot project would cause libraries to drop out. Odilo said that, depending on the number of institutions continuing on, there is some room for discounts.

So I would encourage you to keep track of the project and consider joining in with other ATLA libraries in 2015 to enhance the discounts. I also encourage you to visit the vendor booths during the conference and introduce yourself as a pilot library for the ATLA E-Book Lending Project or let them know you are tracking the pilot and may be joining in 2015. While the representatives may or may not be e-book decision makers, it would be good to make our project known to them. Feel free to provide them with my contact information.

We are hopeful that the investment in the pilot project (and its visibility) will promote an increase in publisher participation and e-book selection as time progresses. This in turn will provide richer information resources to support the curricula of our seminaries and religious institutions.

That, my friends, is just the beginning of an exciting adventure and brings this progress report to a conclusion.

Any questions?

NOTE

Approximately fifty people were present for this report. There was excitement in the air, and the audience asked many questions. In fact, two libraries joined the pilot immediately at the conclusion of this session. The final list of pilot libraries is

- Asbury Theological Seminary (KY)
- Claremont School of Theology (CA)
- Corban University & Western Seminary (OR)
- Episcopal Divinity School (MA)
- Golden Gate Baptist Theological Seminary (CA)
- St. John Vianney Theological Seminary (CO)
- Westminster Theological Seminary (PA)

Libraries & MOOCs

by Melody Diehl, Regent University Library

This presentation aims to synthesize much of the conversation about Massive Open Online Courses, or MOOCs, and how they relate to libraries. After introducing the reason for my interest in this topic, I will look into what characterizes MOOCs, their potential, and where libraries may fit in, based on my research and personal experience.

Last year administration at my university announced at an all-faculty meeting that, within months, the university would be actively involved with MOOCs. The university would not just develop courses to present through an established outlet, but would actually create an entire new platform through which MOOC courses could be accessed. This project would require a huge investment of time, money and talent, and faculty discussion was abuzz about the challenges and potential of this resource. Amidst the long discussion, however, there was no mention of where the library would fit into the project.

Consequently, I and the other reference librarians desired to learn more about MOOCs and how we could proactively participate in this educational model. We each took an existing MOOC course to launch our discussion about possible implications for our work. I researched how other librarians have been involved and learned much about MOOCs and, more importantly, their broader effects on education.

The term "MOOC" was coined in 2008 in reference to a course at the University of Manitoba that blended in one course both traditional, on-campus students and students who participated online but did not enroll in the university, pay tuition or receive course credit. In 2010, momentum for opening courses to massive numbers of students in an open environment increased, and well-established universities began developing courses in this model. A couple years later, hype over MOOCs was so high that Time magazine deemed 2012 "the year of the MOOC." Education professionals held great expectations for the educational model, and expected that MOOCs could transform education.

MOOCs have several uses including remedial education, course credit, corporate training, professional development, and lifelong learning. Some MOOC courses serve as an option for students transitioning from high school to college who are unable to test out of introductory math or writing courses. These students are able to get up to speed in a free and more flexible environment. Some MOOC courses also have an option for students to pay a small verification fee to receive credit for their course, creating an inexpensive alternative to traditional classes. MOOCs also provide a cost-effective platform for businesses to train and educate employees all over the world, while professionals may freely expand their career horizons without having to leave their homes. Finally, MOOCs are a great resource for lifelong learners who may now freely participate in courses that foster their love of learning.

MOOCs come in different shapes, sizes, lengths, and models, making them difficult to define. They are structured in a variety of ways, and engage with different modes of assessment. While the lack of continuity may complicate expectations, the variety can actually benefit students, particularly those who thrive in a non-traditional setting. MOOCs afford professors a chance to explore uncharted territory without the threat of accreditation looming over their heads.

MOOCs are open for anyone to enroll. However the most successful students are generally disciplined and self-motivated. In a MOOC setting, no one is clocking student attendance, submitting exam scores to a dean, or requiring a large monetary investment to motivate attendees, so students must work well on their own. Interestingly, most MOOC students already have a degree, which displays some level of discipline in a classroom setting. MOOC courses usually have a large drop-out rate, averaging at over 90%. Although a small percentage of students finish the course, the real numbers are often high. For example, if a course of 100,000 students maintains a 2% completion rate, 2,000 successful students is still much greater than the real numbers in traditional courses.

At this point, people have more questions than answers about what constitutes a MOOC, what their potential is, and what is the best way to leverage this technology to improve education. MOOCs come with a number of challenges. For instance, because the courses are "open" and free to the users, organizations putting MOOCs together are struggling to develop a sustainable business model that will make it a worthwhile financial endeavor, as the courses require much time and money to create. Presently, some financial benefits may include using the course as an outlet for a professor to sell her own books or advertising for a school or program by having courses available as a sample. Some schools offer credits for a fee, though much less than that of a traditional course.

Another challenge in a MOOC setting is assessment. Part of the challenge is finding ways to authenticate users and effectively evaluate their understanding in a course with thousands of students. Peer assessments and short multiple choice quizzes are common, but many professors engage creative ideas that actively inspire students to *do*, rather than test, what they learn. For instance, professors may have students create videos or conduct projects or experiments that they share online. Creative methods of addressing the assessment problem could actually encourage new models of assessment in traditional classroom settings as well.

I found much overlap in the ideas presented in professional literature about how librarians are involved with their university's MOOCs.

For instance, the MOOC environment is an opportunity to engage more thoroughly in copyright issues. Librarians may help professors determine whether certain materials could be legally used in a massive open course under copyright law, find legal replacements when original ideas would be illegal, and seek copyright clearance when available and necessary. While I agree that this is a great service librarians can provide, my education and involvement with copyright has almost always been in relation to traditional educational settings that differ completely from that of MOOCs under copyright law. I did not feel confident in my understanding of how our MOOC is viewed in the eyes of the law, nor did I have a large precedence of court rulings upon which to base my determination.

Much literature encourages librarians to rally for open access as a way to support MOOCs. I completely agree that librarians, as champions for freedom of information, are natural supporters for further opening information. However, my focus was mainly on providing support for the MOOCs, and I did not see this directly achieving that aim.

Coupled with the rallying for open access was the idea of collecting and organizing open access materials. Since we already put open access materials together for our traditional students the process of collecting content particular to the MOOC courses was familiar. I developed a LibGuide with materials that would be fully accessible to students not enrolled in any university and also fielded questions by students in our MOOC courses. These resources have potential but were not as effective in my personal experience as I had hoped.

Many ideas for library involvement in MOOCs suggest librarians become part of the instruction process. For example, librarians at other schools have participated in developing courses on literacy or creating a course based on a special collection housed on campus. Librarians have also been able to help incorporate information literacy into courses in which they may traditionally be embedded or participate in instruction. Any time a librarian can incorporate our unique and important skills into a course well serves the students. My university, however, had a specific plan for how content would be presented in the MOOC platform, and the librarians were not in a position to interrupt the plan.

Finally, some literature recommends that librarians participate in the MOOCs by championing the value of libraries. My goal was to find and provide a service that is unique and indispensable, and that service would be our way of championing our value, so the idea of marketing was not helpful.

I grew frustrated in my attempts to proactively be a part of the MOOC. The project simply did not yet have room for our services, and I had exhausted my ideas for trying to squeeze my way in.

I eventually noticed that my approach was very reactionary and that I was missing the big picture. I continued reading and learning about MOOCs and their trends and saw signs that the hype was losing steam. In truth, I feel that the hype over MOOCs already peaked and is waning. What is not declining, however, is the robust sense of adventure, trial, error and experimentation attending higher education. As novel as they are, MOOCs are already changing into new iterations, such as LOOCs (Little Open Online Courses) and other alternatives, and new models are leveraging ideas that spring from the experimentation that MOOCs offer.

The key may be to recognize that the change is occurring and instead of reacting after the changes occur, librarians need to jump in and be a part of the change. Regardless of whether MOOCs hang around or replace elements of traditional education is not as important as understanding the way they challenge the traditional model and open new possibilities for exploration. Ultimately, the job of a professor is to support a student through the journey of acquiring knowledge and transform it to wisdom. A professor's brain is a sort of repository of information, and she traditionally imparts that knowledge to the students, who prove they have captured it through exams and papers. Now students learn by connecting and creating with each other, so they can actively apply their knowledge and learn from their peers. The online element enables a global perspective to seamlessly flow into the process. Culturally, students are demanding greater autonomy and more convenience. We are expected to meet them where they are.

The value of libraries is morphing from a repository of information. In the same way a professor moves from being the "sage on the stage" to a mentor, librarians may find themselves shifting from the sole bearers of information to guides for students wading through an abundance of information.

This does not mean we do not offer unique and indispensable services that should champion our value. This means we should look at the services our library offers in an old-fashioned, closed environment and try to anticipate how we can continue our services in a way that meets the needs of our patrons five years from now. If we want to be relevant, we have to think convenient and accessible.

This mindset should apply to new things I create. For me, this means rethinking an information resources course that I instruct. It means promoting access to the special collections and seeking ways for them to be accessible worldwide, even if I am not in a position to create a MOOC course about them. It means thinking how I can take the services we provide our patrons and creatively extend them to patrons in the future, who will have different needs and expectations. With a culture that is moving toward mobile devices, I need to consider whether the resources I develop will be accessible to a culture of people on these devices.

Ultimately, my research about MOOCs inspired me to change my focus from "How do I react to what the university is doing?" to "How can I make my services continually accessible in the midst of technological and cultural changes?"

RESOURCES

Adair, Deborah, et al. "Many Shades of MOOCs." *Internet Learning Journal* 3, no. 1 (Spring 2014): 53-72.

Barnes, Cameron. "MOOCs: The Challenges for Academic Librarians." *Australian Academic & Research Libraries* 44, no. 3 (September 2013): 163-175.

Beaven, Tita, et al. "MOOCs: Striking the Right Balance between Facilitation and Self-Determination." *Journal Of Online Learning & Teaching* 10, no. 1 (March 2014): 31-43.

Creed-Dikeogu, Gloria and Carolyn Clark. "Are You MOOC-ing Yet? A Review for Academic Libraries." *Kansas Library Association College and University Libraries Section Proceedings* (2013).

Fournier, Helene, Rita Kop, and Guillaume Durand. "Challenges to Research in MOOCs." *Journal of Online Learning & Teaching* 10, no. 1 (March 2014): 1-15.

Pence, Harry E. "Are MOOCs a Solution or a Symptom?" *Journal of Educational Technology Systems* 42, no. 2 (June 2013): 121-132.

Sandeen, Cathy, CSandeen@acenet.edu. "Assessment's Place in the New MOOC World." *Research & Practice in Assessment* 8, no. 1 (Summer 2013): 5-12.

Wright, Forrest. "What do Librarians Need to Know About MOOCs?" *D-Lib Magazine* 19, no. 3/4 (March 2013): 10.

Wu, Kerry. "Academic Libraries in the Age of MOOCs." *Reference Services Review* 41, no. 3 (August 2013): 576-587.

Library Orientation in a New Era: A Transition in Progress, Continuing the Conversation

by Eileen K. Saner, Anabaptist Mennonite Biblical Seminary

In Fall 2012, Anabaptist Mennonite Biblical Seminary was facing several major changes. We had a new president, Sara Wenger Shenk, the first woman to serve in that role. We had just changed the first word of our name from Associated to Anabaptist to highlight our faith tradition. We were at the beginning of a generational change in faculty. In seven of the twelve faculty positions we have recently seen or will soon see appointments of younger faculty, all recent doctorates. Our younger faculty have a passion for creative, effective pedagogy and are open to collaboration with the library.

Like many seminaries, our on-campus enrollment has been in decline despite attempts to recruit broadly and to adjust to the needs of commuting students. Unlike most seminaries, AMBS was slow to realize the need to provide distance degree programs. However, by the fall of 2012, our new dean had put planning and getting ATS approval for a distance MDiv program on the fast track, to begin in fall 2013. It was clear that the library would soon be serving a number of students who would only be on campus two or three times a year for the single week of a hybrid course.

In addition to these institutional changes, the library was coping with limited finances, greater user reliance on online resources, and a consortium planning process that would eventually lead to a new library management system. In June 2013, the Private Academic Library Network of Indiana decided to migrate from ExLibris Aleph and Primo to OCLC World Share Management Services, and we began using it at the end of May 2014.

It became clear to AMBS librarians that we needed to modify how money was spent and how services were provided. An ongoing challenge was improving instruction so that the riches of the collection, both print and online, would more fully support teaching, learning, and research.

In this presentation, I will focus on three topics, describing slow and steady progress over the last eight years.

- Information literacy in AMBS educational outcomes
- Library orientation for new students
- Collaboration with faculty on class assignments

INFORMATION LITERACY IN AMBS EDUCATIONAL OUTCOMES

In the last Curriculum Revision in 2006, at my urging, information literacy was added to the educational outcomes of each AMBS degree program. In the MA in Peace Studies and Theological Studies programs, the goal is "Demonstrate the ability to locate, evaluate, and use information effectively." The goal for the MA in Christian Formation goal expands the phrase, "use information and resources effectively."

There are six MDiv educational outcomes. Several descriptive statements for each of the six outcomes are grouped under pedagogies of knowing, doing, and being. The six outcomes and three pedagogies are listed in a grid, outcomes down the left column and pedagogies across the top. A fourth column is "Outcomes in the Congregation," behaviors to be expected by practicing pastors. (Appendix I)

Information literacy is listed with the fourth outcome, which is "Demonstrate personal authority and integrity in ministry" in the "pedagogy of knowing" column. The wording, "know when to seek information and where to find it," is brief as required to fit in the limited space on the grid.

Having information literacy as an educational goal in each of the degree programs served AMBS well in its 2008 self-study and reaccreditation cycle that culminated with a ten-year reaffirmation until 2018. It raised faculty awareness which created openness to my efforts to meet the needs of our students, especially those who are not experienced library users and who study part time.

Since Fall 2007, I have served on the Pedagogy Committee, which is chaired by the Dean and includes the Director of Information Technology and two classroom professors. In this setting, as well as in Library Committee, I have highlighted the need to empower students to use library resources effectively in a changing information environment. Faculty have affirmed this need as they noticed sloppy citation practices and greater use of inappropriate Internet resources. A common concern has been students relying on mediocre but conveniently available Internet resources while overlooking key library holdings.

In addition to the statements of degree program outcomes, the MDiv degree requires satisfactory demonstration of information literacy along with other key requirements, such as the completion of a capstone project and faculty recommendation for graduation. So how is information literacy demonstrated? The Pedagogy Committee discussed this, and one of the professors, Steven Schweitzer (now Dean at Bethany Theological Seminary), volunteered to devise a rubric. (Appendix II)

The rubric begins with a definition of information literacy. "Students demonstrate sufficient information literacy skills by recognizing when information is needed and locating, evaluating, and using it effectively." A research paper is evaluated to assess the student's competency in five areas:

1. Ability to determine the nature and extent of the information needed (definitions, general facts, insights and/or questions generated by the text or topic, manageable thesis statement, etc.)
2. Ability to locate appropriate information, including its authority, accuracy, and quality
3. Number of sources (not sufficient to sufficient)
4. Variety of sources (drawing on a wide range of publication types, such as books, essays, articles, and Internet resources)
5. Citations in footnotes and bibliography follow Turabian format.

The five levels of competency range between 0 (unacceptable) and 4 (excellent). To demonstrate information literacy, a paper must receive a score of 2 (good) or better in all five areas.

After some modification and experimenting, a procedure for using the rubric was implemented in Fall 2011. Each student submits a research paper to the writing services coordinator who evaluates it according to the rubric. When a student has submitted one paper that demonstrates competency with a score of 2 (good) or better in all five areas, the requirement is satisfied. The paper and the completed rubric become part of the student's portfolio. The information literacy assessment is on the checklist of requirements for degree completion.

While submitting just one acceptable paper is not a particularly rigorous process, it does establish a minimal level of competency for each student. The writing coordinator's work in assessment puts her in touch with the students who need writing support. She sends me the students who need coaching in library skills.

Clearly, this rubric does not address the full range of ACRL Information Literacy Competency Standards:

1. The information literate student determines the nature and extent of the information needed.
2. The information literate student accesses needed information effectively and efficiently.
3. The information literate student evaluates information and its sources critically and incorporates selected information into his or her knowledge base and value system.
4. The information literate student, individually or as a member of a group, uses information effectively to accomplish a specific purpose.
5. The information literate student understands many of the economic, legal, and social issues surrounding the use of information and accesses and uses information ethically and legally.[1]

It is simply unrealistic for me as library director to address all five of the standards. There are not enough hours in the week. I rely on AMBS professors to take the lead on standards 1, 3, and 4. They set expectations and they evaluate student work, sometimes applying the information literacy rubric. The Writing Services Coordinator coaches students in the mechanics of writing. My efforts have the greatest impact when I focus on standard 2, helping students and faculty access information effectively and efficiently.

We are not systematically addressing Standard 5. That is work for the future. I am following recent conversations on the intersection of scholarly communication and information literacy and thinking of ways to address it at AMBS. We are also incorporating elements of the new ACRL Framework for Information Literacy into the 2014 orientation program.[2]

BACKGROUND FOR NEW LIBRARY ORIENTATION

Since I became library director at AMBS back in 1985, there has been a revolution in how students and faculty access "needed information effectively and efficiently." Librarians select systems that facilitate access to resources and figure out how to pay for them. We need to understand how changes in the environment impact how our users look for information. Search interfaces must be customized based on knowledge of our users' research habits. Our goal is to make searching and finding intuitive so that most of our users can satisfy their basic information needs independently. Then we can help our most competent students become even more efficient and focus particular attention on coaching students who are struggling.

We want to provide timely and effective instruction when it is most likely to enhance success. I will share a bit of what I have done in recent years in the hope that you will find some inspiration and to open up a conversation for sharing ideas.

At AMBS, we welcome adult students of all ages and from a wide variety of backgrounds. Some have recently done outstanding academic work as undergraduates or are coming from careers in teaching or writing. However, we also welcome students who finished college years ago, sometimes in a discipline that did not require regular library use. Following ATS requirements, we accept a few students who do not have undergraduate degrees.

We have part-time students who juggle work, family, and church responsibilities. They plan to be on campus for class but don't have much time to spend in the physical library and become familiar with its print resources. When a paper comes due, they use what is at hand, books in their personal libraries and resources they can find online.

Our students' capacities to locate, evaluate, and use appropriate resources vary widely. Because of this, a single information literacy course for all new students would just not work at AMBS. Students who are well prepared for graduate theological study would be bored. Quite frankly, our 80-credit-hour MDiv simply does not have room for such a course.

Instead, I have built on ideas I picked up at ATLA conferences and from professional reading to develop new student orientation activities that focus on key skills for academic success and that relate directly to course requirements. I test ideas with the Library Committee which at AMBS is composed of three teaching faculty, the dean, and the assistant librarian. As a member of the Pedagogy Committee and the Orientation Committee, I advocate for course integrated library instruction at various points in the curriculum.

For over twenty years, new AMBS students have done a self-guided tour of the physical library which includes about fifteen questions to answer along the way. It is self-paced, can be done at any time, and takes about twenty minutes. It covers basic collections, services, and policies. It is not high tech but from the answers, I can see which students may need extra help. This short tour gets high ratings from students and it lays the foundation for subsequent instruction.

With the opening of the new library in 2007, I began having small groups of students in the computer lab for a 45-minute introduction to collections, search strategies, the catalog, and key databases. Students then worked independently to answer questions on a worksheet using the procedures I had just demonstrated. From about 2008 to 2012, the tour answer sheet and the hands-on worksheet were non-graded assignments in the first year one-credit orientation class. This allowed me to identify students who were having difficulty and to make individual appointments with them to complete the assignments.

While the hands-on session in the library lab was a big improvement over the demonstrations I had done prior to 2007, I was still not satisfied with the results. Students were simply overloaded with information during the two orientation days prior to the fall semester which is when these library activities took place. I could see as I worked with students later that some were not using the skills they had actually practiced during orientation. Since the library activities were not graded, they were often just skipped by the students who needed them most.

As I mentioned before, AMBS was facing many changes in fall of 2012: name, faculty, programs, more e-resources in the library. I wondered how these changes, especially more online courses, would affect what was expected of the library, both services and collections. Conversations in Library Committee that fall led to a faculty survey in February 2013. Professors were asked how they gather resources for their own research and what they expect from students.

The most striking result of the survey was with reference to a course they currently teach that requires independent research. "If you teach this course in an online format to students who are unable to come to the AMBS Library, will you modify the assignment requiring independent research? How?" Here are the possible answers:

1. Provide all the readings so students complete the assignment without doing independent research.
2. Continue to expect independent research, even if students cannot come to the AMBS Library.
3. Other. Please explain.

All eleven faculty who responded to the survey selected the second option, continue to expect independent research. I saw this unanimous response as a charge to the library to focus on providing the resources and services that will allow students to do independent research even when away from the library. How have we responded? We needed to know which courses require independent library research and who is enrolled in those classes. I get this information from Moodle and the registrar's database.

For about three years now, I have had administrative access to Moodle. I can open courses and download syllabi and recommended reading lists. I can read instructions for assignments and see when they are due. When a student is having difficulty finding resources, I can see the exact wording of the assignment.

When I see that a course is being taught online for the first time, I check the original syllabus for assignments and make suggestions to the professor based on the library's resources. I purchase recommended titles as EBSCO e-books whenever possible. I often create a LibGuide highlighting the library's holdings and providing links to e-books and e-journals. Faculty welcome my efforts and link to the library guide in the Moodle course.

After years of asking the registrar's office for bits of course-related information (Who is registered? Where do they live?), I now have access to specific reports in the registrar's database. I can see who is registered for classes, where they live, and what academic preparation they have had. I pay close attention to the students who have enrolled in online and hybrid classes. What challenges will they face? How can the library support them? Making sure the necessary resources are available allows students and faculty to concentrate on teaching and learning.

LIBRARY ORIENTATION FOR NEW STUDENTS

In the fall of 2013, everything changed with the rebranding of our traditional on-campus MDiv as AMBS Campus and the launch of AMBS Connect, a distance MDiv degree with a combination of online and hybrid courses. The first course for MDiv students is entitled Leadership Education in Anabaptist Perspective, commonly known by its acronym, LEAP. New MA students begin with a symposium. Both courses are 2 credits, offered only in a hybrid format.

Both classes begin in early August with two weeks of online course work followed by one intensive week on campus. The two orientation courses then conclude with several more weeks of online assignments. During the hybrid week, students in both courses meet together for the general orientation sessions.

As the schedule for LEAP week was being developed during the spring of 2013, I could see that there would not be time for small groups of students to do the ninety-minute hands-on sessions in the library. Since I had reservations about the effectiveness of those sessions, I decided to provide online instruction for just a couple basic skills that students would use immediately to complete reading assignments for their orientation course.

I created a LibGuide for each course with screenshots and screencasts to deliver instruction during the weeks before students arrived on campus. The library assignments for LEAP appeared in the second daily Moodle session. The library assignments link in Moodle opens a page with these instructions. The necessary resources were linked here as the underlining indicates:

1. Examine all the pages (tabs) of the Library Orientation Guide.
2. Use the AMBS Library website to locate an e-book chapter and an online journal article, both required readings for class preparation.
    - Hooks, Bell. *Teaching Critical Thinking*. P. 7-11, 19-22 (for Session 8)
    - Saner, Eileen K. "The Anti-Racism Journey at AMBS" *ATLA Summary of Proceedings* 64 (Jan. 1, 2010): 132-138. (for Session 7 & 10)
3. Complete the library orientation survey.

The URL of the guide for LEAP is http://libraryguides.ambs.edu/LEAP. This guide is now the fall 2014 version with instructions for using the library's new online catalog, AMBS WorldCat. The slides that accompanied this presentation at the ATLA 2014 conference had screenshots of the 2013 version of the guide.

The first page of the guide points to the link to the library on all pages of the AMBS website and highlights the tabs on the search box. A box to the left describes briefly what is searched with each of these tabs. The second page of the guide has examples of searches with these tabs. Then there is a page with instructions for remote access authentication. This page also has a link to a sample of the e-mail message students receive with their library barcode number in it. This is a reminder for students who don't remember when that information came to them.

Three short screencasts demonstrate how to find an EBSCO e-book in the library catalog, open the assigned chapter, and save or print a pdf. I emphasize the limitations of single user access and page print restrictions, both of which have been frustrating for students. Finding a full text journal article in EBSCO*host* only requires one screencast. The guide also has the North Carolina State University video on Wikipedia with some guidance on the use of reference materials. The final tab is a video tour of the AMBS Library to give distance students a glimpse of what they will see when they arrive on campus.

Overall, I was very pleased with this first attempt at online instruction. The tasks were simple and necessary to access assigned readings. The video instructions gave students just what they needed. Working independently, students could skim quickly over material they already knew. In Moodle, I could see that students were completing the required class assignments. Throughout the year, I could point students needing help back to the library orientation guide.

Responses on the required library orientation survey confirmed what I suspected:

- 71% reported no difficulty finding and reading the assignments (17 of 24 students).
- 87% read every page of the guide (21 of 24) .
    - Two people read only some of the pages.
    - One student with prior library experience was excused.
- 58% considered the guide essential for getting started as an AMBS student.
- 29% considered the guide a helpful refresher.

It was very satisfying to see that 87% of students (21 of 24) rated the guide helpful or essential.

The online instruction focused on accessing required readings. During hybrid week, I had more time to expose new students to library resources. One activity for the first evening was the self-guided library tour. The theme for the second day of the hybrid week was God's Reconciling Mission in Our Learning Community. The focus was on academic reading and writing, critical thinking, and information resources.

I had a half-hour session with all new students to promote the library's collections and to demonstrate some particularly useful features of our search systems. This was followed by three thirty-minute periods during which students were divided into three groups to rotate through three separate hands-on activities. The IT director led one session on computer technology and setting up Zotero. The other two sessions were in the library.

In one library activity, students reviewed the difference between scholarly journals and popular magazines by examining some samples. They also looked at various types of multi-author works and searched for essays by topic in the ATLA Religion Database. Students recorded their observations on a worksheet which was handed in for my review. This activity was entirely self-directed.

The second library activity was preliminary research on Paul's view of women in ministry. This is an assignment in the first-year Bible class which many students were set to begin the following week, some in a face-to-face campus class and some in an online class. At my request, the professor had included two specific library activities in the steps for completing the course assignment: one, look at an encyclopedia article on this topic, and two, use the online catalog to locate a book on this topic in the library. I worked with students in the reference area. My colleague Karl Stutzman was in the library computer lab during this time to answer questions. Distance students were encouraged to find a book they could take home with them and use later for the class assignment.

All these activities were designed to enable experienced library users to skim the written material and complete the assignments quickly, keeping busy work to a minimum. The librarians could then focus on assisting students who were having difficulty and on establishing relationships for ongoing support.

While I did not assess these hands-on library activities, I did get several compliments. In spite of the fact that the three half-hour sessions ended at 5:45 after a very long day, I was reasonably satisfied. Student evaluations of the hybrid course did include one complaint that the library activities were boring and unnecessary. Actually, I was surprised not to hear more of that since the concepts covered are so basic.

Next year, I plan to encourage students who are already familiar with the content to help others who are struggling or to simply leave when they are done. Also, the library activities will be on Wednesday morning in August 2014.

Late in the fall semester, I reviewed the papers students had written for the Paul and women assignment, looking especially at the bibliographies. Over half of the on-campus students included a print reference book. On-campus students listed more books while distance students used more periodical articles. However, a student working from Senegal listed the largest number of books, that is, book chapters. She took advantage of our offer to scan and send book chapters. She got the highest grade both classes.

The new orientation format is definitely better than what I had done before, and I am working now to improve it for this August. I have begun conversations with Jamie Pitts, the professor who teaches the entry-level theology course, which will be online this fall for the first time. Jamie has a carefully structured procedure to support students through the process of writing what is for many their first seminary research paper. The reference book and catalog search activities will be related to this assignment. Jamie will lead the reference book activity in the library.

COLLABORATION WITH FACULTY ON CLASS ASSIGNMENTS

It is clear to me that some students will not develop their library skills if they are not required to practice them in course assignments. They will continue to take short cuts and complete assignments with the resources they already know. I voiced this concern in Pedagogy Committee which has opened some opportunities.

At a Committee meeting last fall, teachers lamented the struggles some online students were having with basic computer tasks to the point of being unable to focus on course content. One professor teaching an online course for the first time was surprised that she had to spend so much time helping students with technology when they were facing deadlines to get assignments done. She suggested compiling a list of basic computer skills that each student would be expected to know before taking a course. In this discussion, I observed that there are basic library skills all students should have to take advantage of our resources. I was also asked to make a list.

By early April, the Committee had approved a student survey that is now an opening assignment in every Moodle course and, at the professor's discretion, must be completed before the class begins. It is called *I Take Responsibility for My Learning*. The student must answer yes or no to each question. Here are two questions of the eleven questions on the survey:

> I will check my AMBS e-mail at least twice every week, and know how to attach files to messages I send.
>
> I am able (or willing to learn) to use Moodle to get readings, submit assignments, and participate in discussions. I will upload a photo of myself to complete my Moodle profile.

The underlined phrases are links to online instructions for the tasks. While these are very basic procedures, each question addresses problems that have prevented students from working efficiently on assignments. There are two library questions on this survey which assure that each student knows about the library guides and how to open e-books and online journal articles.

While this work on the *I Take Responsibility* survey was proceeding, I made a more detailed list of library skills beginning with those I used to cover in the 90-minute library orientation session. After reflecting on what was most important for students, I pared it down to two short lists.

Of high priority are those skills students will use after graduation because they have access to *ATLAS for Alum*®. In addition to the obvious scripture text searching and finding book reviews, I promote EBSCO*host* alerts. An alert generates an e-mail message when a new issue of a selected journal is added. Alerts may also be created for topical searches. EBSCO alerts can be the online equivalent of routinely browsing current periodicals in the library, a scholarly activity less common in the twenty-first century. Evaluating a website is included in this group to promote wise use of Internet resources, an ongoing faculty concern.

The second list targets resources that we unfortunately cannot offer to our graduates. However, they are essential for taking full advantages of the library collection while a student. With the recent offerings from theological publishers, we have been able to acquire over a hundred reputable Bible commentaries, a great benefit for anyone working outside the library. The "Journal Titles" tab is our A-Z list of print and online journals in subscription databases. It also includes links to valuable and freely available online journals which students can use after they graduate.

Why require an interlibrary loan request? Students need to know how easy it is to request materials from other libraries. We rely on our partner libraries for coverage of topics outside our own collecting strengths. Requesting materials from other libraries is done with a simple click in the new AMBS online catalog, a feature that may eliminate the necessity of this requirement in the near future.

With the encouragement of Pedagogy Committee, I have been asking specific faculty to include wording in assignments that will assure students are using these essential skills. By examining assignments and course syllabi in Moodle, I identify faculty to approach, beginning with courses required for several of the degree programs. I already mentioned that the research paper in *Christian Theology I* will be the basis for library orientation activities in August. Students in that class will also use *ATLA Religion Database* to find a book review.

In *Introduction to Bible Study Tools*, an online course, students examine a specific text in depth using a variety of critical methods. In this course, the professor will require students to read at least one online Bible commentary and to use the scripture search feature of *ATLA Religion Database* to find articles and essays.

Last January, students in the hybrid *Cultural Hermeneutics* class came to the library one afternoon to do research on cultural phenomena. I demonstrated creating an EBSCO alert for a topic of interest or to follow a journal, which is another class assignment. I have also created a how-to library guide for alerts using screencast videos available from EBSCO.

Students taking the capstone MA seminar examine ten issues each of three journals including two that are peer reviewed. After reading several articles in each journal, they write a description of the title including strengths or weaknesses and whether they might subscribe in the future. This course was taught online last fall, a perfect opportunity to promote the "Journal Titles" tab, our A-Z list.

Each spring, I meet with seniors in the MDiv program to demonstrate the alumni library guide and to give them tips on getting library resources after they graduate. I distribute passwords for *ATLAS for Alum* and explain that it is a subset of the *ATLA Religion Database®* they already know. I remind them of the scripture search feature and point to ATLA's instructional screencasts. I also point out links to *ATLAS* articles in *Text This Week*, the feature that most often prompts our graduates to request *ATLAS* logins.

I mentioned before that the new generation of faculty is remarkably open to collaboration with the library. However, one newer professor noted that he assumes students have these skills, and requiring the use of specific library tools should not be necessary. While this may be true for the majority of our students, we want all our students to take advantage of the resources available. Setting expectations should make that more achievable.

My focus in library instruction is on equipping the students who are most challenged. I'm almost embarrassed to report that I spend so much energy on these basic skills. It is a sign of the investment we make to assure that all our students benefit from the rich heritage of our library collection. This early intervention is most often needed by international students and by mature students without recent library experience. We are investing in the potential these students have to benefit from an AMBS education and to provide well-grounded leadership for the church.

I am confident that library search interfaces will become more intuitive in time, reducing the silos of information that challenge our users now. We are already beginning to see this with our WMS interface. The search tabs on the library website were changed in May 2014 to reflect the new options.

As class assignments require using specified skills, students will be exposed to viewpoints they might not otherwise have encountered. By the time our students have moved into various leadership ministries, I hope they will take advantage of local libraries, evaluate free websites critically, and be regular users of *ATLAS for Alum*.

I close this presentation by inviting your questions and comments. Here are some questions for you:

- Does your school have information literacy in degree program outcomes?
- How is it expressed? Evaluated?
- How do you provide library orientation to primarily distance students?
- Is library instruction linked to course assignments?
- What challenges do you face in encouraging library use? How have you responded?

ENDNOTES

[1] Association of College and Research Libraries. "Information Literacy Competency Standards for Higher Education." (2000). http://www.ala.org/acrl/standards/informationliteracycompetency/.

[2] Association of College and Research Libraries, "Framework for Information Literacy for Higher Education," (June 2014). http://acrl.ala.org/ilstandards/wp-content/uploads/2014/02/Framework-for-IL-for-HE-Draft-2.pdf

APPENDIX I

Master of Divinity Educational Goals

Educational Goals	Pedagogy of Knowing	Pedagogy of Doing	Pedagogy of Being
AMBS graduates ... **1. Are grounded in and are continuously formed by the Bible.**	Understand and critically appropriate the Bible in its contexts, biblical theology and ethics, and theological hermeneutics through a Christocentric lens.	Preach and teach the biblical story. Read and interpret Scripture theologically. Exegete with skill and insight. Encourage and empower others to read the text.	Are continually nurtured and shaped by Scripture. Love the Bible
2. Engage their historical and theological traditions in the context of the larger Christian church.	Understand and value the sweep of Christian history. Understand and evaluate how Anabaptist and Mennonite history and theology inform contemporary church life. Understand and evaluate their theological and historical heritage in conversation with the Bible and with other traditions. Understand and evaluate their denominational polity.	Demonstrate and communicate in word and action core Anabaptist values. Integrate peacemaking and evangelism in their ministry and their congregation's ministry. Foster awareness of the Spirit's ongoing work in the church. Effectively, prophetically and accountably represent the church in society. Lead and model theological reflection and moral discernment.	Love the church. Value the church's heritage and are realistic about its life. Are committed to the Body of Christ locally and globally and to its mission.
3. Are formed by a continuing encounter with God.	Understand and critically appropriate Christian orthodoxy historically and theologically. Understand and critically appropriate how spiritual practices form faith. Understand how to form and sustain faith. Recognize the limits of language.	Cultivate awareness of God and God's purposes in solitude and community. Offer God's transforming power in word and deed. Guide the spiritual formation of others. Pray and practice spiritual disciplines.	Receive God's love and grace, are committed to follow Christ, and live in the presence and power of the Spirit. Are devoted to prayer and other spiritual disciplines. Revere and fear the Lord. Trust in God through trial. Recognize the mystery of God.
4. Demonstrate personal integrity and authority in ministry.	Understand themselves as both fallen and redeemed. Understand their own giftedness and limitations. Know when to seek information and where to find it. Understand the ethical significance of boundary maintenance.	Demonstrate confidence in their calling through the Holy Spirit in the church. Practice healthy boundary and stress management. Manage conflict for healing and growth. Take clear stands without imposing them. Can disagree without disengaging or disempowering. Equip others for reconciling ministry. Engage in the life-long process of self-understanding.	Have a healthy sense of self, personal strengths and limitations, sense of humor, and curiosity. Recognize the gifts and challenges of their social location. Are committed to the ethical standards of their denominational polity. Seek mentoring and accountability.
5. Understand and creatively engage their ministry contexts.	Understand and evaluate the social and cultural environment at both the local and global levels in relationship to theology. Understand the importance of connecting with other ministry resources in the local community. Recognize their place in society in terms of culture, gender, class, ethnicity, race, and spirituality.	Are life-long learners who exercise pastoral imagination. Learn from and lead the church in discerning and engaging their ministry context. Collaborate with other ministry resources in the community. Engage in intercultural and inter-church communication and relationships. Identify and call out gifts of the Spirit in the church. Lead in worship and in other practices that define the church.	Value cultural diversity. Are open to God's movement in and beyond the church, locally and globally.
6. Lead the church in fulfilling its missional calling.	Understand God's faithfulness in drawing people to God through the Bible. Understand that the church exists for the mission of God. Understand the church's ministries and their complementarity for formation and transformation. Understand the dynamics of leadership in their denominational polity. Understand and evaluate systems and the processes of change. Understand the nature and purpose of the church's ministries.	Articulate the overall purpose of the church. Orient and call the church to God's mission in the world with clarity and resolve. Influence others and lead change. Lead in public witness (church and society). Orient, call, and equip the saints for ministry. Cultivate an environment of trust and collaboration.	Have the courage to claim their call to ministry in their present setting. Have a growing capacity to embody the ministerial office with authority, humility, and accountability.

AMBS serves the church as a learning community with an Anabaptist vision, educating followers of Jesus Christ to be leaders for God's reconciling mission in the world. –Rev. 12/14/09

APPENDIX II

Information Literacy Rubric

Student Name: **Semester:**

Paper title:
Course for which it was submitted:
Brief description of assignment:

______**Student *has* demonstrated Information Literacy.**
______**Student *has not* demonstrated Information Literacy.**

Students demonstrate sufficient information literacy skills by recognizing when information is needed and locating, evaluating, and using it effectively.

Student will demonstrate competency in all areas below with a score of 2 or better.

4 – excellent
3 – above average
2 – good
1 – barely acceptable
0 – unacceptable

	0	1	2	3	4
(1) Ability to determine the nature and extent of the information needed	The student failed to use resources to clarify basic information needed.	The student had some difficulty in determining resources to clarify basic information needed.	The student demonstrated adequate ability in determining resources to clarify basic information needed.	The student demonstrated above average ability in determining resources to clarify basic information needed.	The student demonstrated excellence in determining resources to clarify basic information needed.
Note, in #1: Basic information includes definitions, general facts, or significance of events/people/ ideologies, insights and/or questions generated by the text or topic, difference between primary and secondary sources for this research, manageable thesis statement, etc.					
(2) Ability to locate appropriate information, including its authority, accuracy, and quality	Demonstration of ability to locate information appropriate for research on the topic was generally weak.	The student had some difficulty in locating appropriate information.	The student demonstrated adequate ability in locating appropriate information.	The student demonstrated above average ability in locating appropriate information.	The student demonstrated excellence in locating information appropriate for research on the topic.
Note, in #2: Appropriateness includes authority, accuracy, objectivity, academic rigor, and currency.					

Page 1

Key library and discipline-specific resources are not overlooked.					
(3) Number of sources	The student did not include a sufficient number of sources, given the subject matter and assignment.	The student located some sources, but they were fewer or briefer or too simplistic than normally would be expected for the subject matter and assignment.	Generally adequate. Adding three or four more sources, given the subject matter and assignment, could have strengthened the research.	Above average. Adding one or two more sources, given the subject matter and assignment, could have strengthened the research.	The student included a sufficient number of sources, given the subject matter and assignment.
(4) Variety of sources: (drawing on a wide range of publication types, such as books, essays, articles, and internet resources)	The student did not select an adequate variety of material types (e.g., only internet sources or books that are outdated or not recent).	The student selected a limited variety of material types, given the assignment.	The student selected an adequate variety in material types, given the assignment.	The student selected an above average variety in material types, given the assignment.	The student demonstrated excellence in selecting a variety of material types relevant for the assignment.
Note, in #4: Material types include books, articles, essays, reference sources, Internet resources, audiovisual materials, interviews, research findings, etc.					
(5) Citations in footnotes and bibliography follow Turabian format	Incomplete information, inconsistent format	Complete information; inconsistent format	Only a few typographical errors	Only one or two *minor* typographical errors	Citations in the footnotes and bibliography are correctly and consistently formatted. No mistakes.

Writing Specialist: Date:

Rubric revision 2011-2012

Page 2

NACO Listen and Learn Session

by Judy Knop, American Theological Library Association

The discussion in this session centered around the need for a best practices document. The participants discussed whether the primary purpose of authority record creation was to identify the individual or whether the focus should be on creating a tool that could be used in research. Participants discussed the use of the optional fields now available in the authority record and how important it was to enter data into those fields. In particular, the 678 field was discussed. Some participants felt it was important to give patrons more information about the person, while others felt it was not worth the effort. In the discussion of the 374 Occupation field, there was a suggestion that a thesaurus of occupations in the field of religion be developed. If such a thesaurus could be recognized as a standard, then its terms could be used in the occupation field and identified as based on a standard. There was wide-spread agreement with this suggestion. The whole discussion provided useful information for the members of the Best Practices Taskforce who attended.

New and Changed Subject Headings: How Does One Keep Up? Does One Even Try to Keep Up?

by Richard A. Lammert, Concordia Theological Seminary

Recent changes in subject headings required by the move to *Resource Description & Access* (*RDA*) have caused many to take note of the fact that subject headings are not static. The subject heading "Bible. N.T. Matthew" has become "Bible. Matthew" under *RDA* (dropping the "N.T."). All occurrences of "violoncello" have been changed to the simpler (and better known) "cello." Despite what one may think of these changes, they are much easier to control than some changes to subject headings discussed in this paper. Most of the changes required by *RDA* can be — and have been — made globally by computer programs.

These changes are, however, only the tip of the iceberg. Subject headings have been changing and continue to change, whether we want them to or not. In fact, our catalogs are subject to *metadata rot*: the degradation of the metadata in one's catalog precisely *because* the metadata have not been maintained. In other words, doing nothing inevitably leads to loss of metadata.

Two questions need to be asked about this situation: "How does one keep up? Does one even *try* to keep up?" I believe that the answer to the second question is "yes," although answering the first question is harder. No matter what answer a particular institution gives, everyone in the library is affected: those in technical services, who must maintain the headings (or not); those in reference services, who must interpret the headings (whether or not they are maintained); and those in administration, who pay for what does or does not get done.

The answer to the question about keeping up with changes also affects library patrons. We might divide library patrons into three categories: (1) Casual students (superficial researchers), those who find one item (or two items) they need and stop; (2) Diligent students (thorough researchers), those who try to do a good job of research, using their knowledge of subject headings that they have learned in bibliographic instruction; and (3) Graduate students (exhaustive researchers), those who find everything on their topic.

Perhaps surprisingly, it is those in the middle group who are most affected by lack of maintenance of our subject headings. The superficial researcher will find enough to satisfy his or her needs; the graduate student will manage to find everything no matter how we fail to provide access. The diligent student, however, may miss out because he or she applies techniques learned as a careful catalog user, techniques that fail when subject headings are not maintained. The examples in the following paragraphs will focus on the problems encountered by these diligent students (careful, thorough researchers), because it is this middle group that we work hard to develop through our bibliographic instruction, and the group we hope most of our students are in.

The source of problems that we encounter in maintaining our metadata can be divided into new, changed, and deleted subject headings; new, changed, and deleted subdivisions; incorrect use of subject headings and subdivisions; and changing name authorities. Each of these situations presents problems to our hypothetical good student.

Subject headings are regularly maintained and changed by the Library of Congress and by SACO (Subject Authority Cooperative) participants. For example, "Spirituality—Christianity—Early church, ca. 30–600" was recently changed to "Spirituality—Christianity—History—Early church, ca. 30–600." This is a relatively small change, but what does it mean to a student searching in the catalog? She finds an item that is particularly pertinent to her needs. So she does what she has been trained to do: look for similar items with the same subject heading. But — older items don't have the heading with "History" in it. All items cataloged prior to the heading change are lost. The student does not find them, unless she stumbles upon the *old* heading (and then wonders why there are two *different* subject headings for the same subject).

New subject headings can create the same dilemmas. The subject heading "Theology of the cross" was added to the subject authority file in 2006. The scope note defined what was meant by this heading: "Here are entered works on the theological principle, expounded by Martin Luther, that God can only be understood through the cross of Jesus Christ and his suffering and death, and not through a study of nature and created things."

Does this mean that nothing on the theology of the cross was published before 2006? On the contrary — however, such items were not identified by the subject heading "Theology of the cross," but with other headings that were not quite as precise. What happens to the student who finds a recent publication that fits his needs, but finds nothing published before 2006? If older works are not retroactively updated with the new heading, he will miss them. Or, he might stumble upon them through a keyword search, and start to wonder why he didn't just use keywords from the start, instead of searching on subject headings as he was taught.

Subject headings can also be canceled and disappear from the list of authorized headings, although their application in older cataloging may remain. I do not provide any examples of these here — such disappearing headings provide the same type of difficulty in access to our cataloging data as new and changed subject headings do. A student may find the older heading as identifying appropriate material, then wonder why everyone has stopped writing about the topic.

Although changing, new, and deleted subject headings can be a problem, I believe the bigger problem is with *subdivisions* that change, disappear, or appear. An example of a subdivision that was changed is "—Doctrinal and controversial works." This heading was canceled about twenty years ago and divided into two distinct subdivisions: "—Doctrines" and "—Controversial literature." Although the change was welcome (since lumping together both pro and con literature didn't really tell the researcher much), it means that the searcher who discovers "—Doctrines" as the precise subdivision for her needs will fail to find material older than about twenty years ago — unless subdivisions have been updated.

This change is more of a problem for computer manipulation than changed subject headings, since a computer cannot easily determine whether the item in a cataloging record is *for* the subject or *against* it. Only the Library of Congress has done a good job in eliminating most, if not all, of the uses of the older subdivision. The Library of Congress could do this fairly easily since most of the time there are distinct call numbers for controversial literature in the Library of Congress classification system. A computer can determine from the call number what the now obsolete subdivision should become. Most catalogs, however, are not in the same position, and require careful manual review and maintenance.

This changing situation of subdivisions was complicated further by a change in the middle of 1998. The Library of Congress subject headings weekly list 28 (July 8, 1998) included this change in scope note for the subdivision "—Controversial literature":

- 260USE subdivision Controversial literature under religious and philosophical topics for works that argue against or express opposition to a doctrine, belief, practice, school of thought, etc. CANCEL
- 260USE subdivision Controversial literature under individual religions, religious denominations, monastic and religious orders, and sacred works for works that argue against or express opposition to those groups or works

Suddenly, the subdivision was used much more restrictively, and headings such as "Freemasonry—Controversial literature" were no longer authorized. Newer works arguing against Freemasonry have the simple subject heading "Freemasonry." A student trained to use subject headings might think that nothing has recently been published in opposition to Freemasonry if he first finds the subject heading "Freemasonry—Controversial literature." (And how about the even older "Freemasonry—Doctrinal and controversial works" that was left over from the *previous* change to this subdivision?) The change in use of the subdivision can effectively hide material from him.

New subdivisions can also appear. In 2002, a subject heading with a new subdivision appeared in the authorized list: "Salvation—Christianity." The subject heading "Salvation" remained, but was no longer applied to works discussing salvation from a Christian perspective. A student who discovers the subject heading "Salvation—Christianity" may well wonder why the library has nothing published before 2002 on the subject. Such will be the case unless the library has explicitly maintained its metadata and changed older headings of "Salvation" to "Salvation—Christianity," if that is indeed the subject of the item. (It should be noted that this same change has happened to a large number of other headings as the Library of Congress has attempted to move from an implicit recognition of subjects applied to Christianity to an explicit recognition of this.)

Finally, there are subdivisions that are deleted. Until 2004, the subdivision "—Contributions in [specific field or topic]" was permitted under individual names. In September 2004, this subdivision was deleted because it "is no longer valid." A possible subject heading before this time was "Calvin, Jean, 1509–1564—Contributions in preaching." If a student found this subject heading attached to an item that precisely fit her needs, she would be blithely unaware of newer items that were pertinent to her, but did not have the "Contributions in…" subdivision.

All of these changes are thrust upon us by the evolving nature of subject headings. But one's metadata can just as well become confused through the use of inaccurate subject headings as well as subject headings used incorrectly. There are records in

WorldCat with the subject heading "Colleges and universities"—except that this subject heading does not exist. The correct subject heading is "Universities and colleges." The wrong subject heading will not automatically be changed to the correct one, since the subject authority record does not have the "wrong" heading "Colleges and universities" as a cross reference. One could argue that this is not a major problem, since the subject could be found by keyword no matter in which order the words actually appear in the subject heading—but if keywords will solve the problem, why are we worrying about applying subject headings in the first place?

Other incorrect headings can appear if a cataloger applies a subdivision that cannot legitimately be applied to the main heading. The subdivision (in italics) in each of the following headings is wrong, even though it "looks" correct:

- Paul, the Apostle, Saint—*Theology*
- Luther, Martin, 1483–1546—*Biography*
- Origen—*Criticism and interpretation*

However, such subject headings *have* been assigned to works. They are deceiving, since a student may find a work, thinking that she has nailed down the precise subject she wants. However, very few other works will be found with those particular subject headings, because they are incorrectly formulated. The correct form is *without* the subdivision. Most of the library's resources on that particular subject will be under the heading without the subdivision.

Although name authorities have not been listed in the title of this paper, it is not amiss to note that changes in name authorities can also create metadata rot. Take the name of Mary Manning, for example:

- Manning, Mary (LCCN nr 95034461)

The name was established on Sept. 21, 1995, and remained as shown until Feb. 21, 2013. The name was changed at that point to the following:

- Manning, Mary, 1905–1999

Because of the rules for establishing name authorities, there were no cross references from the form without the dates. That left "Manning, Mary" available to assign to a *different* Mary Manning.

On Feb. 21, 2013 (as a process of making a distinction between two Mary Mannings that had shown up on the same original authority record), the following authority was created:

- Manning, Mary (LCCN n 2013009189)

Any catalog that depended upon the string "Manning, Mary" to identify the correct Mary Manning was now in error. What was once "Manning, Mary" was not the same person as was now referred to as "Manning, Mary."

However, authority work does not stop, and neither did the work on Mary Manning. On May 21, 2013, the heading was changed by adding dates, to make it distinctive:

- Manning, Mary, 1935–

This left the string "Manning, Mary" available to anyone who wanted to use it, and did not have any dates or other means of differentiating the name. And, indeed, that happened. On Aug. 22, 2013, a *new* Mary Manning was established:

- Manning, Mary (LCCN no2013090093)

By this time, any catalog that depended upon the phrase "Manning, Mary" to identify a *specific* Mary Manning has suffered noticeable metadata rot. The only way to repair this is to do a manual review, or a computer comparison with an established and authoritative form of the record.

Returning to the question in the title, "Does one try to keep up with changing subject headings and name authorities?" I have already indicated an answer of "yes." To state the question differently, if we dedicate time, effort, and money to creating valid, usable, and accurate metadata in the first place, is it worth an additional investment to maintain that metadata as it inevitably changes? Someone who answers this question as "no" will have to defend the original investment in creating the metadata. My contention is that, if a library does not try to maintain its metadata, it does a disservice to itself and particularly to the patrons of the library. If we want to serve our patrons well, we must be prepared to keep our metadata up-to-date.

The answer to the first question, "How does one keep up?" is much more difficult to answer. Part of the answer depends upon one's integrated library system (ILS). For simplicity, I will divide ILSs into the following three sets:

- Library of Congress catalog
- Separate ILS maintained by authority control
- WorldCat

Most libraries have contact with all three of these. As far as keeping up-to-date with changes in authorities is concerned, the Library of Congress is probably the best. They have the knowledge of changes being made, and the ability to mine their own data to make intelligent changes. As far as the Library of Congress is reflected in other catalogs, such metadata should be fairly accurate and up-to-date.

A separate ILS maintained by an individual library or consortium under authority control is probably in second place for being up-to-date. Authority control providers do a good job of being aware of and making changes in subject headings and authorities. Such providers can at times even do a better job than the authority records themselves permit. The provider that Concordia Theological Seminary has used for its consortial catalog has been able to mine data from authority records to correct names that could not be corrected by a simple application of cross references in the record. The provider also does its own additions to authority records to catch common mistakes (such as the "Colleges and universities" mentioned earlier).

Most theological libraries use WorldCat as the basis for their cataloguing records. If the libraries import those records into a separate ILS, they can modify them as desired (besides sending them off for authority control). But if WorldCat *is* one's catalog (because the library uses WorldShare Management Services), the outlook for maintenance is more problematical.

There are many factors involved in WorldCat records. If records have their subject headings and name authorities controlled, they will be accurate (assuming that the records are connected to the *correct* authority). However, my estimate is that fewer than half of WorldCat's records are under authority control. The Library of Congress distributes changed and corrected records, so records from our national library in WorldCat should be correct. All other maintenance is performed by the members, since OCLC does not send records out for authority control. Having maintenance performed by members means that a library can depend upon other libraries to do some of the maintenance. However, some of those libraries are expecting *other* libraries to do the work — so if you want the work done well, you have to do it yourself.

WorldCat maintenance becomes essentially correcting and improving one's individual records in the database. Since the forms of subject heading and names (and the ways to do these wrong) have changed over time, this must a deliberate project or a deliberate part of one's workflow if one wants to achieve a certain level of comfort with the metadata.

Any ongoing maintenance of one's catalog records requires a commitment of time (and thus money). Not doing anything is, of course, an option. But one pays for *that* option as well in providing less precision for the patron in retrieving records. Hiding our resources from the patron because the metadata are slowly rotting through inattention is not a choice that a library should make lightly or willingly.

Preparing Librarians for Changes in Classroom Instruction

by Kenneth A. Boyd, Taylor University

There are many books that have been written about the changes that are taking place in our classrooms today. In this presentation a few have been highlighted and in fact are titles that are currently being read by faculty. The session began by talking about some of the broader issues like learner centered teaching, the idea of deep learning versus surface learning, what does a skillful teacher look like, how technology is affecting us, and shallow thinking.

This was followed by a presentation of techniques used to effect change in the classroom. Some of the techniques were not necessarily new, but at least served as a reminder of what we can do and what should be done in our classrooms. These techniques were presented in six categories: include higher level cognitive objectives, use different ways of presenting content, vary the role of the instructor, add ways to provide feedback, allow more student choices, and use techniques to engage learners.

The following resources were discussed:

Brookfield, Stephen. *The Skillful Teacher: On Technique, Trust, and Responsiveness in the Classroom*. 2nd ed. San Francisco: Jossey-Bass, 2006. Print. Jossey-Bass Higher and Adult Education Series.

Carr, Nicholas G. *The Shallows: What the Internet Is Doing to Our Brains*. 1st ed. New York: W.W. Norton, 2010. Print.

Challies, Tim. *The Next Story: Life and Faith after the Digital Explosion*. Grand Rapids, MI: Zondervan, 2011. Print.

Doyle, Terry. *The New Science of Learning: How to Learn in Harmony with Your Brain*. Sterling, VA: Stylus Pub., 2013. Print.

Dyer, John. *From the Garden to the City: The Redeeming and Corrupting Power of Technology*. Grand Rapids, MI: Kregel Publications, 2011. Print.

Elmore, Tim, and Dan Cathy. *Generation iY: Our Last Chance to Save Their Future*. Poet Gardener Publishing, 2010. Print.

Liesveld, Rosanne. *Teach with Your Strengths: A Revolutionary Way to Reach and Inspire Your Students*. New York: Gallup Press, 2006. Print.

Weigel, Van B. *Deep Learning for a Digital Age: Technology's Untapped Potential to Enrich Higher Education*. 1st ed. San Francisco: Jossey-Bass, 2002. Print. The Jossey-Bass Higher and Adult Education Series.

Weimer, Maryellen. *Learner-Centered Teaching: Five Key Changes to Practice*. 1st ed. San Francisco: Jossey-Bass, 2002. Print. The Jossey-Bass Higher and Adult Education Series.

Preserving and Sharing the Meditations of Howard Thurman: Digitization and Transcription of Audio Archives at the Pitts Theology Library

by Richard Manly Adams, Jr., Pitts Theology Library

I recently completed a survey that asked what it is that I enjoy most about my work as a theological librarian. I quickly responded that it is the combination of the old and the new that makes my job so interesting. To one dually trained as a software developer, a profession wherein one is encouraged to continue to develop new tools and new methodologies, and a Biblical scholar, as student of the ancient world, the work of a theological library provides the opportunity to combine this focus forward and backward. It allows me to explore how new tools can bring new light to old texts, practices, and experiences. The marriage of the old and the new is what makes the work of the theological librarian so interesting.

Of course, my response to the survey was a statement of my work in the ideal. Rarely do the old and the new, tradition and innovation, come together so cleanly. In fact, much of what I actually do dwells somewhere in between. That is, I often find myself working with old materials in need of preservation, often on media where the process of preservation is not so clear, under constraints of budget and time that preclude cutting-edge innovation as an option.

This middle ground between the old and the new has been a frequent topic of conversation recently at the Pitts Theology Library surrounding the digitization of a large collection of audio recordings of Dr. Howard Thurman on cassette, a medium certainly in need of preservation, but one where the process of digitization is not so clear. As it turns out, though, this project has not been only about the practical challenge of getting audio off of a cassette tape. At Pitts, we have used a substantial gift of audio materials as an opportunity to explore innovative ways of making this and similar collections available to students and scholars around the world. Perhaps even more exciting than the new access we are providing to this particular collection, newer technologies have allowed us to enlist these students and scholars around the world to help us with the curation of this collection. The Howard Thurman project at Pitts has become an opportunity for rethinking our basic assumptions about one of the more traditional aspects of library life: the library volunteer. And so, the Thurman project is an example of true innovation. We are applying new technologies to preserve and increase access to our materials, but also to involve others in the exciting work of collection development.

It is the process of innovation that I would like to share with you today. I do so with three goals in mind. First, I introduce and contextualize the Thurman digitization and transcription project at the Pitts Theology Library, identifying the goals and constraints of this project. I do so to introduce the collection and to encourage interest in those who would like to help us. Second, I introduce the tools we are using for this project, with hopes that it may help librarians who are also sitting on large collections of audio and video archival material. Third, I hope to open a conversation about the role crowdsourcing can play in our work as theological librarians, hoping that together we can begin to re-imagine the identity and role of a library volunteer. I begin with a tremendous gift from the family of Dr. Howard Thurman.

THE HOWARD THURMAN COLLECTION AT THE PITTS THEOLOGY LIBRARY

In 2010, the archivist of the Pitts Theology Library, Robert Presutti, received a phone call from Iron Mountain, the records management firm, indicating that several boxes of materials were scheduled for delivery to the Pitts Theology Library. In the coming days, the library received a donation of over 21 large records boxes, sent from the now late daughter of the late great theologian, preacher, and educator Dr. Howard Thurman. Within these boxes we identified thousands of audio cassettes, reel-to-reel audio tapes, and large film reels.

This donation is a true treasure in the Pitts Theology Library's collections, and it has the potential for significant impact on scholars who study Thurman, students who seek to learn from him, and laypersons who continue to be inspired by him. The bulk of Dr. Thurman's personal materials were gifted to Boston University, where Thurman spent more than a decade as the Dean of the Chapel, and that collection has resulted in multi-volume publications of his printed work, under the editorial direction of Thurman scholar and recently retired Candler School of Theology Professor Luther Smith. The BU collection also includes audio and video materials, currently under development. What we have discovered in conversation with librarians at BU, though, is that most of the Pitts material does not duplicate, but supplements their collection. The sheer volume of materials is almost overwhelming. Dr. Thurman hosted a weekly radio and television show, preached and lectured regularly through his career, and gave hundreds of interviews, records for much of which exist only in these tapes.

One recognizes the value of this donation immediately upon hearing Dr. Thurman speak. The collection represents a live record of Thurman's developing thought from the 1950s through his death in 1981, on issues ecclesiastical, theological, political, and educational. Most significantly, though, it is the fact that this is audio and video, that Dr. Thurman comes to life through listening rather than reading, which makes this collection so valuable. It is one thing to read Dr. Thurman, as most students have through his wildly popular books. It is quite another to hear him. Not only is Dr. Thurman an astute exegete of the Biblical text and the human condition, particularly as viewed through his experience of prejudice and oppression, but he has a unique way with words, with language, with rhythm, with pauses; it is a gift that cannot be captured by the medium of print. It is by hearing his voice that one experiences the brilliance of Howard Thurman. This collection of audio and video is a precious gift to Pitts and to those around the world interested in Thurman.

And yet, librarians will certainly appreciate the challenge that comes along with this gift. The practical challenge of processing this material is overwhelming. In each of the twenty-one boxes are additional smaller boxes full of audio cassettes and reel to reel films. The existing metadata on these tapes are almost non-existent. Where markings do exist on the tapes, the markings are often crossed off, or they refer to some kind

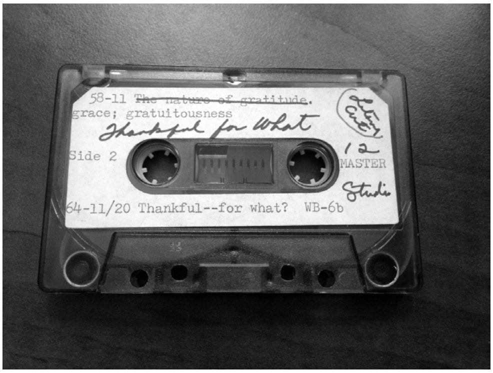


Figure 1: This is a typical cassette from the Thurman collection, showing the challenge of metadata creation.

of organization system that is not clear. What is more, the medium of cassette and film reel is not something that we have extensive experience or equipment to handle.

Then there was the final challenge of gaining permissions for use, a process that was not easy to clarify. The Thurman estate is now under the control of his grandson, the son of Thurman's daughter who made the decision to give the materials to Pitts. The family is justifiably concerned about attempts to commercialize this material, and therefore reluctant to offer access beyond the Pitts Library. After much back and forth, we have received to share these materials with researchers for academic purposes.

Given the permissions to make this material available in multiple formats, we at the Pitts Theology Library have embarked on the early stages of the Howard Thurman digitization and transcription project, something to which we feel a true calling. Though it will be a challenge practically and technologically, there are imperatives practical, pedagogical, and theological that we feel this project is worth undertaking. I would like to discuss those briefly with you here before describing our process.

First, there is a practical imperative to preserve this material. First and foremost, the Thurman project is a preservation project. We recognize that this particular material, film reels and cassettes, will not last forever and degrades more each day.[1] Most preservation experts suggest that within 10 years a cassette tape will begin to degrade significantly, primarily because of the loss of lubrication in the binder or top layer of the tape, at which point the magnetic particles that contain the sound will begin to fall off, resulting in lost audio. At Pitts, we keep these materials in a climate-controlled environment (the best advice for preserving magnetic audio), extending their lifetime, but this has not been the case for most of the life of these tapes, most of which are at least 50 years old. The minute these tapes were made, the clock started ticking on their life. The donation to the library has slowed that clock, but we are aware that it is still ticking. And so, the first priority for us was to digitize this audio, to preserve the precious content away from this temporary medium.

Second, this is a project driven by a pedagogical imperative. This material gives students a rare and unique opportunity to work with the most primary of primary texts: the words from the man himself. We have a unique approach for getting students into this material, but there is a great opportunity, one which has been welcomed by faculty across institutions, to get students involved in original research on primary sources. Dr. Thurman and his family seemed to recognize this pedagogical imperative in their donation of the materials to institutions of learning, reflected in the Howard Thurman listening room at Morehouse College. We want to use this material for students to be involved in primary research.

Third, and perhaps most significantly, there is a theological imperative to this project. Dr. Thurman has experienced a bit of a long overdue resurgence in the mind of many researchers of the civil rights movement, 20^{th} century preaching, and theology. Though long under-appreciated, suffering from a perceived distinction between the work of a mystic and the work of a socially active prophet, under leadership of scholars like Professor Smith, the perception of Dr. Thurman has begun to change. The timing of this gift, therefore, could not be better. Though the connection between Dr. Thurman and the Candler School of Theology and Emory is not a direct one, much of this resurgence has been the result of hard work of people associated with Emory and the Candler School of Theology, suggesting that this is an appropriate place for such materials and such a project. Dr. Thurman is not an alumnus of Emory, having received his bachelor's degree at Atlanta's Morehouse College and his bachelor of divinity degree at Rochester Theological Seminary.[2] Though he did spend part of his career as an educator in Atlanta, teaching early in his career at Spelman and Morehouse, he spent most of his career in Washington D.C., San Francisco, and Boston. Candler, however, has long been an important center of Thurman research, having been the longtime academic home of Luther Smith, and the former home of Thurman scholars like Alton B. Pollard. These scholars, along with many others, have worked hard to correct the false dichotomy many made between Thurman's mystic theology and the call to social action. In the words of Pollard, "Thurman's transforming experience of perfect love was matched by an equally transforming freedom, which not only enabled him to serve as a spiritual resource to the world, but also to participate in social action with 'quietness and confidence.'"[3] This point comes across clearly when one hears Dr. Thurman speak into particular contexts, with particular congregations. The connection between his experience of the divine and the experience of his people with the far less than divine in the 1950s and 1960s is made most clear not in his written works but in his spoken word.

Luther Smith closes his seminal work on Thurman, *The Mystic and the Prophet*, with these words: "When the boundaries of community were confined and restricted until they suffocated life, Howard Thurman was not silent. He continues to be heard and to make a difference." We at the Pitts Theology Library feel privileged to take up the responsibility to make this statement literally true: Dr. Thurman will continue to be heard.

And so the particular form of the material as audio and visual is important. Though many modern students know Dr. Thurman for his literary production, particularly his influential book *Jesus and the Disinherited*, Thurman maintained throughout that it was his spoken word that was his real gift and contribution.[4] He articulates the importance of his spoken voice clearly in his autobiography: "Though I have published these and other books, my craft remains the spoken word. Even when I am writing, I hear the sound of the word as it goes on the page. If the sound does not please me, I am reluctant to write the word."[5] The gift to the Pitts Theology Library presents an opportunity to preserve and to share that spoken word, to introduce students to the power not only of this man's words but the way in which he speaks them.

And so, at Pitts, we set out on this logistical and practical challenge because we are called by a practical imperative (the material is degrading), a pedagogical imperative (the students can work on this), and a theological imperative (the world needs to hear this voice). As we embarked on this important project to preserve and present the materials, we identified a few key principles that would guide our work.

First, this is a project of access. In conjunction with the growing appreciation for Thurman's role in 20th century theology, we are motivated to get this material into the hands of students and researchers. With permission to share this audio and video with researchers beyond Emory, we are now clear to provide this access. And so, this project has to involve putting the materials on the web for researchers, free of charge, to listen to the work of Dr. Thurman.

Second, because of the bulk of the material, we want it to be searchable. Therefore, not only are we planning to put the audio and video online, but we want reliable, searchable text transcripts of all material, as well as effective metadata so that students can easily access relevant sections of Dr. Thurman's work.

Third, in addition to access and search, we want to do this project without significant cost to the library, other than staffing. This decision was not only an economic one but also a strategic one. The Thurman materials are not the only project that we will be digitizing in the future, and we wanted to use this material to set for a plan for digitization, presentation, and search that might help us on other projects going forward.

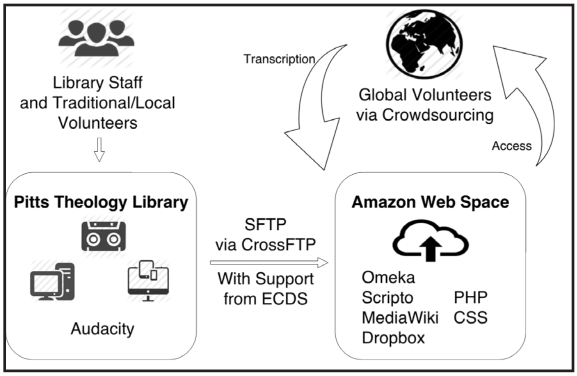
Overall, the practical steps toward curation of this Thurman material have been undertaken to make Dr. Thurman's voice, in his own words his "craft," accessible to students, scholars, and persons interested in Thurman all over the world. The Thurman collection is the first for which we have used many of these tools that I will describe, but it will certainly not be the last collection. Likewise, I hope much of what we have learned will help you with your own digitization and transcription.

THE ARCHITECTURE OF THE PITTS HOWARD THURMAN PROJECT

DIGITIZATION

The first process with this material is digitization, taking audio cassettes and turning them into computer files for preservation and for presentation. The materials for digitization are rather simple. We begin with a standard cassette player, a 1/8" audio cable to connect the tape player to the soundcard of a PC with a decent processor and RAM, a large network storage device, and a pair of headphones. All of these materials already existed in our library, and thus took no special purchases.

The first real choice we had to make was the standards and methods by which to turn the cassettes' analog audio into digital files. As we learned from a basic literature review, the arguments about sampling rates and audio quality are intense. Without the proper technical training (something our staff did not have), we decided to seek out the



This schema depicts the architecture of the Thurman project.

opinion of digital archivists at Emory University. The digital archivists recommended that we record 96kHz 24bit .wav files as our preservation quality files.[6] The recommendation was that first we record the audio in archival quality .wav files, and from this preservation master we clean up the audio and store it in smaller, web-friendly formats.

The 24bit .wav file is excellent for archival audio, but our goal was not merely the archiving of the digital audio, but its presentation on the web. For this, we needed a much smaller, compressed format. We recognize that there is audio loss with compression, but given that our interest was access, the presence of our preservation .wav files, and the relatively high cost of storage, it was necessary to choose a compressed format after making the preservation copy. We chose the mp3, given its role as the industry standard for web audio.

Given our file formats and sampling rates, we turned to choose an audio program that would allow for this setup. The choice was rather easy, and it gave us our first (of several) experiences with the power of open-source tools. We chose Audacity, a mutli-platform, open-source audio editor distributed under the GNU Public License, freely available through the SourceForge project.[7] Audacity provides all of the setup we need, based on the recommendation of digital archivists, except for one, which provides a good example of the power of open-source products. By default, Audacity does not come with an .mp3 encoder, something we needed for exporting our web-friendly .mp3 files. The open-source community has fixed this, of course, and we were able to download and install a plug-in for just this purpose.[8]

To record, we use the standard Audacity settings with a few changes (the product is very well documented). First, we change the sampling rate to 96kHz. Second, we set a mono audio input (the recordings are not in stereo). Third, we set our audio input levels very low. Because our audio tapes have a lot of background noise, it is important to record at very low levels, so that we can capture Dr. Thurman's voice (which we can later amplify through the editing process). We simply press record in Audacity, start the tape, and let the tape run in its entirety. When one side of a tape has played completely, we stop the Audacity recording, trim the opening and closing portions of the recording (not any recorded audio, just the track that recorded before and after the tape plays). This raw 24bit .wav file gets a standard name (naming standards are very important for this massive amount of data), and it is stored on our networked storage device as our master preservation copy.

EDITING

We do begin to edit the audio to prepare it for distribution on the web. Editing is the real power of Audacity, though we only use a small portion of the tool's capabilities. We begin with a copy of the raw archival 24bit .wav file. We first trim the clip so that Dr. Thurman's voice is the focus of the file.

Second, we clean up the audio by using the Audacity noise removal tool. Because of the poor quality of many of the original recording setups as well as the presence of ambient noises in the contexts, it is important to focus the audio as much as possible on Dr. Thurman's voice. In Audacity, we can select a section of audio for removal throughout an entire track. So, we begin by highlighting in Audacity's visual editor a small (~2 second) clip of audio that does NOT have Dr. Thurman's voice, but rather has only the ambient noises that we wish to remove. With that section highlighted we choose "Noise Removal…" from the "Effect" menu. Pressing "Get Noise Profile" will record that section of ambient noise for removal. Once the section has been determined as a profile, we then select the entire audio track and choose "Noise Removal…" again from the "Effect" menu. This time we choose "OK" with the default settings. After a few minutes the entire track will be scrubbed of that ambient noise.

We then export that scrubbed track in two file formats. First, we save it again as a 24bit .wav file. We do this for future editing projects. We also export this scrubbed file as an .mp3 file, using the LAME mp3 encoder in Audacity. This .mp3 file is the one we will upload to the web.

We use Audacity for a final editing step that will help us with transcription. Most of the Thurman recordings are about fifteen minutes long. This is far too long for a single transcription session. Most standards suggest between 1 and 2 minutes is the most that an amateur transcriber can handle at a given time. Therefore, in order to make transcription online efficient, we want to cut the scrubbed file into one-minute intervals. Fortunately, Audacity has an easy process for this. First, we mark intervals in the audio. To do this, in the scrubbed .wav file we choose "Regular Interval Labels" from the Audacity "Analyze" menu. We choose to start the first interval at 0, mark them every 60 seconds, and label each interval as Minute01, Minute02, etc. We unselect the option that says "Adjust label to fit length," as we want exact intervals of one minute, recognizing that the final interval will be less than one minute. The downside of this automatic division of audio, of course, is that individual words may be spread across two intervals, but the efficiency gained by the computer's doing this is far worth the risk of losing a word or two in transcription.

With one-minute intervals marked in Audacity, we export each as its own .mp3 file. To do this, we choose "Export Multiple" from the "File" menu. This saves one .mp3 file for each minute of audio, which will be very helpful in the transcription process.

That, therefore, is the entirety of our audio digitization and editing process. When complete, we have four types of files for each side of a Thurman tape. We have an archival-quality 24bit .wav file that has not undergone any editing. For a 15-minute Thurman clip, this file is generally 200MB in size. We have a 24bit .wav file that has been scrubbed of ambient noise. We have a single .mp3 file of the entire audio. For a

15-minute Thurman clip, this is generally 10MB. Finally, we have a folder of 1-minute .mp3 files, each of which is generally 900KB. As you can see, there are several steps to the process, and the processing time for one side of tape is about the length of the audio (it must run in its entirety) plus about 15 minutes (mostly time spent exporting files in Audacity). The process, though, is straightforward and can be followed by a minimally trained worker. For the Thurman audio, we have used student workers and volunteers.

ONLINE ACCESS AND TRANSCRIPTION

The digitization aspect of the Thurman project is straightforward in terms of process, following industry standards. The challenge of digitization arises with repeating in house the process over the several hundreds of cassettes that make up the gift. The access and transcription side of the project presents quite the opposite problem: we have spent much time creating an innovative process and robust system, so that we can quickly make the material available and enlist many others to help us with transcription. If we can invest time and energy in choosing the right content management and transcription system, then we can expand our list of volunteers to handle the massive amount of audio.

Our decision about a content management system to make the audio archives available was actually driven by the question of transcription. As stated, we knew that we wanted a textual archive of the audio materials to allow for advanced searching of the large collection. Knowing that this transcription would be a challenge, we chose a content management tool based on its ability to provide transcription mechanism to those who are listening to our audio online.

The traditional method of transcription, hiring a transcription company to process the audio, was prohibitively expensive for this project. Most firms charge at least $80/hour, and while the product is often the most reliable, we could not afford to hire someone to do this for the large amount of material we had. Likewise, we knew that doing the transcription in-house with staff or volunteers would not work, given the size of the collection. And so, we pursued two additional methods of transcription: automatic, machine-generated transcription and crowd-sourced transcription.

Automatic transcription is the holy grail of audio archives processing. The idea of giving a machine an audio file and receiving a reliable transcription seems close to reality. There are very expensive professional tools that do this reliably. The tools available to consumers, though, are less than ideal for audio archives; they are designed instead for live voice transcription. For example, we experimented with Dragon Dictate for Mac, but found that transcriptions generated automatically from Dr. Thurman's idiosyncratic speech patterns were full of errors, and the time invested to correct these errors would overwhelm any time saved by the automatic process. Dragon does work well for spoken transcription, that is, when a user reads back what he or she hears, working off of a Dragon voice profile constructed on his or her voice. If we were to do the transcription in-house, this would be the preferred method, as it is one we have used for other projects. But again, the time investment would quickly overwhelm our supply of volunteer or staff hours.

The question of who would be doing this transcription, regardless of the method employed, brought us to our content management system decision. Continually the challenge we ran up against was the size of the collection. No set of volunteers or staff was ever going to be sufficient for the task. That is, of course, if we were thinking of volunteers in the traditional sense of those physically in our library. What if, instead, we took advantage of this new resurgence in Thurman scholarship and viewed all of those who would now have access to Dr. Thurman's voice as potential volunteers for creating transcriptions? What if we crowd-sourced this project? Surely there are tools that will allow us to put the audio online and give those interested the ability to create transcriptions for us.

Having worked with the DIY History project out of the University of Iowa, I was familiar with the powerful, open-source content management system Omeka.[9] Omeka, developed originally by the Roy Rosenzweig Center for History and New Media at George Mason University, has become an industry leader in content management systems.[10] All it requires is an Apache webserver with PHP and MySQL, tools that are all themselves open-source and freely available for download.[11] Omeka allows individuals or institutions to upload, store, and present audio, text, and image archives in a clear interface.

Because it is open-source, developers have added plugins and various themes to modify the functionality and look of Omeka. One such plugin is a transcription engine called Scripto, also developed by the Rosenzweig Center.[12] This tool creates a simple interface for those visiting an Omeka site to transcribe what they see. It is most often used for image files (e.g., the DIY History project), but it also allows the transcription of audio files.

Omeka, therefore, became the perfect solution to our question of access and transcription. With great efficiency we could upload our .mp3 files so that users around the world could access them, and those users would then have the ability to transcribe this audio. All we would need is a reliable and robust web architecture to support this installation. We could have hosted this solution ourselves, but as a library, we have been trying to get out of the hosting business for some time now. We decided, with some help from Emory's Center for Digital Scholarship, to purchase some Amazon web space. This cloud-based service would provide reliable and fast access to our materials while giving us the ability to implement our web and database servers as we see fit. For a small fee (less than $50/month), we could avoid worrying about keeping our servers online and worry instead about content creation and our crowd-sourced transcription.

And so our project architecture was completed with the installation and configuration of Omeka with additional plugins like Scripto and Dropbox.[13] We kept the standard setup of the tools, though we modified the style sheets to fit Emory colors, branding, and fonts. Where the tool was not doing exactly what we wanted, we made a few small changes to the PHP code. The result was a site that served our .mp3 files around the world, but allowed anyone listening to our collection to help us in the transcription process.

The present context does not allow for much further discussion of our setup with Omeka. I invite you all to visit the site (http://pittsomeka.ecdsweb.org) and listen to the audio we have there, as well as try your hand with transcription. Having developed the infrastructure, we are now turning to partner with schools and classes with interests in Dr. Thurman. The opportunity to work directly with previously unpublished material is of great interest to faculty persons. Those students participating in our project are not creating another paper merely for the professor's eyes, but they are producing real scholarship that will advance knowledge and understanding of Dr. Thurman, and will give access to his wisdom to future generations. The theological education and library community is a small one, and so we have already found promising leads for those willing to partner with us in the curation of this content by showing the power with which Dr. Thurman's voice speaks to current issues.

LESSONS LEARNED FROM THE THURMAN DIGITIZATION PROJECT

The work at the Pitts Theology Library to digitize and transcribe Howard Thurman audio and video began as a challenge of how to manage such a large amount of important, and yet difficult, materials. The result, though, has been the development of a process that will help us work through this material and play Dr. Thurman's important voice for researchers all over the world. The benefits of our work, though, extend far beyond this new access. There have been several key lessons learned that will help us in future digitization projects, and I believe they will help many peer institutions who are sitting on audio collections. It with is these lessons learned that I would like to close. So, what have we learned at the Pitts Theology Library from working with the Howard Thurman collection?

First, we have learned that complex technological projects like this one can succeed with little financial investment other than labor costs. The open-source software movement never ceases to amaze me, and this project has highlighted some of its great benefits. In most cases, we have chosen open-source tools not reluctantly, wishing we had the budget to choose commercially available options. Rather, the open-source tools have become industry standard, as the fact that they are free and available has led to their development as products at par with or superior to commercial alternatives. Omeka is the best example of this. There are many commercially available content management systems, but none is as easy to use and well-documented as Omeka, and certainly none has the transcription tools offered in a plugin like Scripto. The fact that Omeka and its plugins can be downloaded for free and modified as needed is simply an additional advantage over commercial competitors.

Second, though, we have learned that the labor that is involved in a project like this can be specialized and thus expensive. Without software-development knowledge on the Pitts staff, this project would not have been possible. This type of digital work demonstrates the changing skillset the successful theological librarian needs. The initial charge of this project, to digitize and make available the work of Dr. Thurman, did not call for librarians with strong software development skills. However, at each stage of the process, we realized that those skills were essential to make the project successful and efficient. Software skills were not only necessary for implementation, but for understanding what our options were with this material. This project is just one more piece of a much broader argument that software skills are essential for anyone in collection development. Digital collections are no longer an add-on to traditional collections. Rather, the creation of digital materials is an essential part of any collection development.

Third, we recognized that spending a little bit of money in key areas reaped tremendous benefits. In this project, other than in-house labor, the biggest expense was our purchase of Amazon web space, facilitated through the Emory Center for Digital Scholarship. This minimal cost (less than $50 a month) allowed us to have reliable web and database servers and up to 50GB of storage space. We do not have the expertise or the economies of scale necessary to develop such service in-house. Therefore, this small expense was money well spent.

The final, and perhaps most enduring, lesson learned from this project is that the image of a library volunteer is changing, and this can be a great boon for libraries, particularly theological libraries. Traditionally, the Pitts Theology Library has benefited tremendously from the hard work of a core set of volunteers from the Emory and Atlanta communities. Now, though, this crowd-sourcing model allows us to recruit volunteers not based upon their geographical location, but rather upon their subject matter interest and expertise. There are countless classes being taught on Dr. Thurman's work, and there are hundred of researchers interested in his thought. The process developed here allows us to look to all of these individuals and groups, regardless of location, as potential volunteers.

This project is far from over. We still have over a dozen boxes of material waiting to be digitized, a necessary step before we can even think of transcription. The reality is that our in-house digitization process is likely not scalable to cover the entire collection. We will likely need money to support the outsourcing of this work to digitization specialists. What is more, our process has challenges that will become more obvious with scale. The biggest of these challenges is metadata. We have been using the minimal Dublin Core standards that are built into Omeka. The problem, of course, is the minimal (technically non-existent) requirements within that schema. As we increase the number of recordings and transcriptions available, a more rigorous set of requirements will be essential to make this collection usable.

Despite these challenges, though, the Howard Thurman digitization and transcription project at the Pitts Theology Library has set a standard for our digitization efforts in the future. In the process of curating this collection and making it available, we have learned much about our staff, our resources, and our collections. I certainly look forward to making available this treasure trove of material to those interested in Dr. Thurman all over the world. Perhaps even more so, though, I look forward to applying our process to other collections and seeing how other libraries may apply and adapt this process as well. I invite other libraries to collaborate with us on this important project, but, more importantly, I invite us all to a conversation about how our networked world may invite us to redefine basic library concepts like the identity of the library volunteer. Technological innovation is exciting for our work not because of the new gadgets it offers us but because of the new opportunities it creates for us to rethink how we do what we do. The generous gift of these Howard Thurman materials prompts us to ask how we can give others the chance to share in our exciting work of using new technology to share old and enduring truths.

ENDNOTES

[1] For discussion of cassette degradation and preservation, see John W. C. Van Bogart, "Magnetic Tape Storage and Handling" (The Commission on Preservation and Access, 1995). See also "DDS Specs Drive DAT Reliability," *Computer Technology Review* 13:5 (1993).

[2] For a brief biographical sketch of Thurman, see Luther E. Smith, Jr., *Howard Thurman: Essential Writings* (Maryknoll, NY: Orbis Books, 2006), 13-33.

[3] Alton B. Pollard, "Howard Thurman and the Experience of Encounter: A Phenomenological View," *Journal of Religious Thought* 46 (1990): 41.

[4] Howard Thurman, *Jesus and the Disinherited* (New York: Abingdon-Cokesbury Press, 1949).

[5] Howard Thurman, *With Head and Heart: The Autobiography of Howard Thurman* (New York: Harcourt Brace Jovanovich, 1979), 227.

[6] The sampling rate is something about which digital archivists argue, as some suggest that 96kHz is overkill, while others suggest that some of the higher-end sounds can only be picked up at this higher rate. The International Association of Sound and Audiovisual Archives (IASA) recommends the minimum of 48kHz. The IASA published its "Guidelines on the Production and Preservation of Digital Objects" online: http://www.iasa-web.org/tc04/key-digital-principles (accessed June 15, 2014). It is also available in print copy.

[7] To read documentation about and download Audacity, see http://audacity.sourceforge.net. To learn about the GNU public license, visit http://www.gnu.org/copyleft/gpl.html.

[8] The mp3 encoder we used is the LAME mp3 encoder (LAME is a recursive acronym: "LAME Ain't an Mp3 Encoder." To download the latest version of LAME, visit http://audacity.sourceforge.net/help/faq_i18n?s=install&i=lame-mp3.

[9] For the DIY History project, see http://diyhistory.lib.uiowa.edu.

[10] For full documentation on Omeka, see http://omeka.org.

[11] The simplest way to get PHP, MySQL, and Apache is to install XAMPP, a popular development environment for PHP. For documentation and download across platforms, see https://www.apachefriends.org/index.html. The tools can all be downloaded and installed separately as well.

[12] For documentation on Scripto and to download it as a plugin to Omeka, see http://omeka.org/codex/Plugins/Scripto.

[13] Dropbox is an Omeka plugin that allows for mass uploads of files (beyond the default limits of Omeka). For documentation and download, see http://omeka.org/codex/Plugins/Dropbox.

Shrinking Budget, Expanding Selection: Patron-Driven Acquisition at Trinity International University

by Stephanie Fletcher, Trinity International University

INTRODUCTION

Theological libraries across the country are currently experiencing shrinking or static budgets. At the same time, seminaries are seeking to expand their online services and develop more robust distance education programs, including accredited online M.Div. degrees. On the one hand, we need to rein in spending and tighten our belts. On the other hand, administrators are asking us to purchase resources that support a larger online student population, while simultaneously maintaining our traditional print collections for on-campus students. Like many others, the librarians at Trinity International University are constantly looking for new ways to concurrently save money and expand our holdings. Ebrary's patron-driven acquisition program is one recent addition to our arsenal of e-resources that helps us conserve our book budget, yet enables us to offer a greater selection of e-books to our on-campus and off-campus students.

A number of e-book aggregators offer patron-driven programs, including ebrary, EBSCO, and EBL Ebrary uses the term "patron-driven acquisition," or "PDA," although others use the moniker "DDA" for "demand-driven acquisition." Regardless of the name, the approach is similar: e-books are selected on a title-by-title basis or as a package, and individual records for each title are made available in the library's OPAC. The library pays a certain amount of money to the aggregator, and patron-driven purchases are drawn from this pool of money. E-books are purchased only when they are "triggered" by active use: viewing ten unique pages (excluding front and back matter); ten minutes of viewing in a single session; copying; downloading; or printing. This system is a form of "just-in-time" collection development, which occurs when a book is purchased in direct response to a patron's needs. If a patron never triggers a title through active use, the library never pays for it.

TIU's Rolfing Library started to collect "perpetual purchase" titles from ebrary in December of 2012, and established a PDA program the following month. In the remaining six months of the 2012-2013 fiscal year, total ebrary e-book purchases (including perpetual purchase and PDA) accounted for 17% of the library's total book budget. In the following year, we invested nearly 27% of the book budget into ebrary, and 18% into the PDA program alone. For some departments, liaisons are dedicating the majority of their funds into the PDA program, so it continues to grow.

I'm here today to ask — and answer — some questions about our PDA program, and to explain how the program is beginning to change the way we approach collection development at Rolfing Library. How does the PDA program affect the library's finances? What percentage of PDA titles is being purchased, and how are these titles being used? How is the PDA program altering our collection development philosophy? Are we really saving money, and if so, how much? This presentation explores the PDA program at Rolfing Library, elucidates the collection management staff's workflow, reports relevant statistics about our PDA program, and investigates the program's impact on future collection development strategies.

PATRON-DRIVEN ACQUISITION AT ROLFING LIBRARY

The main campus of Trinity International University is located about 30 miles north of Chicago in Deerfield, Illinois. The university also has campuses in California, Florida, and South Chicago, as well as extension sites throughout the Midwest. The Deerfield campus is home to about 700 undergraduate students and 1,000 graduate students. The undergraduate college here offers over 30 majors, and online completion in three degrees. The graduate school has four Master's degree programs, while Trinity Evangelical Divinity School offers 17 Master's degrees and four doctoral degrees. Students can complete online courses as part of the REACH adult undergraduate program, and for some other undergraduate and graduate degrees. TIU has a great interest in expanding its online presence and developing more online courses in the future, so the library is already investigating ways to better serve our online students.

Rolfing Library is located on the Deerfield campus and primarily serves the undergraduate college, the graduate school, the seminary, the South Chicago campus, and our online students. Most librarians are liaisons to one or more departments on campus, and manage their respective book budgets. The liaisons select books and e-books to add to our collection and submit their requests to the Collection Management staff. My staff and I process these requests and catalog our new purchases. As Collection Management Librarian, I collaborate with the liaisons to select books and e-books, track purchase orders and invoices, keep the budget up-to-date, and oversee the processing and cataloging of all books and e-books. As of January of this year, I am also in charge of collection development for our Bible & Theology collection, which supports programs in the undergraduate college and the seminary.

I have held the position of Collection Management Librarian at Rolfing Library for two years. When I arrived, the library had e-book holdings primarily through EBSCO and OverDrive. There was an interest in trialing ebrary's product among our staff, so that project fell to me, and I started researching the details shortly after my arrival. In the fall of 2012, an ebrary representative gave us a tutorial of their platform and its features, and the liaisons trialed the platform. We started to purchase titles and add titles to our PDA account in January of 2013.

The library's ultimate decision to expand our e-book offerings was three-fold. First, we wanted to build a current, foundational collection of e-materials that could support our online student population as it continues to grow. Second, we recognized that many on-campus students have an "instant gratification" attitude toward library resources and expect immediate access to our books and databases via tablets, laptops, PCs, and smartphones, or in person. Third, budget cuts were hovering over our heads, so we were actively investigating collection development practices that would spend less money than the traditional "just-in-case" system, yet would maintain the high standards of our print research collection. An expanded e-book collection, hand-in-hand with a robust PDA program, was one way to start building a collection that could simultaneously serve our traditional on-campus population in Deerfield, our online students, and the students at our extension sites.

Patron-driven acquisition was especially appealing to us because it offered the flexibility to curate, refine, and weed collections without spending a dime. In the spirit of "just-in-time" collection development, we could add expensive titles to our collection as PDA e-books, and purchase them only if they were actively used. We could also track patron usage (including the number of pages viewed and pages printed) in order to make better-informed selection and de-selection decisions. Obsolete titles or earlier editions that had never been triggered — and thus, never purchased — could be weeded out, removed from the OPAC, and deleted from our PDA account. Finally, we could simultaneously serve our on-campus and online populations by uploading a single PDA e-book into our catalog, which may or may not be purchased, instead of buying two copies (a print copy for on-campus students and an e-copy for online students). Patron-driven acquisition was ultimately attractive to our staff because its flexible nature encourages librarians to broadly select, freely weed, and easily evaluate our e-books in an ongoing effort to improve collection development decisions and processes. It could also save us money.

Rolfing's librarians were interested in ebrary's product for a number of reasons. First and foremost, ebrary offers titles published by academic publishers from whom we traditionally purchase print books. In addition, the user interface is appealing because it allows students to actively read the e-books by highlighting passages, adding and saving personal notes, copying and pasting text, and printing chapters. Finally, the desire to pilot a PDA program was especially prevalent because we knew it had the potential to save us money on e-book purchases and to give our budget greater purchasing power. These factors led us to trial, and then launch, a PDA program with ebrary.

As with any new service, the librarians at Rolfing Library had to learn how to navigate ebrary before we could start building PDA accounts and purchasing e-books. In collaboration with my colleagues, I developed the best practices to search for titles, select titles, and submit them for purchase, then reviewed this information with the liaisons during one-on-one training sessions. A brief explanation of our procedures, which I present now, illustrates our internal workflow and our general approach to collecting e-books.

First, liaisons determine the amount that they want to contribute to their PDA accounts. This amount can be a certain percentage of their total funds for the year, or an exact dollar amount. They then identify PDA e-books through ebrary's advanced search, and add their selections to a folder in their ebrary Bookshelf. Liaisons can identify the single-user and multi-user cost of each e-book during their search, so they know how much will be deducted from their account if the e-book is triggered. Then, they e-mail the URL for the folder to me, so I can access the titles within my own ebrary interface. I save the titles to my Working List, from which I can add them to the appropriate Profile. This is the final step in the PDA acquisition process.

Once the acquisition process is complete, I retrieve MARC records from ebrary, convert them with MARCedit (into UTF-8 encoding), and import them into Voyager

Cataloging. Part-time Collection Management staff complete the cataloging process, which consists primarily of checking the bibliographic record and adding the URL for the e-book to the holding record. Occasionally, we purchase a new title for which ebrary does not yet have a record. In this case, we copy-catalog one from OCLC, or create a temporary record that we later overlay with the ebrary record once it's delivered. When cataloging is complete, the e-book appears in our OPAC. There is no marker or distinguishing feature that indicates to our patrons that it is a PDA e-book, although we do track this internally.

In advance of adding any titles to a PDA account, I set up a Profile and Fund Code for each department. The Profile is a list of e-books selected for a particular department, and the Fund Code is the corresponding pool of money for that department. Each Profile is populated by the e-books that the liaisons select — we can delete and add titles at any time. As the program administrator, I keep track of spending and invoicing in Voyager Acquisitions, and report triggered amounts in a spreadsheet for the liaisons. I select and maintain the Fund Code for each Profile, control which Profiles are active and which are inactive, designate which Fund Codes are enabled and which are paused, and receive notices from ebrary when a Fund Code dips below a pre-determined dollar amount. When this occurs, I alert the appropriate liaison, and together we decide whether we should pause the account or add more money to it. I am also the contact person for ebrary.

Ebrary offers various features that help us run the PDA program and evaluate its use. Delivery of MARC records, which is included in the service, occurs through the administrative portal. Order confirmations (for perpetual purchase titles) and trigger reports (for PDA titles) arrive by e-mail. Invoices also come by e-mail, although you can choose to receive them by traditional post. Other features in the administrative portal include advanced searching for titles both in and outside of your collection; order reports; turnaway and download options; news; and reporting features for holdings, purchases, and PDA collections.

Communication with ebrary staff is extremely important. I choose to receive invoices by e-mail, and I also request additions to our PDA account by e-mail. Ebrary provides a list of the funds that have been added to our university's account, although the distribution of funds among Fund Codes is entirely the responsibility of library staff. Therefore, I keep track of our purchase orders, invoices, trigger totals, and fund requests outside of the ebrary system, in Voyager Acquisitions and in Google Drive spreadsheets. Occasionally, I do not receive an invoice from ebrary, so I have to contact them and request it. I highly recommend setting up a system of checks, such as running a monthly report of open purchase orders, to ensure that invoicing on every order is complete. Ebrary does keep track of the funds that are applied, but does not have a separate feature for tracking invoices. A portal where librarians can download invoices automatically would greatly enhance ebrary's administrative interface.

Furthermore, I highly recommend creating a separate Profile for every department for each new fiscal year. Although this practice causes some clutter in the administrative portal, it makes end-of-the-year reporting much easier. This arrangement allows me to quickly gauge how many e-books are in each Profile and how much money is connected to each Fund Code. The weekly trigger report includes the Fund Code for each triggered title, so you can see the fund affected by the triggered purchase. Separating Fund Codes by fiscal year is imperative if you're interested in tracking detailed statistics concerning the dollar amount triggered for each account in a given year, and then comparing growth or decline over a number of years.

Overall, the liaisons and I have had a fairly positive experience with ebrary's PDA program. The major drawback, for me, is that administering the program can be extremely time-consuming when request volume is high. Organization is crucial, both within the ebrary administrative portal and externally, in your own spreadsheets or bookkeeping systems. Transparency is also very important, because the PDA program only works if your selectors can easily determine which books are already in the PDA pool, how much money they have invested, and how many books have been triggered from each account. Thus far, ebrary's PDA program has enabled us all to be careful, well-informed stewards of our book budget.

The PDA program at Rolfing Library began on a fairly small scale. At first, we collected PDA titles in only a few subjects, namely Old Testament, New Testament, Systematic Theology, Counseling, and Psychology. At the time, these departments all fell under the purview of our Theological Librarian, so he and I worked together to develop the PDA program and test its features. We soon added Bioethics, Business, English, and Philosophy titles to the mix. We fully launched the PDA program during the 2013-2014 academic year, and expanded our offerings by adding titles in Education, Mathematics, Music, Sociology, and Human Performance & Wellness (HPW). We also added some titles of general interest. By the spring of 2014, one year after our initial pilot project, the PDA program held e-books in almost every subject in which the library collects, and the money contributed to each PDA account varied from $150 to $7,000.

The 2013-2014 fiscal year was the ideal time to fully launch our PDA program because we reorganized our departmental budgets that year. Basically, we reduced the number of internal departments and introduced broader categories. For example, under the new system, our former departments of New Testament, Old Testament, Systematic Theology, and a few others became simply "Bible & Theology." This reorganization was a perfect fit for the PDA program for a number of reasons. First, it reduced the number of accounts that we administer in ebrary. This streamlines my job and prevents clutter within ebrary's administrative interface. Second, it created more fluid categories for the liaisons, which reduced the time they spent searching and building their e-collections. Third, it provided the liaisons with larger pools of money, enabling them to select with an eye to the future instead of getting bogged down by multiple departments and budgets. The flexible and "big picture" nature of our new internal system coincides with our desire to build a strong PDA collection.

My colleagues and I have addressed a number of PDA-related issues over the last two years. We first explored the ebrary platform and its administrative features, and developed a system for ordering that reflected the existing division of labor among our staff. Liaisons completed training with ebrary, and met with me for one-on-one sessions to further refine our internal procedures. I designed instructions for cataloging new e-books and trained the Collection Management staff accordingly.

Next, we became familiar with the publishers and series that ebrary offers, and altered our collection development procedures to take advantage of these titles. For example, our Theological Librarian was especially interested in using ebrary because it offered certain series that he wanted to provide to our patrons, but for which he no longer had the funds to purchase exhaustively. The fact that ebrary offers some popular theological series (like Mohr Siebeck's Wissenschaftliche Untersuchenungen zum Neuen Testament) enabled us to cancel some standing orders and offer these series as PDA e-books instead. Now, we only purchase titles from these series when a patron actively uses the e-copy, whereas under our previous system, we purchased each volume in the series without knowing whether or not it would be used. For the same reason, we now place many foreign-language titles into the PDA program.

We then considered how we wanted to administer our funds within the PDA program, and what percentage of the budget we wanted to invest in it. We decided that each liaison would dedicate a certain amount of their total budget to PDA purchases, and I set up the corresponding Fund Codes in ebrary. Over the course of the academic year, we keep track of the dollar amount that is deducted from each fund. When an account runs low, we must decide if we want to add more money to the account, or if we wanted to temporarily abandon it until a later date.

Finally, we started to adjust our approach toward collection development. In the PDA program, there is no guarantee that money paid to ebrary in a given fiscal year will actually purchase an e-book in that same year. Instead, the pool of money for each account gets deducted over the course of a semester, a year, or multiple years. Therefore, we have to consider long-term collection development and return-on-investment, effectively approaching the PDA program as a multi-year project. This is a major shift from traditional or "just-in-case" collection development, where a certain amount of funds has to be spent in a certain time frame, and the books purchased with those funds arrive on campus in that same fiscal year. Yes, we still have to spend our annual budget — but we don't immediately reap the benefits of our expenses. This approach toward building our collection offers flexibility, but requires foresight.

As these issues suggest, "just-in-time" collection development differs vastly from traditional "just-in-case" collection development. The adoption of the ebrary PDA program encourages librarians to approach our collection development duties in an evolving, forward-thinking manner. The most evident change is that the liaisons who maintain PDA accounts must designate a certain dollar amount from each departmental budget, or a certain percentage of each budget, and then funnel that into the corresponding PDA account. Again, this money is invoiced through ebrary at the time we request the addition, but an e-book may not necessarily be triggered from the account for weeks, months, or years. Librarians must be willing and able to balance the continued, immediate need for print materials with the long-term investment model that the PDA program offers.

There are two sides to the coin for this system. On one side, the money enters a pool of funds that allows PDA e-books to be selected by our librarians and then triggered by our patrons. This practice allows us to purchase e-books only when they are triggered due to active use — this, in turn, saves us money because we never purchase a title that we don't use. The PDA program effectively offers our library greater buying power because we know that every book it purchases is actively used by a patron. On the other side, the money we invest in ebrary does not necessarily purchase an e-book during the fiscal year in which it is originally budgeted. Instead, funds could lie dormant for months or years until a patron triggers an e-book from that account. In a way, then, the money we invest in the PDA program temporarily loses its buying power because it is dormant until a patron triggers an e-book from the appropriate account.

Some statistics from the first two years of Rolfing Library's PDA program illustrate these changes in collection development and uphold our spending decisions. In the 2012-2013 fiscal year, the library invested 10% of the total book budget into the PDA program. In the following year, we invested 18% of the total budget. The total amount invested in ebrary e-books, including PDA and perpetual purchases, also increased. In 2012-2013, we spent 17% of the total book budget on ebrary e-books. In 2013-2014, we spent 27%. At first, this appears to be a substantial jump. However, Rolfing Library only joined ebrary in the second half of the previous academic year. Therefore, ebrary spending in that year was partially determined by how much money remained in each departmental budget. The 27% that we spent in the 2013-2014 fiscal year is a better indication of our spending over the course of the entire academic year. Based on these numbers and my conversations with the Rolfing Library liaisons, I predict that overall ebrary spending for the next fiscal year will remain constant or even increase.

Our approach to collection development is certainly evolving as we continue to explore ebrary's PDA program. For example, the percentage of our departments' budgets dedicated to the PDA program grew substantially this year. In 2012-2013, we invested 3% of the Bible & Theology budget into PDA. This year, that amount grew to almost 20%. Likewise, we invested 10.5% of the Psychology & Counseling budget into PDA last year and this year, the investment grew to 28%. For Bioethics, 23% last year and 39% this year; for Philosophy, 39% last year and 50% this year. As I mentioned earlier, some departments did not open a PDA account last year, but instead waited until this year to invest: Mathematics, Music, and HPW set aside money only in the 2013-2014 fiscal year.

In many cases, the percentage spent from each department's PDA account in 2013-2014 was relatively high. We spent just over 95% of the PDA funds that we contributed to Bible & Theology; Psychology & Counseling actually spent over 130% of their allotment; Bioethics spent 70%; English spent 66%; and Education totaled 96%. The lower percentages were 40% for Music, 19% for Philosophy, and 8% for Business. Three accounts — Mathematics, HPW, and Sociology — had no triggers this year. Not coincidentally, these latter subjects accounted for our three smallest investments: $150, $200, and $300, respectively. These numbers indicate that, generally, liaisons are paying close attention to their PDA accounts and are adding additional funds only when necessary. In other words, we're not wasting our money.

For those accounts that did not spend any of their funds, we have no plans to add additional monies, and we will adopt a "wait-and-see" attitude for the upcoming year. In the event that the e-books in these accounts are never triggered, we can easily move money to a different PDA account within ebrary. This capability ensures that all the money we invest in the PDA program retains a high purchasing power, even if it does not initially get spent quickly. Overall, we consider this "just-in-time" approach to e-book collection development successful, as long as we understand the system and invest in each PDA account according to that account's unique trigger and usage patterns.

The statistics for PDA spending indicate that the PDA program is a judicious investment for Rolfing Library. Moreover, they demonstrate that our program is growing, as more and more titles are selected by liaisons and triggered by patrons. Although the 2012-2013 pilot only lasted one semester, the numbers still suggest steady growth. Last academic year, we added 286 titles to our PDA collection and 22 of those (or 8%) were triggered. In 2013-2014, we added 594 PDA titles and 107 (or 18%) were triggered. As I previously mentioned, the percentage of our total book budget invested in the PDA program is also on the rise: 10% in 2012-2013 expanded to 18% the following year. As the PDA collection continues to grow in both value and number of titles, I suspect that the percentage of triggered titles will also rise.

These statistics support my theory that the PDA program allows Rolfing Library to expand its collections, even in the face of a static or shrinking budget. The value of the PDA titles that we added during our pilot was $22,282 and the titles triggered from that pool totaled $1,844. In other words, we saved over $20,000 by adding these 286 titles to the PDA program instead of purchasing them outright. The value of the PDA titles that we added the following year came to a total of $66,455. The triggered titles totaled $10,257, which gave us a savings of over $56,000. A closer look at the statistics for the Bible & Theology department further demonstrates the financial benefits of integrating a PDA program into our collection development workflow.

An analysis of the Bible & Theology e-book collection confirms that the PDA program allows us to track our expenses closely, maintain cautious control over our investments, and purchase only the books that our patrons use. In the 2012-2013 fiscal year, during the trial period, we dedicated $1,500 to the Old Testament, New Testament, and Systematic Theology PDA accounts. Three books total in these categories were triggered during the pilot, for a cost of $422. Pleased with these results, we pledged $7,000 — about 20% of the total Bible & Theology book budget — to the PDA account the following year. We watched spending carefully and, at the close of the academic year, nearly 95% of this money had been spent on e-books that were triggered by active readers, resulting in the purchase of 51 titles. These 51 e-books represented almost half (48%) of all triggered PDA e-books in the 2013-2014 fiscal year.

A closer look at the usage statistics for these 51 titles allows us to better understand how our patrons are using these e-books, which will help guide collection development in the future. These 51 titles had a total of 2,778 pages viewed, for an average of 54.5 pages per title. Patrons printed 171 pages and downloaded 128 chapters. The total number of user sessions was 264, or an average of five sessions per title. These statistics indicate that the PDA e-books are being used more than once, either by the same patron or by different patrons. An average of five uses per title — an encouraging number at our library — indicates that these titles are valuable additions to our collection. Therefore, we know that every title purchased with this portion of the budget was actively used by a patron, or patrons. These positive results persuade me to continue to invest Bible & Theology money into the PDA program.

Our PDA program is still relatively new, and I am constantly trying to identify ways to improve the workflow for both myself and the liaisons. I am seeking to enhance the distribution of information among the Rolfing Library liaisons, including information about triggered titles, usage statistics, contributions to PDA accounts, and remaining balances. I am also investigating ways to advertise our e-book collection to students and faculty, an endeavor that may eventually increase e-book usage among our patrons. A survey of our patrons could illuminate e-book preferences, which could then help us select the appropriate titles and formats to best serve their needs. Finally, I am refining my own administrative practices in order to better track spending.

First, I aim to keep the liaisons informed about e-book usage by closely tracking our investments in the PDA program and by documenting the results in a straightforward manner. I plan to more closely evaluate the trigger reports in order to identify the specific subjects, authors, and publishers that are most often triggered. In addition, title reports from ebrary list how many times a book has been accessed, how many pages have been accessed from that book, and whether or not any chapters have been downloaded. More closely scrutinizing these reports can tell us if we should purchase more e-books on certain subjects, or additional copies of certain titles.

Gathering more data about e-book usage and spending within ebrary will enable me to resolve some unanswered questions. Is overall usage of ebrary e-books on the rise, or will usage plateau? Should we continue to increase the funds in the PDA program, or should we slow our investments? These are the first questions that come to mind, and they must be carefully weighed against our static budget. We unfortunately do not have the luxury to experiment, so we want to be confident in our spending decisions.

A second goal for next year is to better advertise our e-book collection. I see this endeavor in partnership with a survey on e-book usage. The survey — online, on paper, or both — could acquaint patrons with our e-book holdings while collecting information about their research preferences. Who uses our e-books, how do they use them, and how often do they use them? Do patrons prefer e-books over print titles, or do they merely utilize e-books as a last resort? What do our patrons consider to be the greatest benefit to e-books, and the greatest drawback? Do they feel comfortable using the ebrary interface, or do they prefer to download the e-books and read them as pdfs? How do they utilize the highlighting, copying, and note-taking features? I believe the objective here is twofold. The first goal is to better publicize our e-book collection and ebrary's features; the second is to distribute a survey to heighten awareness of the collection and then learn how our patrons use it.

Finally, I intend to refine the system that I use to keep track of our purchase orders, invoices, and reports. As we move into the third year of the program, and as more departments invest in PDA e-books, I need to better organize my administrative responsibilities. I plan to more closely track requests for adding funds, the arrival of invoices and MARC records, the total dollar amount available in each department's PDA account, and the percentage spent for each department. I can achieve these detail-oriented goals by running monthly reports in ebrary and by better documenting the purchasing and invoicing process in a Google Drive spreadsheet. These monthly statistics can inform the liaisons and help guide their spending decisions.

CONCLUSION

Considering the statistics and anecdotes presented here, I expect that Rolfing Library will invest at least 20% of its annual budget into ebrary during the 2014-2015 academic year, and possibly in years to come. Therefore, it's in our best interest to carefully consider the long-term implications of investing in ebrary's PDA program, and the complications that could arise as we add more and more titles to our account. Many questions still remain, and we can't answer them until we collect more data. What trends do we see in triggered titles? Is the PDA program sustainable in its current state, or does it require constant re-evaluation and improvement? Is electronic patron-driven acquisition the best method to support our on-campus and online students, while simultaneously reducing the library's book and e-book expenses?

Despite these unknowns, I believe that our PDA program is a valuable addition to our collection development workflow. The statistics presented here demonstrate that this "just-in-time" system saves Rolfing Library money, yet provides our patrons with immediate access to appropriate, academic e-books. Patron-driven acquisition is a viable collection development strategy, and one that promises to serve our on-campus and off-campus patrons well, especially when Rolfing Library staff scrutinize reports and usage statistics in order to build a targeted, robust, and malleable e-book collection.

Small Libraries Getting Organized in the Archives: How Small Institutions Can Get Control Over Unlabeled Boxes

by Evan Boyd, Chicago Theological Seminary; Susan Ebertz, Wartburg Theological Seminary

FIRST PRESENTATION

Evan Boyd

INTRODUCTION

Chicago Theological Seminary is a stand-alone seminary closely related to the United Church of Christ. We have about 100 FTE students in M.Div., MA, STM, D.Min., and Ph.D. programs. In 2011, the seminary moved out of a lovely 1920s building to a brand-new, LEED Gold-certified building.

Staffing: The Learning Commons is staffed by one full-time librarian (me) and seven part-time student workers.

Historically, the seminary had maintained collections related to the Congregational Church in the Western United States and had several archives for organizations started, sponsored, or groomed into being through Congregational Christian churches, including the American Missionary Association and the Community Renewal Society.

During the 1970s, the AMA's archives were transferred to the Amistad Research Center in New Orleans. The school's archives were not well maintained and, while some collections had clearly been processed in the past, no finding aids were developed and no index (beyond labeling file cabinets) had been prepared. Materials were stored in attics and basements, and had faced issues of mold, termites, roof leaks, and extreme temperature and humidity changes.

As the school was preparing to move, it determined that archival collections that did not directly relate to the seminary would be better cared for by other organizations. It was impossible to determine what could be sent away, though, as the collection was basically stuck wherever it would fit, rather than in discrete storage for each archive.

In preparation for this transfer, the seminary outsourced a "General Collections Assessment" project with the archives consulting firm Kenamore & Klinkow. This assessment included archival appraisal, organizational recommendations, database software recommendations, policy recommendations, and a preliminary contents list with recommendations for storage and deaccession.

Collections related to the Congregational Christian Church's history were donated to the Congregational Library in Boston, MA. We thank them so much for being able and willing to take this burden from us. Future scholars will likely thank both CTS and the Congregational Library for working together to merge these two related archival collections into one geographic location.

Other materials that have been kept include the personal papers of Anton Boisen, a founder of the Clinical Pastoral Education movement, and the personal papers of

G. Campbell Morgan, an important British preacher from the beginning of the 20th century whose only degree is an honorary doctorate from CTS.

All archival materials are under the Learning Commons and are administered by the Director.

WHAT WE HAVE DONE

Once the content list had been completed by the consulting archivist, student workers boxed up the filing cabinets into standard "banker's boxes" in preparation for the move. Student workers also identified which cabinet drawer was in which box, and the consultants did the work of collating this information. All boxes were brought to the new building and were, mostly, shelved in archival storage shelving placed in the Lapp Learning Commons' new compact storage area in the new building's lower level. Even after the large donation to the Congregational Library, there was still so much material that 100 boxes did not fit on the shelving and were placed in an unfinished basement space.

Upon moving to the new building, I was faced with roughly 500 boxes of archival materials that had never been appraised for historical value or turned into finding aids. No professional archivist had culled the collection of unnecessary materials, such as old purchase orders, triplicate documentation, and meeting memos, and bound archive materials were located within the boxes of file folders. Board books and other reports were still in three-ring binders.

The first year in the new building, I selectively examined the preliminary contents list to locate bound materials (most of our records from 1854 to 1900 are in the form of bound letters and letter books), scrapbooks, and loose photographs. These materials were unboxed and separated from the other material to prevent damage and save space. Additionally, board books and any other three-ring binders were broken out into folders by my student employees.

After that initial work, I started researching methods to process the archives. I knew we didn't have the ability to do an in-depth processing of the collection and were unlikely to work with our outside contractor to complete this, as their estimate was in the $50-60,000 range. I eventually discovered the "More Product, Less Process" archival processing method put forth by Mark A. Green and Dennis Meissner in an *American Archivist* article in 2005.[1]

The More Product, Less Process method is a pragmatic approach to archives that limits the archive staff's resources utilized in the arrangement, description, and preservation of the materials so as to "maximize the accessibility of collection materials to users" (240). This is based on a belief that "good processing is done with a shovel, not with a tweezers."

This may sound shocking, but, as I've practiced it, it has allowed for the following process to be developed:

- Student workers bring 10-20 boxes up to the office area.
- I open each box and:
    - Looking at folder titles and the list from K&K, determine the topic or creator of the box's contents and treat this as the series or collection-level

title; attach a note to the box based on this information

- Skim folder titles to identify folders that likely contain valueless materials: forms, articles written by non-CTS affiliated people, syllabi, memos, and check requests. Open only those folders and toss out unneeded material.
- Have students replace only the folders that are deteriorating.
- If a box contains fragile paper material, label the outside of the box for future preservation.

- Student workers process each box creating a folder-level description:
  - Only open the folders that are unlabeled or labeled "miscellaneous."
  - Students are trusted with accurately entering the data.
    - If a student can't determine what a folder is, ask the librarian (usually, two or three a day).
- Boxes are placed back in the basement with the label "indexed" applied

This process allows a single student worker to get through two boxes in roughly four hours. Each of my eight student workers can get through four boxes per week, barring any major refoldering or poor labeling.

NEXT STEPS

Over the coming two years, I plan on creating finding aids based on the folder-level indexes. This will require a lot of time on my part and, unfortunately, very little can be accomplished by student workers.

The materials that were labeled as brittle will be photocopied and refoldered. Additionally, all materials currently in bankers boxes will be slowly transferred to "Hollinger"-style document cases so that materials can be handled more easily by employees not able to lift heavy boxes.

Finally, we will be identifying gaps in important documents, such as meeting minutes, and working with other offices to complete those files.

BOYD ENDNOTES

[1] Mark Green and Dennis Meissner, "More Product, Less Process: Revamping Traditional Archival Processing," in *American Archivist* 68, no. 2 (Fall/Winter 2005): 208-263).

SECOND PRESENTATION

Susan Ebertz

INTRODUCTION

Wartburg Theological Seminary is a stand-alone seminary of the Evangelical Lutheran Church in America. We have about 135 FTE plus students involved in non-degree programs. The ELCA is divided into synods and the synods are grouped together into regions. The Region 5 Archives is located at our seminary.

Staffing: The library is staffed by me (the full-time director) and 2 part-time paraprofessionals. The archives is staffed by a part-time archivist paid by Region 5 and 2 part-time volunteers.

Our archival collections include Special Collections, the seminary archives, Region 5 archives, the German Lutheran Synod of Iowa archives, and the Namibian archives.

Special Collections is directly under the library and includes faculty publications. This is housed in the Special Collections room.

The seminary archives, the German Lutheran Synod of Iowa archives, and the Region 5 archives are housed together. The seminary archive is overseen by the Region 5 archivist and is supervised by the library. The Region 5 archivist volunteers her time for the seminary. The seminary archives include the correspondence, sermons, and writings of J. Michael Reu, one of the influential teachers at Wartburg and the library's namesake.

The German Lutheran Synod of Iowa (1854-1930) was one of the predecessor bodies of the ELCA. Wartburg Seminary was associated with the German Lutheran Synod of Iowa. The archives include correspondence of the leadership and letters of Wilhelm Loehe. Loehe was influential in sending Lutheran missionaries to America. The Region 5 archivist oversees this collection. The Region 5 archives include the records of dissolved congregations in Region 5. Region 5 includes Iowa, Illinois, Wisconsin, and upper Michigan. There has been an increase in the number of congregational records coming to the archives.

The Namibian archive is under the Center for Global Theologies at Wartburg Seminary. The library director is involved in helping to maintain the archival material in this collection. The Namibian Archives includes material collected by Ilah Weiblen, Solveig Kjeseth, and others involved in the Namibia Concerns Committee (Namibia independence effort). Materials continue to be sent from others.

WHAT WE HAVE DONE

I use a modified version of David Allen's model in his book *Getting Things Done*.[1] These are his 5 steps.

1. Defining purpose and principles
2. Outcome visioning
3. Brainstorming
4. Organizing
5. Identifying next actions

1) DEFINING PURPOSE AND PRINCIPLES

What is your purpose? Why are you doing this? Why not just throw the box out? I think as I get older I want to find ways to preserve history. Earlier in my library career, I tended to throw out items. Now I'm trying to figure out how some of this is important to what we do. I have different purposes for each of the archives because they each collect different kinds of items. Some of the collections are closed collections and the purpose may be ways of making the information accessible to a wider audience. Others like the seminary archives we have to have a clear collection development policy that we articulate to possible donors.

What are your principles? What are the boundaries of what you are doing? Perhaps a high level administrator says that you must keep the material or gives you specific instructions about the material. Perhaps space is an issue. Perhaps staffing is an issue. How will you fit this project in with everything else you must do? Perhaps some of your own personal principles are involved. It's good to get these out on the table. For me, as I mentioned above, I am no longer throwing things out as quickly as I did in the past. However, I don't want to be a packrat either.

2) OUTCOME VISIONING

What do you imagine this project to be like? You may want to think of it physically, What does it look like? What are the features? What do your users think about it? If you don't see anything, that's where your project will go … nowhere.

3) BRAINSTORMING

How to get from where you are to the vision? Think of different possibilities. This involves the usual brainstorming techniques. Don't throw any ideas away.

4) ORGANIZING

Identify the significant pieces of the project and sort by components, or priorities or sequences of events. I also found it helpful to list the characteristics needed for the different projects. An example of this is the Loehe letters. Loehe's letters were written in German. We had scanned them all but did not know what they were about. We put the project aside while we worked on some other projects. A woman who is fluent in German asked if she could do some volunteer work in the library. I remembered that we had the Loehe project sitting on the side. I then asked if she would be willing to give us a summary of each of the letters.

5) IDENTIFYING NEXT ACTIONS

What are you going to do next? Be very, very specific. I try to be as specific as possible so that it can actually get done. For example, I will e-mail Else today and ask her to consider translating the Loehe letters. This not only helps those who like to check things off a list, but it makes certain that things will get done.

So what have we done? Volunteers do a major portion of the work since regular staff does not have time for extra projects. Last year in the Small Libraries session we talked about the care and feeding (literally!) of volunteers. I'm not going to repeat that today. Volunteers are a very important part of helping us get things done. We have even had students volunteer to help with particular projects.

Our student employees also work on projects during the evening and weekends. Because we have carefully figured out the different projects, we are able to give the students discrete assignments. For example, we had a student working on Sunday nights who scanned the Loehe letters. He figured out a way to do this in an efficient and quality way.

We've prioritized projects by whether anyone is interested in the project. There is interest in the Loehe letters so we are trying to move that project along. The Loehe Society will be meeting in July and will be giving us direction on what they would find helpful. There is a class that includes Reu so that is another priority project. For the Namibian Archives, we give at least one scholarship a year which involves helping to organize the Namibian Archives. Each year the scholarship recipient takes one box and categorizes the contents and inputs the information into a database.

ARCHIVAL POLICIES

Our archives staff is available in the morning on most days. If a patron would like to do research in our archives, we will first check the file to make sure there is nothing personal in the file. We only then let them use it, supervised by either the archives staff or the library staff. Since there is no scanning equipment in the archives, the archives staff uses the library equipment. The archives staff determines whether or not something can be scanned. The archives staff usually answers most phone calls or e-mails and seems to be able to keep up with this. We accept donations with the understanding that if we do not find the material useful we may sell or discard the items.

PRESERVATION ISSUES

Our archive is located in the basement. One wall is an external wall made of limestone. This is not very conducive for keeping the humidity down. We are slowly trying to put material in archival boxes. The expense is slowing this project.

EBERTZ ENDNOTES

[1] David Allen, *Getting Things Done: The Art of Stress-Free Productivity* (New York: Penguin, 2003).

The Educationally Effective Library: ATS Standard 4

by Timothy D. Lincoln, Austin Presbyterian Theological Seminary

EXERCISE 1

THE COLLECTION

The print collection contains well over 140,000 volumes. This count includes both bound periodicals and books. For the past ten years, approximately 1,900 new bound items have been added. The collection is regularly weeded. This table shows the collection size for the period

2004-2013:

2004	156,050 volumes
2005	157,210
2006	159,280
2007	161,980
2008	159,960
2009	156,140
2010	158,120
2011	160,340
2012	158,740
2013	150,900

Members of the seminary community also have access to 141,000 e-books, the Religion Database with ATLAS full text, and Academic Search Complete. In the past fiscal year, the Seminary spent $140,000 for library resources of all kinds (purchases and subscriptions).

QUESTIONS

1. What inferences can you make about the quality of this library, simply based on the data provided?
2. What else do you want to know in a self-study text to place these figures in context?

EXERCISE 2

USER SATISFACTION: STUDENTS

The library staff regularly asks students enrolled in degree programs about the quality of its services. At least once a year, a sample of master's-level students and all DMin students are asked about their satisfaction with the library. Table 1 shows the results.

Table 1: Student Satisfaction with Library Services (average)

	2010	2011	2012	2013	2014
Staff Courtesy	4.9	4.9	4.9	4.8	4.7
Staff Helpfulness	4.7	4.8	4.8	4.8	4.8
I found useful information in the library	4.4	4.0	3.8	3.3	3.5

5-point scale: 5 is almost always; 4 is most of the time; 3 is sometimes; 2 is seldom; 1 is almost never

Table 2 shows the results of the Graduating Student Questionnaire item about satisfaction with library collections.

Table 2: Graduating Students' Satisfaction with Library Collections

2010	2011	2012	2013	2014
4.3	4.2	4.1	4.3	4.3

QUESTIONS

1. What trends of improvement or decline do you see in Tables 1 and 2?
2. Based on these data, what recommendation might be made in a self-study?
3. How might these data be better reported? Why?

EXERCISE 3A

The library staff regularly asks the core faculty about the adequacy of collections for teaching. Tables 3A and 3B shows the results as averages on a 5-point scale (5 is strongly agree; 4 is agree; 3 is neutral; 2 is disagree; 1 is strongly disagree).

Table 3A: The library has appropriate journals for student use in my courses in . . .

	2012	2013	2014
MATS	4.1	4.1	4.0
MDIV/MAMP	4.3	4.4	4.3
DMIN	4.3	4	3.7

Table 3B: The library has appropriate books for student use in my courses in . . .

	2012	2013	2014
MATS	4.4	4	4.1
MDIV/MAMP	4.5	4.2	4.2
DMIN	4.7	4.1	3.3

QUESTIONS

1. What trends in faculty satisfaction with collections do you see in Tables 3A and 3B?
2. What is the point of breaking down Tables 3A and 3B by degree program?

EXERCISE 3B

The library staff annually asks core faculty about student ability to discover information needed to complete assignments. Table 4 shows the results as averages on a 5-point scale (5 is strongly agree; 4 is agree; 3 is neutral; 2 is disagree; 1 is strongly disagree).

Students in my courses were capable of finding suitable information sources for their assignments in the following degree programs:

Table 4: Faculty Perceptions of Student Success in Finding Information

	2007	2008	2009	2012	2013	2014
MATS	4.2	4.1	4.3	4.3	3.8	3.8
MDIV/ MAMP	4.2	4.1	4.3	4.4	4	4.1
DMIN	4.1	3.9	4.4	4.7	3.6	3.5

QUESTIONS

1. What trends do you see in Table 4? What factors might be involved?
2. What suspicions do you have about this school's DMin program? Why? What might the library staff do in response?

FINALLY

1. How does the consistently high level of student satisfaction with collections (exercise 2, Table 2) relate to the volume count data from exercise 1? Using these data, how would you write about collection adequacy and fit in your self-study?

Baptist

by Donna R. Wells, Southeastern Baptist Theological Seminary

REPORTS FROM THE SEMINARIES

SOUTHERN BAPTIST SEMINARIES

- Kudos to New Orleans Baptist Theological Seminary for being such a great host of the 2014 conference!
- A great deal of shuffling occurred in the directorships of Southern Baptist Seminary Libraries over the past year. Kelly Campbell of Golden Gate, Bruce Kiesling of Southern, and Shawn Madden of Southeastern all vacated their positions. Bob Phillips (retired from Southwestern) is now library director at Golden Gate. Berry Driver (of Southwestern) is director at Southern. Jason Fowler (of Southern) is director at Southeastern. And Craig Kubic (of Midwestern) is director at Southwestern. Midwestern currently needs a director.

GGBTS

- Seminary is selling the Mill Valley campus and will be relocating to Ontario, CA, by July 2016. The campus also had a flood over Christmas 2012 which damaged the limited access collection.
- The Arizona campus has a new library director.
- The Northwest campus also experienced water damage from a burst pipe which damaged and/or ruined the carpeting in the area from the book of Luke to the end of the collection.

MBTS

- The Spurgeon collection is now curated by Christian George, son of Timothy George.
- Craig Kubic just returned from a 2-week mission trip to Myanmar, training other Baptists, and bringing 11 suitcases of books for distribution.

NOBTS

- Spent the past year readying for the conference.
- Hurricane and flood-free for four years!
- Had an AC leak that damaged some materials — Kai presented on this event during the poster session.

SEBTS

- Southeastern also had its share of water damage: 2 burst drain pipes in less than 2 weeks in the reference and periodicals area. A lot of cleanup was involved but no lasting damage.

ASSOCIATION OF CHRISTIAN LIBRARIANS

- ACS sends representatives to ATLA every year to represent the Christian Periodical Index. They are looking for reviewers.

BAPTIST MISSIONARY ASSOCIATION THEOLOGICAL SEMINARY

- Migrated their ILS from Athena to Follett Destiny.
- Hosting biennial conference of ATS in Pittsburgh: The Future of Theological Libraries.

BAPTIST SEMINARY IN NIGERIA

- The library burned in 2000, is now rebuilt.
- Has a digital collection of African traditional items that needs a host. Some leads have been found at the ATLA conference this year.

BETHEL

- Given the gift of a 400-year-old Bagdad Torah.
- Spending time weeding their periodical collection.

CARSON-NEWMAN

- Experiencing extensive renovation.

MARANATHA BAPTIST BIBLE COLLEGE & SEMINARY

- Mark Hanson took over as Library Director this past year due to a retirement.
- The College changed its name to Maranatha Baptist University and retained the Seminary as an individual entity under its auspices.
- We expanded digitally so this year we now have more digital monographs (137,000) than physical ones (85,000)

Campbell-Stone

by Carisse Mickey Berryhill, Abilene Christian University

The Campbell-Stone group ventured into the city at 6 pm for a tour of historic sites connected with Campbell-Stone heritage on June 19, guided by Dr. Stan Helton, minister for the First Christian Church of Hammond, LA, and Dr. David Ramsey, minister for the Seventh and Camp Church of Christ, professor emeritus of Southeast Louisiana State in Hammond and also a resident of Hammond, LA.

The first stop was at the intersection of Camp and Melpomene Boulevard, across from a two-story residence built on the foundation of the Christian Chapel, the first building associated with the Stone-Campbell Movement in New Orleans. The chapel was constructed after a Stone-Campbell congregation had formed in 1845. Jesse B. Ferguson of Nashville spoke at the 1850 opening of the building.

The group then traveled west through the Garden District, passing the house of David Lipscomb Watson (1868-1939), editor and publisher of *Christian Word and Work*, an early journal of the movement in the South. We arrived at the Seventh and Camp Church of Christ, a large stone building built in 1907 as the First Christian Church and Christian High School. Dr. Ramsey, who preaches at this congregation now, led a tour of the interior of the building, where his father had preached before him. The church became a center of premillennial eschatology among Churches of Christ in the early twentieth century.

Passing by an early congregational site, now residential, at 941 Soniat Street, the group ended its tour west by visiting the exterior of the St. Charles Avenue Christian Church (Disciples of Christ) at 6200 St. Charles Avenue, near Tulane University. The imposing classical façade of the building, constructed in 1922, faces the busy avenue.

The group finished its evening with a meal and conversation together at New Orleans Hamburger and Seafood at 4141 St. Charles Ave.

Attendees were Harding School of Theology, Don and Evelyn Meredith, Bob Turner, and Sheila Owen, with guests Ann Owen and Ivy Osburn; Harding University, Justin Lillard; Oklahoma Christian University, Chris Prosser; Abilene Christian University, Carisse Berryhill; and hosts Stan and Pat Helton of Hammond, LA, and David Ramsey, also of Hammond. Special thanks go to the Heltons and Dr. Ramsey for coming from Hammond to transport the group in their own cars, and for supplying us with great stories and details about our shared heritage.

Lutheran

by Bruce Eldevik, Luther Seminary

The Lutheran Librarians meeting was held Thursday, June 19, in the Fulton meeting room of the Intercontinental New Orleans hotel. Twelve librarians representing eight ATLA libraries attended.

In addition to the usual reporting on changes and new developments at our respective institutions, our gathering also included discussion concerning 1) the ways in which we make available (or not) Christian education curricula for our students and 2) what collaborative programming or project the Lutheran Librarians might do focused on the 500th anniversary of the Reformation at the 2017 conference in Atlanta.

Methodist

by Linda Umoh, Southern Methodist University

During the 2014 meeting, 30 individuals were present and the meeting was chaired by Thad Horner.

Formal minutes for the Fellowship are approved on a cycle that differs from that of the publication of the *Proceedings*. At the 2014 meeting, the minutes for the 2013 meeting were approved and are included here.

MINUTES OF THE 2013 MEETING

The Methodist Librarians' Fellowship met on Fri. June 21, 2013 in Charlotte, NC. The meeting was called to order at 5:30 p.m. by President Chris Anderson. Approximately 29 were in attendance.

The minutes from the 2012 meeting were approved.

The Methodist Librarians' Fellowship Checking account has been closed. A check for $891.38 was sent to Internet Archives as decided at the 2012 meeting. Financial records will be kept for 7 years. Anything of interest will be sent to the ATLA archives.

The MLF e-mail list will be updated.

Elections were held. Thad Horner from Asbury will assume the position of chair for 2013-2014. Linda Umoh from Perkins/Bridwell will continue as secretary. Beth Sheppard from Duke was elected vice chair.

Beth Sheppard gave a report on a digitization survey taken by Duke University, which was distributed via the Methodist Librarians' list. She discussed the possibility of having a common search site for Methodist digitized resources to facilitate use by researchers. A preliminary site would/could be on the Duke Divinity school web page. Discussion ensued about pros and cons, possible problems, etc. Duke will share their custom search engine with other Methodist Libraries so that all can put it on their own library page. Conversation will continue on the MLF listserv and at next year's meeting.

A sharing of individual library news followed.

The meeting was adjourned at 6:30 p.m.

United Church of Christ

by Jeff Brigham, Andover Newton Theological School

Four members met and reported events and happenings taking place over the past year at schools and libraries.

Dr. Robert "Bob" Markham

by Judy Knop, American Theological Library Association

Bob Markham earned his Bachelor's and Master's degrees from the University of Denver and his Bachelor of Divinity and PhD from Drew University.

While serving in the Navy, he felt the call to ministry and was ordained in the New York Conference of the United Methodist Church. He served churches in New York, Ohio, Wyoming and Colorado.

He was a reference and micrographics specialist at the University of Northern Colorado before joining ATLA.

He served ATLA as the first Director of Preservation Programs, from its beginning as a full time program in 1985 until 1990, when the Preservation and Indexing Boards were merged under one director.

During that time, he was responsible for transferring all materials and activities from the part-time program, previously located at Princeton Seminary, locating office space in Chicago, hiring staff and bibliographers, securing office equipment, establishing standards for preservation microfilming, contracting with filming services, writing grant proposals and reports to the National Endowment for the Humanities, and convincing theological libraries to support the program through donating the books to be filmed and by purchasing the microfiche that resulted. He was a busy man.

I remember joining the Preservation program in August 1986 as Head of Technical Services. Bob had found office space in two adjoining apartments owned by the Lutheran School of Theology. He had hired three full time catalogers and an office assistant. He had two microfilming agencies under contract and was looking for a third. We had to collate and catalog enough books each month to keep the filming agencies well supplied with material.

He had an efficient system set up for sending lists of needed materials to libraries to secure materials to film, receiving those materials, collating them, cataloging them using BibBase, and preparing them to ship to the filmers. Once filmed, the fiche was returned to us for quality review and prepared for shipment to the customers.

He traveled around the country a lot, visiting libraries to solicit subscriptions and donors. He organized the material into subsets within the broad subject areas to increase sales to smaller and specialist libraries. He chose the broad subject category for filming each year.

What I remember most about Bob Markham was his energy and his insistence on quality in every step of the process. Bob always had a smile on his face and a pleasant word for staff. He was so full of energy, he seemed to be in perpetual motion. He talked so fast, it was hard to keep up with him.

Bob believed in maintaining the highest quality possible in all areas of the work.

We checked each monograph for damaged or missing pages. We checked the quality and completeness of each fiche produced. We provided full cataloging and joined the Library of Congress Name Authority Cooperative Program (NACO) in order to provide the highest quality cataloging possible.

Because there were no nationally agreed upon preservation standards for microfiche, Bob set the highest standards he could manage, while maintaining the commercial viability of the program. He then directed the staff to work with the Preservation Standards Committee of ALA to address those standards, hoping they would be acknowledged as acceptable for preservation.

Under his direction, over 20,000 significant monographs in the field of religion were preserved and supplied to libraries throughout the world.

Dr. Robert Markham died on November 24, 2013.

David Ian McWhirter

by Carisse Mickey Berryhill, Abilene Christian University

David Ian McWhirter was born June 5, 1937, in Tonawanda, New York, and died at home in Colorado Springs, Colorado, on June 1, 2013. He graduated from the State University of New York at Geneseo, New York, in 1959, and from Lexington Theological Seminary (formerly College of the Bible) in Lexington, Kentucky, in 1962. He was ordained into the Christian ministry on June 10, 1962, at Grove Street Christian Church in Tonawanda, New York. He completed an archival program at Syracuse University in Syracuse, New York, in 1966. He was the Assistant Librarian at Christian Theological Seminary for 14 years (1962-1976) and Librarian and Archivist at Disciples of Christ Historical Society in Nashville, Tennessee, for 25 years (1976 -2002). When he retired in 2002 from DCHS, he and his wife, Donna, moved to Colorado Springs, Colorado. They were married 51 years. (Excerpted from the obituary published in the *Colorado Springs Gazette*, June 6, 2013.)

I would like to read with her permission the tribute written by David's colleague Sara Harwell and published on the Disciples of Christ Historical Society webpage. She had hoped to be here herself to present this memorial, but was unable to come.

> *At the Historical Society we encounter David McWhirter, who passed away June 1, 2013, every day - in the many Stone-Campbell journals and periodicals he indexed, in the thousands of books and pamphlets he cataloged and the many archival documents and collections he organized and inventoried. Immediately upon assuming the directorship of the library and archives in 1976 Dave set out to bring order to chaos and in the process he made an incalculable contribution to the study of Stone-Campbell history.*
>
> *Dave introduced electronic cataloging to the Society. By the time we got our online catalog in 2002 he had amassed a database of over 25,000 catalog records classifying and describing books, pamphlets, periodicals and audio-visual materials. Amazingly, when we ran the test load of the database into our system the transition was seamless,*

the test load thus becoming the final database. This alone constitutes a small milestone — and miracle — in library history.

Dave never failed to offer gracious hospitality to visitors, whether they came for a tour, a look at their congregation's records, or to do in-depth research for a book, article, or class project. His friendly, open manner and laid-back demeanor belied an encyclopedic knowledge of history and its resources. He possessed a natural talent for bringing order to documents and the information they contained.

As an archival professional, Dave can best be described — somewhat paradoxically — as a modern classicist. He studied under the legendary T. R. Schellenberg, author of the essential Modern Archives (for non-archivists, this is akin to saying that someone took piano lessons from Mozart). While embracing the appraisal and selection philosophy of the Modern Archives era, ushered in by the establishment of the National Archives (the year Dave was born), he continued to honor the custodial, even antiquarian, sensibility of the pre-modern era. He brought the best of both worlds to his work. And unlike most librarians who find themselves doing archives work as well (and vice versa) Dave wore both hats equally comfortably.

Professionally, Dave was active and influential in the American Theological Library Association, Tennessee Theological Library Association and he was a founder of the Society of Tennessee Archivists. A member of STA's organizing committee, and its longtime treasurer, he could always be counted on to smooth troubled waters, as he brought his unique blend of common sense, good humor, and openness to the conversation.

As an ordained minister in the Christian Church (Disciples of Christ) Dave also brought a deep spirituality and sense of mission to his work. He understood and communicated that the story of God's people did not end with the book of Revelation, and he spent each day bringing some aspect of that story to light.

David McWhirter was a most blessed man. Among his many blessings is the legacy he leaves behind — his lasting contribution to the story that will inspire future generations.

I (Carisse) remember David's gracious spirit myself, since I did dissertation research at DCHS during his tenure there. Later I came to know him as a colleague in the Tennessee Theological Library Association and appreciated his generosity even more. We all miss him.

"For all the saints, who from their labors rest, who Thee by faith before the world confessed, Thy name, Oh Jesus, be forever blessed." Alleluia, alleluia.

John Leslie Sayre

by Roger L. Loyd, Duke Divinity School Library (retired)

John Leslie Sayre passed away on April 11, 2014 in Raymore, MO. John was born in Hannibal, Missouri, on March 28, 1924, and was raised in Norman, OK. He studied one year at the University of Oklahoma, and transferred to Phillips University (Enid, OK) where he graduated in 1946 with a BA in Religion. John was ordained in the Christian Church (Disciples of Christ) in 1946. In 1947 he entered Yale Divinity School and graduated with his BD (Bachelor of Divinity) in 1950. On June 18, 1948, John and Herwanna L. Harrouff, of Lawton, OK, were married in Enid, OK, From 1950-1957 John served as Campus Minister for the Christian Church, Stillwater, OK., where all four of his children were born. In 1957, John moved to Austin, TX, to become Campus Minister at the University Christian Church. In 1962, John was called to be the Seminary Librarian at the Phillips Graduate Seminary in Enid, OK. He received the Master of Library Science degree in 1963. Ten years later, in 1973, he received the PhD in Library Science from the University of Texas. In 1971, he was promoted to the position of University Librarian for Phillips University, overseeing both the Graduate Seminary Library and Zollars Memorial Library. In 1985, my family got to know John and Herwanna, as we went together with a dozen other ATLA members on the first and only tour ever sponsored by ATLA, to the theological libraries of the British Isles. They were memorable traveling partners! In 1987 John was appointed Dean of the Seminary, in addition to his duties as Librarian. John retired from Phillips Theological Seminary in September 1989, and he and his wife moved to Foxwood Springs Living Center in Raymore, MO, where they started Sayre Tours. John is survived by his wife, four children, five grandchildren, and five great-grandchildren. Rest in peace, servant of God! (Note: This memoir adapted from the obituary published in the *Kansas City Star*, April 16, 2014.)

Appendix I: Annual Reports

Diversity Committee

by Daniel F. Flores, Chair

The 2013-2014 Diversity Committee included Daniel F. Flores (Chair), Lynn Berg, Jaeyeon Lucy Chung, and Stella Wilkins. Tawny Burgess served as staff liaison.

In October 2013, the Diversity Committee met jointly with other ATLA committees at the ATLA office in Chicago.

Diversity scholarship awards were divided into two categories. 1) $1200 Theological Librarianship Course, recipient Thelma Herrera Flores; and 2) $2400 ATLA Diversity Scholarship, recipients Drew Baker and Kindra Morelock.

- A new diversity brochure was completed and distributed at annual conference.
- Promotional efforts were made by the committee members to related institutions.
- The ATLA Diversity Committee web page (on the ATLA web site) offers a significant, ongoing list of resources on the subject of diversity, especially in libraries.
- The ATLA Diversity listserv is actively being supported by members of the committee and members at-large.
- The committee sponsored a focused conversation on diversity during the ATLA annual meeting. LaToya Devezin, Manager of the African American Resource Center at the New Orleans Public Library, and Dr. Mark Gstohl, current Head of the Department of Theology at Xavier University and former theological librarian, shared their responses to the unique opportunities and challenges in post-Katrina New Orleans. The demographic profile of New Orleans has changed immensely, both racially and economically. The reconstruction has attracted Central Americans who quickly filled housing and jobs abandoned by survivors of Katrina. Race relations were exacerbated by the shortage of jobs and an unprecedented rising cost of rental housing. However, it was made clear to us that libraries can be a positive force for alleviating these tensions. Miss Devezin is a life-long resident of "bayou country." She regularly uses her Spanish skills and intimate knowledge of the Creole culture to match resources to the daily needs of her patrons. Dr. Gstohl is an Anglo American who moved to New Orleans in 1990. He has observed this phenomenon at Xavier, a historically Black college. Enrollment is now advancing the tipping point where it may be serving a predominantly Hispanic population. Furthermore, he has expanded his understanding of the institutional mission to educating poor people of color by personally building and stocking fourteen "little free libraries" in the most destitute parts of the city. We left the panel amazed at their positive energy and wondering how we could emulate the laudatory

practices of these two remarkable people. The evening concluded with a guided tour of historic, ethnically diverse neighborhoods and refreshments at Café du Monde.

Endowment Committee

by Brenda Bailey-Hainer, Staff Liaison

The Endowment Committee held its regular fall meeting in October 2013 in Chicago. On October 17, members of the committee participated in a one day training session facilitated by Paul Myer of Tecker International, which was attended by the ATLA Board, all ATLA committee members, and chairs of interest groups. The following day, October 18, 2013, committee members Dan LaValla (Chair), Marti Alt, and Dennis Swanson and staff liaison Marie Jacobsen met to discuss fund raising plans for the coming year. This included reviewing a draft case statement, discussing charitable gift annuities (CGAs) and how to introduce the CGA option to the ATLA membership, scheduling the annual end of calendar year campaign, identifying new committee members, and making plans for the annual conference.

In March 2014 Dan LaValla resigned from the committee due to a job and career change. Dennis Swanson agreed to become Endowment Committee Chair. After conducting a comparison of several different options, staff selected Lutheran Community Foundation as ATLA's partner for CGAs. At the 2014 ATLA Annual Conference, Chair Swanson gave a presentation to the membership during the Business Meeting about the Endowment Committee, the need for fund raising, inviting institutions to build gifts into their budgets, and introducing the idea of Charitable Gift Annuities. Committee Member Marti Alt gathered and made available information about ATLA member retirees and lifetime members.

As of May 31, 2014, the Endowment Fund had a balance of nearly $393,000. This was the result of a successful end of year solicitation campaign, an ATLA matching program (up to $10,000), several newsletter articles promoting the Endowment Fund, and an appeal to give which was included in the ATLA President's membership renewal letter.

COMMITTEE MEMBERSHIP

- Dan LaValla, Chair (through March 2014 when he resigned from committee)
- Dennis Swanson, Chair (beginning March 2014)
- Marti Alt
- Marie Jacobsen, staff liaison
- Brenda Bailey-Hainer, staff liaison

International Collaboration Committee

by Christopher J. Anderson, Chair

The ICC planned and performed the following activities in order to fulfill the responsibilities outlined by ATLA:

- The committee met October 18, 2013, at the ATLA office in Chicago and May 9, 2014, by telephone.
- Brenda Bailey-Hainer and Chris Anderson represented ATLA and the ICC at the BETH Annual Meeting in Paris, France, September 11-15, 2013. Several other members of ATLA were present.
- Committee member Tim Erdel and the Missionary Church Archives and Historical Collections hosted Cammaleta Harrison from Jamaica Theological Seminary and the Caribbean Graduate School of Theology, Kingston, Jamaica, April 7 to May 5, 2014. The visit included tours of the Anabaptist Mennonite Biblical Seminary, Andrews University, Bethel College, Goshen College, Grace College & Seminary, Holy Cross College, Mennonite Church USA Archives, the Mennonite Historical Library, St. Mary's College, and the University of Notre Dame. The visit was the fulfillment of an International Collaboration Grant awarded to Tim and the Bethel College Library in 2010.
- Issues discussed during two committee meetings:
    - Creation of training (or training manuals) for theological librarians
    - Reviewed proposal from Elizabeth Pulanco and the Philippine Baptist Theological Seminary. The committee requested additional information related to the proposal.
    - Suspension of the ICC grant.
    - Funding an international student to attend the Theological Librarianship course offered through the University of Illinois.
    - Discussed ICC representation at the 2014 IFLA meeting in France but did not send anyone as an official representative of ICC.
    - Availability of ATLA databases to theological libraries of developing countries.
- The committee prepared and hosted a panel presentation titled "The Treasures We Keep (and Share): Libraries and Archives in a Global Network" for the 2014 Annual Meeting in New Orleans. Panelists from Belgium, England, Kenya, Myanmar, and the United States presented papers related to international collaboration and the digitization of special collections and archival materials. The papers reviewed international collections representing the traditions of Buddhism, Christianity, and Islam.
- The committee hosted the ICC Luncheon during the 2014 Annual Meeting.
- In consultation with Brenda Bailey-Hainer and due to the restructuring of several committees within ATLA, the decision was made to disband the International Collaboration Committee and to replace it with an interest group.

Professional Development Committee

by Lugene L. Schemper, Chair

The 2013-2014 Professional Development Committee included Lugene L. Schemper, chair (2011-2014), Jennifer Ulrich (2012-2015), Nicholas Weiss (2012-2015), Leland Deeds (2013-2016). The committee met on October 18, 2103 at the offices of Quarles and Brady, 300 N. LaSalle St., Chicago IL. The committee also met by conference call on April 2, 2014.

Over the course of the year the committee took the following action:

- Revised the charge of the committee to read as follows: "The Professional Development Committee determines the continuing education needs of members and provides appropriate opportunities for members to obtain this professional development outside the context of the Annual Conference."
- Reviewed and approved Grants for Continuing Education Programs to various local chapters of ATLA.
- Continued support for the Creating Leaders of Tomorrow Program. The committee recruited and selected a cohort of nine participants who will participate in the program from June 2014, through June 2015. The program works with mid-career theological or religious studies librarians to develop the knowledge and skills necessary to become effective library directors and leaders in the theological library community.
- The committee received reports on the progress of the ATLA NACO and CONSER Funnel Projects and the Theological Librarianship Course offered through the University of Illinois at Urbana-Champaign.

Publications Committee

by Lisa Gonzalez, Chair

The 2013-2014 Committee members, along with their terms, were Lisa Gonzalez (2011-2014), Miranda Bennett (2012-2015), and Bradley Ost (2013-2016). Lisa served as chair during 2013-2014. The Publications Committee met in person once this year (in October 2013) at the ATLA offices in Chicago, and once via conference call (in March). The Publications Committee promotes professional and scholarly publication by and for ATLA members through grants, programming at the annual conference, and other professional development opportunities. The committee fosters and oversees publication and dissemination of resources for the benefit of the profession.

This year the Committee fulfilled its charge in several ways:

- The Committee participated in the joint fall meeting of the Board of Directors, all committee members, and interest group representatives, where the committee members participated in the discussion and visioning process. The committee also reviewed and revised the grant letters to grantees in order to have clearer reporting expectations so that progress on grants from previous years could be incorporated into efforts to promote the grant and encourage applications throughout the application cycle.

- The Committee awarded two grants this year: $2,000 to Melody Layton McMahon, Director of the Paul Bechtold Library, Catholic Theological Union, for her project, "Asian Catholic Seminary Libraries," and $2,000 to Garrett Trott, Instruction-Reference Librarian, Corban University / Northwest Baptist Seminary, for his project, "Value in Theological Journals." The committee received updates grant recipients John Weaver, Carisse Berryhill and Sandra Lipton.
- The Committee compiled a bibliography of publications resulting from grants awarded in previous years, which can be used to update the Research/ Publication Grant web page with more up-to-date information on grant funded publications.
- In consultation with Brenda Bailey-Hainer and due to the restructuring of several committees within ATLA, the decision was made to disband the Publications Committee.

Appendix II: Annual Conferences (1947–2014)

Year	Place	Host
1947	Louisville, Kentucky	Louisville Presbyterian Seminary
1948	Dayton, Ohio	Bonebrake Theological Seminary
1949	Chicago, Illinois	Chicago Theological Seminary
1950	Columbus, Ohio	Evangelical Lutheran Seminary and 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, 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
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 and Seabury-Western Theological Seminary
1991	Toronto, Ontario	University of Toronto, Trinity College, and Toronto School of Theology
1992	Dallas, Texas	Southern Methodist University
1993	Vancouver, British Columbia	Vancouver School of Theology, Regent College, and Carey Theological College

Year	Place	Host
1994	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary, Reformed Presbyterian Theological Seminary, and Trinity Episcopal School for Ministry
1995	Nashville, Tennessee	Divinity Library of Vanderbilt University and 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 and Washington Theological Consortium
1999	Chicago, Illinois	ATLA and Association of Chicago Theological Schools
2000	Berkeley, California	Graduate Theological Union
2001	Durham, North Carolina	Divinity School at Duke University
2002	Saint Paul, Minnesota	Minnesota Theological Library Association
2003	Portland, Oregon	Mount Angel Abbey George Fox Seminary Multnomah Biblical Seminary Western Seminary
2004	Kansas City, Missouri	Kansas City Area Theological Library Association
2005	Austin, Texas	Southwest Area Theological Library Association
2006	Chicago, Illinois	American Theological Library Association staff
2007	Philadelphia, Pennsylvania	Southeastern Pennsylvania Theological Library Association
2008	Ottawa, Ontario	Saint Paul University
2009	St. Louis, Missouri	St. Louis Theological Consortium Libraries
2010	Louisville, Kentucky	The Theological Education Association of Mid-America
2011	Chicago, Illinois	Chicago Area Theological Library Association and Association of Chicago Theological Schools
2012	Scottsdale, Arizona	Theological Library Cooperative of Arizona
2013	Charlotte, North Carolina	Carolinas Theological Library Consortium
2014	New Orelans, Louisiana	New Orleans Baptist Theological Seminary

Appendix III: Officers of ATLA (1947–2014)

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.
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		

Term	President	Vice President/ President Elect	Executive Secretary*	Treasurer
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 K. Saner		
2002–03	Eileen K. Saner	Paul Schrodt		
2003–04	Paul Schrodt	Paul Stuehrenberg		
2004–05	Paul Stuehrenberg	Christine Wenderoth		
2005–06	Christine Wenderoth	Duane Harbin		
2006–07	Duane Harbin	Martha Lund Smalley		
2007–08	Martha Lund Smalley	David R. Stewart		
2008–09	David R. Stewart	Roberta A. Schaafsma		
2009–10	David R. Stewart	Roberta A. Schaafsma		
2010–11	Laura C. Wood	Eileen Crawford		
2011–12	John B. Weaver	Andrew J. Keck		
2012–13	Andrew J. Keck	Beth Bidlack		
2013-2014	Beth Bidlack	Melody Layton McMahon		

* 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: 2014 Annual Conference Hosts

New Orleans Baptist Theological Seminary

Local Host Committee: (Back, left to right) Eric Benoy, Dr. Jeff Griffin, (Front, left to right) Cindy Ennis, Kyara St.Amant, Michele McClellan

The 2014 ATLA Annual Conference is approaching and bringing with it exciting opportunities for you to Experience the Extraordinary in New Orleans!

This year's conference brings together a wealth of educational programs, interest group meetings, excursions, and events set in the rich culture and heritage of the French Quarter.

The InterContinental New Orleans is perfectly situated in downtown, with convenient access to the French Quarter's diverse cuisine, museums, shopping, and attractions.

Our opening reception will take place at our hotel, the InterContinental New Orleans, in its new time slot of 6:00 p.m. - 7:30 p.m. Enjoy drinks and light hors d'oeuvres with an opportunity to reconnect with your colleagues before heading out to explore New Orleans's many restaurants and attractions.

The local host committee will be especially excited to welcome you to our campus, the New Orleans Baptist Theological Seminary, for an afternoon of learning and an evening of celebration on Friday, June 20.

Experience the Extraordinary! We invite you to learn more about the 2014 ATLA Annual Conference in this conference preview.

–2014 Local Host Committee, New Orleans Baptist Theological Seminary (NOBTS)

Appendix V: 2014 Annual Conference Attendees

ATLA MEMBER AND INSTITUTIONAL MEMBER REPRESENTATIVE ATTENDEES

Richard Adams
Sabahat F. Adil
Martha Adkins
Margaret Alkema
Marti Alt
Anthony Amodeo
Christopher J. Anderson
Anna Appleman
Sergei Arhipov
H.D. Sandy Ayer
John Bales
Jennifer Bartholomew
Rebekah Bedard
William Beermann
Charles Bellinger
Chris Benda
Yuh-Fen Benda
Miranda Bennett
Eric Benoy
Lynn Berg
Carisse Berryhill
Beth Bidlack
Mark Bilby
Sarah Blair
Marsha Blake
Joan Blocher
Evan Boyd
Kenneth Boyd
Michael Bradford
Debra Bradshaw
Jeffrey Brigham
Jill Brown
Robert Burgess
Rebecca Butler
J. Claire Callaghan
Donna R. Campbell
Kelly Campbell
David Carter
Jane Chang
Sheng Chung Chang
Christine Cherney
Jaeyeon Chung
S. Craig Churchill
Matthew Collins
David Cox
Eileen Crawford
Ron Crown
Wesley Custer
James Darlack
Gary F. Daught
Sarah Davis
Virginia Dearborn
Elizabeth DeBold
Melody Diehl
Clay-Edward Dixon
James Dunkly
Odile Dupont
Erica Durham
Susan Ebertz
Jane Elder
Bruce Eldevik
Anthony J. Elia
Teresa Ellis
Leslie Engelson
Timothy Erdel
Victoria Ertelt
Suzanne Estelle-Holmer
James Estes
Bonnie Falla
Cheryl Felmlee
Terry Feuka
Kevin Flickner
Daniel Flores
Thelma Flores
Jason Fowler
Paul Friesen
Ellen Frost
Gavin Glenn
Lisa Gonzalez
Karla Grafton
Douglas Gragg
M. Graham
Jeff Griffin
Lisa K. Grover
Jacob Gucker
Lois Guebert
Carrie Hackney
Denise Marie Hanusek
Laura Harris
Kathy Harty
Joanna Hause
Elyse Hayes
Ann Heinrichs
Julie Hines
Thad Horner
Tiffany Hou
James Humble
Debbie Hunn
Marvin Hunn
Tracy Powell Iwaskow
Terese Jerose
Tammy Johnson
Robert Johnston
Andrew G. Kadel
Ephraim Kanguha
Andrew J. Keck
Mary Kelleher
Janet Kennard
Mary Anne Knefel
Judy Knop
Alan Krieger
David Kriegh
Karl Krueger
J. Craig Kubic
Richard A. Lammert
Sandy Leach
Elizabeth A. Leahy
Amy Limpitlaw

Timothy D. Lincoln
Gareth Lloyd
Roger Loyd
Cindy Lu
Karen Madigan
Krystin Mast
David Mayo
Jonathan McCormick
Kaeley McMahan
Melody McMahon
Don Meredith
Meagan Morash
Angela Morris
Shaneé Yvette Murrain
Diane Napert
Claudette Newhall
Phu Nguyen
Ann Nieuwkoop
Douglas Olbert
Lorraine Olley
Gabriel Ortiz
Keegan Osinski
Sandra Oslund
Paul Osmanski
Brad Ost
Matthew Ostercamp
Sheila Owen
Denise M. Pakala
James Pakala
Jaclyn Parrott
Susanna Pathak
Stephen Perisho
Robert Phillips
Thomas E. Phillips
Joshua Pikka
Joan Pries
Angeles Ramos-Ankrum
Hugh Rendle
Jonathan Roach
Robert Roethemeyer
Christopher Rosser
Alice Runis
Eileen K. Saner
Filomena Saxton
Roberta Schaafsma
Lugene L. Schemper
David Schmersal
John Shaffett
Sandy Shapoval
Beth M. Sheppard
D'Anna Shotts
Armin Siedlecki
James Skypeck
Mariam Sogoian
Connie Song
Stephen Spencer
Bethany Spieth
Michelle Y. Spomer
Kyara St. Amant
Lee Staman
Jennifer Steinford
Myka Stephens
David R. Stewart
Karl Stutzman
Dennis Swanson
Stephen Sweeney
Jennifer Woodruff Tait
Margaret Tarpley
Sharon Taylor
Mary Ann Teske
Catherine Thiesen
Matthew Thiesen
John Thompson
Paul Tippey
Christina Torbert
Bob Turner
Rev. Ukkamsa
Christopher Ullman
Jennifer Ulrich
Linda Umoh
Kristine Veldheer
Blake Walter
Matthew Wasielewski
Brandon Wason
John B. Weaver
Jefferson Webster
Ferne Weimer
Nicholas Weiss
Donna Wells
Megan Welsh
Christine Wenderoth
Stella Wilkins
Tamie Willis
Laura C. Wood
Debbie Wright
Clifford Wunderlich
Jessie Zhong

NON-MEMBER ATTENDEES

Amelia Carnagey
Eileen Daly-Boas
Barbara Dearborn
Dawn Easton-Merritt
Stephanie Fletcher
Timothy Gallati
Rachel Gucker
Paul Holmer
Janice Huber
Pamela Jervis
Diane Lammert
Justin Lillard
Jeffrey Mahan
Megan Doreen May
Annette McGrath
Dougald McLaurin
Gregory Morrison
Alyson Pope
Carol Reekie
Sandi Ritchey
Jeffrey Sabol
James Santeford
Stacie Schmidt
Timothy Senapatiratne
Veronique Verspeurt
Jeffrey Waldrop
Bogdan Witecki
Grace Yoder

NON-MEMBER PRESENTERS

Liz Bishoff
Amelia Carnagey
Tom Clareson
Matthew Collins
Melody Diehl
Terry Feuka
Stephanie Fletcher
Meagan Morash
Gregory Morrison
Michelle Y. Spomer
Veronique Verspeurt
Tammie Willis

ON-SITE STAFF

Brenda Bailey-Hainer
Tawny Burgess
Lavonne J. Cohen
Ozzy Flores
Kelly Jurecko
Judy Knop
Margot Lyon
Denise McFarlin
Richard Rybak
Veronica Simms
Gregg Taylor

Appendix VI: 2014 Annual Conference Exhibitors and Sponsors

EXHIBITORS AND ADVERTISERS

ACLS Humanities E-Books
Alexander Street Press
ARCH- Alliance for Research Content in the Humanities
Association of Christian Librarians / Christian Periodical Index
ATLA Products and Services
TheARDA.com - Association of Religion Data Archives (ARDA)
Bloomsbury Publishing / T & T Clark
Brill
Canterbury Dictionary of Hymnology
Casemate Academic
The Catholic University Of America Press
The Crowley Company
David C. Lachman, PhD
De Gruyter, Inc.
EBSCO
Equinox Publishing
Fortress Press
Gorgias Press
Harrassowitz
Ingram Coutts Information Services
Intervarsity Press
ISD
Maney Publishing
Midwest Library Service
Ministry Matters
Mohr Siebeck
OCLC
Oxford University Press
Peeters Publishers
Penn State University Press
Preservation Technologies
The Saint John's Bible
SCELC - The Statewide California Electronic Library Consortium
The Scholar's Choice
Smyth & Helwys Publishing
Theological Book Network
Theological Librarianship
Vandenhoeck & Ruprecht
Westminster John Knox Press
Windows Booksellers / Wipf and Stock Publishers
World Council of Churches
Zondervan

CONFERENCE SPONSORS

ATLA Products and Services
Brill
CBIZ Benefits & Learning
EBSCO Publishing
First Bank & Trust
Ministry Matters
Sage
SCLEC

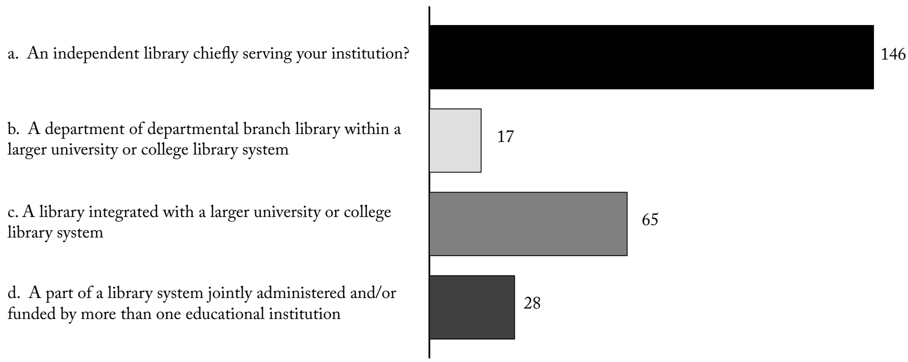
Appendix VII: Library Statistics

The Association of Theological Schools (ATS) and the American Theological Library Association (ATLA) collaborate to provide these library statistics. The following charts reflect data for 2013-2014 ATLA Institutional and Affiliate member libraries that completed the survey, issued in the Fall of 2013, reflective of the most recently completed fiscal year (2012-2013).

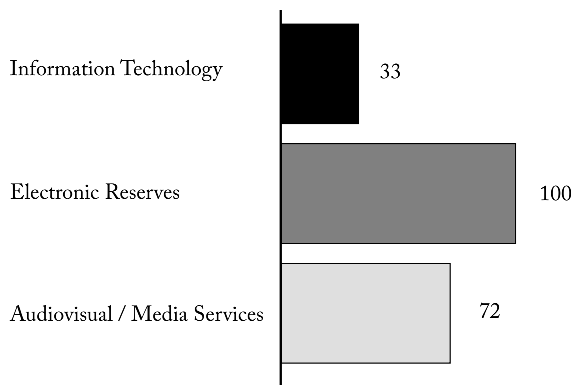
The full data set is available in the ATLA Community (http://www.atla.com/community) under ATLA Member Publications and ATS Statistics (2014) or from the Member Center's Publications page (https://www.atla.com/Members/benefits/statistics/Pages/default.aspx).

PART A - LIBRARY CHARACTERISTICS

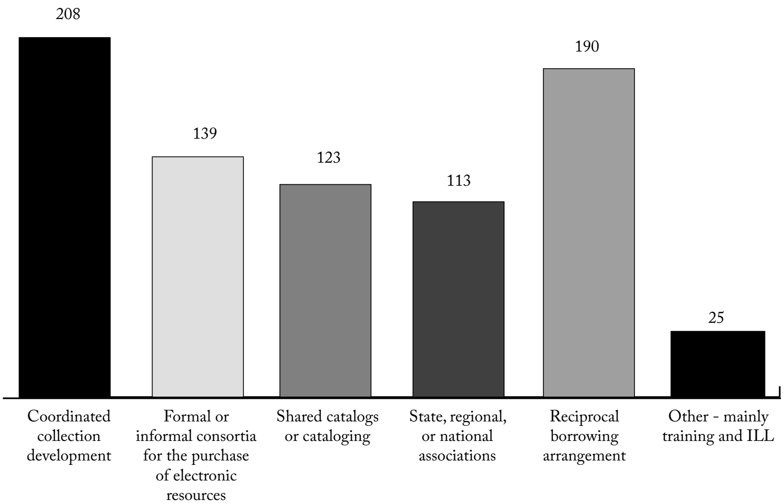
1. Which of the following most accurately describes your institution's library?



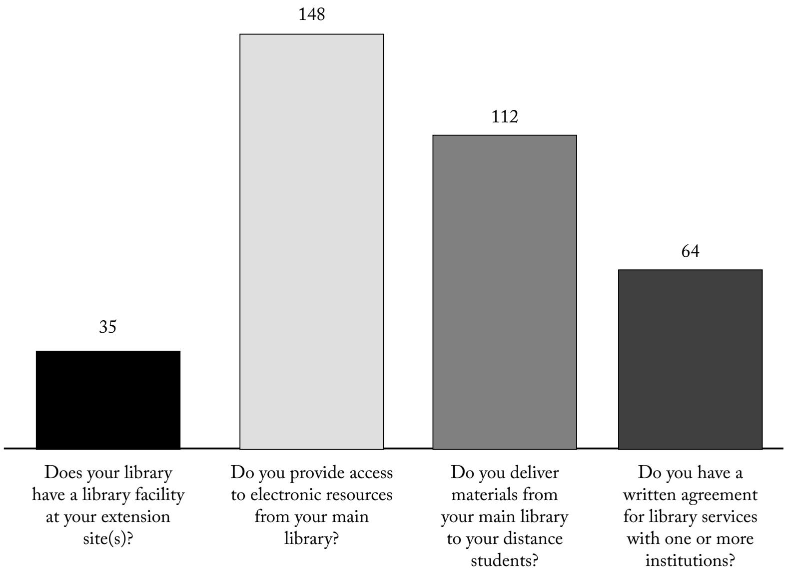
2. Is your library the primary source of support on your campus for:



3. Does the library for your institution have consortial arrangements for providing library services with one or more other institutions? If yes, please describe the arrangements (no/yes):



4. Does your institution have one or more distance education program(s) or extension site(s)? (Yes - 148) If yes (no/yes):



PART B - THE LIBRARY AS PLACE

1. When were the building(s) in which the main library is located built?

2010-2013	2000-2009	1990-1999	1980-1989	1970-1979	1960-1969	1950-1959	1940-1949	1930-1939	1920-1929	1910-1919	1900-1909	Pre-1900	NA
3	21	19	22	20	63	35	8	8	13	8	3	3	3
4	2	5	4	4	4	1	1	0	1	1	0	0	4
0	3	1	1	0	0	0	0	0	0	0	0	0	0

2. When were the buildings in which the main library is located subsequently renovated?

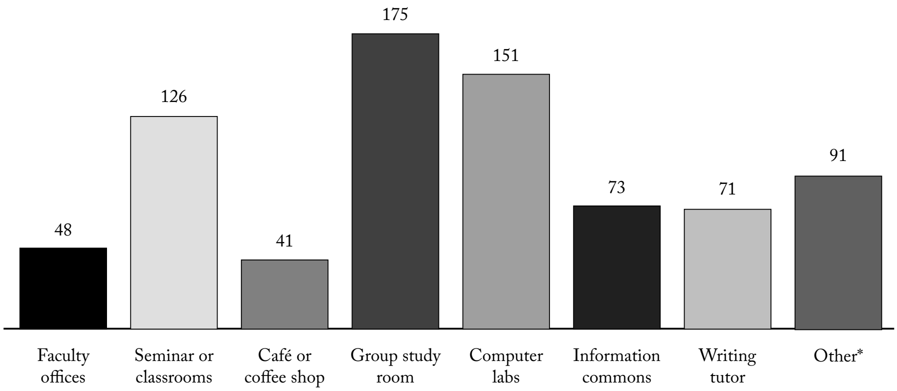
2010-2013	2000-2009	1990-1999	1980-1989	1970-1979	1960-1969	1950-1959	1940-1949	1930-1939	1920-1929	1910-1919	1900-1909	Pre-1900	NA
56	60	27	21	5	2	0	1	0	0	0	0	0	59
10	10	0	1	0	0	0	0	0	0	0	0	0	10
1	1	1	0	0	0	0	0	0	0	0	0	0	3

3. DO YOU USE OFFSITE STORAGE?

Of the 49 libraries who responded in the affirmative, it was reported that an average of 14.80% of the total library collection was stored offsite, with the average number of volumes being 58,000.

Among the other items stored offsite were audio visual materials, archival materials, bound periodicals, monographs, and unprocessed materials. Some also reported that offsite storage could refer to another building on campus.

4. WHAT OTHER SPACES OR SERVICES ARE OFFERED AND/OR HOUSED IN YOUR LIBRARY?



*Includes archives, children's materials, denominational materials, galleries, museums, other offices/centers, PhD study rooms and carrels, special collections, vending machines/lunchroom.

SURVEY PARTICIPANTS

Abilene Christian University
Acadia Divinity College
Alliance Theological Seminary
Ambrose Seminary of Ambrose University College
Anabaptist Mennonite Biblical Seminary
Anderson University School of Theology
Andover Newton Theological School
Aquinas Institute of Theology
Asbury Theological Seminary
Ashland Theological Seminary
Assemblies of God Theological Seminary
Associated Canadian Theological Schools
Athenaeum of Ohio
Atlantic School of Theology
Austin Presbyterian Theological Seminary
Azusa Pacific Seminary
Baptist Missionary Association Theological Seminary
Baptist Seminary of Kentucky
Baptist Theological Seminary at Richmond
Beeson Divinity School of Samford University
Berkeley Divinity School
Bethany Theological Seminary
Bethel Seminary of Bethel University
Bexley Hall Seabury-Western Theological Seminary Federation, Inc.
Biblical Theological Seminary
Boston College School of Theology and Ministry
Boston University School of Theology
Briercrest College and Seminary
Brite Divinity School
Byzantine Catholic Seminary of SS. Cyril and Methodius
Calvin Theological Seminary
Campbell University Divinity School
Canadian Reformed Theological Seminary
Canadian Southern Baptist Seminary
Candler School of Theology of Emory University
Carey Theological College
Catholic Theological Union
Catholic University of America School of Theology and Religious Studies
Central Baptist Theological Seminary
Chapman Seminary
Chicago Theological Seminary
China Evangelical Seminary North America
Christ The King Seminary
Christian Theological Seminary
Christian Witness Theological Seminary
Church Divinity School of the Pacific
Cincinnati Bible Seminary
Claremont School of Theology
Colgate Rochester Crozer Divinity School
Columbia International University - Seminary & School of Ministry
Columbia Theological Seminary
Concordia Lutheran Seminary (AB)
Concordia Lutheran Theological Seminary (ON)
Concordia Seminary (MO)
Concordia Theological Seminary (IN)
Covenant Theological Seminary
Dallas Theological Seminary
Denver Seminary
Dominican House of Studies
Dominican School of Philosophy and Theology
Dominican Study Center of the Caribbean
Drew University Theological School
Duke University Divinity School

Earlham School of Religion
Eastern Mennonite Seminary
Ecumenical Theological Seminary
Eden Theological Seminary
Emmanuel Christian Seminary
Emmanuel College of Victoria University
Episcopal Divinity School
Erskine Theological Seminary
Evangelical Seminary of Puerto Rico
Evangelical Theological Seminary
Franciscan School of Theology
Freed-Hardeman University Graduate School of Theology
Fresno Pacific Biblical Seminary
Fuller Theological Seminary
Garrett-Evangelical Theological Seminary
General Theological Seminary
George Fox Evangelical Seminary
George W. Truett Theological Seminary of Baylor University
Golden Gate Baptist Theological Seminary
Gordon-Conwell Theological Seminary
Grace Mission University Graduate School
Grace Theological Seminary
Graduate Theological Union
Grand Rapids Theological Seminary of Cornerstone University
Harding School of Theology
Hartford Seminary
Harvard University Divinity School
Hazelip School of Theology
Heritage Theological Seminary
HMS Richards Divinity School Division of Graduate Studies
Holy Cross Greek Orthodox School of Theology
Hood Theological Seminary
Houston Graduate School of Theology
Howard University School of Divinity
Huron University College Faculty of Theology
Iliff School of Theology
Immaculate Conception Seminary
Inter-American Adventist Theological Seminary
Interdenominational Theological Center
International Theological Seminary
James and Carolyn McAfee School of Theology
Jesuit School of Theology of Santa Clara University
John Leland Center for Theological Studies
Kenrick-Glennon Seminary
Knox College
Knox Theological Seminary
Lancaster Theological Seminary
Lexington Theological Seminary
Lincoln Christian Seminary
Logos Evangelical Seminary
Logsdon Seminary of Logsdon School of Theology
Louisville Presbyterian Theological Seminary
Loyola Marymount University Department of Theological Studies
Lubbock Christian University College of Biblical Studies and Behavioral Sciences
Luther Seminary
Lutheran School of Theology at Chicago
Lutheran Theological Seminary (SK)
Lutheran Theological Seminary at Gettysburg
Lutheran Theological Seminary at Philadelphia
Lutheran Theological Southern Seminary
M. Christopher White School of Divinity
Marylhurst University Religious Studies Graduate Department
McCormick Theological Seminary

McGill University Faculty of Religious Studies
McMaster Divinity College
Meadville Lombard Theological School
Memphis Theological Seminary
Methodist Theological School in Ohio
Mid-America Reformed Seminary
Midwest University Graduate School of Theology
Midwestern Baptist Theological Seminary
Montreal School of Theology
Moody Theological Seminary
Moody Theological Seminary and Graduate School - Michigan
Moravian Theological Seminary
Mount Angel Seminary
Mount Saint Mary's Seminary
Multnomah Biblical Seminary
Nashotah House
Nazarene Theological Seminary
New Brunswick Theological Seminary
New Orleans Baptist Theological Seminary
Newman Theological College
North Park Theological Seminary
Northeastern Seminary at Roberts Wesleyan College
Northern Baptist Theological Seminary
Northwest Baptist Seminary
Northwest Nazarene University School of Theology and Christian Ministries (Graduate)
Notre Dame Seminary
Oblate School of Theology
Oklahoma Christian University Graduate School of Theology
Pacific Lutheran Theological Seminary
Pacific School of Religion
Palmer Theological Seminary
Payne Theological Seminary
Pentecostal Theological Seminary
Perkins School of Theology
Phillips Theological Seminary
Phoenix Seminary
Pittsburgh Theological Seminary
Pontifical College Josephinum
Pope St. John XXIII National Seminary
Princeton Theological Seminary
Providence Theological Seminary
Puritan Reformed Seminary
Queen's College Faculty of Theology
Redeemer Theological Seminary
Reformed Presbyterian Theological Seminary
Reformed Theological Seminary
Regent College
Regent University School of Divinity
Regis College
Sacred Heart Major Seminary
Sacred Heart School of Theology
Saint Mary Seminary and Graduate School of Theology
Saint Meinrad School of Theology
Saint Paul School of Theology
Saint Paul Seminary School of Divinity
Saint Paul University Faculty of Theology
Saint Vincent Seminary
Samuel DeWitt Proctor School of Theology
San Francisco Theological Seminary
Seattle Pacific Seminary of Seattle Pacific University
Seattle University School of Theology and Ministry
Seminary of the Southwest
Seventh-day Adventist Theological Seminary
Shaw University Divinity School
Shepherd University School of Theology
Shepherds Theological Seminary
Sioux Falls Seminary
Southeastern Baptist Theological Seminary
Southern Baptist Theological Seminary
Southwestern Baptist Theological Seminary

SS. Cyril & Methodius Seminary
St. Andrew's College
St. Augustine's Seminary of Toronto
St. Bernard's School of Theology and Ministry
St. Charles Borromeo Seminary
St. John Vianney Theological Seminary
St. John's Seminary (CA)
St. John's Seminary (MA)
St. John's University School of Theology - Seminary
St. Joseph's Seminary
St. Mark's College
St. Mary's Seminary and University
St. Patrick's Seminary and University
St. Peter's Seminary
St. Stephen's College
St. Thomas University School of Theology and Ministry
St. Tikhon's Orthodox Theological Seminary
St. Vincent de Paul Regional Seminary
St. Vladimir's Orthodox Theological Seminary
Starr King School for the Ministry
Talbot School of Theology
Taylor College and Seminary
The Seattle School of Theology and Psychology
Toronto School of Theology
Trinity College Faculty of Divinity
Trinity Episcopal School for Ministry
Trinity Evangelical Divinity School
Trinity Lutheran Seminary
Tyndale University College & Seminary
Union Presbyterian Seminary
Union Theological Seminary
United Theological Seminary
United Theological Seminary of the Twin Cities
University of Chicago Divinity School
University of Dubuque Theological Seminary
University of Notre Dame Department of Theology
University of St. Mary of the Lake Mundelein Seminary
University of St. Michael's College
University of St. Thomas School of Theology
University of the South School of Theology
University of Winnipeg Faculty of Theology
Urshan Graduate School of Theology
Vancouver School of Theology
Vanderbilt University Divinity School
Virginia Theological Seminary
Wake Forest University School of Divinity
Wartburg Theological Seminary
Washington Baptist Theological Seminary of Washington Baptist University
Waterloo Lutheran Seminary
Wesley Biblical Seminary
Wesley Seminary at Indiana Wesleyan University
Wesley Theological Seminary
Western Seminary
Western Theological Seminary
Westminster Theological Seminary
Westminster Theological Seminary in California
Winebrenner Theological Seminary
World Mission University
Wycliffe College
Yale University Divinity School

Appendix VIII: ATLA Organizational Directory (2013-2014)

OFFICERS*

President: Beth Bidlack (2011-14), Burke Library
Vice President: Melody Layton McMahon (2012-15), Catholic Theological Union
Secretary: Eileen K. Saner (2013-16), Anabaptist Mennonite Biblical Seminary

DIRECTORS*

H.D. Sandy Ayer (2012-15), Ambrose Seminary
Kelly Campbell (2011-14), Golden Gate Baptist Theological Seminary
Douglas L. Gragg (2011-14), Harvard Divinity School
Carrie M. Hackney (2012-15), Howard University Divinity School
Tammy L. Johnson (2012-14), Columbia Theological Seminary
Andrew J. Keck (2013-16), Luther Seminary
Amy E. Limpitlaw (2013-16), Boston University
Timothy D. Lincoln (2012-15), Austin Presbyterian Theological Seminary
Stephen Z. Perisho (2013-16), Seattle Pacific University Library

ASSOCIATION STAFF DIRECTORS

Executive Director: Brenda Bailey-Hainer
Director of Business Development: Margot Lyon
Director of Financial Services: Marie Jacobsen
Director of Information Systems: Jim Butler
Director of Member Programs: Miguel A. Figueroa
Director of Production: Maria Stanton

APPOINTED OFFICIALS AND REPRESENTATIVES

Association Archivist: Martha Lund Smalley, Yale University Divinity School
Editor of ATLA Book Series: Justin Travis, ATLA
Representative to ALA Committee on Cataloging: Description and Access (CC:DA):
Judy Knop, ATLA

*Terms of membership on the Board are indicated after the member's name. Offices are held for one year. Instituions are current as of the close of the 2013-2014 Association year.

The directory reflects the 2013-2014 membership year.

BOARD COMMITTEES

FINANCE COMMITTEE
Andrew J. Keck, Luther Seminary, Chair
Amy E. Limpitlaw, Boston University School of Theology Library
Timothy D. Lincoln, Austin Presbyterian Theological Seminary

GOVERNANCE COMMITTEE:
Kelly Campbell, Columbia Theological Seminary, chair
Eileen K. Saner, Annabaptist Mennonite Biblical Seminary
Melody Layton McMahon, Catholic Theological Union
Steven Z. Perisho, Seattle Pacific University

NOMINATING COMMITTEE
Joanna Hause, Southeastern University, Chair
Carrie M. Hackney, Howard University Divinity School
Armin Siedlecki, Pitts Theology Library

TELLERS COMMITTEE
Susan K. Ebbers, United Theological Seminary, Chair
Sandra Oslund, Bethel Seminary
Alan Kreiger, University of Notre Dame

COMMITTEES OF THE ASSOCIATION

CONFERENCE COMMITTEE
Tracy Powell Iwaskow, Pitts Theology Library, Chair
Elizabeth A. Leahy, Haggard Graduate School of Theology
Eric Benoy, New Orleans Baptist Theological Seminary
Lisa K. Grover, Denver Seminary
Suzanne Estelle-Holmer, Yale University Divinity School Library
Michelle Y. Spomer, Azusa Pacific University
Ky St. Amant, New Orleans Baptist Theological Seminary
Stephen Sweeney, St. John Vianney Seminary

DIVERSITY COMMITTEE
Daniel Flores, Fort Worth, TX, Chair
Lynn Berg, New Brunswick Theological Seminary
Jaeyeon Lucy Chung, The United Library
Stella Wilkins, Msgr. James C. Turro Seminary Library

ENDOWMENT COMMITTEE
Dennis Swanson, The Master's Seminary, Chair
Marti Alt, Galena, Ohio
Daniel LaValla, Biblical Seminary Library

The directory reflects the 2013-2014 membership year.

FUTURE ANNUAL CONFERENCE HOSTS

2015, June 17-20: Theological Librarians and Libraries of the Denver / Rocky Mountain Region. Site: Denver, CO

2016, June 15-18, Southern California Theological Library Association. Site: Long Beach, CA

2017, June 14-17, Columbia Theological Seminary; Mercer University – McAfee School of Theology; Pitts Theology Library – Candler School of Theology; and Erskine Theological Seminary

The directory reflects the 2013-2014 membership year.

Appendix IX: ATLA Member Directory (2013-2014)

LIFETIME MEMBERS

Patricia Adamek
Marti Alt
Thomas Altmann
John Baker-Batsel
Pierre Beffa
Mary Bischoff
R. Grant Bracewell
Oscar Burdick
Alva Caldwell
Thomas Camp
Myron Chace
David Chen
Judy Clarence
Evelyn Collins
Lawrence Crumb
Harry Culkin
Carol Cummins
Ronald Deering
Dorothy Evins
Julia Foster
Neil Gerdes
Gerald Gillette
Rolfe Gjellstad
David Green
Shirley Gunn
Roberta Hamburger
Hernan Hammerly
Wm. T. & Kathryn Henderson
Elvire Hilgert
David Himrod
David Holifield
M. Edward Hunter
Albert Hurd
Shieu-yu Hwang
Robert Ibach
James Irvine
Channing Jeschke
Charles Jones
Seth Kasten
Alice Kendrick
R. David Koch
Myrta Latimer
R. Virginia Leach
Rosalyn Lewis
Roger Loyd
Donald Matthews
David McClain
H. Eugene McLeod
Sarah Miller
William Miller
Allen Mueller
Sara Myers
Betty O'Brien
Carol Olson
Kenneth O'Malley
Richard Pachella
George Papademetriou
Stephen Pentek
Warren Platt
Russell Pollard
Laura Randall
William Robarts
Kenneth Rowe
Cynthia Runyon
Barbara Russell
Paul Schrodt
Suzanne Selinger
Newland Smith
Richard Spoor
John Stephenson
Martha Sugg
Ray Suput
Norma Sutton
Tamara Swora-Gober
Page Thomas
Dorothy Thomason
Joy Tomlinson
Joseph Troutman
Gerald Truman
Norman Wente
Martin Westerhaus
Cecil White
Karen Whittlesey
Louis Charles Willard
Roger Williams
Anne Womack
Wojciech Zalewski

The directory reflects the 2013-2014 membership year.

INDIVIDUAL MEMBERS

Cheryl Adams
Richard Adams
Carl Adkins
Martha Adkins
Esteban Aguilar
Karen Alexander
Rhonda Altonen
Anthony Amodeo
Christopher J. Anderson
Clifford Anderson
David Anderson
Anna Appleman
H.D. Sandy Ayer
William Badke
Bonggun Baek
Brenda Bailey-Hainer
John Bales
Clint Banz
Linda Barnette
Jennifer Bartholomew
Rebekah Bedard
William Beermann
A. Chris Beldan
Charles Bellinger
Chris Benda
Yuh-Fen Benda
Miranda Bennett
Eric Benoy
Lynn Berg
Carisse Berryhill
Beth Bidlack
Aija Bjornson
Marsha Blake
James Blaylock
Joan Blocher
Michael Boddy
Evan Boyd
Kenneth Boyd
Michael Bradford
Debra Bradshaw
Michael Bramah
Christopher Brennan
Jeffrey Brigham
Jill Brown
Terrence Brown
Moira Bryant
Mitzi Budde
Kathleen Buescher-Milligan
Lyle Buettner
Cynthia Davis Buffington
Robert Burgess
Paul Burnam
Trisha Burr
Rebecca Butler
Keith Byers
Donna R. Campbell
Kelly Campbell
Pearce Carefoote
Nell Carlson
Thomas Cashore
Sheng Chung Chang
Catherine Chatmon
Gary Cheatham
Jaeyeon Chung
S. Craig Churchill
Milton Coalter
Hope Cooper
Michael Copeland
Linda Corman
David Cox
Eileen Crawford
Deborah Creamer
Ron Crown
William Cullinan
Chris Cullnane
James Darlack
Gary F. Daught
Wayne Davison
Virginia Dearborn
Elizabeth DeBold
Leland Deeds
Jennifer Dekker
James Derksen
Kevin Dinkens
Clay-Edward Dixon
Dale Dobias
Brad Doerksen
James Dunkly
Odile Dupont
Erica Durham
Susan Ebbers
Susan Ebertz
Jane Elder
Bruce Eldevik
Teresa Ellis
Leslie Engelson
Timothy Erdel
Suzanne Estelle-Holmer
James Estes
Bonnie Falla
Michael Farrell
Cheryl Felmlee
Eugene Fieg
Alexander Finlayson
Diane Fisher
Kevin Flickner
Daniel Flores
Thelma Flores
Jason Fowler
Paul Friesen
Ellen Frost
Kathy Frymark
Marcia Gammon
Maria Garcia
Ryan Gear
Christina Geuther
Richard Gillert
Nadine Ginkel
Lisa Gonzalez
Christopher Goodman
Cheryl Goodwin
Karla Grafton
Douglas Gragg
M. Graham
Jeff Griffin
Jenny Griffin
Lisa K. Grover
Timothy Grover
Jacob Gucker

The directory reflects the 2013-2014 membership year.

Lois Guebert
Fred Guyette
Carrie Hackney
Susanah Hanson
Denise Marie Hanusek
Duane Harbin
Laura Harris
Kathleen Harty
Joanna Hause
Elyse Hayes
Don Haymes
Ann Heinrichs
Carissa Hernandez
Maria Ho
Barrett Holmgren
William Hook
Thad Horner
Janice Huber
Jessica Hudson
James Humble
Debbie Hunn
Marvin Hunn
Tracy Powell Iwaskow
Stephen Jamieson
Terese Jerose
Joshua John Christopher
Alicia Johnson
Gabriel Johnson
Tammy Johnson
Robert Johnston
Jonathan Jones
Ron Jordahl
Andrew G. Kadel
Renata Kalnins
Charles Kamilos
Ephraim Kanguha
Andrew J. Keck
Donald Keeney
Mary Kelleher
Jan Kelley
Janet Kennard
Hae-Sook Kim
Ho Kim
Rebecca Klemme Eliceiri
Jonathan Klenklen
Judy Knop
Emily Knox
Amy Koehler
Brent Koehn
Cait Kokolus
Daniel Kolb
Kathleen Kordesh
Allan Krahn
Robert Krauss
Alan Krieger
David Kriegh
Anna Kroll
Karl Krueger
Robert Krupp
J. Craig Kubic
Richard A. Lammert
Beverly Lane
Nicolae Lapuste
Daniel LaValla
Neil Le May
Sandy Leach
Elizabeth A. Leahy
Monica Leak
Rachel Leket-Mor
Allan Libby
Amy Limpitlaw
Timothy D. Lincoln
Saundra Lipton
Gareth Lloyd
Sylvia Locher
Cindy Lu
Teresa Lubienecki
Patricia Lyons
Karen Madigan
Krystin Mast
Richard Matiachuk
Robert Mayer
David Mayo
Melody Mazuk
Jonathan McCormick
Adam McCulloch
Robert McFadden
Kaeley McMahan
Melody McMahon
Kenneth McMullen
Joelle Mellon
Don Meredith
Emily Meyer
Robert Miessler
Ruth Millard
Peter Millner
J. Lauren Mondala
Geoffrey Moore
Angela Morris
Sara Morrison
Ondrea Murphy
Shaneé Yvette Murrain
Masaru Nagashima
Diane Napert
Phu Nguyen
Ann Nieuwkoop
Elena Nipper
Charlotte Nutter
Lorraine Olley
Ray Olson
Philip O'Neill
Gabriel Ortiz
Sandra Oslund
Paul Osmanski
Brad Ost
Matthew Ostercamp
Sheila Owen
Denise M. Pakala
James Pakala
Lila Parrish
Jaclyn Parrott
Susanna Pathak
Katharina Penner
Alvaro Perez
Stephen Perisho
Robert Phillips
Thomas E. Phillips
Joshua Pikka
Jane Marie Pinzino
Sylvia Pongener
David Ponter
Susann Posey

The directory reflects the 2013-2014 membership year.

David Powell
Clair Powers
Robert Presutti
Joan Pries
Elizabeth Pulanco
Emilie Pulver
Angeles Ramos-Ankrum
Hugh Rendle
Laura Rhoden
Jonathan Riches
Mary-Carol Riehs
Mary Riviere
Paul Roberts
Terry Robertson
Janice Rod
Robert Roethemeyer
Derek Rogers
Christopher Rosser
Ben Rumping
Alice Runis
Eileen K. Saner
Roberta Schaafsma
Lugene L. Schemper
David Schmersal
Tina Schneider
Kathy Seidler
Stan Shaffer
John Shaffett
Yvonne Shelton
Beth M. Sheppard
D'Anna Shotts
Ryan Shrauner
Patricia Shufeldt
Brady Shuman
Armin Siedlecki
James Skypeck
Martha Smalley
Eileen Smith
Mariam Sogoian
Janet Spaulding
Stephen Spencer
Kyara St. Amant
Lee Staman
Eric Stancliff
Myka Stephens
Kerrie Stevens
David R. Stewart
Melodie Rae Storey
Germano Streese
Christa Strickler
Paul Stuehrenberg
Klaus-Peter Stumpf
Karl Stutzman
Dennis Swanson
Stephen Sweeney
Jennifer Woodruff Tait
Margaret Tarpley
Sharon Taylor
Barbara Terry
Mary Ann Teske
Catherine Thiesen
Matthew Thiesen
Sarah Thomas
Vance Thomas
John Thompson
Paul Tippey
Christina Torbert
David Travis
David Trim
Sherrie Tuck
Bob Turner
Rev. Ukkamsa
Christopher Ullman
Jennifer Ulrich
Linda Umoh
Susan Vaughan
Kristine Veldheer
Peter Veracka
Bransen Vilardo
Andreas Waldvogel
Elaine Walker
Blake Walter
John B. Weaver
Jefferson Webster
Ferne Weimer
Nicholas Weiss
Donna Wells
Keith Wells
Megan Welsh
Christine Wenderoth
Larry Wild
Stella Wilkins
Audrey Williams
Jane Williamson
Gillian Wilson
Karen Wishart
Donna Witek
Laura C. Wood
Sarah Woodford
James Wortman
Debbie Wright
Clifford Wunderlich
Patricia Yang
Jessie Zhong
Desirae Zingarelli-Sweet

The directory reflects the 2013-2014 membership year.

STUDENT MEMBERS

Sabahat F. Adil
Jukka Ahonen
Jack Albert
Victoria Andrews
Kulcsar Arpad
Taylor Atkinson
Drew Baker
William Bieker
Mark Bilby
Sara Bishop
Alison Blaine
Sarah Blair
Sonja Camden
David Carter
Nicholas Cassar
Jane Caulton
Michael Chapa
Jeff Chapman
Christine Cherney
Christopher Clark
Antonio Cordoves
Julie Crouse
Joseph Cusenza
Wesley Custer
Paul Dale
Sarah Davis
David De Mers
Brent Dickman
Kristen Dobbin
Mark Eaton
Maria Elmshauser
Duane Farabaugh
Donna Farrell
Joseph Fernander
Alyssa Garcia
Gavin Glenn
Pamela Gore
Rayshawn Graves
James Hamrick
Francis Han
Robert Harkins
Oliver Higginson
Nathan Hilton
Don Hooton
Justin Hostutler
Barnaby Hughes
Teresa Johnson
Steven Jung
Jay Kim
Ihar Labacevich
Robert Lemoine
Bernard Lim
Will Lohnes
Stephen Lynn
John Mackey
Leah Martens
Jennifer Moe
Kindra Morelock
Patrick Mulrooney
William Nicks
Tim Ororke
Keegan Osinski
Danielle Ostendorf
Marsia Painter
George Parmer
Martin Patrick
Jayson Payne
David Peck
Elizabeth Perry-Wood
Terrah Phipps
Mark Richardson
George Ripley
Stephen Roche
Adam Roe
Craig Rosenbeck
Amanda Ross
Marta Samokishyn
Monica Sargent
Filomena Saxton
Richard Scarbrough
Mark Schrauth
Paul Seif
Tan Sern Khoon
Marie Shiver
Bethany Spieth
John Spyker
Caitlin Stamm
Rachel Steele
Jennifer Steinford
Julian Ungar-Sargon
Matthew Wasielewski
Brandon Wason
Nathan Wolfe
Eric Ziecker

As of 8/31/2014. For the most current information and contact data, see the Member Directory at http://www.atla.com/community.

Appendix X: ATLA Institutional, International Institutional, and Affiliate Member (with Member Representatives) Directory (2013-2014)

INSTITUTIONAL MEMBERS

Abilene Christian University — S. Craig Churchill
Acadia University — Melissa Kendrick
Ambrose Seminary — H.D. Sandy Ayer
American Theological Library Association — Brenda Bailey-Hainer
Amridge University — Terence Sheridan
Anabaptist Mennonite Biblical Seminary, Inc. — Eileen K. Saner
Andover Newton Theological School — Jeffrey Brigham
Andrews University — Terry Robertson
Asbury Theological Seminary — Paul Tippey
Ashland Theological Seminary — Sylvia Locher
Athenaeum of Ohio / Mt. St. Mary's Seminary — Connie Song
Atlantic School of Theology Library — Robert Martel
Austin Graduate School of Theology — Todd Hall
Austin Presbyterian Theological Seminary — Timothy D. Lincoln
Azusa Pacific University — Michelle Y. Spomer
B.H. Carroll Theological Institute — Don Day
Baptist Missionary Association Theological Seminary — James Blaylock
Barry University — Philip O'Neill
Baylor University Library — Pamela Belser
Beeson Divinity School — Lori Northrup
Bethel Seminary — Sandra Oslund
Bethel Seminary San Diego Library — Mary Lou Bradbury
Biblical Theological Seminary Library — Lydia Putnam
Biola University Library — Stacie Schmidt
Blessed John XXIII National Seminary — Jacqueline Miller
Boston University School of Theology Library — Amy Limpitlaw
Brethren Historical Library and Archives — William Kostlevy
Bridwell Library — Roberta Schaafsma
Brite Divinity School Library — Charles Bellinger
Burke Library — Beth Bidlack
Cairn University — Stephanie Kaceli
Calvin Theological Seminary — Lugene L. Schemper
Campbell University — Derek Hogan
Canadian Reformed Theological Seminary — Margaret Alkema
Catholic Theological Union — Melody McMahon
Catholic University of America — Dustin Booher
Central Baptist Theological Seminary - KS — Vance Thomas
Central Baptist Theological Seminary - MN — Pat Passig
Centro de Estudios Dominicos del Caribe — Ada Pagan
Chicago Theological Seminary — Evan Boyd
Christ the King Seminary Library — Teresa Lubienecki
Christian Theological Seminary Library — Anthony J. Elia

The directory reflects the 2013-2014 membership year.

Cincinnati Christian University — James Lloyd
Claremont School of Theology — Thomas E. Phillips
Columbia International University — Stephanie Solomon
Columbia Theological Seminary — Kelly Campbell
Community of Christ Library — Rachel Killebrew
Conception Seminary College — Thomas Sullivan
Concordia Lutheran Seminary Library — Rita Jandrey
Concordia Seminary — Benjamin Haupt
Concordia Theological Seminary — Robert Roethemeyer
Concordia University — Carolina Barton
Congregational Library of the American Congregational Association — Claudette Newhall
Corban University — Garrett Trott
Covenant Theological Seminary — James Pakala
Dallas Theological Seminary — Marvin Hunn
Denver Seminary — Nadine Ginkel
Dominican Theological Library — John Martin Ruiz, O.P.
Drew University — Jesse Mann
Duke University Divinity School — Beth M. Sheppard
Duquesne University — Bridget Euliano
Earlham College — Jane Marie Pinzino
Eastern Mennonite University — Jennifer Ulrich
Eden Theological Seminary — Michael Boddy
Emmanuel Christian Seminary — John Wade
Episcopal Divinity School Library — Aura Fluet
Erskine College and Seminary — John Kennerly
Evangel University - Assemblies of God Theological Seminary — Dale Jensen
Evangelical Seminary of Puerto Rico — Milka Vigo
Evangelical Theological Seminary — Terry Heisey
Faith Baptist College & Theological Seminary — John Hartog
Faith Evangelical College & Seminary — Attention Librarian
Fordham University Library — Kira Haimovsky
Freed-Hardeman University — Wade Osburn
Fuller Theological Seminary — Krystin Mast
Gardner-Webb University — Mary Thompson
General Theological Seminary — Andrew G. Kadel
GETS Theological Seminary — Priscilla Lo
Golden Gate Baptist Theological Seminary — Robert Phillips
Golden Gate Baptist Theological Seminary — Patricia Yang
Golden Gate Baptist Theological Seminary — Julie Hines
Golden Gate Baptist Theological Seminary — Harvey Martindill
Golden Gate Baptist Theological Seminary — Barbara Russo
Gordon-Conwell Theological Seminary — Meredith Kline
Gordon-Conwell Theological Seminary - Charlotte — Robert Mayer
Grace Theological Seminary — Tonya Fawcett
Graduate Theological Union — Robert Benedetto
Grand Canyon University — Nita Mailander

The directory reflects the 2013-2014 membership year.

Harding School of Theology — Don Meredith
Hartford Seminary — Steven Blackburn
Harvard Divinity School — Douglas Gragg
Hellenic Coll./Holy Cross Greek Orthodox Schl. of Theol. — Joachim Cotsonis
Hiebert Library — Kevin Enns-Rempel
Holy Apostles College and Seminary — Clare Adamo
Hood Theological Seminary — Jessica Bellemer
Houston Graduate School of Theology — Janet Kennard
Howard University School of Divinity — Carrie Hackney
Huron University College — Jennifer Robinson
Iliff School of Theology — Alice Runis
Indiana Wesleyan University — Sheila Carlblom
International Theological Seminary — Hsiu Mei Tsai
JKM Library — Christine Wenderoth
John Paul II Institute — Joseph Atkinson
John W. Graham Library, Trinity College & Wycliffe College — Linda Corman
Kenrick-Glennon Seminary — Mary Ann Aubin
Kino Library — Darcy Peletich
Lancaster Bible College Library — Gerald Lincoln
Lancaster Theological Seminary — Myka Stephens
Lexington Theological Seminary — Dolores Yilibuw
Lincoln Christian University and Seminary — Nancy Olson
Lipscomb University — Elizabeth Heffington
Logos Evangelical Seminary Library — Sheng Chung Chang
Logsdon Seminary — Teresa Ellis
Louisville Presbyterian Theological Seminary — Matthew Collins
Loyola Marymount University — Anthony Amodeo
Luther Seminary — Andrew J. Keck
Lutheran Theological Seminary at Gettysburg — B. Bohleke
Lutheran Theological Seminary at Philadelphia — Karl Krueger
Lutheran Theological Southern Seminary — Sandy Leach
Marquette University — Scott Mandernack
Meadville Lombard Theological School — Rana Salzmann
Memphis Theological Seminary — Jane Williamson
Mercer University — Beth Perry
Methodist Theological School in Ohio — Paul Burnam
Mid-America Baptist Theological Seminary — Terrence Brown
Mid-America Baptist Theological Seminary Northeast Branch — T. McClain
Mid-America Reformed Seminary — Bart Voskuil
Midwestern Baptist Theological Seminary — J. Craig Kubic
Missionary Church Archives & Historical Collections at Bethel College — Mark Root
Moody Bible Institute — Jim Preston
Moravian Theological Seminary — Janet Ohles
Mount Angel Abbey — Victoria Ertelt
Mount Saint Mary's University — Charles Kuhn
Msgr. James C. Turro Seminary Library — Stella Wilkins

The directory reflects the 2013-2014 membership year.

Multnomah Biblical Seminary — Philip Johnson
Naropa University — Nicholas Weiss
Nashotah House — David Sherwood
Nazarene Theological Seminary — Debra Bradshaw
New Brunswick Theological Seminary — Christopher Brennan
New Orleans Baptist Theological Seminary — Jeff Griffin
North Park Theological Seminary — Stephen Spencer
Northern Seminary — Sylvia Pongener
Notre Dame Seminary — Thomas Bender
Oakland City University/Chapman Seminary — Denise Pinnick
Oblate School of Theology — Maria Garcia
Oklahoma Christian University — Tammie Willis
Oral Roberts Theological Library — William Jernigan
Palmer Theological Seminary — James Sauer
Phillips Theological Seminary — Sandy Shapoval
Phoenix Seminary — Douglas Olbert
Pitts Theology Library — M. Graham
Pittsburgh Theological Seminary — Sharon Taylor
Pontifical College Josephinum — Peter Veracka
Princeton Theological Seminary — Donald Vorp
Providence University College and Seminary — Terry Kennedy
Redeemer Seminary — Steven Vanderhill
Reformed Episcopal Seminary — Jonathan Riches
Reformed Presbyterian Theological Seminary Library — Thomas Reid
Reformed Theological Seminary - Charlotte, NC — Kenneth McMullen
Reformed Theological Seminary - Florida — Michael Farrell
Reformed Theological Seminary - Jackson, MS — John Crabb
Regent College — Richard Matiachuk
Regent University — Melody Diehl
Regis College — Teresa Helik
Robert W. Woodruff Library, Atlanta University Center — Brad Ost
Roberts Wesleyan College - Northeastern Seminary — Barry Hamilton
Sacred Heart Major Seminary — Christopher Spilker
Sacred Heart Seminary and School of Theology — Susanna Pathak
Saint John's University — David Wuolu
Saint Meinrad School of Theology — Daniel Kolb
Salvation Army College for Officer Training — Meagan Morash
Seattle University — Mary Sepulveda
Seminary of the Southwest, an Episcopal Seminary (SSW) — Scott Bader-Saye
Shaw University Divinity School — Tom Clark
Southeastern Baptist Theological Seminary Library — Jason Fowler
Southeastern University — Grace Veach
Southern Baptist Theological Seminary — C. Berry Driver
Southwestern Baptist Theological Seminary — Tiffany Norris
SS. Cyril and Methodius Seminary — Caryn Noel
St. Augustine's Seminary — Librarian St Augustine's Sem Library
St. Charles Borromeo Seminary — Cait Kokolus
St. Francis Seminary — Kathy Frymark

The directory reflects the 2013-2014 membership year.

St. John Vianney Seminary — Stephen Sweeney
St. Joseph's Seminary, Dunwoodie — Barbara Carey
St. Louis University — Ron Crown
St. Mark's College — Kirsty Dickson
St. Mary Seminary — Alan Rome
St. Michael's College Library — Laura Crain
St. Paul School of Theology — Logan Wright
St. Paul Seminary - University of St. Thomas — Neil Le May
St. Paul University — Elizabeth Hayden
St. Peter's Seminary — J. Claire Callaghan
St. Thomas University — Jonathan Roach
St. Tikhon's Orthodox Theological Seminary — Sergei Arhipov
St. Vincent College — David Kelly
St. Vladimir's Orthodox Theological Seminary — Eleana Silk
The Master's Seminary — Dennis Swanson
The Seattle School of Theology & Psychology — Cheryl Goodwin
The United Library — Jaeyeon Chung
Theology and Ministry Library of Boston College — Esther Griswold
Trinity International University — Rob Krapohl
Trinity Lutheran Seminary — Ray Olson
Trinity School for Ministry — Susanah Hanson
Tyndale University College & Seminary — Hugh Rendle
Union Presbyterian Seminary — Milton Coalter
Union Presbyterian Seminary - Charlotte campus — David Mayo
United Theological Seminary — Sarah Blair
United Theological Seminary of the Twin Cities — Susan Ebbers
University of Chicago — Anne Knafl
University of Dubuque — Mary Anne Knefel
University of Notre Dame — Alan Krieger
University of St. Mary of the Lake — Lorraine Olley
University of St. Michael's College — Noel McFerran
University of the South Library/School of Theology — James Dunkly
Vancouver School of Theology — Faye Chisholm
Vanderbilt University — William Hook
Victoria University — Lisa Sherlock
Virginia Beach Theological Seminary — Michael Windsor
Virginia Theological Seminary — Mitzi Budde
Wake Forest University — Kaeley McMahan
Wartburg Theological Seminary — Susan Ebertz
Wesley Biblical Seminary — Margaret Stauble
Wesley Theological Seminary — James Estes
Western Seminary — Robert Krupp
Western Theological Seminary — Ann Nieuwkoop
Westminster Seminary California — James Lund
Westminster Theological Seminary - PA — Alexander Finlayson
Wheaton College — Lisa Richmond
Wilfrid Laurier University/Waterloo Lutheran Seminary — Caroline Houle
Winebrenner Theological Seminary Library — Margaret Hirschy
Yale University Divinity School Library — Paul Stuehrenberg

The directory reflects the 2013-2014 membership year.

INTERNATIONAL INSTITUTIONAL MEMBERS

Alliance Bible Seminary — Chung-Wai Law
Bibliotheek Theologische Universiteit — G.D. Harmanny
China Graduate School of Theology — Catherina Cheng
Evangelische Theologische Faculteit — Marjorie Webber
Franciscan Friars of the Atonement — Loredana Nepi
Institut Catholique de Paris — Christophe Langlois
Olive Theological Institute — Anne Thomas
Pontifical North American College — Maximilian Garretson
Singapore Bible College — Jan Shen
The Library at Queen's — Gillian McClure
Trinity Theological College — Michael Mukunthan
Tyndale Theological Seminary-Tyndale Library — Linda Gottschalk
World Council of Churches Library — Andreas Waldvogel

AFFILIATE MEMBERS — LIBRARIES

Association of Religion Data Archive — Roger Finke
Bethlehem College and Seminary — Gregory J. Rosauer
Bridges Christian College — Richard Miller
Byzantine Catholic Seminary — Sandra Collins
Canisius College — Barbara Boehnke
Center for the Study of Information and Religion, Kent State University Library — Don Wicks
Charlotte Christian College and Theological Seminary — Robert A. McInnes
China Evangelical Seminary, North America — Tiffany Hou
Christian Witness Theological Seminary — Jane Chang
Colorado Christian University — Gayle Gunderson
Friends Historical Library of Swarthmore College — Barbara E. Addison
Graduate Theological Foundation — John H. Morgan
Greenville Presbyterian Theological Seminary — James A. Wortman
Hope International University — Robin R. Hartman
Institute of Lutheran Theology — David Patterson
John Leland Center for Theological Studies — Monica Leak
Lourdes University — Sandra Rutkowski
Lutheran Brethren Seminary — Brent Andrews
Mid-Atlantic Christian University — Ken Gunselman
National Bible College and Seminary — Stephen Lowery

Ohio Dominican University — James E. Layden
Piedmont International University — Catherine L. Chatmon
Robert E. Webber Institute for Worship Studies — Jay Bolan
Seminary of the Immaculate Conception — Elyse B. Hayes
Shepherds Theological Seminary — William Coberly
Southeast Pastoral Institute — Phillip M. O'Neill
Southeastern Bible College — Paul A. Roberts
St. Francis Retreat Center — Terry Feuka
St. Vincent de Paul Regional Seminary Library — Arthur Quinn
SUM Bible College and Theological Seminary — Catherine Dieterly
Theosophical Society in America — Marina Maestas
Trinity Lutheran College — Michael Delashmutt
Unity School of Christianity — Linda Bray
University of Mississippi Libraries — Christina A. Torbert
Virginia Wesleyan College — Sue Erickson
William Carey International University — Gerson Ramirez

AFFILIATE MEMBERS — ORGANIZATIONS

Brill Academic Publishers, Inc. — Stephen Dane
Casalini Libri — Giulia Scarpelli
Casemate Academic / The David Brown Book Co. — Brittany Blanchette
D.K. Agencies (P) Ltd. — Ankur Mittal
Editorial Verbo Divino — Adam Grondziel Richter
InterVarsity Press — Liz Klassen
ISD — Krista Zimmer
Liturgical Press — Erik Williamson
Midwest Library Service — Jay Askuvich
Ministerio Biblico Verbo Divino — Joseph Scott
Mohr Siebeck GmbH & Co. KG — Sabine Stehle
Pennsylvania State University Press — Patrick Alexander
reSource Leadership International — Melody Mazuk
Smyth & Helwys Publishing — Marion Moore
The Saint John's Bible — James Triggs
Theological Book Network — Nancy Arnison
Windows Booksellers/WIPF and Stock Publishers — Katrina Stewart

As of 8/31/2014. For the most current information and contact data, see the Member Directory at http://www.atla.com/community.

The directory reflects the 2013-2014 membership year.

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 (United States and Canada).* Libraries of institutions that 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 that 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.

*Regional Accreditation agencies referred to in clause 1.2b:

- Middle States Association of Colleges and Schools (MSA) Commission on Higher Education
- New England Association of Schools and Colleges (NEASC) Commission on Institutions of Higher Education
- Higher Learning Commission (HLC) of the North Central Association of Colleges and Schools (NCA)
- Northwest Commission on Colleges and Universities (NWCCU)
- Southern Association of Colleges and Schools (SACS) Commission on Colleges
- Western Association of Schools and Colleges (WASC) Accrediting Commission for Senior Colleges and Universities
- Or the equivalent in Canadian jurisdictions.

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.

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.

1.10 *Suspension*. Members failing to pay their annual dues within sixty (60) calendar days of their due date 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. 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.

ARTICLE 2. MEMBERSHIP MEETINGS

2.1 *Annual Meetings*. The Association shall hold an annual business [added to distinguish annual business meeting from annual conference] meeting of the membership in April, May, June, July, or August of each year for the purpose of transacting business coming before the Association. If the date of the annual meeting is set prior to or after the month of June, the timetable for the nominations 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. Board of Directors

3.1 *General*. The affairs of the Association shall be managed under the direction of the Board of Directors.

3.2 *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.

3.3 *Nomination and Balloting*. The Board-appointed Nominating Committee shall report to the Secretary of the Association by October 1 of each year a slate of at least six (6) nominations for the four (4) places to be filled on the Board of Directors. These nominations shall be reported in writing by the Secretary of the Association to the membership no later than the next following October 15. Nominations other than those submitted by the Nominating Committee may be made by petition signed by no fewer than ten (10) individual members of the Association and shall be filed with the Secretary of the Association no later than the next following December 1. These nominations shall be included on the ballot with the nominees presented by the Nominating Committee. No nomination shall be presented to the membership of the Association without the express consent of the nominee. Ballots, including biographical data on the nominees, shall be sent by the Secretary of the Association to all institutional and individual members of the Association posted no later than the next following January 15. Voting shall conclude no later than the next following March 1.

3.4 *Election*. 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. Votes shall be tallied in March, and the results shall be reported to the Teller's Committee (appointed by the Secretary), who in turn shall report to the Secretary of the Association by April 1. The Secretary shall immediately inform the President of the Association of the results of the balloting. 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 the winners 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.

3.5 *Term of Office*. Each director shall serve for a term of three (3) years. 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 (18) months or less may then be elected to two (2) consecutive three (3)-year terms.

3.6 *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.

3.7 *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 technology that allows all persons participating in the meeting to communicate with each other. Such participation in a meeting shall constitute attendance at that meeting.

3.8 *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.

The Nominating Committee shall consist of three (3) individual members of the Association appointed by the Board of Directors, one (1) of whom shall be a current Board member who is not up for re-election. The duty of this committee shall be to nominate candidates for election to 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 chair.

3.9 *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.

3.10 *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.

3.11 *Admission to Meetings and Availability of Minutes*. Meetings of the Board of Directors are open to members of the Association with the exception of portions specifically designated executive sessions. Members who wish to attend a board meeting shall inform the President at least seven days in advance to assure that adequate space is available. Executive sessions are called by the President in consultation with the full board.

Minutes of board meetings are available to the members of the Association with the exception of minutes taken during executive sessions. Minutes of executive sessions are available only to current board members until ten (10) years from the date of the meeting.

ARTICLE 4. OFFICERS

4.1 *President, Vice President, and Secretary*. The Board of Directors shall, prior to the close of the annual meeting of the Association, elect from its own number a president, a vice president, and a secretary of the Association. Each person so elected shall serve for one (1) year or until his or her successor is elected and qualifies, and may serve successive terms not to exceed his or her elective term as director. The President. Vice President, and Secretary of the Association shall serve, respectively, as the President, Vice President, and Secretary of the Board of Directors.

4.2 *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.

4.3 *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.

ARTICLE 5. EMPLOYED PERSONNEL

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 Association committees, representatives to other organizations and other officials and agents of the Association, and oversee their work. 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 OF THE ASSOCIATION

7.1 *Types of Committees*. The Association may have three kinds of committees:

a) standing committees are those that deal with activities that require continuity;
b) special committees are those that are created for special needs;
c) joint committees are those created with other associations.

7.2 *Formation of committees*. Committees of the Association, which help advance the ends of the Association, shall be created and overseen by the Executive Director. Committees of the Board of Directors, which help the Board govern, shall be created and overseen by the Board (see 3.8).

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 Executive Director.

8.3 *Recognition*. Provided it has established appropriate by-laws, selected a steering committee and elected a chairperson, an interest group may petition the Executive Director for formal recognition.

8.4 *Support*. The Executive Director 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*. Proposed changes to the bylaws must be presented in writing to the voting members at least two weeks before the vote is taken.

12.3 *Quorum*. Fifteen percent (15%) of official delegates of institutional members and fifteen percent (15%) of individual members in good standing at the time of the vote shall constitute a quorum for voting on changes and amendments to the Bylaws.

Revised 2012

Errata

In the 2013 *Proceedings*, the Presbyterian and Reformed Denominational Meeting notes had the following errors (pages 418-419):

- It should be "the (connected) former Luce building" — the Luce name no longer applies to the structure being renovated and incorporated into the new building.
- Also, "In January 2013, the seminary got a new president, M. Craig Barnes."
- And Maggie's name should be Maggie Hasegawa.

Addendum: Denominational Meeting

Presbyterian and Reformed

by James C. Pakala, Covenant Theological Seminary

Sixteen persons attended the annual meeting held on Thursday, June 19, 2014 from 6:00 p.m. - 6:45 p.m. in Acadian II, InterContinental hotel, New Orleans. Those in attendance were Bo Adams, Margaret Alkema, Matthew Collins, Steve Crocco, Sarah Davis, Virginia Dearborn, David Lachman, Pat Lachman, Tim Lincoln, Angela Morris, Denise Pakala, Jim Pakala, Lugene Schemper, Sharon Taylor, Brandon Wason, and Christine Wenderoth.

In 2012 the group decided to operate a little less formally. Jim Pakala again volunteered to take notes to do the report on the meeting and to serve as a contact person. The main business consisted of reports from those present.

Brandon Wason introduced himself as a PhD student at Emory who works at Columbia Theological Seminary doing reference work part-time and some technical services work.

Bo Adams serves at Emory's Pitts Theology Library as Reference Librarian. Pitts is moving about 100 yards to a new building, which includes an atrium. (Jim Pakala noted that a 2014 Covenant Seminary graduate is entering a PhD program at Emory and, hearing of Patrick Graham's office fireplace, hopes to see it if possible.)

Virginia Ann Dearborn provided the following report for Princeton. The Seminary recently completed a significant reorganization impacting the library as the academic focused elements of IT transitioned into the library organization chart while the business focused, networking elements now fall under the Chief Operating Officer. Don Vorp led the reorganization and instituted three offices (Office of Access, Research and Outreach, Office of Collections, Copyright and Scholarly Communications, and the Office of Academic Technology and Digital Initiatives) that will permit the library to better carry out its mission and serve students, faculty and researchers. Throughout this past year, the building formerly known as Luce Library underwent renovation and come July, will be integrated with the new building opened in May 2013. The renovated North Wing will house Special Collections, the Center for Barth Studies, the Abraham Kuyper Center, the Digital Initiatives team, the Digital Scholarship Center, the Internet Archive's regional scanning center, a training room and the majority of Information Technology staff. Over the course of the last two years the Library and Information Technology have actively sought to improve their working relationship and the relocation of IT solidifies this continuing partnership. The library's digitization program continues with assistance from two grants, one from the Henry Luce Foundation and the other from the Waldensian Church in Italy.

Most importantly to the library's continued evolution is the development of a strategic plan. This document, still in draft form with the intention to be finalized over the summer, will set priorities for the next three years, guide the work of library staff and verify commitments to a number of critical issues dealing with services, instruction, the library as publisher, the importance of digital collections, strategic decisions to be made in an increasingly complex fiscal environment, and the role of assessment.

Sarah Davis introduced herself as a Pratt Institute student interning at Burke Library (Columbia University and Union Theological Seminary). She is PCA so attended this meeting.

Sharon Taylor reported on Pittsburgh Theological Seminary. There have been significant transition with the president to retire, a ten-year ATS and Middle States accreditation team visit with Roger Loyd [now retired from Duke Divinity's library] as the visiting evaluation team's leader, and faculty additions. The Seminary added about seven faculty members in the last year and a half and has raised over $8 million of the $11 million (if not more) for library renovation.

Steve Crocco [formerly at Princeton] was welcomed heartily. He is at the Conference as an exhibitor for Preservation Technologies. He also is a Presbyterian interim minister at the United Presbyterian Church of New Kensington, PA, but possibly will get back into librarianship (albeit likely not theological librarianship).

Lugene Schemper noted that he and Paul Fields still serve jointly as theological librarians at Calvin. It is worth noting that Lugene is a presenter at this Conference.

Angela Morris reported that Louisville Presbyterian Theological Seminary is doing well. The addition of Matthew Collins as new director for the library has been a boon.

Christine Wenderoth reported for the JKM [Jesuit Kraus McCormick] Library that they are back to the west wing reunited and that there's a new HVAC system. Retrieval from stacks is over, but some students still want that service. JKM joined I-Share in Illinois on their Voyager platform (a good move from Horizon). I-Share includes direct patron requesting and courier service. JKM needs a dedicated digital resources person on the 6-person staff. Christine did note the enormous challenge for a small staff in making the move to I-Share and having to do it within severe time constraints.

Matthew Collins is the new LPTS director of the library and has had a great first year which ends in July. He remarked that the staff is great. There has been transition on campus with faculty retirements and one move. The library is adding e-readers for checkout on a pilot basis by the end of summer. They added some e-sources and are trying to get the website all set up and, as of that moment, it had been up 72 hours and not crashed.

David Lachman is a faithful attendee along with his wife, Pat. They exhibit for their rare book business. David currently has a first printing of the revised and enlarged commentary on Acts by John Calvin.

Tim Lincoln reported that Austin thinks of itself as the most moderate of all PC(USA) seminaries. The library has had a very stable year. The Seminary dipped its toe into online education with a certificate program and the librarians have been supporting this, including even teaching faculty members to teach online. The dean left to take a U of TX social work school position, so the Seminary has a new dean from among the faculty. Renovation of the library is anticipated and they are seeking a professor to teach evangelism.

Margaret Alkema is both director and the only librarian for the Canadian Reformed Theological Seminary, formerly the Theological College of the Canadian Reformed Churches. The Seminary began in 1969 but is still small with only 19 students, albeit the largest it's been in that regard. Last fall there was an ATS visit, which was a seven-year (not ten) visit. Margaret was the self-study coordinator. They hired a fifth professor (there have been only four since 1980s). The library just signed a contract with VTLS and a few days thereafter Innovative bought it.

Jim Pakala noted a few housekeeping matters, such as the new system ATLA brought up, to which our group list migrated. Covenant Theological Seminary is in a budget crunch, owing to numerous factors, some unusual if not unique and some common to seminaries and to higher education institutions generally. The interim president officially became president a year ago and the inauguration was held in September. He is a graduate of Pittsburgh Theological Seminary with the MDIV degree.