Summary of Proceedings

Sixty-Seventh Annual Conference of the American Theological Library Association

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Editor

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Preface

Set in the Queen City, ATLA's sixty-seventh Annual Conference held in the summer of 2013 proved to be both a memorable and educational experience. This year's conference was co-located with the Center for the Study of Information and Religion's (CSIR) Annual Conference on Information and Religion.

Members of the 2013 Local Host Committee, the Carolinas Theological Library Consortium (CLTC), provided an Annual Conference that brought together a wealth of ATLA educational programs, interest group meetings, excursions, and events against a backdrop of downtown Charlotte.

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 2014 Local Host Committee, the New Orleans Baptist Theological Seminary, invites you to "Experience the Extraordinary" at the sixty-eighth Annual Conference held in New Orleans, Louisiana, June 18–21, 2014.

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Editor

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1:00 p.m. - 2:00 p.m.	**CSIR Papers**
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	"Host or Hosted? Where to House the Digital Library"
	Thad Horner

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5:30 p.m. - 6:30 p.m.	**Denominational Group Meetings** Anglican, Baptist, Campbell-Stone, Lutheran, Methodist Presbyterian & Reformed, Roman Catholic, United Church of Christ
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SATURDAY, JUNE 22	
8:00 a.m.- 10:40 a.m.	**In-Conference Workshop** "MarcEdit 101" *Leslie Engelson*
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9:10 a.m. - 10:40 a.m.	**Interest Group Presentation** SCIG: "From Wittenberg to Weimar: The History of Publication of Martin Luther's Collected Works" *Armin Siedleck*

9:10 a.m. - 10:40 a.m.	**Panel Presentation** "Inspiring Users Through Library Space" *Bruce L. Keisling, Robert E. Fox, Jr., Anthony J. Elia*
9:10 a.m. - 10:40 a.m.	**CSIR Papers** "The Kahal, Zawiya, and Monastic Multiplexes: Informational Centripetalism as Medieval Mission" // "Religious Attitudes and Attitudes About Scientific Issues: An Analysis of Their Social Context in the United States" *Larry Poston and Linda Poston, Robert V. Williams; Patrick Roughen, Karen Miller, Jennifer W. Arns*
9:10 a.m. - 10:40 a.m.	**Panel Presentations** "Transition to Management: a Conversation for New, Interim, and Aspiring Library Directors" *Amy Limpitlaw, Angela G. Morris, Andrew J. Keck,* "Under Construction: Library Services for Distance Students" *Mary Anne Knefel, Jonathan Helmke, Dolores Yilibuw*
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12:15 p.m.- 2:25 p.m.	**Plenary Luncheon** "From Trend to Task — What to Do about Tomorrow, Today" *Joan Frye Williams*
2:25 p.m. - 2:30 p.m.	**ATLA Hymn**

Cataloging with RDA

by Armin Siedlecki, Emory University

This pre-conference workshop was designed to introduce librarians to cataloging with RDA, the new content standard for cataloging. RDA was developed by the Joint Steering Committee to replace AACR2 and was issued in 2010 as part of the RDA Toolkit. Some libraries began cataloging in RDA as early as 2010, while the Library of Congress began implementing RDA in 2013. It is expected that most libraries in North America will move to produce or upgrade their bibliographic records according to RDA standards over the next few years.

The workshop was intended to be practical rather than heavily theoretical. While there was some discussion about the conceptual framework of RDA (FRBR and FRDA), the goal was to show participants how to navigate and use the RDA toolkit and how to create MARC records in RDA format. Time was also allotted for participants to practice creating records.

Minutes of the Business Meeting

Thursday, June 20, 2013

The Business meeting was convened by Board President Andy Keck at 1:00 p.m.

Daniel LaValla, chair of the Endowment Committee, introduced the other members of the Committee: Marti Alt, Dennis Swanson, and D. William Faupel. The Fund currently has just over $330,000. In 2012-13, over $6,500 was donated, an increase of 40% over the average of past annual giving. ATLA matched the donations, resulting in an increase of $13,000 in the Fund. The Committee will soon complete work on a case statement that will be used to generate additional support for the Fund. The Committee has set a goal of one million dollars in order to have access to more investment options. ATLA members were encouraged to contribute this year to take advantage of ATLA's challenge match of up to $10,000.

Eileen K. Saner presented the Secretary's report. Members of the Teller's Committee were Jennifer Bartholomew, Susan K. Ebbers, and Sandra Oslund. The Committee received the election results via e-mail from Survey & Ballot Systems and verified that 242 ballots were received from 623 eligible members. The membership elected Andrew J. Keck, Amy Limpitlaw, Steve Perisho, and Eileen K. Saner to the Board of Directors for the 2013-2016 term of office. The Secretary's report was accepted by voice vote of the members.

President Andrew J. Keck delivered the Presidential Address, "The Value of Theological Libraries." The meeting was adjourned at 1:45 p.m.

Board of Directors Meeting

Wednesday, June 19, 2013

The Board elected officers for 2013-14: Beth Bidlack (President), Melody Layton McMahon (Vice-President), and Eileen K. Saner (Secretary). A revised version of the Board Policy Manual was approved and several additional changes were made during the meeting. All four sections of the Manual and the Appendices were revised in the past two years. A Task Force was named to review member dues and bring a recommendation to the October Board Meeting. The Board reviewed the Executive Director's April monitoring report and clarifications that Brenda Bailey-Hainer had provided. Brenda proposed a strategic planning gathering for October 2013 that would include Board members and Committee chairs. The Board expressed support and gave counsel. In executive session, the Board finalized the annual review of the Executive Director and approved compensation for FY2014.

Presidential Address: The Value of Theological Libraries

by Andrew J. Keck, Luther Seminary

What is the value of theological libraries? Why do seminaries, divinity schools, and religious studies programs need theological libraries or librarians? What is the value that we contribute to the educational enterprise; to teaching, learning, and research; to the campus life and ethos; to research and scholarly communication; to religious bodies and communities? How might we articulate that value? How might we measure that value? Are there aspects of libraries or librarianship that are more valuable than others? Is there a different value that a library creates day to day versus created over a longer time horizon? What value can be generalized across all libraries and librarians? What value is specific to a particular library in a particular institution? For any given library, any given library program or service, or any given librarian — how do we approach this question of value? While these might seem to be theoretical or even philosophical questions, I'm increasingly convinced that our ability to articulate answers is critical to the thriving of our libraries and resilience of our profession.

STORY ON THE VALUE OF LIBRARY AS COLLECTION

As you may recall from other contexts, I've developed an interest in book digitization that has became particularly focused upon the publications of religious bodies: minutes of meetings, church periodicals, cookbooks, and local church histories. You might think the hardest work is the technical challenges of digitization, the descriptive challenges of metadata, the logistical challenges of handling books from multiple libraries, or legal challenges of copyright permission. No — the hardest work of digitization is articulating and indeed demonstrating the value of what you would like to digitize. What is the value of these dry minutes of meetings and the amateur histories developed by local churches? Who are the current and potential community of users? How might these materials enhance teaching, learning, and scholarship? And even if you make the case that these are valuable materials, how does digitization add value? How might one measure that value? How do you describe new communities of users and new uses for these digitized materials? So anytime you curate a collection, whether digital or paper, paid or open access, there are questions about the value of library as collection.

STORY ON THE VALUE OF LIBRARY AS PLACE

As I was leaving Duke University and as I was arriving at Luther Seminary, both places were engaged with questions about library space. What is the value of a dedicated place for research and study in theology and religion? What is the future of stack space? What kinds of user spaces are needed in the present and future? What kinds of services should be integrated into library spaces? As I look across ATLA, there is no one "right answer" to organization of library spaces and how those relate to other units. At both Duke and Luther, proposed construction projects forced us to begin describing and articulating the value of library as place.

STORY ON THE VALUE OF LIBRARY AS PEOPLE

In this, my first year at Luther Seminary, we hit a financial crisis that was significant enough to lead to a questioning of every program and service in the seminary. The status quo was no longer possible. Everything had to be on the table. And so returning from Christmas break, all the units and programs at Luther Seminary were required to prepare a document that articulated their rationale, outcomes, strategies, assessment, and costs — ROSAC we called it for short. This included degree programs, individual offices, program centers, lifelong learning, and of course, the library. These documents would then be gathered and used to eliminate programs, reduce staff, and reallocate budgets across the seminary. And oh yeah, the document is due in two weeks. In a process that would look particularly close at costs and revenues, the library appears to be and in fact is a net cost to the institution. So other than saying, "ATS says you have to have a library," how do you articulate the value of the library operation, particularly the most expensive aspect — the library staff? What is the value of a library staff and the value added to the institution?

QUESTIONS ABOUT VALUE

These should be familiar stories for most of us. The individual circumstances, particular libraries, and personnel may be different but the questions about the value of a theological library are universal. Further, I believe these questions have always been with us. We might long for some good ole day when the value of the library was assumed and institutions willingly poured unlimited effort and resources into building their libraries. Those good ole days never existed. And the reason these good ole days never existed is because theological libraries have never been ends unto themselves. No seminary or university ever said, "Our faculty are awful, our graduates are lousy preachers, our administration couldn't lead ants to a picnic, but hey, have you seen our library!"

A library serves a purpose, a mission, an end, and a value that points beyond itself. In thinking deeply about the three stories I've shared and to provide a starting point for thinking about the value of a theological library, I'd like to focus on the three aspects of libraries that emerge from these stories: theological library as collection, theological library as place, and theological library as people.

THEOLOGICAL LIBRARY AS COLLECTION

Books and libraries have been important from biblical times because libraries collect, organize, and preserve the traditional witnesses of the faith. But more than simply being a storage facility of the past, libraries are living organisms — incorporating new scholarship and the written tradition into conversation with the leaders being prepared in our institutions. A library focused on theological studies and religion is a collection in a profound sense; it is a theological commons, a cloud of witnesses, and a curated collection for the theological community of the present and the future.

The theological library collection has distinctive differences from other general library collections. Compared to general collections, theological libraries tend to be more print-based collections; place a greater value on the historical; collect from a larger and exceptionally diverse number of small publishers and societies; reflect strong sub-disciplines, and extensively document the work of religious practitioners and their related organizations.

While the collection is a repository of knowledge, the value of the collection is in being a resource for discovery, and part of the value of the library is to make this knowledge accessible in ways that encourage users to interact with it. Theological libraries can add to the value of the library by expanding our collection of print and digital materials through purchase and licensing, digitization and digital publication, and seeking ways to make all those materials available to users.

LIBRARY AS PLACE

At the heart of any library or information service is the ability for faculty, students, and researchers to discover relevant information. Library buildings as well as virtual spaces can help facilitate that discovery as well as provide a context that promotes scholarly exchange. Libraries continue to be more than warehouses for information but research laboratories intimately involved in the transmission of knowledge. Having a distinctive space for a library creates opportunities for social and intellectual exchange among our community. Students and faculty come to interact with library materials, study, use technology, print papers, and, to some degree, to see and be seen.

While one could replace the entire library with a coffee bar, the fact that it is a library encourages and reinforces behaviors and modes of conversation that would be differently formed in a coffee bar or any other type of venue. While some may view libraries merely as purchasing agents and book warehouses, libraries should aspire to be a place and space that invites theological inquiry and exchange. The library should draw people together as a destination for shared inquiry, with the tools and collection needed not just to access known information but also to help users create new knowledge. People who enter our libraries need to recognize it as a library and value it as a learning space.

LIBRARY AS PEOPLE

The library staff plays a significant role in attracting and supporting the people engaged in theological education. Staff works together to model hospitality, curiosity, and service in ways that attract others to the seminary and its mission. From admission tours to alumni reunions, the library is an active part of the seminary community in welcoming and engaging with all who enter our physical doors or through our webpages. There is a camaraderie that happens on both sides of the circulation desk and other contexts as staff are able to know and be known by the students, staff, and faculty of the seminary. As a result, a form of ministry is evident in a circulation transaction, a building of community around the printer, and a partnership modeled in developing research questions and discovering appropriate sources.

Trained librarians are needed to support theological research, teaching, and learning. We need to be valued as partners with the faculty in their own research as well as integrating library resources and information literacy skills into the classroom teaching. Library staff, though interacting with users and materials, often develop a host of valuable connections to other schools, other libraries, the wider academy, scholarly publishing, and faith traditions. Library staff are valuable participants in the learning and construction of knowledge both in the physical space of the library and in its digital spaces.

MAKING THE CASE FOR VALUE

In briefly describing the value of the theological library as collection, place, and people, I'm not saying anything new. You may have other thoughts about how to articulate the value of these aspects of the theological library. And there may be other aspects of the theological library that would be worth exploring further. But my point is this: questions about value are critical for us to face as a profession. We risk becoming the "green eggs and ham" of theological education: pleading with the faculty and students of the future to "try us, you'll like us" instead of continually making the case for our value.

And so keeping with the pattern of threes, I'm going to suggest three ways for us to make the case for theological libraries.

DO RESEARCH

Research is important, especially for the number-oriented folks in our institutions who often hold the purse strings. Libraries and theological libraries have long collected data on our collections that we supply to the ATLA/ATS (Association of Theological Schools). These basic statistics help us track our collections over time as well as comparatively with one another. We also have newer data also from ATS student surveys that address the adequacy of library collections, research support, and other questions you might add that address the library. Similarly, course evaluations and other student surveys may have questions that address the library in various ways. A library can conduct a citation analysis of papers or theses; evaluate portfolios on the basis of information literacy outcomes; count the people who enter the library; use computer logs to evaluate searches, downloaded articles, or website use; conduct focus groups; do ethnographic research in the library, etc.

As many of you know, the Association of College and Research Librarians (ACRL), American Library Association (ALA), and others have sponsored some interesting and ongoing work on defining the value of academic libraries in terms of return on investment. How does library instruction, library use patterns, circulation statistics, database searches, and collection spending relate to things like student retention, student grades, degree completion, faculty research productivity, grant success, and course evaluations? For instance, does the number of books checked out by a student correlate with higher grades? Does the spending on collections correlate with grant success? By and large, these studies are encouraging and perhaps could be replicated in and across ATLA libraries.

While research results are typically quite limited in implication, doing research provides data to build upon and generates further questions. For instance, if you demonstrate a correlation between GPA and number of library checkouts, you don't really know if library use is causing students to perform better or if better students use the library more. Then you can ask further questions about other measurements for student success or library use. What data are available or could be captured other than grades? What other measurements for library use besides checkouts? How might we better measure the strength of collection use? How might we include data about the use of the library as place? How might we demonstrate the impact of library instruction and reference? The iterative nature of research should sharpen both the research questions and the library's value statement.

BE PARTICULAR

For me, the most disappointing worship spaces are interfaith chapels — the kinds you find in airports and hospitals. Removed are all symbols of history, depth, and incarnation of a living tradition. They are so generic as to be boring, so non-offensive as to be spiritually sterile, and so … So it is with libraries. The collections, spaces, and people need to exude a certain personality, a particularity, a distinctiveness — we are this kind of library and not another. What is unique about your library's collection, what library spaces evoke a sense of inquiry and awe, what spirit is exuded by the library staff? If libraries only buy titles bought by everyone else, not only does the library become redundant but begins to narrow the kinds of books that get published and the kinds of topics that get studied. It is the same with space and staff. How do we utilize the unique spaces of our library and the particular talents of a library staff to create richer opportunities and services?

A library has incredible human, collection, and space resources that are not always fully promoted, known, or utilized. One of the best ways of promoting the library is to focus on those things that are distinctive. In this way the library invites connections not only with students, faculty, and staff but from alumni, religious organizations, and members of the community. All of this creates valuable connections with the library while adding prestige and value to the parent institution.

DEFINE SUCCESS

Success needs to be faithful to the present. Success should not be defined as being as good today as we were yesterday. Not only is that extremely vague, it leads to a kind of nostalgia that seeks to return the library to a past that no longer exists. Libraries need not return to card catalogs, a print-only collection, or continue to provide services that we have always done but that don't meet the needs of our users today.

Similarly, success should not be defined as becoming wholly the library of an imagined future. Libraries need not clear out all their books and shelf space to make room for the newest and hottest technology. Clearing away the past to make room for a future that doesn't exist is just as bad as clearing away the future to make room for a past that no longer exists. Going back to the card catalog makes as little sense as becoming an online-only library.

Rather, success should point back to our articulations of the value of the library for the needs of our users today. As libraries, we need to live faithfully in the already and not yet. What is important to your institution, how can the library contribute to it, and how can the library demonstrate its contribution? The library can no longer be viewed as a place that is nice to have, a good place to include on the tour, but needs to be seen as a vital part of the institution. How does the library transform people and community? How does it help bridge people and information? How does the library help people use ideas to form meaning? How does the library help the institution as a whole?

CONCLUSION

In conclusion, our job as librarians is to amplify the value and values of our libraries: to share the story of our collections, place, and people; to measure and demonstrate our value as a library; to highlight our particularities and strengths; and to define what success looks like for our libraries. Articulating and promoting the value of theological libraries is an important discipline for us as a profession. It forces us to consider our mission and our ends. It forces us to answer the "so that" questions: "the library exists so that," "we catalog books so that," or "we offer library instruction so that." Where the "so that" is not answered by "we've always done it" or "it keeps us gainfully employed," but really pushes us into defining and meeting the needs of our users and institution. A focus on these questions of value will force us to imagine new possibilities for our work together within theological libraries.

2013 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. This fund is used to provide travel grants to members whose institutions do not provide travel funds to attend the conference. This year, fourteen attendees were able to be here in Charlotte due to travel grants.

The fund is also used to provide special professional development opportunities for members. This includes the Teaching and Learning Colloquy on The Role of Theological School Librarians offered jointly by ATLA and the Wabash Center every three years.

EBSCO Information Services is consistently the single largest donor to the Scholarships and Grants Annual Fund, with an annual gift of $20,000. In 2013, their $20,000 donation was used to cover almost all of ATLA's share of the cost to hold the Wabash Colloquy.

Here at the conference representing EBSCO are Ryan Bernier, Steve Strother, and Steve Kramer. 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.

Now I want to move to an update on the state of the Association. I could just cut to the chase and say we're "DOING WELL!" and let all of you take a long networking break before the next session. However, it's my job to tell you why ATLA is doing well; also to talk about some areas that need to be addressed; and the plans for using ATLA's financial and human resources to make such changes.

First of all, our physical environment has improved. Last year I showed the construction going on outside the ATLA office at the time of the conference. I'm happy to report that the construction was completed in December, and it's once more a peaceful and even more desirable location in which to work.

Secondly, ATLA has continued to improve and enhance its suite of products. The *ATLA Religion Database®* (*ATLA RDB®*) continues to grow, with quarterly updates of journal article records, information on essays from multi-author works, and book reviews. *ATLA RDB®* now includes over 1.75 million records that include 632,100+ journal article records, 260,200+ essay records from 18,800+ multi-author works, 575,400+ book review records of 290,000+ books, and 1,757 journal title records, 578 of which are currently indexed.

ATLAS® continues to grow as well, with new journals added throughout the year. In 2001 ATLA launched *ATLASerials®* with a modest fifty journal titles. I'm proud to announce that 250 distinct serials have now been licensed and all will soon be digitized and available in the *ATLAS®* collection. This brings the total number of records in *ATLAS®* to over 442,000. In the past year new content added to *ATLAS®* included non-English Language Content, including German titles such as *Biblica*, which includes articles in English, French, German, and Italian, and several German titles including two published by Mohr Siebeck.

ATLA has also continued its focus on expanding *ATLAS®*' faith coverage and international publications. Examples are the journal *Pacific World* by the Institute of Buddhist Studies and *Ogbomoso Journal of Theology* by the Nigerian Baptist Theological Seminary. Many other titles were added during the past year, again reflecting a push for broadened coverage, including: *Christian Education Journal*, *Jewish Bible Quarterly*, *Journal for Islamic Studies*, *Journal of Psychology & Theology*, *Journal of Spiritual Formation and Soul Care*, *Orientalia*, *Journal of Applied Christian Leadership*, *PentecoStudies*, *Prism*, and *Touchstone*.

But even more exciting — yesterday I signed a license agreement to add nine new titles from De Gruyter, which expands our international coverage even further! These titles include *Millenium Yearbook*, *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity*, *Der Islam*, *Deuterocanonical and Cognate Literature*, *International Journal of Practical Theology*, *Journal of the History of Modern Theology*, *Neue Zeitschrift für systematische Theologie und Religionsphilosophie*, *Zeitschrift für die alltestamentliche Wissenschaft*, and *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirch*.

During the past year we continued to improve *ATLA Catholic and Periodical Literature Index®*, with concentrated efforts to further develop the scholarly content of the index, increase coverage of multi-author essay collections, harmonize and enrich records across the entire database, and incorporate indexing of electronic-only journals, as well as increasing coverage of international titles. New titles included *Anales de Teología*, *The Biblical Annals*, *Chroniques de Port-Royal*, *Internationale Katholische Zeitschrift Communio*, *Nova et Vetera* (English edition), *Church Life*, and *Digital Journal of Lasallian Research*.

In April, we announced a new *ATLA CPLI®* offering. Following the same model as *ATLA ATLAS® for ALUM*, *ATLA CPLI® for ALUM* allows institutions to directly support their alumni by providing them access to *ATLA CPLI®*.

The quality of ATLA products continues to receive recognition. *The African American Historical Serials Collection*, created in collaboration by EBSCO Information Services and ATLA, compiles formerly fragmentary, widely dispersed, and endangered materials on the history of African American life and religious organizations from materials published between 1829 and 1922. In October 2012, the *African American Historical Serials Collection* was named an Outstanding Academic Title by *Choice* Magazine.

On the membership side, ATLA continued to offer opportunities for professional development for theological librarians at all levels. An introduction to theological librarianship is provided by the Theological Librarianship course taught by Carisse Mickey Berryhill, which has been so consistently popular it was just given its own permanent course listing at the University of Illinois at Urbana-Champaign.

Creating Leaders of Tomorrow was a year-long program for mid-career librarians who are considering advancing their careers. This inaugural program ran through December 2012, with nine participants in the cohort. We learned a lot from this experience and the participants' feedback. It will be offered again in the future, but with changes.

In April, the 4th Wabash Colloquy was offered, and once again was given rave reviews from its participants. Many of the library directors at ATS institutions as well as leaders within our associations are graduates of the Colloquy programs.

Creating Leaders of Tomorrow, 2012 Cohort.

The fourth reason that ATLA is doing well is that work began on reassessing ATLA's committee structure and programs to more closely align them with the current Organizational Ends. The committees currently in place are Annual Conference, Diversity, Education, Endowment, International Collaboration, Nominating, Professional Development, and Publications. 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 2013, please stand so we can recognize your valuable contributions to the association.

Wabash Colloquy, 2013 Cohort

ATLA's Organizational Ends have been revised a number of times over the last several years, but the committee structure had basically remained untouched. During the past year, every committee reviewed its charge and programs. As a result, the Annual Conference Committee and Education Committee will be merged into one committee next year, and several grants were updated or eliminated if they had become obsolete. This work will continue during the coming year, but significant progress has been made already.

And just a reminder — in addition to Committees, groups that are initiated by members also help fulfill ATLA's mission. This past year a new Interest Group was formed, Emerging Technologies, and the Denominational Groups continue to remain quite active.

ATLA has increased our Social Media presence. We have made a concerted effort to develop a more dedicated social media presence on Facebook and now Twitter as a means of staying in touch with members.

And finally, ATLA's financial house is in order. Revenue and expenses for our current fiscal year, which ends on August 31, are right in line with the budget. Our operating reserve, which is safely invested, remains at slightly over $1.8 million. And our Endowment Fund stands at nearly $334,000. Giving was up this year by around

40%, and the Endowment Committee has set a goal of increasing the Fund to $1 million in order to reach a level that brings a higher return on investment.

These are the six reasons why I conclude that ATLA is doing well. But just because we are doing well today doesn't mean there isn't more work to be done and that we aren't doing research and planning for the future.

ATLA staff, with the help of outside consultants, has been conducting research to better inform decisions about future products, as well as to gather baseline data about areas of concern to members. I'd like to share some of this research with you.

Examples of three areas under examination are: preservation, diversity, and scholarly communications.

Historically, ATLA's preservation activity focused on partnering with members on preservation strategies centering on microfilming of collections held by member libraries. As ATLA and its membership moved into the twenty-first century, microfilming initiatives wound down, and now ATLA and its membership are examining next steps for the association's preservation program. To inform program development, ATLA undertook a web-based survey of preservation interests and needs.

In fall 2012, the survey was distributed to Institutional and Affiliate Members, and we were pleased with the 34% response rate. The survey identified needs, especially among small libraries, but also uncovered five general areas in which ATLA could provide assistance to its members: education, promotion, consultation, funding, and leadership. I'll talk about each of these in turn.

ATLA will develop an educational program to address preservation training needs for members, including webinars, workshops, and conference programs. Some areas of need highlighted in the survey results include advocacy, fundraising, and grant-writing; digitization; digital preservation; disaster preparedness and recovery; preservation management; and collections conservation.

In terms of promotion, ATLA will collect and promote resources to further members' preservation efforts, including development of a dedicated space on the ATLA web site where model policies, templates, resources, reports, and directories of support organizations may be housed. ATLA will also develop a system of communications to keep members aware of preservation news and activities within the association and profession.

Options for providing consulting services to libraries, especially in the areas of collections surveys, creation of formal preservation plans, and continuing education will also be developed. ATLA can leverage existing programs to provide hands-on support to members.

ATLA will explore funding to support the preservation work of member libraries and seek opportunities for savings on preservation products beneficial to members.

ATLA will leverage its collaborative role within the profession to lead the development of directories of denominational materials and preservation copies of last resort, creating forums for the exchange of ideas, and promoting the importance of preservation to the wider theological and religious communities.

During FY14, ATLA will begin to address the needs identified in the Preservation Survey by initiating an education program that balances a broad education program of webinars with focused hands-on workshops offered regionally. More details will be forthcoming as courses are developed and scheduled.

The survey results also served as a needs assessment that supported a grant proposal. An IMLS (Institute of Museum and Library Services) National Leadership Grant proposal was submitted by ATLA, with the partnership of the Catholic Library Association (CLA) and the support of the Association of Jewish Libraries (AJL). This one-year planning grant, called In Good Faith: Collection Care, Preservation, and Access in Small Theological and Religious Studies Libraries, is focused specifically on further determining and addressing the needs of small theological and religious studies libraries. ATS (Association of Theological Schools) and AAR (American Academy of Religion) provided letters of support for the grant. IMLS will make announcements about grant awards in September.

The availability of the Preservation Survey Report was announced in the Executive Director's column in the May ATLA *Newsletter*, which includes the link to the ATLA website. I hope you'll take the time to review the full report.

During the past year, Miguel Figueroa, Director of Member Programs, conducted research on how ATLA's membership diversity stacks up against other organizations as well as the general U.S. population. These data have provided a baseline against which to measure our progress in future years.

In terms of gender, ATLA is more balanced that than of the population of professional librarians overall, among ALA members and against ATS faculty (figure 1).

Like many other groups of librarians, the 55-64 age bracket represents our largest percentage of

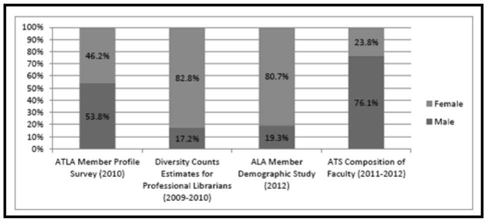

Figure 1: Diversity: By Gender

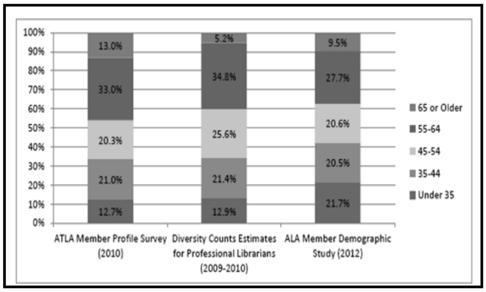

Figure 2: Diversity Comparisons: Age

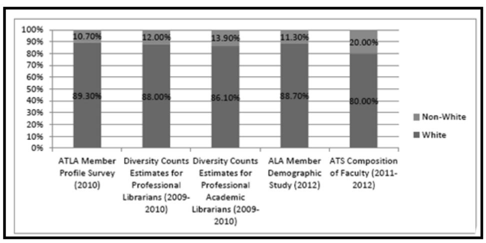

Figure 3: Diversity: By Race and Ethnicity

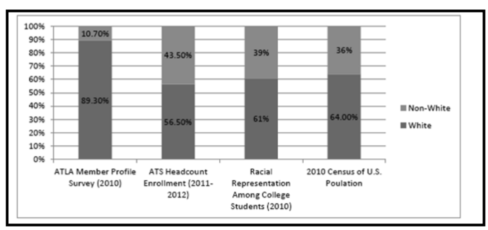

Figure 4: Diversity: By Race and Ethnicity

members (figure 2).

Where ATLA has opportunities for greater representation is in racial and ethnic diversity. Like the larger library profession and the faculty and staff of higher education, ATLA does not reflect the ethnic diversity of the larger population (figure 3). ATLA's members are less diverse than other librarian groups for which data are available, and ATS faculty are more diverse than ATLA's members.

Similarly, ATLA's membership is not as diverse as the ATS student body (figure 4). Clearly, if we strive to reflect the population we serve, there's much more work to be done.

Last fall, ATLA exhibited at the 2012 Joint Conference of Librarians of Color (JCLC) in Kansas City, Missouri. JCLC is sponsored by the five member associations of ethnic librarians and brings together a diverse group of librarians, library staff, library supporters, and community partners to explore issues of diversity in libraries and how they affect the ethnic communities who use libraries.

In addition, Miguel Figueroa was a presenter at the JCLC conference. In his presentation entitled Diversity Counts 2012, Miguel shared findings from the update to the American Library Association's Diversity Counts report, a study of gender, race and ethnicity, and age in the library profession based on data from the 2009 and 2010 American Community Surveys.

While it was good to be visible at JCLC, it did not prove fruitful for recruitment purposes. Next year, working with the Diversity Committee, we will be identifying new strategies for reaching out to diverse groups for potential theological librarians. If you want to learn more about this topic or contribute your ideas, please join the conversation group on "11 Million Reasons to Become Diverse" tomorrow at 8:00 a.m.

One of ATLA's priorities for FY14 includes scholarly communications. 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. ATLA has made progress related to open access in some ways. *Theological Librarianship* is celebrating its fifth anniversary as a professional, peer- reviewed open access journal.

The 2012 ATLA *Proceedings* have been provided free on the ATLA website instead of in the members-only section. We are trying to provide more of our member-generated content to the larger community of theological libraries and librarians.

However, it's time for ATLA to more actively determine its role in scholarly communications in theology and religion. I am in the process of creating a task force to examine the changing nature of scholarly communications in religion and theology, identify challenges for libraries and for the discipline, explore options for addressing challenges, and make recommendations on ATLA's role.

The task force will be comprised of a combination of ATLA members and representatives from other organizations with an interest in this area. ATS and SBL (Society of Biblical Literature) have already committed to appointing representatives to the group. In addition, outside experts will be sought to provide advice and counsel. In addition to meeting and discussing the issues, the task force will assist with organizing a symposium open to all members and issuing a white paper with recommendations.

Last fiscal year, we began the research needed 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 FY14.

Processes will change internally as a new production system is implemented, necessitating a re-examination of our organizational structure to ensure that our staff is properly deployed. I also anticipate a key retirement — Cameron Campbell, who is currently the Director of Production — and we will need to replace his skills and knowledge within the organization.

And finally, 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 investing in research and development efforts.

ATLA has continued to employ subject matter experts in religion and theology, who are key to producing ATLA's high-quality products. Other seasoned staff has religion, library, publishing, technology, licensing, and event management experience. They continue to provide excellent support for both our members and customers and to expand our business relationships.

In order to support our priorities for the coming year, new staff hires have been made strategically to bring in the complementary skill sets needed to support our research and development efforts, such as MBAs with survey and business case analysis experience, graduate students in economics, and senior employees with significant product and technology project management experience.

This leads me to ATLA's draft budget for fiscal year 2014 (figure 5). The reverse side of the Draft FY14 Budget shows comparisons with the budgets for the current year and the previous year (figure 6).

Use of ATLA's resources — both funding and staffing — is structured around next year's initiatives.

I'll start with some highlights related to Revenue. A modest increase is projected for Product Revenue compared to the prior year. Revenue from Member Dues is expected to increase slightly. 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 New Orleans. 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.

On the Expense side, Production Costs will decrease in FY14 due to a staff reorganization for FY13 that included redeployment of three positions to other departments. In addition, in the middle of this year we were able to streamline our production process and will see savings from that in the coming year. ATLA will

American Theological Library Association
DRAFT FY14 Budget

			DRAFT BUDGET 2013-2014
Revenue:			
	Product Revenue	$	5,573,328
	Member Dues		144,385
	Annual Conference		96,950
	Other Member Programs Revenue		14,000
	Interest/Misc.		29,778
	Designated Research and Development Funds		250,000
		$	**6,108,441**
Expense:			
	Production Costs		2,062,776
	Research and Development		529,672
	Rent & Leasehold Expenses		544,044
	Operating Insurance		37,430
	Administrative Salaries & Benefits		1,805,092
	Board & Advisory Expense		151,703
	Member & Product Marketing		78,750
	Telecommunications		64,900
	Office Expense & Postage		69,900
	Staff Travel		114,223
	Professional Development		69,260
	Legal, Payroll, Other Services		196,386
	Interest Group/Committees		139,004
	Annual Conference		231,602
	Institutional Member Benefits		3,200
	Miscellaneous		10,500
Total Expense		**$**	**6,108,441**
Excess/(Deficit)			$0

Figure 5: FY14 Draft

continue to make significant investments in R&D during the coming year. R&D expenditures will exceed the amount of cash brought in from the dedicated R&D funds. This is because we will be using a combination of designated R&D funds and operating funds. Administrative Salaries & Benefits are up due to reorganization changes that moved two positions into that department.

ATLA is blessed to have a very active Board of Directors and members are benefitting from that — a good example is the discussion at lunch today that will

Gender

Figure 1: Populations by Gender (ATLA Member Profile Survey, 2010; Diversity Counts Estimates for Professional Librarians, 2009-2010; ALA Member Demographic Study, 2012; ATS Composition of Faculty, Annual Data Tables 2011-2012)

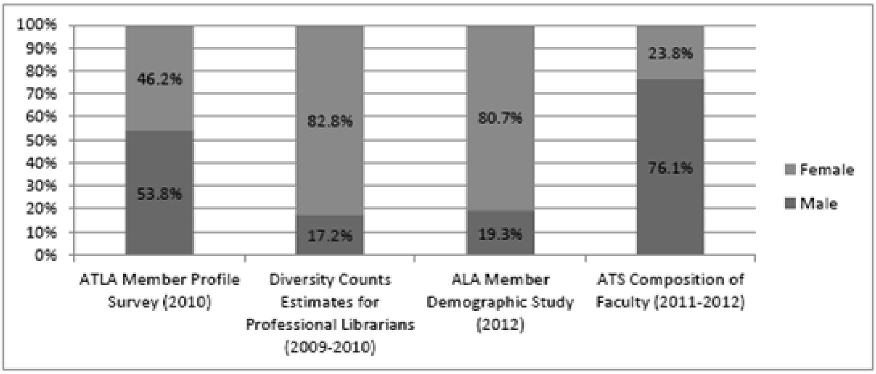

Figure 6: Budget Comparison FY12-FY14

provide information to the Board about member needs and concerns. The increase in spending on governance reflects this increased level of activity. In addition, as the economy has improved the cost of travel has increased as well.

Member & Product Marketing expense is down due to cessation of the Lilly *ATLAS® for Alum* grant and shifting marketing funds to R&D related activities.

For staff travel, again we've seen an overall rise of airline, hotel, and meal costs as the economy improves. It is also important to support staff travel for marketing, outreach, and market research purposes. In addition, staff will continue to travel to key events that specifically support content licensing activities. An increase in Professional Development expense reflects the need to train staff on new software and systems associated with implementation of a new production system, and an increase in the overall number of staff employed by ATLA.

Budgeted expense for Legal, Payroll, and Other Services expense was higher in FY13 due to trademark and intellectual property work related to the acquisition of *CPLI*®. Other Services includes outside consulting, which will decrease due to changes in streamlining production processes that eliminated the need for specialized outside consultants.

Financial support for Interest Groups and Committees will increase as additional task forces are created and new activities for specific committees are implemented. Annual Conference expense is projected to exceed revenue primarily due to cost accounting practices, which charge the conference for staff support (such as accounting and administration) and other overhead expenses.

This has been a brief snapshot of some key accomplishments of the past year and a quick preview of some major initiatives for the coming year. By using financial resources wisely, combined with the collaborative efforts of staff, members, and other organizations aligned with our mission, in the coming year — and into the future — ATLA will continue to "do well."

Thank you.

Emerging Technology Interest Group (ETIG)

Contact: Kelly Riddle
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Lisa Gonzalez (Catholic Theological Union) and Karl Stutzman (Anabaptist Mennonite Biblical Seminary) facilitated a discussion session at a standing-room-only inaugural meeting of the Emerging Technology Interest Group (ETIG).

By way of introduction, Gonzalez and Stutzman shared the initial vision for the group that developed in the Unconference session at the 2012 ATLA Annual Conference. One of the ways ATLA libraries are dealing with disruptive technology is by hiring new staff who are "digital" or "electronic" or "technology" people. However, up until this time there has not been a formal home within ATLA for these new staff. The technology interest group can be a place for gathering and discussion, bringing together ATLA individual members and employees at ATLA institutions who are involved in a diverse array of technology projects. The interest group may look at practical and philosophical intersections between emerging technologies and theological librarianship. The interest group has a role in seeing to it that technology programming is on the annual conference agenda and perhaps available in other contexts through ATLA.

ATLA leadership welcomes this new group as a venue for developing emerging leaders for the association. The interest group does not have any formal collaborative projects in mind, but projects may emerge as members network with each other and gather around common goals.

The first topic of discussion was a review of the events at this year's conference that dealt with technology, along with suggestions of ideas for future conferences.

- There was a Python workshop, "Programing for Librarians." It was suggested this topic, or a similar programming workshop, might be repeated at future conferences. One idea was to do a day-long workshop with basics in the morning and hands-on activities in the afternoon.
- There was an "Apps for Theological Librarians" session. Maybe there could be a follow-up session on effective app design. Someone suggested reviewing apps, but the group would have to determine where to host this.

Then, attendees were invited to contribute topics that were of interest for future conferences or for group collaborative projects.

- Evaluation and assessment of technology
- Online education
- How to get faculty/staff/students involved in evaluating products
- Digital collections

- Train the trainer (thinking about online education)
- Free alternatives — how to use and who is using them
- A forum for persons to ask for help with a project
- Digital humanities projects
- Theology and the ethics of technology
- Content management systems
- Institutional repositories
- Visualizing data programs
- How to evaluate ILSs and other software
- Learning how to do API

There was also some discussion of external resources that have been helpful for doing technology in libraries: Code{4}lib was mentioned – http://code4lib.org/.

Are there ways to do things outside of the conference? ATLA has technology to host webinars, but has not done many. ETIG would like to have webinars to share technology ATLA libraries are using. Webinars could be used for workshop-style sessions or for interviews with persons who are making innovative uses of technology.

The interest group concluded with a business session in which new officers were nominated and selected. There was considerable interest in volunteering for the group.

– Submitted by Karl Stutzman, with notes from Jennifer Ulrich

Public Services Interest Group (PSIG)

Contact: Tracy Powell Iwaskow
E-mail: tracy.powell@emory.edu

The Public Services Interest Group (PSIG) business meeting and panel presentation convened on Friday, June 21, at 1:30 p.m. The session began with a welcome from outgoing chair Leland Deeds. The PSIG Steering Committee led the group in a discussion of possible future conference presentation topics in the area of public services.

Suggestions for next year's program included collaborative programming with other institutions (such as museums, archives, etc.); intergenerational cooperation within the library (e.g., regarding technology); helping graduates transition into ministry/ resources for lifelong learning; and media literacy.

The business meeting section of the session concluded with the election of new members to the Steering Committee: Jennifer Bartholomew (Luther Seminary), Tom Phillips, and Jeffrey Sabol (Loyola Law School) were elected to the Steering Committee. A brief steering committee meeting took place after the panel presentation for the purpose of electing officers. The PSIG officers for 2013/2014 are as follows: Tracy Powell Iwaskow (chair), Erica Durham (vice-chair), Karen Madigan (secretary), Jennifer Bartholomew (electronic information coordinator).

Leland Deeds then introduced panelists Jennifer Bartholomew, Electronic Services Librarian, Luther Seminary Library; Paul Tippey, Director of Library Services, B.L. Fisher Library; and Kris Veldheer, Head of Public Services, GTU Library. The panelists presented ways that their libraries had participated in "Supporting Online Education: Provision & Assessment of Resources and Services." Online (or distance) education continues to be a growing topic of interest and concern for libraries as more and more schools and seminaries launch or expand existing programs. Summaries of the presentations can be found elsewhere in this edition of the *ATLA Proceedings*.

– *Submitted by Erica Durham, Secretary*

Special Collections Interest Group (SCIG)

Contact: Jane Elder
E-mail: jelder@smu.edu

The Special Collections Interest Group (SCIG) had a fascinating lecture from Armin Siedelecki on Martin Luther's bibliography, and then we had our business meeting.

A small group of us decided to propose an excursion for SCIG to sponsor in New Orleans. After discussing various options, the group charged Jane Elder with learning whether the Jesuit Archives of New Orleans, housed at Loyola University, might welcome a group of us for a tour.

Jane Elder is now chair of SCIG with Liz Leahy as vice-chair.

– *Submitted by Jane Elder*

Technical Services Interest Group (TSIG)

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

Present: Lynn Feider, Donna Wells, Tammy Johnson, Jeff Brigham, Armin Siedlecki, Jessie Zhong, Michael Bradford, Joanna Hause, Denise Pakala, Brad Hess, Paul Osmanski, Judy Knop, David Powell, Lois Guebert, Alice Runis, Blake Walter, Richard Lammert, Jeff Siemon, Leslie Engelson.

The Technical Services Interest Group (TSIG) business meeting followed the presentation on "E-Books: Acquisition, Cataloging and Access" by Patsy Yang and Matthew Thiessen, which was attended by ca. seventy people.

Donna Campbell chaired the meeting and began by thanking Joanna Hause and Lois Guebert for their service as they were rotating off the steering committee after serving for two consecutive three-year terms.

Denise Pakala and Donna Wells were unanimously approved to fill the two open positions on the steering committee.

Donna Campbell circulated two sheets with programming ideas for 2014 and invited members to suggest other ideas for possible TSIG sessions. The results will be shared on ATLA-Tech.

Leslie Engelson briefly introduced *Theology Cataloging Bulletin* (*TCB*).

Two motions passed:

1. Judy Knop noted that other disciplines have established "best practice" guidelines for creating NACO records and/or for establishing headings in access points in bibliographic records and recommended that ATLA also produce such guidelines (e.g., controlled vocabulary for $e terms in religious and theological cataloging) for the benefit of the larger cataloging community. There was unanimous support for TSIG to explore this initiative further.
2. Tammy Johnson presented the idea of establishing a mentoring program or a list of people who could serve as resources or mentors for new catalogers or for specific aspects of cataloging. There was unanimous support for TSIG to explore this initiative further.

– *Submitted by Donna Campbell*

World Christianity Interest Group (WCIG)

Contact: Filomena Saxton
E-mail: filly.saxton@gmail.com

The World Christianity Interest Group (WCIG) had a presentation by Tracy Powell Iwaskow and Filomena Saxton called "Documenting World Christianity Within Our Borders." This presentation asked the question, "How are American theological libraries collecting the works of and engaged with immigrant religious groups within our borders?"

A business meeting followed with Filomena Saxton named chair.

World Religions Interest Group (WRIG)

Contact person: Ellen Frost
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The World Religions Interest Group (WRIG) met on Friday, June 20, 2013, from 9 a.m. – 10:30 a.m. Our speaker was Larry Dawalt, Senior Director of Spiritual & Grief Care Services at Hospice & Palliative Care, Charlotte Religion, and a member of the Board of Directors of Mecklenburg Ministries, an organization that promotes interfaith understanding in Charlotte. Mr. Dawalt first clarified what he means when he talks about religion before sketching a picture of current religious demographics, both globally and in the U.S. He talked about how this religious diversity, coupled with a desire to come together to address various social issues, inspired the founding of Mecklenburg Ministries, and he indicated the variety of ways this organization has been involved in interfaith activities in the Charlotte area. Using several discussion questions, he initiated conversation among the attendees regarding their own institution's involvement in interfaith dialogue. Thirteen were in attendance at Mr. Dawalt's presentation.

A brief business meeting followed the presentation. Attendees discussed involvement in the ATSRW project, focused specifically on suggesting world religions resources for cataloging as well as promoting such resources more widely on the WRIG Web pages and on ATLANTIS. Various proposals for new year's WRIG conference meeting were suggested, including a talk by a Tulane professor on voodoo and African-derived religions; a talk on the spirituality of New Orleans; and possibly a field trip, coordinated with the Collection Evaluation and Development Interest Group, to see voodoo collections at Tulane. And a new officer was elected.

Karla Grafton's term as chair expired with this conference. The officers of the Steering Committee are Ellen Frost (chair, 2013-2014), Nicholas Weiss (vice-chair/chair elect, 2013-2015), and Chris Benda (secretary, 2012-2014). Steering Team: Chris Benda, Ellen Frost, Karla Grafton, Denise Hanusek, Laura Harris, Nicholas Weiss. Seven were in attendance at the business meeting.

Submitted by Chris Benda, Secretary

Public Services Interest Group
Supporting Online Education: Provision and Assessment of Resources and Services

First Presentation

by Jennifer Bartholomew, Luther Seminary Library

BACKGROUND

Distributed Learning has been a part of Luther Seminary for a number of years. The first students in the MA-CYF (Children, Youth & Family) concentration began in the fall of 2003. The first online cohort of Master of Divinity students began in 2008. This year, after steady growth, we will welcome twenty-nine new students working towards a Masters of Divinity, and nine MA-CYF students. Distributed Learning is thriving at Luther.

Online classes serve students in our DL programs as well as students who live on campus or in the Twin Cities metro area. Many students will choose to take an online class if it fits their work or family's schedule better than an on-campus option. The library's response to online learning has been to increase digital resources for all students and consult with faculty teaching online classes.

Library services are introduced during a J-term orientation when the DL cohort is on campus for the first time. The Public Services staff members give a brief tour of the library website, highlight some resources, discuss circulation policies: borrowing (we mail books), loan periods, and InterLibrary Loan. We like to meet the students, explain our services and encourage students to call, e-mail, or chat if they have questions regarding research projects or library services.

At this time we do not have an online introduction to the library. We developed one early in the MDiv DL program. It is now out of date and needs to be redone. We will be working on this along with tutorials on specific library resources.

RESOURCES

Luther Seminary Library has an excellent print collection. We know that 24/7 access to resources is crucial for both DL and resident students. Online options are essential for students who are unable to access our print collection for geographic reasons or due to schedule conflicts. We have been very conscious of the need to subscribe to more online resources and have actively explored new databases, dictionaries and encyclopedias, electronic texts, and journals each year as our budget has allowed. Resources like ATLA, Academic Search Premier, Gale Virtual Reference Library, Oxford Biblical Studies Online, Ministry Matters, and others have been highlighted for students in online classes. Last year we conducted a study of e-book options and began purchasing on a limited basis. We continue to monitor options when purchasing books for the collection and make format decisions based on the subject matter and intended audience of readers. We hope to add a JSTOR collection next year. Evaluation of online resources is ongoing.

SERVICES

Luther Seminary Library provides e-reserves for online classes. We post reserve readings in the course management system (MyLutherNet). Access is limited to students enrolled in the class and only for the duration of the class. Reserve materials are selected by faculty and include journal articles, selections from books, and websites. We post materials in accordance with our licenses, the principles of Fair Use, or after permission has been granted by the copyright holder.

In addition to readings I have created podcasts for some online classes introducing myself, highlighting resources, and encouraging students to contact us and let us know what services they need. We have created LibGuides for regular classes and will expand these for online classes. We use LibAnswers for chat sessions with library staff and track reference questions. We believe that the Knowledge Base it creates and the accompanying Tag Cloud have been helpful for our online students.

The new financial realities (budget cuts) and reduced staff at Luther have impacted the school in all departments. The library staff worked closely with Learning, Design and Technology (LDT), a subset of our Office of Technology, to provide support services for faculty and students involved in Distributed Learning. LDT's services included: offering assistance in course design and pedagogy, building courses in the CMS, and a regular system of assessment. This past spring LDT was absorbed into the Office of Technology. One staff position was eliminated and the other was reconfigured and assigned a new mix of duties. We are working with the Academic Dean, the Office of Technology and staff members in the Student Resource Center to ensure that library services are available to Distributed Learners.

ASSESSMENT

The library has been able to gather basic statistics on frequently asked questions from LibAnswers and create LibGuides in response. One of the most popular is the Writing & Style Guide which was created to give all students the most up-to-date information possible on citing resources, using templates for writing a thesis, bibliographic citation software, and the services of our Writing Center.

We consider usage statistics for online resources each year and evaluate which to renew. We have dropped several resources in response to program changes.

Luther Seminary is in the midst of a curriculum redesign. The library staff is participating on all committees and will be working closely with faculty to integrate information literacy skills into the new mix of core and elective courses. We are not sure how that will work with online classes. We look forward to the challenge.

The library has not participated actively in a variety of assessment activities. We have just begun to ask library specific questions of student in course surveys. The seminary will be redesigning the way it does assessment with the new curriculum.

Our hope is to integrate questions about library resources, services, and information literacy skills into the assessment process. Our goal is to receive feedback on a more regular basis and continually adjust the way the library supports the Luther Seminary community.

Second Presentation

by Paul A. Tippey, Asbury Theological Seminary

Asbury Theological Seminary began our online education program in 1997 and by 2013 we have a current enrollment in the online program at approximately 500+ students with an average of 18.8 students in each online course. The Association of Theological Schools explains that information infrastructure needs to be sufficient to provide adequate and convenient access to resources to all students (including online students). To address this issue of support and resources, we quickly realized by the early 2000's that we needed to retool our services to meet this new demand of online support. The general vision was to bring the Asbury Library Services and technology together in the library building and to make it the "academic heart" of the Seminary. The Asbury application of the Information Commons model in 2003 included four components: integrated user services, retooling library facilities, acquiring or producing scholarly digital material of core materials, and literacy which included computer literacy, research literacy, and the production of literacy. Since 2003, the Asbury Library has officially created a media commons for media production for students, as well as First Fruits: the Academic Open Press of Asbury Theology Seminary, and has began the process of providing academic support to all of our students.

Cross-training of our staff and bringing together technology support (including LMS), reference, circulation, reserves, interlibrary loan, media support, and academic support into one service counter has allowed Asbury Library to ensure our two types of patron access, distance and face-to-face, to receive the same level of support and at the same time reduced the overhead cost. To put it simply, besides time differences and being able to physically browse the physical collection, our online patrons have access to the same services as our face-to-face patrons.

As part of the model of our Information Commons, Asbury Library has included a component of acquiring digital material both through purchasing (100+ databases) and global partnerships as well as digitization of our core materials. The purpose of such a project is to provide essential theological materials as conveniently as possible to all of our community. In a desire to share the fruit of our academic labors with the world, Asbury Theological Seminary has developed First Fruits Press. This free open access press will make available academic material to a global audience. Books, journals, papers and historic material will be able to be downloaded to your computer, e-reader, or smart phone at no cost. Print-on-Demand hard copies will be available for a small fee to cover costs.

Realizing there has been much debate about the term 'information literacy' in recent years, no better term has been found and therefore it will be used here. Information

Literacy is a key ingredient to providing support to all students and must have five components to be effective in today's world. It must be intuitive and accessible. We, as information professionals, must market resources and the methods to use them. We must also teach our students, even if they are online, to do their own research. It must use the just-in-time model. Just-in-time information literacy is designed to ensure that information arrives to the student just when they need the information so that they can take that information and produce a project. This improves the performance of the training and of the product produced by the student. Finally, information literacy needs to adapt and change with the user and their needs.

In conclusion, as part of the model of our Information Commons, Asbury Library has included a culture of continual improvement and assessment. This assessment is a never-ending process to learn about the needs of the users and to evaluate how well we support these needs. This includes both direct and indirect methods such as: survey questionnaires, analysis of reports which would include statistics but not limited to statistics, usability studies, focus groups, observation, and etc. This even includes evaluating the way we are currently assessing the library. Consequently, the Asbury Theological Seminary assessment team is in the process of changing our library assessment. For example, we are working to include program level objectives and student learning objectives, such as information literacy, into the overall curriculum of every program.

Third Presentation

by Kris Veldheer, Graduate Theological Union

The Graduate Theological Union has been offering online databases and e-books for several years in support of a residential curriculum. Since the GTU is spread out across several campuses, making resources available online is essential to helping students and faculty get their work done. To that end, the Graduate Theological Union focuses on the basics which are essential for theological research like the *ATLA Religion Database®*. These resources went a further step when the GTU upped its online presence in 2008 and began to focus more on offering fully online classes. Other supplemental offerings provided by the library have included tutorials imbedded in the learning management system available to students when they need them.

Because of the structure of the GTU, support services for online education were also managed out of the library. Those include online reference via e-mail or chat, technical support for the learning management system, support for faculty in online course development. The library already had in place a course reserves system which is limited to those students able to come to campus. One item that the GTU library doesn't offer due to staffing and budget constraints is a book lending service for distance students or alumni. All book requests are funneled via interlibrary loan services for those students enrolled in fully online courses and for those living too far away from the library.

In order to gauge success, the GTU library uses two methods of assessment.

First there is the ongoing use of user statistics from a variety of sources including the learning management system and the library catalog. Although these don't offer a complete picture of who is using the resources, it does offer a window into frequency and demand. A second method is the use of various surveys including periodic user surveys with targeted questions. Because the GTU serves such a diverse population, it is hard to make sense of who is really using which resources. Likewise, there are not standard program requirements or across school metrics so those are not valid indicators of success either. In a place with the complexity of the GTU, there has to be several methods kept in place at all times to gauge the successful level of support.

Finally, supporting online education is very context specific. What works for one institution may work for another or it won't. I think the main thing to bear in mind when trying to support online education is to expect the unexpected. Some markers which can help in this process include program needs, accreditation requirements, patron usage, and anything else a librarian can come up with. Until formats and programs become standardized, supporting online education will continue to be a challenge for library professionals.

Special Collections Interest Group
From Wittenberg to Weimar: The History of Publication of Martin Luther's Collected Works

by Armin Siedlecki, Emory University

Martin Luther was one of the most prolific Christian writers of all time. The Weimar Edition, the most recent comprehensive edition of his works, which was begun in 1883 and concluded in 2009, includes 120 volumes and ca. 80,000 pages, while an American edition of Luther's writings translated into English was begun in 1955 and includes 69 volumes so far. However, the collection of Martin Luther's writing began as early as 1518 when the Basel printer Johann Froben issued a collection of Martin Luther's Latin works along with the writings of other author's who were debating Luther's ideas. Another collection was issued by Adam Petri in 1520, but the intended second volume was never published and the volume of Luther's writing in subsequent years precluded others from preparing other collected editions before 1539, when the first volume of Luther's collected German works was issued. This presentation will discuss early collections of Luther's works, including publications by Froben and Petri, the Wittenberg and Jena editions, Luther's *Tischreden* or "Table Talk," as well as other collections leading up to the publication of the Weimar edition and the American publication of Luther's Works.

THE FIRST COLLECTION

> *Ad Leonem X. Pontificem Maximvm: Resolutiones disputationum de uirtute indulgentiarum reuere*[*n*]*di patris ... Martini Lutheri ...* [Basel: Johann Froben, October, 1518]. 488 [i.e., 490] p.; 22 cm. (4to); Benzing 3.

Strictly speaking, this book is not a collection of Luther's works but rather a kind of position paper. Published in Basel by Johann Froben in October of 1518, the main work contained in this volume is Luther's *Resolutiones disputationum de uirtute indulgentiarum reuere*[*n*]*di patris,* a point-by-point commentary on each of the 95 Theses with supporting documentation. Luther had likely been working on this commentary since the publication of his theses in 1517, but had withheld publication until the following year. What prompted the publication was Luther's summons in August to meet with the papal legate Cardinal Cajetan in the city of Augsburg. Other titles contained in this book are a dialog by Silvester Mazzolini attempting to refute Luther's 95 Theses; Luther's response to Mazzolini; a defense of Luther by Andreas Bodenstein von Karlstadt against a critique by Johann Eck; as well as several sermons by Martin Luther on subjects including penance, indulgences, the power of excommunication, and the eucharist. Luther formulated much of his theology during the first half of the 1520s. This collection offers an important view of the reformer's earliest theological positions. The inclusion of various sermons also underscored that

Luther's initial appeal was based on his homiletic and pastoral qualities at least as much as on his impulse to reform the church.

Concerning the two other authors represented in this collection, Mazzolini was Master of the Sacred Palace (Vatican) in Rome and censor of books. The tract included here is a refutation in dialog form of Luther's 95 Theses. It is generally seen as the first literary response to Luther's theses, but it was filled with so many errors and poor argumentation that Pope Leo was said to be embarrassed by it and forbade Mazzolini further participation in the debate. When Luther received Mazzolini's dialog, he was only too happy to publish it himself along with his own blistering response. The other tract was by Luther's colleague and friend Andreas Bodenstein, better known under the name of Karlstadt. He was professor of theology and chancellor at the University of Wittenberg. In 1519, he was challenged by Johann Eck to a public debate in the city of Leipzig, the culmination of the ongoing discussion of which the tract included in this volume constitutes an important component. Karlstadt's response to Eck in 1518 clarifies many of the issues addressed the following year in the Leipzig Disputation, attended by Luther, Karlstadt, and Eck. When Luther was hiding at Wartburg Castle in 1521, Karlstadt was the main agent of reform in Wittenberg, but the two men later broke over issues involving the eucharist and the use of images in worship.

PETRI'S 1520 COLLECTION

> *R.P. Doct. Martini Lutherii Augustiniani theologi Synceri lucubrationum. Pars una, quas aedidit usq[ue] in annum praesentem XX. Catalogum earu*[*m*] *uersa tibi pagina indicabit.* Basileae: Apud Adam Petri, Anno Domini M.D.XX. Mense Iulio. [52], 542, [2] p.; 32 cm. (fol. in 6's and 8's); Benzing 9.

The second or perhaps the first real attempt at a comprehensive collection of Luther's works was undertaken two years later by Froben's nephew, Adam Petri (Petri's mother Verena was Johann Froben's sister). Petri was a very active printer who printed as many as eighty-eight of Luther's works. His industriousness is well exemplified by his publication of Luther's German translation of the New Testament in December of 1522, only a few months after its initial publication in September of the same year by Melchior Lotter in Wittenberg (September Testament). Perhaps even more ambitious was this attempted collection of Luther's major works. The book, which is the first volume of a projected two-volume edition, represents an expanded version of the earlier collection, published by Froben in 1518 (figure 1). There is no discernible organization in Petri's collection aside from a vaguely chronological arrangement. Petri's collection begins essentially with Froben's collection and adds to it.

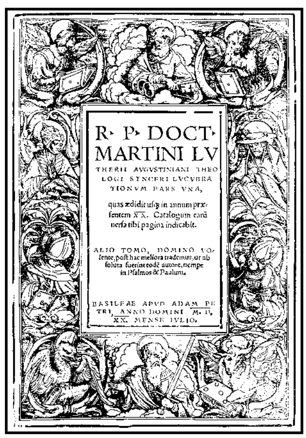
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Figure 1

Notably missing are the three major theological tracts written by Luther in 1520: *On the Freedom of a Christian*, *On the Babylonian Captivity*, and *To the Christian Nobility of the German Nation*. This absence is perhaps indicative of the reason why Petri's collection was never completed. Luther's writing activity virtually exploded in 1520 and it was simply impossible for anyone to keep up with the prolific reformer. Furthermore, it was not only the volume of Luther's writing that made a compilation difficult, the books and tracts he wrote beginning in 1520 proved to have such a significant impact that the religious and political context in which he wrote was shifting and transforming so quickly and unpredictably that it also began to pose organizational problems for any editor. Even language began to be an issue, for until now Luther had written primarily in Latin for a chiefly academic audience, and both Froben and Petri's collections contain only Latin writings. Now Luther began to write in German for a much broader audience. Perhaps even Petri was doubtful that his ambitious project would ever be completed. On the title page he indicates *alio tomo, Domino volente, post hac meliora tradem* (the second volume, God willing, should be issued after these better parts.). Of course, the second volume was never published and, as far as Luther's works were concerned, the best was yet to come.

THE WITTENBERG EDITION (1539-1559)

> *Der erste [-zwelffte] Teil der Bücher ... D. Mart. Luth.* Wittemberg: Gedruckt durch Hans Lufft, 1539-59. 12 v.; 32-34 cm. (fol); Benzing 1
>
> *Tomus primus [-septimus] omnium operum Reverendi Domini Martini Lutheri ... ; catalogum autem singularum partium inuenies post praefationem Philippi Melanthonis.* Wittebergae: per Iohannem Lufft ... [et.al.], 1545-1580. 7 v.; 31 cm. (fol. in 6's); Benzing 2.

After the release of the Petri edition, Luther resisted any calls by printers who wanted to publish his collected works. "I would rather see all my writings destroyed so that only the Holy Bible will be read. Through such projects we will get carried away with our own writing and neglect the Bible."[1] He repeated this concern in the preface to the first volume of the Wittenberg edition, published in 1539 while he asserted that he was confident that his writings would soon disappear into oblivion.[2]

The Wittenberg edition was published in nineteen volumes (twelve German and seven Latin) over a period of twenty years (1539-1559). Volumes 1-4 of the German edition were edited by Georg Rörer and Kaspar Cruciger, while volumes 5-12 were edited by Georg Major and Christoph Walther. Each volume was reissued several times between 1539-1603 by various printers, but, with the exception of vols. 10 and 11, which were printed by Thomas Klug, the main printer of the first edition was Hans Lufft, a close friend of Luther's, who printed the majority of the reformer's works in Wittenberg, including the first complete translation of the Bible into German in 1534. The first volume of the Latin edition was issued in 1545, one year before Luther's death. The preface to the first volume of the Latin edition was to become famous, as it contained the first account of Luther's so-called "tower experience,"[3] in which he relays that he attained a new understanding of salvation while reading Paul's letter to the Romans.

Both German and the Latin volumes were reprinted almost as soon as they appeared, and most sets of the Wittenberg Edition found today are sophisticated editions, including exemplars of the first, second, third, or even later printings. The set of the Latin works held by the Pitts Theology Library, for example, printed 1554-1583 in Wittenberg, is an artificially created set with no apparent reason for the inclusion of each of the volumes. Possibly it represents what a theology student could find and afford.

In the Wittenberg edition of Luther's German works, we see the first attempt of a thematic organization of Luther's works.

- Volume 1 (1539): writings about the New Testament epistles
- Volume 2 (1548): reformation tracts, pamphlets, and open letters
- Volume 3 (1550): writings about the Psalms
- Volume 4 (1551): commentaries and sermons about various Bible texts
- Volume 5 (1552): commentaries about Genesis and some of the prophets
- Volume 6 (1553): commentaries on New Testament texts, various tracts, hortatory works
- Volume 7 (1554): works on ecclesiology, papacy, councils, etc.
- Volume 8 (1556): commentaries on some Psalms, Deuteronomy, and some prophets
- Volume 9 (1557): on indulgences, letters to the pope, letters about Augsburg Confession
- Volume 10 (1558): commentaries on Genesis 1-25
- Volume 11 (1558): commentaries on Genesis 25-50
- Volume 12 (1559): commentaries on Galatians and other biblical texts, tracts, letters

The arrangement of the Latin works of the Wittenberg edition began chronologically, but beginning with volume 3 was also loosely topical.

- Volume 1 (1545): 1517-1520
- Volume 2 (1546): 1520-1527
- Volume 3 (1549): commentaries on Deuteronomy, various Psalms, and other scriptures
- Volume 4 (1552): commentaries on Ecclesiastes, Song of Songs, and various prophets
- Volume 5 (1554): commentaries on Matthew, Zechariah, and various epistles
- Volume 6 (1555): commentaries on Genesis, various prophets, and epistles
- Volume 7 (1557): commentaries on Matthew, Lord's Prayer, Decalog, and others

Interspersed throughout each volume are letters, topical tracts, sermons, and other works, but the predominance of works of biblical interpretation and their foregrounding on the title page of each work is obvious and is also congruent with Luther's hope that his own works would fade into oblivion in favor of the biblical word.

Regarding the arrangement of the works in each volume, a few things are noteworthy. The initial chronological arrangement of the Latin works came to an end with Luther's death in 1546. Even though the first two volumes only covered materials up to 1527, Luther's death made a different order of collection possible, since it was now certain that no more writings would be added to the corpus of Luther's works. Interestingly, the German collection did not begin publication on the basis of a chronological arrangement, even though volume 1 was issued during Luther's lifetime. Instead it opens with what Luther considered the most fundamental element of Christian theology: the New Testament epistles, especially Paul's letter to the Galatians, or sermons like "The Sum of Christian Life, preached according to St. Paul" (*Summa des Christlichen lebens, aus S. Paulo gepredigt zu Dessaw durch D. Mart. Luth.* 1533) or "The Essence of God's Law, as well as the abuse and correct application of the law, according to 1 Timothy 1" (*Von der Heubtsumma Gottes gebots, darzu vom misbrauch und rechtem brauch des Gesetzs, Aus der Epistel Pauli i. Thimot i. D. Mar. Luth.* Anno 1524). Whether deliberate or not, the inclusion of such writings in the first volume of Luther's collected works creates a very appropriate introduction to Luther's thought.

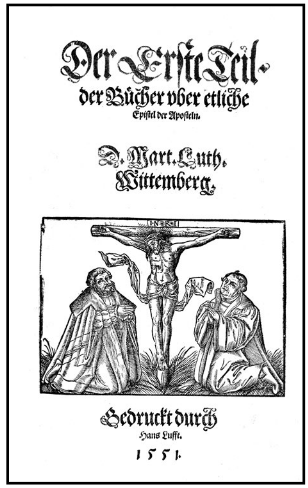


Figure 2

Also noteworthy are the title page woodcuts on each volume (figure 2). Volume 1 of the German works features an architectural title page with ornamental putti above and below the title and with Moses and Paul to the left and the right of the title, respectively. Moses, depicted with horns on account of the Vulgate's rendering of the Hebrew word keren (radiance) as cornuta (horned) in Exodus 34, is pointing with the left hand to the tablets of the law, which he is holding in his right. Paul, on the other side, depicted with a sword as his traditional attribute, is pointing upwards to the heavens. This juxtaposition of law and grace is a recurrent theme in Lutheran iconography and is also illustrative of Luther's understanding of Galatians, as well as of the two tracts on Christian life and the essence of God's law mentioned above.

The title page woodcut on the Latin edition, on the other hand, is a much more political statement. The title itself is surrounded by ornamental winged putti heads and medallion images with the traditional symbols of the four Evangelists: an angel for Matthew, a lion for Mark, an ox for Luke, and an eagle for John. Below the title — taking up almost one third of the page — is an image that came to be used for many later printings and editions of Luther's collected works, the figures of Martin Luther and of the Elector Frederick III of Saxony (1463 – 1525) kneeling at the foot of the crucified Christ. Frederick III, also known as Frederick the Wise, was arguably the most important early supporter of Martin Luther. Frederick was an avid collector of relics. His inventory of 1518 listed 17,443 items, including a thumb from St. Anne, a twig from Moses' burning bush, hay of the holy manger, and milk from the Virgin Mary. He was Pope Leo's candidate for the imperial throne in 1519, although he himself helped secure the election of Charles V as Holy Roman Emperor. It is perhaps more

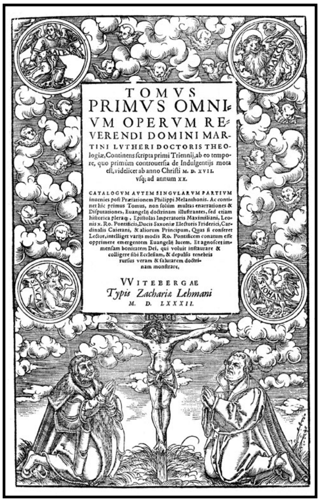


Figure 3

than a little ironic that Pope Leo's candidate was also responsible for Luther being heard before the Diet of Worms. Also, he effectively protected Luther from the enforcement of the diet by staging a kidnapping of the reformer and removing him to a safe hiding place at Wartburg Castle. There can be no doubt that Luther's success was directly dependent on the early support by Frederick.

The use of this image beginning in 1545 is particularly significant in the context of the political events of the mid-1540s (figure 3). As early as 1531, several of the German princes who were supporting Luther and who had signed the Augsburg Confession a year earlier had come together to form the Smalcaldic League, led by the Elector John Frederick I of Saxony, nephew of Frederick the Wise. The league did not attract political attention until the return of Emperor Charles V from the Italian War in 1544, after which he began to forge alliances with Pope Paul III and with some of the German princes in Saxony and elsewhere. This led to an escalation of political tensions in the region. An image depicting Frederick the Wise kneeling at the feet of the crucified Christ along with Martin Luther was sending a clear message that the princes who supported Luther were the true Christian rulers, which would certainly have been seen as a provocation by the Holy Roman Emperor Charles V.

THE JENA EDITION (1555-58)

> *Der erste [-achte] Teil aller Bücher vnd Schrifften des thewren, seligen Mans Doct: Mart: Lutheri.* Gedruckt zu Jhena: durch Christian Rödinger, 1555-1558. 8 v.; 33 cm. (fol.).
>
> *Tomus primus [-quartus et idem ultimus] omnium operum Reverendi Patris D.M.L. quae vir Dei ... scripsit et edidit ...* Ienae: Excudebat Christianus Rhodius, 1556-1558. 4 v.; 34 cm. (fol. in 6's).

The escalation of political tensions in Germany led to a brief war, known as a Smalcaldic War (1546-1547), in which the Smalcaldic League was soundly defeated by imperial forces. The defeat culminated in the capitulation of Wittenberg and the dissolution of the Smalcaldic League. In 1548 and 1549, two treaties were passed, known respectively as the Interim of Augsburg and the Interim of Leipzig, which regulated the continued presence of the Lutheran confession in Germany under imposition of certain compromises in religious practice. Other concessions included the omission of some texts from the volumes of the Wittenberg edition published after 1548.

Not all Lutherans agreed with these concessions, and some withdrew to the cities of Jena and Magdeburg. Led by Matthias Flacius Illyricus, this group was known as Flacians in their own day but is generally called gnesio-Lutheran (genuine Lutheran) today. They opposed the acceptance of the interims by the Philippists or the church in Wittenberg led by Philip Melanchthon.

The Jena edition of Luther's works was instigated by Johann Friedrich I, Duke of Saxony. The eight German volumes were published 1555-1558, and there were numerous later editions of each volume. The chief editor was Nicolaus von Amsdorff, who was assisted by Georg Rörer, Johann Aurifaber, and Matthäus Ratzenberger. Unlike the Wittenberg edition, the Jena edition follows a strictly chronological arrangement of Luther's works.

- Volume 1 (1555): 1517-1522
- Volume 2 (1555): 1522-1525
- Volume 3 (1556): 1525-1528
- Volume 4 (1556): 1528-1530
- Volume 5 (1557): 1530-1533
- Volume 6 (1557): 1533-1538
- Volume 7 (1558): 1538-1542
- Volume 8 (1558): 1542-1547

Likewise, the four Latin volumes published between 1556 and 1558 follow a chronological order.

- Volume 1 (1556): 1517-1520
- Volume 2 (1557): 1520-1524
- Volume 3 (1557): 1524-1538
- Volume 4 (1558): 1538-1548

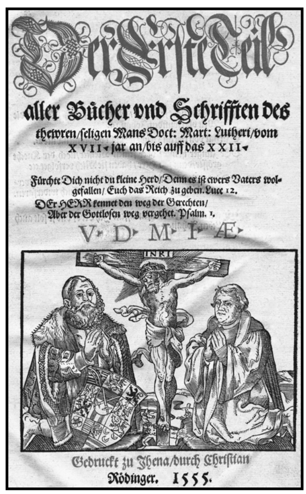
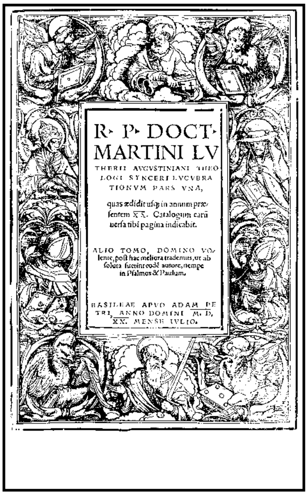


Figure 4

What is perhaps most striking about the distribution of texts in these eight German and four Latin volumes is the obvious decline of works written in Latin after the mid-1520s, a decline that also attests the change in Luther's target audience, and, by implication, the success of the Lutheran Reformation. After the mid-1520s, Luther was writing less and less in Latin to debate theological points with an academic or ecclesiastical audience and was instead writing more and more about practical, organizational, or pastoral matters for a largely German-speaking church.

A noteworthy difference between the Wittenberg and the Jena Editions is the title page woodcut image. The Latin volumes (and later German volumes) of the Wittenberg edition depict the Elector Frederick III (Frederick the Wise) kneeling at the feet of the crucified Christ along with Martin Luther (figure 4). The Jena edition displays the same basic image, but instead of Frederick III, it is his nephew John Frederick I kneeling at the cross (figure 5). John Frederick had been defeated by Emperor Charles V in the Smalcaldic War, but one could argue nevertheless that



R· P· DOCT·
MARTINI LV
THERII AVGVSTINIANI THEO
LOGI SYNCERI LVCVBRA
TIONVM PARS VNA,

quas ædidit usq; in annum præ/
sentem XX. Catalogum caru
uersa tibi pagina indicabit.

ALIO TOMO, DOMINO VO/
lente, post hac meliora trademus, ut ab
soluta fuerint eodẽ autore, nempe
in Psalmos & Paulum.

BASILEAE APVD ADAM PE
TRI, ANNO DOMINI M. D.
XX. MENSE IVLIO.

Figure 5

the image is less politically provocative than the one found in the Wittenberg edition. John Frederick's initial death sentence after the Smalcaldic War had been revoked shortly afterwards and it was he who had commissioned the publication of the Jena edition, even though he died in 1554, one year before the first volume of the German works appeared. His depiction on the title page woodcut is not so much provocative as commemorative. It also signals to the Saxon people the Elector's authority over political and ecclesiastical matters.

THE EISLEBEN SUPPLEMENT (1564)

Der erste [-ander] Theil der Bücher, Schrifften, vnd Predigten des ehrwirdigen Herrn, D. Martin Luthers deren viel weder in den Wittenbergischen nach jhenischen Tomis zufinden, und doch von dem Tewern Man Gottes, zum Teil im Druck aus gangen, und sonst geschrieben und geprediget worden sind ...
Eisleben: bey Urban Gaubisch, 1564.
2 v.; 33 cm. (fol.)

While the Wittenberg and Jena editions were both very thorough — the Jena edition included even posthumously published works by Luther — it quickly became clear that some texts had not been included. To remedy this situation, a supplement was published in the city of Eisleben by Urban Gaubisch containing hitherto unpublished works, including Lucas Cranach's controversial woodcuts for the *Passional Christi und Antichristi*. The latter is an anonymous work with images contrasting scenes from the life of Christ with scenes from the life of the Pope, but the text of the captions below the inflammatory images is generally attributed to Martin Luther. The chief editor of the Eisleben supplement was Luther's student Johann Aurifaber.

THE SUEVUS INDEX (1565)

Index omnium scriptorum Reuerendi Patris D. Martini Lutheri accommodatus & ad 19. Tomos Vitebergenses & 12. Ihenenses, tum veteris tum recentioris Editionis: omnibus Studiosis Librorum Lutheri perutilis Sigismundus Suevus. Vratislaviae: Ex Officina Crispini Scharffenberg, 1563. [95] p. : port. ; 22 cm. (4to)

One year after the Eisleben Supplement, the first index to Luther's works was published by Sigismund Suevus (Schwabe). His work was frequently republished and translated.

TABLE-TALK (1566)

Tischreden, oder, Colloquia Doct. Mart. Luthers so er in vielen Jaren, gegen gelarten Leuten, auch frembden Gesten, vnd seinen Tischgesellen gefüret, nach den Heubtstücken *vnserer christlichen Lere, zusammen getragen* ... Eisleben: bey Vrban Gaubisch, 1566. [12], 626 [i.e., 624], [16] leaves; 32 cm. (fol.)

Johann Aurifaber is perhaps even better known for his publication Luther's Table-Talk, also printed in Eisleben by Urban Gaubisch. Aurifaber's co-editor Johannes Mathesius — another student of Luther's — spoke enthusiastically of the privilege of eating with Luther and hearing him converse. Earlier note-takers had written down only the serious remarks of Luther, but Mathesius also included the facetious or even damaging remarks, some of which were most likely second- or third-hand reports. The collection is indicative of a new impulse of collecting not only Luther's works but also his words.

By the mid-1560s, a new generation of Lutherans had come of age. At the same time, the Lutheran church had become quite firmly established. The time of debate and innovation had passed and church orders were being written. As the first generation of Lutheran reformers was gradually disappearing (Philipp Melanchthon died in 1561), the desire grew to preserve every aspect of Luther's life and work. Ironically, the inclusion of facetiae by Mathesius and Aurifaber is also a sign of the increasing reverence in which Luther was held and perhaps marks the beginning of Lutheran hagiography.

THE ALTENBURG EDITION (1661-1664)

Der erste [-neunde] Teil aller deutschen Bücher und Schrifften des theuren, seeligen Mannes Gottes, Doct. Martini Lutheri ... aus denen Wittenbergischen, Jehnisch- und Eisslebischen Tomis zusammen getragen. Altenburg in Meissen: In Fürstl. Sächs. Officin, 1661-1664.
10 pts. 33 cm. (fol.)

The Thirty Years War (1618-1648) was one of the most disruptive events in European history, and one of the effects was the destruction of many books and libraries. Helmar Junghans writes that "[i]n 1652, an official inspection in the dukedom Saxony-Altenburg revealed that the Luther editions were missing. Therefore, the Superintendent General Johann Christfried Sagittarius (1617-1689) organized the Altenburg Luther edition between 1661 and 1664, mainly publishing the German writings from the Jena Luther edition and the translations from the Wittenberg Luther edition."[4]

Like the Jena edition, the Altenburg edition is organized chronologically. Unlike previous editions and perhaps encouraged by the earlier popularity of the Suevus index, the Altenburg edition included an index as the 10th and final volume. The absence of Latin works is perhaps somewhat surprising, but it did not seem to have a negative impact on the sale of the edition, which was virtually sold out in 1683, and it appears that its buyers were not primarily theologians, but often educated laypeople, such as

Johann Sebastian Bach, who "acquired a copy of the Altenburg Luther edition from the library of a specialist in Middle Eastern and Oriental studies through an auction in 1742."[5]

THE LEIPZIG EDITION (1729-1734)

> *Des theuren Mannes Gottes, D. Martin Luthers sämtliche, Theils von ihm selbst Deutsch verfertigte, Theils aus dessen Lateinischen ins Deutsche übersetzte Schrifften und Wercke, welche aus allen vorhin ausgegangenen Sammlungen zusammen getragen ... mit verschiedenen in denen Altenburgischen und andern Tomis ermangelnden Schrifften vermehret, und mit nöthigen Vorberichten versehen.* Leipzig: J.H. Zedler, 1729-34. 24 v. in 12; 34 cm. (fol.)

The Leipzig edition marked a definite change in the publication of Luther's collected works. Whereas earlier editions were commissioned by political authorities (Saxon princes), the impetus for this edition came from the Leipzig publisher Johann Heinrich Zedler. Furthermore, the editing was assigned to an academic — rather than ecclesiastical — theologian, Christian Friedrich Börner (1663-1753). He drew on the Wittenberg, Jena, and Altenburg editions, provided substantive introductions, and in effect produced the first critical or at least scholarly edition of Luther's complete works. Although everything was published in German, "most of the texts were compared with original printings, and translations were checked against their Latin originals."[6] The Leipzig edition, which proved to be immensely popular, was published in twenty-two volumes between 1729 and 1734 and was supplemented in 1740 by an extensive index.

THE HALLE EDITION (1740-1750)

> *D. Martin Luthers sowol in deutscher als lateinischer Sprache verfertigte und aus der letztern in die erstere übersetzte sämtliche Schriften ... herausgegeben von Johann Georg Walch* ...Halle im Magdeburgischen: Druckts und verlegts Johann Justinus Gebauer, 1740-1753. 22 v.; 22 cm. (4to)

Shortly after the completion of the Leipzig edition, another collection was produced by Johann Georg Walch (sometimes called the Walch edition), a theologian at the University of Jena, who had studied in Leipzig, where he had been influenced by Pietist thought, an influence which is also to some extent reflected in the place of publication — Halle an der Saale — the chief center of the Pietist movement. Like its immediate predecessor, it reviewed all German texts and revised the translations from the Latin. It also updated the language into a more contemporary form of German, as Martin Luther's sixteenth-century German was beginning to sound rather archaic in the Baroque era. This development is certainly congruent with Luther's own understanding of the hermeneutics of translation, which should be cognizant of the idioms of the time.

Nevertheless, this small modification also marked a certain departure from the other reformation impulse of preserving the sources of the past in their original form. It also signifies a certain attempt at popularization, an idea which is supported by the quarto format of this edition, which offered a much greater portability compared to the folio format in which all earlier editions were printed.

The Halle edition was published in twenty-two volumes between 1740 and 1750 and was supplemented by an index volume in 1753. Later a nineteenth-century revised reprint of this collection in St. Louis — initiated by several Lutheran pastors of the Missouri synod — made the Halle edition the first publication of Luther's complete works produced in North America.

THE ERLANGEN EDITION (1826-1857)

Dr. Martin Luthers' sämmtliche Werke herausgegeben von Joh. Georg Plochmann. Erlangen: C. Heyder, 1826-1857. 67 v.; 18 cm.

D. Martini Lutheri Exegetica opera latina curavit Christoph. Steph. Theoph. Elsperger. Erlangen: C. Heyder, 1829-1886. 38 v.; 18 cm.

The printing industry underwent some significant changes in the nineteenth century. The mass production of paper from wood-pulp allowed for a much cheaper production of paper, and technical innovations brought about increased automation and more extensive use of machines in print production. Publishers began to mass produce books issued with cheaper publisher bindings.

These changes are reflected in the Erlangen edition, which was published in sixty-seven German volumes between 1826 and 1857 and thirty-eight Latin volumes between 1829 and 1886. The expressed goal of this edition was to produce an inexpensive collection. The format of production was octavo, one format smaller than the previous Halle edition. This made the Erlangen edition even more usable and portable, but it also compromised its durability. Unlike the previous three editions, this collection contained German works in their original form as well as untranslated Latin works. In this respect it represents a return to the original collections of the sixteenth century. However, this development was not so much based on a desire to present the writings in their original form as to render them without a significant amount of redaction and modification. It is noteworthy, however, that the Erlangen edition organized the collection on the basis of thematic blocks, not unlike the later Weimar edition.

- Vols. 1-23. Homiletic and catechetical writings
- Vols. 24-32. Reformation history and polemical tracts
- Vols. 33-52. Exegetical German writings
- Vols. 53-65. Miscellaneous German writings

A second, revised edition of the Erlangen edition was begun in 1862, but was discontinued after volume 26, as the production of the Weimar edition began in 1883.

THE WEIMAR EDITION

D. Martin Luthers Werke: kritische Gesamtausgabe, ed. K.F. Knaake; Weimar: H. Böhlau, 1883-2009. 105 in 120 v.; 25 cm.

The Weimar edition was in part conceived as an anniversary project. Karl Friedrich Knaake received a grant for 40,000 Mark from Emperor Wilhelm I to assemble and publish the complete works of Martin Luther. The first volume was to appear in 1883, 400 years after Martin Luther's birth, and the entire collection was to be completed within ten years. While the first of these conditions was met, the final completion of the Weimar edition was not achieved until 2009. Part of the delay was the result of external factors — two world wars and the political division and unification of Germany — and part of it was due to the sheer magnitude of the project and in the way it was set up by Knaake.

Time does not permit a full exploration of the history of the Weimar edition, which has in any case been well documented elsewhere. I shall therefore limit myself to a few summarizing remarks. For the first time, an edition of collected works was to include Luther's Bible translation, his unpublished correspondence (which required a significant amount of archival research), and his Table Talk. The collection includes Luther's German and Latin writings in their original form (i.e., the German has not been modernized and the Latin has not been translated). The Weimar edition contains 105 in 120 volumes and its arrangement is largely chronological within four major topical divisions, each of which contains various indeces.

1. Writings (69 volumes)
2. Table Talk (6 volumes)
3. Correspondence (18 volumes)
4. German Bible (12 volumes)

The academic editing of the Weimar edition shifted to Tübingen after World War II, but the production remained with Hermann Böhlau and his successors in the city of Weimar from the beginning of the project in 1883 until its conclusion 126 years later. The entire collection is also available for subscription, online at http://luther.chadwyck.co.uk/ for a subscription and many volumes that are now in the public domain can be accessed online for free at http://www.lutherdansk.dk, which also provides complete access to the Halle edition.

THE AMERICAN EDITION (1955-1986, 2011-)

Luther's Works, ed. Jaroslav Pelikan; Saint Louis: Concordia Pub. House; Minneapolis: Fortress Press, 1955-. v.; 24 cm.

In 1955, Fortress Press (formerly Muhlenberg Press) and Concordia Publishing House began the publication of Luther's works in English translation. The chief editor for the project was Jaroslav Pelikan. Fifty-five volumes were published between 1955 and 1986, and in 2011, Concordia Publishing House announced the publication of twenty more volumes, of which four have been published so far. It remains the most comprehensive collection of Luther's works in English to date.

ENDNOTES

[1] *Luther's Works*, American Edition, 55 vols. Eds. Pelikan and Lehmann (St. Louis and Philadelphia: Concordia and Fortress, 1955fr.), 54: 311.

[2] *Ibid.*, 34:284.

[3] *Ibid.*, 34:336.

[4] Jungans, Helmar, "The History, Use and Significance of the Weimar Luther Edition," *Lutheran Quarterly* XVII (2003: 267-87), 268.

[5] *Ibid.*, 269.

[6] *Ibid.*, 269.

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Technical Services Interest Group
E-book Nuts & Bolts: Acquisitions, Cataloging, and Access

by Patsy Yang and Matthew Thiesen, Golden Gate Baptist Theological Seminary

INTRODUCTION

Matthew Thiesen is the Reference & Instruction Librarian, previously the Collection Development & Services Librarian, at Golden Gate Baptist Theological Seminary (GGBTS). Patsy Yang is the Digital Services Librarian at GGBTS. We decided to do this panel presentation after Patsy's experience in the small libraries' interest group meeting at the 2012 conference, which focused on e-books. As she listened to the people in her breakout group, she realized that many seminaries were just starting to look at e-books and didn't know how to begin.

This presentation will provide some of the answers for libraries just starting out with e-books, as well as some suggestions for all libraries with e-book collections. There is an accompanying PowerPoint presentation for this available at the ATLA website.

Why do we need e-books in our library collection? College students across the United States (U.S.) use mobile devices, laptops, and e-book readers. Many of our future students will come to seminary expecting to do the same. The number of commuter and online students increases every semester in seminaries in the U.S. These students expect to have constant access to research materials, both journal articles and books.

For GGBTS, the ninth-largest seminary in the U.S., e-books are a necessity. We have five campuses located in four western states and offer multiple online classes, with the complete M.Div becoming available online in fall 2013. Some students never come to campus, and may live 100 miles or more from the nearest campus or in another country. Our policy is to provide library services and resources to all students, no matter where they live, and e-books are a cost-effective alternative. They provide all students and faculty access to a title, instead of purchasing four or five print copies so each campus can have one, resulting in a lower overall cost.

E-BOOK MODELS

E-book models generally come in two different forms, subscription packages or perpetual purchases. Common characteristics of subscription models include:

- Annual payment – a charge is levied annually for continued access; no ownership of any kind.
- Broad coverage – packages often include hundreds or thousands of pre-selected titles spanning a wide range of content.
- UU/MUPO (unlimited user/multiple user purchase option) access – unlimited

concurrent user access is offered with some subscription packages.

- Low cost per title – while the package price can be relatively high, the average cost per title is low, usually around $1-2 per title.

In contrast, perpetual purchase models are generally characterized by the following:

- One-time expense – cost of title(s) is paid up front. However, there may be an annual hosting or platform fee.
- Package or selection – both packaged content (such as the ATLA Historical Monographs) and individual selection models are available for purchase.
- Single or multiple copies – depending on publisher restrictions, titles can be purchased at single user, three-user, or unlimited user access levels.
- List price – for the present at least, many e-books can only be purchased at full list price.
- PDA – many vendors have PDA models available that supplement normal purchasing options.

The world of e-books includes several types of content. The basic monographic "book" is obviously available in "e-book" format. However, many different types of reference works are increasingly migrating to digital format as well. So much so, they are often dealt with separately or differently than the normal e-book. Finally, new "e-reference suites," for lack of a better term, have been created as well (such as Oxford Biblical Studies Online).

At this point, it is worth noting that the terms "purchase" and "ownership" often have highly nuanced meanings when used in reference to e-book models. While some companies do indeed offer full ownership rights to their e-books, the situation is usually much more complex. Publishers and vendors most often "sell" perpetual "access" to titles and content. Actual "ownership" remains with the seller. What is actually being "purchased" is the promise that your library will always have access to the content. As is the case with many other types of digital material, ownership of e-books is very much still an evolving concept.

E-BOOK PLATFORMS & VENDORS

E-books can be acquired from several different sources. Large vendors such as EBSCO or ProQuest have e-book platforms and thousands of titles under contract. Jobbers such as YBP also offer e-book purchasing models alongside their normal print services. E-books are also available direct from many publishers. The larger publishers, such as Brill or Cambridge, often have their own platforms as well. Reference-type e-books often seem to be hosted on a publisher's own platform, whereas normal e-books seem to be more widely available on different platforms.

TECHNICAL PREPARATION

As soon as our library starts talking with a vendor about subscribing to or purchasing a new e-book collection, we start working with the vendor about access issues and platform interface customization. It is important to have a single staff member work with the vendor in this area, who brings in other library staff as needed for specialized areas, such as MARC records (cataloging) or view options (reference).

We use a proxy server to provide a single logon experience for all of our off-campus users. Find out if the resource can be proxied for authentication. If not, that may affect the decision of whether it is worth purchasing the resource.

Get administrative module credentials and permission to access the platform to set up the resource and make changes as needed so all of your patrons can access it in the library and off-campus. Then decide how your patrons will access the e-book collection: IP recognition, proxy server for off-campus access, etc. Edit your proxy server configuration files to allow seamless access to the new resource and then test it from work and home.

Customize the vendor's online platform. We try to give all of our vendor platforms a similar look, including color palettes, headings, and links. Some e-book providers allow a great deal of customization (EBSCO, ProQuest) while others allow only a logo or text links (Oxford).

Once the platform looks and works the way we want, we add the e-book collection or titles to our OpenURL linker to enable patrons to find e-books that may have chapter citations in the library's databases. If you don't have one, get an A-Z List service! We use Serials Solutions, but several other vendors have them as well.

When the initial customization and linking of the platform is completed, we send the URL to all library staff to try and find problems with the interface. Give the library staff a month to familiarize themselves with the interface before making it available to patrons. This allows time to work with the vendor's support team on any problems found and provides the reference librarian time to prepare any tutorials that may be needed.

ACQUISITIONS

There are several decisions to make before you begin purchasing e-books:

- Selection criteria – What will you collect in e-book format? Just reference material? Only Ph.D-level resources? Anything that's available? Will you use subscriptions or purchase models?
- Availability – Unfortunately, there are still some pretty gaping holes in e-book availability, especially for theological institutions. Commentaries, for example, are still for the most part unavailable in e-book format (aside from a few series from Baker).
- Vendor/platform – How will you acquire e-books? Will you use a jobber (like YBP)? Which platform(s) will you support? EBSCO's or Ebrary's, or a publisher's?
- Access options – Will you subscribe/purchase single-user or multiple-user access?
- PDA – What kinds of PDA or short-term loan options do you want, now or in the future?

Some additional technical decisions might also be necessary. Since ILSs were designed for the physical book, many do not translate very well when used for e-books.

For example, the GGBTS Library uses Voyager as its ILS. The Voyager Acquisitions module requires holding records in its purchase orders. However, GGBTS Library has chosen to NOT use holding records for electronic content. Thus, it became necessary to improvise a different workflow to use when accounting for e-book purchases. Depending on your local ILS settings, you may have some similar decisions and improvisations to make.

CATALOGING DECISIONS

We had to make the decision whether to put MARC records from subscriptions in our catalog, but decided to download only our owned titles. When we purchase a new e-book collection, there is an initial MARC record download from the vendor. Once the MARC record files are downloaded, we do a bulk import into our ILS, Voyager. During the bulk import, it's important to include the proxy server URL at the beginning of the URL in the 856 field.

After the initial download, we do monthly updates or when notified by the vendor that new or change files are available. Occasionally, vendors change their URLs. Use MARCedit or Global Data Change (Voyager) or download the edited files from the vendor to update MARC records.

DISCOVERY & USE

As with many other types of library resources, user awareness is key (this applies to both students and faculty!), perhaps even more so in theological libraries, since the humanities have lagged behind in the transition to electronic format. Many vendors (like EBSCO) offer instructional handouts and/or videos, so be sure to check their websites for PR assistance. Try to make access to e-books as streamlined and easy as possible.

Other decisions that affect usage involve downloads. Your library will need to decide whether or not to allow downloads/checkouts of e-books. If you choose NOT to allow downloads, your e-books will only be accessible via an active Internet connection; i.e., your users will read the e-books online. Conversely, if you allow downloads, your users will be able to "check out" the e-book and download it to their computer or reader and read it offline. Depending on how many copies you purchased, this will make the e-book inaccessible to other users for the duration of the checkout. Different vendors offer different checkout period options.

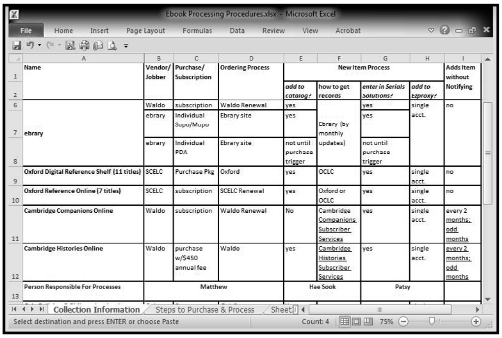
PATRON-DRIVEN ACQUISITION

A relatively new development for e-books is the PDA model. PDA (Patron-Driven Acquisition) models come in many different shapes and sizes, but the basic idea involves "selecting" a large collection of e-books that become available to your users, but are only "purchased" when actually used. In theory, this means your library is only spending money on titles that are actually being used, rather than guessing what students will need. Different vendors have different settings or triggers that "trigger" a purchase (10+ minutes of reading, 1+ pages printed, etc.).

GGBTS experimented with a small pilot PDA project during the 2012-2013 year.

We used EBSCO's ECM (EBSCO Collection Management) web portal to select and set up the PDA collection of about one hundred titles. Our pilot is still ongoing, but our preliminary findings include:

- More complex than expected – concept is sound, but technical details and workflows are still being worked out.
- Workflow issues – at what point are records added? If PDA is deactivated, how are records deleted (currently, have to be manually found and deleted)?
- Business office issues – pre-paid deposit or invoice as "purchased"?



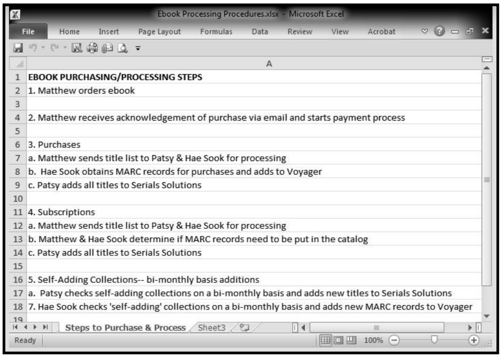
Ebook Processing Procedures.xlsx - Microsoft Excel

Name	Vendor/ Jobber	Purchase/ Subscription	Ordering Process	New Item Process: add to catalog?	how to get records	enter in Serials Solutions?	add to Ezproxy?	Adds Item without Notifying
ebrary	Waldo	subscription	Waldo Renewal	yes	Ebrary (by monthly updates)	yes	single acct.	no
	ebrary	Individual Supo/Mupo	Ebrary site	yes		yes		
	ebrary	Individual PDA	Ebrary site	not until purchase trigger		not until purchase trigger		
Oxford Digital Reference Shelf (11 titles)	SCELC	Purchase Pkg	Oxford	yes	OCLC	yes	single acct.	no
Oxford Reference Online (7 titles)	SCELC	subscription	SCELC Renewal	yes	Oxford or OCLC	yes	single acct.	no
Cambridge Companions Online	Waldo	subscription	Waldo Renewal	No	Cambridge Companions Subscriber Services	yes	single acct.	every 2 months; odd months
Cambridge Histories Online	Waldo	purchase w/$450 annual fee	Waldo	yes	Cambridge Histories Subscriber Services	yes	single acct.	every 2 months; odd months
Person Responsible For Processes	Matthew			Hae Sook		Patsy		

E-book Processing Workflow Steps

RECORD KEEPING

After realizing we didn't get some of our purchases in Ebrary and EBSCO e-books into the catalog and A-Z lists, we decided to create a document that included information about collections, vendors, subscription/ownership status; what is added to the catalog; and the A-Z list and who was responsible for each action step. The examples below show how we organized this information and our workflow for adding new titles and collections to the system.



Ebook Processing Procedures.xlsx - Microsoft Excel

EBOOK PURCHASING/PROCESSING STEPS
1. Matthew orders ebook

2. Matthew receives acknowledgement of purchase via email and starts payment process

3. Purchases
a. Matthew sends title list to Patsy & Hae Sook for processing
b. Hae Sook obtains MARC records for purchases and adds to Voyager
c. Patsy adds all titles to Serials Solutions

4. Subscriptions
a. Matthew sends title list to Patsy & Hae Sook for processing
b. Matthew & Hae Sook determine if MARC records need to be put in the catalog
c. Patsy adds all titles to Serials Solutions

5. Self-Adding Collections-- bi-monthly basis additions
a. Patsy checks self-adding collections on a bi-monthly basis and adds new titles to Serials Solutions
7. Hae Sook checks 'self-adding' collections on a bi-monthly basis and adds new MARC records to Voyager

E-book Processing Organized by Vendor

We evaluate our e-book collections in two ways. We pull full-text usage statistics monthly, and every spring the collection development, reference, and digital services librarians meet with the director of library services to evaluate each e-book collection in relation to the school's curriculum, usage stats, and usefulness of the resources in it. Decisions in that meeting may result in discontinuing some e-book subscriptions, adding new subscriptions or purchases, or changing from a subscription to owned model with an individual vendor.

COMMON PROBLEMS

Access Issues

Expect some problems whenever dealing with digital resources. For e-books, these included:

1. New items are not always available in our OpenURL vendor's A-Z list
2. Some vendors add new titles to collections without informing library staff

3. Platform changes may require proxy server file updates
4. Library staff members need to review the collection interface regularly for unannounced changes
5. Not all vendors allow us to make changes to the patron interface

CATALOGING ISSUES

Exceptions to rules because of the impact on library services are sometimes necessary. Our policy is to not add subscription titles to our ILS catalog. When we subscribed to EBSCO's Discovery Service, the only way to make our Ebrary subscription titles show up in was to include the MARC records in our catalog.

BENEFITS

There are many benefits to having e-books. Students and faculty have immediate access to books, no matter where they are located. Ebrary and EBSCO e-books are available as single-user and upgraded to multi-use if heavy usage or turnaways occur. Books can be searched full text, moving easily from chapter to chapter, and patrons can download or print sections, or download a complete book to read. PDA allows us to give patrons access to titles we think they might like, but they make the final decision on whether we'll purchase them through usage.

DRAWBACKS

Despite the many benefits of using e-books in your library collection, there are certainly some drawbacks as well. For starters, the market is still very much in flux. There are many different purchase/access models and these are shifting around as well (for example: ProQuest's recent acquisition of EBL will reportedly result in a new model combining the best of Ebrary's and EBL's models). Similarly, there are too many different platforms. This may not be an issue for larger libraries with multiple digital librarians, but many smaller schools simply don't have the staff time to manage more than x number of platforms. In a similar vein, there are very few sales on e-books so far. E-books are usually purchased at full list price. This can become a significant budgeting hurdle when many print books can be purchased at significant discount prices (SBL Conference discounts range from 20% - 60% off for print books!).

A different issue relates to the ethics of ownership versus subscription or access. Traditionally, libraries have seen their ownership of materials as a way of preserving and maintaining open access to information. If/when libraries no longer "own" their materials, but rather "lease" access to information, what does this mean for long-term preservation and open access to information? This also affects interlibrary borrowing — when libraries own materials, they are free to loan them to other libraries. So far, however, e-book vendors do NOT allow for any kind of ILL arrangement with other libraries. Likewise, libraries are unable to choose who their patrons are. Many vendors stipulate that only current students or staff may have access to even "purchased" e-books. This unfortunately excludes alumni and community patrons from using the library's e-format resources.

Further drawbacks include some basic usage issues:

- No "reserves" option (yet) – originally we thought e-books would be great substitutes for putting print textbooks on two-hour reserve. However, since there is no way to assign a single text a different checkout period than other e-books, this only works if you purchase unlimited user access to the title.
- Print preference – while students and staff definitely enjoy the 24/7 access to e-books, we have yet to meet someone who actually prefers reading e-books over print books. In fact, on multiple occasions we've had students or faculty look up an e-book to make sure its content fits their needs, and then ask if we have or can purchase a print edition for actual reading.

THE FUTURE?

What does the future hold for libraries? This seems to be the "million-dollar question" that many have speculated about. Whatever the answers may be, e-books and other electronic resources will likely play a big role. The following are some simple desires or guesses of how e-book resourcing might improve:

- More/better theological availability – having access to more and better e-book commentaries might be the number one improvement as far as theological libraries are concerned. While some content is available in e-book format, it seems the vast majority of theological resources are simply not yet available as e-books.
- Reserve options – as already alluded to above, we would like to see options created that allow e-books to begin taking the place of physical reserves shelves.
- Discounts/sales – the disparity between print and e-book costs needs to be addressed
- Integrative platforms – with the ever-increasing number of e-resource platforms, will some kind of integrative options be created? Both between platforms, and with ILS software?
- Better guarantees for preservation of content – if libraries no longer "own" their resources, what guarantees do librarians have that this traditional librarian role is still being fulfilled by the corporations that retain ownership?

QUESTIONS FROM AUDIENCE

There were several questions following our presentation. They focused on budgeting, suggestions for beginning e-book collections, licensing terms, and ownership versus purchased access. They are discussed briefly below.

- What is the minimum dollar amount needed to begin an e-book collection?
    - With the wide variety of content and models, this is almost impossible to estimate. You'd be better off figuring out how much you can afford to allocate to e-book purchases and then choose a subscription plan or purchase model that fits your needs.
- What's the best way for a seminary library to start collecting e-books?
    - There are subscription collections available from vendors and through

different consortiums. These tend to be less expensive per title than purchasing individual e-books. Look at your degree programs, your patron base, and your library goals to determine what area(s) you need e-books in. Ask on ATLANTIS and other library listserves about what e-book purchases or subscriptions they are using. Then work with vendors or consortiums to see what is available in your price range.
    - Comment: One person in the audience explained that you can sometimes get better licensing terms by going directly to the vendor rather than taking what your consortium (SCELC, ATLA, ACL, etc.) has negotiated. This is true even if you pay through your consortium.
- There was a brief discussion about the semantics of e-book ownership, when the library has to pay a yearly hosting fee and does not receive the actual files. E-book ownership is not the same as print ownership, when you have the actual book in your hand. While most vendors say that they will provide PDFs or other full text files of each book you purchase upon request, it usually is not feasible for a seminary library staff to manage those files and create an interface for access and reading that is the same quality as what the vendor provides.

Technical Services Interest Group
RDA Implementation Practices

by Donna R. Campbell, Westminster Theological Seminary

Twenty people gathered for the annual pre-conference discussion meeting of the Technical Services Interest Group. The topic for this year was "RDA Implementation Practices." The discussion centered on experiences with, plans for, and questions about implementing RDA at various member institutions. Issues of policy (convert RDA records back to AACR2, add GMD to RDA records, etc.), approaches to massive authority and bibliographic record cleanup, and the capabilities of local ILSs to index and/or display specific fields were covered as well. Other topics that emerged during the discussion included training and mentoring of new catalogers and the future of cataloging in general in light of technical changes in metadata management on the one hand and budget cutbacks on the other hand.

World Christianity Interest Group
Documenting World Christianity Within Our Borders

by Tracy Powell Iwaskow, Emory University

Filomena Saxton shared her efforts in identifying and collecting Latino theological resources for Arizona Christian University, Phoenix Seminary, and the Church community in Arizona. In February 2013 Arizona Christian University, partnering with the State Archives, submitted a grant to the Institute of Museum and Library Services (IMLS) titled *ACU: Primary Sources Unleashed! Integrating Arizona Latino Primary Sources in Teachers Common Core*. This grant would help fund an initial inquiry of Latino theological resources with the hope of laying the groundwork for a future full project grant proposal to be submitted and approved. Materials, resources, and archival artifacts would be identified, collected, and made accessible to be used for developing curriculum, for building a collective memory, and for scholarly research.

This grant was born out of many in the theological community in Arizona, to assist Latinos in succeeding in higher theological education. The growing demographic shift in the U.S., and especially in Arizona, creates an urgency to meet the needs of our rapidly changing culture. In Arizona, Latinos make up 31% of the 6.5 million residents. If national trends continue Latinos will represent 60% of Arizona's population by the year 2050 and will make up 29% of the U.S. population. Latino churches and membership are growing. Still, many Latino pastors are not theologically trained.

The cultural landscape is growing yet the Latino/a resources are not. In September 1993 Martin Marty wrote *American Religious History in the Eighties: A Decade of Achievement* published by the American Society of Church History. Under the minorities section and subsection "Latino" no books were listed. No historical accounts of the Latino faith community were provided. In *Los Evangelicos: Portraits of Latino Protestantism in the United States*, edited by Juan Francisco Martinez and Lindy Scott and published in 2009, much was said about historical accounts in Texas, New Mexico, Colorado, and California, but Arizona was hardly mentioned.

Considering these facts there needs to be an intentional effort among ATLA members to help direct this endeavor so theological libraries will remain relevant and useful in the future.

Discussion generated by the issue was very informative. Conversation focused on documenting world Christianity as expressed in our individual institutions and denominations. Suggestions included taking responsibility for documenting and collecting local resources, such as church histories, church bulletins, church web sites, diocesan journals, and sermons; working collaboratively to develop lists or databases of faith communities; and working with institutional priorities and student bodies to identify areas of agreement. The Dictionary of African Christian Biography was suggested as one model that could be used for other topics and areas. It was noted that some of this collection might also be of interest to denominational interest groups.

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Deep Calls to Deep: Information, Reason, and Wisdom in Inter-Religious Communication

by Peter Ochs, University of Virginia

Psalm 42 declares "Deep calls to deep in the roar of your cataracts." But when the "deep" calls, who can hear? And what does it say? Modern western theories of knowledge tend not to provide an answer, since "the deep" appears to name passions of the heart,realms of religious experience, or cosmic mysteries that fall by definition outside the ken of the knowing mind. Drawing on Nathan Shedroff's model of information design — and on complementary directions in the pragmatic theories of John Dewey and Charles Peirce — this paper suggests that, in science as well as religion, our deeper reasonings are at home in the deep as well as in the shallows. We live in an age, however, in which "being at home in the world" is not the only challenge. Perhaps the greatest immediate challenge is being at home with one another. In the language of this paper, "living at home with one another" means "living in the depths of my religion or my heart while, right next to me, you live in the depths of yours." How is this possible? The argument of this paper is that it is possible only if we learn how "deep calls to deep," that is, how communication takes place among what is deepest in each of our homes.

Peter Ochs, Professor of Modern Judaic Studies, University of Virginia, Center of the Study Religion and Information (CSIR) plenary speaker.

Appreciative Inquiry as a Model for Positive Change in a Theological Library

by Rebecca Miller, Trinity International University

At times theological librarians can express negative attitudes about their jobs and the future of their roles. Different stressors can lead to a pessimistic outlook. There are pressures of increasing workloads and limited time. Many theological libraries face tight budgets and budget cuts. Changes in technology cause anxiety about keeping up with the latest developments, and it also leads to questions about the future role of librarians. Interpersonal conflicts negatively impact staff. All of these stresses can lead to pessimism, hopelessness, and a lack of motivation. In response to focusing on these negative problems, Appreciative Inquiry (AI) is a method for intentionally encouraging staff toward a more hopeful outlook. It often utilizes interviews, meetings, and discussions to elicit the good aspects of an organization or situation. The positives from the past and present are used to construct a vision for the future.

AI was applied at a theological library as part of a doctoral research class on leadership at Rolfing Library at Trinity International University (TIU). Three students in the class conducted the research, including Rebecca Miller, Head of Public Services at Rolfing Library, Seblewongel Denneque, a doctoral student, and Paige Comstock Cunningham, Director of the Center for Bioethics and Human Dignity at TIU. The presentation at the ATLA conference included an overview of AI and a description of the study at Rolfing Library. The attendees were then split into small groups to practice applying AI to the future of theological librarianship.

BACKGROUND ON APPRECIATIVE INQUIRY

AI was developed by David Cooperrider as part of his doctoral work at Case University. He worked as a consultant for a successful health company. Instead of doing the typical consultation work of identifying problems and recommending solutions, he decided to examine what was working well with the company and how they could build on those successes. He conducted interviews, which resulted in positive conversations throughout the company.[1] His method then spread to other companies and types of organizations, including churches, mission organizations, and libraries.

> Cooperrider's definition of AI is based on the dictionary definitions of the two words:
>
> Appreciate, v., 1. Valuing; the act of recognizing the best in people or the world around us; affirming past and present strengths, successes and potentials; to perceive those things that give life…

> Inquire, v., 1. The act of exploration and discovery. 2. To ask questions; to be open to seeing new potentials and possibilities. [2]

AI involves looking at the best in an organization, looking at both the past and the present, and particularly focusing on those attributes that give life. It is an intentional process of investigation, often through interviews and discussions.

Mark Lau Branson, a professor at Fuller Theological Seminary, applied AI at the First Presbyterian Church of Altadena. He describes ten assumptions of AI[3]:

1. "In every organization, some things work well." Even if the negative aspects of a situation are most obvious, it is possible to find unique positives in any situation. AI can be a process of recognizing or remembering what is good about an organization.
2. "What we focus on becomes our reality." Our thoughts and conversations shape reality. Often we focus on problems to fix, which is the problem-solving approach. In contrast, AI asks us to focus on realizing a positive vision.
3. "Asking questions influences the group." We impact each other by how we frame discussions. The process of conducting AI interviews and conversations can create change independent of specific actions that are taken.
4. "People have more confidence in the journey to the future when they carry forward parts of the past." An appreciation for the past is perhaps particularly true in theological academia, where faculty and librarians desire to preserve history and traditions. AI encourages people to look at the best of their institution's past and build upon those. Those who have been at a library for an extended time can offer valuable historical knowledge.
5. "If we carry parts of the past into the future, they should be what is best about the past." Dysfunctional patterns can be ingrained in a culture, so there must be intentional choices to change those patterns.
6. "It is important to value differences." As there are conversations about visions of the future, people will have different perspectives on what constitutes the "best." It is important to utilize those differences, and look for what is valuable in varying points of view. It is possible to find deeper shared values which underlie those differences.
7. "The language we use creates our reality." For example, the way teachers speak about their students when they are not present can affect how they treat the students, which in turn influences student performance. The Pygmalion effect says that people live up to the expectations that are held for them.[4]
8. "Organizations are heliotropic." Similar to how plants move toward the sun, people lean toward sources of energy, whether it is healthy or unhealthy. Sometimes the energy of an organization comes from complaining, gossip, and other dysfunctional patterns. Leaders should intentionally foster life-giving energy.
9. "Outcomes should be useful." Beyond merely talking about positives and vision, there should be actual enactment of constructive change. People should feel encouraged and empowered to make change themselves.

10. "All steps are collaborative." AI is not hierarchical, but should include everyone in the discussion and decisions. For example, in the recent budget cuts at Rolfing Library, staff were given the opportunity to have input into the allocation and implementation of the cuts, which helped make the process somewhat less painful. AI also gives people choice in how they will contribute. Instead of being directed, ideally people gain enthusiasm about the vision for the future and decide on ways they can help bring it about.

One of the objections raised about AI is that it could lead to ignoring problems. A term that comes to mind is "Pollyannish," where one acts cheerful and ignores difficulties.[5] It may seem trite and naïve to always focus on the positive. At times it can feel like a vain attempt to convince oneself that a positive image is valid when the negatives seem more solidly real. Whitney and Trosten-Bloom have a helpful answer for this, saying, "Problems are like suffering — they're always present. But… problems are not the only quality that is present in life or organizations. In addition to suffering, there is joy. In addition to problems, there are successes, hopes, and dreams."[6] AI should not dismiss problems. There should be time for people to express negatives, and problem-solving can be an important part of the process. However, ultimately negatives should not be the center of attention, or this can lead to hopelessness and depression. Rather, the primary focus should be a positive vision of the future. The problems are obstacles to overcome on the path to achieving that vision. This fits well with a theological view of the world. The world is sinful and fallen and problems are real. However, there are still elements of good in the midst of a fallen world, and there is a good God who is more powerful than evil and gives hope.

APPRECIATIVE INQUIRY AND THEOLOGY

AI corresponds well to Biblical theology. In the book of Philippians, Paul directs the readers to choose to think positively. "Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things" (Philippians 4:8). A few verses earlier, he commands, "Rejoice in the Lord always. I will say it again: Rejoice!" (Philippians 4:9). This can be a hard command to follow in difficult circumstances. Paul was in jail awaiting execution in Rome when he wrote Philippians. Although he was in a hard situation, Paul chose to think and write positively.

Likewise, Henri Nouwen says, "I can choose to be grateful even when my emotions and feelings are still steeped in hurt and resentment. It is amazing how many occasions present themselves in which I can choose gratitude instead of a complaint."[7] One does not need to force oneself to feel positive emotions, yet there can be an intentional decision to act in gratitude and make constructive choices.

Seble Denneque, one of the researchers on this project, applied AI during her work with Compassion International in Kenya. She had partnered with the Presbyterian Church in Kibera. During the post-election violence in 2007, neighbors who opposed the church looted and burned the church, the connected school, and the Compassion ministry. The leaders of the church wrote to Compassion and asked to dissolve their partnership. Most conversations were about their inadequacies to solve their overwhelming problems, and they expressed a sense of hopelessness and resentment. Seble worked with the church leadership for four months, using AI. At the end of that time, the leaders decided to work toward rebuilding. They also found places for three hundred children who had been displaced by the violence. These children were initially seen as a burden, but that changed when they began looking at the unique talents of the children, particularly their skills in art and music. The children created presentations, dramas, songs, and poems that helped with healing and reconciliation after the ethnic conflict. At the end of the process, one of the church leaders said that it was important to "realize that poverty is in the mind." This is a good reminder for seminary librarians who are experiencing budget cuts and other problems. Whatever issues we are facing, they are likely not as difficult as what happened to this church. The choice those church leaders made demonstrates how it is possible to choose hope in the midst of a painful situation.

STUDY AT ROLFING LIBRARY

A project was done in the summer of 2012 to see if AI could be helpful at a seminary library. Rolfing Library serves Trinity International University, which has a seminary and liberal arts undergraduate program. The school has a total of 2,800 students at three different campuses and multiple extension sites. The main Deerfield campus has 1,200 seminary students and 750 undergraduate students. The library employs ten full-time staff and approximately twenty part-time student workers.

There are different models for applying AI. The model chosen for this study was the 4I cycle: Initiate, Inquire, Imagine, Innovate. During the "Initiate" phase, the researchers decided on questions and determined how the study would be conducted. Six full-time staff and three student workers were interviewed during the "Inquire" phase. For "Imagine," the researchers examined the interviews for key themes and recommended provocative proposals. These proposals were discussed at an all-staff meeting, and brainstorming was done to expand upon those ideas. "Innovate" is an ongoing process of implementing the ideas.

The following questions were asked during the hour-long interviews. The questions were drawn from other AI studies but were tailored to the particular setting.

INTERVIEW QUESTIONS

Opening Questions:

Please think about your entire experience at Rolfing Library.

a. When were you most alive, most motivated and excited about your work at the library?
b. What happened? What was it about your situation, organization, colleagues, or yourself that enabled this to occur?

Value Questions:

1. What do you value most about a) your work? b) the library, and c) TIU in general?
2. What are the most important activities?
3. What are the most valuable things you contribute to the library? Think of your personality, skills, perspectives. What are some sources of pride for you in your work?
4. What is something unique or a strength that Trinity (or the library) can bring to the future of Christian higher education?
5. What is something from the past you think should be preserved, even as we change?

Wishes:

1. Make a wish for the future of a) the library and b) the university at large.

Future:

1. How can changes in technology and culture be utilized to help Trinity in its mission?
2. a) Thinking of the three pillars of the strategic plan (innovate, collaborate, and influence), how do you see the library in support of these?
   b) If success were guaranteed, what bold action would we take?
3. Imagine twenty years into the future and all of the pressing problems of today's Christian higher ed libraries have been solved — what role has this library or Trinity played?

Six key themes were drawn from the transcripts of the interviews:

1. The importance of relationship. This result was encouraging to the administration, given the history of interpersonal conflict in the library. Staff said they felt as though the other library staff was family and they appreciated that others cared for them.
2. Long-term commitment. A surprising result for the researchers was the long-term commitment of some of those interviewed. In particular, two young librarians expressed a desire to support the library into the future. One of the reasons for this was that they experienced a sense of fulfillment in their jobs and enjoyed that they were able to help students and make improvements.
3. Attitude of service. All of those interviewed, including student staff, had a strong desire to help students with their research.
4. Use of technology. For the most part, the librarians were excited about the future of technology and using it to better help students.
5. Desire for academic excellence. Staff talked about appreciating and supporting the school's vision of academic excellence.
6. Desire to improve the physical structure of the library. Problems with the library building and furniture have been a source of frustration for the library

staff. However, they were able to envision improvements, despite limitations of money.

Four provocative proposals were recommended as a result of the study:

1. Increase influence on campus. Interviewees struggled to articulate the influence the library has on campus, and this was seen as an area to improve. One idea was to invite other departments to the staff's weekly breaks, to improve relationships and communication. This was implemented this past year, with positive results.
2. Build on staff longevity. The researchers suggested that the library's success with staff longevity could be applied to other parts of the campus, where high rates of turnover are a problem.
3. Make the library a central hub on campus for students. The library staff desired to see the library be a center for community as well as academic study. Ideas for events were proposed during the brainstorming session, and many were implemented over the past year, including an ice cream social, book discussion, and holiday events. These have contributed toward the library being seen as a more integrated part of the campus community.
4. Continue work with digitization, technology, and online programs. This continues to be a primary focus of the library staff.

APPLYING APPRECIATIVE INQUIRY TO THEOLOGICAL LIBRARIANSHIP

At the session on AI at the 2013 ATLA annual conference, attendees were divided into small groups to discuss how to apply AI to the future of theological librarians. Many librarians are pessimistic about this future, as they envision the future obsolescence of theological libraries. This attitude can unfortunately be self-defeating and self-fulfilling. It is important for theological librarians to be re-envisioning the future of their roles. They should keep what is best about the past of theological libraries, even while working toward a future that may look much different.

The small groups discussed the following questions:

1. Reflect on your experience as a theological librarian. Remember a time when you felt most alive, most motivated and excited about your work. What was it about the situation that caused that to occur?
   - A common response was that librarians enjoyed being needed by students or staff, particularly when users express gratitude. One participant noted that this question can be helpful for identifying the aspects of a job that person enjoys the most, and to work toward spending more time "wearing the hat you love."
2. What is something from the past you think should be preserved, even as theological libraries change?
   - The importance of human care was brought up, as well as librarians being resourceful, imaginative, problem-solvers and good at working on teams.

Other people mentioned the service-orientation of librarians, who can even be described as "excruciatingly helpful."

3. Make three wishes for the future of theological librarianship.
   - One wish was that there would be good mentoring for new librarians into the profession. The new theological librarianship class at the University of Illinois could be helpful for this. Another wish was that there would be greater collaboration with faculty and administration.
4. How could you apply AI to your library to help with stressful areas (e.g., during budget cuts, major changes, negative relationships among staff, etc.)?
   - Participants mentioned several ways that AI could be applied in their specific areas. One library is moving into a smaller space, which could lead to negative emotions, and AI could help with that transition. The move to distance education is another disruptive trend where AI could be helpful. A participant who does consulting said that in the past she has done primarily problem-solving, but would like to incorporate AI into her process.

One librarian raised the question about whether there is a place for "venting" in AI. This could actually be an important part of the process. There should not be buried or unaddressed issues, and people need to process in a healthy way. The difference with AI is that people should not foster a negative or complaining attitude. There should ultimately be a focus on a hopeful goal which leads to working on overcoming obstacles. Someone helpfully compared this to the lament Psalms in the Bible. The psalmists did not suppress the negative emotions that they felt, yet most Psalms conclude with praise and reminders of the goodness of God.

Another person questioned whether people may be resistant to the idea of AI. This can often happen. The approach the researchers found best in various situations is to allow those people to not participate. Often those who are resistant can still be influenced by those people who are involved, particularly if there is a shift in the overall culture.

CONCLUSION

AI cannot be implemented by a single set of activities. Rather, it must be a deep change in the culture of a library. Perhaps the worst example of applying AI would be for an administrator to merely tell staff that they should be more positive, while they do nothing to make changes in themselves or the culture. It should be a cooperative process, with leaders and staff working together to make change. Interviews and meetings where AI are discussed can be helpful toward instigating positive change. This change must then be continued over a period of time through a variety of situations for it to become deeply ingrained in the culture of an institution. The study conducted at Rolfing Library showed that AI can be a helpful tool in creating a more positive culture at a theological library.

ENDNOTES

[1] Diana Kaplin Whitney and Amanda Trosten-Bloom, *The Power of Appreciative Inquiry: A Practical Guide to Positive Change* (San Francisco: Berrett-Koehler Publishers, 2010), 82.

[2] David L. Cooperrider and Diana Kaplin Whitney, *Appreciative Inquiry: A Positive Revolution in Change* (San Francisco: Berrett-Koehler, 2005), 7.

[3] Mark Lau Branson, *Memories, Hopes, and Conversations : Appreciative Inquiry and Congregational Change* (Herndon, Va.: Alban Institute, 2004), 24.

[4] Maureen Sullivan, "The Promise of Appreciative Inquiry in Library Organizations," *Library Trends* 53, no. 1 (Summer 2004): 228.

[5] Susan Star Paddock, *Appreciative Inquiry in the Catholic Church* (Plano, TX: Thin Book, 2003), 68.

[6] Whitney and Trosten-Bloom, *The Power of Appreciative Inquiry*, 19.

[7] Henri J. M. Nouwen, *The Return of the Prodigal Son: A Story of Homecoming* (New York: Image, 1993), 85.

Theological Librarianship as a Ministry

by John E. Shaffett, Baptist College of Florida

Is theological librarianship a ministry? Do theological librarians have a particular calling? If they do, what are the implications for their work? This paper explores the idea of theological librarianship as a calling, vocation, and ministry. Not everyone will agree with this idea, but for those who do, they will find that it brings meaning and fulfillment to their work. The first part of the paper discusses calling, vocation, and ministry generally. It focuses on C.S. Lewis' "Learning in War-time;" Witherington's *Work: A Kingdom Perspective on Labor;* and Ryken's *Redeeming the Time: A Christian Approach to Work and Leisure*. The second part of the paper shows how theological librarianship can be a calling, vocation, and ministry. It describes how stewardship, Christian hospitality, and teaching are a ministry to the body of Christ and others.

During World War II, C.S. Lewis delivered a sermon on the duties of the scholar. One of the issues it addresses is how can students pursue their studies at a time of war. Lewis responded to this question with another question: How can students pursue learning when people are dying daily and going to hell? Lewis answers the earlier question by answering his own question. Lewis answers that "human life has always been lived on the edge of a precipice. Human culture has always had to exist under the shadow of something infinitely more important than itself. If men had postponed the search for knowledge and beauty until they were secure, the search would never have begun."[1]

In addition, Lewis told his audience that learning does not stop because of war. He had served in World War I. He remembered how the closer he got to the front line, the more people discussed great ideas and literature. He says the same thing occurs in Tolstoy's great war novel, *War and Peace*. Lewis notes that we cannot "suspend" our "whole intellectual and aesthetic activity." All we end up doing is "substituting a worse cultural life for a better." Lewis makes the observation we are not "going to read nothing," either in peace-time or war-time. In addition, Lewis observes, if we do not read good books, we will read bad ones instead. Lewis further observes that if we do not think "rationally," we "will think irrationally."[2]

You might ask what does this have to do with work as a calling. Lewis was speaking to students who were pursuing studies at a time of war. He tells these students that pursuing the life of a scholar is a calling. He agrees with Luther's idea that everyone has a vocation or a calling from God. He also stands against the idea of clergy having a higher calling than non-clergy. There is one body of Christ and God distributes to this one body different gifts and ministries. One gift is not better than another gift. Lewis asserts that "the work of Beethoven and the work of a charwoman becomes spiritual on precisely the same condition, that of being offered to God, of being done humbly to the Lord.… A man must dig to the glory of God and a cock must crow. We are members of one body, but differentiated members, each with his own vocation."[3]

Lewis even gave his audience the reason why they must pursue their studies as a calling: "A man's upbringing, his talents, his circumstances, is usually a tolerable index of his vocation." Lewis told his audience that since they had been sent to Oxford University by their parents, and their country allowed them to stay there in a time of war, was good evidence that the life they should live is the "learned life" for the glory of God."[4]

Another helpful source for developing a concept of work as a calling, vocation, and ministry is Witherington's book, *Work: A Kingdom Perspective*. Witherington asks the question: Is work a curse, a necessary evil, a means to an end, or does it serve some other purpose. This is the question Ben Witherington, III, Professor of New Testament at Asbury Theological Seminary, seeks to answer. He seeks to dispel many myths about work. Witherington was surprised that so few theologians have discussed work as a theological subject, even though it takes up a large portion of our time. Witherington points out that Adam was given work to do before the fall and work is being done in the New Jerusalem. He seeks to clarify what a biblical view of work would look like.

Witherington defines work as "any necessary and meaningful task that God calls and gifts a person to do and which can be undertaken to the glory of God and for the edification and aid of human beings, being inspired by the Spirit and foreshadowing the realities of the new creation."[5] He also refers to Buechner's definition of work: "The place where your deep gladness meets the world's deep need." He notes that nowhere in the Bible is the idea of retirement found. Work is part of the original creation. The author thinks that "in the course of a life-time God may equip us and call us to various jobs and tasks."[6] The fall did not change work; it just made it more toilsome. It is also part of the "new creation." Witherington states, "In the creation accounts work is what human beings were fitted and commanded to do … [but now] the Spirit inspires and gifts believers for the work God calls them to do and in what they find joy."[7]

Witherington believes that our work needs to be connected to our calling to follow Christ. All Christians are to love God with their whole being and to love their neighbor as themselves. All believers are to make disciples of all the nations. Witherington thinks that our work can be a calling, a vocation, and a ministry. He believes these things are interrelated, but distinct. Work is what one is called and gifted to do. Along with that, he believes believers should avoid two extremes: laziness and workaholism. In addition, Witherington discusses the nature of good work. He defines good work as the doing of "all things in a way that fulfills the Great Commandment and the Great Commission, glorifying God and edifying humans."[8] The Great Commandment is to love God with everything we are and to love our neighbor as ourselves. The Great Commission is to make disciples of all nations. Witherington notes, "Any other tasks, jobs, or work we undertake must be seen as subheadings under these primary, life-long tasks."[9] Good work is characterized by excellence. Believers should put their whole heart into their work; they should not do it half-heartedly.

In addition, work needs to be balanced with worship, rest, and play. Witherington suggests that Saturday could be devoted to rest and play and Sunday could be devoted to worship. Time with the family would be part of worship, rest, and play. He states, "An adequate amount of rest, play, and worship provides the boundaries for work and the reminder that work is not the be-all and end-all of our existence."[10] The Bible says six days you should work and one day should be reserved for rest and worship. Then God said it was very good. This shows the need for rest, worship, and contemplation. It also affirms the importance of leisure.

A third source on a theology of work and calling is Ryken's *Redeeming the Time: A Christian Approach to Work and Leisure.* Ryken's book provides much information on the Reformers and the Puritans' teaching on calling. He says these early Protestants spoke of two callings: a general and a particular calling. The Puritans emphasized that "God first of all calls his people to a godly life. This general calling takes precedence over everything else, including our work."[11] The Puritans believed this general calling of all Christians was directly related to the particular calling of believers. Ryken asserts that the priority of the general calling "reminds us of the primacy of the spiritual in all of life." It helps us understand the place of work in the Christian's life. "Work is not the most important thing in life; being faithful to God is."[12]

An important point Ryken makes is that the concept of work is broader than one's job. It includes all the different "tasks and duties that attach themselves to the roles God has given us," being a parent, a church member, a citizen, and others. All of these tasks are callings from God. It is important that we take serious all of God's callings. We must also keep them in proper balance. Particular callings must not suffer because of overemphasis of some of our callings.

Why is the idea of calling important? For one thing, it personalizes it. We serve God through our calling. Our calling is lived out in a personal relationship with God. Ryken notes that "if God calls us to work, then to do the work is to obey God."[13] C.S. Lewis wrote in one of his letters that God uses our vocation to shape us and to perfect us in Christ. Ryken states that "work becomes a calling only if we recognize God's hand in it and view it as part of our relationship with God."[14]

How do we know what is our calling or vocation? Ryken and the Puritans believe it is because of God's providence. This was also stated similarly by Lewis when he told his audience in "Learning in War-time" that if God has provided us with the opportunity and he also equips us with the gifts to pursue a scholarly life, we can take it as evidence that he has called us to the "learned" life. Ryken notes that "God's providence is seen as the force that arranged circumstances in such a way that a person has a particular work; God also equips a person with the necessary talents and abilities to perform the work."[15]

The early Protestants believed that "God ordinarily blesses a person's calling with signs of approval and achievement."[16] Calvin compared God's calling "to a watchman or sentry that keeps a person from being distracted from his or her main business in life."[17] Thus, a sense of calling would keep us focused on God's specific calling for our life and keep us from being distracted by other opportunities of service. Ryken states that it will "keep us on the main path of our greatest service to God and society."[18] Dorothy Sayers also spoke on this matter. She says that "when you find a man who is praising God by the excellence of his work — do not distract him and take him away from his proper vocation to address religious meetings and open church bazaars; let him serve God in the way to which God has called him."[19]

Ryken believes that "the Christian doctrine of Vocation" is a meaningful concept for Christian workers who are not called to work inside the church or to a "church-related occupation." He adds that it opens the door to see that the believer not only serves God "within" his work, but also "through" his work. [20] He believes these are two distinct ideas. Ryken states that "we can be Christian not only in our work but through our work if we view our work as an obedient response to God's calling. …A sense of calling not only relates the worker to God; it also changes the way in which she or he relates to the work itself. As Russell Barta notes, "There is a certain intimacy in the way the concept of vocation links to our work. When we say that teaching is a vocation, we convey a sense of personal dedication that is absent if we use, instead, the word 'career.'"[21]

At the most basic level, our calling is our current job that allows us to provide for our needs and the needs of others. The Bible makes it clear that we are to be diligent in our work. That we are to work with all our might; we are to put our whole heart into it. We are to do our work unto the Lord, not unto men. We are to work with integrity and excellence. The Bible has much to say how we are to work. The Bible teaches also that we are to provide for our families. Ryken asserts that the "job by which God is currently providing for our needs is our calling and as such is worthy of our best effort."[22] This, of course, assumes that the job is morally legitimate.

A person might ask the question, how can I know what my vocation and calling is? This assumes we have a choice in the matter. Ryken gives an answer to this question that is similar to the answer given by Lewis and Witherington. Ryken answers by saying that "our choice should be guided by the principles of effective service to God and society, maximum use of our abilities and talents, and the providence or guidance of God as it is worked out through the circumstances of life."[23] We might ask another question, how can I know if my current occupation is God's calling for my life? The answer would be similar to choosing a particular vocation. Ryken writes that "if we are of service to God and people, if our talents are being used, if we are fulfilled in our work, and if God through circumstances blesses our work with positive results, then we have every reason to believe we are in the right vocation."[24]

Ryken confesses that in his book he has "focused on occupation or career"; the early Protestants looked at calling as "broader" than our occupation or career. They considered all of our "roles in life" as callings. Ryken states that "being a spouse, a parent, a church member, a neighbor, and a Christian are all callings."[25] There are even other callings. For example, a librarian, in addition to his official duties as a librarian, may be gifted and called to do other tasks. Some of these tasks might be speaking, writing, and teaching. My current job has allowed me to do many of these things. I have taught history courses at my school for the last eight years. I have written book reviews and articles for different journals. I have even presented papers at different conferences. I have spoken at churches and have taught Sunday school in my church. For me, my calling has been much broader than my current job. Russell Barta makes a good point: "What if, instead of using career as our organizing model of work life we used vocation? A vocation demands that we search out our unique gifts; it demands self-knowledge and, at the same time, calls for an effort to convert our gifts into service for others, for the community."[26]

It seems clear to me, based on the ideas of Lewis, Witherington, and Ryken, that "the Christian doctrine of vocation" is an important concept and it is applicable to the work of Christians. Do theological librarians think of their work as a calling, vocation, and a ministry? Andrew J. Keck surveyed 371 American members of the American Theological Library Association to answer this question. According to the results, a majority of theological librarians saw themselves as doing a ministry. Keck notes, "On the other hand, a sizable minority viewed theological librarianship simply as an occupation"[27] that occurs in a theological environment. The questions of the survey related to five broad areas: its relation to theological education, relation with others, working with religious materials, calling and vocation, and its relationship to ministry in the church.

One of the questions the survey asked was whether theological education should be mainly academic or mainly professional. The majority thought it should be a mixture. Keck notes, "Relatively few librarians advocated an exclusive focus on academic education." Many saw theological education as a ministry and "as the librarian enhances and adds to that education, he or she participates in that ministry."[28] Some believed theological librarianship was a ministry because it helped men and women to prepare for the ministry. Many saw their work as "parallel" to theology professors. Others saw the library as a "central teaching agency of the seminary rather than a mere warehouse for book storage."[29] Many saw the library having a role in the training of ministers. Some librarians found personal fulfillment "through their interactions that promoted the professional development of students."[30] Most of the librarians identified with the mission of their school and believed they were participating in the ministry through this identification.

A second area of discussion concerned working with religious or theological materials. One of the questions asked, "How much does the religious or theological nature of the information you work with impact on how you view your involvement in ministry?"[31] There were two affirmative types of answers given: "(1) that the religious information was only significant when received by a seeking patron and (2) that the religious information was significant."[32] One participant wrote that he uses the theological literature "to minister to patron spiritual needs."[33] Some saw the librarian as a "spiritual director" using theological resources to meet spiritual needs. Another librarian wrote, "By providing books I in a sense provide communion of the saints between students/faculty and the Christians from diverse times/places."[34] One is reminded of how monks preserved manuscripts by copying them and preserving them for later generations. The monks were the first Christian librarians. Keck notes, "Theological librarianship is an ancient vocation within the Christian community as Christians have long theorized that they can learn much from their brothers and sisters in Christ past and present. The theological librarian is and has been the intermediary in this conversation and thus has a unique ministry in the body of Christ."[35] The theological librarian today through collection development and cataloging creates the resources needed by present and future patrons of the library.

Theological librarianship as a calling and vocation was another topic addressed in the survey. Many wrote about how their role as a theological librarian matched their gifts and talents. One librarian wrote, "This job is where my gifts, interests, needs converge as an opportunity for community and service."[36] Many thought their role as theological librarians was "a way of expressing their own call to ministry."[37] Others thought that theological librarianship was just a "professional career choice and not a calling."[38] Some thought there were multiple occupations that were equally fitting.

Are theological librarians ministers? Is theological librarianship a ministry? Many theological librarians see their work as a ministry for multiple reasons. Keck states, "A librarian's view of theological education, personal relationships, religious materials, vocation, and ministry are all factors in how theological librarianship is understood as a ministry."[39] Raymond Morris thought theological librarianship was a ministry. He wrote, "I feel that anyone working in the library of a theological institution, other things being equal, will do better work and be happier and more content in doing it if he feels a sense of commitment to the overall cause and purpose of the institution he serves."[40] As we have seen, some theological librarians see it is a job, not a ministry. What about "those who receive their services"?[41] Maybe these patrons see it as a ministry. Keck states, "When theological librarians perceive themselves as being in ministry, there is a theological and spiritual focus to their work that adds to their satisfaction and contentment in that they are engaged in both the ministry of their institution and the ministry of service possible through theological librarianship."[42]

Gregory Smith in *Christian Librarianship: Essays on the Integration of Faith and Profession* has gathered together sixteen previously published essays that address the integration of faith and librarianship. Smith thinks that "the Christian faith and librarianship can be integrated with mutual benefit."[43] He believes "the propagation of the Christian faith benefits from effective librarianship."[44] The beginning of the Christian faith was both "propositional" and "missional." Smith states, "These two features of the Christian religion combine to produce in its adherents a high regard for education, literacy, and the preservation of information-bearing documents. Not surprisingly, Christians have contributed significantly to the development of libraries of all types."[45] Christians were known as "People of the Book." One thinks of the monks who preserved both Christian and pagan literature.

Smith notes, "The Christian interest in libraries began in the apostolic period."[46] Even the Apostle Paul at the end of his life requested Timothy to "Bring the cloak that I left with Carpus at Troas when you come — and the books, especially the parchments" (2 Tim. 4:13). Historical evidence shows that Christians "began to form various libraries" from the very beginning of the Christian movement. These libraries included more than theological resources. Smith states, "There is good reason to believe that secular works, both classical and contemporary, were preserved in both individual and corporate libraries."[47] Lawrence McCrank gives some reasons for this occurrence. He writes, "Saint Augustine's . . . famous decision in *De Doctrina Christiana* that Christians should take from pagan learning those works compatible with Christianity, as though these non-Christian scholars unjustly possessed the truth, provided a justification for Christian libraries to retain their classics."[48] Augustine's argument was one of the reasons that Christian libraries would collect both Christian and non-Christian resources. Another possible reason was that God is the God of all truth, no matter where it is found.

The libraries of Greece and Rome would decline as the Roman Empire became Christian. The spread of the Christian faith and monasteries would lead to the development of a "network" of libraries. There was a strong connection between libraries and monasteries because of the "influence of Benedict of Nursia and Cassidorus," both monastic leaders. These monastic libraries would expand with the development of Cathedral schools and higher learning. Smith states, "In the later centuries of the Middle Ages, many cathedrals sponsored schools, creating a symbiotic relationship between scholars, students, books, and libraries. Cathedral libraries were the nuclei around which the *studia generalia*, precursors of modern universities, developed in France and England in the twelfth century."[49] One can see in this development how the two features of the church, propagation and mission, were connected to the development of libraries. Smith concludes, "Throughout church history, Christians have developed libraries in order to maintain their distinctive religious identity, facilitated doctrinal discussion, cultivate receptivity to the gospel, and share their faith with others."[50] The collecting, copying, preserving, and making available for study of theological resources were a ministry to the Body of Christ.

Many theological librarians see their work as a ministry. We have seen how the collecting and preserving of theological resources can be considered a ministry. Are there other librarian tasks that can be seen as a ministry? This paper will now discuss how the practice of showing Christian hospitality is a ministry.

Eerdmans Dictionary of the Bible defines Christian hospitality as "the practice of receiving and extending friendship to strangers. . . The activities and roles of both host and guest probably reflect nomadic traditions where travelers needed protection and nourishment. . ."(611)[51] This paper will now look at two particular passages in Genesis that show Abraham and Lot offering hospitality to strangers and apply these lessons to the library situation. Herman Peterson's paper "Theological Librarianship as a Ministry" will be used as a major source.

Peterson says that "hospitality remains a central Christian virtue because it is intimately connected with the love of God and the love of neighbor."[52] Later on, we will apply this idea to the reading of texts. But now we want to see what we can learn about Christian hospitality from the examples of Abraham and Lot. Another Biblical example would be Matthew 25 where Jesus said, "When I was a stranger, you welcomed me."

Peterson notes that "offering hospitality is the single most direct way that theological librarians help to build the Kingdom of God on earth, and the building of this kingdom is a function of ministry. The link between the kingdom of God and the reception of this kingdom in our lives is compassionate dedication to those in need."[53] As we have seen, Christian hospitality is loving God and neighbor. We have many opportunities to love both God and neighbor in the context of the library. Peterson notes that "Christian love is the love of the unworthy, the worthless, the lost."[54] We have all three in the library. Peterson thinks that "the virtue of hospitality should transform everyone of them from a 'you' to a 'thou.'"[55]

The characteristics Peterson finds in Genesis 18 and 19 that are applicable to the library are "inconvenience, alacrity (cheerful readiness), service, the customer is seldom right, and give them more than they expect."[56]

The first one is "inconvenience." "And the Lord appeared to him in the Terebinths of Mamre when he was sitting by the tent flap in the heat of the day" (Alter Genesis 18:1). Peterson notes that the "opportunity for showing hospitality rarely presents itself at convenient times."[57] Those of who live in the South can understand Abraham trying to find some shade in "the heat of the day." We can also agree that the opportunities for service rarely come at convenient times. We will be busy on a project and a student knocks on our door and he needs help on a paper that is due tomorrow. We ask him how long he knew about the assignment and he responds a few months. Peterson notes that Abraham would have preferred "to be resting" with Sarah inside the tent. "However, he sees the opportunity and takes advantage of it as if the advantage were his and not that of his potential guests."[58] Peterson states that "our work in libraries … is one of constant interruption and continuous reappraisal of priorities."[59] We must often remind ourselves that our patrons are not an interruption but our reason for being. We must see like Abraham "that the value of meeting the needs of others is an opportunity for which we find ourselves continually peering out, even in the heat of the day. Helping the person in need who is directly in front of us at this moment is a familiar situation to all of us."[60]

A second lesson is "alacrity" which means brisk eagerness or enthusiasm. "And he raised his eyes and saw, and look, three men were standing before him. He saw and he ran toward them from the tent flap" (Genesis 18:2 Alter). "And the two messengers came into Sodom at evening, when Lot was sitting in the gate of Sodom. And Lot saw, and he rose to greet them" (Genesis 19:1). We notice that both Abraham and Lot respond quickly to their guests. We see that Abraham ran to his guest. We probably do not want to run to our library patrons. It would probably cause our patron to run the other way and it is not the best way to get exercise. Peterson states that "the alacrity we ought to show is one of personal energy we give to each request that comes our way. If we treat every patron with a goodly amount of interest and seriousness, then we will communicate to them that they, and their request, are important to us."[61]

Our third term is "service." "And [Abraham]bowed to the ground (Genesis 18:2) and [Lot] bowed, with his face to the ground" (Genesis 19:1). We see that both Abraham and Lot bowed to the ground before their guests. The act of bowing to the ground was probably a customary way of receiving guests in the time of the patriarchs. It was also a way of showing reverence. It is probably a practice difficult for Americans to comprehend. Peterson states that bowing "is an indication of servitude."[62] It showed the willingness of the host to show hospitality to his guest.

Librarianship is all about serving our patrons. It is also an important part of Christian discipleship. Jesus said he did not come to be served but to serve. He also said he who wanted to be great needed to be a servant of all. Jesus also showed the importance of servanthood by washing the disciples' feet. Peterson notes that "a great deal of satisfaction we get from library work comes to us when we put our patrons first."[63] We have already seen how Abraham "was greatly inconvenienced when he showed hospitality, and Lot did not stop to ascertain whether the strangers were likeable people. The virtue in showing hospitality lies in its indiscrimination."[64]

A fourth lesson is "the customer is seldom right." "Let a little water be fetched and bathe your feet and stretch out under the tree, and let me fetch a morsel of bread, and refresh yourselves (Genesis 18:4-5). O, please, my lords, turn aside to your servant's house to spend the night, and bathe your feet, and you can set off early on your way" (Genesis 19:2). Peterson states that in the times of the patriarchs, "it was the host who was in control."[65] This is true of the librarian. Often what our patron tells us they need is not really what they need. They do not know how to describe their need. We have to draw it out of them. This requires patience and kindness. It is our job to give them what they really need.

The last lesson is to "give them more than they expect." "And Abraham hurried to the tent to Sarah and said, 'Hurry! Knead three *seahs* of choice flour and make loaves.' And to the herd Abraham ran and fetched a tender and calf and gave it to the lad, who hurried to prepare it. And he fetched curds and milk and the calf that had been prepared and he set these before them (Genesis 18:6-8) …. And he prepared them a feast and baked flat bread and they ate" (Genesis 19:3). Both Abraham and Lot exceeded their guests' expectations. They provided a feast for their guests. Peterson states that "both the customs and the virtue of hospitality require this lavish sort of behavior."[66] We probably all see the obvious application to libraries. We are to exceed the expectations of our patrons. We want them to be awed by our service.

This paper has shown that theological librarianship can be a calling, vocation, and a ministry. In addition, we have seen how theological librarians are involved in a ministry by offering Christian hospitality to the patrons of the library. In this last part of this paper, it will be shown how librarians can read texts with Christian hospitality and teach the patrons how to do this by both example and instruction.

Alan Jacobs has written a book that is applicable to this idea of reading texts with Christian hospitality: *A Theology of Reading: The Hermeneutics of Love*. Jacobs states that "the hermeneutics of love requires that books and authors, however alien to the beliefs and practices of the Christian life, be treated as neighbor."[67] This agrees with my earlier idea that Christian hospitality contains the idea that we are to love our neighbor. Jacobs notes that neighbor "is what philosophers would call the other."[68] If we are to love our neighbor as ourselves, we must love him as the other. To do this we must keep "the preservation of difference" because the "neighbor is not myself."[69]

This idea of reading with hospitality includes the idea of sharing gifts with one another. Jacobs states that "the wise and charitable reader will understand the importance of receiving in the appropriate way the gifts that are offered to her, and will be willing to offer gifts herself, to authors (the gift of attention) and perhaps to other readers (the gift of criticism or commentary — which is also a gift to an author."[70] As we saw earlier, Christian hospitality is not the idea of asserting that all the ideas are the same. It is not reading with a stance of religious neutrality. It is first a reading to understand the author's point. We must understand what the author is saying before critiquing it. The author must recognize our representation of his ideas as his very own.

In regards to discernment in reading, Jacobs states that "the Christian understanding, each of us is the other's neighbor, but that does not abrogate the distinction between good and bad neighbors, nor does it suggest that all my neighbors must become my friends. A healthy suspicion, bounded by a commitment to the love of my neighbor is … called discernment."[71]

Jacobs believes that "a charitable reader offers the gift of constant and loving attention — faithfulness — to a story, to a poem, to an argument, in hope that it will be rewarded. But this hope involves neither *demand* nor *expectation*; indeed if it is demanded it would not be hope" (89). Josef Pieper has written on both the moral and the theological virtues. He has some insightful things to say about the theological virtue of hope: "The concept of the *status viatoris* is one of the basic concepts of every Christian rule of life. To be a 'viator' means 'one on the way.' Its proper antonym is *status comprehensoris*. One who has comprehended, encompassed, arrived, is no longer a viator, but a comprehensor."[72]

John Netland believes we need to approach the text with a generosity of spirit. Netland states that "we read about other people and cultures as part of our own participation in God's redemptive purposes, learning to love the people and culture we encounter through the text, learning what it means to love them as neighbor."[73] We need to have a "willingness to engage in authentic dialogue. It does not demand that we jettison moral judgment altogether in the mistaken notion that tolerance means the tacit approval of all customs in the name of cultural difference. Rather, our moral judgment should be shaped by the ethics of Christ's kingdom and the humility that acknowledges our shared human finitude."[74]

We have seen how Christian hospitality can be applied to the reading of texts. We have also seen how a hermeneutic of love can help us to engage the ideas of authors. How do these concepts apply to the Christian life and the library? David I. Smith and John Shortt notes that "the relationships between reading, faith, and spirituality are multiple and complex."[75]

Christians have emphasized the importance of reading because of the Priesthood of the believer. The idea that every Christian needs to be able to read and interpret the Bible for himself. Not only has there been a concern for reading literacy, but also a concern with *what* the believer should read. Smith and Shortt state that once a believer has "mastered" the act of reading, "reading becomes a core way of sustaining and nurturing faith through the ongoing reading of scripture and of theological and devotional literature; it also becomes a common way of encountering challenges to that same faith and temptations of varying kinds."[76]

In addition to emphasizing that believers learn to read, and concern for "what they read," a third Christian concern is how they read. Smith and Shortt note that "believers grow in, clarify, inform, and correct their faith through acts of reading, whether of Scripture or other texts in which orientation is sought or found, and the qualities that characterize those acts of reading (hurried, reflexive, nuanced, careless, self-serving can both result from and contribute to the shape of a person's faith" (5).[77]

Librarians and teachers know from experience how superficial students' experiences are in engaging texts. Students rarely understand what they read and they often misinterpret what they read. There is also a growing problem of plagiarizing done by students. Is it intentional or students just do not know how to write with sources? It might be a little of both. Very little of the reading done by students has an impact on their spiritual formation. Smith and Shortt note that:

> A text may be read in a cursory or a thorough manner. It may be skimmed and scanned or meditated upon, digested, and obeyed. It may be read once only or returned to for repeated readings. It may be studied sequentially, browsed haphazardly, or used selectively… It may be read silently or aloud, individually or communally, privately or publicly, for the sake of the reading experience itself or as preparation for a further task, with or without deliberate effort to retain what is read. Reading may be attentive or inattentive, may do justice or injustice to the text and/or its author, and may be guided into fruitful paths or thrown way off course by a world of prior assumptions, experiences, frame of references, intentions of affective states. A reader may approach a text in a manner that displays humility, charity, patience and submission to its presumed wisdom or in a manner that displays scorn, haste, or the intent to proudly tear down.[78]

Virtues like humility, charity, and patience are virtues that all Christians should develop in their lives. These virtues help us to relate to the people in the world and they also help us to engage the written words of authors with Christian hospitality. Smith and Shortt state that encountering texts can be "a place where such virtues are practiced, and perhaps also where they can be developed."[79] Reading can also "be a form of spiritual discipline, as reflected in meditation, submission, and obedience."[80]

Do librarians have a role to play in helping students to engage texts appropriately? Do librarians have a role to play in helping students to grow spiritually? Smith and Shortt are writing to teachers, but what they say to teachers is applicable to librarians. They ask the question, "How would we go about teaching students not only to read systematically and critically but also to practice charity, humility, and justice as readers, and to approach texts in a spiritually engaged manner?"[81] Some of the reasons for the ineffectiveness of students in encountering texts are "course syllabi and assignment lists [that] routinely detail all manner of things that are to be read" but do not teach how they should be read or allow sufficient time to be read appropriately. This has a lot to do with the demands of covering so much material in a short period of time. The methods of research for the writing of research papers also cause problems. It is extremely difficult for students to understand the context and to do justice to texts they quickly skim over.

In addition, Smith and Shortt think that teachers do not "inquire into the precise contours of the acts of reading engaged in by our students, or make intentional efforts to shape reading practices."[82] Students' reading tends to be "at high speed" to cover requirements in "multiple classes." Smith and Shortt assert that students read as "hurried consumers of text."[83] Teachers and librarians have many opportunities to help students develop the virtues and skills to engage texts more effectively.

Is theological librarianship a calling, vocation, and a ministry? This paper has provided evidence why many theological librarians believe it is. It has also shown how Christian hospitality is a helpful concept for exploring librarianship as a ministry. Additionally, we have observed how librarians and teachers can equip students to encounter and engage texts appropriately. Teachers and librarians can also be models on how to engage texts with Christian hospitality. This equipping of students will help them to avoid plagiarizing their papers and to develop important virtues, like charity, humility, and justice. Theological librarians are called and equipped by God to advance His Kingdom through their service to library patrons. They do this mainly through collecting and preserving resources, offering Christian hospitality to faculty, students and patrons of the library, and to the texts they work with and present to the users of the library.

ENDNOTES

[1] C. S. Lewis, "Learning in War-time" in *The Weight of Glory and Other Addresses* (San Francisco: HarperSanFrancisco, 2001), 49.

[2] Ibid., 52.

[3] Ibid., 55-56.

[4] Ibid., 56.

[5] Ben Witherington, *Work: A Kingdom Perspective on Labor* (Grand Rapids, Mich: Eerdmans, 2011), xii.

[6] Ibid., 164.

[7] Ibid., Xii.

[8] Ibid., 158.

[9] Ibid., 162.

[10] Ibid., 158.

[11] Leland Ryken, *Redeeming the Time: A Christian Approach to Work and Leisure* (Grand Rapids, Mich: Baker Books, 1995), 191.

[12] Ibid., 192.

[13] Ibid., 197.

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The Guest Brings the Blessing: Hospitality in Theological Librarianship

by Carisse Mickey Berryhill, Abilene Christian University

I welcome you all to this session.

My name is Carisse Mickey Berryhill. I am the special collections librarian at Abilene Christian University in Abilene, Texas. The department I direct manages digital initiatives, special collections, and university archives.

CHILDHOOD MEMORY: THE VISITING PREACHER

When I was a child at home, a preacher's kid, my family often had visiting preachers as guests in our home. I remember learning to play chess, for example, from an aspiring missionary to Puerto Rico. But at mealtime, there was an unwritten expectation: the guest would say the prayer before the meal. The guest brings the blessing.

I want to use this little phrase as a way to think with you today for a while about the virtuous practice of hospitality by theological librarians. I'll begin by telling you about resources that have shaped my thinking on hospitality. Second, I'll address cultural and biblical models of hospitality. Third, I want to reflect with you on what these mean for our work as theological librarians. So, resources, models, and reflection. Here we go.

RESOURCES THAT HAVE SHAPED MY THINKING

Herman Peterson's ATLA paper at Duke in 2001, titled "Theological Librarianship as Ministry," was based on his D.Min. thesis. In it he defined three models for theological librarianship for me: steward, servant, sage; and three attendant virtues: faithful stewardship, hospitality, and wisdom.

My thinking has been deeply informed by research for a paper called "From Dreaded Guest to Welcoming Host: Hospitality and Paul in Acts" I wrote first for Richard Oster in the late 1990s and then rewrote for the Don Haymes festschrift *Restoring the First Century Church in the Twenty-First Century* (2005). In that research I relied on sources about the Mediterranean and biblical culture of hospitality, including John Hall Elliott's *Home for the Homeless* (1981), Abraham Malherbe's *Social Aspects of Early Christianity* (1983), Bruce Malina's *Social World of Jesus and the Gospels* (1996) — my source of the great phrase "temporary social location" — and John Koenig's *New Testament Hospitality: Partnership with Strangers as Promise and Mission* (1985).

During the development of Abilene Christian University's Learning Commons under John Mark Tucker in 2005-2006, our whole library staff read in works by Scott Bennett, author of *Libraries Designed for Learning* (2005).

Along with ATLA members, I have observed how our colleagues from Pitts Theological Library with its Richard C. Kessler Reformation Collection have promoted learning from the hospitality industry. See, for example, John Weaver and Natalie Williams' two-part ATLA conference presentation "Cultivating a Culture of Customer Service in Theological Libraries" (2008) examining customer service practices at Kessler boutique hotels, Chick Fil-A, and Starbucks.

John B. Weaver's speech on "The Library and Biblical Hospitality" for our Friends of ACU Library luncheon in September 2012 emphasized the potential of hospitality to create a revelatory moment, where not the host but the guest speaks truth into the situation.

CULTURAL MODEL OF HOSPITALITY

Imagine with me that a traveler comes at dusk to a walled village and enters the outer gate, arriving at the plaza where the elders sit between the outer and inner gates. In the liminality of dusk, the transition zone between day and night, the traveler stands in the transition zone of the town, between the outer wall and the inner wall, and asks for shelter from the hazards outside the wall. Will the petitioner be admitted as guest? The elders ask, "Who are you?" or perhaps put the traveler to another sort of trial. If the traveler passes the test, he becomes a guest. He is granted what Malina calls a "temporary social location." If not, the traveler is ejected from the town to the hazards outside the walls at night.

Now, the grant of hospitality carries with it rules for everyone, doesn't it? The code of hospitality is not only kind but protective. The guest's first rule is "do no harm." The host's first rule is "provide protection." The host provides water, something to eat, something for the traveler's beast, and a place to sleep. There's no charge for these kindnesses. What does the stranger provide in return? Well, novelty, for one thing: news of other towns nearby or far, of wars or wonders. Perhaps the adventurer is a poet or troubadour, and beside the fire at evening spins tales or sings epic poems. Children hear the stranger tell his adventures, his life. This is the stranger's gift.

When it is time for the guest to move on, the village provides supplies for the next stage of the trip. He loads his donkey and moves on. The children run beside him in the dust for a little ways. When they drift back to town, the stranger is a dwindling speck on the horizon, but his words are remembered over and over again.

BIBLICAL MODEL OF HOSPITALITY

By now you are thinking of many biblical guests. Abraham's three guests; Lot's guests; Jacob's dream and Jacob's wrestling match; Moses' arrival at the tents of Jethro; that remarkable covenant meal on Mt. Sinai; Elijah and the "prophet's room" prepared for him; the woman with the cruse of oil which miraculously did not run out.

And of course you can see how this pattern works in the ministry of Jesus, the Son of Man who has nowhere to lay his head. Hear his commission to his disciples in Luke 10:

> 5 Whatever house you enter, first say, 'Peace to this house!' 6 And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. 7 Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. 8 Whenever you enter a town and its people welcome you, eat what is set before you; 9 cure the sick who are there, and say to them, 'The kingdom

> of God has come near to you.' 10 But whenever you enter a town and they do not welcome you, go out into its streets and say, 11 'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.' (NRSV)

The guest asks nothing except hospitality; but brings healing and the good news of the Kingdom.

Recall how Jesus as the guest of Mary, Martha, and Lazarus brought blessing to them. We remember how on the walk to Emmaus he taught and was revealed at the breaking of bread. The guest brings the blessing.

When we look at the missionary effort in the New Testament, we see how essential hospitality was to the spread of the nascent church. In the kingdom narrative of Luke and Acts, Paul makes the transition from home invader – the stranger we all fear — to a host – though in chains — who bears witness of the community of God. Paul's mission depended on the hospitality of people like Lydia, a Gentile who pressed him and his team to stay with her "if you have found me faithful to the Lord" (Luke 16:15), and many others.

The climactic moment of Paul's transformation occurs onboard the doomed ship to Rome where — like his master at the Emmaus table — he takes bread and blesses it and serves it to the passengers and crew before they attempt to abandon the ship and save themselves. Shipwrecked but safe, they experience the hospitality of Publius, the chief man of the island of Malta, whose father Paul healed, and who replenished their supplies when they sailed three months later.

The Maltese story connects with a charming NT hospitality word, *propempo*, which carries the notion of sending someone out on a journey well equipped for their travel, even escorting them part of the way. Time and time again this notion appears, that the host cares for the guest not only while the guest is staying, but also as the guest departs. I remember when during college choir bus trips, we often left the homes of our overnight hosts with a brown bag lunch. Paul relied on the churches to help him and other itinerant evangelists, not only while staying, but as they moved on.

> Acts 15:3 So being sent on their way by the church, they went through both Phoenicia and Samaria, narrating in detail the conversion of the Gentiles, and brought great joy to all the brothers.
>
> Romans 15: 24 I plan to do so when I go to Spain. I hope to see you while passing through and to have you assist me on my journey there, after I have enjoyed your company for a while.
>
> I Corinthians 16:6 Perhaps I will stay with you for a while, or even spend the winter, so that you can help me on my journey, wherever I go.
>
> I Corinthians 16:10-11 When Timothy comes, see to it that he has nothing to fear while he is with you, for he is carrying on the work of the Lord, just as I am. . . . Send him on his way in peace so that he may return to me.

> 2 Corinthians 1:16 I wanted to visit you on my way to Macedonia and to come back to you from Macedonia, and then to have you send me on my way to Judea.

> Titus 3:13 Do everything you can to help Zenas the lawyer and Apollos on their way and see that they have everything they need.

A failure of hospitality presents an obstacle to ministry. Thus, the elder John writes Gaius:

> 5 Dear friend, you are faithful in what you are doing for the brothers and sisters, even though they are strangers to you. 6 They have told the church about your love. Please send them on their way in a manner that honors God. 7 It was for the sake of the Name that they went out, receiving no help from the pagans. 8 We ought therefore to show hospitality to such people so that we may work together for the truth. 9 I wrote to the church, but Diotrephes, who loves to be first, will not welcome us. 10 So when I come, I will call attention to what he is doing, spreading malicious nonsense about us. Not satisfied with that, he even refuses to welcome other believers. He also stops those who want to do so and puts them out of the church. (3 John 1:5-10)

Hospitality isn't easy. That's why it is a virtue that is to be exercised "without grumbling" (I Peter 4). That's why "given to hospitality" is a mark of Christian virtue (Romans 12:13).

REFLECTIONS ON THE VIRTUOUS PRACTICE OF HOSPITALITY IN THE THEOLOGICAL LIBRARY

So, students come as strangers to the library. Like the stranger arriving at the village at dusk, they are travelers who arrive here at the end of one period in their lives. They are in a transition zone, on the move but needing a safe place for a while. What is the test? The admissions committee? The proxy server? The reference interview? The thesis consultation?

How is the function of the librarian like a host? The duty of the host is to provide comfort, protection, sustenance, and equipping for the next stage of the stranger's journey.

Comfort: We provide space for the things people actually do, such as read in a comfy chair, work in groups, spread multiple sources out to make notes on a computer, socialize in a coffee shop.

Protection: Students and faculty need academic safety: to read, to explore, to criticize, to discuss, to appropriate, to test and evaluate. Librarians have well-formed professional codes to draw on to provide an environment of academic freedom.

Sustenance: We are stewards of the texts that have formed our communities of faith. We evaluate, select, and then preserve the texts that our communities need and create. We arrange, describe, and provide access to this diversity of voices.

Equipping: We teach and equip. We participate in formation of lifelong habits of inquiry through modeling and instructing in research literacy, inquiry, and ethical use of resources.

We are hosts of new formative conversations between diverse ancient, modern, and emerging voices. We embody generous and compassionate service to the stranger. And this is not only in our public services. Our hospitality, our offering to the stranger the best resources we have, permeates the entire culture of the library and requires the interconnected work of each library employee.

> And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old." (Matthew 13:52, NRSV)

If the student is the guest, what is the duty of the guest? Do no harm, eat (that is, read) what is set before you, yes. But we also expect to hear the voice of the guest, don't we? Not to just pay and eat, but to talk, to engage: there is a real difference between an inn, where there may after all be no room, and a home, where there is a welcome. Who might such a traveler be? A poet, an adventurer, a trader, a historian (our books are guests, too), a philosopher, a mature scholar (like the apostle) or one in formation (like Timothy)? On many campuses, the library may be the best place where students gather to talk about their courses and their ministries, not just with each other, but with us. The duty of the guest is to tell the guest's own story. This is what we seek for our students: for them to form the narratives of their lives and be formed by the narratives they engage with at college or seminary. The duty of the guest is wrapped up in this phrase: "Open your life."

It seems to me that consumer invulnerability is the trap of the hospitality industry customer service mindset in our library settings. We have learned valuable lessons about service from the hospitality industry; but we must look to the biblical witness, as John Weaver has suggested, for revelatory conversation as the heart of hospitality. "Hospitality is also an attitude and an action that is most conducive to teaching and learning in the library," Weaver says, "an occasion for an act of revelation or instruction, an opportunity for opening hearts and minds through dialogue and learning." In the New Testament, the teacher is the guest and the learner is the host. Most of the insight comes from the person who doesn't reside there. We must welcome the voices of strangers. So the hospitality industry, granted the value of its insights into customer service, is limited because it does not highlight – nor could it — the bivalence of guest/host in the divine economy: *Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me.* (Rev. 3:20)

Hospitality is a kind of covenant mutuality: we have things to learn from our travelers. These guests bless us. We sense the threat to our schools if our students and even our administrators use only a consumerist mindset rather than a discipleship/community mindset. Both educators and students sometime mistakenly assume the telling is all one-way, and that the telling by the employees of the institution is only a service to be purchased, like a hotel room. However, in Scripture, God presents himself as a guest, and as the least of these. But the Guest brings the blessing.

So, this divine method should lead us to ask, how is the librarian also a guest? We are invited to classrooms and department meetings if we have met the test — what is the test our faculty make of us? Weaver asserts that the library is an "extensible space." People invite our websites and LibGuides and catalogs and tutorials into their learning management systems, into their laptops, if we have met the tests of quality, usability, and accessibility.

I hold up to you as exemplars the ATLA librarians who in the last eight years have come as guests to ATLA's Theological Librarianship class that I teach online for the University of Illinois. When I proposed this paper, I thought I would quote what they say about hospitality. But I have decided to quote what they have done.

Eleven of you ATLA librarians visited my class as guests in Spring 2013. In the last eight years, thirty-six different ones of you have given ninety-seven live hour-long interviews during my class, submitting graciously to the vagaries of connectivity, to the follies of the instructor, and to the questions of the students. I invite guests, as much as their schedule will permit it, to visit when we are discussing a topic in which the guest has special expertise. But regardless of the topics of the interviews, we always begin with the guests' narratives of their path to theological librarianship.

Why is this intuitively the right thing to do? Well, it is the credentialing test: tell us your story. It is the table talk: open your life. Many students take the course as a way to discern whether this is a field of professional practice for them. The extraordinary candor of the librarians' reasons for their career choice, and the winding paths that have brought them to their current roles, as well as the years of accumulated practical wisdom, serve as models for how to think about library work. Like Herman Peterson's sage, the guests bring a blessing of wisdom. Like a traveler from far away with a story to tell, as an ATLA guest in talking with the student guests, you become a host to them on behalf of your own library and ATLA. Together you and I work to equip them for their professional future.

How wonderful you have been as guests! You have brought blessings to my students and me. Thank you.

A Study on the Effects of Iranian Religions on its House Architecture

by Dr. Khosro Movahed, Islamic Azad University

ABSTRACT

Iranian traditional architecture is one of the world's architectures par excellence. It was one of the most important architectures in the medieval Islamic world. Iranian architecture has developed over millennia in response to its religion. Many traditional and vernacular buildings in Iran show that the architects had been so clever in harmonizing the Iranian religion and architecture in the past. The architects know how to adapt architecture to Iran's conditions.

From 1900 to now, thousands of new homes, apartment units and buildings have been constructed in Iran. In particular, the Iranian cities have expanded enormously and their great old structures are complemented by massive new urban developments. Learning from traditional architecture always can help us to take lessons on the Iranian beliefs directly from the past without extra expenditure.

This article will explain the impacts of Iranian religions (Zoroastrian and Islam) on its architecture, and the major focus of the paper is to introduce how Iranian architecture has been influenced by the religion. It will analyze the Iranian architecture in the past and will show how the Iranian architecture was in harmony with Iranian religion, as well as its ideology. Then it will demonstrate in detail how its new planning solutions have failed to continue the thoughts of the past.

Moreover, to better understand the role and relations of architecture and identity, this paper attempts to discover the changes of Iranian architecture through the last century. The results provide an effective strategy for future planning of Iranian cities.

To accomplish this purpose, this paper is organized as follows: after the introductory part, the Iranian architecture is introduced in Section II, followed by the explanation of the changes of its architecture in Section III. Study results are presented in Section IV and finally the conclusions will be addressed in Section V.

Key words: House Architecture, Iran, Muslim, Zoroastrian

1. INTRODUCTION

According to different studies, especially Rapaport (2003), culture is the main factor that impacts house construction, and it has an important role in the social constancy. Over the centuries, the Iranians of different religions had to develop their architectural features of houses that would satisfy their religious requirements. Unfortunately, in the last century, urban identities in cultural cities with special identity such as Shiraz, Yazd and Isfahan have changed by undesirable apartments and different unsuitable buildings. Different religions with various behavior patterns have caused meaningful similarity and diversity on traditional houses in Iran.

It is necessary to recognize and protect Iranian tradition and discipline that have been the reasons for neighborhood relationship. The house architecture in Iran is formed under the influence of various factors (social, cultural, economy and politics) in its historical process.

Due to the importance of religious culture in Iran especially for Zoroastrians and Muslims, and their effects on housing design, this article tries to find the effects of Iranian religions on its house architecture. For this purpose, first we look at the Great Quran with logical analysis to consider hospitality and private boundaries in Islam. To understand this subject in Zoroastrian's architecture, we have studied Avesta (the best and first source of Zorostrian's holy book) and analyzed books related to the objectives of the study.

According to Islamic beliefs, people with other religions who undertake protection of Islamic governor can do their religious customs freely and they can have a peaceful coexistence with Muslims.

In other words, dominant religion should be unique and followers of other religions who follow their specific religion should obey the unique dominant religion's general affairs and problems. Islam recommends Muslims to have good justice with each other and the other religion followers (Javadi Amoli, 300-303: 2011).

Knowing the basic patterns of house design of different tribes and groups with different culture and religions can help sustaining their architecture. This article determines that in Iran religion has been the most important impact on formation of the architecture of houses.

2. THE IRANIAN ARCHITECTURE

The history of Iran dates back to the pre-Islamic era. Its formal architecture, the shape of its houses and street network, and elements like the covered bazaar, mosques and shrines, have made Iran known as a typical Islamic country in the world. There was probably a sizable settlement on the site of many cities in the prehistoric period, and cuneiform records from many historical sites show that Iran was a significant country for many years. According to historical sources, such as traveller's memoirs, the structure of the Iranian cities in the 18th century was based on organic structures. This organic shape was located where the major thoroughfares converged in the center of the cities.

The map of many historical cities in the last century shows that the old districts were clearly the most integrated places in those cities, which coincides the geographical center of the cities as well. Those cities were rightly characterized by their quarters (mahallas). Each city consisted of different distinct mahallas inhabited by separate communities with powerful social cohesion and different cultures. They had their own houses relevant to their religions. The physical construct of those mahallas have, to a large extent, remained intact. The most significant public place in each mahalla was a complex consisting of a square, some shops and a building with religious function.

All quarters (mahallas) in the historical cities had defined boundaries according to the affiliations of the residents to different local communities. Each quarter occupies an amorphous patch of the surface of those cities.

2-1 ISLAM RELIGION AND RESIDENTIAL ARCHITECTURE

a. Islam and Private Boundary

After the introduction of Islam in Iran relations between men and women has changed and is the most important reason that formed boundaries of houses. In Islamic belief, Muslims should have suitable manner, and house design should be symbol of religious manner. It should facilitate religious responsibilities for each Muslim. Iranian houses commonly attend to private boundary with consideration of honoring guests. Each house has separate boundaries for private and guests.

Entrance of the house is through narrow and covered lane. Direct entrance into the house is not possible. After entrance, the level changes and octagonal spaces with a beautifully decorated ceiling appear. Then comes a number of stairs, leading to another octagonal space after which entrance to the yard is possible. The houses with two yards have two entrances. The second yard has separate entrance, usually, servant part and one guest room situated in this yard. Thus, any newcomer cannot see the entirety of the house at one look. Also, the relatively long distance from door to yard provides enough time for the family members to go into their rooms. The octagonal space serves like a waiting room for the house.

The entrance doors in a Muslim house have two door knockers, one for men and one for women. These door knockers have different sounds so that the residents know if there is a man or a woman at the door, thus enabling women to be properly veiled when the knock is answered.

b. Islam and Guest Honoring

In Islamic belief honoring guests is very important. “Guest is the friend of god” is one of the most important Muslims thought which have major effects on Iranian architecture especially on the architecture of houses. The most important part of the house, in fact, is a guestroom that is situated at the southeast portion. At the center of the front there is a five-door room with two small spaces attached to it. This room carries beautiful decoration such as mirror work. There is an independent entrance to this portion before reaching the yard. The guest room in Muslim houses is a sign of respecting the guest. Sometimes, an independent place or yard is allocated to the guests (see figure 2).

c. Direction of the Houses

We confront two directions of the yard in numerous cities of Iran. The Muslim houses are situated toward the Holy Kaaba (southwest). Commonly in Muslim the quarters main axis of the yard was lying north and south but in Zoroastrianism quarters was lying east and west axis.

2-2 ZOROASTRIAN RELIGION AND RESIDENTIAL ARCHITECTURE

The most important Iranian religion before Islam was Zoroastrian. Their prophet was Zoroaster and they believed (worshiped) in one God. Their holy book is Avesta. (Durant 1956: 375). Although the Avesta which is used by Zoroastrian at this time isn't the whole primitive Avesta, it contains ancient vandidad and Gathas and new Avesta. Some researchers believe Vandidad is part of new Avesta. The Zoroastrian population is distributed among the cities and the villages in Iran. For centuries their stronghold was in the provinces of Yazd, Kermān and Fārs, but nowadays the largest populations are in Tehran, Shīrāz, and Eşfahān.

Many researchers believe a religion like Zoroastrian has much emphasis on washing and cleaning the body and spirit (Doostkhah, 2006, 42).

Avesta emphasizes that thinking should be in calmness. It says "Ahura Mazda (Great God) clearly knows you are pure, when the nice manner comes to me and educates me to think in calmness. It is the best way of studying (learning) (Doostkhah, 2006: 42). It is clear that houses should have suitable characteristics to provide religion necessities.

At new Avesta, we can't find a subject about house architect pattern, but there are some instructions at Vandidad (last Avesta) that separate women's room from other parts of house in the times of menses and the childbirth period. It is written, in these times "They should clean her way from each flower and bush (floral design) and the place which stays should scatter dry soil on earth to prevent from earth contamination and they should build a building half or one fifth higher than house surface, for her to prevent from fire contamination (her looking on fire)" (Doostkhah 2006: 835) Most of the Zoroastrian houses had this room in the past. But, recently, these rooms are used for other things because of changing in the traditions. Results on Zoroastrian houses show that:

a. Many Zoroastrian houses are built along two long axes: horizontal and vertical. The houses are in the east-west direction which is different from the city quarter's axes. Importance of light source in Zoroastrian belief is the factor for the east-west axes of Zoroastrian houses (see figure 3).

It is important for Zoroastrians to pray toward light and sun rising and sunset. Investigation shows Zoroastrians always pray in direction of light. They stand in direction of sunlight or moon light, worship and pray, etc. (Kristiansen: 1999).

In fire temples also they put fire in the center of building and a priest stands in the eastern part of building in direction of west and he celebrates the ceremony.

Zoroastrians don't have obligation to cover the women's hair from strangers and they do not need to have Hejab. Due to this matter their houses didn't use external and internal yard pattern (Reissi, 1996: 186) . Our research found that some houses which had internal part were for their servants, thus, their houses had a second yard for their servants.

Our investigation found that some Zoroastrian houses have two guest rooms. The guest room which was close to the entrance of the house was for other religions' guests and it is different from Muslims houses where the second guest room is for separating men and women.

In many Zoroastrian houses, there is more than one yard, in general the kitchen is in one of them and, birds' place, stable, and dog house are situated in this yard. In the other yard, they built W.C. because in Zoroastrian religion water, fire and soil are holy and should be far away from pollution. (Hinlez, 1989: 49, 187). They didn't dig well for W.C. They had a small storage room which evacuated waste from alley to prevent soil to be polluted (Reeisi, 1996: 215). Third yard or bigger one, like Muslims' yards separate rooms which were around it. In most yards, there is one belvedere which is its difference with Muslims' houses.

Zoroastrianism teaches much respect for the divinity in all nature. In some Zoroastrian houses the picture of cedar tree can be seen on the brick work which is not common on Muslim houses façades. Some external walls are so high which can be for security of Zoroastrian houses.

3. THE CHANGE OF IRANIAN ARCHITECTURE

It is clear that every city changes over time but suitable policies and tools are necessary to control the development of cities in a sustainable manner. However, in order to define which sustainable urban planning strategies should be adopted, it is essential to fully understand the factors that caused buildings to be such houses in such a way.

In the last century, thousands of new houses, apartment units and buildings have been constructed in Iran. In particular, the Iranian cities have expanded enormously and their great old structures have complemented by the massive new urban developments. Unfortunately the cultural identity of many historical cities have been changed by undesirable apartments and different unsuitable buildings. The changes took place in different periods in which social, economic, and technological transformations caused physical and morphological changes.

In the recent decades, apartment buildings became prevalent. In this new type of residence, the physical characteristics of the house have changed considerably, while living habits and lifestyles have not changed at the same pace. In this period, traditional houses were largely abandoned while apartment buildings became more prevalent. In the new type of residence, each household had smaller living areas and a shared courtyard (as opposed to the individual courtyard of traditional houses), which belongs to all families living in an apartment building. New building regulation, which allows buildings to cover 60% of the land parcel and left 40% for open space, had a great effect on the spatial organization of houses as well as on urban design. The central courtyard is now located in the front, and multi-storied apartment buildings became the dominant type of preferred housing (Soltanzadeh, 2005).

The biggest change was the assignment of single functions to the living spaces, transforming the multifunctional character of the room. The living room was dedicated for daily activities, the guest room for accepting relatives and friends, bedrooms as personal spaces, and kitchen, bathroom, and toilets for services (Soltanzadeh, 2005).

This new type of residence introduced modern facilities for more comfortable living, but departed greatly from the familiar traditional houses (see figure 1).

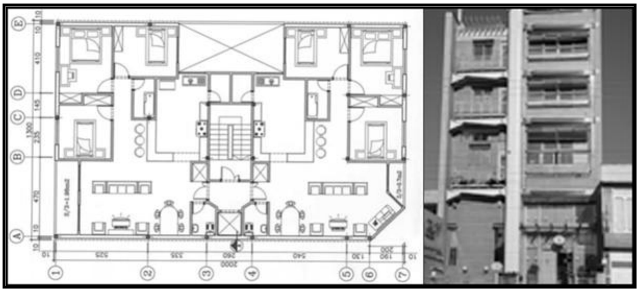

Figure 1: Plan of a recent Residential Building with Two Units in Each Story, Tehran, Iran

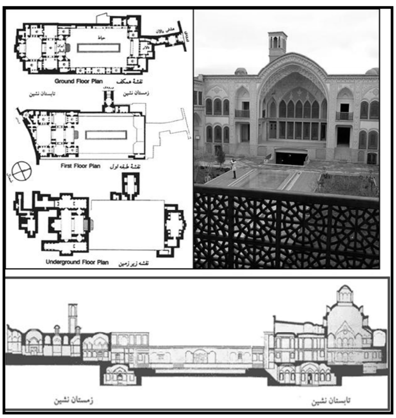

Figure 2: Picture, Plan and section of a Muslim house in Iran (Brujerdi House),

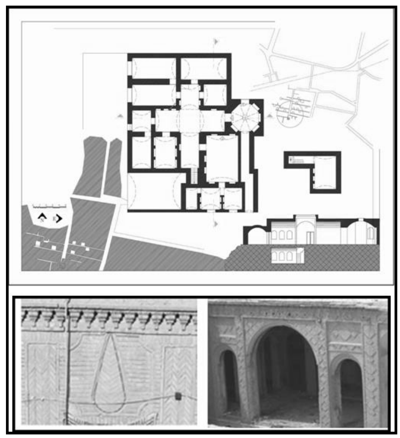

Figure 3: Picture, Plan and section of a Zoroastrian house in Iran

Figure 4: Entrance door for Muslim and Zoroastrian house in Iran

Quarters	Muslims part	Zoroastrian Part
Guest Section's Pattern	1. Guest section has been separated from private sections mostly due to Islamic rules. 2. It is usually being extensively decorated.	1. Guest section is being separated not because of their own religious causes. It is mostly due to separating the other religious followers from their own followers.
Boundary Pattern	1. Living and guest rooms have been separated. 2. Houses usually include up to 3 separate yards making private and public sections that are oriented for different people live/enter house. 3. Doors include 2 separate door knockers for men and women.	1. Houses may include 3 yards but as there is only one main yard and the other two are too small, they don't meant to form different public and private sections. 2. There are not any public or private sections within houses. 3. Doors does NOT include 2 separate door knockers
Façade pattern	1. Brickwork decoration with geometric and abstract motifs. 2. Using nature-compatible colors within decorations.	1. Brickwork decoration with geometric motifs. 2. Usually decorated with a naturalistic motif of Cedar tree. 3. Using nature-compatible colors within decorations.
Specific cases	Children's rooms are being separated from parents.	Women after delivering their babies and also in their period times should live in separate rooms within upper levels of their houses.
Neighborhood	1. Houses don't invade into other neighbor's bound. 2. Houses generally designed with high parapets within their roofs. 3. House windows do NOT open into public alleys.	1. Houses don't invade into other neighbor's bound. 2. Houses sometime designed with high parapets within their roofs. 3. House windows do NOT open into public alleys. 4. Houses usually include high walls for security.
Direction	Directed towards Mecca (Southern west in Iran)	Directed towards East.
Neighborhood's Structure	Compact textures with open public spaces outside houses usually include religious buildings such as Mosques.	1. Garden-houses with open spaces within houses. The only public space would be fire temples.
House Landmarks	Large door frames decorated with special versus of Quran	Large simple door frames not decorated with any special versus.

Table 1: Adaptation of Muslim and Zoroastrian houses

4. STUDY RESULTS

To get some results on the difference of Muslim houses and Zoroastrian houses, some plans and pictures of their houses are presented as below:

Table one shows the difference between Muslim houses and Zoroastrian houses.

5. CONCLUDING REMARKS

This study examined the changes in the urban form of Iranian cities. The results show that Living in Peace is the basic principle that organizes the social relation and friendship in the Islamic society. Recognition of the systems for the social relation is one of the most important objectives in Iranian city planning. Many Iranian cities are cities with quarters that belong to the different cultures and religions. They had their own houses relevant to their religions. So each religion's followers live in different houses with different cultural characters. As different life styles have caused formation of different traditional houses, recognition of the elements which affect house designs is very important to understand Iranian architecture.

This article determines this hypothesis that says the Zoroastrian and Muslim house pattern is under the effect of their customs, culture and religion. Also it is found that private bound observation and guest honoring patterns in house architecture of Iran have been affected by Islamic culture and other cultures have accepted such customs. Some patterns have affected Zoroastrian house architecture according to their religion's customs, beliefs and limitations. They built something related to their life, safety and religious instructions.

This study also shows Muslim and Zoroastrian neighbors have been affected by Iranian attitude which is similar in all Iranian houses regardless of their religions.

The major recommendation of this paper is the urging of an effort to a more objective understanding of the house design before any planning or design endeavors. It is recommended to have guidelines in urban design with acceptance of difference in their religions and to establish the disciplines that preserve Muslim, Zoroastrian, Christian, and Jewish psychological security and bounds. This is not only a lesson for Iranian cities, but a general guideline that has to be adopted for all urban designers and planners that are dealing with similar issues elsewhere.

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The Data/Information/Knowledge/Wisdom Hierarchy Goes to Seminary

by Terry Dwain Robertson, Andrews University

ABSTRACT

In Information Science studies, the Data/Information/Knowledge/Wisdom (DIKW) hierarchy is a conventional construct for making sense of the terms. However, when examined with any rigor, the distinctions become challenged and the hierarchy appears to fail. I suggest that the reason for this is the tacit classification of this hierarchy as a disciplinary ontological narrative. With context-appropriate definitions and delimitations, the DIKW hierarchy can still be useful as a model for specific applications in information literacy pedagogy. This is illustrated in the context of theological education by using the construct to differentiate the identification of primary sources in the Seminary disciplines.

Keywords: information literacy, research methods, primary sources, critical thinking, discernment, DIKW

INTRODUCTION

The value of the Data — Information — Knowledge — Wisdom (DIKW) hierarchy, an apparently intuitive visual, conventionally used in information science and knowledge management pedagogy to define the terms in question, has recently been challenged (Frické, 2008; Rowley, 2007). A rigorous application of the DIKW hierarchy in the widely diverse domains of academic research has proven difficult. There are several possible reasons for this ambiguity.

1. In everyday language usage, the terms are polyvalent in meaning. Speech conventions using the terms can trump any precise definition of the terms in most any context.
2. Simple examples used in DIKW pedagogy do not reflect complex communication patterns in real-life settings. Context clues are necessary to make sense of the terms.
3. The social aspects of information flow are fluid, muddying any transitions between categories. In many contexts, the terms are synonymous with a non-specific generalization such as "stuff."
4. The terms carry long-standing baggage in rhetoric. At times, claims and assertions use the terms as a form of validation when such trust is unwarranted. The conventional canons of information literacy and critical thinking foster skepticism with regard to such claims.

LITERATURE REVIEW

Ackoff (1989) is attributed with the first application of the hierarchy in knowledge management practice. In a presidential address to the International Society for General Systems Research, an audience primarily consisting of engineers, he used the hierarchy to distinguish between what computer systems can do, and what is uniquely human. So information systems can organize data and make it accessible, and knowledge systems can apply information to specific tasks, and since these systems rely on logic, "these can be programmed and automated." However,

> wisdom-generating systems are ones that man will never be able to assign to automata. It may well be that wisdom, which is essential to the effective pursuit of ideals, and the pursuit of ideals itself, are the characteristics that differentiate man from machines. (p. 9)

In Ackoff's context, given his conclusions, the definitions and distinctions he makes are warranted. The hierarchy, later diagrammed as a pyramid, was then incorporated into similar systems-intensive disciplines, including information science. Within this field, the pyramid has seemed useful in the emerging pedagogy of information literacy. What may have been for Ackoff a context-specific, conversation-specific construct with a delimited intention has since then begun to be a much more broadly applied narrative, with some hinting that it might even be considered a metanarrative.

Rowley (2007) provides a comprehensive review of the library science literature that refers to DIKW and catalogs the varying definitions provided for each of the elements. In conclusion she notes significant ambiguity in the relationships between the elements, and that "wisdom is a neglected concept in in the knowledge management and information systems literature" (p. 178). As will be discussed later, this follows the pattern suggested in the model in which these disciplines are information driven.

Frické (2008) continues the critique by arguing that the notion of data in relationship to information is fatally flawed. According to one argument, to infer information from data assumes the truthfulness of the data and concludes that the inferences must then be also true. This inductive assumption cannot be sustained. Also, he argues that there is not "a special category of 'data' which can serve as the bedrock for all else" (p. 136). Thus the hierarchy is without foundation.

MODEL VERSUS NARRATIVE

I wish to draw a line between narrative and model. The narrative claims to define and describe reality with a high level of certainty and is applicable in all contexts. As such, "data" and the other terms in DIKW would have a definition and application that pertain universally. Thus if the narrative should fail in any one context, it then ceases to be a credible narrative in any context. On the other hand, a model is a minimalist beginning point that serves only to initiate conversation. If it does not prove useful in one context, that in itself is a valuable outcome, and yet it may still provide useful insights in other contexts. Narratives tend to be foundational holistic, and static, losing credibility if demonstrated to be false on any point or level. Models can be dissected, parsed, tested, turned upside down and inside out, tweaked and rebuilt as needed, and still serve the modest purposes for which it is intended. This is informed by models as used in science, succinctly defined by Mansnerus (2011) in which "integrative modelling practices produce models that are specifically *tailored* — built, used and applied for explicit purposes, in particular, for answering specific research questions in interdisciplinary communities" (p. 379).

While readily conceding the weaknesses of the DIKW hierarchy as an ontological disciplinary "narrative" as expounded by Rowley and Frické, I still wish to explore the usefulness of a simple "model" of the DIKW construct in one narrowly delimited explicit pedagogical context — a research methods class. When students are sent to the campus library to find "information," it is hoped this model can assist them in determining that they have found the object of their quest, providing a basis for evaluating this discovery, and using the documentary content in the term paper. These skills are a facet of information literacy instruction.

Further, I wish to frame the discussion within the context of the Protestant Seminary curriculum. In the discussion of "research methods," the Seminary curriculum includes a diverse spectrum, including field work in archaeology, social science approaches to congregational practices, biblical exegesis, Church history, and systematic theology. Conventionally, each sub-discipline has had its own understanding of what constitutes research methods. This model is an attempt to account for that diversity, not seeking to homogenize them. It has been anecdotally observed that successful students tacitly understand this methodological diversity and flexibly adapt from assignment to assignment. However, for the sake of clarity in formal "research methods" pedagogy, I wish to succinctly illustrate those distinctions by using this DIKW "model."

DEFINITIONS

Both Rowley and Frické have expounded on the ambiguities inherent in the definitions of DIKW and found this problematic to the point of questioning the usefulness of the narrative, even within the discipline of information science. By contrast, this model anticipates narrowly defined terms in a sharply delimited context. Some of this focus may be somewhat obscured by an attendant necessity; in order for the definitions to fit in a Table, captions or tags are required, and I am fully aware that these may not eliminate ambiguities.

The friendliest of the four terms is "information." Information literacy refers to information-seeking behaviors, information-seeking strategies, and information sources. Given the context in which the student writing a term paper for a class is sent to the campus library to find "information," and that the pertinent sources of information to be found in such a library are in the form of commodified and reified documents, in this model "information" is delimited to the intellectual content of these commodified and reified documents. Students are seeking documentary information found in texts, regardless of the communication technology employed in reifying and then accessing those texts.

Data may be inferred from the information, and one way or another, depending on the discipline, it should be verifiable. Some research methods work inductively from data to form conclusions; other methods deduce the data from the conclusions.

Defining knowledge is also problematic. Epistemologists will never run out of issues to debate, so I will use as a "caption" the classical definition of knowledge: "justified true belief."

Drawing on terminology coined by Lyotard (1984), I suggest that wisdom be tagged as "knowledge legitimized by performativity." Justified true beliefs find expression in action, and these actions can then be evaluated and assessed.

To summarize, the data are the ingredients (flour, salt, yeast, water, sugar, etc.); information is the loaf of bread baked using the ingredients; knowledge is analogous to the eating and digesting the bread; and wisdom is getting stuff done with the energy derived from the bread. Even so, while neat and of some use, this metaphor cannot be made to carry much weight.

DISCIPLINARY PARADIGMS

The conventional graphic for DIKW is a pyramid. Rowley (2007) illustrates several other graphics that are equally interesting.

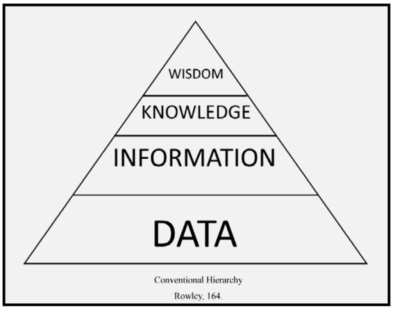

Figure 1

I am suggesting yet another, in which DIKW is visualized as four parallel fields, reminiscent of my grandfather's farm in the western prairies. Each of the sub-disciplines of the Protestant Seminary is primarily situated in one of the fields, as indicated by what counts as primary sources.

These fields are separated by paths, not fences. While the immediate boundaries of the field in which the inquirer is situated may be reasonably obvious and intuitive, the far boundary of an adjacent field is less clear and perhaps even indistinguishable. This imagery accounts for the mind set of disciplinary practitioners when discussing methodologies of other disciplines, and has been described as a disciplinary silo.

FIELDS OF RESEARCH

In the context of information literacy pedagogy, when a secondary researcher (in this case, a student writing a term paper) seeks information, it is a standard convention that primary sources are the most essential forms of documentation. The paper thesis passes or fails based on the appropriate understanding of primary sources. Secondary literatures serve to further the analysis and discussion of the topic in hand, and can contribute to a better understanding of the primary sources (not necessarily ontological truth). Their usefulness need not be discounted, but nonetheless, they cannot replace primary sources in competent term paper authorship. Tertiary sources serve best as surrogates for prior knowledge, allowing the novice in a topic to efficiently make sense of the primary and secondary sources. To this end, the model has an explanatory function pertinent for a pre-reading classification and evaluation of documents found in a library-based search for sources for typical class term papers.

General Categories	Sciences	Social Sciences	Humanities	Abstract
Seminary Correlate	Archeology	Ministry Education	Exegesis History	Systematic Theology
Field Name	Data Driven	Information Driven	Knowledge Driven	Wisdom Driven
Definitions	Raw Materials Of Study	Articulated Reified Communication	Justified True Belief	Knowledge Legitimized Through Performativity

Table 1

Field	Data	Information	Knowledge	Wisdom
1. Archeology	Artifacts	Field Reports	Correlation with history	Out of sight
2. Ministry	Survey Responses	Statistical analyses	Understanding	Application
3. Exegesis/ History	Inferred at second hand	Texts authored by agents	Hermeneutics	Transformation
4. Theology/ Philosophy	Out of sight	Texts authored by agents	Rhetorical and analytical methods	Transcendence as characterized by faith, hope and love
Disposition	Critical Thinking	→	Discernment	→
Action	Verification	Validation	Justification	Valuation

Table 2

Any discussion of "quality" primary sources is inherent in the selection of the topic and appropriate method. The pre-reading evaluation to determine quality secondary and tertiary sources is largely instrumental, relying on the authority of the author, publisher, or journal and the level of editorial/peer review; and secondarily, the professional competence of the presentation. This kind of knowledge about the sources is readily available when mediated by the library, but may be more difficult to assess in open publishing forums such as the Internet.

FIELD 1: ARCHAEOLOGICAL RESEARCH

Archaeology as a discipline is paradigmatic of data-driven research. In other words, the basic unit upon that the discipline is constructed is the "artifact." The artifact is a physical object which can be independently measured and described by any number of human observers, and it can be anticipated that the descriptions will concur. The primary venue for original research in archaeology is in the field, on location at the archaeological site. Careful methods of digging for and documenting finds are crucial.

Analysis and discovery of something new by a researcher engage the objects found directly. This is the pertinent data. The future of archaeological research is ensured because there are many unexplored historical sites, and new emerging tools allow for more accurate analysis of artifacts.

On campus, in the library, the secondary researcher relies on published field reports, which can be viewed as the expert testimony of a primary researcher who has personally handled the artifacts. As such, the field reports serve as the primary literatures and are evaluated by the reader according to criteria of accuracy and completeness. If warranted, the reported "findings" can be verified by examining the artifact in person and/or visiting the original site where it was found. In the DIKW field model, the boundary between data and information is clear and unambiguous: artifact/report.

This information can then be drawn upon to corroborate or critique prior knowledge about relevant history or places. But it is only through the filters of other forms of historical research that archaeological data can be fully appreciated; thus the value of the archaeological data for the discipline is codependent on other historical knowledge, such as will be described in field 3 below. In the DIKW field model, because the boundary between information and knowledge is one step removed from the data, the perception of when information becomes knowledge is less intuitive. As for the boundary between knowledge and wisdom, between justified true beliefs and knowledge legitimized by performativity, the original data is so fully integrated and embedded in other forms of historical and documentary research that the boundary is virtually out of sight. While a connection between the artifact and transformed living might be inferred, it is not a straight line.

Summary

Primary sources for campus-based research include the site field reports. The desired contribution to knowledge outcomes correlates findings with historical documents.

FIELD 2: SOCIAL SCIENCE RESEARCH IN CHRISTIAN MINISTRY AND EDUCATION

Research in Christian ministry, religious education, and related areas is paradigmatic of information-driven disciplines. The various quantitative/qualitative methods developed in the social sciences dominate research in the field. The initial reporting documentation derived from the research usually represents the findings statistically. If questions about the results warrant further analysis, later reviewers do not attempt to verify the original survey answers and interview responses, but rather to validate the instruments, sample size, and statistical models used in the study. If done according to best practices, it should be impossible to trace which participant gave response A in instrument X. The information in hand is one step removed from the data, which is no longer accessible. However, according to the field model, the boundary between data and information remains intuitive and obvious.

On campus, in the library, the secondary researcher must rely not on the data proper, but on published research findings, frequently in the form of journal articles. These, nonetheless, function as the documented expert testimony of a primary researcher. As such, these research reports are classed as the primary literatures, and are evaluated according to methodological validity. Discussions and applications of the findings by others than the original researchers constitute secondary literatures. So far, the distinction between archaeology and ministry research methods is limited to the difference in direct access that the secondary researcher has to the original data.

One further distinction is needed to identify the border on the other side of the field. The goal of archaeological research is a form of "knowledge-that." The conclusions are expressed in the form of indicative assertions. Social science research intends a different outcome, namely, "knowledge how." Findings are intended to inform action. Thus the conclusions are expressed in a form of imperative assertions. The boundary between information and the "knowledge-how" actions is intuitive and obvious. Since this is the way things are, this is how things should be done. However, from the perspective of the secondary researcher, the connection between the way things are, what should be done about it, and whether or not that way of doing can be generalized to other contexts is still somewhat vague and will require further experience. This observation ensures there will always be room for more research using these methods.

Summary

Primary sources for campus-based research include the published reports of primary researchers. The desired contribution to knowledge outcomes correlates findings with professional practice.

FIELD 3: HUMANITIES RESEARCH IN BIBLICAL STUDIES AND CHURCH HISTORY

Literature-based research is paradigmatic of knowledge-driven disciplines. In the Seminary curriculum, this would encompass Biblical Studies and Church History. The information incorporated in the documents accessed in the research process is an expression of what the document author knows. The document reports her observations, beliefs, understandings, interpretations, and responses to her lived experience. The secondary researcher does not have the option to travel back in time and live the situation for herself so as to either verify or validate the accuracy of the claims. Data, as used in this model, are not accessible directly, but only as filtered and communicated by an interpreter. Thus the secondary researcher must exercise discernment in evaluating the reliability and authority of the source and through inference become more or less confident about what happened. Beliefs formed through this research process must be justified through corroboration and logical inference.

One way to distinguish between the methods of literary analysis and historical research, conventions for biblical exegesis and church history, is to illustrate by referring to two literary detectives: Sherlock Holmes and Maigret. Sherlock Holmes walks into the scene of the crime and, through keen observation, notices what apparently seem to be trivial details that others have overlooked, and from these he is able to deduce the solution to the mystery. Thus, the biblical exegete, through keen analysis of the text and a sound understanding of the context, notices something overlooked or unappreciated by previous scholars, and thus contributes to the interpretation of the text. Maigret, on the other hand, embeds himself in the situation, asking questions, observing the characters. When asked, he responds, “I don’t know anything yet.” Bit by bit, piece by piece, the solution to the mystery becomes evident. Thus the church historian, by asking questions of the key witnesses, bit by bit, pieces together a picture of what happened.

In biblical exegesis, the secondary researcher begins by examining the text, and through the use of tertiary tools, such as lexicons and grammars, comes to an understanding of the text. Then this is reexamined in conversation with other exegetes, both ancient and recent. This works because the primary text is established and discrete and has an implied authority.

In Church History, the available documentation from most eras, from the earliest church fathers through the Reformation, and on down to the present, is immense. Thus the secondary researcher can turn to recent scholars to help identify significant foundational documents as primary and authoritative. With the improved access to other historically contemporary documents that has emerged with digitization initiatives, there will be expanding opportunities for finding additional documentary evidence for historical events. However, caution is in order, because 15th century discredited disinformation most likely will not become legitimized only because of time. On the other hand, the use of disinformation in the 15th century is a potentially interesting topic.

The boundary between information and knowledge is obvious, and the boundary between knowledge and wisdom is equally intuitive. Once something is believed and known, rather than as information objectively held, a transformation takes place in how life is lived and how future interactions with new information is processed. Successfully using the knowledge to accomplish desired ends is wisdom. In the case of Biblical studies, one example of the interplay between text and meaning is described as a “hermeneutical spiral” (Osborne, 2006).

Summary

Primary sources for campus-based research include the documented testimony of historical authors. The desired contribution to knowledge outcomes is transformative learning (Budd, 2009) that points toward a fuller understanding of reality and truth within an historical context and correlates that to reality and truth today.

FIELD 4: ABSTRACT METHODS AND SYSTEMATIC THEOLOGY

The last field in the DIKW model is that labeled “Wisdom.” For purposes of the model, this field represents those disciplines in which method applied to answering open questions takes precedence (Floridi, 2013). In the Seminary curriculum, systematic theology is paradigmatic for this field.

The focus of study is not texts or events, but themes, systems of thought, worldviews, and the like. The standard subdivisions of theology include soteriology, eschatology, pneumatology, and any number of other -ologies. Methods include the comparing and contrasting, the analysis and synthesis, of ideas held by others within the designated -ology or -ism. Conclusions define value and give meaning to lived experience.

Vocabulary to caption this is inevitably problematic, so I chose "transcendence" in that it encompasses some of the vision, as Adler (1986) uses it to describe history and philosophy, "a transcendental form of learning and even reflexively applicable to itself." (p. 129). The caption fits in this model when framing its definition within the Pauline virtues of faith, hope, and love (1 Cor 13:13) and when leaving aside some of its mystical associations.

Like the literary sleuth, Hercule Poirot, method is the key to solving the mystery. Determining the method used by the perpetrator will lead to unmasking the criminal. In systematic theology, one standard approach for the secondary researcher is to focus on a canon of recognized dialectics, for example, Arianism versus trinitarianism, or Arminianism versus Calvinism. By comparing and contrasting the rhetorical methods, assumptions, and contexts of key proponents of each -ism, insight into the -ology can be achieved.

In terms of the model, the boundary to the left is obvious enough, and Biblical Studies and Church History are frequently referenced to identify significant themes and pertinent authors. The text as information is assumed, but the object of study is one step removed from accessing the text, to evaluating the argument. By now, the concept of data at this level of research is virtually out of sight.

Summary

Primary sources for campus-based research are the rhetorical and analytical methods of thoughtful authors selected because of their known contribution to knowledge and understanding of truth and reality as addressed by a disciplinary standard theme. The desired contribution to knowledge outcomes correlates findings by making connections with life as lived in the present by increasing virtue.

FURTHER CONSIDERATIONS

The current situation in which the student seeks information has been described in terms of abundance (Lewis, 2013). Global digitization projects are making pre-1923 public domain documents accessible at an unforeseen rate. Strong local collections supplemented by robust interlibrary loan practices provide timely access to the publishing heritage of 1923 down to the present. Online access to journal publications and a growing number of books has become the norm. Navigating this abundance to find the few sources beneficial for the assigned writing project has become a much more involved challenge. Beyond the skills required for using information technologies, an expanded emphasis on evaluating sources has become essential. This situation also motivates the discussion of the DIKW model in a couple of related conversations.

FROM CRITICAL THINKING TO DISCERNMENT

Coleman (2009, pp. 60-63) distinguishes between criticism and discernment. In criticism, the focus is on what is wrong, while discernment seeks what is right. While critical thinking seeks to eliminate the false, discernment attempts to sift the good out of the rest. Both dispositions avoid gullibility. Though it is pointless to draw a line between the two, I would suggest critical thinking dispositions predominate at the level of pre-reading information seeking, while discernment figures most significantly in the writing phase.

When dealing with the objective data and their first-hand documentation, critical thinking dispositions serve the secondary researcher effectively by discounting that which cannot be verified or validated (Fallis, 2004). Given the historic role of falsification in knowledge creation (Abel, 2011), a healthy skepticism toward information sources is expected. More is needed than the simple existence of a document in order to trust it unquestioningly as a reliable source. In reputable publication venues, it can be reasonably assumed that the author of the document is not intentionally deceptive (Williams, 2002, pp. 88-93), but human experience recognizes certain metaphysical limitations, reinforced in religious teachings, so as to invite caution on the part of the reader. So while it may be true that the author sincerely believes what she asserts, it can also be assumed that the information is fallible, limited in some way by time, location, perspective, or cognitive ability.

At some point, however, discernment needs to be engaged. While suspicion of an author's omniscience should never be abandoned, the quest for knowledge refocuses on finding the diamond in the dross. This is particularly pertinent for the knowledge-driven and wisdom-driven disciplines as sketched in the DIKW model. While testifier A may not have the complete answer, she contributes an invaluable insight. When connected with the insight of testifier B, in light of experience C and circumstance D, new knowledge is created. A metaphor that helps illustrate this process is the dot-to dot coloring books of young children, in which the drawing of an object emerges when lines are drawn from dot to dot in the correct sequence. The research task includes not simply finding a bunch of unrelated dots, but discerning which dots to connect. These are epistemological processes of justification and valuation.

This line of reasoning informs the pre-reading selection of sources suggesting a more intentional search strategy is needed than might have been required in less information-abundant times. Such a search strategy not only reflects a practical knowledge of search terms and databases, but also more thorough understanding of the discipline and of the history of the scholarly communication within its literatures. In the absence of strong prior knowledge, this may require a more thorough review of tertiary sources as a preliminary step in the research process.

CROSS-DISCIPLINARY THINKING

One unintended possible outcome of using the model needs clarification. In the DIKW hierarchy, there is an intuitive progression from data to wisdom. When the question involves what a machine might be engineered to accomplish, the hierarchy does represent a lower-to-higher level of thinking. But this model is not a hierarchy. Its purpose is delimited to the identification and use of "primary" documents within recognized disciplines. To assume from the model that systematic theology as a wisdom-driven discipline is of a higher level or of greater value than a data-driven research paradigm would be missing the point.

If anything, it is hoped that the model provides a talking space for cross-disciplinary conversations. The typical M.Div. curriculum provides students with a broad exposure to the disciplines as described in the model. It can be anticipated that all these research paradigms will inform and enrich professional practice when students graduate and are working as professional clergy. However, typical attitudes concerning expertise have tended to aggregate knowledge into disciplinary silos (Adler, 1986). This silo effect can be seen in term paper assignments, theses, dissertations, and even the departmentalization of the school. This line of thought reflects Osmer (2012), who makes the following observation with regard to trends in contemporary theology:

> The problem of integration across specialized disciplines is now viewed in both theology and theological education. The specialized disciplinary silos of the past are giving way to the importance of cross-disciplinary thinking: the ability to bring several fields into conversation with one another. This is important for pastors as well as theologians. In their leadership of congregations, pastors regularly face issues that are multidimensional and call for the perspectives of several fields and professions. (p. 330).

Thus it is suggested that an individual, whether student, professional practitioner, or academic faculty, has much to be gained by wandering all the fields, both methodologically and cognitively. From this perspective, situating a disciplinary method in a specific field is merely instrumental and relational, not ontological.

CONCLUSION

A model has been presented for identifying primary sources in the four classes of disciplines represented in Seminary education. The conceptual basis for the model drawn from information science is the conventional DIKW hierarchy, except that instead of a hierarchy, the terms are laid out as adjacent parallel fields with boundaries visible up close, but not clear from afar. The disciplines identify primary texts differently, based on the focus of the research that correlates with one of the DIKW categories. Critical thinking skills verify and validate information sources, serving well in the pre-reading phase of information seeking. Discernment seeks to justify and valuate the information collated from reliable sources as it is incorporated in transformational learning. The fields model also encourages cross-disciplinary conversations.

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Keeping Faith: Factors Contributing to Spiritual Transformation, Identity, and Maturity in Adolescents

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ABSTRACT

The current research study investigated factors associated with spiritual development among adolescents. Eighty five participants (12-19 years) attending Protestant church youth groups were asked to complete a questionnaire measuring spiritual transformation, identity, and maturity as well as demographics, personality, religious social support, and personal devotional activities. The purpose of this research was to understand how religious social support (family, friends, church, mentorship) and personal devotional activities (prayer, worship, study of sacred texts) were related to a spiritual transformation experience, spiritual identity, and spiritual maturity. It was hypothesized that adolescents who reported having had a positive spiritual transformation and who demonstrated higher levels of spiritual identity and maturity would be more connected to religious support systems and would engage more in personal devotional activities. These hypotheses were supported. In particular, those who reported stronger levels of spiritual identity were more actively engaged in prayer, worship, and study of sacred texts and had more religious support from friends, parents, church, and mentorship. Youth who had higher levels of spiritual identity also reported a desire both to be mentored and to mentor others. Active engagement in a greater religious community was related to having had a spiritual transformation experience. These findings may enable mental health professionals, religious leaders, and parents to better understand how to support adolescents with religious and spiritual interests in their journey of spiritual development.

Keywords: spirituality, religiosity, adolescents, parents, mentor, worship, prayer

KEEPING FAITH: FACTORS CONTRIBUTING TO SPIRITUAL TRANSFORMATION, IDENTITY, AND MATURITY IN ADOLESCENTS

Religiosity and spirituality (RS) are frontiers of research that have not been explored consistently throughout the history of psychology yet are of high public interest (Miller & Delaney, 2004). Religion and spirituality are of public interest in part because many people desire to live with greater inner peace and a fuller sense of meaning, direction, and satisfaction in their lives (Miller & Thoresen, 2003). Among adults, spiritual commitment generally increases as age increases: those who are younger in age are less likely to be as spiritually committed as those who are older. This may be, according to the Gallup Poll (2002), because younger individuals are less inclined to think about their own mortality and are more concerned with "making their way" in the world. They may also be more focused on material success and not question life's "ultimate meaning" as much as older adults (Gallup Poll, 2002). Although the 2011 Gallup Poll reports that belief in God drops below 90% among younger Americans, religion continues to play a significant role in the lives of American adolescents (Smith et al., 2003). According to data from the Monitoring the Future project, researchers have found that although church attendance among adolescents has declined from 40% in the late 1970s to 31% in the early 1990s, overall it has been relatively stable (Donahue & Benson, 1995; Smith, Denton, Faris, & Regnerus, 2002; Smith, Faris, Denton, & Regnerus, 2003).

Researchers have often reported the prevalence of religiosity in adolescents, but less research has focused on *why* adolescents choose or choose not to incorporate a professed religious faith into their lifestyle. Even less is said about how adolescents become more active or noncommittal toward the religious faith they were reared in. However, one large-scale study investigated the factors contributing to dramatic spiritual change. Regnerus, Smith, and Smith (2004) investigated two waves of the National Longitudinal Study of Adolescent Health data to better understand the context in which spiritual change occurs. An analysis of dramatic increases and decreases in religiosity revealed that demographics, social context, personality, and family dynamics all played a role in adolescents' behavior (Regnerus et al., 2004). The religiosity of schoolmates and parents consistently predicted religious development and served as protection against religious decline. Similarly, Hardy, White, Zhang, amd Ruchty (2011) found that family religiousness positively predicted individual religiousness and spirituality: emerging adults (17-31 years) who more frequently engaged in various religious activities with their families when they were younger maintained those activities in practice when they were older. This sheds light on what types of social factors contribute to adolescents' religious choice, but questions remain regarding what specific factors contribute to spiritual development.

To investigate the development of spirituality in adolescents, this study characterized spiritual development into three dimensions: transformation, identity, and maturity. These categories are suggested as a continuum of spiritual growth but are not mutually exclusive. Adolescents who have had a spiritual transformation often describe their experience as a life-changing religious event that leads to a sustained spiritual commitment. Once they make a concrete decision to commit to a specific religious faith, they begin to shape their worldview through a religious lens that develops their spiritual identity. This stimulates a personal connection and relationship with God. Then, as they incorporate their worldview into their lifestyle, identity manifests itself in behavior through loving compassion toward others. This demonstrates spiritual maturity. The three "categories" of spirituality and their definitions are summarized below:

- Spiritual Transformation: The presence of an experience that resulted in a significant increase or decrease in religious faith: "…a fundamental change in the place of the sacred or the character of the sacred in the life of the individual" (Pargament, 2006).
- Spiritual Identity: The belief one has a personal relationship with God: "An individual's belief that she or he is an eternal being…connected to God" (Poll & Smith, 2003).

- Spiritual Maturity: The conviction one has to love others and feel compassion for the world: "Wisdom and compassionate action in the world" (Vaughan, 2003).

AIMS AND HYPOTHESES

The current study investigates how spiritual transformation, identity, and maturity may be impacted by personal devotion as well as social factors. Contributing factors were grouped into two areas: 1) personal devotional activities: the engagement in prayer, worship, and the study of religious literature; and 2) religious social support, from family, friends, church community, and desire for or and/engagement in mentorship roles. The frequency of personal devotional activities and/or strength of social support may influence whether an adolescent chooses to remain and grow in the faith they were reared in or pursue an alternate path. Overall, this study aimed to:

- Understand what key factors foster a spiritual transformation (ST) experience
- Learn what key factors enable adolescents to develop a sustainable, spiritual identity
- Identify what key factors contribute to higher levels of spiritual maturity

An illustration summarizing the described hypotheses' constructs and their relationships to one another is displayed in Figure 1. Specifically, it was hypothesized that:

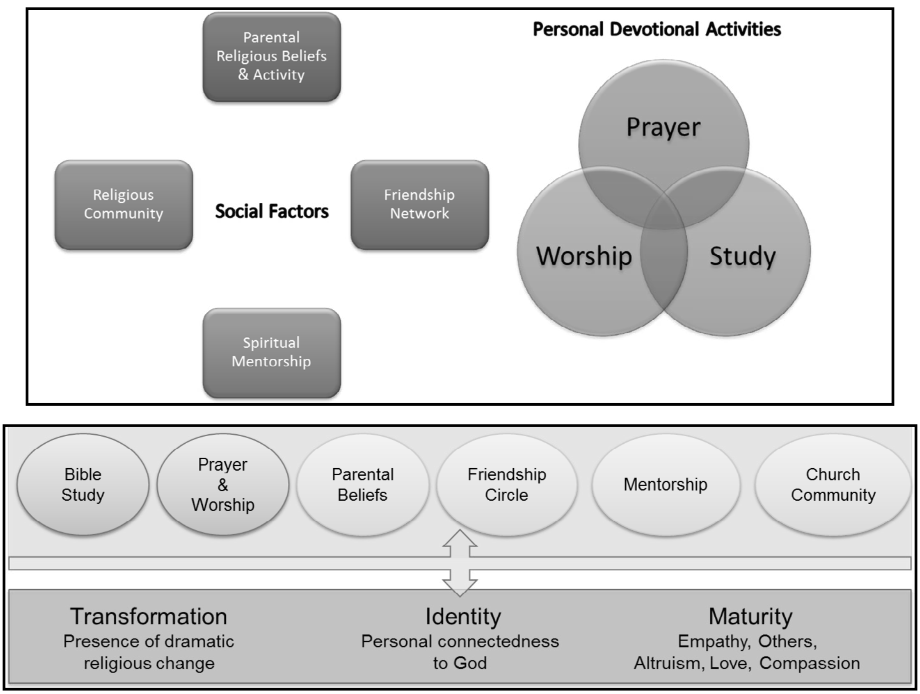

Figure 1: Summary of religious social support, personal devotional activities, spirituality constructs, and hypothesized relationships.

- Those who report higher associations with religious support are more likely to report a spiritual transformation (ST) experience.
- Those who have a high level of support through family, friends, church, and mentorship communities will demonstrate a stronger spiritual identity and maturity than those who have support through only one or none of these communities.
- Adolescents who are more engaged in prayer, worship, and the study of religious texts will report a stronger spiritual identity and maturity.

METHOD

Adolescents ages 12 to 19 years old attending Protestant church youth groups were sampled. Five separate youth groups of varying Protestant denominations were used in this study. Each youth group had between fifteen to thirty-five teens. Youth groups were chosen to represent a variety of Protestant denominations as well as districts with varying socioeconomic status and ethnicities. After providing voluntary, written consent, a self-reported, anonymous questionnaire of instruments to measure adolescents' social networks and personal devotional activities as well as spiritual transformation, identity, and maturity was compiled. The questionnaire was 25 pages long and took a maximum of one hour to complete. Spiritual transformation, identity, and maturity were defined using the following validated measures: *Spiritual Transformation Inventory* (Hall, 2004); *Daily Spiritual Experiences* (Underwood, 1999); *Meaning* (Pargament, 1999); *Faith Maturity Scale* (Benson, Donahue, & Erickson, 1993); *Given Love* (Fetzer Institute, 1999); *Empathy & Perspective Taking* (Davis, 1994); *Altruistic behaviors* (Rushton & Chrisjohn, 1981). To measure the seven constructs developed for this study (prayer, worship, religious literature study, parental religious support, friendship circle, church community, mentorship), items were lifted from the *Brief Multidimensional Measure of Religiousness/Spirituality. Tests* of correlations, and binary logistic regression were used to test the study hypotheses.

RESULTS

PARTICIPANTS

Eighty-five adolescents ages 12 to 19 years old attending Protestant church youth groups were sampled. Number of responses per measure ranged from 78 to 82 participants. The average age of participants was 15 to 16 years of age with about 20% in middle school (7th and 8th grade), 66% in high school, 6% not in school, and 8% transitioning from high school to college. The mean year in school was 10th grade. For ethnicity, 70% identified themselves as White, 12% as Hispanic, 7% as White-Hispanic, 2% as African-American, 2% as Asian/Pacific Islander, 2% as Native American/Indian, and 5% as other or unreported.

Associations of total religious support with spiritual transformation (ST).

In our sample, 65 participants reported that they had a spiritual transformation experience while only 16 said they have never had this type of experience. The majority of these experiences were reported as being only positive (n = 47, or 72%) with the remainder (n = 18, or 28%) being reported as both negative and positive. Binary logistic regression was used to test the effect of total religious support on the presence of a spiritual transformation experience. Total religious support was predictive of whether an individual had experienced a spiritual transformation experience, $\chi2(1) = 5.337$, $p = .021$. On average, those who had a positive spiritual transformation experience had a significantly higher level of religious social support ($M = 4.622$, $SD = .472$) compared to those who had not had one ($M = 4.277$, $SD = .601$), $t(79) = 2.478$, $p = .015$.

Associations of religious social support with spiritual identity and maturity

Using Pearson's correlation coefficient, the relationship religious social support had with spiritual identity as well as with spiritual maturity was tested. Higher levels of mentorship, church community, religious friendship support, family religious activity and beliefs, and total religious social support were all significantly associated with higher levels of spiritual identity. Higher levels of mentorship, church community, and total religious support were significantly associated with higher levels of spiritual maturity. A full list of correlations is presented in Table 1.

		Mentorship	Church Community	Friendship	Parent Religious Activity	Total Religious Social Support	Spiritual Identity	Spiritual Maturity
Mentorship	Pearson Correlation	1.000						
	Sig. (2-tailed)							
Church Community	Pearson Correlation	.299**	1.000					
	Sig. (2-tailed)	.009						
Friendship	Pearson Correlation	.078	.278*	1.000				
	Sig. (2-tailed)	.110	.002					
Parent Religious Activity	Pearson Correlation	.041	.308**	.069	1.000			
	Sig. (2-tailed)	.730	.006	.485				
Total Religious Social Support	Pearson Correlation	.652**	.583**	.390**	.742**	1.000		
	Sig. (2-tailed)	<.001	<.001	<.001	<.001			
Spiritual Identity	Pearson Correlation	.488**	.501**	.380**	.243*	.595**	1.000	
	Sig. (2-tailed)	<.001	<.001	<.001	.031	<.001		
Spiritual Maturity	Pearson Correlation	.441**	.251*	.161	.084	.364**	.451**	1.000
	Sig. (2-tailed)	<.001	.024	.117	.464	.002	<.001	
**Correlation is significant at the 0.01 level (2-tailed). *Correlation is significant at the 0.05 level (2-tailed). Note: Sample size ranged from 79 – 82 participants for all correlations								

Table 1: Correlations of religious social support variables with levels of spiritual identity and maturity

		Bible	Prayer	Worship	Total Personal Devotional Activities	Spiritual Identity	Spiritual Maturity	Spiritual Maturity
Bible	Pearson Correlation	1.000						
	Sig. (2-tailed)							
Prayer	Pearson Correlation	.498**	1.000					
	Sig. (2-tailed)	<.001						
Worship	Pearson Correlation	.481**	.358**	1.000				
	Sig. (2-tailed)	.001	.008					
Total Personal Devotional Activities	Pearson Correlation	.879**	.717**	.771**	1.000			
	Sig. (2-tailed)	<.001	<.001	.068				
Spiritual Identity	Pearson Correlation	.550**	.617**	. 667**	.752**	1.000		
	Sig. (2-tailed)	<.001	<.001	<.001	<.001			
Spiritual Maturity	Pearson Correlation	.212	.248*	.405**	.356**	.451**	1.000	
	Sig. (2-tailed)	.057	.026	.009	.163	<.001		
Spiritual Maturity	Pearson Correlation	.441**	.251*	.161	.084	.364**	.451**	1.000
	Sig. (2-tailed)	<.001	.024	.117	.464	.002	<.001	

**Correlation is significant at the 0.01 level (2-tailed). *Correlation is significant at the 0.05 level (2-tailed).
Note: Sample size ranged from 80 – 81 participants for all correlations

Table 2: Correlations of personal devotional activity variables with spiritual identity and maturity

Associations of personal devotional activities with spiritual identity and maturity

Using Pearson's correlation coefficient, the relationship between personal devotional activities and spiritual identity as well as with spiritual maturity was tested. Higher levels of religious literature study, prayer, and total engagement in personal devotional activities were all significantly associated with higher levels of spiritual identity. Similarly, higher levels of prayer were significantly associated with higher levels of spiritual maturity. As expected, higher levels of desire and time spent in worship was positively associated with spiritual identity and maturity as well as with prayer and religious literature. Devotional activities were also positively associated with one another. Those who engaged more in worship were also significantly more engaged in studying religious literature, $r_{Bible} = .481$, $p < .01$, $r_{prayer} = .358$, $p = < .01$. A full list of correlations is presented in Table 2.

DISCUSSION

This study uniquely articulated three stages of spiritual development: transformation, identity, and maturity, and investigated the influence of religious social support and personal devotional activities on development. Evidence was found to support the role of demographics, religious social support, and personal devotional activities on spiritual transformation experience(s), identity, and maturity. Specifically, the presence of a spiritual transformation was related to stronger levels of religious social support. Spiritual identity related to stronger levels of religious social support through mentorship, church, friends, and parents as well as of personal devotional activities such as religious literature study, worship, and prayer. Higher levels of spiritual maturity were related to higher levels of religious social support through mentorship and church community as well as personal devotional activities such as worship and prayer.

Religious social support related to spiritual transformation, identity, and maturity

Religious social support is a key factor in spiritual development. Religious social support helps teens to maintain and grow in their personal relationship with God as well as demonstrate an outer Christian love toward the world. Higher levels of mentorship, church community, religious friendship support, and parental religious activity aggregated together were related to higher levels of spiritual identity. Higher levels of mentorship, church community, and total religious support were associated with higher levels of spiritual maturity. Mentorship is able to provide guidance for both growing in one's spiritual identity as well as maturity. By receiving mentorship, adolescents are able to have spiritual beliefs and behaviors modeled for them. By providing mentorship, they are able to benefit in helping others and are motivated to be a model of beliefs and behaviors. This two-way effort of receiving and providing mentorship contributed to a stronger spiritual identity and maturity more than those who were only receiving mentorship. Church community was also significantly associated with higher levels of spiritual identity and maturity. This is an opportunity to hear sermons and receive guidance from religious leaders, spend time with others who share similar values and beliefs, receive mentorship from adults, youth leaders and/or older teens, and develop a social network and friendships.

Spiritual maturity was defined in this study as manifesting one's spiritual identity and connectedness to God by having compassion on the outer world. Higher levels of maturity were positively associated with active engagement in mentorship, church community, worship, and prayer. It was also related to higher reports of positive attitudes toward self and others. Spiritual maturity may help adolescents to be more pro-social as they build a stronger religious support community, and show a deeper concern and connectedness to others. Resnick, Harris, and Blum (1993) studied over 36,000 7th-12th graders to identify protective factors against adolescent social pathologies such as emotional disturbances and acting out behaviors. Multivariate models consistently showed that youth who had a sense of spirituality, cared for others, and were connected, especially to school and family, were more protected against social pathologies. Measures of caring and connectedness surpassed demographic variables such as two-parent versus single-parent family structure as protective factors against high risk behaviors. This supports the current study's finding that although parental support is related to spiritual maturity, youth who engage in a collective religious social network with supportive parents, friends, mentors, and church community may have a stronger support system to nurture their spiritual maturity. In addition, youth who are not fostered in a caring, positively social environment may be better served by connecting to a religious community where they witness and experience significant, caring relationships with adults.

Spiritual transformation (ST) is an integral part of the spiritual development process. It is a powerful feeling of awareness and connectedness to the Divine. Positive spiritual transformation experiences are life-changing religious events which may initiate or help maintain a sustaining spiritual commitment. Having religious support from multiple communities such as through parents, friends, mentors, and church provides an atmosphere where teens are more likely to experience a spiritual transformation. Support from a variety of sources may help teens to think more about their spirituality and religious faith, consider what it means on a personal level, and be in an environment where this type of event is accepted. Our findings supported this. Those who had a positive spiritual transformation experience had a higher level of religious social support compared to those who had not had such an experience. As expected, adolescents who had parents who were more religiously active were on average more likely to have experienced a positive spiritual transformation. Although this finding was not significant, this could suggest that youth with actively religious parents are more inclined to be at church and in an environment where they are encouraged to have their own personal ST experience. Those who had higher levels of total religious social support were more likely to experience a spiritual transformation experience. This suggests that the more support an adolescent has from different social networks, the more engaged they may be in a religious environment and therefore more susceptible to a ST.

Higher personal devotional activities related to stronger spiritual identity and maturity

It was found that religious social support helps adolescents in their spiritual growth. However, only engaging in a religious community can make adolescents focus more on the social aspects rather than on their spiritual development. Prayer, worship, and study of sacred texts are more private behaviors that enable teens to reflect on what they believe and feel a spiritual connectedness to so they can communicate with God on a personal level. As the study's findings suggest, taking time to spend alone in devotional activities related to higher reports of spiritual identity and maturity. This may help teens to base their spirituality on their personal experiences of connection and communication with the Divine.

STUDY LIMITATIONS

Limitations that should be noted are the small sample size and issues with data collection. Future research would benefit from having a larger sample size to confirm the salience of our findings. The method of data collection could also be improved. The questionnaire could be shortened or complemented with a type of reward (e.g., free food, candy) to keep adolescents more engaged in responding. The measures regarding worship, mentorship, friendship circle, and prayer reported lower levels of internal reliability and could be improved for future studies to better represent their respective constructs. The question on preference of mentorship was an important part of the findings, but it was the most skipped item. Eighty-two participants responded to four of the five mentorship items but nineteen skipped the question on mentorship preference (be mentored, mentor, or both). This may have been accidental as this was last item in the mentorship scale and was at the bottom of the page. To determine if this was accidental or deliberate, the scale can be reformatted and a "neither" category added for participants to mark if they are not interested in mentorship activities. Mentorship was found to be an essential part of spiritual development and should be further explored.

IMPLICATIONS FOR FUTURE RESEARCH

The current study focused on adolescents 12 to 19 years of age. As described earlier, the college years are considered to be the "vulnerable stage" when many young adults choose to leave the religious faith they were reared in. Religiosity and/or spirituality may be seen by young adults as a burden of structure that they are free to shed once they transition out of their parent/guardian's household. Regardless, current research on adolescents and college students has shown that involvement in RS has positive effects. Desrosiers and Miller (2008) state that a direct, personal relationship with God serves as one of the most robust protective factors against different forms of psychopathology, such as depression and alcohol use, during the adolescent development period. Cotton and colleagues measured belief in God/Higher Power and the importance of religion in 134 high school adolescents and found that those with higher levels of RS had fewer depressive symptoms and fewer risk-taking behaviors (Cotton, Larkin, Hoopes, Cromer, & Rosenthal, 2005; Holder et al., 2000). Similar results have also been found for cigarette and alcohol use (Gryczynski & Ward, 2011; Haber, Grant, Jacob, Koenig, & Heath, 2012). In general, teenagers who choose to foster a strong level of spiritual identity and maturity prior to college may be more resilient against a variety of health risk factors such as substance use, high-risk sexual activity, depression, stress, and anxiety. The benefits of religiosity and spirituality are many, and, therefore, inspired the current study which focused on how religious community and personal activities could further enhance adolescents' spiritual development.

CONCLUSION

As demonstrated by the implications and findings of this study, religiosity and spirituality are important constructs that benefit adolescents. In order to properly serve adolescents, spiritual development must be properly fostered through middle and high school, before adolescents make the transition to college. This study investigated what factors contribute to three phases of spiritual development: transformation, identity, and maturity. It was found that the frequency of personal devotional activities and the strength of religious social support influenced how adolescents grow in their religious faith. This furthers our understanding of what fosters spiritual transformation (ST) experiences, enables adolescents to develop deeper levels of spiritual identity and maturity, and overall maintain a religious, spiritual commitment.

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Are Rabbis Informed?: Mass Media Information and Jewish Clergy in Israel

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A clash of cultures exists between the world of the rabbi and the mass media environment given that the rabbi emerges from a conservative culture representing established traditions and religious structures, and is confronted with accelerated cultural change exemplified by the media. To be true, the synagogue has for hundreds of years been losing its monopoly of strengthening moral values. If religion in traditional societies was based upon authority vested in religious bodies, in complex industrial societies there is increased emphasis upon personal choice in moral and religious matters with religious and spiritual issues increasingly mediated through print and electronic technologies. Mass media has in effect become a secondary causal agent of contemporary religious identity.

The impact of the media upon the Israeli rabbi is partly determined by the professional role that the rabbi fulfils today. The rabbinical profession may be broken down into three types: community rabbis; rabbis teaching in schools or at higher institutes of religious study (*yeshivot*); and religious court judges (*dayanim*) who are authorised by the state to adjudicate in personal status matters (Stern & Friedman, 2011). In Israel, the rabbi and the synagogue do not enjoy a monopoly in being a single focus of Jewish identity, as they do in the Diaspora. The Jewish state itself, its official organs and other non-official institutions, have replaced the synagogue to a considerable extent as focii of Jewish identity. Moreover, the synagogue in Israel has a limited impact on the lives of Israeli Jews beyond the strictly religious than that in the Diaspora where it serves as the focus of the community for also the traditional, or not strictly orthodox. The functions of the synagogue in Israeli society are narrower, mostly comprising the holding of religious services and educational activities like religious lessons (*shiurim*) and lectures. Apart from the strictly religious — whether defined in terms of the Haredi or ultra-orthodox and modern orthodox terms or whether including also the small conservative and reform communities in Israel — the rest of the Israeli Jewish population (estimated to be between 70-75%) have no regular daily or weekly interaction with the synagogue in Israel.

To be true, the traditional, as distinct from the orthodox Jewish communities — which account for 45% of the Israeli Jewish population — also have varying degrees of selective or irregular contact with the synagogue, such as comprising attendance at the Jewish holy days including the New Year and participation in holidays like Passover and Sukkoth and Purim, and life-cycle events including circumcision, the *barmitzvah*, the wedding *huppa*, or funeral. Yet even in Israel, religion enjoys a centrality in public life that does not exist in other religions in many other countries. This includes responsibility by the state rabbinical religious courts (*batei din*) for certain aspects of legislation concerning personal status such as determining who is a Jew, religious conversion, marriage and divorce. Rabbis play important roles in the state education system, notably the modern orthodox (or *Dati Leumi*) stream and Haredi stream but also by conservative rabbis in the newer Conservative-affiliated `Tali' school network.

Rabbis and Jewish educators in Israel are beginning to come to terms with the implications of the information age, and with their own changing role. But this in no way diminishes the challenge and task for rabbis (Cohen, 2006b, 2012a). The relationship between rabbis and mass media may be broken down into five broad types. First, as moral leaders rabbis legitimise — and delegitimise — mass media. The exposure of Haredi Jews to mass media has been heavily influenced by their spiritual leaders. The influence of religious hierarchies — notably rabbis — is paramount in the Haredi communities, whether in the Lithuanian Haredi stream where the rabbi's role is to interpret *halakhah* (Jewish religious law), or in the Hasidic Haredi stream in which the `admor' fulfils a father figure role in the community and his influence is wider-ranging; he is also consulted on a range of social and other matters. The rabbi-teacher in the school system has an important pedagogic function in influencing the outlook of religious children and youth toward the wider society, including toward the media and regarding such values as freedom of speech and tolerance. These include taking positions on whether adults or children should be exposed to the media, particularly to television and the Internet. Secondly, rabbis — particularly community rabbis — increasingly recognise the opportunities that mass media channels offer as alternative `pulpits'.The rabbi's influence is felt within the religious population such as from the pulpit to congregates through the Sabbath sermon, but the media is an additional channel to spreading the rabbi's religious message even if this tends to occur much more in the religious media than in the secular Israeli media. Rabbis and communal leaders are discovering the value of the Internet in circumventing the mainstream media and in building community websites.

Fourth, the media play an important role in constructing mutual perceptions between religious and secular communities. The secular media's pre-occupation in coverage with the religious political parties, and with the wheeling and dealing over state-religion matters, including funding for Haredi institutions, distorts the perception of Haredim in the eyes of the secular population. State-religious relations and the religious political parties are featured in the electronic media in particular enabling different sides to give vent to their feelings, and discussion inevitably focuses on the conflictual aspects. In the case of the Haredi media, for example, the media image shows secular Israelis as not observing religious laws, deemed so important by the Haredim.

But no less significant is a fifth role which the media play for rabbis as providers of information. Rabbis are themselves updated about events from the media both generally and regarding current religion-related developments. Rabbis use news media sources to gather information about general national and world affairs and about developments inside their religious communities. In order to be effective rabbi-teachers in *yeshivot* and synagogues, rabbis require to be exposed to the media to which their own audiences, children or synagogue congregates are exposed. Rabbinical court judges, for example, in determining decisions (*pesuk din*) require not only mastery of

Jewish religious law (*halahkah*) but also awareness of contemporary affairs. This paper focuses on this dimension of the work of the Israeli Rabbi.

Given that the rabbi has a leadership and guidance function in his community — indeed are key `decisionmakers' in the world of religion — it needs to be questioned whether, and, if so to what extent, is the rabbi in touch with the wider environment and to what extent are rabbis exposed to the same media to which their community is. This article examines the information-gathering practices of Israeli rabbis, and the impact of information sources upon the rabbis.

Reflecting the low priority that religion enjoys among mass communications researchers in Israel, little applied research has been carried out concerning the interplay of media and religion in the Israeli Jewish context (Cohen, 2012a). Most academic attention has focused on official state-religion relationships.

The religion-state relationship in Israel has been the subject of wide academic attention (Abramov, 1976; Liebman & Don-Yehiya, 1983; Sharansky, 2000). Notwithstanding popular street-level discussion inside Israel about the media's coverage of religion, much less academic attention has been given to non-official actors like mass media. Most research on religion and media has been carried out in the U.S. context (Abelman & Hoover, (1990); Buddenbaum, (1990); Ferre, (1980); Garrett-Medill, (1999); Hoover (1998), et al. Israel provides a contrasting case from the U.S. experience, because religion and the Jewish state are, by nature, interwoven. The coverage of religion in the secular media has received almost no attention (Heilman, 1990, Cohen 2005). Other aspects of media and religion in Israel include foreign correspondents' coverage of religion (Cohen, 2012b). To the extent that the subject has been researched, much of the research focused upon the relationship of the Haredim and the media (Cohen, 2011b). The Haredi sector is estranged from the general population, with their own separatist media, raising important anthropological and socio-psychological questions. The Haredi press has been described (Levi, 1990; and Micolson, 1990). Religion content in different Israeli news media forms, religious and secular, was examined (Cohen, 2005). Baumel (2002, 2005) examined the Haredi press through linguistic tools in order to generate the Haredi outlook on the social role of media inside the Haredi community. Horowitz (2000) describes early Haredi rabbinical attitudes to the Internet. Barzilai-Nahon and Barzilai (2005) examines how Internet has been adapted to Haredi community needs, and Tydor Baumel-Schwartz (2009) analyzed Orthodox Jewish women's Internet forums. The question of Jewish theological attitudes concerning the social role of the media was discussed by Korngott (1993); Chwat (1995) and Cohen (2001, 2006a). Schwartz (2005) examined the computer from a Jewish religious law perspective. Rabbinical attitudes to the media were measured (Cohen, 2011a).

No research has been carried out examining the role of information among rabbis. Although the discipline of media and religion exists thirty years, the specific subject of the role of information sources has received little attention, in particular among religious clergy. Cannon (2007) examines church newspaper readership as a factor in the functioning of a faith community. Armfield & Holdbert (2003) examined religiosity as a factor in Internet use. Cantoni & Zyga (2007) examined the use of the Internet communication by Catholic congregations. Golan (2002) takes the research further to address the question of the influence of the media, and the extent to which religiosity impacts on this. The question of the role of information among religious clergy was addressed quantitatively bv Brown and Smidt (2003) who examined Reformed clergy, and by Cantoni, et al. (2010), who examined Catholic priests worldwide and new media sources. Lambert (2010) discusses information tools among Baptist ministers. Informational and variegated roles of church websites was examined by Smith (2007). Notwithstanding that Captoni, et al. (2010) found that only 36% of Catholic priests pray on-line daily or weekly, Roman (2008) represents a typology of on-line churches.

The rabbi has an important role as a community leader in influencing the views and behaviour of his flock. To be examined are rabbis' usage of media. The study examines rabbis' exposure to media, the impact of the media on rabbis' opinion formation, and breaks down between sources of general news and sources of religion news. Also examined are the usage by rabbis of computer databases comprising Torah — or Jewish religious — for preparation of sermons, religious lessons, and study. To produce a more precise picture of rabbis' information sources, the author completed a survey of Israeli rabbis. In it, 1800 questionnaires were sent out to rabbis, and 302 filled questionnaires were returned. Rabbis from different branches of Judaism were surveyed about their information sources: *Haredi* or ultra-orthodox; or modern orthodox; conservative, and reform. It is instructive to explain the background of the different perspectives of the respective groups in order to understand the approach of rabbis to media exposure. The Haredi community limit contact with the secular society for fear that `impure' aspects of modern society will influence their ghetto-style of life. Haredi rabbis have over the years issued religious decrees (*pesuk din*) against exposure to mass media regarded as a threat to Torah family values. From the appearance of newspapers in the nineteenth century, through to the development of radio and television, and latterly to video, computers and the Internet and cellcom phones, Haredi rabbis have enacted such decrees. When Israel Television was established in 1968, Haredi rabbis banned their followers from watching television because its content was considered morally inappropriate; while entertainment per se is not invalidated, the Haredi perspective is nevertheless critical of television, regarding it as little more than a relief from such higher values as religious study. The bans on television and secular newspapers were the most successful of the bans against media with the overwhelming number of Haredim respecting them. For this reason this study does not differentiate between the exposure of rabbis to secular media and to religious media. The earlier ban on radio — based on the prohibition against hearing social gossip (*loshon hara*), as well as the importance of modesty because radio programming prior to television had a much wider gamut of subjects including drama — is less respected than the television ban because Israel's ongoing security problems make it difficult for people to refrain from following the news. When videos cameras were produced, with many Haredi families using them to record family celebration, no rabbinical ban was introduced initially because its usage could be controlled. However, after it was discovered that television programmes could be seen if videos were plugged into computers, Haredi rabbis also banned videos. More latterly, Haredi rabbis took a similar approach toward the Internet, where the existence of websites containing pornography was seen as a greater threat than all earlier media forms.

By contrast to the Haredim, the modern orthodox — in addition to identifying witrh Zionism and the modern state of Israel — perceived exposure to the media playing an integral life in modern statehood. A sub-category of the modern orthodox is the Hardal (literally *Haredi leumi*) which while Zionist in national outlook are inclined to exposure to the wider culture.

The non-orthodox, the conservative and reform, are small in size in Israel but are the dominent comunities in the U.S. where there are six million Jews. Reform Judaism, which originated in Germany in the nineteenth century, legitimises change in Judaism and denies eternal validity to Jewish law. Reform's founders removed the national dimension from the faith. In contrast, Conservative Judaism, while also favouring the emancipation of the Jews and opposing ghettoisation, adheres to key tenets of Judaism delineated in the Five Books of Moses, including, for example, the observance of kashrut (religious dietary laws) and the Sabbath.

Religion coverage on the news pages mostly focuses upon aspects of state-religious relations. These include the religious political parties (which in 2013 held a quarter of the 120 seats in the Knesset, and participated in past years in the coalition-style government), government funding for *yeshivot*, army exceptions for yeshiva students, the status of the small but growing non-orthodox religious streams (the reform and conservative which do not enjoy official recognition by the government) and the question of the official status of religious conversions carried out by them, and Sabbath and kashrut observance in public institutions. National newspapers, radio and television each have a religious affairs correspondent covering the beat, in most cases on a full-time basis. Internal religious matters such as synagogual life, liturgy, rabbis, religious educational institutions (with the exception of government funding), and religious youth groups receive scant attention.

The Haredi population, which makes up 450,000 of Israel's five million Jewish population is the religious steam receiving most media coverage due both to their political clout and their anti-modern lifestyle. The modern orthodox (180,000) are today less focused on narrow questions concerning state-religious relations and are more in the forefront of Jewish settlements in the West Bank (or the biblical territories of Judea, Samaria) captured in 1967. The Reform and Conservative receive far less coverage except when they appeal the courts or the government in their struggle for official recognition. There is almost no religion-related coverage either of the Israeli Muslim population, despite that they make up a sixth of the population, nor the Christian communities, despite the presence of key Christian churches in Jerusalem, Nazereth and the Palestinian-controlled Bethlehem (Cohen, 2005).

Examined in this study of informational sources of rabbis are mass media sources for different categories of information. Also examined was the use of databases in new media, containing Jewish religious information from the Bible, Talmud, and law codes like Maimonides. In addition, rabbis were asked to evaluate the impact of the various types of information upon them. Responses from rabbis are broken down according to place of birth and divided between those born in Israel, (171 rabbis).

Western countries (North America, West Europe, South America), 88 rabbis; East European-born, 22 rabbis; and Sephardi (oriental) or those born in Arab countries, 18 rabbis. It is hypothesized that the state of the media in the countries where the rabbis grew up — whether the media was free or not free — may be a factor that influences the rabbi's general attitude to questions like freedom of the press. Responses were examined according to age groupings of rabbis. Ninety-six rabbis were born 1961-1980; 146 1941-1960; 39 1921-1940; and 4 1901-1920. It is argued that rabbis who grew up in the television age might have different attitudes toward the media than older rabbis. Similarly, responses were also examined according to whether rabbi-respondents had children at home (211 respondents) or did not have children at home (77 respondents). It is hypothesized that this will influence the rabbi's attitudes to the question of limiting children's exposure to media or not.

RABBIS' EXPOSURE TO THE MEDIA

Newspapers were less widely seen than could be expected for persons who hold key posts in Jewish communities. Respectively, 58%, 50%, and 28% of modern Orthodox rabbis, Haredi rabbis, and non-Orthodox rabbis do not see a daily newspaper. Breaking down the 58% figure for modern Orthodox, 70% of Hardal rabbis and 50% of mainstream modern Orthodox rabbis do not read a daily newspaper. Given the role of rabbis as community leaders, the relatively low figure for newspaper readership raises concern. Israeli rabbis are less exposed to the media than, for example, their Christian colleagues in the Reformed Church in the U.S.; Brown & Smidt found that 97% of Reformed Christian Ministers read secular newspapers in contrast to 42%, 50% and 72% of modern orthodox, Haredi, and non-orthodox rabbis. This was also true of television: 93% and 80% of Reformed ministers watch network TV and public TV in contrast to 47% of mainstream modern orthodox rabbis, 53% of the Hardal substream, and 19% of Haredi rabbis.

There was a greater inclination for western rabbis (67%) to read a daily newspaper, and a lesser inclination of Sephardi or those born in Arab countries (39%) to. In terms of age, a difference in reading daily newspapers was found, with younger rabbis inclined not to. Seventy-four percent of rabbis born 1967-1980 did not read a daily newspaper in contrast to 44% of those born 1941-1960 and 28% born 1921-1940. Of those who do not read a daily newspaper, 39%, 27% and 12% of Haredi rabbis, Hardal rabbis, and modern Orthodox rabbis cited religious reasons for not doing so. Of those who do not read newspapers, the most given factor was time; 93%, 78%, and 48% of non-Orthodox, modern Orthodox, and Haredi said time was the factor.

In the case of television, 81% of Haredim and 63% of Hardal rabbis said they do not view TV for religious reasons as opposed to 47% of modern Orthodox. Fifteen percent of Haredim cited time, and 46% of modern Orthodox (mainstream modern orthodox and Hardal combined) and 65% of non-Orthodox (conservative and reform) also did so. Of those rabbis who do not have television, 58% of those who have children at home gave religious reasons as opposed to 31% of rabbis who do not have children at home. Similar figures were given for those who replied they do not listen to radio. Of those who do not listen to radio regularly, 50%, and 20% of Haredi and modern Orthodox rabbis cited religious reasons.

There were wide differences between orthodox and non-orthodox rabbis regarding whether the press damage religious values. Ninety-five percent of orthodox rabbis said that the press damage religious values to some extent, to a large extent or to a very great extent as opposed to 31% of non-orthodox rabbis. Among the orthodox, Haredi rabbis were more inclined (64%) than modern orthodox (Hardal and mainstream modern orthodox combined 32%) to say that the press damage religion to a very great extent. It confirms Armfield and Holbert (2003) who found that the more religious the person the less likely he is to use the Internet. It contrasts with Finnegan and Viswanath (2001) who found that members of a church are more likely to read a major daily newspaper, as well as as Swatos (1988) who found that a sizable majority of Conservative Christians read a secular publication. Smith (2007) noted that most religious organizations with a website lack data about usage of the website. Yet even 39% of modern orthodox rabbis agreed the press damage religious values to a large extent. Similar findings were found for radio, as well as the Internet; in the case of non-orthodox rabbis a significant number (47%) said that the Internet damaged religious values to some extent, to a large extent, or to a great extent.

MEDIA SOURCES OF GENERAL NEWS AND RELIGIOUS NEWS

The media have an important role in connecting the rabbi to the wider environment, enabling the rabbi to learn and be informed of news and general developments both within the religious community and among the wider Israeli society. The findings showed a greater tendency for rabbis to follow national political news than to follow religious news, and that the media had a greater impact on influencing their attitudes regarding non-religious matters rather than religious matters.

Forty-four percent of all rabbis follow news about political-economic-defence matters with a `high frequency'. Given the country's ongoing defence problems this is not so surprising. There was a mild tendency for Haredi rabbis and Hardal to follow thse a little less than rabbis of other streams. Western and East-European-born rabbis were more inclined to follow this than East European and Middle Eastern ones.

Other categories of news were less followed. Content about family and education were of certain interest — among all groupings — (28%, 29% and 41% of Haredi, Dati Leumi and non-orthodox said they had interest) but an average of 9% listened a lot or all the time. Sport is of little or no interest to rabbis, with non-orthodox rabbis were slightly more interested; 89%, 71%, and 61% of Haredi, Dati Leumi, and non-orthodox rabbis expressed no interest in sports news. There were no differences with age or national background. The same was true with entertainment with Haredim (89%) and modern orthodox (69%) expressing no interest. Notwithstanding this, 29% and 16% did say they followed entertainment from time to time or a lot.

Religion news in the media was followed less than general news developments. It was followed at a `high frequency' by only 20% of rabbis and 8% all the time. Thirty-Seven percent of rabbis of all streams in following news about religion-related developments did so from time to time, but only 20% did so at a rate of high frequency, and 8% all the time. (No difference between different streams was found). This is surprising since it is their occupation. As noteworthy was the number who were inclined not to, which 33%, 39%, and 28% of Haredi. Modern orthodox and Haredi rabbis did not follow religion news at all or to a small degree only. Thirty-three percent and 39% of Haredi and modern orthodox rabbis, respectively, do not follow religion news at all or do so only to a small degree.

East European rabbis were less inclined to follow religion news. Those born 1921-1940 were more inclined to read everything on religion or to do so with great frequency (48%) as opposed to those born 1941-1960 (26%) and 1961-1980 (21%).

All were inclined to follow national religious developments, albeit Haredim a little less. In terms of religion news broken down, 33% of all rabbis followed national religious developments a lot, and 32% did so a lot. Rabbis of different streams had different reasons to follow national religious news: the Haredim felt that Torah values were attacked by state and court decisions. The modern orthodox saw in state-religious institutions the fulfillment of the religious Zionist dream in state-religious institutions. The non-orthodox sought legitimacy from the Israeli state.

By contrast, local religious community news was less followed: 14% followed a lot, 31% at times, and 33% occasionally. The Haredim were slightly less inclined to follow local community news.

In gathering religion news, rabbis were preoccupied with news about their own religious stream. News about the rabbi's own stream (Haredi, mainstream modern orthodox, Hardal, conservative, reform) was followed incrementally more than were other streams; 13% of all rabbis `all the time,' 28% `most of the time,' and 37% `at times' follow news about their own stream compared to 6% of rabbis who follow news about other Jewish religious streams `all the time,' 24% of rabbis `most of time,' 36% `at times,' and 22% `on isolated occasions.'

Rabbis follow news about other, non-Jewish religions even less: 33% "occasionally" and 37% "never." Non-orthodox rabbis are much more inclined to follow news about non-Jewish religions than orthodox rabbis. Thus, 33% and 40% of non-orthodox rabbis were more inclined to read most of the time, or from time to time, information about other religions in contrast to 4% and 12% of orthodox rabbis. Partly, the lack of interest reflected the very lack of coverage that other religions receive in the Israeli media; Cohen found that Islam and Christianity each received only 1% of all religion news content (Cohen 2005). Despite there being 1 million Israeli Arabs and that key Christian churches of international significance to Christianity are in the Holy Land.

IMPACT OF MEDIA UPON RABBIS

The impact on rabbis of the media should be differentiated between religion-related information and news or background features about general news developments. In the case of news about non-religious matters like politics, the influence of the media's coverage of the secular environment was considerable: 26% of rabbis said so to a very great extent, 31% a lot, and 22% at times. This was particularly true with non-Orthodox rabbis: 44% of non-Orthodox rabbis replied `to a great extent.' A further 31% of non-Orthodox rabbis replied `from time to time.' This contrasted with only

24% of Haredi rabbis (modern Orthodox: 32%). The exposure to the media changed the outlook about the general secular environment `a lot' for 8% of all rabbis, and `at times' for 27% of rabbis; however, 35% of rabbis said it changed only a little, and 28% not at all.

The media had less impact upon the rabbi's knowledge of religious news developments: 52% said the media had no impact at all, 29% a little, and 14% at times. Haredi rabbis were less inclined than non-Orthodox rabbis to be influenced. The influence of the media on the rabbis' understanding of the religious environment was low: 37% replied that the media had no influence upon their understanding of the religious environment `not at all,' 38% `a little,' and 20% `at times.' Rabbis had other, non-mass media, channels for learning about changes on the religious scene. And, the extent to which the media altered the rabbis' outlook toward the religious world was even less given that the rabbi by virtue of identifying with, and belonging to a religious stream had a definite view on the subject: 49% not at all, and 34% a little.

TORAH DATA BASES

The technological information highway is affecting the Israeli religious world no less than other non-Jewish religious communities, particularly given the high priority that religious study has in the religious community. Torah data base websites contain computerised collections of traditional texts like Bible commentaries, the Talmud, and Jewish law codes. Lerner surveyed the manifold types of resources available digitally about Orthodox Judaism, emanting from institutions, organisations and individuals, covering historical, theological, institutional and communal information (2009). These developments provide access that had beforehand been limited to a few in libraries or private manuscript collections to the entire Jewish learning world. *Otzar Hachochmah* contains over 28,000 searchable books of Jewish learning and periodicals in their original format. One of the earliest attempts to computerise Jewish sources was the Bar-Ilan *sheiltot* project — which stored in a computerised form 100,000 rabbinical *sheiltot* — or rabbis' answers from the Geonic period in the Sixth century to the present day to a range of questions concerning the application of Jewish law to particular situations. In 1994 the entire data base was placed on a CD-ROM — "the Global Jewish data base" — enabling individuals and institutions to purchase it. The Torah Communication Network, created in New York by Rabbi Eli Teitelbaum, provides access to any desired page in the 14-volume Talmud. The network has expanded beyond the Talmud to include the Five Books of Moses, the Prophets, *Midrash*, Jewish legal codes like Maimonides, and Jewish Thought.

Whereas Sturgill (2004) discussed the broad range of purposes of Baptist congregation websites, including the provision of evangelical information, this study focuses upon the uses and gratifications by rabbis of Torah data bases. Non-orthodox rabbis were most inclined to use data bases. Forty precent, 22% and 15% of non-orthodox rabbis, modern orthodox rabbis, and Haredi rabbis, respectively, use these websites `a lot' or even `all the time; 67%, 49% and 30% of Haredim, modern orthodox, and non-orthodox rabbis, respectively, do not use these at all. There has been long discussion within the Haredim and modern orthodox, including a ban by the former in Internet use. Haredi rabbis — facing a self-imposed ban on the Internet because of sex-related content — have yet to benefit fully from these Torah websites despite their single-minded goal of Torah study. It is true that the threat from the Internet occurred at the same time as the parallel proliferation of Jewish-related websites made it more difficult for rabbis imposing their anti-Internet line. But some Haredim today recognise the technological value of these websites and this trend may be expected increase.

One recent development is on-line shiurim. For example, in the Web Yeshiva, established in 2007, students study in a live on-line *shiur* (religious lesson), as well as learning on-line with a chavruta (a study partner). Transcending geographical limitations, classes are available from 4 a.m. to midnight in Hebrew, English and Russian. But the pedagogic benefits of *shiurim* transmitted through technological means have been questioned. True, the traditional one-on-one student-rabbi shiur enabled interactive learning which has been a basic ingredient of study in *yeshivot* (talmudical colleges) over hundreds of years. "Each interaction that relates to those lines — with a study partner, another student, a teacher — probes that much deeper. However the solidarity and usually shallow world of the net surfer rarely offers this kind of rigorous inquiry," remarked one critic, Rabbi Marc Bleiweiss.

CONCLUSION

Given the need for information about Jewish religious developments it was surprising that the news media's role in providing what is the most important information need of rabbis — information about current developments in Judaism — is limited. This is despite the forgone conclusion that it was most unlikely that the media would bring about any change of opinion by rabbis about their own stream. It was therefore ironic the news media was more important for rabbis as a source of information about non-religious developments. Equally, it was unsurprising that the news media would influence rabbis' positions on general issues of the day unrelated to religion.

Future patterns of rabbis and information will necessarily be influenced by patterns in media coverage of religion coverage. Trends in Israel (Central Bureau of Statistics, 2009) toward religiosity suggest an increase in religion news interest among Israelis. Unresolved tensions between the secular and ultra-Orthodox also suggest that religion will remain on the news agenda. Instead, mutual perceptions between rabbis themselves and journalists will continue to be defined, in part, by how the respective media — secular media and religious media — each define the issues: the secular media from a secular viewpoint of the separation of synagogue and state, and the religious media, particularly the Haredi media, seeing the Torah as the prime mover or criterion whether in private or public life. Diplomatic and military issues concerning the as-yet-unresolved Arab-Israeli conflict are likely to continue to dominate the media's attention, turning attention away from such other subjects including religion. Yet, the Internet — characterized by unlimited virtual space — will ensure that the amount of space that religion receives in new media will no longer be determined by "bigger" stories like the Arab-Israeli conflict.

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Modeling and Representing Religious Language to Support Audio Transcription of Sermons

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ABSTRACT

In a text-based discovery and analytical environment, high-quality textual representation is needed to support discovery of and research on spoken content. The increased representation of human thoughts and ideas as digitally represented speech highlights the need for efficient generation of high-quality text representations of spoken content. The most cost-effective method of producing textual representations is speech recognition systems. While much progress has been made in speaker-dependent (e.g., speaker-trained) speech recognition systems, they produce poor-quality results when applied in domain-agnostic and speaker-independent contexts (e.g., digitally recorded spoken content posted to the web). Results generated by domain-agnostic and speaker-independent language models are not usable for discovery or analysis. The poor quality results are due in part to the misalignment of domain-specific vocabularies and the domain-agnostic dictionaries used for acoustic pattern matching in speech recognition systems. The field of speech recognition is complex. Language models comprise only one of the four major components of speech recognition systems. Current speech recognition systems use language models that typically represent a non-domain-specific vocabulary of 1,000 words. This is considered to be a large language space in speech recognition systems. This paper reports on exploratory research designed to test quality improvements that may be achieved by developing domain-focused phonemic vocabularies. The research relies on human knowledge engineering methods to model domain-specific languages. The research leverages the Atlas.ti application to extract and model religious language. The Logios application is used to convert the text vocabulary of 25,000 words to phonemic representation. The research focuses on digitally recorded spoken religious sermons as the test corpus. The value of the research is in identifying what appears to be one common sense explanation for the poor differences in the language models of the religious domain and the generic language models.

RESEARCH CONTEXT — IMPROVING ACCESS TO AND TRANSCRIPTION OF SPOKEN LANGUAGE

Print culture has dominated western society for the past 500 years, playing a prime role in the effort to document human thought and ideas. Despite this important role, speech remains the preferred means of communicating thought and ideas (Ong 1958) (Ong 1982). Recent developments in digital technology, specifically low-cost digital recorders, smart phones and cameras, have made it possible for human thought and ideas to be effectively and efficiently documented not only in writing but in speech. For knowledge scientists, the expanded scope of digital representations presents significant opportunities. Spoken language is of particular interest to knowledge sciences because it is the primary form of knowledge transfer, mobilization and consumption and the means through which tacit knowledge becomes explicit.

While our ability to capture the spoken word has increased, our ability to discover, access and analyze spoken content has not. Discovery, access, and analytical technologies are still text based. In a text-based information culture, we must have a high-quality text version of the spoken content. This limits our ability to access and analyze thoughts and ideas that have been expressed orally. This is an important limitation to address in a world where spoken content may become the preferred means of communicating.

Today there are four common methods (table 1) that support access to spoken content, including (1) direct human consumption through listening; (2) human transcription; (3) human tagging; and (4) machine transcription using speech recognition systems. Each method comes with tradeoffs in terms of quality and costs. Direct human listening produces the highest quality representation as there is no intermediary and no opportunity for misinterpretation or misrepresentation. This method, though, comes at a high cost. Direct costs include the time that an individual spends listening. The spoken content must be consumed one user at a time. Any research conducted is by definition liable to subjective interpretation. There is no persistent textual representation that might be consumed by others. The second method, human transcription, offers high-quality textual representation. The first copy costs are very high, though, due to the amount of human labor required and the cost of that labor, where the spoken content represents a specialized field or topic. Where the transcription is created for a single individual, it may not be accessible to others. Economies of scale may not be possible. The third method, human tagging, supports a primitive level of access by providing some access points for text-based indexing systems. However, the tags do not provide sufficiently reliable content to support objective analytical research. Tags are highly subjective, and are dependent upon some degree of listening. Research may be performed on the tags and their characteristics, but they do not serve as a reliable source of research on the spoken content.

Textual Representation Method	Quality, Cost and Access Implications
Direct End User Listening	Highest quality representation, high user cost, no economies of scale, no persistent text representation
Human Transcription	Very high first-copy cost, high quality (assuming transcriber has knowledge of domain), copyrighted product, limited access due to pricing
Tagging	Moderate human cost, quality is poor and subjective, standalone tags, no persistent textual representation of content
Machine-based Transcription	Low cost, low quality, typically not widely used due to the low quality and need for significant quality control

Table 1. Methods of Textual Representation of Audio Content

The fourth method, machine transcription through speech recognition systems, offers the best hope for providing high-quality, low-cost textual representations of spoken content (Rabiner 1993). While we have decades of research devoted to speech recognition technologies that have resulted in some improvements in constrained contexts (e.g., single-user speech-trained dictionaries), the quality of the results is low. The challenges of speech recognition must be addressed if we expect to be able to conduct research on spoken context in the future.

RESEARCH CONTEXT

The essence of the challenge we face was well stated by John Pierce of Bell Labs (1969) when speech recognition systems were in their infancy. Pierce suggested that high-quality speech would not be achieved until we had the capability to embed human intelligence and linguistic competence into the technologies. The challenges involved in producing high-quality representation of audio content are as complex as human communication.

This paper reports on exploratory research into one small facet of the speech recognition process — language modeling. Following Pierce's 1969 advice, this research considers how to embed a small component of human intelligence and linguistic competence — domain modeled vocabularies — into speech recognition systems. For exploratory purposes we focus on the modeling of religious language to support the machine transcription of orally delivered sermons.

In order to understand what we mean by language modeling, we offer a conceptual description of the context for speech recognition. We take Jelinek's (1997) Source-Channel Model as our conceptual description. Jelinek identifies four components that are required to support speech recognition, including (1) acoustic processing; (2) acoustic modeling; (3) language modeling; and (4) acoustic pattern matching.

Acoustic processing addresses the transformation of the waveform into symbols. The raw audio signal needs to be converted into a sequence of frames at regular time intervals which may represent words or phrases. People listening to audio implicitly break the incoming wave forms into pieces that may represent semantic units — words (Allen 1994). The machine simply hears acoustic symbols which may be music or speech or any other form of audio content. Acoustic processing as a first step provides a foundation for assigning semantic meaning to audio content (Peller Proakis Hansen 1993) (Rabiner Schlafer 1978).

The second component of Jelinek's model addresses acoustic modeling. *Acoustic modeling* addresses the ability of the acoustic processor to create a semantic unit that is close to representing a word string. Acoustic modeling works at the phonemic level (Schultz Waibel 2001). A phoneme is an abstract unit represented in a phonetic system of language that corresponds to the sounds of speech. We will talk more about this below in a discussion of the phonemic representation of the language of sermons. Phonemic modeling based on the sounds of speech takes into account pronunciation, dialects and accents.

The third component of the model focuses on *language modeling*. Language models consider how words are combined into larger semantic units (e.g., phrases, sentences, commands, etc.). There are two main types of language models in use today in speech recognition systems, including (1) statistical language models (SLM) and (2) constrained grammars. Statistical language models help us to understand common use of language for the purpose of predicting language patterns for acoustical matching (Bahl et al. 1993) (Bourland Hermansky Morgan 1996). A constrained grammar contains a precise definition of every phrase that can be recognized — how a telephone number can be spoken, complex command and control systems, or high probability language patterns within a domain. The constrained grammar can be used when we have a good understanding of the language that is likely to be used in the context. The majority of the research into language modeling focuses on statistical language models (e.g., Hidden Markov Models) (Lippman 1990). This research focuses on the use of constrained grammars and considers how knowledge of the nature of a domain language might improve the quality of transcription. Today's speech recognition systems offer the opportunity to right size the language model to the content. Speech recognition systems will always match against the language base phonemic matching at such a primitive level. We believe that what is lacking is the phonemic representation of domain-specific languages against which speech recognition systems can discover a good and relevant match.

Acoustic pattern matching is the fourth component of Jelinek's model. Acoustic pattern matching focuses on how the system goes about finding that good match — finding an accurate phonemic representation of the spoken word. Acoustic pattern matching leverages a phonemic translation of a word base. It processes the acoustically generated phonemes against the phonemes in the base dictionary. To the extent that we are not optimizing the relevance of the language model there will not be a good foundation for matching. It is generally the case that the language model dictionary is not domain specific.

RESEARCH GOAL AND HYPOTHESIS

Most high-quality results of speech recognition applications are based on speaker-dependent training. These applications require a speaker to train the system before an acceptable level of quality can be expected. Speaker-dependent speech recognition generates a phonemic language model that can effectively constrain the range for acoustic pattern matching. This approach is inconvenient, less robust, more wasteful, and not feasible for some applications. Speaker-dependent training of speech recognition systems is not feasible for spoken content posted to the web for the simple reason that the speaker is not available to create a phonemic dictionary. As a next-best option for bounding the acoustic matching challenge, we propose to create domain-specific phonemic dictionaries.

We believe that two challenges arise when looking for a good match for acoustically processed and modeled speech, specifically: (1) the large unbounded language space, and (2) the phonemic representation of the unbounded space. We suggest that this approach may be semantically inefficient (i.e., broader than necessary) and ineffective (i.e., it fails to leverage domain expert knowledge). Current approaches to modeling large vocabularies (e.g., 1,000-word dictionaries) attempt to constrain the language space using domain-agnostic text analytics, phrase, and sentence extraction. We suggest that this is semantically inefficient. To increase the efficiency we suggest that domain-specific language models will provide a more relevant base for acoustic pattern matching. We also suggest that what is commonly considered a large vocabulary for speech recognition purposes does not align with the size of domain-specific language.

We look to human knowledge engineering and semantic analysis methods to design domain-specific language models. We suggest that human engineered domain-specific vocabularies will produce higher quality results by creating a more relevant and targeted language against which to conduct acoustic patterns matching. Improvements to the quality of transcription make our fourth approach to representation cost effective.

RESEARCH DATA AND METHODOLOGY

To explore these ideas, we selected a collection of digital recordings of spoken sermons. We selected religious sermons because there is a need and an interest to provide textual representations for research and analytical purposes. Religious sermons also represent a domain-specific vocabulary that could be semantically profiled and validated.

This research methodology was exploratory, complex and integrative. It was designed to address four research questions, each providing a foundation for the next. The four questions were

- Question 1: Is there a domain-specific language for religious information?
- Question 2: How might we integrate a religious language model into speech recognition systems?
- Question 3: Does the integration of a religious language model into speech recognition systems contribute to an increase in quality?
- Question 4: Is this model applicable to other domains?

Research Question 1: Domain Language of Religion

Our research goal for Question 1 was to understand how well the standard language models used in speech recognition systems aligned with the language of religious sermons. To answer this question, we adopted a three-step methodology to investigate this research question which involved (1) creating and semantically processing a corpus of sermons representing the language of religion; (2) analyzing the linguistic patterns and syntactical properties of the language of sermons; and (3) analyzing the implications of these language models for quality speech recognition of religious sermons.

A corpus of text materials was created to analyze the grammatical structure of the language of religion and religious sermons (Step 1). The corpus was comprised of more than 500 sermon texts (Bedford 2011) (Bedford 2013), several versions of the Bible, digital copies of religious education materials including teaching templates and syllabi, and content drawn from church websites including Audio Sermons Online, Good Shepherd Lutheran Church Sermon Recordings, Hope Church Sermon Recordings, and Sermon Audio. The corpus was first processed using optical character recognition (OCR). The Atlas.ti application was used to extract individual words from the full corpus. The result was a vocabulary of 24,691 unique words. We note the significant variation from what is commonly characterized as a large vocabulary (e.g., 1,000 words) in the speech recognition field. From this vocabulary we created a grammatical profile of the language of religion. The profile produced a language model that varied slightly from the language models that we found are used as dictionaries in speech recognition systems. We would like to acknowledge an additional challenge in finding a typical language profile against which to validate. In fact, any aspect of adult language appears to be context or domain specific. There may not be a good characterization beyond primary or secondary school language use.

Natural Language Tag	Part of Speech	% Representation in the Corpus
ADJ	Adjective	16.26%
ADV	Adverb	14.19%
CONJ	Conjunction	2.77%
PREP	Preposition	6.92%
PRON	Pronoun	6.57%
VERBS	Verbs	28.03%
NOUNS	Nouns	25.26%
		100%

Table 2: Grammatical Characterization of the Language of Religion

From this initial exploration, it would appear that there are variations in sentence patterns (Step 3). The language of religion is characterized by a low use of nouns, a slightly low use of verbs, a very high use of adverbs and adjectives, and a very high use of pronouns. Given the variations, we suggest that the use of a domain-specific dictionary as a replacement for the generic dictionaries in most speech recognition systems may produce higher quality acoustic pattern matching.

Research Question 2: How might we integrate a religious language model into speech recognition systems?

The exploration of this research question required a five-step methodology, including (1) creating a clean representation of the religious vocabulary, including reducing OCR errors; (2) creating a phonemic representation of the vocabulary; (3) assessing the coverage of the generic dictionaries used for language modeling; (4) defining an effective phonemic language model for the domain; and (5) constructing the revised language model and testing it in a speech recognition system against a test set of audio recordings of sermons.

Creating a clean copy of the religious vocabulary involved walking through all 24,691 words to identify errors. We encountered and corrected several OCR generated errors. Errors were generated where the OCR application could not recognize the fonts used in historical sermons and versions of the Bible. Extraneous punctuation also had to be cleaned from the vocabulary. Graphics included in some texts also produced errors.

As was noted earlier, the language model of a speech recognition system requires a phonemic representation of the vocabulary. Speech recognition systems use one of two phonemic alphabets: the International Phonetic Association's IPAbet (2005) or DARPA's ARPAbet. IPAbet is an alphabetic system of phonetics produced by the International Phonetic Association which focuses on the Latin alphabet. It provides a standardized representation of the sounds of spoken or oral language. ARPAbet is a phonetic transcription code which was developed by the Advanced Research Projects Agency as part of their Speech Understanding Project from 1971 to 1976 (Shoup 1980). IPAbet was chosen for this research because that is the alphabet used by the Carnegie Mellon University Sphinx application (Carnegie Mellon University Speech Group 2008) (Lee Hon Reddy 1990). The translation of the religious vocabulary was supported by Carnegie Mellon University's Logios application (Carnegie Mellon University 2008) (Weide 1998). Logios uses hand-tuned linguistic rules created by expert linguists. Sample translations are provided in Tables 3a, 3b and 3c.

Words from Sermon Extractions	Phonemic Pronunciation
AARON	AA R AH N
ABANDON	AH B AE N D AH N
ABANDONED	AH B AE N D AH N D
ABANDONMENT	AH B AE N D AH N M AH N T
ABEL	EY B AH L
ABERNATHY	AE B ER N AE TH IY
ABETS	AH B EH T S
ABETTING	AH B EH T IH NG
ABEYANCE	AH B EY AH N S
ABHOR	AE B HH AO R
ABHORRED	AH B HH AO R D
ABIDE	AH B AY D
ABIDES	AH B AY D Z
ABIDING	AH B AY D IH NG
ABILITY	AH B IH L AH T IY
ABJECT	AE B JH EH K T

Table 3a.: Sample Phonemic Representation of the Language of Religion

Words from Sermon Extractions	Phonemic Pronunciation
ENDLESS	EH N D L AH S
ENTERS	EH N T ER Z
ETERNAL	IH T ER N AH L
FINISH	F IH N IH SH
FOLLOW	F AA L OW
FOR	F AO R
FORGIVE	F ER G IH V
FOXES	F AA K S AH Z
GO	G OW
GOD	G AA D
GOOD	G UH D
GRANT	G R AE N T
HA	HH AA
HAIL	HH EY L
HAT	HH AE T
HE	HH IY
HEART	HH AA R T
HEIRS	EH R Z
HERE	HH IY R

Table 3b: Sample Phonemic Representation of the Language of Religion
Words from Sermon Extractions Phonemic

Words from Sermon Extractions	Phonemic Pronunciation
TO	T UW
TON	T AH N
TONIGHT	T AH N AY T
TOO	T UW
TORY	T AO R IY
TRULY	T R UW L IY
TRY	T R AY
TWO	T UW
USE	Y UW S
VANITY	V AE N AH T IY

Words from Sermon Extractions	Phonemic Pronunciation
VENGEANCE	V EH N JH AH N S
VICTORY	V IH K T ER IY
VILE	V AY L
WAS	W AA Z
WE	W IY
WE'VE	W IY V
WELL	W EH L

Table 3c: Sample Phonemic Representation of the Language of Religion

The initial analysis (Step 3) indicates the Logios application had to construct a phonemic representation of about 9%-10% of the vocabulary. A large percentage of the words in the vocabulary were found in the main Logios Phonemic Dictionary. This suggests that we can leverage the existing IPAbet (International Phonetic Association 2005) or ARPAbet repositories for translating domain vocabularies to phonemic representation. For the religious vocabulary, we must expect to create new entries for about 10% of the terms.

In conducting this research, we learned that the Sphinx speech recognition system uses the Wall Street Journal's standard vocabulary. Our research suggests that using that full vocabulary creates an unnecessarily large and inefficient vocabulary for matching religious language materials (Step 4). We believe that an intelligently constrained and bounded language model that is representative of the domain will produce quality improvements.

The next step in our research is to replace the existing dictionary with a domain specific vocabulary. Given what we understand about the grammatical profile of religious language, we intend to supplement the vocabulary adverbs and adjectives. We expect that our revised constrained grammar model will comprise about 30,000 words. The revised vocabulary will be converted to IPAbet phonemic representation.

Research Question 3: Does the integration of a religious language model into speech recognition systems contribute to an increase in quality?

Preliminary tests produced small improvements in quality when a domain vocabulary was used. However, it seemed that the generic dictionary based on the Wall Street Journal's standard vocabulary might be confounding the matching. We reconsidered the dictionary architecture. We suggest that it will be important to remove and replace the embedded dictionary with the domain-specific vocabulary. Because the architecture of speech recognition systems is complex, we hope to work with system developers to accomplish this next step. We also learned that open source applications provide opportunities for understanding the mechanics of speech recognition and for varying parameters for testing. However, we also observed that these applications may not be as robust as commercial systems. We learned that we need to test our work in both open source and commercial systems.

Research Question 4: Is this model applicable to other domains?

Might this research be expanded to other domain-specific language models? We believe that if we can produce quality improvement with this approach, it will be applicable to other domains. We believe that the more peculiar a language model is to a domain, the greater promise this approach offers.

RESEARCH FINDINGS AND OBSERVATIONS

The value of this research would appear to be the importance of leveraging human knowledge engineering and semantic analysis methods to produce domain-specific language to support language modeling in speech recognition. While speech recognition systems consider large vocabularies spaces to include 1,000 words, we found a large space for a religious vocabulary is upwards of 25,000 words. We also found that there are grammatical variations in the use of language across domains. To not leverage that knowledge may result in an inefficient language model design. We believe that a domain-agnostic approach to supporting language models in speech recognition is inefficient from an acoustic matching perspective. Most speech recognition systems allow the swapping in and out of dictionaries to support language modeling. The follow-on research will explore the most effective dictionary architecture. For example, should multiple domain-specific dictionaries be architected into speech recognition systems as distinct dictionaries? Should domain specific dictionaries be accessible upon demand in a speech recognition system? We believe that a two-part process may help to identify the domain-specific language model to invoke to support speech recognition processing. If we know that we're working with an audio recording of a sermon, we should be able to invoke a religious language model to improve quality of transcription. The follow-on research will also explore whether human generated tags of spoken content can help to automatically detect the domain language model to use.

OBSERVATIONS AND FUTURE RESEARCH

We intend to apply the research methodology to four new domains, including transportation, education, agriculture and finance. The test for quality improvements will be applied to audio files across all five domains, including the corpus of religious sermons. We expect to conduct the tests working with commercially available speech recognition products and under the guidance of speech recognition application developers.

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"My Greatest Help Comes From the Lord": Religion and the Information Behaviors of Dementia Caregivers

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INTRODUCTION

How do religious beliefs, practices, and communities affect how caregivers of loved ones with dementia approach information seeking, information use, and information evaluation with respect to their caregiving activities? This paper is based on qualitative data collected via eighty-four interviews with dementia caregivers and counselors who were involved in two research projects designed primarily to evaluate the efficacy of cognitive-behavioral therapy (CBT) problem-solving interventions in improving depression and reducing stress among dementia caregivers. In one project the interventions were delivered by faith community nurses (FCNs); in the other, by ministers with counseling experience/credentials (this project was called African-American Alzheimer's Caregiver Training and Support, or ACTS). Both studies included quantitative assessments of the efficacy of the interventions, but also incorporated significant qualitative components based on semi-structured interviews.

During the interviews, which were conducted with the caregivers and counselors at several points during their counseling experiences, the researchers asked a variety of questions about the counseling experience, problem-solving, goal-setting, materials and training, and the care recipients. There were some questions explicitly about spirituality and caregiving, but caregivers also often talked about their religious beliefs in the context of their caregiving experiences even in response to questions that were not explicitly about religion. The interviews were transcribed and coded using open coding and categorization analysis methods; one project used NVIVO to support the initial coding, the other used Excel, but this combined analysis was completed using Excel. The theme of spirituality was expected to appear in the FCN study, but it also arose from the interviews with caregivers in the ACTS project, leading the researchers to further mine the interview data to answer the question posed at the beginning of this paragraph.

BACKGROUND

Most information-oriented examinations of caregivers focus on information needs (e.g., Conley & Burman, 2011; Hirakawa, Kuzuya, Enoki, & Uemura, 2011; Thompsell & Lovestone, 2002; Wackerbarth & Johnson, 2002; Wald, Fahy, Walker, & Livingston, 2003). Some focus on information materials (e.g., van der Steen et al., 2011), while others focus on information providers or intermediaries (e.g., Abrahamson, Fisher, Turner, Durrance, & Turner, 2008). Such approaches tend to focus on filling a gap in knowledge, whether or not that gap is perceived or acknowledged by the caregiver, or they reflect a tacit agenda of others for influencing caregiver action (for example, if health care providers believe that caregivers need to have information about out-of-home care). Studies of information needs and use are rare (Kazmer, Glueckauf, Ma, & Burnett, in press), and conceptualizations of information by caregivers in light of spirituality and religion seem to be absent.

However, a strong relationship between spirituality and medicine has been identified in the research literature, and in particular there is indicated a positive link between religious commitment and mental and physical health outcomes (Anandarajah & Hight, 2001). Various aspects of religiosity (e.g., "general religiousness, religious practices, and positive religious core beliefs") are shown to be predictive of more positive mental health status (Rosmarin, Krumrei, & Andersson, 2009, p. 54). When treating older patients, and in particular "oldest [...] clients, the widowed, elderly Blacks, older men from manual jobs, and older women," considerations of religion need to be taken seriously, go beyond denominational preference, and acknowledge that "the church" represents an important mental health resource (Holt & Dellman-Jenkins, 1992, p. 106; see also Brodsky, 2000).

While patients desire and may benefit from a closer connection between medical practice and spirituality, health care providers who "incorporate spirituality into medical practice" need to do so "without sacrificing scientific integrity" (Anandarajah & Hight, 2001, p. 84). For cognitive behavioral therapy (CBT) in particular (the type of intervention used in the ACTS and FCN studies), it is important that it is "practiced in a manner that respects, and perhaps even incorporates, patient religiousness" (Rosmarin, Krumrei, & Andersson, p. 61).

In the end, however, there is a dearth of literature addressing how spirituality and religion affect views of health information. Lustria et al. (2010, p. 2250) distinguish two related ideas that emerge from focus groups with African-American breast cancer survivors in rural North Florida: (a) that God works with and through healthcare providers to heal; and (b) that God provides healing emotional support directly to individuals. Kazmer et al. (in press) identify the religious community and the church setting as important parts of the "information use environments" of caregivers that help them to solve caregiving problems and get support (see also Kazmer, Glueckauf, Ma, Schettini, & Silva, 2013). It is hoped that the current study will be able to expand on and deepen our understanding of these and related factors.

RESEARCH SETTING AND METHODS

This study used qualitative interview data from two different projects to help to answer the question: How do religious beliefs, practices and communities affect how caregivers of loved ones with dementia approach information seeking, information use, and information evaluation with respect to their caregiving activities? Both research projects were designed to improve the opportunities and access to CBT for rural dementia caregivers by increasing the number and types of people available to deliver CBT and increasing the modes through which it can be offered. One set of interview data comes from a study of faith community nurses (FCNs) who were trained to conduct cognitive behavior and spiritual counseling for rural dementia caregivers.

Involving FCNs increases the available number of people who can offer therapy and it also helps to meet the need for spirituality to be integrated into self-care (Lustria et al., 2010). The second set of interview data comes from a study called "African-American Alzheimer's Caregiver Training and Support (ACTS)" that provided skills training and support, either by phone or in person, to African-American dementia caregivers with depression. ACTS incorporated telephone therapy to increase access for a variety of reasons (the technology is readily available, does not require transportation, and helps meet caregivers' needs for privacy and confidentiality) and the quantitative portion of the project was used to demonstrate efficacy of the communication mode (Glueckauf et al., 2012).

In each study, qualitative data were collected via interviews with participants at various points throughout the process, i.e., after multiple counseling sessions over the course of the CBT intervention. In the FCN study, counseling sessions were all "individual," that is, between one FCN and one caregiver. The qualitative data collection was designed so that seven nurse/caregiver pairs would be interviewed (individually, not together; n=14) after counseling sessions 2, 5, 8, and 12, for a total of 56 (14x4) interviews. In the ACTS study, counseling sessions were a mix of group and individual sessions. Qualitative data were collected from caregivers only (not the counselors) during the pilot phase and during the first phase of the main study. The study design called for the caregivers to be interviewed after a group session and after an individual session. Of the 16 caregivers who were to be interviewed (10 pilot, 6 main study), 12 were interviewed twice (8 pilot, 4 main study), 4 were interviewed once (2 pilot, 2 main study), and one was not available. The ACTS qualitative data thus comprise 28 interviews. The total number of interviews analyzed is 84 (56+28).

Interview questions were not exactly the same across two of the projects because the focus of each project was slightly different. Common themes were addressed, as all interview instruments guided interviewers to ask participants about their experiences with the counseling, with their counselors, and with the instructional materials provided in each project. All interviews asked participants about benefits, drawbacks, problems, and highlights of the counseling experience, and all interviews guided participants to talk about the goals and outcomes of the counseling and its effects on their self-care and care of their loved ones with dementia.

Grounded theory methods have been used in health settings since their inception (Glaser & Strauss, 1965; Glaser & Strauss, 1967). The process generally involves open coding, categorization, integrated coding, theoretical sampling, and axial coding. During the coding process, the constant comparative method is employed to compare the data with the existing codes, new (emergent) codes with existing codes, and new codes with the whole data corpus.

The initial examination of the data suggested that further analysis specifically directed toward religion, spirituality, and information behaviors was needed. To conduct this analysis, the interview transcripts were subject to an additional examination of their content with a focus on expanding and refining the existing open codes that reflected information behaviors and adding codes suggested by sensitizing concepts (Strauss & Corbin, 1998, pp. 48-52) such as information use, information exchange, information avoidance, and so forth, as well as religious and spiritual beliefs, religious practices, and religious social settings. Because of the large number of researchers collaborating on the coding, Excel software was used to support the coding because it was accessible to all researchers and the files are easy to share securely.

Once all the data were re-examined with a focus on the information behavior concepts, axial coding was employed to help categorize the codes and identify how codes connect together. Axial coding, in this approach, does not use the "coding paradigm" often associated with Strauss and Corbin's (1998, p. 128) version of grounded theory. The axial coding process is contentious in the literature because of the coding paradigm, which is viewed by some scholars as being overly restrictive, and prescriptive (see, e.g., Kendall, 1999), but axial coding does not require use of the coding paradigm. The term "axial" is used here because of the metaphors it allows the researcher to bring to the coding process. These metaphors include thinking about how codes relate to each other in a three-dimensional concept space, accounting for relationships such as orthogonality and inverseness, and for features such as directionality and magnitude.

FINDINGS

The findings presented here are supported by quotes from the interviews with caregivers (CGs; the initials CR refer to "care recipient") and counselors. Identifying data have been removed. A theme that is seen throughout the analysis is that the primary relationship between analyzed factors is between caregiving and religious beliefs and practices; the tertiary relationship among caregiving, religion, and information generally has to be extracted via analysis rather than appearing in the raw data.

The ongoing practice of caregiving and the needs/behavior of CRs have an influence on some caregivers' religious practices; here a counselor explained that a CG has stopped attending church regularly because she is embarrassed by her CR's behavior in a church setting:

> I don't get the feeling that she had a lot of close connection with people at her church. She's a Jehovah's Witness and she used to go to church until her mother started deteriorating and then she was too embarrassed to try to fight with that to take her to church. So she was pretty much socially isolated except for her immediate family. [counselor response about CG]

The same CG referred to in the above quote indicates in her own interviews that having to stay at home with her CR means she cannot engage in one of the fundamental practices of her religion, which involves distributing information: "I'm supposed to, but not at the moment. Our main work is going out door to door, telling people about the blessings that are coming, and of course, you know, there's going to be change. God is going to clean out the Earth, take out all the wicked people." For CGs whose religious practices could be done at home without sacrificing underlying beliefs of the church, caregiving was slightly less disruptive; CGs describe praying, reading the Bible, and saying the Rosary at home. One FCN points out that for Catholics although the physical church is vital ("as a Catholic we believe that the Eucharist, that Christ is physically present in the tabernacle at all times"), a fundamental piece of Catholicism (receiving the Eucharist) can be done away from a church building: "A big part of my ministry is visiting the sick as a parish nurse and perhaps taking Communion, taking the Eucharist to them either on a home visit if they're not able to make it to mass, or in a nursing home." This counselor was paired with a CG whose interviews are noteworthy for having almost no mentions of God, religion, or spirituality.

It is an old cliché that there are no atheists in foxholes, referring to an ostensible "human tendency" to turn to God for assistance or comfort in times of stress or danger. Aware of this cliché, we worked hard not to "see" it in the interviews, but similar thoughts emerged explicitly in the data. Here we see a caregiver identify the potential for this tendency in himself:

> Well I don't think I have a relationship with God, at this point in my life. It's kind of between the crossroads to whether I believe or don't believe. I'm not gonna sit here and tell you that I'm an atheist, but… what's the word, agnostic? Well, that's just in my particular case. Let's put it this way, when talk about spirituality, if we go a year or so down the road, and my wife's condition deteriorated badly, I might need somebody to hold hands with and start praying. [CG]

Note in this case that the CG not only mentions the potential that he might turn to prayer, but that he might seek human companionship in doing so. Another CG identified as being Agnostic and described her CR (her husband) as also Agnostic. In the following quote, she describes her surprise when she heard from a religious person who visited patients at the hospice where her CR had been cared for that he had prayed in the time before his death:

> He was Agnostic too. I don't know what happened at the end there… because the hospice kept him and there was a group that came in and talked to him. And she came one day and… I said he is Agnostic and she said well I have been here before… I had left at around 3-4 o'clock… she had been there later on… and she said, "I prayed with him and he told me that and he prayed with me and he knew his prayer." So maybe he had converted into, you know, I don't know about that because he didn't talk about it with me.

This example and the one above of the CG who stopped going to church and going out to share information about her religion with others both also demonstrate the close ties between religious practices and social connections.

In the caregiving role in particular, religious beliefs can also shape the CGs' understanding of their responsibility to their CRs. In this case, the CG and CR are a married couple, and the CG explains:

> I think if, if God were not in my life — or I were not in His — I might be willing to put [CR] in a facility and just leave him, close the door and walk away. But I couldn't think of doing that. I believe that God will give me the strength to do what I need to do for [CR]. We are, you know, a married couple and have vowed to care for each other.

Another CG shows that it is not only the marriage vow before God that is important, but that her religious beliefs entail the need to take care of others, saying, "I just think that because of our religious background and because we are sisters we just take it for granted that you have to be there for each other."

Within the family and social setting are not the only arenas where caregiving and religion intersect; when CGs interact with the health care system, their spirituality is also an important factor. For example, health care professionals can be so focused on instrumental assistance for the CGs and CRs that they do not "hear" the CGs when they share the information that God is in fact providing them with help:

> Sometimes people are afraid to you know say, trust in the Lord or turn to God. I know, I know occasionally I have gone to a Hospice care for the caregiver. I didn't even know they had that, someone encouraged me to go. We go around and talk about our situation and I was mentioning mine and they said well what do you do, what kind of assistance do you get or help? I said my greatest help comes from the Lord. They said well where do you get help, I said that's it. I say, 'Dear God, help me to remember that there isn't anything that I can't get through today that you and I can't handle.' And that's how I start my day. [CG]

As important as it is to incorporate spirituality into the relationship between CGs and providers, forcing religious behavior or discussion is not useful. One CG/counselor pair was comfortable knowing that they shared core religious beliefs but not having them as a prominent part of their counseling sessions:

> We do talk about God and about how, you know, she kind of, she does pray a lot about thing and we talk about it but it's not really the first thing that we talk about when I come in. It's like we talk for about thirty minutes and then as she's offering information, then she brings it up. So mostly I let her bring it up because I know she doesn't like to be pressured.

And another counselor, who had some religious differences with her CG, describes:

> I wouldn't want to have to focus on witnessing and bringing them to Christianity. That wasn't the main goal of the study. It could be an opportunity to bring those things in and I'm more of a let them see how I am and how I live and what I say, but it's not appropriate to get in their face and say you have to believe in God.

On the other hand, this counselor also said it was "very liberating where you can have this kind of setting where you are expecting to combine your faith with your healthcare." Although the same counselor had just outlined a history of mild religious conflict between her and the CG she was counseling, that conflict seemed to be less important in a negative way. More important was the positive impact of being able to address religion directly in the counseling, probably strengthened by the counselor's understanding that the desired outcome of the counseling was not a religious one.

The theme of "help" which is used in the title of this paper echoes throughout the data: " I am a religious person and this is really making me more spiritual than before because I'm asking for more help than I used to, you know, when I pray. I certainly need God's help to go through this." [CG] " I'm always asking god for his help" [CG]; and "Well I think my relationship with God and my prayers, I'm always asking Him to help me through the day, help me not to get angry, help me control myself and I think that even though I might get impatient with her [CR] I think the fact that I can control myself and understand her more is the fact that I am getting the help from God. I think God is watching over us. I think, I really don't think I could go through this without God."

CONCLUSION

The data from this analysis of the FCN and ACTS interviews — and findings from another population, breast-cancer survivors, reported by Lustria et al., 2010 — indicate that religion influences caregivers' approaches to health information seeking, evaluation, and use, although these effects are often intertwined with other factors. Some caregivers with religious beliefs seek health information through prayer or other requests for spiritual intervention. Their information use may be informed and shaped by their religious beliefs, but it is important to understand the approach that individuals are taking. For example, some caregivers view all information as being provided by God and requiring active application by the caregiver, while others view information as an additional channel that may contradict God's will and requires carefully structured information avoidance.

Examining the information implications of the findings also demonstrates that the spiritual beliefs and religious practices of CGs affect their information environments. Dropping or decreasing participation in a religious community can narrow the array of available information resources as well as reducing social and spiritual support. A mis-match in religion between providers (physicians, hospice workers, counselors) and CGs can reduce the level of rapport in the relationships and perhaps decrease trust as a result. It can also increase the exchange of "functional" information as spiritual topics are purposely avoided although this shift is not exclusively positive, because it can result in the feeling that providers are ignoring the spiritual aspects of CGs' experiences and needs.

Religiosity can change during times of stress, near life's end, and/or during the progress of dementia, so it is important to continue to seek information from, and provide information to, CGs and dementia patients about and in response to such changes. Spiritual beliefs also inform CGs' expectations and sense of responsibility in caregiving. Finally, CGs experience receiving help as part of their spiritual beliefs and religious practices, which has implications for information provision to CGs in response to their perceived information needs. These findings have implications for the further study of health information and the influence of religion on its use among caregivers, an area so far under-researched in health information behavior.

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"My Talk Today:" LDS Sacrament Meeting Talks and the Transfer of Knowledge and Culture

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ABSTRACT

This paper explores the role of Sacrament Meeting "talks" in the transmission of religious knowledge and adherent culture to of the Church of Jesus Christ of Latter-day Saints. Employing frameworks on the social construction of reality and organizational culture, it provides insight into how these speakers transfer knowledge as they construct, through the talk, the reality of what it is to be a religious and cultural Mormon.

Keywords: Mormon, Church of Jesus Christ of Latter-day Saints, Sermon, Organizational Culture

"Mormonism relied entirely on regular members for preaching; it had no clerical class at all. No salaried itinerants or settled ministers stood above the plain men sent out to teach the Gospel" (Bushman, 2005, p. 153). In churches across the United States, Sunday morning services include a prepared sermon given by ordained officiators trained by the seminaries, divinity schools, or Bible colleges of their denomination. In a chapel of The Church of Jesus Christ of Latter-day Saints (LDS or Mormon), however, congregants will hear "talks" given by lay members of the congregation. The speakers may be teenagers or retirees, young men about to serve a mission or teen girls returned from church summer camp, manual laborers or physicians. No matter their age or status, they are called to speak to the congregation. This paper explores the role of the "talk" in Sacrament Meeting, the primary religious meeting for the congregation, as a key method for the transmission of religious knowledge and culture in LDS congregations. It considers the talk as one solution to an information search problem as people construct what it is to be Mormon.

A BRIEF HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Before examining the talk, it may be useful to review the context in which talks are given. Members of the Church of Jesus Christ of Latter-day Saints belong to the church organized by Joseph Smith on April 6, 1833 (The Church of Jesus Christ of Latter-day Saints, 1996; Doctrine and Covenants 21:3). Like many during the Second Great Awakening, as a young boy of fourteen, Smith was surrounded by the religious excitement of the day and sought out new interpretations of Protestantism.

Smith believed he had to determine for himself which church was true, contemplating the verse, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5, King James Version). Smith soon received a vision of God the Father and His Son, Jesus (Pearl of Great Price 1:13). In the vision, Smith was told that none of the churches were true and that he should not join them (D&C 20:1). In 1823, Smith was visited by the angel Moroni and told where to find the golden plates, the translation of which, years later, would become the Book of Mormon (Pearl of Great Price 1:30-53). Smith then began to build the church.

From a few followers in upstate New York, the church grew quickly, but as quickly as it grew, there was a backlash against it. Some anti-Mormons simply could not accept the LDS version of Christianity, which rejects the Trinity and Original Sin, among other tenets. Others became jealous of a growing Mormon commerce and the tendency of Mormons to deal with each other in business matters. The Mormons were harassed and persecuted, and subject of the only political action in the United States that sought to exterminate a people based on their religion (Missouri Executive Order 44, 1838). This order, not officially rescinded until 1976, approved raising a force to be used against Mormons in their removal from Missouri. After Joseph Smith was killed in 1844 (D&C 135:1) the Mormons moved westward to Utah. For years, most LDS lived in the western states of Utah, Idaho, Nevada, and Arizona. Beginning in the late 20th century, the Church has experienced rapid growth. Current church membership is over fourteen million people (LDS Newsroom, 2012), with half the members living outside of the United States. While many think of Mormons as white and Western, a more accurate picture today is of a diverse and international church with a constant influx of new members.

CHURCH STRUCTURE

The local presence of the Church is the ward, which is similar to a parish. Membership in a ward is determined by one's location. Where there are too few members to support a ward, a branch is formed. Geographic boundaries keep individual LDS churches to a manageable size, enabling congregants to know each other. There are also wards based on status, such as being a young married person or a single young adult. Within the ward, males are called to be home teachers, visiting their assigned families each month to share a lesson, give blessings in the case of sickness, and make sure that members' needs are met. Women over eighteen belong to Relief Society and are called to do visiting teaching with individual women, give a monthly message, and support the sick or new mothers with food, rides to the doctor, and similar duties. Both home and visiting teachers report to a supervisor who reports to the bishop, so that the bishop can keep abreast of the status of ward members and offer assistance where needed.

Wards are headed by the bishop, aided by counselors (together, the bishopric). Every member who is able has a calling. As there is no paid staff, callings spread the work of ward around and help it run smoothly. For example, there are callings to lead the choir, be ward clerk, and teach Sunday classes. In smaller congregations, members can have multiple callings, which can be quite time consuming. Callings are determined by the bishop and his counselors after prayer. Because of this, one's selection for a particular calling is considered to be informed by God and is rarely refused.

LDS RELIGIOUS TRAINING

From a young age, Mormon children are given speaking opportunities as part of their religious training. Children in Primary (ages three to eleven) may only say a few lines to their peers, prompted by the primary teacher's whispers in their ear. As they get older, children give longer and more complex talks, often referring to the Scriptures (the Old and New Testaments, the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price). In high school, students attend Seminary, religious classes held before school or during the school day (but separate from the public school) in places with a high LDS population. In seminary, students learn more about the Scriptures, including memorizing Scripture verses ("scripture mastery," complete with flash cards and audio clips to aid memorization). When they reach college, students may attend a Church-sponsored university such as Brigham Young University, where religion courses are required (Brigham Young University Religious Education, n.d.,). Outside of Church schools, students attend Institute which offers classes on religion, church history, and preparation for the temple, marriage, and missionary service.

MISSIONARY WORK

The Church of Jesus Christ of Latter Day Saints is a proselytizing church with almost 60,000 missionaries today (LDS Newsroom, 2012). From its earliest days, Mormon men traveled in the United States and overseas to preach the Gospel. Today, the sight of two young men in white shirts, dark ties and sporting black name tags is common around the world. Males are expected to become missionaries for two years starting at age eighteen. Young women may serve starting at nineteen (LDS Newsroom, 2012). New missionaries train for several weeks, learning how to interact with investigators (people interested in the Church), teach basic lessons about LDS beliefs, and learn a foreign language if necessary for their assignment. Foreign language skills, such as in Spanish, may be used in the United States as well as overseas. Missionaries spend much of their time speaking in public, creating lessons, and preaching, often in difficult circumstances such as knocking on doors or approaching strangers in public. The missionary experience is considered a priesthood duty — priesthood holders being men with varying authorities to perform ordinances (sacraments) such as baptism and to perform administrative work for the Church (LDS.org). It is also considered a pivotal point in the person's life, a time of deepening one's knowledge of the Scriptures and of spiritual growth.

SACRAMENT MEETING

The three-hour "block" LDS Sunday service may seem quite daunting to Catholics and mainline Protestants who are used to spending about an hour in church. The block is divided into 1) the Sacrament Meeting, in which the Sacrament (known as Communion or Eucharist in other denominations) is the focus; 2) Sunday School — which is further divided into classes for newcomers or investigators into the faith, and other classes for children, teens, and adults; and 3) meetings for young women, young men, priesthood holders, and women over eighteen. After Sacrament Meeting, the congregation breaks up and goes to classrooms in the building.

The order of Sacrament Meeting begins with a greeting, an invocation by a member of the congregation, ward business and announcements, a hymn, blessing of the bread and water and their distribution to the congregation, two or more "talks," a closing hymn, and closing prayer, given by another member of the congregation. There may be special musical numbers, which may or may not be connected with an observance such as Easter. At the end of the talk, the speaker will frequently add a "testimony" — a statement that he knows that the Church is true, and end with a variation on "I say this in the name of Jesus Christ," to which the congregation responds, "Amen."

CALLED TO SPEAK

But before the talk, there is the "call." Usually a week before the talk, the designated speaker is contacted by a member of the bishopric. As with most requests to members of the ward from the bishopric, the request to speak is considered to be influenced by the Holy Spirit and should not be refused lightly. That said, getting the call can be the subject of humor as speakers begin their talk commenting on their "luck" at being at home when the bishop called. The designated speaker is provided with a time frame of approximately twenty-five minutes or less. Naturally, speakers have varying abilities. Some will write out their entire talk and read it line by line. Others read from notes, and a few are able to speak without notes, though they may read from their Scriptures if quoting from them. Some whisper and rush through their talk while others position the microphone like a professional and speak with authority. Talks are generally well-received and praised for their content, if not for their eloquence.

FREQUENTLY SELECTED TOPICS

Members may be provided with topics that include family life — children, marriage and how to treat one's spouse; reflections on the Atonement of Christ; duties and blessings of the priesthood; or encourage members to act in accordance with Christ's example. For children and youth, topics may include getting along with siblings, handling the temptations of alcohol or drugs that might confront high school students, or religious topics from the Scriptures. Twice a year, Church leadership gives inspiring talks on a variety of topics during the "General Conference" and it is common for all speakers to quote from them, as re-telling the talks reinforces their recollection by the members. The following six topics are frequently used for talks in Sacrament Meeting.

MISSIONARY WORK

The Church has said that every member is a missionary (McKay, 1961) and that members should be as involved in missionary work as they are able. This urge to bring others to the blessings of the Gospel is understandable from a people who believe they belong to the only true church. Member missionary work includes bringing neighbors to church activities, answering co-workers' questions about the Church, or providing meals for the missionaries serving in their area. Therefore, talks providing instruction and motivation for bringing missionary work into everyday life are common.

Also mission-related are the "farewell" talks by young men and women as they say goodbye to the congregation before going off to the Missionary Training Center. When the missionary returns, there is another talk, regaling the congregation with stories of baptisms, trials of missionary life, and gratitude for family and the religious training that allowed the missionary to persevere during difficult times in the mission field. Older persons, often decades removed from their missionary experience, will pepper their talks with vignettes from their time as a missionary and how, years later, they continue to be affected by the experience of sharing the Gospel and bringing people into the Church.

TITHING

Mormons are expected to give ten percent of their income to the Church (D&C 64:23). While tithing may be a commandment associated with expected blessings, donating ten percent of one's income is not any easier for most Mormons than it might be for anyone else. The temptation not to pay tithing "just this once" often leads to not paying tithing at all, and then to inactivity or leaving the Church all together. Therefore, talks encourage tithe paying, with stories about the blessings received from paying tithes — such as getting the money back in some way after having made a sacrifice to pay tithing. These stories may be personal in nature ("I was a poor graduate student, but paid tithing and was blessed with a scholarship I hadn't even applied for") or may repeat General Conference talks given by Church leaders.

TEMPLE WORK

The temple is the place where certain ordinances are performed, including sealings, or the marriage ritual. To enter the temple, a Latter-day Saint must be have a "temple recommend" which is earned by being 'temple worthy.' This means the member follows the dietary rules and restrictions against drinking and smoking, being current in financial dealings such as child support, paying tithing, attending Sacrament Meeting regularly, and supporting the leaders of the Church. Members are interviewed by their local church leaders in order to receive the recommend. A primary goal of members is to be worthy enough to obtain a temple recommend and perform ordinances in the temple, for himself or herself and on behalf of the dead. Talks encourage members to live according to the covenants they have made and to make sacrifices to be able to attend the temple. Quotes from Church leaders about the blessings of temple work may be included in the talk as may be stories about the sacrifices made by members in less developed countries who may be able to attend the temple only once in a lifetime. These examples encourage the listener to become or remain temple worthy and show members that no sacrifice is too great if it allows one to go to the temple.

LIFE CHALLENGES

As often as humorous stories are told in the chapel, heart-touching stories of loss, disappointment, untimely deaths, or financially trying times are also told, as are stories about how the speaker came to appreciate the good example of departed parents and grandparents. The speaker, male or female, may cry while giving such a talk, as may individuals in the congregation who were affected by the emotional tenor of the talk. Indeed, it is not unusual for the speaker to reach for the nearby box of tissues, while saying, "I told myself I wasn't going to cry." While sad stories are expected to bring tears, a speaker commenting on her love for her family and the benefits of family life may also cry and need a moment to gather herself before continuing.

FAMILY

A tenet of Mormonism is that families can be together forever. Couples who are sealed in the temple are married for time and eternity. They will be with their children who are born in the covenant (born to a sealed couple) as well as with their ancestors and descendants. Temple work (such as baptism) may be performed for deceased relatives who were not Mormon, giving the departed spirit an opportunity to accept church membership, thereby connecting the family. The belief that families are bound forever influences beliefs about how family members should treat each other in this life. There is an emphasis on the home as a peaceful refuge where children are to respect and love their parents as parents are to respect and love their children. The Church encourages families to have family home evening on Monday night, with no church activities held, allowing families to spend that time together. Talks about creating a happy home life may mention with humor the difficulty of achieving that ideal family home evening with fussy toddlers or teens who would rather be elsewhere (Perry, 2009) but that continued efforts to hold family home evenings will pay off with a happier home life and children who will remain in the Church.

CHURCH HISTORY

Finally, another common topic focuses on the history of the Saints — the life and martyrdom of Joseph Smith, the many forced departures from Mormon settlements, and the trek from Nauvoo to the West. Of special import is the suffering faced by early converts too poor to afford a proper covered wagon team and who crossed the plains on foot with a handcart (The Church of Jesus Christ of Latter-day Saints, 1996). With no shelter and having started too late to avoid the winter storms, these pioneers endured great suffering, including the death of approximately 210 men, women, and children (Hafen & Hafen, 1992). This history of trials and persecutions, coupled with the arduous journey to what became Salt Lake City, holds a major place in the LDS collective psyche. In Utah, Pioneer Day (July 24) is a commemoration of this history, second in importance only to the Fourth of July. Around the world, new members of the Church are told to consider themselves as pioneers, recognizing the sacrifices they have made to be Mormon, such as being ostracized by family and friends when they joined the Church. Church leaders have said, "In many countries the Church is still in its beginnings, and the organizational circumstances are sometimes far from perfect. However, the members may have a perfect testimony of the truth in their hearts. As the members stay in their countries and build the Church, despite economic challenges and hardships, future generations will be grateful to those courageous modern-day pioneers" (Uchtdorf, 2008) and "Each of us has these special accounts in our family histories of the sacrifices that were made for us to be blessed with a knowledge of the gospel. In some families, you may be the first member to join. You become its pioneer family" (Perry, 2009). Members are exhorted to learn pioneer stories and to remember that as the pioneers sacrificed, members should also be willing to sacrifice in order to keep their covenants (Oaks, 2012).

Talks about maintaining a connection with the past may also focus on Church history as experienced through visits to historical places, such as the Hill Cumorah, in Palmyra, New York (where the gold plates were found) or Nauvoo, Illinois (the last Mormon community before the flight west to Utah and the site of the rebuilt Nauvoo Temple). As with other jobs in the Church, docents, pageant actors, tour guides and other work at historical sites is performed by volunteers. In Sacrament Meeting, speakers relate their volunteer experiences both to encourage members to visit the site, but also to encourage them to be blessed by volunteering at the sites during their vacation or retirement. Members learn that historical places are important because of the events that occurred at them, but also because the places are consecrated ground which serve, as Madsen states, to "build up the faith of its members and establish them as a holy people" [as cited in (Olsen, 2013)].

DISCUSSION

It appears that the Sacrament Meeting talk is an important channel for the transmission of knowledge among the LDS. It is important because it helps to create the reality of what it is to be Mormon. That reality is informed by an historical knowledge transferred through the generations to become the reality of the current generation. For example, it helps to remember that a red light means "stop" instead of having to learn what it means each time you come to a corner with a stop light. We now know the red light means stop because sometime in the past, it was given that meaning, and people have relayed that meaning to successive generations. "An institutional world has a history…that antedates the individual's birth and is not accessible to his biographical recollection. It was there before he was born, and will be there after his death" (Berger & Luckmann, 1966, p. 60). We internalize this knowledge, but we also share it with the people around us, the people in our society — and we share this knowledge through language. Language is the way we learn about reality, about the society we live in. "In this way, language is capable of becoming the objective repository of vast accumulations of meaning and experience, which it can then preserve in time and transmit to following generations" (Berger & Luckmann, 1966, p. 37). Successive generations need to be told, through language, what is the meaning of words and behaviors. "It, therefore, becomes necessary to interpret this meaning to them in various legitimating formulas. They will have to be consistent and comprehensive in terms of the institutional order, if they are to carry conviction to the new generation. The same story, so to speak, must be told to all the children" (Berger & Luckmann, 1966, p. 62). In the Sacrament Meeting, language, as embodied in talks, provides the story.

INSTITUTIONALISM

Berger and Luckmann suggest that institutionalization is the reason why behaviors become "hardened" in the organization. "A system of action was said to be institutionalized to the extent that actors in an ongoing relation oriented their actions to a common set of normative standards and value patterns. As such a normative system becomes internalized, Parsons states that, "conformity with it becomes a need-disposition in the actor's own personality structure" (Scott, Institutions and Organizations, 2001, p.15).

It is difficult for organizations to act outside of the institution(s) exerting forces against it. Becker asserts that "institutions represent a Best Way to do things" (Becker, 1995, 302). Once a best way (or best practice) is found, the likelihood is strong that the organization will continue to use it until forced not to do so, even if the practice has lost its usefulness. The way things get done becomes hardened into a package of behaviors, making it difficult to act outside of the package. How one is supposed to act within the family, towards one's fellow man, even when alone in terms of daily Scripture reading, for example, becomes the "way things get done" for an active Mormon, and acting outside of these behaviors causes an individual discomfort and may risk removal by the group, via excommunication.

Members of the congregation come to know who they are as Mormons by internalizing the controls and constraints of the organization/society. This near total transformation of the self — alternation — involves having a social base (the community of the Church) and a dependency to some level on guides (speakers) who tell newcomers the characteristics of the new society. While alternation is most frequently observed in religious conversion, I maintain that due to human imperfection, the tendency to take the easier road of acting without constraint, rather than constantly conforming one's behavior to a strict code, alternation must occur with longtime members of the religious community as well. "The partners in significant conversation change. And in conversation with the new significant others subjective reality is transformed. It is maintained by continuous conversation with them, or within the community they represent" (Berger & Luckmann, 1966. p. 159). I suggest that this "continuous conversation" is necessary for Mormons because of its proselytizing nature and the continuous influx of new members. Obviously new members must be taught the knowledge of the new reality they have entered, but longtime members, or those living in areas with little chance to interact with other members, will also benefit from talks with repeated topics.

INFORMATION SEARCH AND ORGANIZATIONAL CULTURE

Institutionalization provides an explanation for the controls and constraints on member behavior, but to learn more about why people do what they do, it is useful to take a closer look at the organization. An organization can be defined as a group of people working together to reach common goals. The Church can be described as a rational organization, oriented toward specific goals and with formalized structures, having defined job titles, work rules, and hierarchies. Outsiders can determine who is doing what, how they are doing it, and with or to whom (Scott, 1998). As a growing, global organization, it has a continuing influx of new entrants (converts) who come from a multiplicity of religious, racial, and national backgrounds. And although they have agreed, through baptism, to be a member of the organization, they are uncertain about all of the ways in which they must conform their behavior. People seek to reduce uncertainty by searching for and acquiring information (Stinchcombe, 1990). One way of providing information is from a central authority at the top down to individuals.

Hayek (1945) suggests that the most effective way to reduce uncertainty is to decentralize its dissemination. For Mormons, information about religion and culture is provided centrally from Church headquarters via broadcast media, the Internet, books, study aids, etc. It is also provided in a decentralized manner via Sacrament Meeting talks every Sunday. The talk becomes an information-dispensing tool, decreasing the effort members (new and long term) need to search for information about Mormonism and their expected behavior in it.

One way of examining uncertainty reduction is to see how it is affected by organizational culture. When people are organized, they develop shared assumptions as they work through problems confronting the organization. Those already in the organization share what they've learned with new entrants and consider their methods of operating the best way to address problems — so much so that a person who does not act in accordance with those assumptions will be told to change their behavior (Schein, 1992). I suggest that the talk is an optimal method for dispersing information and cultural expectations because members of the congregation can 1) see who has authority to transmit Church-related information (the speaker — chosen by the bishopric as influenced by the Spirit, reducing or even eliminating the need for the member to seek this info); 2) trust what the speaker has to say (the speaker was selected because the bishopric believed he or she had the ability to speak knowledgably about the guiding principles of the Church; and 3) trust the speaker on a personal level because the speaker is a lay person like themselves, subject to the same problems and challenges.

By not having a paid clergy or priestly class, by treating all members, even children, as capable of knowing and understanding LDS beliefs for themselves, and then sharing that understanding with others, the organization shows that it trusts its members with delivering the Church's message and transmitting its culture. For example, newcomers whose past traditions did not include daily prayer or Scripture reading come to learn that this is an expected behavior. What is interesting, however, is that many speakers will talk about their difficulties in adhering to those behavioral expectations, as opposed to perfection in their practice. The newcomer, then, realizes that it is accepted in this culture to stumble in these efforts, but when they stumble, they need to get up and try again.

Schein's view is useful as an overview; however, Martin presents a more complex notion of organizational culture, suggesting that certain elements are manifestations of culture in an organization (Martin, 2002). Briefly, they are

Ritual — This repeated and socially planned activity that takes place in front of an audience. The talk itself is a ritual, carried out each week, with a set form, and integrates the participants into the belief system of the Church/organization and renews participants' relationships with each other by providing a shared experience (Martin, 2002).

Stories and scripts — As indicated previously, there are recurring topics for the talk. Stories about one's missionary experience frequently include tales of finding, after a long unproductive day, the one person who would talk to them about the gospel or seeing someone on the street and "just knowing" that person would be open to learning about the Church. Members are reminded repeatedly that a worthy Mormon pays tithes, even in the midst of economic difficulty. A worthy Mormon takes his home teaching responsibilities seriously. A worthy Mormon obeys the dietary restrictions and the prohibitions against smoking and drinking alcohol. These stories are told repeatedly, so that over the years members learn what it is to be a Saint by listening to the experiences and actions of others. By these stories and scripts, newcomers learn hear the same stories that lifelong members hear. In this way, the investigator or new convert becomes able to tell these same stories when it is his turn to speak. For the newly converted, talks about visiting and volunteering at LDS historical sites transfers organizational memory (this is who we are — a people who have suffered hardships and survived to become a global presence) as well as informs them of organizational cultural expectations (this is what we do — obtain blessings by visiting sacred sites and doing volunteer service).

Jargon — This is the language spoken by insiders, which can be emotionally laden. For example, the accepted way for LDS to refer to each other is as "brother" and "sister" and the speaker uses these familial terms repeatedly to draw himself into the congregation and draw the congregation to him.

Humor — Unlike the use of humor in business organizations, which can make fun of outsiders or insiders who are "different" from the majority, permiting members to "express that which they otherwise might be forbidden to say," (Martin, 2002, p. 82) humor in the Sacrament Meeting talks is often self deprecating, rather than making fun of others. For example, humor is relayed in mission stories, in which young men, out in the world for the first time, are apt to experience many problems. Laughter can be elicited by references to green Jello and funeral potatoes (foods stereotypically found at Mormon events). Even the President of the Church will provide a cautionary tale by humorous stories about his childhood.

Physical arrangements, décor, and dress — An LDS chapel is plain with no crosses or religious pictures. There are, however, pictures of Jesus, and scenes from the Bible or Book of Mormon in classrooms and in the hallway. The pictures are basically the same from ward to ward and members can purchase smaller versions to hang at home. Mormons wear "Sunday best" to church, with men generally in suits and ties and women in skirts and dresses. A woman in pants or a man in jeans will not be asked to leave, but as they continue to attend Sacrament Meeting, the organizational culture as evidenced by dress will eventually pressure the newcomer into dressing up, so that they do not stand out from others in the congregation.

The talk reduces the need for newcomers and longtime adherents to search for information regarding accepted behaviors in the organization and provides an efficient way to transfer religious information and cultural constraints to members.

CONCLUSION

Using the volunteer labor of those called to serve, the Church of Jesus Christ of Latter-day Saints can transfer sophisticated religious knowledge to its members without a paid clergy or priestly class. Unpaid, however, is not the same as unskilled. It is clear that the Church does not entrust neophytes with the dissemination of important religious and cultural information, but uses members who are well-educated in the Scriptures, taught how to present a lesson, are seen by others in the close community as living according to Mormon precepts, and have a history of public speaking to transfer religious information. The formalized structure of the talks and their topics are both institutionalized in themselves and institutionalize the congregation. And finally, the talks reduce efforts associated with information search, by providing each week in Sacrament Meeting the information needed on how to live a Mormon life.

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Religious Attitudes and Attitudes about Scientific Issues: An Analysis of their Social Context in the United States

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ABSTRACT

The social context of religious knowledge includes many different aspects of an individual's life, including the external structures, such as class and political environment, which influence social behavior, and the social processes, such as attitudes and values, which provide a level of consistency in people's viewpoints, including the way that they encounter, react to, and attempt to incorporate new knowledge. This study examines the relationships between specific expressed religious views and opinions about specific scientific issues. The data used for the study are based on a representative random sample of Americans in the 2010 General Social Survey (GSS) conducted by the National Opinion Research Center (NORC). The scientific issues examined are global climate change, evolution, stem cell research, continental drift/age of the earth, the big bang, and nanotechnology. The religious attitudes examined are based on questions about belief in God, "born again" experience, extent of religious feelings, religious commitment, Bible reading, and whether God should punish sinners. Chi square and correlation statistical tests were used to explore the relationships between the religion and science variables, leading to rejection of the hypothesis that there are no differences in the attitudes of those with positive attitudes about religion and those with little, none or even negative religious attitudes and their attitudes towards the specific scientific issues included in the study. Analysis revealed inverse relationships between strong, positive religious attitudes and strong positive attitudes about current scientific issues.

INTRODUCTION

The social context of religious knowledge includes many different aspects of an individual's life, including the external structures, such as class and political environment, which influence social behavior, and the social processes, such as attitudes and values, which influence and provide a level of consistency in an individual's viewpoints, including the way that they encounter, react to, and attempt to incorporate new knowledge. This study examines these relationships from the perspective of a prevalent contextual factor, expressed religious views, as these relate to a group of specific scientific issues: global climate change, evolution, confidence in the scientific community, stem cell research, continental drift/age of the earth, the big bang, and nanotechnology. The religious attitudes selected for examination are related to belief in God, feeling of being born again, extent of religious feelings, religious commitment, feelings about the Bible, and whether God punishes people who deserve it. This topic gains importance when considered from the perspective of the rapidly changing world of religious belonging and religious views and the equally rapid advance of scientific theories. An analysis of these relationships should lead to a better understanding of the role of religious attitudes in accepting or rejecting specific kinds of scientific knowledge.

LITERATURE REVIEW

Although the Church has long been regarded by many as the mother of the arts and sciences in the Western world, a different view, which holds that religion is a perpetual source of ignorance and superstition, has also been extant at many times. Proponents of this approach often cast religion, particularly conservative monotheism, as a force that threatens to destroy the social and cultural advances that have been made in modern times. Those who conceive the past as a tumultuous, historic struggle to set proper limits between the domains of religion and science frequently also assert that the encounter between faith and science has been a cruel and costly affair in human terms, with the treatment of Galileo by the Inquisition and the Scopes' Monkey Trial as archetypal examples of the product of this engagement. "In popular culture, religion is assumed to be opposed to scientific knowledge itself" (Dawkins 2006; Harris 2004; Mooney 2005) as well as "opposed to scientific technologies such as reproductive genetics and embryonic stem cell research" (Evans, 2011, p. 707).

The majority of the academic literature on this topic focuses on Christian conservative beliefs, including those referred to as creationist, fundamentalist, or literalist. In most cases, these papers fall into two categories. The first category includes theological and sociological discussions that probe the beliefs and viewpoints that divide some religious adherents from those who more readily embrace scientific reasoning. The early works in this category are referenced in almost all the subsequent literature, and a good introduction to this line of thought can be found in both Baker (2012) and Evans and Evans (2008). Upon inspection, these papers fall in two subgroups. The second category, discussed below, approaches these topics from an empirical perspective.

The discussion papers in the first category fall naturally into two subgroups: those that suggest these positions are inimical and those who suggest that they are not. Wilson (1982) provides an example of the reasoning found in the first subgroup when he suggests that there is no place in the modern social system for the conception of ultimate salvation. Writing twelve years later, Locke (1994) reflects on the points that divide these two positions. Employing a more cautionary tone, Holton (1992) explores "anti-science" sentiment, warning that "it is prudent to regard the committed and politically ambitious parts of the anti-science phenomenon as a reminder of the Beast that slumbers below. When it awakens, as it has again and again over the past centuries, and as it undoubtedly will again someday, it will make its true power known" (p. 125). Although the authors in this subgroup approach their subject from different directions, a common thread links their discussions: the uneasy assumption of disquieting disagreement.

The writers in the second subgroup suggest that these differences are less profound than often portrayed. Evans and Evans (2008), for example, suggest that there is no firm foundation for the warfare narratives found in many papers. Employing, perhaps purposefully, the imagery (*militant atheist*s and *comrades-in-arms*) to which Evans and Evans (2008) object, Clague (2010) provides a dense theological discussion that faults the extremists found in both anti-Christian and anti-scientist groups. He agrees with both Wilson (1982) and Locke (1994) "that theories concerning the process of creation have created a rancorous division between militant atheists who believe that science has disproven the Genesis account of creation, thereby undermining the authority of the whole of the Bible and Christianity itself, on the one hand, and biblical literalists" (p.95). However, he also agrees with those who see this conflict abating when he contends that, "Moderate, mainstream Christian churches have now had time to reassess the situation and do not see science as an existential threat and implacable enemy. Science and Christianity are partners, but in different fields, in the quest for equality and justice for humanity," (p.96).

The second major category, the studies that explore this topic from an empirical perspective, enrich the religion-science debate. Ellison and Musick (1995) provide an early example, and the results they develop using 1988 General Social Survey (GSS) data support the assumption that members of Conservative Protestant groups are more skeptical concerning the benefits of scientific advances than other persons. Three concepts seem to account for these conclusions: biblical literalism, theological orthodoxy, and beliefs related to the ubiquity of sin. Gauchat's (2008) analysis of anti-science sentiments using 1993 GSS data supports the Evangelical explanation of these attitudes. Evans' more recent empirical research (2011) leads to a somewhat different conclusion when he reports that the results of his analysis, developed using 2006 GSS data, provide "no evidence of a general epistemological conflict between religious people and science that leads the religious not to seek out scientific knowledge" (p. 723). However, he does suggest that committed members of Protestant traditions, as well as conservative Catholics, tend to assume "that in a conflict between scientific and religious claims about the world, the religious claim is correct" (p.723). In Evans' opinion, this apparent contradiction suggests *segmenting* behavior that typically acknowledges the value of scientific pursuits, but selectively dismisses results that contend with individual beliefs.

Baker (2012) also found that a relatively low percentage (17%) of the respondents to Wave II of the Baylor Religion Survey (BRS), fielded in 2007 by the Gallup Organization, agreed that religion and science are incompatible. Further analysis of this relatively small percentage found that their members could be divided into two groups, those who privileged religion and those who privileged science. Three variables accounted for much of the difference between the groups: religious service attendance, view of the Bible, and theistic non-belief. Those who considered science and religion incompatible and favored science were demographically similar to those who considered science and religion compatible. Those who considered science and religion incompatible and privileged religion were more likely to be of lower socioeconomic status, attend church services, and view the Bible literally. Reflecting on these findings, Baker concludes that most of the public "seem to assemble and maintain conceptions of science and religion malleable, compartmentalized, or circumscribed enough to co-exist peaceably" (p. 349), but he also suggests there are specific issues, such as evolution and homosexuality, over which scientists and believers in certain religious communities continue to disagree (p. 339).

A number of other empirical researchers suggest that this is the case, but not all. In an early study of college students located in a conservative community, Hood and Morris (1985) considered opinions related to abortion, school prayer, religious freedom, homosexuality, the Equal Rights Amendment, national defense, and secular humanism, and while they found positive relationships between fundamentalist beliefs and conservative attitudes, they conclude that, "No simple predictions of fundamentalists and other dependent variables are likely to survive empirical scrutiny" (p. 143). Writing more recently, Nisbet and Goidel (2007) focus on stem-cell research. Drawing on telephone interviews collected in 2003 by the Louisiana State University Public Policy Research Lab, these authors conclude that "as primary influences, our results show that Christian conservatism and social ideology are directly associated with more negative views of embryonic stem cell research and therapeutic cloning, but they also connect to an individual's more global and generalized attitudes about abortion and the impact of science on society" (p. 435).

Based on data collected in July 2006 by the Pew Research Center for the People & the Press/Pew Forum on Religion & Public Life survey, authors Keeter, Smith, and Masci (2007) report that Americans typically respect science and scientists, but are swayed by religious beliefs on issues related to evolution and homosexuality. Sherkat and Ellison (2007) suggest that, "Conservative Protestants and biblical inerrantists are significantly less likely to report political or private environmental behaviors" (p.77). However, Stiff (2009) finds no support for the suggestion that fundamentalist views on the authority of God, the inerrancy of the Bible, and perceptions about punishment for sin are inversely related to global warming concerns when other factors are considered.

There is more agreement on the question of abortion, but the issue is still not straightforward. Hoffmann and Johnson (2005), in their analysis of GSS data, find considerable evidence that suggests that the gap between the attitudes of Evangelical Christians and others on the issue of elective abortion widened during the late 1980's and 1990's. Unnever, Bartkowski, and Cullen (2010) point to the influence of perceptions of having a close relationship with God on attitudes about abortion and capital punishment. Brint and Abrutyn (2010) report a highly significant evangelical effect on attitudes related to abortion. However, the evangelical effect disappeared when moral standards traditionalism was the only additional predictor added to the regression analysis.

While common discourse may suggest that science contests against religion, some scholars suggest a different set of circumstances where religion may be perceived as incongruent with science only in particular cases rather than generally antagonistic thereto. For the purposes of this study, these points were explored more fully from a null hypotheses perspective, and the following hypotheses were used to guide data collection and analysis.

STUDY HYPOTHESES

(H1) There are not statistically significant differences between individuals with positive attitudes about religion and individuals with little, none or even negative religious attitudes and their attitudes towards topical scientific issues.

- It is expected that differences do exist between individuals with positive attitudes towards religion and individuals with little, none, or even negative religious attitudes and their attitudes towards topical scientific issues; however, it is not expected that those differences will be statistically significant.
- It is not expected that hypothesis one will be rejected.

(H2) The strength of religious attitudes (from strong to low or none) in the individuals surveyed will be inversely correlated with positive acceptance of findings about topical scientific issues.

- It is expected that the positive acceptance of the findings of topical scientific issues will decrease as positive religious attitudes increase.
- Conversely, it is expected that the acceptance of the findings of topical scientific issues will increase as positive religious attitudes decrease.

(H3) The strength of the relationships between religious and science attitudes will vary.

- It is expected that the relationships between religion and science will not be uniform.

METHODOLOGY

The data used in this study were collected from a representative random sample of 2,044 Americans who participated in the 2010 GSS conducted by the National Opinion Research Center (NORC). The survey questions selected for analysis are described in Appendix Tables A1 and A2. Eight of the questions chosen from the survey appeared to explore the survey respondent's positive, ambivalent, or negative attitudes towards religion. Those variables were chosen based on the literature summarized above. Eight questions explore attitudes towards the scientific community and scientific findings on specific topical issues such as climate change or stem cell research.

DATA ANALYSIS

Hypothesis one, that there are not statistically significant differences in attitudes towards scientific findings between religious and non-religious or ambivalently religious individuals, was tested with a series of chi-square tests comparing each religious variable to each scientific variable. Hypothesis two, the expectation that relationships between religious attitudes and attitudes towards scientific findings on specific issues are inversely related, was tested using the phi-coefficient for binomial variables and Spearman's rank correlation coefficient for all other variables. Hypothesis three, that relationships between religious and science attitudes are not uniform, was also tested using the appropriate correlation coefficients. The Chi-square analyses were performed using the Statistical Package for the Social Science (SPSS). Prior to entry to the SPSS software, the data for each of the 64 chi-square analyses was scrubbed using Microsoft Excel software to remove missing data and invalid responses, including data coded "no answer" or "do not know." As discussed below, each SPSS chi-square procedure produced a cross-tabulation frequency matrix. The chi-square procedure results included the chi-square value, degrees of freedom, and the p-value, which represents the probability that the results were not due to random chance given a Type I error (alpha) level of .05. The appropriate correlation coefficients (phi or Spearman's) were also produced by the chi-square procedure.

RESULTS

> H1) There are not statistically significant differences between individuals with positive attitudes about religion and individuals with little, none, or even negative religious attitudes and their attitudes towards topical scientific issues.

Of the 64 chi-square tests run during analysis, 20 tests were invalidated by low cell counts (see the *Limitations* section, below). Only the BIGBANG and EVOLVED science variables could be compared to all of the eight religion variables. The results of the chi-square and correlation tests comparing the BIGBANG science variable and each of the religion variables are shown in Table 1. As shown in Table 1, there is a statistically significant difference in attitudes towards the big bang theory between religious, non-religious, and ambivalently religious individuals ($p < 0.005$ for all religion variables, alpha = .05). Therefore, hypothesis one can be rejected for the BIGBANG variable.

Table 1: Comparison of BigBang Science Variable to Religion Variables						
Crosstabs Results for BigBang	Number of Respondents	Chi-Square Value	Degrees of Freedom	*p* Value (alpha = .05)	Spearman's Correlation	phi-coefficient
Bible	653	107.767	3	0.000	-0.392	
Concierg	422	10.805	2	0.005	-0.160	
God	652	99.466	5	0.000	0.387	
Reborn	652	64.921	1	0.000		-0.316
Savesoul	661	77.084	1	0.000		-0.341
Punsin	624	37.640	3	0.000	-0.237	
RelPersn	657	66.990	3	0.000	-0.314	
RelExp	659	15.085	1	0.000		-0.151

Table 1: Comparison of BigBang Science Variable to Religion Variables

Table 2: Comparison of Evolved Science Variable to Religion Variables						
Crosstabs Results for Evolved	Number of Observations	Chi-Square Value	Degrees of Freedom	*p* Value (alpha = .05)	Spearman's Correlation	phi-coefficient
Bible	796	146.399	3	0.000	-0.404	
Concierg	497	8.117	2	0.017	-0.127	
God	802	135.208	5	0.000	0.409	
Reborn	800	142.424	1	0.000		-0.422
Savesoul	809	143.115	1	0.000		-0.421
Punsin	763	82.190	3	0.000	-0.319	
RelPersn	806	132.498	3	0.000	-0.399	
RelExp	806	45.081	1	0.000		-0.237

Table 2: Comparison of Evolved Science Variable to Religion Variables

The results of the chi-square and correlation tests comparing the EVOLVED science variable and each of the religion variables are shown in Table 2. The comparison of the EVOLVED science variable to the eight religion variables also leads us to reject hypothesis one — there is a statistically significant difference between the strength of religious attitudes and acceptance of the theory of evolution for all of the religion variables ($p < 0.017$ for all religion variables, alpha = .05).

Table 3 contains the results of the comparisons of all other science and religion variables where response rates were sufficiently high enough to satisfy expected cell requirements in the chi-square analyses. As shown in Table 3, responses were particularly sparse for the science variables ICECAPS and NANOWILL. The religion GOD variable could only be analyzed in relation to the BIGBANG and EVOLVED science variables (see Tables 1 and 2, above). Unlike the analysis of the BIGBANG and EVOLVED science variables, Table 3 contains several instances of p-values (indicated by an asterisk in the table) that exceed the alpha value of .05; therefore, hypothesis one should not be rejected for those variables. For example, there is not a statistically significant difference between the attitudes of religious and non-religious individuals towards the benefits of nanotechnology research in terms of three of the religious variables (SAVESOUL, REPERSN, and RELEXP). In interpreting this result, it should be noted that the response rates for these comparisons were lower than the other comparisons shown in Table 3. The other chi-square tests resulting in rejection of hypothesis one include the following comparisons: CONSCI/RELEXP, CONDRIFT/CONCLERG, CONDRFIT/RELEXP, ICECAPS/SAVESOUL, TEMPGEN/REBORN, and TEMPGEN/SAVESOUL.

> (H2) The strength of religious attitudes (from strong to low or none) in the individuals surveyed will be inversely correlated with positive acceptance of findings about topical scientific issues.

As shown in Table 1 the correlation coefficients between the BIGBANG science variable and seven of the eight religion variables are consistent with the expectation of hypothesis two — individuals agreeing that the big bang theory is true tend to have less positive attitudes toward religion and the slope of the correlation is negative. The correlation coefficient of the comparison between the BIGBANG and GOD variables is positive due to GSS coding of the responses to the GOD variable question inversely to

Table 3: Comparison of Science Variables to Religion Variables

Variable Description	Number of Observations	Chi-Square Value	Degrees of Freedom	*p* Value (alpha = .05)	Spearman's Correlation	phi-coefficient
Consci to Conclerg	1268	38.109	4	0.000	0.068	
Consci to Reborn	1286	18.231	2	0.000	-0.119	
Consci toSavesoul	1302	20.470	2	0.000	-0.123	
Consci to Punsin	1234	27.595	6	0.000	-0.134	
Consci to RelPersn	1296	18.418	6	0.005	-0.104	
Consci to RelExp	1293	3.616	2	.164*	-0.053	
Condrift to Conclerg	526	2.229	2	.328*	-0.064	
Condrift to Reborn	820	12.039	1	0.001		-0.121
Condrift to Savesoul	803	11.357	1	0.001		-0.117
Condrift to Punsin	777	18.101	3	0.000	-0.138	
Condrift to RelPersn	825	12.912	3	0.005	-0.123	
Condrift to RelExp	825	0.283	1	.595*		-0.019
Scresrch to Conclerg	273	13.381	6	0.037	-0.131	
Scresrch to Reborn	436	33.464	3	0.000	-0.241	
Scresrch to Savesoul	443	39.912	3	0.000	-0.283	
Scresrch to RelPersn	438	39.860	9	0.000	-0.222	
Scresrch to RelExp	441	25.064	3	0.000	-0.138	
IceCaps to Savesoul	609	3.924	2	.141*	0.079	
TempGen to Conclerg	694	24.174	8	0.002	-0.152	
TempGen to Reborn	1311	6.936	4	.139*	-0.031	
TempGen to Savesoul	1322	7.114	4	.130*	-0.060	
TempGen to Punsin	1261	36.991	12	0.000	-0.113	
TempGen to RelPersn	1319	37.803	12	0.000	-0.086	
TempGen to RelExp	1312	8.601	4	.072*	0.029	
Nanowill to Reborn	246	4.850	2	.088*	-0.090	
Nanowill to Savesoul	247	3.818	2	.148*	-0.054	
Nanowill to RelPersn	246	11.356	6	.078*	-0.157	
Nanowill to RelExp	247	0.603	2	.740*	-0.017	
* Cannot reject H_0						

Table 3: Comparison of Science Variables to Religion Variables

the other religion variables (see Appendix Table A1, where "do not believe" is coded as "1" for the GOD variable whereas a value of "1" equates with strong religious attitudes for all other religion variables). Because of the inverse coding, the positive correlation of the BIGBANG and GOD variables is consistent with hypothesis two. The correlations between the science variable EVOLVED and the religion variables in Table 2, above, are consistent with hypothesis two when the inverse coding of the GOD variable is taken into account.

All but three of the correlations shown in Table 3 retain a negative slope, indicating an inverse relationship between strong religious attitudes and acceptance of the scientific findings associated with the science variables, as expected by hypothesis two. The first exception, CONSCI compared to CONCLERG, indicates a nearly negligible (less than .01) positive relationship between confidence in organized religion and confidence in the scientific community. The small (.08) yet positive correlation of the second exception, ICECAPS compared to SAVESOUL, is due to GSS inverse coding of the ICECAPS variable, where a value of "1" indicates that the ice caps are increasing. The third exception consists of a small (.03) positive correlation between the perception of danger from climate change temperature rise (TEMPGEN) and experience of a life-changing religious experience (RELEXP). Also shown in Table 3, the chi-square tests of the ICECAPS/SAVESOUL and TEMPGEN/RELEXP variables resulted in rejection of hypothesis one, leading to an expectation of a positive correlation for the TEMPGEN and RELEXP variables, whereas the otherwise expected positive correlation between ICECAPS and SAVESOUL was due to GSS inverse coding.

(H3) The strength of the relationships between religious and science attitudes will vary.

Tables 1 and 2, above, contain support for hypothesis three. With the exception of the CONCLERG variable, the correlations between the EVOLVED and religion variables are somewhat stronger than the correlations between the BIGBANG science variable and the religion variables, with acceptance of the theory of evolution decreasing as the strength of religious attitudes increase. Correlation coefficients in the range of +/-.5 are generally considered indicative of moderate relationships between variables. The strongest correlations between the variables shown in Tables 1 and 2 are between BIBLE and EVOLVED (-.404) and GOD and EVOLVED (-.409).

Table 3, above, also contains support for hypothesis three. The strength of the correlations in Table 3 range from a low of -.017 for the relationship between variables NANOWILL and RELEXP, to a high of -.283 for the relationship between variables SCRESRCH and SAVESOUL. Correlation coefficients in the range of +/-.2 are generally considered indicative of weak relationships between variables. Only three of the relationships shown in Table 3 are stronger than -.2 (SCRESRCH/SAVESOUL, SCRESRCH/REBORN, SCRESRCH/RELPERSN). We can conclude that, while hypothesis three is supported, the relationships between the variables shown in Table 3 are generally weak.

LIMITATIONS

The efficacy of chi-square analysis is limited where expected cell counts in the frequency matrices are low. Therefore, the analysis of some variables, particularly comparisons involving the nanotechnology research variable (235 mean respondents) and the change in ice cap variable (573 mean respondents), were limited by missing or incomplete responses. Although the confidence in the scientific community variable represented the highest mean number of respondents (1,283 mean respondents), comparisons to the Bible and God religious variables were limited by low expected cell counts in some cells. Cell counts met expectations for all chi-square tests comparing the big bang and evolution dichotomous science variables to the eight religion variables.

CONCLUSIONS

The above analysis supports the suggestion that the relationship between religious beliefs and attitudes toward science is a complex issue. It supplies moderate support for Baker's suggestions that, while some issues are likely to be uncontested, others are more likely to provoke disagreement. The data also provide a fresh viewpoint concerning the influence of increasing religiosity on the likelihood of conflict.

Although there are eleven exceptions, the majority of the chi-square tests resulted in rejection of *Hypothesis One*, indicating that there are significant differences between individuals with positive attitudes about religion and individuals with little, none, or negative attitudes and their views on topical science issues. Future research involving expanded data sets, for example those that will support the sort of panel studies conducted by Hoffmann and Johnson (2005) and the construction of a composite religion index, would add weight to any further investigations.

It is also worth noting that the results of this analysis do not bode well for increasing the acceptance of science, scientists, and scientific life. Although the obvious negative relationship between many religious attitudes/feelings and many scientific issues is not always uniform or strong, the tendency toward non-acceptance of the religious person by the scientist and vice versa cannot be ignored. Gauchet (2008) and others point out that severe tensions are attracting Protestant evangelicals to strong anti-science views, and Granger and Price (2007) suggest that a fundamentalist religious background is likely to have a strongly negative on individuals who want to pursue a career in science. Both points have important policy implication. If primary and secondary schools become more frequently supported through mechanisms such as vouchers systems, this development could have a negative impact on our production of scientists. Increasing antagonisms between those who reject scientific reasoning and those don't is also likely to result in dissimilar levels of scientific literacy and increasing social and political polarization on important issues that require rudimentary science knowledge. In situations such as these, compromise is often more difficult and public policy issues are likely to go unattended because of loss of social and political capital associated with their attention. In a society characterized by rapid scientific and technological development, the likelihood of these problems is not abating.

APPENDIX: TABLES OF 2010 GENERAL SOCIAL SURVEY RELIGION AND SCIENCE VARIABLES

Table A1: Religion Variables		Coded Response Options				
VARIABLE	DESCRIPTION	1	2	3	4	5
BIBLE	Feelings about the Bible	Actual word of God	Inspired word of God	Ancient book	Other	
CONCLERG	Confidence in organized religion	Great deal	Only some	Hardly any		
GOD	Confidence in existence of God	Do not believe	Do not know, no way to find out	Higher power	Believe some-times	Believe with doubts
REBORN	Ever had a "born again" experience	YES	NO			
SAVESOUL	Tried to con-vince others to accept Jesus	YES	NO			
PUNSIN	Sinners must be punished	Agree strongly	Agree some-what	Disagree some-what	Disagree Strongly	
RELPERSN	Consider self a religious person	Very religious	Mod-erately religious	Slightly religions	Not religious at all	
RELEXP	Have religious experience that changed life	YES	NO			

Table A2: Science Variables		Coded Response Options				
VARIABLE	DESCRIPTION	1	2	3	4	5
CONSCI	Confidence in scientific community	Great deal	Only some	Hardly any		
BIGBANG	Universe be-gan with a big explosion	TRUE	FALSE			

Table A2: Science Variables		Coded Response Options				
VARIABLE	DESCRIPTION	1	2	3	4	5
CONSCI	Confidence in scientific community	Great deal	Only some	Hardly any		
CONDRIFT	The continents have been moving	TRUE	FALSE			
EVOLVED	Human beings developed from animals	TRUE	FALSE			
SCRESRCH	Government should fund stem cell research	Definitely should	Probably should	Probably should not	Definitely should not	
ICECAPS	Change in polar ice caps over last 25 years	Larger	Smaller	Stayed same		
TEMPGEN	Temperature rise from climate change	Extremely dangerous	Very dangerous	Somewhat dangerous	Not very dangerous	Not dangerous at all
NANOWILL	Benefit of nanotechnology outweigh harmful results	Benefits greater	About equal	Harmful results greater		

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Saving America: Religion and the Watergate Affair

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This paper examines the intersection of religion and information delivery in the early 1970s, specifically regarding how Christian denominations reacted to the Watergate Scandal during Richard M. Nixon's presidency. As church bodies determined to voice their opinions about the controversy swirling in the American political system, they first grappled with how best to communicate to a large audience, which included first, their lay constituencies, next their leadership networks and clergy, and finally the larger American public. Understanding how they engaged in this communication at that time can assist scholars today who study the past and want to examine it as accurately and thoroughly as possible.

The historical background of the controversy provides much needed context. A June 1972 burglary at the Democratic National Headquarters in the Watergate Building in Washington, D.C. set in motion a flurry of events that shook the foundations of the U.S. government. Hired Republican operatives were caught, leading administration officials, including the president, to attempt to cover up White House involvement, with the hope of protecting Richard M. Nixon's hold on the presidency. Congress, the Judicial Branch, and the media undertook a two-year investigation to uncover the truth. By its end, Americans had grown more cynical about their government; the Republican Party found itself in chaos, and a president had resigned in disgrace. Numerous histories have examined the Watergate scandal itself, Richard M. Nixon and his administration's role in it, and the multiple layers of investigation that uncovered it. Ample studies tell about the specific events, the determination by a number of people to discover the truth, and what eventually forced Nixon's resignation. Yet too little scholarship has studied how American society as a whole reacted, other than the ambiguous notion of a general malaise and distrust of the government on the heels of the Vietnam War and this political turmoil. Of particular interest, there has been no academic study that scrutinizes the religious community's reaction to Watergate. Yet time and again writers, politicians, and pundits then and now referred to Watergate as a national moral and ethical crisis. Certainly Christian institutions in the United States had some comment on a national emergency that undermined the government and, according to some, jeopardized the viability of the Constitution.

This paper glimpses into the larger work I am undertaking, from which came the specific analysis for this presentation. Indeed, my current research attempts to fill this gap in understanding social and religious reactions to Watergate, specifically examining the response of American Christians from 1972 to the end of 1974. This paper will focus on five Protestant denominations, who surprisingly held similar communication techniques, though given the era and a more limited means of communication this makes sense. The African Methodist Episcopal Church (AME), the Lutheran Church in America (LCA), the Lutheran Church — Missouri Synod (LCMS), the Southern Baptist Convention (SBC), and the United Church of Christ (UCC) all participated in the national dialogue about Watergate. This sampling offers a broad range of voices, both politically and theologically. The UCC presents a liberal theological and political point of view, the two Lutheran bodies a moderate point of view politically (but the LCA a more liberal theology and the LCMS a conservative theology) the SBC a conservative bent in both arenas, and the AME a conservative theology but relatively liberal politics.

Regardless of their general theological and political stance, the 1970s allowed for a more limited means of communication with constituents than today's world. For most denominations, including those within this study, that meant publicity through the church's main periodical. Each denomination had an official magazine that reported on church affairs. For these church bodies, the list includes the *Christian Recorder* (AME), the *Lutheran* (LCA), the *Lutheran Witness* (LCMS), several Baptist regional papers and the Baptist Press Release service (SBC), and A.D. (UCC). These channels gave leaders several options for communicating. Specifically, they utilized editorials and feature articles. The other way that these denominations communicated was through their leadership, and specifically elected presidents/bishops. Finally, the church bodies as a whole delivered important messages at annual or semi-annual conventions, where resolutions received majority endorsement and became the official policy of the denomination. The delegates and messengers to these conventions were chosen by election, though the denominations had various ways of doing this voting. Knowing this process allows us still today a glimpse into how these Christian institutions communicated.

A prime source of communicating general opinions came through the numerous editorials that each of these church bodies published in their official periodicals. While not statements sanctioned by the church or officially endorsed, these respected clergy and church leaders possessed one of the most visible tools for making statements about church, societal, and government events. For example, both liberal and conservative editors spoke about Presidents Nixon and Ford. Those who addressed Nixon did so to criticize what they perceived as his immoral behavior. J. Martin Bailey of *A.D.* asserted in January 1973 that the nation needed a leader who could lead "us out of the doldrums." He stated that Nixon kept to himself and never tried to unite the nation during his first term, thus necessitating a new leader because of the Watergate crisis. The conservative *Western Recorder* of the Southern Baptist Convention voiced a similar sentiment after the release of the secret White House Tapes transcripts. Editor C. J. Daley, Jr. was shocked by the president's language and even more concerned by the "spirit of the conversations" he heard. He thought that the president and his administration had degraded the presidency, thus necessitating a moral outcry from the nation to change national politics. In contrast, the *Lutheran Witness* praised Gerald R. Ford when he took office and saw it as a sign that the nation was heading in the right direction. The anonymous editorial applauded Ford's honest and deep faith, saw it as a sign of hope for America's future, and stated that it was genuine, unlike the faith convictions of the Nixon administration.[1]

Other editors used the occasion to more generally condemn the Watergate behavior throughout the government and call for Christians to work to help alter the situation. *Lutheran* editor Edgar R. Trexler explained that the churches must participate in fixing the nation because "the virtues taught by the church are now being upheld and reinforced by millions who would not consider themselves 'church people'" because the "truth and integrity" taught by the church had gone lacking. He concluded that "the national uproar is a compliment for what the church teaches, and indicates that its message is highly desired." Editor B. J. Nolen of the *Christian Recorder* concurred. He proclaimed that the national "climate smells to high heaven. Both Church and State must be put back on track and let the peoples' train get moving again." To Trexler and Nolen, Watergate signaled a time for the churches to renew a moral spirit in the nation, which they attempted to do through their respective platforms.[2]

Major articles within the newsmagazines also took the opportunity to craft a message for the church bodies. Similar to the editorials, they represented but one author's point of view, but an opinion that carried the weight of titles, expertise, and space in the official publications. All of them, again regardless of politics or theology, therefore took time to not only bewail the national political climate but also offer solutions. Larold K. Schulz of the UCC's *Engage/Social Action* stated that Christian hope, though tested, would vanquish the "selfish and evil motives" of those who created the problem because "God comes into history and overcomes evil with justice, mercy, and love." Paul C. Empie of the Lutheran World Federation wrote for the *Lutheran* that Watergate's representation of a "moral-malaise" in all the nation meant that the "proper role of Christians individually and collectively in sensitizing the consciences of fellow citizens toward these issues" was to insert Christian principles into the conversation. *Lutheran Witness* writer Rudolph F. Norden voiced a similar sentiment. He thanked God for granting the nation a new president with integrity after Nixon resigned and declared that through the prayers of the people the Holy Spirit would guide him in healing the nation. For the Baptist Press Release, Phil Strickland wrote that he tired of Baptists stating that they "could not do anything about the problem." He maintained that "we must always remember . . . that Christ walks before us" even into American politics and that a Christian voice could help solve the problem, even in the most difficult places. Finally, an article about a speech that Mary Elizabeth Anderson gave appeared in the *Christian Recorder*. The AME speaker acknowledged that "moral status has fallen to the lowest ebb" but that looking to God would reveal the answers for the national calamity.[3]

The other form of communication that these denominations used was statements and addresses from their leaders, either a bishop or president depending on the lexicon of that entity. These men could write letters, speak to the press, publish editorials and articles, deliver sermons, give speeches, and personally meet with people and congregations. In the case of the church bodies here, all of these men were elected to their positions.

And they all felt a responsibility to comment on public matters, including those that affected the government. Even before Watergate, they wanted church members to take their faith into the voting booth, as President J.A.O. Preus pled when he asked the LCMS to "call upon Almighty God to bless our nation, our elected officials, and all who are in authority." He hoped that such entreaties to heaven would produce "pious and faithful rulers" because the church inserted itself into politics through prayer.

Preus sent this correspondence to all LCMS pastors and wanted them to communicate the message to their congregations. Once Watergate became more public and toward the end of Nixon's administration, LCA President Robert J. Marshall similarly asserted that the church must always understand current times in order to best react to whatever circumstances surround it. Addressing the LCA national convention, he declared that, by struggling to maintain a Christian message in the public life, "the victory of the Lord Jesus Christ can so reign in our lives through faith as to make us strong for the struggle. It is time for a vision of ultimate victory that makes temporal defeats endurable and temporal victories relative but significant. It is time for vision to be met with action." No doubt he in part had Watergate in mind when he made these comments.[4]

Other denominational leaders more directly addressed their people regarding Nixon. AME Bishops gathered in Washington, D.C. to voice displeasure with the administration's record on race relations and assisting the impoverished. In the midst of Watergate, some found reason to complain about more than just the dirty politics because these bishops felt that White House policies would "plunge us in the direction of a period of social retrogression and despair." UCC Presidents Robert V. Moss also condemned the administration when he spoke to UCC delegate to the UCC General Synod, complaining that Watergate stemmed from too large a concentration of power in the presidency. He compared the American situation to Biblical stories of the king of ancient Israel thinking himself above the law, which brought about the wrath of the prophets and later God. In order to "drain the poisons that remain from Vietnam and Watergate," the nation must rectify this imbalance, with the church's help. SBC President Owen Cooper also spoke to his national messengers about the Watergate crisis. He asserted that all of these government problems led to an urgent need to share the Word of God. Echoing Moss, the conservative evangelical warned that high office did not insulate anyone from evil, as Watergate demonstrated. He hoped that, "if from Watergate we learn that there are moral standards, that there are Christian ethics, that there is right and wrong, and that we need to return to the simple virtues of our founding fathers — then Watergate may have been worth the price." Using their bully pulpits, denominational leaders communicated an important Christian message in the midst of Watergate.[5]

Perhaps the most powerful and assertive Christian form of communication came from the annual and biennial national conventions of each of these church bodies. Here, delegates, messengers, clergy, and laity could come together, use the force of their numbers, and attempt to influence the national situation. When examining these resolutions, however, a more distinct split occurred between the liberal and conservative churches. The liberal denominations forcefully condemned the American government in looking to move forward after Watergate, while their conservative counterparts stopped criticizing the government and issued more nationalistic resolutions.

With often harsh condemnations, liberal to moderate denominations denounced the Nixon administration and current national climate. They wanted Christians to more forcefully insert themselves onto the national scene to solve the problem. The Session of the New Jersey Annual Conference of the AME Church outlined the abuses of power in the government and the problems the nation currently faced, in large part because "the President has, by a series of diversionary maneuvers attempted to thwart the constitutional processes." They then "demanded" that Richard Nixon "fully cooperate with the lawful investigation" and explain all these matters to the American people. An LCA Committee charged with responding to the LCA president's report to the national assembly also wanted the denomination to address abuses of power because "undeniable theological and ethical considerations" must come from the church to solve the national problem. They avowed that the United States cried out for the church's moral leadership because of the crisis. Even more forcefully, delegates to the UCC General Synod in 1973 decried the "general raveling away of the nation's moral fabric" as evidenced when they watched John Dean's testimony in the midst of the gathering. They said that the church had failed the nation morally and pledged to rectify that with Christian education and activism. The solution for these church bodies to the Watergate affair rested with the power of Christians to assert moral authority over the nation.[6]

In contrast, conservative Protestant denominations resolved less at their national meetings about Watergate and fixing it, but issued more patriotic declarations that guaranteed the nation would survive because of its Christian commitment. Preparing for the nation's bicentennial, LCMS delegates thanked God for the country's religious freedom and wanted the church to participate in the national celebration. President Preus even declared that the Board of Directors would oversee the LCMS's celebrations and get information to the churches. In this way, the LCMS brought their Christian witness to the nation. The Southern Baptist Convention messengers similarly stated that "government is ordained by God" and that, despite the recent abuses of power, they would not become "a part of any growing pessimism" and instead would "commend and support government leaders" who led in a moral fashion. By continuing to glorify God and bring that influence into the political realm, the SBC would ensure that "the nation may be strengthened as a guarantor of liberty and justice for all." With such nationalistic declarations, these denominations committed the country to Christianity and vowed that their version of it would help lead the nation forward.[7]

As a link to libraries today, thankfully these materials remain available to historians and anyone else curious about studying this era. Some of the periodicals even appear in Internet databases, while most exist in a hardcopy format somewhere. Indeed, the more detailed and extensive the research, the more vital it becomes that the original hardcopy versions be preserved and made available. Many databases, for example, fail to include letters to the editors or some editorials, both of which serve as crucial sources. These resources also fail to get notice in indexes, both from that time period and from contemporary cataloging. Advertisements and the layout also contribute to understanding the past, none of which typically appears in something recently scanned onto the Internet. Even if stored offsite, and thus requiring advanced notice to obtain them, they remain invaluable resources for scholars. Undergraduate students can gain an appreciation for historical research by examining these relatively available primary documents. In other words, the denominations from the 1970s continue to deliver the same message, over and over to new generations.

Studying denominational reactions to Watergate harkens back to what feels in many ways like the ancient past. Communication delivery was radically different than in our modern era. Most churches relied heavily on their official periodicals and statements by leaders to explain their point of view to the nation. The preservation of these materials allows their voice to move into the present era and beyond, a crucial link to the past for everyone to consider.

ENDNOTES

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Teaching and Learning in the Archives: Partnering for Undergraduate Formation in Service and Research

by Tracy M. Shilcutt and Carisse Mickey Berryhill, Abilene Christian University

This paper describes an iterative series of collaborations between a history professor and a special collections librarian to develop pedagogical innovations to foster intellectual and spiritual formation of undergraduate students at Abilene Christian University.

I. CONTEXT

Dr. Tracy Shilcutt, Associate Professor of History and Honors College Fellow, won the Outstanding Teacher of the Year at Abilene Christian University in 2010. She teaches the history department's junior level methods class as well as general education courses and advanced courses in American history; Shilcutt is also pursuing a Master's degree in Christian Ministry. Dr. Carisse Berryhill, Associate Dean of Brown Library for digital initiatives, special collections, and University archives, heads the library's efforts to preserve and provide access to special collections in religion, biblical studies, and the cultural and geographic contexts of ACU. She first worked with Dr. Shilcutt in the archives in 2004 as they served together on the University's Centennial Collections Task Force, and again when Shilcutt began her tenure as Faculty Senate chair in 2009-10 by re-reading the entire archives of the ACU Board of Trustees.

Two recent trends underlay our pedagogical search. First, demographic shifts have broadened the number of religious heritages represented in the student population at ACU. Whereas in earlier years more than 90% of the students identified themselves a members of Churches of Christ, that percentage now hovers around 49% while the proportion of students identified with other Christian traditions has grown. At the same time, the school retains its connection to its heritage by employing full-time faculty and administrators who are members of the Churches of Christ, while staff may come from any Christian group. Consequently, students may struggle to understand certain practices and assumptions that underlie the ACU educational setting, not only in worship but also in its typical intellectual approaches, which though conservative are critical rather than fundamentalist.

Whether students come from ACU's religious tradition or not, the practice of developing a critical historical consciousness of one's own beliefs and values requires a reflective engagement with history. At the same time, students across our demographic put a high value on experiential learning and on community service. In response, ACU has developed strong support of Service Learning for courses and co-curricular activities. It makes sense to test whether Service Learning in the repository of primary sources of ACU's heritage could combine the experience that students crave with a rigorous critical appraisal of the historical context of their own educational situation.

Second, the library supports the university's intent to provide undergraduates with excellent research literacy experiences and opportunities to carry out original research.

In 2006, Dr. Shilcutt partnered with an English professor and art professor to teach a sophomore-level integrated course on American Identity in the Modern Era. The students were required to complete a substantial research project that integrated the three disciplines, and beginning with this first iteration of the course, the team welcomed Karen Hendrick, head of the Brown Library's public services department, as an embedded librarian. The team (including Hendrick as a permanent partner) has subsequently taught the course five times, adapting the last iteration in Fall 2013 to the university's new core curriculum. Further, as part of its Southern Association re-accreditation process, which would culminate in 2011, ACU began in 2009 to define the topic of its Quality Enhancement Plan. After extensive research, surveys, and focus groups, the theme of Research Literacy was announced in February of 2010. By the end of that year, the plan was finalized and its research literacy initiative was named Pursuit. Implementation strategy focused on Pursuit as part of the new core curriculum which was already being phased in. Library faculty were intensively involved in working with core curriculum faculty to develop the implementation plan and the research literacy assignments that would be used.

II. SERVICE-LEARNING PEDAGOGY IN THE HISTORICAL METHODS

Each fall, Dr. Shilcutt teaches a writing-intensive course, which is required for all History BA majors. The seminar setting allows for active participation in learning historical research methodology and design. In January 2009 she had enrolled in a graduate course entitled Supervised Practice of Ministry, as a required component of her work on an M. Div. degree. Her professor designed the course to incorporate and facilitate the process of theological reflection in the daily life of a minister, which allowed her to identify a specific project related to her teaching ministry to history majors. During that semester, she read focused materials on Service-Learning pedagogy, theological reflection, and history pedagogy. She also kept field notes related to the readings as well as personal conversations she was having with colleagues. The goal was to develop a better understanding of how theological reflection might support the objectives of a Service-Learning course in general and, specifically, how both the reflection and Service-Learning would in turn support the learning objectives for the department's required methods course. Dr. Shilcutt had taught Service-Learning in several freshman seminar courses, but had not yet translated that pedagogy to a straight history course. She spent the spring semester, then, reading the materials, examining ministry practices with college students, analyzing ministry situations and ultimately revamping the Historical Methods course to not merely include a Service-Learning component, but to integrate fully the pedagogy.

During the fall 2009 semester Dr. Shilcutt launched the first iteration of the revamped course with the goal of purposed student community engagement as a way to connect experience to the study of history. Students were required to complete twelve hours of service with any single community organization that allowed them to interact directly with the human population served. For example, they could work with public school reading programs or homeless populations, but they could not merely stock shelves for a food pantry; students had to engage with humans.

Early in the semester students received an orientation on Service-Learning from ACU's University Volunteer and Service-Learning Coordinator and one of our colleagues who did dissertation work on Service-Learning. This introduction immediately connected service to the academic endeavor. It was imperative that students understand from the start that they were not merely engaged in volunteer work. Following the orientation, students began their fieldwork with the understanding that they were required to keep field notes for each service encounter. Students had multiple checkpoints throughout the semester for class time discussion of all aspects of their work, so they were reflecting communally in addition to their private, written reflections. Their final product was an evaluative essay that explained how historians use and interpret primary source materials, with their field notes serving as an example to understand the value of and limitation(s) of primary sources. Students were expected to make connections to historiography, to methodology, and to their Service-Learning experience by choosing any historical topic related to any aspect of discovery within their individual Service-Learning experiences. At the end of the semester, the students had done well, some students making quite obscure connections, but Dr. Shilcutt reflected on the rather disjointed nature of the student service activity and began to think about requiring a more concrete and historically specific Service-Learning project that might allow for better communal discernment, as well as better and more direct connections to historical process.

The following semester, April 2010, Dr. Shilcutt contacted Dr. Berryhill, as the ACU Special Collections Librarian, suggesting that the Special Collections might partner with her to initiate the revamped syllabus. Dr. Berryhill sent Dr. Shilcutt an article, "Hands-on Instruction in the Archives: Using Group Activities as an Engaging Way to Teach Undergraduates about Primary Sources," by James Gerencser and Malinda Triller, and it ignited her imagination with regard to the possibilities of a partnership with the Special Collections. During the summer months, the Special Collections staff and Dr. Shilcutt met several times to exchange ideas about possible Service-Learning projects that might help students meet the course learning objectives and help the Special Collections with their preservation mission. We surveyed any number of good projects, but the staff ultimately suggested that the students help refolder, rebox, and create an inventory for the Don Morris presidential papers in the ACU Archives. This work had been begun by a volunteer but never completed.

For the fall 2010 class, then, the Service-Learning project increased to fifteen (15) hours of service, with 20 students contributing roughly 300 volunteer hours to the Special Collections Department. In addition, the class used the Special Collections Reading Room as learning space for conducting the course two afternoons a week. The Reading Room is a 600-square-foot space with table seating for 24. The only drawback was that there was no technology in the room when the course began meeting there. However, with support from Dr. Shilcutt and from a church history professor, Special Collections received university funding for a smart classroom with an 80-inch LCD monitor, a document camera, and a teaching station, all installed in the summer of 2012.

For that first year, though, the Special Collections staff created four whimsical but informative online podcasts that introduced collections management skills as well as archival policies and procedures (awareness and introduction; overview of the major collections; care and handling or archival materials; processing a collection). We also notified the ACU President's office of the project to rehouse the papers of the former President.

At the beginning of their course, and consistent with previous classes, a representative from the university Volunteer and Service-Learning Center gave an overview of the purpose of Service-Learning, but we also held a separate, plenary session with all the students and all the Special Collections staff and Dr. Shilcutt. This introductory session counted toward their required hours. Afterward, the students came in individually to complete the rest of their service hours. The Special Collections staff provided supplies, coaching, and supervision and reported each student's service hours earned to the professor. In general, students worked with one archival box at a time, and as each box was refoldered, the students entered the folder names in a shared spreadsheet and then filed the new folders in a designated file empty vertical file. From there the staff transferred the files to archival banker's boxes and shelved them. Staff were also present during class time to answer questions. By the end of the semester, the 20 students had destapled, refoldered, and created a folder list for 35 boxes, contributing 300 hours of labor to the project.

The partnership continues in this required course as Dr. Shilcutt consults with Special Collections staff prior to teaching the course. The methods syllabus is then revised to deliver both necessary information and practical experience to students. Some students are able to make seemingly challenging connections, such as this student who connected "the disparate strands of 17th century New England witchcraft historiography, Georg G. Iggers [monograph on historiography], student field notes, and the Don Morris Papers housed at Abilene Christian University." She noted specifically that, "while engaging these four sources this semester through course work or as part of the service learning component, I had the chance to reflect on the rich religious legacy that is left within all of these sources. Interpreting these faith-related sources gave me a deeper appreciation for the history of the Christian faith. Studying historiography helped me to think about how the history of the church has been written and discussed in different ways as the study of history has changed. Writing field notes and participating in service learning helped me to expand my view of service beyond traditional volunteer activities. The intersection between life and faith can happen while serving others by pulling staples, reading 17th century sermons, understanding the study of history, or learning about a university with a rich heritage of faith."

Another student reflected on primary source materials and objectivity, noting that, "through archiving the Don Morris papers, it became clear that, even in what seemed liked the most objective activity, pure objectivity in understanding the past is impossible. …Politeness and courtesy [in correspondence] appeared to be of utmost importance. While correspondence today has not necessarily become discourteous, the Don Morris letters, when read and influenced by the present, often came off as insincere. This may not have been true in 1955; however, a historian using these letters as a source today would need to attempt to objectively understand the speech of the time in order to better show meaningful history."

In the two years since the partnership began, we have moved beyond the Historical Methods course to include two research and writing-intensive upper-level history courses, Jacksonian America and the Gilded Age and Progressive Era. While the Historical Methods course integrates a Service-Learning component, these other two courses incorporate a research project that draws on resources available in the Special Collections. Recent topics included Economics of the Railroad Industry; Hobos; Progressive Era Education; slavery debates; and Restoration Movement Rhetoric and Social Reform. One student in the Jacksonian America course expressed enthusiasm for the course material through simply stating, "I'm really glad we were in the collections center [and did] the primary source work," while another indicated that the class was effective because, "throughout this semester I have had the unique experience of diving headfirst into piles and piles of newspapers, pamphlets, books, letters, and photographs all from the Jacksonian Era. The Callie Faye Milliken Collections, located in the Abilene Christian University library, has numerous opportunities for students such as myself to explore their historical interests deeper. Through the reading of first hand material from the Jacksonian Era, I was able to pinpoint a topic that piqued my interest; one that when explored would truly change the way I view the world today."

With the addition of two upper-level history classes doing research projects, the collaboration took on an additional emphasis on the department's collections in the periods being studied. Because the university archives collect both print and manuscript materials having to do with ACU's religious history, the roots of which start in the early American republic, the Special Collections staff worked with Dr. Shilcutt to develop topically clustered primary source sets from several of the collections, including printed books, periodicals, photographs, manuscript materials, and newspapers from the 19th century. Of particular use was the Center for Restoration Studies Collection, the Joe Johnson Collection in American Christianity, the Robbins Railroad Collection, the Taylor Hymnals Collection, and the Early Textbooks Collection. Since Dr. Berryhill does research in these periods, she met occasionally with these courses in 2012 and 2013 to listen in, make presentations or comments, answer questions, and help students locate additional resources. The Special Collections staff also provided research support outside of class hours, including access to its Digital Scholarship Center where students and faculty may convert analog materials to digital files.

III. RESULTS AND THEIR SIGNIFICANCE TO RESEARCH AT THE INTERSECTION OF INFORMATION AND RELIGION

Beyond the previously mentioned course research assignments, the partnership has provided students who had enrolled in these courses with additional opportunities to do research projects in religious information in Special Collections.

1. Two students received research grants from ACU's Honors College to serve as research assistants: Political Science major Rebecca Dial in Spring 2011 worked on rehousing our Donner Collection of Cold War era pamphlets. History major Amanda Arzigian served in Spring 2012 as a research assistant for Berryhill, doing bibliographic

research to help Berryhill with her sabbatical project on Alexander Campbell's college training in rhetoric in Scotland in 1808-1809.

2. Two honors students submitted Special Collections-related Capstone projects to the History Department in Spring 2012. "'Bring in the old': A Collections Management Case Study on the Grace Museum as a Model for the Callie Faye Milliken Special Collections, " was written by Amanda Arzigian, who is now a graduate student in museum science at Baylor; and "Fulfilling the Mission of Special Collections: DISCA and the Five Colleges of ACU," was written by Dustin Janssen, who now in graduate school at ACU in theology.

3. Out of Rebecca Dial's work for us as an honors research assistant in 2012, she wrote a paper on our Donner Collection, "Stereotyping Jews: Examining the Relationship Between Anti-Communism and Antisemitism," presented at the *Phi Alpha Theta* Regional Conference that year.

4. In Spring 2013, Nicholas Fields worked as one of three Pruett Fellows transcribing oral histories of older African American preachers in our Center for Restoration Studies archives.

We expect that this immersive experience in primary sources, many of which are related to the religious heritage of the university and its students, will have long-range benefits in perception of the value of primary sources, in support for preservation and research in archives, and in career choices toward archives or museum science. By exposure to the documented history of the university's religious and intellectual efforts, students will be able to form an intellectual and spiritual synthesis of the context of their education at ACU.

IV. CONCLUSION

As we continue to meet and refine possible research projects for the history courses, our discussions have begun to center on the reality that religion produces a plethora of documents with rich discourse. Two observations: 1) our students may or may not know the discourse environment that is germane to our particular heritage; and 2) these students are generally disconnected from the empiricist model. Our challenge then is to find best practices to engage students at the intersection of religion and information. One example of this might be to explore the collections holdings with regard to questions about race, class, or gender within our heritage as a microcosm for the larger American milieu. We could then offer students a starting point in the primary sources that will allow for a more purposed exploration of the Jacksonian Era and the Gilded Age and Progressive Era.

A new campus-wide initiative to foster critical historical consciousness of ACU's religious heritage began last fall with a series of conversations with new faculty conducted by the director of the Center for Restoration Studies, Dr. Doug Foster, a prominent historian of the Stone-Campbell movement. In the spring the conversations were expanded to public lectures in the Adams Center for Teaching Excellence, housed in the library, and attracting interested faculty from all disciplines.

The heritage project, named CHARIS (Center for Heritage and Renewal in Spirituality), aims to offer both faculty and students the opportunity to reflect on how religious heritage offers resources for spiritual renewal of individuals and communities. In the fall, CHARIS will be developing a set of recommended readings from seminal documents in our tradition to be made available to instructors for 30 sections of the freshman cornerstone course taken by all entering freshmen. We hope that this opportunity to provide heritage resources will shape the information environment of every incoming class and offer moments of appreciative inquiry into our heritage, and to their own.

The study of history takes on a life of its own when the dialogue is more than a conversation between the living and the dead. When the students encounter source material and have the opportunity to engage with one another in a historical process, it has potential to shape their lives and continues to shape ours, as well. As one student from the Historical Methods course put it: "I am part of an institution. I have my understanding of the truth of ACU. But these documents bring a background to this truth/understanding/view of ACU [which then brings understanding to the] bigger story."

The Kahal, Zawiya, and Monastic Multiplexes: Informational Centripetalism as Medieval Mission

by Linda and Larry Poston, Nyack College

ABSTRACT

The missiological strategies developed in the Middle Ages by the adherents of Judaism, Islam, and Christianity were centripetal in approach, drawing persons inward to a central structure. Multiplex institutions — kahals, zawiyas, and monasteries — were constructed as outposts for the spread and/or maintenance of these religions' respective beliefs and practices. In addition to the standard religious structures were collections of religious documents — libraries, in other words — that served as repositories for both Scriptures and other spiritually oriented information. Those who made use of such collections added to them and in their comprehensive form they served as resource material for the education of successive generations. In this essay the origins and histories of the Jewish kahals, the Muslim zawiyas, and the Christian monasteries will be explored with particular attention paid to the role played by the document collections in each. The authors will show how these institutions operated on the basis of a combination of both centripetalism (i.e., "coming in to a center") and centrifugalism (i.e., "going out from a center"). The Muslim zawiyas and the Christian monasteries were intentionally spread throughout their respective regions as "missionary outposts." The Jewish kahals were spread less intentionally but served in certain cases as "advertisements" for Judaism. All three institutions played vital roles in shaping, maintaining, and spreading their respective religious beliefs and practices, and their equivalents can still do so in the present day.

INTRODUCTION: THE RELIGIONS OF THE BOOK

The Abrahamic religions were established and evolved mainly from scriptural sources — the Tanakh, the New Testament, and the Qur'an. "Secondary sources" included such works as the Babylonian Talmud, the Nicene Creed, Chalcedonian Formula and Westminster Catechism, and the ahadith and Creed of Al-Ashari. Third in importance were scholarly works such as Maimonides' *Guide for the Perplexed*, Calvin's *Institutes of the Christian Religion*, and Al-Ghazali's *Deliverance From Error*.

In the Tanakh we find that "… the Lord said to Moses, 'Write this on a scroll as something to be remembered…" (Exodus 17:14), and "When the Lord finished speaking to Moses on Mount Sinai, He gave him the two tablets of the Testimony, the tablets of stone inscribed by the finger of God" (31:18). Written words were at the heart of Hebrew religion. Christianity, from its inception, rooted itself in "God-breathed scriptures" (2 Timothy 3:16), and even during the apostolic period Paul's writings were given the status of "scripture" by Peter (2 Peter 3:16). Islam teaches that the Qur'an is "uncreated" and part of the eternal essence of Allah. It is the perfect reflection of the '*Umm al-Kitab* — the "mother of Books" (see Surah 13:39).

Words, then, have been the foundation of the Abrahamic religious systems. Books have been written and carried by Jews, Christians, and Muslims wherever they have traveled. Whenever the adherents of these faiths settled, more books were written, added to the ones that were transported, and collected into libraries.

THE KAHAL COMMUNITIES: CENTRIFUGAL CENTRIPETALISM

The diaspora of the Jewish people that began in 721 BCE and reached its peak in 70 CE was not a "missionary movement," seeing that it was a forced dispersal of a population that had become *persona non grata* in its homeland. Nevertheless, the Jews formed community organizations wherever they went, and these kahals were highly influential in various locations. They were established to preserve Jewish culture and heritage, and the importance given to educating succeeding generations led to the establishment of schools and accompanying libraries.

In the Middle East and in Eastern and Western Europe, these communities produced various types of professionals. Consequently, the Jews "…invested in their sons' religious and general education, attaining levels of education comparatively higher than the non-Jewish population at that time."[1] This enterprise required the construction of hundreds of synagogues, which became "primarily a place where children and adults read and learned the Torah."[2]

Questions of doctrine and polity were raised in these synagogues, requiring responses from credible sources. This need led to the establishment of academies, such as the yeshiva founded in Cordoba in 929. Eventually this city boasted seventy libraries and became the leading intellectual center of Western Europe.[3] In central Europe Jewry began to thrive when Gershom ben Judah (960-1028) founded an academy in Mainz. Jews from all over Europe were drawn to this centralized location, including the famous Rashi. When yet another academy was begun in Worms, the foundations were laid for the separation of the Ashkenazim (Germanic Jews) from the Sephardim (Iberian Jews).

In the Middle East, Jewish enclaves were established in Iraq as early as the seventh century BCE — and the educational institutions established in Babylon continued to expand throughout the Common Era. Nehemiah Allony's thirty years of research resulted in *The Jewish Library in the Middle Ages — Book Lists from the Cairo Genizah*, a collection of 114 book lists found in the Cairo Genizah ("depository") comprised of documents from rabbinic Jews between the eleventh and thirteenth centuries.[4]

The city of Kazimierz (Poland) was the most significant cultural center for the Jews in Eastern Europe from the 15th through the 18th centuries. During this period "almost every Jewish organization or association, including cultural societies, labor unions, and youth associations, even the smallest, had its own library…commercial lending libraries, Zionist Hebrew collections, socialist popular libraries, Yiddish collections, synagogue libraries, and school libraries."[5] Other significant collections in this part of Europe included the Library for Jewish Studies of the Great Synagogue in Warsaw (40,000 volumes), the Strashun Library of Vilna (35,000 volumes), the Alejchem Jewish Public Library in Bialystok (41,800 volumes), and the Yiddisher Visenshaftlecher Institut of Vilna (100,000 volumes).[6]

Prior to World War II, the Bibliothèque Medem in Paris was the largest Yiddish library in Western and Central Europe. Today its collections comprise 20,000 volumes in Yiddish and 10,000 titles in the Latin alphabet. It also maintains about 30,000 uncataloged volumes and extensive serial holdings. Together with the libraries of the Alliance Israélite Universelle and the Séminaire Israélite de France, Medem is a principal partner in the Réseau Européen des Bibliothèques Judaica et Hebraica, a consortium exercising enormous influence on behalf of European Jewry.

Even in the midst of Nazi oppression, Block 31 at Birkenau had a library — eight volumes locked in an elder's room. In Theresienstadt, a library of 100,000 books flourished. Prior to the ghettoization of the Jews in Vilna, the Mefiste Haskalah Library held 45,000 books. When the director Fayvush Krasni was executed, Herman Kruk, who had been the head of the Grosser Library in Warsaw, replaced him. "Kruk was indefatigable... In addition to running the library, he kept a diary that captures painful details of ghetto life…[he] and his colleagues caught rare glimpses of repose, and even of joy, among the books."[7] The collection swelled to 100,000 volumes as holdings from synagogues and private homes were sent for preservation and protection. The most popular book in the library during this time? Tolstoy's *War and Peace*.

Today the Jewish National and University Library in Israel functions as the chief educational resource for Judaism. It serves as the National Library for the State of Israel, the Central Library of the Hebrew University in Jerusalem, and a repository of Jewish heritage from around the world. Founded in 1892 as the first public library in Palestine, it was intended to preserve books on Jewish culture — including that of the diaspora itself. The founders "were acutely aware of their diminished capacity to shape their own Jewish world in Europe, and strove to attain a measure of cultural and, specifically, scholarly self-empowerment — quite literally, to write themselves back into history."[8] In 1960 it was moved to the Givat Ram campus of Hebrew University, and today the collection contains five million books and several thousand manuscripts, archives, maps, and musical recordings. It would appear that a large percentage of the materials produced in the midst of the centrifugally oriented diaspora have been brought back centripetally to the "center of the nations" (Ezekiel 5:5).

ISLAMIC JIHADS AND ZAWIYAS: MACRO AND MICRO MISSIOLOGIES

The original missiological strategy of Islam involved the extension of a *da'wah* ("invitation") to territorial rulers throughout the Middle East and North Africa, offering reduced taxes, religious freedom for monotheists, and elimination of the stigma of "heresy" in exchange for allowing Muslims to establish political, economic, judicial, educational, and religious institutions. These macro-level jihads spread Islam westward along the northern coast of Africa up into Spain and eastward to northern India, giving Muslims access to the libraries of the Byzantines, the Persians, and others. "As a 'People of the Book,' Muslims founded centers of scholarship and libraries wherever their faith took root..."[9] "Islamic libraries were rich in diversity, allowing scholars from other lands to share the facilities. These libraries were known for their attractiveness and comfort, many adorned with the classic Islamic dome, some surrounded by walkways and landscaped with ponds."[10]

The origin of Islamic libraries is traceable to the Umayyad caliph Mu'awiya (r. 661-680). His collection in Damascus was modeled on the libraries of Isfahan and Gondeshapur in Persia, but an additional influence was the library "…of the Persian city of Shiraz, where there were more than three hundred chambers furnished with plush carpets. The library had thorough catalogs to help in locating texts, which were kept in storage chambers and organized according to every branch of learning."[11] Generations later, the philosopher/physician Avicenna (980-1037) told how he found there "…many rooms filled with books which were arranged in cases row upon row…I saw in this collection books of which few people have even heard the name and which I myself had never seen either before or since."[12]

Mu'awiya appointed a *sahib al-masahif* ("curator of books") to care for his library, into which went not only sacred writings but works in the liberal arts and sciences. "It became a flourishing universal library along Alexandrian lines."[13] His successors built a library in the al-Aqsa mosque in Jerusalem; indeed, most Islamic libraries were connected with mosques, and "as in European monasteries, a prime function of the mosque library was the copying of books by scribes, in this case from Greek, Persian, Sanskrit and Latin into Arabic."[14] In this way, the Islamic "gospel" was spread.

Under the Abbasid caliph al-Ma'mun (r. 813-833) the Bayt al-Hikma ("House of Wisdom") was established in Baghdad. This institution was the center of translation, compilation, and comparison of the wisdom of peoples under Muslim rule from India to the Iberian Peninsula. The Arabic translator of Euclid, al-Hajjaj, worked there alongside al-Khwarizmi, father of the field of algebra (from his book *Kitab al-Jebr*). "Reading Hindu mathematical treatises collected…at the House of Wisdom, al-Khwarizmi adapted the Hindu numbering system…giving birth to the Arabic numerals we use today."[15]

The Bayt's expansion was seemingly endless, for "al-Ma'mun was almost fanatical in his desire to collect all the world's books under one roof, translate them into Arabic and have his scholars study them."[16] Indeed, "by the middle of the ninth century the House of Wisdom would have been the largest repository of books in the world."[17]

But the Bayt al-Hikma was far more than a library. There the Banu Musa ("the sons of Moses") married arithmetic and geometry in such a way that their *Book of the Measurement of Plane and Spherical Figures* became the foundation for much of Western science. They also produced *Astral Motion and the Force of Attraction* which "shows clear signs that [the brothers] had a crude qualitative notion not so far from Newton's law of gravitation."[18] And Hunayn ibn Ishaq's translations preserved such titles as *On the Natural Faculties*, *On the Anatomy of Veins and Arteries*, *On the Anatomy of Nerves*, and *Ten Treatises on the Eye* after Galen's original works were destroyed.

During the 820s, al-Ma'mun added an astronomical observatory to the library to test the accuracy of Ptolemy's *Almagest*. New star charts (*zijes*) were developed that expanded and updated those of Ptolemy. Another project involved measuring the circumference of the earth:

> Al-Ma'mun dispatched a group that included his top astronomers…to the north-west corner of Iraq... There, the group split into two teams who headed

> out in opposite directions, due north and due south, counting paces as they went and placing arrows in the ground as markers along the way. They stopped when they had measured a 1-degree angle of the earth's curvature based on the positions of the stars. Multiplying this measurement by 360, they arrived at a figure of 24,500 miles — a mere 400 miles short of the actual figure.[19]

Another academic library was established in Baghdad by Sabur Ibn Ardashir in 993, containing some 10,400 volumes "representative of the various departments of literature."[20] More long-lasting was the Nizamiyah, founded by the Persian vizier Nizam al-Mulk. When al-Ghazali was the leading professor of this institution, its library boasted over 400,000 volumes.[21]

In the 900s, the Fatimids built a "house of learning" in Cairo containing 600,000 volumes.[22] As mentioned above, Muslim Spain's Cordoban library was estimated to have between 400,000 and 600,000 books. Al-Hakam (r. 961-976) sent men to the East to obtain all the books they could, and this endeavor created a library so large that the catalogue alone was reputed to fill forty-four volumes of fifty folios each.[23] A virtual "city of learning" was established called Medinat al-Zahra, and the influence of this institution stretched beyond Islam and Judaism: "Cordoba attracted so many Christian scholars that it helped stimulate the establishment of universities in Europe."[24] The expansion of Islam was thus accompanied by an internationalization of learning, with great libraries serving as centers for scholarship that attracted many to the Muslim faith.

The Crusades, however, were devastating to Islamic collections. Perhaps the only positive aspect was the fact that some enterprising crusaders brought back many volumes to Europe, and "it was Arabic translations of classical Greek texts that preserved ancient works of philosophy and science which otherwise might have been lost to the West. Arabic renditions of Plato, Aristotle, and Galen were cornerstones of European educational advancement, which subsequently led to the Renaissance of the fourteenth and fifteenth centuries."[25] The Mongol invasions came next, and in 1258 Baghdad and its thirty-six libraries were destroyed, "the pillagers tearing books apart so the leather covers could be used for sandals."[26]

Farther to the east in India, the Delhi Sultanate (13th – 16th centuries) developed the Khangah (Sufi), court, academic, mosque, and private libraries. The Mughal ruler Akbar (1542-1605) developed an Imperial Library that contained 24,000 volumes. Akbar encouraged bookbinding and even established a library exclusively for women[27] — giving a boost to Islamic public relations at a time when the education of women was generally neglected.

The Ottomans were not as well known for their cultural accomplishments, though a significant library was established in 1678 in Constantinople, and in the 18th century the Enderun Library was developed at the Topkapi Palace for the royal household. Ottoman Islam spread by means of trade and Sufi missionaries to the Malay Peninsula and Indonesia, and there "a distinctive form of manuscript illumination developed among the Malays, an art influenced by Chinese Islamic manuscript illumination and Arabic script."[28] Muslims, then, were not completely averse to contextualization.

After the expulsion of Muslims from Spain in 1492, "libraries developed in Muslim towns and trading centers, including deep in West Africa... By the 16th century, Timbuktu and other West African cities were held in high repute for their many scholars and their impressive book collections…"[29] Timbuktu's leading families possessed more than 100,000 manuscripts, covering the fields of religion, commerce, astronomy, botany, and music. Today the city's Ahmed Baba library, constructed in 2010, contains 20,000 manuscripts dating as far back as 1204.

While the jihad was a "macro-missiology," more localized activities were developed as well. One example of such "micro-missions" was the establishment of *zawiyas* by the Sanusi Sufi Order of Cyrenaica, founded by Muhammad al-Sanusi (1787-1859). The largest of these outposts was at Jaghbub where an 8,000-volume library formed the core of an educational facility that saw an average of 300 students in residence at any given time.[30]

Altogether some fifty-three *zawiyas* were built during al-Sanusi's lifetime. In Tripoli and Fezzan were at least thirty; in the Sahara another twenty, and in Egypt, the Siwa oasis and the oases of the western desert an additional thirty or more. The Bedouins of the Hijaz boasted fifteen of the institutions, and no accurate count has ever appeared for the regions of Ethiopia, Somaliland, Yemen, Persia, Iraq, and India.[31] While no accurate records were kept regarding these facilities' libraries, it is certain that their influence was extensive in the geographical areas that surrounded them.

Today the greatest library of Islam is at the Azhar University in Cairo, Egypt, which functions as a central "think-tank" for Sunni Islam with its *Shaykh al-Azhar*. Its collection includes 9,062 books and 595,668 manuscripts, dating to at least the 8th century. The rare manuscript collection is said to comprise some seven million pages of material.

CHRISTIANITY'S MONASTERIES: "IN BUT NOT OF THE WORLD"

The Judaism of the pre-Christian era was centripetal in its missiology; Jerusalem was to function as an *axis mundi* in fulfillment of Isaiah's prophecy that "the mountain of the Lord's temple will be … raised above the hills and all nations will stream to it. Many peoples will come and say, 'Come, let us go up to the mountain of the Lord…He will teach us his ways…'" (Isaiah 2:2-3). Under the New Covenant, Christians were to pursue a strategy that was the reverse, as Jesus commanded them to "Go and make disciples of all nations…teaching them to obey everything I have commanded you" (Matthew 28:19-20). Such teaching requires schools — schools that are accompanied by libraries.

"With the rise of Christians to political power, many Roman book collections were wantonly destroyed as unholy, pagan teachings that revered more than one god. Yet the tradition of writing books and maintaining libraries persevered, for the book proved an effective means of propagating and spreading the newly dominant faith."[32] Rome early on had no theological collections of great importance; "its many churches kept just the few books needed for routine activity, such as liturgical manuals and copies of the Scriptures that the lectors used for readings."[33] But over time,

> the rise and triumph of Christianity had a profound effect upon literature: it elevated religion into a predominant concern. To be sure, there were still writers, in both Greek and Latin, who dealt with secular subjects, but they are minor compared with the great Christian authors, the likes of Basil or Eusebius in Greek, of Augustine or Jerome in Latin. There was an outpouring of studies of the text of the Bible, commentaries on passages and interpretations of them, discussions of the nature of the divine, diatribes against views held to be heretical, and so on. Such literature was out of place on the shelves of the libraries that existed; it required its own libraries. These arose as part of Christian churches, monasteries, and the like and, spreading far and wide during the Middle Ages, were steps in the progression toward the libraries of today.[34]

In Caesarea, for instance, a collection of over 30,000 volumes was assembled by Pamphilus, a scholarly cleric who saw to it that his library possessed its own scriptorium which produced copies of the Bible to lend out or to donate. Both Eusebius and Jerome used these books; Jerome mentions a copy of the supposed Hebrew original of the Gospel of Matthew as well as the manuscripts from which Origen created his *Hexapla*.[35]

Pope Damasus I (366-384) established an archive in the Roman Church of San Lorenzo, later transferred to the Lateran Palace. The core of the Vatican library, this collection was, generally speaking, entirely Christian, while collections elsewhere in Christendom were often quite eclectic. In 425 the emperor Theodosius II established a university in Constantinople that boasted three major libraries, only one of which was a theological collection. After the libraries in Jerusalem, Alexandria, and Caesarea came under Muslim domination and were made inaccessible to Christian scholars, Constantinople's libraries became the most significant in the eastern half of Christendom.

The original centrifugal missiology of Christianity was modified over time, mainly by the monastic movement. Multiplex institutions were established that consisted of (at least) a church, school, library, and dormitory. These monastic multiplexes multiplied centrifugally, but once in place functioned centripetally, providing study centers for surrounding populations. During the first quarter of the fourth century, Pachomius founded a monastic community near Dendyra in Upper Egypt which required literacy of its monks. Therefore "the monastery had to have books…There was a special niche in the wall for storing them, and the second-in-command… was charged with taking care of them: he was to maintain a count of them, and was to lock them up at night in the niche."[36] Also in Egypt was the monastery of Chenoboskion in Nag Hammadi, where in 1945 thirteen codices dating from the second half of the 300s were found. These have provided a fuller picture of early Christianity's competition with Gnosticism.

Monastic communities spread throughout the eastern empire, and with them libraries. Most were small and limited to theological works: "the monasteries of Constantinople, for example, probably had a collection of no more than one hundred each."[37] In the tenth century a Syrian monastery led by Moses of Nisibis preserved 250 manuscripts, many in Syriac. Indeed, eighth-century bilingual stone inscriptions, in Chinese and Syriac, survive in modern Xian in China — evidence of the extent of Christianity's missionary expeditions.[38]

Back in the West, Benedict established Monte Cassino in 529 and required in his Rule that the fourth hour to the sixth be spent in reading, and on Sundays the entire day. During the Lenten season, each monk was to read a book in its entirety. But it was left to Cassiodorus and his Vivarium monastery (founded 540-550) to elevate the role of copyist to a holy calling. "Cassiodorus saw to it that Vivarium had a library that would make possible the ample knowledge he wanted his monks to acquire. He started it by donating his own books, and he filled in gaps by purchases; the scriptorium was able to turn out as many copies as were needed."[39] His *Institutiones* influenced the monastic libraries of the Middle Ages to become research libraries, "setting up scriptoria and resorting to interlibrary loan to expand their holdings, borrowing titles they wanted from monasteries that owned them and having the scriptorium make copies."[40] Following in the footsteps of Cassiodorus was Columban, who founded a monastery at Bobbio near Pavia (Italy) with a library of 666 works. Other collections were at St. Gallen in Switzerland, at Fulda and Corvey in Germany, and at Canterbury, Wearmouth, and Jarrow in England.

Benedictine scriptoria were the most productive of the Middle Ages, turning out copies of Scriptures, stories and works of the church founders, psalters, missals, the Gospels, and writings of church leaders. The average scribe copied two books per year, with a Bible requiring fifteen months.[41] Monastic libraries began to lend books, "as long as something of equal value was left as a deposit (often another book) to guarantee the title's timely return."[42] Constantinople became known for exporting books, many of which went to Arab and Persian libraries where they were translated and studied by Muslim scholars.[43] Recognizing the value of books as a means of spreading the Christian gospel,

> a library's most-used books were not only chained to desks and lecterns to prevent theft, but they were often protected by a "book curse" to scourge whoever damaged or stole them. After finishing the copying, the scribe usually added such a curse to the final page, warning that eternal damnation or prolonged physical suffering awaited any would-be perpetrator.[44]

During the Renaissance fewer people chose the monastic life, and cathedral schools became the main centers of learning. The College of the Sorbonne was founded in Paris in 1257 by Robert de Sorbon (1201-1274), resulting in one of Europe's finest library collections and establishing the practice of purchasing and loaning sets of books to students for the academic year. During the Thirty Years War (1618-1648), Protestant libraries in Europe were developed in non-traditional ways: "a significant factor in the growth of some libraries was the acquisition of books as spoils of war — largely from the scourged German states. During the wars of religion, library looting was virtually legalized."[45] An example is Sweden, where

> …King Gustavus Adolphus (1594-1632)…virtually emptied libraries in his army's path…Specially targeted by [his] raiders were the schools, seminaries, and colleges of the Jesuit order…[46]

In modern times, the spread of educational institutions for theological training has been accompanied by the establishment of libraries around the world. India, for instance, is home to thirty-four theological seminaries, of which four have outstanding libraries: Gurukul Lutheran Theological College, Leonard Theological College in Jabalpur, Serampore College, and the United Theological College in Bangalore. Farther east in Myanmar is the Burma Divinity School in Rangoon and the Karen Theological Seminary in Insein. In Indonesia is the Asia Graduate School of Theology in Yogyakarta. In the Philippines are the Union Theological Seminary, St. Andrews Theological Seminary, the Asia Graduate School of Theology, the Asia Baptist Graduate Theological Seminary, the Philippines Baptist Theological Seminary, and at least half a dozen others, all of which boast outstanding theological libraries. China currently has eighteen legal theological schools, with Nanjing Theological Seminary serving as the national school for government-approved pastoral training. Taiwan boasts the Taiwan Theological College and Seminary and a Baptist Theological Seminary, Holy Light Seminary, Lutheran Theological Seminary, and Yu-Shan Seminary. The library of the Taiwan Theological College and Seminary houses "52,000 books, mainly on Christian theology, philosophy, Christian education, social work, counseling, church music, religions, Taiwan history, etc."[47] In Japan, there is the Tokyo Union Theological Seminary which boasts one of the largest theological library collections in Asia with over 100,000 volumes in Japanese, German, and English, the Japan Lutheran College and Seminary, Japanese Bible Seminary, and Japan Baptist Theological Seminary. South Korea has the Daehan Theological University, the Korea Baptist Theological University and Seminary (with over 150,000 volumes), Luther Seminary, and Youngnam Theological University and Seminary.

Today the great libraries of Christianity exist in the Vatican and in various universities that began as church-related institutions. The modern Vatican Library was founded by Pope Nicholas V (1398-1455) who contributed hundreds of his own manuscripts and employed dozens of scholars and copyists to translate both pagan and Christian works into Latin, eventually producing a collection of some 9,000 volumes. His head librarian, Giovanni Andrea Bussi (1417 – 1475),

> …acquired titles by using the particularly effective method of ordering monasteries to give up any works he or Nicholas wanted for the collection… It often happened that the pope's agent…simply hid a desired book under his robes and left with it. One particular papal secretary, who scoured northern Europe for manuscripts, justified outright theft by asserting the work had been rescued from 'neglect' and 'captivity' in the libraries of 'Teutonic barbarians.'[48]

Pope Sixtus IV (1471-1484) was the first to house the library in the Vatican palace. Sixtus V (1521-1590) commissioned the construction of a new library that is still in use today, holding 1.1 million printed books, 75,000 codices, and 70,000 prints and engravings. The Secret Archives contain another 150,000 items.[49]

"COME OUT AND BE SEPARATE" OR "ALL TRUTH IS GOD'S TRUTH"?

The composition of Jewish, Christian, and Islamic libraries has always been tied to the issue of "religion and culture." Should "non-religious" or "non-Christian religious" works be included in libraries intended for use by religiously oriented people? Three stances have developed in answer to this question.

1. A "religious documents only" stance, which holds that "pagan" documents have no place in libraries connected with synagogues, mosques, or churches.
2. A "religious documents so that we can 'know our enemy'" stance, which holds that non-religious works may be included as resource material for contextualizing the missionary message of the respective religions.
3. An "all truth is God's truth" stance, which holds that non-religious works should be included because all human beings bear the *imago Dei* to at least some extent.

With respect to the first alternative, there is the famous story — most likely apocryphal — told of Islam's second caliph. After reaching Alexandria, the early jihadists asked 'Umar what they should do with the famed Library of Alexandria. The caliph is alleged to have answered: "Touching the books you mention, if what is written in them agrees with the Book of God, they are not required. If it disagrees, they are not desired. Destroy them therefore."[50] More broadly influential was the Roman Catholic Church's *Index Librorum Prohibitorum*, officially in force from 1559 to 1966, which prohibited the ownership and reading of books deemed unfit for Christians. The lists included not only "non-Christian" and "pagan" works, but so-called "Christian" works deemed heretical (i.e., Protestant works).

But it has always been difficult to ignore the fact that "non-believers" have often had highly useful ideas to contribute to human society. Could not Jews, Christians, and Muslims profit from the knowledge explicated in mathematical and scientific studies? Is there harm in examining the works of astronomers, medical personnel, agriculturalists, and the like? Those who believe that "religious" libraries may contain "non-religious" works are commonly divided into two groups.

The first consists of those who hold that "secular" works should be received and studied so that "religious" persons might have a better understanding of those they seek to convert. For instance, Isidore, bishop of Seville from 600-636, had a number of works by non-Christian authors, even though he considered these works unfit for his monks.[51] And Philip II's Escorial library, "a room on an upper floor contained banned books confiscated by the Inquisition, which Philip himself authorized, to root out heretics and Muslims and their beliefs…"[52]

A second group was not evangelistically oriented but was convinced that even non-religious persons bear the *imago Dei* and are therefore capable of producing useful literature. In 1524, Martin Luther "called for libraries with books on religious commentary, law, and medicine, and for histories that help in observing the marvelous works of God."[53] While the *genizah* library in Cairo mainly contained religious works, "the huge cultural horizon of the community [was] expressed by the presence of works of medicine, philosophy, historiography, and even Arabic tales and Muslim writings."[54] Further, the *genizah* was a depository for "…controversial religious texts, materials once used in worship, capricious transcriptions of the four-letter Hebrew name of God, or artifacts about whose sacred status there is irresolvable doubt."[55] And while the Bibliothèque Medem's holdings mainly deal with the Holocaust and histories of various Jewish communities in Europe, the library is also noted for its reference materials and its collections of Philosophy, [Comparative] Religion, the Social Sciences, Theater, the Fine Arts, and Literary Criticism.

As noted above, the Mughal Akbar's Imperial Library included works on Poetry, Medicine, Astrology, and Music, Philology, Philosophy, Sufism, Astronomy, Geometry, and Law. [56] And the Christian monastic libraries of medieval England held a wide variety of classical and medieval literature, including "secular works and chronicles of contemporary events."[57]

IN CONCLUSION: A NEED FOR BALANCE

In the course of their histories, Jews, Muslims, and Christians have often been caricatured as "anti-intellectual, emotionally-driven fanatics," and it is certainly true that because of their theological convictions, some have focused on "the world to come" in ways that appear to underemphasize and denigrate their present existence. A focus on proselytization and conversion has often put them at odds with the priorities of non-religious persons. But in actuality, the missiological strategies of Christians and Muslims and the priorities given to cultural preservation on the part of Jews have resulted in the establishment of some of the finest learning centers and libraries the world has ever seen. While many historians and commentators blame religion for warfare and a host of other contemporary problems, it would be more accurate — and more just — to speak of humankind's indebtedness to the selfless men and women who have given their lives in the pursuit of goals in the realm of the spirit, and who in so doing have contributed enormously to the physical dimension as well.

ENDNOTES

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The Search for Meaning: Information Seeking and Religious Conversion

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ABSTRACT

As evidenced by this conference, the intersections between religion and information are beginning to be recognized and explored. However, the literature on information seeking and religion has tended to focus on the information behavior of religious leaders (see Michels, 2009, 2012; Roland, 2007; Roland & Wicks, 2009; Wicks, 1999). Several papers from the previous two CSIR Conferences on Information and Religion focus on information seeking, use and evaluation, but the emphasis continues to be placed on examining these topics from an historical or clergy-centered perspective.

This paper offers an alternative approach to the study of information and religion by exploring information seeking practices in the context of religious conversion. Based on a search for peer-reviewed articles and conference proceedings in the major library and information science (LIS), religious studies, anthropology, and sociology databases, this paper includes what Marcia J. Bates has called a "rigorous systematic bibliography" (1976). I identify ways in which the concept of information seeking in the religious conversion process has been presented in the literature under subject terms, in combination with keyword searching. Using this method, I draw attention to the presence of information and information seeking in the existing literature on religious conversion.

By highlighting the ways in which these articles illustrate the concept of information seeking in the process of religious conversion, I develop a thorough definition of religious conversion and discuss its implications for our discipline's understanding of "the social construction of religious knowledge" — the theme of this year's Conference on Information and Religion. My findings build upon Jarkko Kari's work on spiritual information phenomena (Kari 2011, 2009, 2007, 2001; Kari & Hartel 2007), and will further contribute to scholarly knowledge about information practices in religious contexts.

INTRODUCTION

In recent years, groundbreaking scholarship has shed light on the crossroads between information and religion. Studies of information behavior among religious leaders (see Michels, 2009, 2012; Roland, 2007; Roland & Wicks, 2009) have provided valuable insights about the ways in which clergy members seek and use information in writing sermons, making corporate decisions, and developing their faith. However, this narrow focus on the information practices of religious experts neglects to ask questions about information seeking among laypeople, particularly those who have experienced or are in the process of experiencing conversion. My purpose in this paper is to identify the ways in which the concept of information seeking — and related concepts such as information literacy and use — has been presented in literature on religious conversion, "that notoriously slippery concept" (Chua, 2012). By producing a "rigorous systematic bibliography" (Bates, 1976) of peer-reviewed articles on information seeking and religious conversion, I will develop a working definition of religious conversion. In reviewing conceptualizations of religious conversion and identifying the presence of information seeking in the existing literature on this profound topic, we can expand our discipline's understanding of the ways in which religious knowledge and identities are socially constructed.

At this point, it is worth briefly describing Marcia J. Bates' (1976) proposal to translate the reference theory articulated in Patrick Wilson's "Two Kinds of Power: An Essay on Bibliographic Control" (Wilson, 1968) into a method that can be used by librarians to support users in their literature searches. Bates argues that a "systematic bibliography" (Bates, 1976) is "a list or sequence of descriptions of graphic materials on a given subject or area" (ibid.), which states its specifications with regard to domain and scope, selection principles, and organization. Bates describes what she calls a "rigorous systematic bibliography" (Bates, 1976), which makes clear to the person using the bibliography the types of information sources that are included and excluded — and in which "bibliographical territory" (Bates, 1976) the compiled sources were found; the rules by which sources that met scope requirements were selected for the bibliography; and the way in which the bibliography is arranged [i.e., by author, subject, publisher, etc.] and ordered [i.e., alphabetically, numerically, chronologically, etc.] (Bates, 1976).

After searching for variations of "information seeking" and "religious conversion" under subject terms, in combination with keyword searching, in the major library and information science (LIS), religious studies, anthropology, and sociology databases,[1] I sorted results by relevance, omitted false drops (e.g., for articles on cataloging systems conversions), and selected a sample of thirty-eight articles. As reviewing an exhaustive set of search results would have been unsystematic and unduly time consuming, this sample sufficiently captured a range of themes related to religious conversion and the informational, social, and cultural factors that contribute to constructing religious knowledge and identities in conversion contexts. The articles included in this paper's "rigorous systematic bibliography" — which is arranged by subject, sub-arranged by author, and ordered alphabetically (see Appendix A) — illuminated the following ten themes: (1) Motivating factors that influence individuals to undergo conversion; (2) Conversion as a radical, sudden, or dramatic transformation; (3) Conversion as a continuous, social process; (4) Conversion as a response to sociopolitical ideologies and cultural contexts; (5) Consistency with existing values and worldviews; (6) Religious identity as enacted performance; (7) Boundaries and borders; (8) Social connection and belonging; (9) Finding purpose and meaning through conversion; and (10) Information and the construction of religious identities. In order to develop a thorough definition of "religious conversion" and explain its implications for our discipline's understanding of the social construction of religious knowledge and identities, it is necessary to discuss each of the above themes in relation to the literature reviewed.

THEME #1: WHY DO PEOPLE CONVERT?

One of the key factors credited with motivating individuals to convert to other religious traditions is the notion of "relative deprivation" (Baer, 1978, p. 279). In influential social studies of conversion conducted in the 1960s and 1970s (e.g., Glock, 1964), economic, social, moral, spiritual, and psychological deprivation has been described as the key impetus behind a person's decision to alter their religious identities. However, other motivating factors such as previous affiliation with, or membership in, a religious tradition or community; the convert's parents' religious background; an interest in solving religious or spiritual problems; and relationships with significant others and community members who represent particular faith traditions (Baer, 1978) must also be acknowledged.

In addition to conditions of deprivation and close associations with members of religious communities, gravitation towards the aesthetic features of certain religious traditions (Rogozen-Soltar, 2012, p. 613); personal crises that raise spiritual and existential questions (Rogozen-Soltar, 2012, p. 613); and "insecure attachment relationships" (Schnitker, Porter, Emmons, & Barrett, 2012, p. 198; Zehnder, 2011) have been cited as possible factors motivating individuals to convert. Even one's life stage has been argued to play a role in influencing religious decisions, with adolescence being one of the most frequently cited stages of influence, given its transitional nature (see, e.g., Schnitker, Porter, Emmons, & Barrett, 2012). It is also possible that "gender specific rituals" (Zilm, 2008, p. 1) may attract individuals who seek stronger bonds with others who identify with the same gender, or who wish to explore their gender identities through religious participation, to join particular religious communities. Finally, "'brainwashing' or 'coercive persuasion'" (Snow & Machalek, 1984, p. 178) must be recognized as a possible motivating factor, particularly in instances of new religious movements.

THEME #2: CONVERSION AS A RADICAL TRANSFORMATION

A second theme generated by the literature reviewed is the conceptualization of conversion as a radical, sudden, and/or dramatic transformation — often, following a crisis situation or ongoing "emotional turmoil" (Zinnbauer & Pargament, 1998, p. 161). This idea is often attributed to William James' (1902) *Varieties of Religious Experience*, in which the author proposes that religious conversion involves a sudden, fundamental shift in worldview and "accepted categories of meaning and sources of authority" (Hargrove, 1980, p. 22). In the Christian tradition, describing conversion as an individual's reorientation of his/her spiritual identity or soul has early roots, going back to the *Confessions* of Augustine of Hippo (Jacobs, 2012, p. 27) and the biblical story of the apostle Paul on the road to Damascus (Mcdougall, 2009, p. 482).

However, the notion that conversion is essentially a phenomenon of "displacement" (Snow & Machalek, 1984, p. 170) is also reflected in research on conversion in religious contexts outside of the Christian tradition, as illustrated by Ali Köse's (1994) study, "Post-Conversion Experiences of Native British Converts to Islam." In this study, Köse defines religious conversion as "a definite break with one's former identity… a radical change in one's identity, beliefs, personality, ideas, behaviour, and values" (Köse, 1994, p. 195) and notes that conversion facilitated profound transformations in participants' perspectives, systems of meaning, and daily practices (Köse, 1994, p. 196). While the participants in her study represented diverse conversion experiences, Karin van Nieuwkerk's (2008) description of "Imaan's" conversion narrative is also illustrative of a "radical break" (van Nieuwkerk, 2008, p. 444); the "strong sense of rupture" (ibid.) from "Imaan's" life before she converted to Islam (van Nieuwkerk, 2008, p. 444) supports the idea that conversion may be experienced in a sudden and dramatic way.

THEME #3: CONVERSION AS A CONTINUOUS SOCIAL PROCESS

In response to largely Christian-centric theories of conversion as a radical change that happens as a result of a direct revelation from a divine source, many contemporary scholars have argued that conversion is a continuous process, constructed through social interaction. Even earlier conversion scholars have encountered conversion narratives that focus on the individual's active and ongoing process of learning about his/her newly adopted religion, in contrast with accounts that centre upon a critical "turning point" (Beckford, 1978, p. 258). More recently, scholars have attended to conversion as an ongoing journey to find answers to spiritual questions (Francis, 2011, p. 283), and as a transitional process of gradual change (Köse, 1994, p. 196), "rather than sudden and rapturous" (Chua, 2012, p. 515). As Luis Q. Lacar points out in his study of *Balik*-Islam in the Philippines, the process of "returning" (Lacar, 2001, p. 39) to Islam — that is, changing membership from Christianity to Islam (Lacar, 2001, p. 42) — is characterized by a gradual shift "from one perspective to another" (Lacar, 2001, p. 39). By moving away from earlier models that emphasize conversion as a sudden epiphany, conceptualizations of conversion as a continuous process offer useful frameworks for approaching studies of conversion outside of Christian contexts.

Furthermore, much contemporary research on conversion suggests that as a continuous process, conversion experiences are shaped by the social contexts in which they take place. Rather than a phenomenon that occurs merely between the individual and the divine, religious conversion involves an element of "action and response" (Sterk, 2010, p. 3) between new and established members of religious communities in a process of socialization. Such interactions may be mediated by conversation, material objects, or through the body (Swift, 2012). Whether mediated by formal religious education, informal discussions, material engagement, or embodied ritual, "conversion is a process that does not stop with the confession of faith" (van Nieuwkerk, 2008, p. 442). Certainly, sensitivity to the social dimension of conversion is imperative for understanding religious conversion and the role that information seeking plays throughout this process.

THEME #4: CONVERSION AS A RESPONSE TO SOCIOPOLITICAL IDEOLOGIES AND CULTURAL CONTEXTS

Another theme generated from the literature review is the notion that conversion does not only represent a change in an individual's religious identity, but can also act as a response to, or reflection of, specific sociopolitical and cultural contexts and the ideologies that pervade them. For example, accounts of conversion may be constructed not merely based on personal spiritual experiences, but as products of internalized doctrine (Beckford, 1978). In countries with official state religions, conversion can also serve as a strategy for claiming citizenship and national allegiance (Kravel-Tovi, 2012). When religion is associated with national pride, conversion can help to establish a closer connection to others who share a particular national identity, history, and vision for the future (Borbieva, 2012).

Conversely, conversion can help individuals and groups to reject or redefine dominant discourses[2] (Bowen, 2010, p. 390; Lebra, 1970, p. 183). As one response to colonization, conversion has been interpreted as a way to assert power, appropriate new technologies, and gain access to different forms of literacy (Searing, 2003, p. 93). Even in the ancient world, conversion has been considered as a possible route to maintaining agency in situations of captivity (Sterk, 2010). Whether as a means by which individuals relate to their community or a reaction to hegemonic forces, conversion must be understood in the sociopolitical and cultural contexts in which it occurs.

THEME #5: CONSISTENCY WITH EXISTING VALUES AND WORLDVIEWS

Of course, religious conversion does not necessarily need to react to unfamiliar political climates or social phenomena; newly adopted religious perspectives can also be consistent with one's existing values and worldviews. Some scholars have argued that in order for religious conversion to be effective, the prospective convert must have a favorable attitude toward the religious tradition that they are thinking of joining (Brock, 1962, p. 198). Others have suggested that individuals are inclined to convert to religious traditions that support their morals, beliefs, and ideas about the world (Cantoni, 2012, p. 502), and that can foster a continuity with "'the old ways'" (Chua, 2012, p. 511). In other words, religious conversion need not be conceptualized as exclusive; instead, it can be considered as a form of "adhesion," of adding on to one's existing religious life (Shepherd, 1979, p. 253). Liana Chua eloquently describes such approaches to religious conversion as "a positioning: as a simultaneously temporal, relational, and shifting set of configurations" (Chua, 2012, p. 522), rather than a purely individual process that happens over time.

As other aspects of identity are constructed through social life, religious identities of those who convert to other religions are also influenced by their previous exposure to religious traditions (Mcdougall, 2009, p. 480). The relational aspect of conversion has been acknowledged by scholars who write about the ways in which converts create their new identities with reference to what they already know about religious life (Köse, 1994, p. 198; Rogozen-Soltar, 2012, p. 619). Thus, one's knowledge of one (or more) religious traditions can support the ways in which he/she learns about and understands his/her newly adopted religion.

THEME #6: RELIGIOUS IDENTITY AS ENACTED PERFORMANCE

One way to learn about a newly constructed religious identity is to perform certain actions. Often, new members of religious communities are expected to demonstrate their conversion publicly (Borbieva, 2012, p. 49), whether by professing their beliefs or taking a new name (Köse, 1994, p. 197). This type of performance has been referred to as "empirical indicators of conversion" (Snow & Machalek, 1984, p. 171), which include "demonstration events, and rhetorical patterns" (ibid.). One common performance enacted by converts is sharing accounts or narratives about conversion experiences (Taylor, 1978). Wearing religious symbols (Vassenden & Andersson, 2011) is another way that converts can perform their new religious identities. These types of religious performances are closely connected with concepts from sociology such as impression management and performances of the self (see Goffman, 1959), and suggest that information about religious traditions can be accessed and managed not merely through documentary resources, but also through rituals and embodied symbols.

THEME #7: BOUNDARIES AND BORDERS

In analyses of religious conversion, another common theme is the boundaries and borders that converts must navigate. Borders connote the margins between "self" and "other" (Jacobs, 2012, p. 29), and the frontiers that must be crossed (Jacobs, 2012, pp. 46-47) in the process of becoming a member of a religious community. Because boundaries can easily blur, they are often controlled by authority figures (Jacobs, 2012, pp. 46-47). Therefore, converts are subject to religious leaders and discourses that shape the ways in which they perform their new religious identities (ibid.). References to boundaries and borders in the literature reviewed indicate that religious conversion often involves a process of transitioning from a position of difference to one of liminality (Turner, 1967, 1969; Gennep, 1960; Stoller, 2009; Jackson, 2009), and, eventually, to member status. I anticipate that converts would search for information in different ways at various points throughout this transitional and transformative process.

THEME #8: SOCIAL CONNECTION AND BELONGING

Given the prominence of border crossing and performance as overarching themes in much of the literature on religious conversion, it is not surprising that social connection and belonging have been described as crucial components of many conversion experiences. Some have argued that religious participation and decisions to convert are closely connected with the inherent "human need to share" (Gunton, 2011, p. 156). Conversion may offer an opportunity to become part of a community (van Nieuwkerk, 2008, p. 435) of people who provide mutual caring and support (Hargrove, 1980, p. 23). Furthermore, conversion often entails a process of socialization, which requires neophytes to learn a new vocabulary, lifestyle, and value system through engagement in, and guidance from, the community (Köse, 1994, p. 200). By belonging to a religious community, converts can access ongoing affirmation and recognition of their identities from more established members (Köse, 1994, p. 201). In sixteenth-century Germany, a territory's adoption of Protestantism as an official religion was heavily influenced by the religious choices made by neighboring states (Cantoni, 2012); in our contemporary context, the impact of social networks on religious decisions must not be overlooked.

THEME #9: FINDING PURPOSE AND MEANING THROUGH CONVERSION

Whether through belonging to a religious community, maintaining continuity with existing value systems, or overcoming a crisis, conversion has also been cited as an experience that can lead a person to find purpose and meaning in one's life. Religious change has been credited as a way to clarify one's vocation (Köse, 1994, p. 196) and to give life "a greater sense of purpose" (Borbieva, 2012, p. 53). With new discoveries of meaning, converts may find it necessary to modify aspects of their lifestyle accordingly (Köse, 1994, p. 200). For instance, some converts may participate in daily rituals set out by their newly adopted faith tradition (Köse, 1994, p. 205), which produces significant changes in everyday routines and activities. The degree of involvement in, and commitment to, one's religious community varies among converts in diverse faith traditions, and this variation may be attributed to the extent to which one's conversion experience has evoked a new sense of life's meaning. Contemporary media and communications scholars have recognized the role of media in offering avenues to find spiritual meaning (Michels, 2012, p. 19). Presumably, access to religious information also plays a role in the discovery or construction of one's perceived purpose.

THEME #10: INFORMATION AND THE CONSTRUCTION OF RELIGIOUS IDENTITIES

Finally, intellectual engagement — and related concepts such as information seeking and literacy — as a factor in constructing religious identities is widely discussed in the literature. Outside of information studies, scholars have pointed to information practices such as the "intellectual search and comparative religious study" (van Nieuwkerk, 2008, p. 436) that precede decisions to convert, involvement in publishing and translating religious articles and monographs (van Nieuwkerk, 2008, p. 444), and the shared language of myth and faith that converts must learn to become part of a religious community (Turner, 2008, p. 219). Others have investigated the role that folklore plays in proselytization as a way to canvass interest from potential converts, establish social connections between missionaries and potential converts, and persuade converts to undergo a process of re-socialization in joining an alternative religious community (Singer, 1980, p. 170).

Contemporary information scholars have identified information seeking and literacy practices outside of conversion contexts, which offer precedents for exploring the role of information in conversion experiences. Lyndelle Gunton's (2011) analysis of "informed learning" as a strategy through which church leaders and laypeople use information to "grow faith, develop relationships, manage the church and respond to religious knowledge" (Gunton, 2011, p. 155) suggests the importance of information literacy in conversion experiences. Observations of the various types of information sources used in spiritual life (e.g., "text, audio, visual and digital forms" [Gunton, 2011, p. 157]; "informal and formal sources" [Lambert, 2010, p. 14]; print and online sources [Michels, 2009, p. 175]; "perceived experts and trustworthy friends and family" [Michels, 2012, p. 24]; religious leaders [Roland, 2011]; prayer [Michels, 2012]; icons [Walsh, 2012]) acknowledge that information scholars studying conversion contexts must be sensitive to the vast array of information sources that may contribute to the construction of new religious identities. The notion of "stopping behavior" (Lambert, 2010, p. 2)[3] also has intriguing implications for conceptualizing conversion as a continuous process.

DEFINING RELIGIOUS CONVERSION

Based on the themes generated from the literature reviewed, we can begin to develop a thorough definition of religious conversion. The definition put forth in this paper is a working one, subject to change and adaptation according to the nuanced and varied nature of conversion experiences. With that said, I propose that religious conversion is the process through which individuals decide to adhere to a particular faith community and its accompanying rituals and belief system. As expressed by the literature, this process may be experienced in a moment of sudden and dramatic revelation, resulting in a fundamental spiritual transformation; conversely, conversion may be an ongoing, continuous experience in a person's life, shaped by the intellectual activities and social relations in which one is engaged, resulting in a spiritual transformation that remains attuned to one's existing worldview and values. Furthermore, religious conversion may be catalyzed by a number of factors, including spiritual, psychological, economic, or social deprivation; the religious backgrounds of parents, significant others, and close friends; personal crisis; transitional life stages; attraction to the aesthetic features of a religious tradition; and, in some instances, coercion. Conversion can also serve as a means to connect with one's national or cultural community, or as a challenge to dominant sociopolitical discourse. Throughout the conversion experience, converts may perform their religious identities by taking new names, sharing conversion narratives, and wearing visible religious symbols. Finally, by helping to cross boundaries and foster social connection and belonging, religious conversion can offer a clearer sense of purpose and meaning.

IMPLICATIONS FOR UNDERSTANDING "THE SOCIAL CONSTRUCTION OF RELIGIOUS KNOWLEDGE"

Before discussing this definition's implications for our understanding of "the social construction of religious knowledge," I must acknowledge some of the groundbreaking work that has been conducted on "higher things in life" (Kari & Hartel, 2007) and spiritual information phenomena. In line with a contemporary movement towards a "positive information science" (Hartel, Kari, Stebbins & Bates, 2009), which is oriented towards the "positive features that make life worth living" (ibid.), Jarkko Kari and Jenna Hartel observe that information phenomena that happen in contexts outside of daily routines and occupational settings help to address existential questions by considering "what makes life worth living?" (Kari & Hartel, 2007, p. 1131). Moreover, these "higher things in life" (Kari & Hartel, 2007) — pleasurable practices such as art, hobbies, and humor, and profound experiences such as wisdom and spirituality — are important elements for constructing identity, making life meaningful, and even improving professional performance (Kari & Hartel, 2007, p. 1133). Studies of higher things in life thus provide a better understanding of phenomena that transcend "normal" information behavior.

In an excellent review of what is currently known in information studies about the connections between information and spirituality, Kari suggests that information can: "be about the spiritual… be reckoned holy… be supposedly acquired by spiritual means" (Kari, 2007, p. 957), and "originate from a source considered as a spiritual entity" (ibid.). He also recognizes that information "actors" (Kari, 2007, p. 957) can be spiritual experts, communities, or individuals who experience spiritual development (ibid.). Finally, Kari notes that information processes can be: experienced as spiritual processes (Kari, 2007, p. 957), "influenced by a spiritually oriented environment" (Kari, 2007, p. 957), "allegedly affected by a spiritual agent" (ibid.), and carried out as a way to reflect upon and evaluate one's beliefs (Kari, 2009, p. 460). Additionally, Kari argues that the intersections between information and spirituality not only encourage interdisciplinary collaboration, but also offer novel ideas about accessing information (e.g., through spoken word), expand upon our understanding of the nature of information, and illustrate the significance of spiritual information in people's lives (Kari & Neelameghan, 2011, p. 3). By highlighting the many ways in which information and spirituality intersect, Kari offers a conceptual framework to explore information practices within contexts of personal spiritual development, including religious conversion.

Adding to this work, Daniel Roland and Don A. Wicks' (2009) project on using a conversational model for qualitative research interviews explores the impact of faith on "information seeking and use behavior" (Roland & Wicks, 2009, p. 256) among clergy members. Others have noted the dialogical relationship between information and spirituality, such as Anna Rose Stewart, who suggests that "the Internet, rather than cultural blank slate, has come to be seen as a religious tool, shaped according to the 'goals and desires of the social groups that use it'" (Stewart, 2011, p. 1205). These studies reflect the notion that religious knowledge is constructed through social interaction, and that sources of religious knowledge shape social relations and personal identities; in so doing, they serve as important precedents to frame future research on information practices in religious conversion contexts.

With these precedents in mind, I argue that the definition of religious conversion outlined above contributes to our understanding of how religious knowledge is socially constructed by illuminating the informational activities and social relations that contribute to a person's spiritual transformation and transition into a new faith tradition or community. Much of the literature reviewed attends to the influence of social networks on a person's decision to convert, and to the ways in which converts learn and perform their new identities through such information-rich practices as sharing stories with their community and changing their names. Despite earlier theories that conceptualized religious conversion as a sudden, dramatic epiphany, contemporary literature seems to support the idea that conversion does not happen in a vacuum, but in relation to the social and cultural contexts in which converts are situated. Certainly, reflecting on religious conversion and the information practices that are part of this process can expand our discipline's understanding of "the social construction of religious knowledge."

CONCLUSION

While not all of the articles reviewed in this paper explicitly address information seeking, many of them direct attention to the informational aspects of religious conversion experiences. By highlighting such information practices as studying different religious traditions (van Nieuwkerk, 2008), engaging in publishing and translation activities (van Nieuwkerk, 2008), and sharing myths (Turner, 2008) and folklore (Singer, 1980), the literature on conversion from religious studies, anthropology, and sociology suggests future research directions for information scholars. Furthermore, information scholars such as Kari, Lambert, David H. Michels, Roland, and Wicks have offered important precedents on information seeking and use in other religious contexts (e.g., sermon preparation by clergy) upon which to build studies of information practices among religious converts.

Currently, there is scarce literature on information seeking and use in religious conversion contexts. Rather than a drawback, I interpret this research gap as an exciting opportunity to contribute to the field of information studies, and to expand upon work that has been done on spiritual information phenomena. My aim in this paper was to develop a thorough, working definition of religious conversion and consider how this definition adds to our discipline's understanding of the ways in which religious knowledge is socially constructed. Continuing to explore information seeking among religious converts will encourage interdisciplinarity in information studies, and will attend to a more holistic picture of human experience.

ENDNOTES

[1] Namely, Library and Information Science Abstracts (LISA); Library, Information Science & Technology Abstracts (LISTA); Library Literature & Information Science Full Text (H.W. Wilson); Anthropology Plus; FRANCIS (Humanities & Social Sciences); JSTOR; Social Sciences Abstracts (H.W. Wilson); Sociological Abstracts (ProQuest); ATLA Religion Database; and ProQuest Religion.

[2] My use of the term "discourse" aligns with the work of Michel Foucault, who conceptualized discourse as rhetorical practices and strategies that shape social relations and inform the ways in which knowledge is constructed. See Foucault (1972).

[3] As Joshua D. Lambert explains, "stopping behavior" refers to the phenomenon of terminating the information search process once sufficient information is gathered to complete activities such as sermon preparation and administrative tasks, or when the person thinks that additional time and effort spent on seeking information can no longer be justified (Lambert, 2010, p. 14).

APPENDIX A: "RIGOROUS SYSTEMATIC BIBLIOGRAPHY"

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Whence God? The Origin of Ultimate Concern

by Jonathan Doner, Doner Systems

ABSTRACT

Several recent works have addressed the issue of the origin of religion. Some have linked this occurrence to evolutionary mechanisms, others to sociological processes, and still others to psychological functions. Each position has interest and sheds a different light on a necessarily complex process. The paper examines several of these theories and offers a synthetic perspective which integrates psychological, sociological, evolutionary, and theological concepts in a new manner.

WHENCE GOD?

This paper examines several theories concerning the origin of religion and offers a new perspective which integrates psychological, sociological, evolutionary, and theological perspectives. When we raise the issue of the origin of religion, we are immediately confronted with two obvious dilemmas. First, what do we mean by religion? Second, given some definition, in what sense does such a thing have an origin?

Defining religion has never been simple; it is not a one-dimensional, monolithic condition. Clifford Geertz (1973), however, has provided a much-cited perspective that paints a realistic picture. He defined religion as a cultural form that "denotes an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which [humans] communicate, perpetuate, and develop their knowledge about and attitudes about life (p. 89)."

When it comes to religion, however, nothing is totally certain. Thus, it is perfectly possible for Boyer (2010) to argue the idea into oblivion by simply demonstrating the uncertainty and ambiguity of every major concept Geertz, or anyone else, might ascribe to religion. Nonetheless, though Boyer's points evoke needed caution, the presence of religion in the real world cannot be dispensed with so easily. Religion, whether you are for it or against it, is a central part of global human culture. It cannot be ignored or finessed, it must be understood.

Recently, Riesebrodt (2010) presented an approach that is particularly illuminating in this regard. He distinguishes between defining religion, understanding religion, and explaining religion. First, he defines religion relative to three primary concerns: surviving misfortune, handling crises, and receiving salvation. Second, he argues that religion should be understood, and therefore studied, in terms of its liturgy, that is, in terms of its institutionalized *habitus*. Liturgies are encoded versions of religious actions/rituals which are considered appropriate for addressing misfortunes, crises, and the pursuit of salvation. Finally, Riesebrodt explains religion in terms of human beings performing symbolic rituals (liturgies) in order to invoke the action of the higher power relative to one of the three core concerns — misfortune, crisis, and salvation.

Riesebrodt's perspective applies primarily to *mature* religions, i.e., those possessing stable, printed liturgies. It is thus not a theory of the origin of religion. However, it does provide several clues in that regard. First, it is apparent that ancient people would not have had any difficulty with identifying misfortunes or crises. These are recognized even by animals. Salvation, on the other hand, is peculiarly human. It requires the ability to understand a transcendent state — a state of being beyond our norm. This state cannot be understood other than in relation to some notion of a higher power.

Therefore, if we wish to understand the origin of religion as Riesebrodt characterizes it, we must explain the origin of the conception of a higher power. Once we consider the problem in this manner, it is clear that, without question, having a conception of a higher power is a true universal characteristic of human beings. Everyone, from age five up (Fowler, 1981), whether they believe or don't believe (Dumitriu, 1982), approve or disapprove (Hume, 1779/1989), nonetheless has some conception of a higher power. Tillich (1957) called this power an *ultimate concern*. We might also call it an *ultimate meaning* within reality. In order to understand the origin of religion we must first explain how this idea arises within the human mind.

THE ORIGIN OF ULTIMATE MEANING

We can deal with this issue using several different approaches. A theological perspective would say that the idea of a higher power is a gift from that higher power. It allows mankind to contact the sacred. This explanation can be important for an individual trying to make sense of life. From a scientific standpoint, however, the theological perspective creates an issue, not a solution. Scientifically, regardless of the truth-value of the theological view, if the conception of a higher power is consequential within the life of individuals and society, it must have its lawful manifestation in the material processes of human beings. It must exist in the person, in the brain, in the body. It must also exist in the family, in the group, and in society at large.

Thus science seeks evidence of the origin of the conception of ultimate meaning in sociological, psychological, and biological processes.

SOCIOLOGICAL APPROACHES

It is an oft-hidden truth that the basic unit of life is the group, not the individual. Sociological forces maintain, transform, and utilize religious ideas and practices (Weber, 1956). Frazer was among the first to see a progressive growth in mankind's comprehension of the universe that begins with primitive myth, progresses through religion, and culminates in the rise of science (Pals, 1996). For Durkheim (1912/1995), the sacred was coextensive with the tribe, that is, the fundamental social unit of which a person is a part. The totem represents the ultimate meaning of the tribe, its dynamic core. The sacred becomes apparent as the person joins completely with their social unit, both living and dead. All societies have importantly linked their spiritual existence with both their living community and their dead ancestors as well (Cassirer, 1944).

Though sociological processes are critical to the evolution of religions, they cannot provide their origin. There are two reasons for this. First, the variability in patterns of religious practice, even within traditions, clearly indicates a bottom-up process. That is, variation begins with individuals. If it was top-down, i.e., coming from society, there should be greater uniformity. Second and most importantly, on its own a sociological process cannot give meaning to the concept of a higher power. Meaning must arise within individuals.

PSYCHOLOGICAL APPROACHES

Ideas begin *ex vivo*, in the experiences of individuals. They arise within the symbolic capabilities of the person and become manifest in the meaning of experience and in the structure and purpose of action. Their first appearance may be in a dream, a vision, a thought, or a feeling. From these subjective origins, however, ideas are broadcast into the social nexus, to live and grow, or to waste and die.

The origin of ultimate concern has been hypothesized to derive from a number of different psychological processes. One important approach is to examine the phenomenological nature of the experiences that provide the basis for the person's conception of ultimate meaning. Both Otto (1923) and Eliade (1959) argued that this method would reveal the uniqueness of the transcendent spiritual experience. Some experiences are unique, but in general, spiritual or numinous experiences can be seen to be part of a spectrum of religiously relevant experiences (James, 1902/1985; Taves, 2009). The importance of this spectrum, though, cannot be ignored. Religions are founded, supported, and rejuvenated by such experiences.

Phenomenology alone, however, only goes so far. Emphasizing the phenomenology of religious experience tends to preclude further analysis. As several critics have noted, phenomenology tends to become theology rather than science. We need to understand the origins of these experiences as part of a whole process, one that is both cognitive and experiential (Lawson and McCauley, 1990).

One extreme perspective regards the source of these experiences as pathological. Some early psychological models, especially those by Freud (1961) and Marx (Pals,1996), explained religion as a consequence of various psychological disorders. These views have been very influential. Freud argued that the higher power derived from the Father image and that religion consisted in a mass obsessive-compulsive disorder. For Marx, religion was supported by the bourgeois class as a way of opiating the proletariat against their thorough exploitation. Modern perspectives have also argued that a belief in a higher power derives from early childhood trauma (e.g., Abelow, 2009).

It is an unavoidable truth that religion and religious expression have been associated at various times in the past with a whole host and range of psychological disorders. It can be obsessive, manic-depressive, or schizophrenic; it can also be an escape, a means of avoiding reality. Nonetheless, these conditions cannot be the source of the conception of a higher power. A critical aspect of a person's symbolic engagement with their universe cannot be based on pathology. Pathological conditions do not support growth; they will destroy a species if they dominate. Evolution is never driven by pathology.

A broader view indicates, rather, that religion becomes associated with pathology because of the intensity with which it connects to the *whole person*. In this regard it is similar to family, work, community, and many other aspects of life. Consequently, all of these can be associated with the expression of various pathologies. There is nothing peculiar, therefore, about any pathology that would specifically link it to religion.

The antidote to pathology-based models might be taken to be the growing literature on the positive consequences of religion in a broad spectrum of life's circumstances (Reynolds and Tanner, 1983/1995). Religious involvement correlates with higher levels of well-being, happiness, life satisfaction, and lower levels of depression, illness, and suicide (see Paloutzian and Park, 2005).

It is hugely important that religion produces material and psychological benefits for those who follow a religious tradition. These benefits are critical evidence of the success and value of each religion. They also confirm that evolutionary processes are relevant to the development of religion insofar as it is the case that evolutionarily, only that which benefits the organism survives over time. Nonetheless, though they might support someone's belief in a higher power, these benefits cannot explain the origin of that conception. The huge complex process of religion did not evolve simply to make people feel better, nor to optimize any specific wellness-based variable.

Jung (1938) saw religion as a symbolic expression of the growth of the psyche. Therefore the advent of a higher power symbolizes the evolution of a higher Self, one that is well integrated with respect to all aspects of its personality. Both traditionally and psychologically, the growth of self is an important aspect of the process of religion (Watts and Williams, 1988). Jung's perspective, however, is romantic. It envisions the growth of selfhood as if it were a quest. Clearly, such a view is imposed upon the process. Religion did not evolve to send Self on a quest, per se.

Jung and others, however, are correct in seeing the importance of the relation between changes in the nature of self and religion. I argue below that religion has evolved as part of the transformation of the fundamental motivational and emotional pattern of the human animal. Ultimate meaning decreases the power of self-interest, allowing other considerations to have an impact on the person's choices and actions.

BIOLOGICAL APPROACHES

Evolutionary psychologists such as Atran (2002) Lewis-Williams (2010), and others (see, Friedman, 2008), see the precursors of religion in certain basic psychological functions with evolutionary relevance. One central issue concerns "agency attribution," which is to experience a process as if it was the result of the choice of an intelligent agent. Certainly all events are caused. But suppose we observed an event such as a rockslide as it happened. If we identify its cause as a loose rock or an earth tremor we are making a physical attribution. If, however, we perceive the rockslide to be the consequence of intelligent choice, then we have made an attribution of agency. Theorists would generally argue that this is "overattribution" and may indicate a conception of a higher power. From this perspective, agency attribution could then be the evolutionary precursor to a conception of a higher power (Petrician and Burris, 2012).

This ignores the fact, however, that agency attribution is a characteristic of high survival value. Virtually all higher animals show some kind of agency attribution. In addition, it is better, i.e., of greater survival value, to over-attribute then under-attribute agency in the world. None of it needs to be about higher powers, however, at least not in a metaphysical sense. So there is nothing special about agency attribution that makes it critical for an understanding of higher power.

Actually, I believe that the problem with most current evolutionary perspectives is that they fail to recognize that virtually all aspects of higher cognition and affect are relevant to religious traditions. For example, Tweed (2006) has argued for a conception of religion as process, based on the critical importance of crossing and dwelling. Both processes find ample utilization in a variety of religious contexts, and both derive from basic animal behavior, e.g., migration and nesting. In fact, a wide range of high-level processes are relevant to the evolution of religion. Agency attribution, theory of mind, migration, meaning making, territoriality, kin and social processes — indeed, all major, higher hominid-level cognitive and emotional processes — have their role in the ongoing process of religion. They are all part of the habitus (Bourdieu, 1977) of religion. They are thus means; they are tools. They are not the source. They do not explain the origin of the higher power.

Neural theories of religion are in their infancy but have nonetheless had a large impact on many perspectives concerning the nature of religion (Newberg and Waldman, 2009). The central difficulty, however, which faces all neurotheologists (Newberg, 2010), is that until there exists an over-arching theory that provides a neural explanation of higher-order human behavior, in general, there can be no currently meaningful explanation of such a complex and extensive process as religion. McNamara's (2009) is a good effort. Yet its most important aspect is its recognition of the importance of the transformation of the self. McNamara sees the need for a self not bound by self-interest. This is simpatico with my approach.

A NEW PERSPECTIVE

According to the perspective that forms the foundation of the present work, the origin of ultimate meaning derives from two interacting processes. The first is symbolic consciousness, itself. The power of human beings' ability to generate and analyze symbolic systems is absolutely phenomenal. The human brain is capable of generating languages of languages (Doner, 2013a) concerning all things real and unreal. In principle, it has no limits. Such a system is surely capable of generating a conception of a higher power. However, this fact reveals that something else is also needed. The conception must not just be generated, it must be valued.

Here we see the point of contact with the principle of self-interest. Valuing a higher power leverages against self-interest. This is the action of what Doner (2012) calls the true religion archetype, but which I now more generically refer to as the archetype of ultimate meaning (Doner, 2013b). It is hypothesized to be a neocortical system which modulates the ongoing activity of symbolic consciousness. This structure is capable of utilizing our symbolic construction of experience to create self-transcendent actions and experiences of the world, others, and oneself.

However, this process cannot exist for the purpose of producing an awareness of ultimate meaning. That constitutes a teleological assumption that would beg the question, not resolve it. Rather, the change induced through the archetype of ultimate meaning must come about due to the evolutionary solution to a different kind of problem. The proposed perspective holds that this problem has an immediate, mechanical aspect, and a more global, conceptual aspect. The second provides the context for the first.

The global problem consists in the construction of a societally modulated system of intelligent production and utilization; a societal mind, really. The societal mind is the only means powerful enough to control, modulate, and utilize the symbolic processing power of the human brain. A single person is a necessary but insufficient condition for getting the most out of their own brain. This requires a dynamic, symbolic cultural form.

The mechanical problem concerns how to forge a complex societal mind out of components operating solely on the basis of self-interest. The principle of self-interest, random variation, and natural selection are the cornerstones of evolutionary theory. Evolution works because organisms are constantly trying to fulfill themselves. They are always acting so as to satisfy their own interests. It is a powerful concept. However, it is a basic contention of the proposed perspective that the incredible power contained within the intelligence of human beings can only be fully realized if humans are capable of operating under a non-self-centered perspective (see Wayment and Bauer, 2008). New motivational principles, e.g., humility, patience, beauty, peace, the good of all, must become operational.

These principles cannot arise, however, simply because of their moral strength. Rather, their advent must relate to real issues in the symbolic intelligence of human beings. In other words, these things do not come about because they are "good," or even because they are of great value. These benefits are apparent only after the fact. Rather, the evolution of symbolic consciousness must be driven by factors intrinsic to symbolic consciousness.

FURTHER DIRECTIONS

This paper began by showing that the core concern in understanding the origin of religion is the need to explain the origin of the conception of a higher power.

However, humans' symbolic computational capabilities are so great they are capable of modeling anything, anything real, anything imagined. Hence there is no actual problem with possessing a conception of a higher power. Literally, everyone has one. Consequently, the question concerning the origin of a higher power becomes the question of how the concept of a higher power, a mere image, becomes an ultimate concern, something of personal value.

My position is that an ultimate concern can be recognized as having a particular organization which I referred to above as the archetype of ultimate meaning. It consists of two main components. The first is a three-part ontology of ultimate power and meaning within the world, the people, and the individual. The second component is a dual praxis of engagement with the ultimate concern. This engagement either seeks to realize the ultimate concern within the structure and nature of society, or within the all-encompassing experience of the individual.

Most critically, a higher power begins to become an ultimate concern as the person begins to regard it as such. That is, they begin to see it as possessing deep relevance to their understanding of their world, their society, and themselves. It gains in significance as the person participates in actions expressing its ultimate meaning. These actions affirm the ultimate meaning of the higher power not only intellectually, but, of even greater importance, ultimate meaning becomes embodied within the person's visceral engagement with reality (Csordas, 2002).

The person now lives their life as the ongoing experience that a higher power is the core power and meaning within their world, within their society, and within themselves. And such a person's actions, whatever they may be, will seek to express ultimate meaning either through their symbol-based engagement with society, or through their symbol-based engagement with the higher power. The first builds a society that is maximally healthy; the second builds persons that are willing to build a society that is maximally healthy.

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Theological Libraries in the "Majority" World

by Nancy Jean Vyhmeister, Andrews University

INTRODUCTION

I am here representing foreign libraries that provide support to theology programs in the "Majority World." My dress is from Northeast Congo; the churches on it represent the women's ministries of the Seventh-day Adventist Church — uniforms are very important to these people, for they make them a group. I became of member of the "group" by virtue of having taught Dr. Laurent Kasay and his wife Edeline in the Philippines.

Laurent and Edeline know about another kind of uniform. The war in their area has caused the faculty and students of Lukanga Adventist University to flee to the jungle for safety more than once. Their nearest town is forty km away, over a bumpy dirt road. When we tried to visit them in 2011, the recommendation, backed by the U.S. State Department, was not to go.

The library at Lukanga consists of three rooms. There are 15,250 volumes on the shelves, with 6,288 titles. There are three computers. Five subscriptions come regularly; six come irregularly. None of them is academic. Kasay informed me that they are working on "electronic subscriptions for journals." The university offers approved courses in business, education, theology, and biochemistry.

In the last year or so, the university has developed its own hydroelectric plant, but in one of the last letters I received from Edeline, a tree had fallen on the line, cutting electricity for days. The university and its students have access to the Internet via a VSAT satellite. However, Kasay admits that if too many students use the Internet, the whole systems falls.

The total budget for the library is the grand sum of U.S. $23,214. The librarian, who has no library training but has attended some workshops, has five assistants, of whom three are students. The book budget is U.S. $3,214.

Having introduced my dress and described Lukanga to you, I shall turn to my main topic: the student use of the international theological library.

STUDENT USE OF THE INTERNATIONAL THEOLOGICAL LIBRARY

Three factors impinge on the appropriate use of a majority world theological library. We start with the professors, continue with the libraries, and conclude with the students themselves.

1. THE PROFESSOR

To some extent this is a self-confession. As a new professor in the early 60s at River Plate College in Argentina, I did not ask students to use the library. Mea culpa! I found the best available textbook for English and later for Greek — and that is what we used! When I taught church music, I depended on a couple textbooks I had used in college and hymnbooks in English and Spanish.

My husband, who did double duty as dean and teacher, made notes on 3 x 5 cards, based on syllabi from his professors and a few books. He taught from these notes and the students transcribed as much as they could of his presentation, studied from these notes, and wrote essay examinations.

Yes, things have changed, but professors the world around grew up on this system and, recognizing what I'm going to say under points 2 and 3, to a great extent continue to ignore the library.

2. THE LIBRARY

The challenges in international theological libraries are varied. I shall try to describe them.

A. Finances

There is never enough money at a school of theology in a poor country to invest in books and periodicals. Budgets are very tight. And with the mindset of the older generation, whose education was described above, investment in these items is only of relative value.

Funds may be in the budget, but they do not materialize. They get used elsewhere. After all, the library is not nearly as important as the teachers' salaries or windows for a classroom!

In olden times, books could be shipped from America by sack mail for a relatively low cost. That is now gone. The cost of mailing packages of books outside of the U.S. is prohibitive. Even DHL costs less!

If all this were not enough, a professor who is going to teach a class of 30 students a course in Pauline Epistles requests at least five copies of the textbook to be placed in the library. There went the funds for four additional titles.

Internet connections and subscriptions cost money also. *ATLAS*® and EBSCO have been heard of, but to administrators from the last century, spending money here seems to be a silly new-fangled idea.

B. Source of materials

A traditional source of library books has been the departing missionary. In the Solusi University Library, I found a wonderful collection of kids' story books. I also found secondary school texts, evidently used by missionary kids being homeschooled in Africa. American history is of little value to Zimbabwean theology students! If the church worker was from Germany, his German language books will sit on the shelf.

In Pune, India, I visited a wonderful, dark, dank library at the Pontifical University. The medieval collection was exquisite — the library had flourished in the early twentieth century! In 1998 I found nothing more recent than 1980 — and very little of that!

Locally available theological books are mostly about ministry and church work. They are usually found in church bookstores and will hardly meet the academic needs of a theological library.

C. Problems Cataloging Materials

My husband and I taught for several years at the Adventist International Institute of Advanced Studies in the Philippines. This graduate-level institution had several extension programs all over Southeast Asia. My first extension assignment, in the late 80s, was to teach Introduction to the Old Testament at the Adventist University of Indonesia in Bandung, Indonesia. I arrived on campus a day before the students to prepare — get course outlines translated and duplicated (stencils, you remember?), find what materials were in the library, and otherwise prepare for my batch of pastors. I remember checking the library, in Bahasa Indonesia and in English, for anything students could read — after all, this was a graduate-level class! When I was finished, I had a half dozen books. I asked the librarian if there was anything else. She replied that there were some books in English that they had not known how to classify. If I wished, I could find them on the top shelf. I remember kicking off my shoes, climbing up on a reading-room table, and stretching up for a couple books in English — on ancient Egyptian history!

Lest you counter that this was a long time ago, let me give you a recent example. In 2011 I was teaching on the campus of the Adventist University of Africa in Nairobi. I was delighted to find there my retired librarian friend Keith Clouten. As we talked about issues in international theological libraries, he said: “Come, let me show you.” We walked down a couple aisles to the Vs. When he pulled out a book, I jumped: “That belongs in the Bs!” “Sure,” he responded, “but it got put here in the Vs because it was published in Vancouver.”

D. Copying Tradition

When I was teaching in the Philippines, I noticed Xeroxed books in the library. I inquired about copyright law. I was informed that the Philippines, at that time, was not recognizing the international copyright law, so they copied books.

Students and faculty gleefully took books to Manila and returned with a dozen copies, nicely bound, with a cover identical to the original one. Wouldn’t God want them to have the books they needed?

If you can Xerox something, why not? This does affect library planning and use.

E. Lack of Appropriate Training

In emerging societies, schools of library science do function. They are usually part of a secular university. The principles of librarianship are clear, but there is no training in the special interests of theological librarianship.

Personnel changes may be a problem: three months go by after the old librarian leaves; thus there is no one to guide the new person. These changes make training personnel difficult.

Most theological libraries overseas employ student assistants. These often do not have the training needed to run the theological library.

Obviously, students, the users of the library, need to know how to get the most out of their library. Regular library instruction of students is often neglected.

And while we are speaking of training, it might be wise to have a special orientation to the local theological library for local professors. The differences between the theological library at their institution and the one they used when they were doing their doctoral work in England are important.

F. Physical Plant

As members of the planning committee are not ardent library users, they may leave construction of library facilities to near the last place on the list.

On the campus of Babcock University in Nigeria, I found the library scattered in different buildings. No problem, I was told. Science materials are in the science building and health materials are handy to the classrooms where health is taught. I asked, "What about a religion student looking for something on health science?" Well, it seemed they had not thought about the possibility. (Of course, at that same time the librarians were in the process of changing from the Dewey Decimal system to the Library of Congress system—as a result, it was very hard to find anything!)

In places where humidity and temperature are high, one would hope to find air conditioning. Alas! That is a privilege of the rich. Books, especially those recently brought from a temperate climate, grow fungus that looks like fur. Tiny insects thrive on the glue in book bindings. Termites also like the taste and nourishment of books.

The library at Solusi University in Zimbabwe has an adequate size—from outside it looks like Noah's ark. However, on one rainy day I was surprised to find a row of buckets sitting by the first row of B books. I looked up to see drops falling from the ceiling into the strategically placed buckets. Yes, the librarian admitted, we do have a problem during rainy season, but it's okay most of the year.

G. Internet Connection and Electricity

A stable Internet connection is expensive. In fact, it may not always be available. We all know that this connection is vital to today's libraries and students. Overseas, it may be too expensive to maintain during all the hours the library is open. In some situations, the connection simply is not there. A dish? Maybe. Cable? Prohibitive cost. The absence of this connection with the web impoverishes the library and the institution. However, its absence — at least part of the time — may be a fact of life.

About a month ago my son reported from his mission post in Kenya that lightning had struck the antenna for the wireless at the University of East Africa. And since it was going to cost money, the replacement would take time. About a week later he came online late at night and only for a few minutes: faculty now have to pay for Internet time. The library? It was waiting for better days.

Lest you think that all overseas theological libraries have the problems listed, let me assure you that there are some good ones. My favorite is in the Philippines, where the library at the Adventist International Institute of Advanced Studies serves students, both on campus and by Internet around the world, with appropriate facilities, an almost adequate budget, and well-trained librarians. The library of the Nairobi Evangelical Graduate School of Theology is another excellent theological library.

3. STUDENT USE OF LIBRARY FACILITIES

As I have talked to students in classes I have taught in Africa and Asia, I have found that the reading habits of most are different from those one finds in America. Theirs is often an oral society. They talk to each other — face to face. They tell stories. Their parents may not be educated beyond the third grade, but they are wise. Additional reading? What for? All one needs to do to pass a class is memorize the notes. The libraries of these pastor/students fit on one shelf. This situation, fortunately, is changing. Pastors are reading more, especially if they have an Internet connection.

In some societies, the near reverence of students for teachers keeps students very close to what the professor said in class. And since the teacher knows so much, nothing needs adding. Why should they read anything that might conflict with what was said in class? As a visiting professor, especially in Colombia in 2011, I experienced the time pressures of students wanting to talk and talk some more — over meals, after church, any time!

Without library skills, students are not fully able to use the resources at hand. And they will probably be too shy to ask for instruction. Thus, as a visiting professor, I usually offer it.

Students, especially pastors in the field, have little idea about electronic equipment. In 2006 the Adventist University of Africa was starting a master's program in three locations: Zimbabwe, Nigeria, and Kenya. My job was to set up e-mail accounts for each (often their first one!) and show them its use, since their thesis work would be communicated to the advisor by e-mail. At Solusi University in Zimbabwe, the classroom was set up with 20 new desktop computers, thanks to the generosity of Madame Mugabe, wife of Zimbabwe's president. Of the 36 students, two were competent enough to help me teach the basics of computer usage. We set up extra sessions to show how one handles these boxes under the desk.

I'm glad to report that most of some 120 students in the three locations have completed their projects, sent them to headquarters in Nairobi, made the needed corrections, and have now earned their master's degree in pastoral theology! The last few are still fighting their battles. With each passing year, more and more people are becoming computer literate and are better able to use the library facilities. Just this morning I got a request of one of them to be friends on Facebook! Yet, some of my group of 2011 DMin students in Nairobi — especially the older ones — were still having difficulties with computers and online materials.

TEACHING UNDER THESE CIRCUMSTANCES

Showing students how to use libraries, computers, and online materials, especially when the computers and the Internet connections are poor, is a daunting task. However, there are so many "aha" moments that I find helping students get into the 21st century thrilling.

Making students hungry to learn is a task given by God to teachers around the globe. Helping them become better pastors and teachers is an exciting task, one that may have eternal consequences. If you can participate in this process — as a librarian or a teacher or a provider of materials — you will share in the blessing.

To do this well, you will first need to understand the students. What are these students doing daily? Are they pastors, teachers, or something else? How old are they? What do they know about modern technology — computers, Internet? Then put yourself in their shoes!

You will also need to know what resources are available to them. Do they have textbooks? Do they have Internet access? What kind of library are they working in? What resources are available to their institution? At what price? Can they really afford their own laptops?

To find out these things, you will need to be in contact with someone at the institution before you even develop a course outline or a library plan. Make sure you are prepared to deal with the situation you will find.

In some ways, local (national) teachers can prepare pastors and teachers in their local setting better than you could. However, their windows on the world will not be as open as yours are. You may find yourself educating the teachers! Of course, all the material you want students to learn may be overwhelming — especially if students need to find it on the Internet without equipment and guidance in search techniques.

Remember the traditional learning style in most of the world: stories and more stories. Students will remember your stories (about yourself, if possible) better than a lecture. They will be much less impressed with your dissertation than portions of your life story. If you are teaching a content course, such as New Testament Backgrounds, on which students will be examined, you can still use the story telling method.

From the beginning make sure that students know what you expect — as far as assignments are concerned. But also be sure they understand your idea of honesty and your expectations on cheating and plagiarism. They will often have a different idea from yours on these matters. Take time to explain what you require and need them to do.

Please take any opportunity you can to go overseas as a volunteer or exchange teacher or librarian. You will learn as much as your students do. Teaching is as much about broadening horizons as about learning concepts. And it just may be that your horizons could profit from the broadening process.

Establishing partnerships with international theological schools will be good for your institution and the place you are helping "out there." You will learn as much as they — the students and their faculty — do. You will come back with the desire to help the institution where you taught, its faculty, and the students.

To cover the course outline, under sometimes adverse situations, is a challenge. To do so humbly, in wisdom, is difficult. That is where "the wisdom that comes from above" is needed. How do you do it? Read James 3:13: "Do any of you have wisdom and insight? Show this by living the right way with the humility that comes from wisdom" (God's Word Translation). "The humility that comes from wisdom"— this verse struck me as I was reading in French. "la douceur de la sagesse"— sweetness. Not at all easy!

James describes the wisdom: It is first of all pure. Then it is peaceful, gentle, obedient, filled with mercy and good deeds, impartial, and sincere (James 3:17). And the promise is clear: "If any of you needs wisdom to know what you should do, you should ask God, and he will give it to you" (James 1:5).

Teachers and librarians desperately and continually need this "wisdom"!

Panelists in this session also included Clara M. Chu, University of North Carolina, and Nancy Arnison, Theological Book Network.

European Publishers and ATLA Librarians: Developing Best Practices for Working Together

First Presentation: The Publisher/Supplier Perspective

by Ian Stevens, ISD

This overview will be in two parts: firstly, an overview of the types of publishers under discussion, a couple of the broad characteristics they share (or don't share) and issues that concern them. And, secondly, open questions that would help us, as suppliers, understand how we should be thinking about and dealing with you as librarians.

An overview of characteristics of and issues surrounding European Publishers, which will involve in some cases, stating the blindingly obvious!

WHO ARE THESE EUROPEAN PUBLISHERS? HERE'S A LIST OF SOME OF THEM

Brill, De Gruyter, Cambridge UP, Oxford UP, Edinburgh UP, Routledge, Bloomsbury/T&T Clark, Peeters, Brepols, Mohr Siebeck, Vandenhoeck & Ruprecht, Equinox, Acumen, Harrassowitz, Maney, Wiley-Blackwell, Lutterworth/James Clarke, Ashgate, Peter Lang, SCM Press, Sheffield Phoenix Press, Gregorian & Biblical Press, Deo Publishing, and Academic Press Fribourg.

MAIN CHARACTERISTIC/ THE MAIN THING THEY HAVE IN COMMON

They are all different! From their library customers and, more annoyingly, from each other.

Here are some of the reasons:

1. They're not all from the same country. English is not always their first language. They don't all speak the same non-English language. They conduct their lives and their businesses in different ways.
2. Many are for profit, some, like OUP and CUP, are not.
3. They are organized in a variety of ways: Brill is publicly listed on the Dutch stock exchange; Peeters is a family business run by the Peeters family; Deo is a one-man show; OUP/CUP/Edinburgh are university presses.
4. Differences in organization means different ways of doing business, different motives for doing what they do and different return on investment requirements
5. They offer different types of content (textbooks, monographs, journals, e-books, digital collections)… and sometimes they offer them in different languages.
6. They are different sizes, with differing resources at hand to do what they do.
7. They have been publishing for different lengths of time… some are older concerns than others.
8. For all those reasons and many more besides, they adopt a range of approaches to the North American market… a point that should be expanded…

As a rule, the older, larger publishers, and particularly those with a longer tradition of English language publishing output have their own offices or companies in the U.S.

and/or Canada. Examples from our list are OUP, CUP, Brill, De Gruyter, Bloomsbury, and Routledge.

They have their own North American customer service teams, their own sales and marketing people, their own library sales representatives, their own metadata specialists, and some of their publishing even originates from their own North American editorial teams. They all have the full range of content (books, e-books, journals, e-journals) and they all have their own platforms to host and make available digital content

Another set of publishers work with an exclusive North American distributor for all or some of the materials they offer:

- all Peeters, V&R, Equinox, and Acumen books are handled by ISD, but they handle their journals (print and e) themselves. Peeters and Acumen have no e-books yet, V&R and Equinox deal with their own e-book sales.
- all Lutterworth/James Clarke books are available from DBBC.
- all Academic Press Fribourg and Deo books are handled by Eisenbrauns.
- all Edinburgh UP books are or soon will be handled by Oxford UP (previously Columbia UP).

In these cases the distributor is looking after customer service, marketing, conferences, sales, importing, warehousing, supply and billing, as well as metadata management in the market

Often these distribution relationships have not been in place for a long, long time and were preceded either by a distribution agreement with another distributor, or by the publisher dealing with the market directly from their home office. So many of these presses retain some direct links into the market, in the form, for example, of standing orders or direct sales at conferences

Mohr Siebeck works non-exclusively with a few partners (Eisenbrauns, ISD, and Coronet Books, for example) and is also active at a number of academic conferences

Other presses have no presence in the market and no distributor. They rely on direct sales and the activities of foreign library vendors to sell books into the market.

And, of course, regardless of whether a press has an office, or a distributor in the market, all books, journals, whether print or digital, are available from the library vendors and digital aggregators: Harrassowitz, Casalini, Dawson, Erasmus, EBSCO, Swets, ebrary, EBL etc.

So, to conclude this overview, there is a broad variety of approaches to the North American library market, dictated by the differing sizes, motivations, age, and degree to which the international market is a priority for the press

ANOTHER CHARACTERISTIC

By and large, they want to sell more books to North American libraries! To some extent, you're a mystery to them. The whole process of acquisition of content is a mystery. There's no single reason why you buy a book or subscribe to a journal and you all do it in different ways even once the decision to purchase has been made.

How can we make it easier for you to buy the content we produce and sell? This question has marketing and supply ramifications…

What information materials can we provide to help the selection process? And how should it be presented? Catalogs (paper?)? E-mail announcements? To whom? To librarians? To faculty? When should we send the materials? Do they have to be in English, even if the content we are offering is not? Do you even buy non-English content?

If we produce digital versions of our books and journals, how to do you want to buy those? Do you want us to create our own platforms? Work with the e-book vendors and subscription agents?

Supply-wise, do you want our material to be available in the U.S. and to deal with "local" customer service and billing people?

Is our pricing okay? We price in U.S. currency, usually a little more expensively than the original Euro/Pound prices because we have costs associated with our activities, and because the extra link in the supply chain that we represent makes us a more expensive sales channel for a publisher compared to direct selling

Does it help if we get Library of Congress cataloging information in advance of publication?

These are the open-ended questions that concern us as European publishers and as vendors of European content.

Second Presentation: The Librarian Perspective

by Matthew Thiesen, Golden Gate Baptist Theological Seminary

In keeping the same format as Ian, the following are some basic characteristics of American academic theological libraries that may be helpful for publishers/suppliers to keep in mind:

NOT A BUSINESS

At least in my MLS program, this concept was drilled into us. While many principles of the business world may certainly apply (customer service, budgets, etc.), libraries are not businesses in and of themselves. Academic libraries are components of their institutions, and they exist to support and further the academic goals of their institutions. Furthermore, libraries do not "make money," i.e., libraries spend comparatively large budgets, but the school does not see a financial return on its library investments. The returns, while crucially important to the school's academic mission, are usually much more subtle, and difficult to see when it comes to the "bottom line."

MARKETING

Just as publishers need to market themselves to libraries and other buyers, libraries must also market themselves to their users. An unused library will quickly become a de-funded library. Similarly, libraries are learning to better market their value to their administrations. Since libraries don't show up very well on a "bottom line" analysis, they are finding other ways to demonstrate their value to their institutions.

THEY ARE ALL DIFFERENT!

Again, as with publishers, libraries are all different too. They support different institutions and different students, utilize different staffing models and technologies, have different budgets, programs, focuses, etc.

BUDGETS

It's an unfortunate reality, but most theological libraries are working with flat or even decreasing budgets. "Do more with less" seems to be the current mantra for many libraries. Just as libraries are often a "mystery" to publishers, the practices, processes, rules, etc. of publishing and supplying are often completely foreign to librarians! The following are some talking points and questions from a librarian's perspective that will hopefully help lead us toward common ground in this Publisher-Librarian discussion:

ENGLISH LANGUAGE MATERIALS

American libraries do often need to collect non-English language resources. Having promotional material, catalogs, websites, invoicing, etc. in English would make it much easier for English-speaking librarians to acquire the non-English materials needed by our students.

COMMUNICATION

As with almost any enterprise, effective communication is key. With the rather large body of water and different time zones separating us from European publishers, e-mail seems to be one of the most effective means of communication. When publishers have, check, and respond timely to an active e-mail address it is extremely helpful to librarians.

BUDGET CONSIDERATIONS

In keeping with the above-mentioned expectation of "do more with less," the better the sales or discounts, the more attractive the publisher/supplier!

E-BOOKS

We want them! Several sub-issues might be:

- **Platform(s)** — Depending on their size and resources, some schools prefer publisher platforms while others prefer vendor (EBSCO, Ebrary, etc.) platforms.
- **User access** — How many concurrent users are allowed?
- **Price** — Are there any sales/discounts on e-books?
- **Preservation** — Since libraries commonly no longer "own" books in e-book format, what kinds of actions are the publishers taking to ensure long-term preservation and existence of their e-format works?

MARKETING YOUR RESOURCES

Again, libraries and librarians are all different. Some prefer catalogs, some don't; some rely heavily on faculty, some don't; some prefer e-mailed updates/newsletters, some don't. Suffice it to say a plurality of marketing methods and avenues is probably your best bet.

Third Presentation: Brainstorming Session on Best Practices for Publishers and Librarians to Work Together

by Gregg Taylor, American Theological Library Association

Given that there are in this room librarians, publishers and representatives from other groups in the publishing ecosystem, let's brainstorm together to come up with ideas on best practices for working together. Our goal is constructively to think through mutually beneficial ways to improve our work relationships.

- Subject-specific marketing efforts, such as flyers and single sheets.
- Advertising catalogs should emphasize new content over the backlist.
- Backlists primarily used for patron-driven requests or, more rarely, to fill in a series.
- Advertisements with a discount prominently mentioned tend to be read first.
- Librarians do want LOC and CIP information included from the publisher.
- On the topic of publisher-hosted platforms, there was a difference. Smaller libraries preferred fewer platforms, because there is too much maintenance and license tracking for a small staff to handle. Many said point blank they were no longer subscribing to any new publisher platforms. However, larger libraries that have a technical support staff like the DRMs and are significantly more willing to take on new publisher platforms.
- E-book PDA (patron-driven acquisitions) programs are of significant interest to librarians.
- Ease of currency exchange by use of credit card servers. There is a "tipping point" of difficulty in transactions at which it is no longer worthwhile to acquire the material. One main point for librarians is invoicing in order to meet their institutional demands of financial reporting.
- Face to face communication is always desirable, but all parties understand that can be difficult logistically, especially in this case. Librarians prefer e-mail communication, and report a mixed track record on European publishers' responsiveness to e-mail. That said, perhaps more robust meet-and-greet efforts at conferences could help librarians and publishers make those personal connections.
- Several librarians reported looking on Amazon for a book before looking on the publisher's website.
- Librarians report that conference discounts are important to them, and something they depend on when planning for their acquisitions strategy.

- Participation in international preservation organizations (e.g., Portico, LOCKKS) is important to librarians, and is an excellent marketing opportunity for publishers who participate.
- Librarians and publishers agree that the market is so full that it is difficult for librarians to learn about all the publishers of interest and for publishers to reach librarians who would be interested in purchasing their content. To this end, there was significant interest in something like a publisher branding directory, which librarians could sort by language or specialization, which would have an English abstract of the core mission of the publishers, which would provide regularly updated contact information, and other useful filters. It was subsequently suggested Acqweb may already be doing some of this and could at least offer a model for a discipline-specific effort.

New Horizons in China-U.S. Theological Librarianship: Discussions, Collaborations, Collections, and Developments

ABSTRACT

China is in a current period of dramatic growth and development, which is reaching many areas of its complex and dynamic cultures, from Beijing and Xi'an to Guangzhou and Hong Kong. Among the many aspects of Chinese society that have seen change are libraries and publishing. In the United States, a rich theological history exists at some institutions, where archival and current materials about China are becoming more visible and relevant to the questions of global Christianity. Both Yale Divinity Library and the Burke Library at Columbia share in this tradition. This panel will address some developments, specifically in the context of theological libraries and librarianship, and how recent contacts, research, and collaborations among U.S. theological librarians and libraries and Chinese counterparts is progressing. Dr. Paul F. Stuehrenberg (Yale Divinity School, Director), Cindy Suchin Lu (Yale Divinity School, Librarian for Asian Christianity), and Anthony J. Elia (Burke Library, UTS/Columbia University) will discuss their travels in China, research at Chinese libraries and institutions, and meetings with librarians, administrators and officials, all within the context of their institutions' historical record with China.

First Presentation: The Preservation of the Documentation of Chinese Christianity Program: a Collaborative Program between Hong Kong Baptist University Library and the Yale Divinity Library

by Paul F. Stuehrenberg (with thanks to Irene Wong), Yale Divinity School Library

This paper describes a new initiative for preserving and providing access to the documentation of Chinese Christianity undertaken collaboratively by the Hong Kong Baptist University Library and the Yale Divinity Library. It builds on a consultation considering how to improve the documentation of Asian Christianity and intends to identify and preserve historic documentation.

The genesis of this program was a consultation on improving the documentation of Asian Christianity held in 2006 at Trinity Theological College in Singapore with funding from the United Board for Christian Higher Education in Asia. Participants included Trinity Theological College, Hong Kong Baptist University, Payap University, and Yale Divinity Library. The consultation concluded that it was, in fact, possible to improve the documentation of Asian Christianity and developed a proposal of how to do so. Each of the Asian participants accepted responsibility for developing a survey of what resources were available for their region. Unfortunately, the proposal was not funded. Nevertheless, the consultation did produce some useful outcomes. Yale and Trinity developed an agreement whereby Trinity sends Yale publications documenting

Christianity in Singapore, Malaysia, and Indonesia. In return, Yale supplies interlibrary loan requests for Trinity's faculty and graduate students. Trinity also intervened on our behalf and arranged to have the archives of the Christian Conference of Asia transferred to Yale from Payap University in return for an agreement that Yale would organize the archives and supply Payap with a digital copy of the archives.

Even without outside funding, Irene Wong, head of special collections at the Hong Kong Baptist University, took it upon herself to consult with church leaders in Hong Kong. As a result of her consultations, she developed a proposal to digitize the periodicals of five church bodies in Hong Kong. She presented this proposal to Yale, and Yale agreed to underwrite its cost with funding from the Kenneth Scott Latourette Initiative for the Documentation of World Christianity.

In November 2012 HKBU held a "launching ceremony" to celebrate the completion of this project. They had digitized:

- 410 issues of two periodical titles published by the Hong Kong Christian Council covering 1976-2009
- 628 issues of two periodicals published by the Hong Kong Council of the Church of Christ in China covering 1957-2009
- 420 issues of five periodicals published by the Evangelical Lutheran Church in Hong Kong covering 19651-2009
- 2,245 issues of six periodicals published by the Anglican Church in Hong Kong covering 1946-2009
- 752 issues of seven periodicals published by the Baptist Convention of Hong Kong covering 1935-2010

HKBU sent the digital files to Yale and they had computer-output-microfilm produced, sent each of the church bodies a copy of their digital files and a positive copy of the microfilm, a complete set of the digital files and the microfilm to HKBU, and deposited the master negative microfilm in National Underground Storage. The church bodies retain copyright ownership, but agreed to deposit copies of their files at Yale and HKBU; they may make the digital files available to the public on the Internet, if they so choose.

This project proved to be a "win-win" proposition. The five church bodies in Hong Kong got digital images of their periodicals and one set of positive microfilm as compensation for their participation in the project; they got a complete set of their periodicals (some issues had to be brought in from other sources); they can use the electronic copies of their periodicals and keep the print version in storage; the print copies have all been cleaned; and they retain copyright but can make the digital copies of their periodicals accessible to the public so more people can learn about the work and history of their church. Yale and HKBU build their collections documenting Chinese Christianity, thus providing resources to support better the teaching and research of their institutions, and have the satisfaction that this material has been preserved for posterity by depositing the master negative in National Underground Storage.

I was fortunate to have been able to attend this "launching ceremony." While there I discussed the possibility of using this project as a "pilot" upon which we might undertake additional projects. Doing so would be in the best interests of both HKBU and Yale, as we both want to build our collections documenting Chinese Christianity. Irene Wong and Li Hai-peng, the HKBU Librarian, agreed. Subsequently Susan Gibbons, Yale University Librarian, signed an agreement with Li Hai-peng to do so.

In February 2013 Irene Wong travelled to New Haven to discuss priorities and strategies for implementing the Program for the Preservation of the Documentation of Chinese Christianity. We met with Chloë Starr, professor of Asian Christianity at Yale Divinity School, and two outside experts on the history of Chinese Christianity: Ryan Dunch of the University of Alberta and Ron Tiedemann of the University of London. We agreed on the following priorities:

- Archival collections.
- Pre-1950 publications that fall most clearly under the “missions” heading and are of most interest to contemporary scholars.
- 1950-1980 publications from China.
- Publications after 1980 from China and from 1950 outside China.

We further agreed to take a phased approach that would enable us to take advantage of opportunities that present themselves while laying the groundwork for later phases. And we aggreed that it will probably be easier to get cooperation from institutions in Hong Kong and Taiwan while laying the groundwork for working with institutions in mainland China.

The first project HKBU identified was to digitize the publications of the Chinese Christian Literature Council. In April 2013 HKBU completed a project to digitize some 1,300 rare and out-of-print books published by the Council on Christian Literature for Overseas Chinese & the Christian Literature Society for China, dated 1890-1964. As I write this they are digitizing material held at the Institute for Sino-Christian Studies, including books from the collection of the missionary Karl L. Reichelt and 310 volumes of serials published by the Institute. Both the Council and the Institute have given permission for the materials for which they hold the copyright to be made freely available to the public.

In the next phase the Program will undertake preservation projects with eight Christian denominations, seminary, university and publishers in Taiwan, starting in November 2013:

- Holy Light Theological Seminary & Free Methodist Church
- YMCA of Taiwan
- Taiwan Lutheran Church
- Chinese Baptist Convention
- University History Office of Fu Jen Catholic University
- Campus Evangelical Fellowship Press
- Christian Tribune
- Christian Cosmic Light Holistic Care Organization

While these projects are proceeding, we will continue to identify other potential partners, including other denominations and publishers in Hong Kong and Taiwan, seminary and academic libraries in Hong Kong and Taiwan, and institutions (e.g., seminary libraries) with collections documenting Chinese Christianity in mainland China.

The challenges still facing the Program include creating a platform through which potential users can access the digital copies that have been designated as freely available to the public. The Yale University Library is developing such a platform, but, as of this writing, it is not yet in place.

Insofar as making materials freely available to the public is concerned, getting the copyright holders to agree remains an issue. We understand that materials published in China before 1950 are in the public domain. HKBU will negotiate with copyright owners of later publications, as they have for the Chinese Christian Literature Council and the Institute of Sino-Christian Studies. If we don't get copyright clearance, the material included will at least be preserved for posterity and available at Yale and HKBU.

The on-going task of identifying potential partners is a daunting task, one for which HKBU (i.e., Irene Wong) has proven more than equal to the task.

As is usually the case, funding is another issue. The Latourette Initiative can pay for the costs of "acquiring" the material, including such things as digitizing the documentation, creating COM, and ingesting the material into a database. As presently conceived, however, it cannot be used for other steps in making the documentation more accessible and the database more user-friendly. At present we must seek other funding to do such things.

Finally, as the database grows, there will be increasing need to manage the database, something that is not now in place.

Despite these challenges, I believe that the Program has made an excellent beginning over the past few years. We have digitized a substantial amount of the documentation of Chinese Christianity. When added to the material Yale has digitized from the Day Missions Collection, we have a growing body of documentation available electronically to the church and to scholarship.

Second Presentation: "Religion, Theology, and the Modern Library in China: Examinations and Lessons of Design, Function, and Collection Development"

by Anthony J. Elia, Columbia University

The expansion, growth, and logistics of the Chinese nation are in a current period of dramatic and dynamic change. Among this widespread growth, the modern library in China is also going through a dramatic change, and experiencing a rebirth. This panel will discuss recent engagement with Chinese Libraries, specifically in the areas of theological and religion collections, as well as partnerships built over the last few years. I will review specifically my trip to China in July 2012 and the various observations, discussions, and meetings I had with individuals in various Chinese libraries.

I will provide a brief introduction on how I became involved in such interactions, as well as research that I did when I was in China. Over the course of about a year, the Burke Library at Union Theological Seminary and Columbia University had been visited by numerous delegations of Chinese scholars, librarians, and administrators. The

Burke Library has a remarkable collection of missionary-related materials, specifically in its Missionary Research Library (MRL), much of it dating back to the 19th century. Many of these materials are classified under the heading of "Series 6: China" names, including individuals like James Whitford Bashford (1849-1919), D.C.W. Olyphant (1789-1851), Frank Joseph Rawlinson (1871-1937), and others. These rich collections had attracted the attention of various Chinese scholars, and some of those who visited the Burke were interested in assessing these collections for their potential use in China and for Chinese scholarship (see: http://library.columbia.edu/indiv/burke/archives/mrl.html#series6).

In the spring of 2012, I was in contact with some of those individuals who had come to the United States on research trips, and made arrangements to connect with Chinese institutes and scholars regarding their collections, if I had the opportunity to travel to China. That opportunity arose in the late spring and early summer, and I was able to take three weeks to go and do research in several Chinese cities in July. I was able to visit nearly a dozen cities, and found time to meet with librarians, scholars, and administrators in many of those locales. I will review and describe the salient meetings and discussions that took place, primarily in Shanghai and Beijing, but will review other encounters in Nanjing and Xi'an, and the role that these meetings may have for developing broader, global partnerships between China, Chinese libraries and collections, and American (North American) theological libraries.

1. SHANGHAI: CHINA CHRISTIAN COUNCIL

Shortly after landing in Shanghai, at Pudong International Airport, nearly 24 hours of flying behind me, I got only a slight bit of rest, before heading to my first meeting with members of the China Christian Council, on Jiujiang Road, in the downtown area of Shanghai, near the famous Bund District. Our meeting didn't last very long, but it was a very productive discussion about the role of the China Christian Council (CCC), and what sort of operations they were conducting currently. My original connection with some of its members had come in the previous year, when a delegation of nearly two dozen members came to the Burke Library. Two of its members present on that delegation were present during my visit.

A. HISTORICAL BACKGROUND AND THREE-SELF MOVEMENT

The China Christian Council (中国基督教协会) is an interesting organization, with a descriptive history. It was founded in 1980 by the Rev. (Bishop) K.H. Ting, who died this past year. Its own story, along with its missionary roots, help elucidate its practices, policies, and principles, especially how it works to be self-sufficient (see: http://contemporary_chinese_culture.academic.ru/126/China_Christian_Council).

The CCC works in partnership with the National Committee of the Three-Self Patriotic Movement of the Protestant Churches in China (Three-Self Church or TSPM). Together these groups make up what are generally known as the "Lianghui (两会)" or "two meetings," (defined differently by different groups in China) and are the only organization of Protestant churches in China, which are registered through the government (see website). The chief principles devised by the TSPM founder, Y.T. Wu (1893-1979), in the early 1950s, were in fact the "three-selfs" in its title: "self-governance, self-support, and self-propagation." These ideas play into some of the current practices and policies we see in both TSPM and the CCC, specifically that it does not take international donations. And it is with this understanding that we can and must approach the associations today, especially as theological librarians in the United States and North America.

B. PUBLISHING

The CCC publishes various titles and works in coordination with other Chinese Christian publishers, according to the individuals I met with. During my visit (after our meeting) I was given a tour of the CCC Headquarters and campus, told the history, and shown the excellent bookshop, which was very well stocked with a great number of titles. As my hosts noted at one point, the CCC publications were sold only in China and not exported, nor were books sold to intermediaries or vendors to be sold abroad. As the content of these books reflects a growing segment of Chinese culture, especially Christian culture, born and grown within the country, it would be advantageous to examine the possibilities between and among Chinese publishers like the CCC or their partners and North American theological education markets. Even though these texts are almost exclusively in Chinese, it is important to collect and develop these collections in North America as a means of collecting this rich history, and potentially for future scholars who may want to translate this burgeoning Chinese theology.

C. RELATIONSHIPS

The partnerships between CCC (and TSPM) and North American institutions may be potentially worthwhile and can develop into global partnerships that may open up for further collaborations, whether they are archival or digital, among other options. Potential partnerships that could develop among Western schools and Chinese institutions or associations like CCC should include a commitment to familiarizing ourselves with both cultural understanding and the histories behind the associations involved, so that we may strengthen and foster trust among all groups and sides.

2. SHANGHAI: FUDAN UNIVERSITY

Later that same day, after I had finished my meeting and tour of the CCC, I made my way north to meet with Prof. Ge Jianxiong, who is "professor of History at Fudan University. He was the former director of the Institute of Chinese Historical Geography and the Historical Geography Research Center of Fudan University. ... [and in 2007, became] Director [of] the Fudan University [Library]. He is also in the Social Sciences Committee of the Ministry of Education" (see Fudan Development Institute, http://fddi.fudan.edu.cn/en/index.php?c=expert&a=show&eid=25). Our discussion was around the strengths and opportunities that face Fudan University's library, and about its collections. One of the key issues that came up was the need to develop a stronger profession of librarianship in China. As was found throughout my travels, almost every person I met who staffed libraries in China had come from disparate educational programs in Chinese schools or government-sponsored programs. It was clear that the level of service was very different, and at times reflected cultural norms of service, rather than the sort of options and programs offered in North American institutions. This said there was discussion as to how better services and the developing of partnerships could facilitate better libraries, both in China and the U.S.

3. NANJING: PROVINCIAL LIBRARY AND UNIVERSITY LIBRARY

Traveling northward toward Beijing, I made a stop in Nanjing, an ancient city and capital, during the Three Kingdoms Period, nearly two millennia ago. Nanjing is an extraordinary city, with an extraordinary history. It is also an exceptionally large city, with one of the most astonishingly amazing and architecturally intriguing libraries I've ever seen. Visiting this library was one of the best lessons in understanding the "new Chinese library," compared to other libraries I'd already seen. For instance, Fudan University has several different libraries, though many of them are older and have traditional, somewhat institutional style layouts. Very little is remarkable in the older style buildings. Even Nanjing University's main library, which is excellent, is designed and functions more like the old-style buildings. (One thing to note, as found in most Chinese buildings, is the water furnace, which is housed on every floor of these buildings, for people to make their own teas or soups.) Yet Nanjing's regional library was recently built and is an astonishing example of both architectural practicality and beauty, along with being a repository of a great quantity of books and special collections. The library is set to hold nearly 12 million volumes (see: http://www.hunterdouglascontract.com/referenceprojects/article.jsp?pId=8a4383490c02006c010c1b010e050067).

The atrium and entrance of the Nanjing Provincial Library

My discussions with staff here were brief, but informative. The staff is fairly sizeable and serves a population for the entire region. The special collections were interesting, and numerous, but as with many special collections, I found the items were often copies of collections rather than the rare items themselves (see also Peking University Special Collections, later in this paper).

4. BEIJING: FORBIDDEN CITY

One of the more intriguing meetings I had happened partly by accident. A friend had told me that she had known of a scholar, who was now an administrator in the Forbidden City, and oversaw a department in the museum there, called the Department of Forbidden City Studies. It turned out to be a very fortuitous meeting for many reasons. Indeed, it helped ameliorate the issue of avoiding the great crowds thronging the city! As the heat increased around the old palace, moment by moment, and the lines of people grew longer, my friend took me, literally, to the side entrance of the ancient wonder, the Forbidden City. There, we waited at a guardhouse with two sentries, while the museum director pedaled his way through the old city paths to meet us at the gate. Going inside the Forbidden City through the "side door," as it was, was quite an experience. Away from the masses of tourists, inside, a long space between grand walls, with a little stream, I found quiet and emptiness and no one to be seen. We headed back to the director's office, and discussed some of the issues and policies of his institute, including how much of the archival and rare book collections were completely off limits — not just to the public, but even to qualified researchers. Much of the collection this official spoke about was, he said, the hand picked library of the emperors who'd lived in the Forbidden City over the centuries. The Department for Forbidden City Studies publishes various volumes on parts of its collections, as well as articles specifically dealing with the history of the city. The director extended an invitation to me and others, who were interested in contributing to the scholarly study of the Forbidden City, as well as invitations to do collaborative work with those whose bibliographic or academic work enhanced the mission and goals of the institute.

5. BEIJING: PEKING UNIVERSITY & NATIONAL LIBRARY

Beijing is one of dozens of truly massive cities in China. It is also a place with many institutes and libraries. I had appointments with individuals at Peking University, which it turns out has several campuses. The campus I ended up visiting had a relatively new library, funded by a family from Hong Kong. It also had a school of language study for foreigners. It was actually a bit difficult to get into the university because there were guards out front and lines of bystanders trying to get in, and one could only enter with an appointment. I received a tour from a library staff member, who showed me the space, as well as the collections, mostly in Chinese. But also the rare books room, which as I'd discovered in various places, and noted earlier in this paper, were photocopies or microfilms of original documents, and only those copies were shown to researchers. Like many libraries in China, Peking University's library had a large touch screen tablet (more like an entire "smart board"), where patrons could read e-magazines and newspapers, with the swipe of the hand. And interestingly, there was a wall on which students stuck "post-it-notes" as the means of providing recommendations for new books to purchase for the library.

The National Library in Beijing

While traveling around the city, I took time to visit the National Library, which, in my estimation, was one of the most astonishingly beautiful buildings I came across in China. It is a masterful work of architecture and even pedagogical design. As one researcher from Germany, whom I spoke with there, noted: "It's a brilliant design that gives the user this vision (or illusion) of open free access and intellectual commerce, but nothing could be further from the truth. The design, though, is marvelous." Whether this is a fully accurate statement, I cannot say. Yet it is clear that the spaciousness and much of the internal architectural design of both Beijing libraries and many of the provincial libraries in China are phenomenal and inviting to the public user, and demonstrate efficient and effective uses of space.

6. BEIJING: INSTITUTE OF MODERN HISTORY, CHINESE ACADEMY OF SOCIAL SCIENCES

Curiously, one of the hardest places to find was the Academy of Social Sciences and their library, which was neatly hidden in an alley not far from one of Beijing's most busy tourist areas. Interestingly, this institute and library, I discovered while having tea with professors and scholars at a nearby hotel lobby, was one of the greatest repositories of newspapers, specifically from the time of the Cultural Revolution. Developing partnerships with this contingent of scholars is an excellent step forward because it can afford opportunities of better understanding how globally divided collections of similar topics may be brought together and used in scholarship and research.

7. XI'AN: PROVINCIAL LIBRARY

The provincial library of Shaanxi in Xi'an is an interesting space. As a structure it echoes many of the large public libraries in China, with an imposing facade and entry, and has a sizable central atrium, with some sort of artistic centerpiece — the Xi'an library had some sort of water sculpture and slabs of rock with both ancient and modern Chinese inscriptions. Perhaps one of the most curious conveniences it had was a check-in and -out book machine, the size of a truck, situated right near the entrance. Xi'an was an interesting case, because it is an enormous city. I traveled there primarily to see the terra-cotta soldiers of antiquity, but also to get a sense of its very diverse culture — it is known for having one of both China's and the world's oldest mosques and Islamic communities. One of the things I attempted to understand throughout this trip, and specifically from library communities, was how religious demographics played into regional collection development policies. When I spoke to a couple of library staff members in the Xi'an library, it became clear that religion and religious topics are not big topics found in these libraries, or at least not highly engaged with as collection development topics. Yet when I asked for whatever examples they did have, the Xi'an staff member readily pulled out from her nearest pile of books a fine copy of the Qur'an — in Arabic on one page, and Chinese on the facing page! One of the individuals had also made a comment that the topic of religion among the collections there were not as popular as with many other topics or disciplines like literature or history, for example.

8. SHANGHAI: JESUIT THEOLOGY LIBRARY

One of the jewels of Chinese libraries that I was able to visit was the Xujiahui (or, Zikawei) Library in Shanghai. (See Gail King's excellent article, which is highly fascinating and informative, below: http://sentra.ischool.utexas.edu/~lcr/archive/fulltext/LandC_32_4_King.pdf).

On my return trip to Shanghai, I managed to visit several libraries, as well as the Xujaihui, and this specific Jesuit Library was extraordinary. Tours were given regularly, and photography inside was forbidden. But the old library itself contains an amazing quantity and variety of theological texts going back more than half a millennium. At the time of my visit, the chief librarian was away on official duty, but I had a chance to speak with one of the other librarians, who provided me with another tour and background information on the library and associated groups in the area. Again, like some of the more specialized libraries and collections, especially where the high-level administrators spoke English, there was great excitement to have international colleagues coming to China to explore their libraries and collections. As a result, there was hopeful promise in developing a dialogue with this institution and their incredible historical theology collections.

The E-Book Library in the main Shanghai Public Library

The Book Delivery System in the main Shanghai Public Library

9. SHANGHAI: PUBLIC LIBRARY

The last of the major libraries I visited was in Shanghai at the central Shanghai Public Library. There was an incredibly interesting exhibit on historical books and documents up when I visited, yet it was rather unpleasant because there were so many people crammed into the exhibit space, with a dozen people at once looking into a tiny exhibit case. Nonetheless, the library itself appeared to be modeled similarly on many of the other libraries I'd already seen in China — with an atrium and familiar styles of reading spaces. That said, there were key distinctions with this library, which I hadn't observed elsewhere, namely 1) an e-book and e-reader library, which lent out devices for readers; 2) a somewhat nice-sized foreign language section (different from other libraries, like Nanjing, which had "translations" of foreign materials), though this section was based more on donations from foreign organizations and embassies, rather than internal collection development policies; and 3) a highly advanced, German-designed and -built book retrieval system. I did speak to a library representative in the special collections, who spoke to me about religion collections, special collections, and foreign language collections.

10. CONCLUSION

My trip to China and my interaction with many of the professionals in the library field was highly informative and illuminating. Yet there is clearly much more that I could discover and learn. Architecturally, the public libraries were astoundingly beautiful and effective study spaces, as demonstrated by their use and popularity. They accommodated the needs of the patrons and their culture — such as having water heaters for tea and soup, or various types of toilets for both local and global visitors. The spaces of new and old libraries in all of the cities I visited provided a glimpse into the worlds of Chinese librarianship and culture. And it is imperative to start to understand these worlds and their offerings. Many of the adaptations and initiatives found in Chinese libraries (touch screen e-readers, e-reader libraries, and the German-made automatic book retrieval system, among others) are ahead of the curve, and will make North American counterparts take notice. What must be noticed is that in some ways we have fallen behind, and need to think more creatively and critically about how to foster relationships and innovate.

In some cases, there were great opportunities to develop partnerships, while in other cases it was merely an opportunity to meet a fellow library professional. Surely, there are various possibilities still for the future. And those opportunities will show themselves gradually.

Third Presentation: New Horizon in China-U.S. Theological Librarianship

by Cindy Suchin Lu, Yale Divinity School

INTRODUCTION

In recent years many theological librarians have been invited to visit theological libraries in China, marking a new horizon in China-U.S. collaboration among theological libraries. For example, Dr. Paul F. Stuehrenberg's visit to China in 2007, Dr. Anthony J. Elia's visit in 2012, Martha Smalley in 2013, and Dr. Sharon Taylor in 2004. A fitting question is who will be the next visitor to Chinese seminary libraries?

More significantly, a new horizon is dawning in research on Chinese Christianity. This is a paradigm shift, because the focus of the new trend of studies is shifting from Western missionary movement in China and Christianity in China to that of Chinese Christianity. In addition, these studies are mostly done by Chinese scholars for China. Many research centers dedicated to the studies on China and Christianity have been established in recent years in China, Hong Kong, and North America. The following list demonstrates some outstanding examples:

- Institute for Sino-Christian Studies (http://www.iscs.org.hk/Common/Reader/Channel/ShowPage.jsp?Cid=4&Pid=2&Version=0&Charset=iso-8859-1&page=0) in Hong Kong was set up in 1993 to foster the integration of Christianity with Chinese culture.
- By contrast, the Hong Kong Center for Sino-Christian Research (http://www.globalnetresearch.org/index.php?option=com_content&task=view&id=36&Itemid=26) is emphasizing the history and philosophy of Christianity in Chinese contexts.

- In North America, the Center on Religion and Chinese Society in Purdue University (http://www.purdue.edu/crcs/itemAboutUs/mission.html) is specializing in exploring the current circumstances of Christianity in China from the perspectives of social science.

There is also a new horizon in knowledge production about Chinese Christianity. Guangnxi Normal University Press has published many multi-volume books on Christianity in China. In major cities in China such as Beijing, Shanghai, and Wenzhou reprinting of out-of-print Chinese Christian materials is also in high demand.

However, the area that has shown the most remarkable progress is the digitalization projects for materials about Christianity. The new horizon in digital project on Christianity in China is evident in the *Chinese Documents & Chinese Christianity Project* launched by Shanghai University in June 2013. This is a three-year ambitious project funded by Chinese government to create a database for worldwide holdings of records about Christianity in China. As part of this research project, Martha Smalley, the Special Collections Librarian at Yale Divinity Library, served as the keynote speaker in a scholarly conference held during June 7 to 9, 2013, in Shanghai University.

However, big gaps are emerging between the prosperous programs/projects and the exhausted librarians who are trying to maintain and carry out these projects. This is due to a few factors:

- There are no programs in library schools to train theological librarians in China.
- Big digital projects for Chinese Christianity are mostly launched by academic universities.
- Publication projects are usually done by university publishers, not theological seminaries.

Moreover, theological librarians in China often feel left behind. This gap is most prominent between the libraries in official seminaries and underground seminaries. In the case of official seminaries, there are about only twenty legal theological libraries in China. Most of these official theological libraries are localized to support the curriculum of local theological seminaries. In addition, these theological libraries are usually operating with limited budget from governmental funding; thus, a theological librarian may have many varied responsibilities and tasks simultaneously. Perhaps not surprisingly, the morale of theological librarians tends to be low. Moreover, they have limited opportunities to get professional training, because the official procedures to request funding to receive training is a time-consuming and burdensome process.

On the other hand, the underground seminary libraries in China are operating on illegal status. They are scattered around many parts of China to fulfill the research needs of a great number of underground seminary students. With overseas ties and ample donations to fund their operations, these illegal underground theological librarians have more opportunities to obtain collections and trainings. In general, theological librarians working in underground seminary libraries are thus more motivated and have higher morale when providing services.

Therefore, it is not surprising to see a new horizon in education for theological librarians in China. Hong Kong Lutheran Theological Seminary has launched a training program for seminary librarians from China since 1989 under the leadership of the library director, Mr. Sui-tong Tang. This program is offered through Mastor of Art in Theological Librarianship (thirty-six credits) or Diploma in Theological Librarianship (thirty credits). To date, there have been forty graduates from this special program. What is unique about this program is that it is taught in English to accommodate students from other Asian countries, such as Cambodia or Vietnam. As this training program is growing, many of us North America may think about how we can collaborate in joining the task force of training theological librarians in Asia, specifically in China through some program similar to that in Hong Kong Lutheran Theological Seminary.

To that end, the International Collaboration Committee of ATLA has also been working on strategic planning for providing professional support to theological librarians in Asia, including those in China. The Committee has been considering the following partnerships or collaboration strategies:

- Massive Open Online Courses (MOOC) on theological librarianship and essential library skills
- Financial scholarships to sponsor students enrolled in formal theological library studies
- Conference in Asia for Chinese-speaking theological librarians
- Manual for librarians to learn more skills
- Establishment of theological librarians' association in China
- Listserv for constant discussion on critical issues
- Webinar
- Video of interview of theological librarians

In summary, I suggest some strategies and ways that we can participate in this new horizon of China-U.S. theological library collaboration and cooperation.

1. Interlibrary Scanning (fax) services: Many well-established theological libraries in North America have been providing interlibrary scanning (fax) services to patrons who need materials that are not available in their own libraries. It would be a great help if these services can be extended to smaller theological libraries in China given the scarcity of academic books and journal articles in China.
2. Short-term library training in China: It would directly benefit the theological librarians and staff in China if theological librarians can visit China and provide professional training to librarians there.
3. Internship for Chinese theological librarians in your library is a good way to help train theological librarians in China, too. Inspiration could foster higher morale in providing services.
4. Regional conferences for Chinese theological librarians: Hopefully, in the future, there will be regional conferences in China or other Asian countries that can facilitate greater social networking and collaboration among theological librarians in China.

Patron-Driven Acquisitions (PDA)

by Donna R. Campbell, Westminster Theological Seminary, Moderator

The implementation of two Patron-Driven Acquisitions (PDA) projects, also known as Demand-Driven Acquisitions (DDA), was discussed from the perspectives of two implementers, a library director, and a vendor.

First Project: Catholic Theological Union (CTU)

by Melody Layton McMahon and Lisa Gonzalez, Catholic Theological Union

PART ONE

What does DDA mean? Aside from the definitions we can find on Urban Dictionary, we know it means Demand Driven Acquisitions. PDA is a synonymous term, standing for Patron Driven Access. Either one means that there is no mediation between the selector and the patron for the acquisition. DDA can be used for both print and e-book selection, and it can be done manually or by a profile if the library works with a vendor who provides profile selection.

In 2011-12, ATS libraries reported spending 32% on books, 51% on electronic resources, and 17% on periodicals. At CTU in 2012-13 we discovered that we were spending 38% on print journals, 36 on e-resources, and 26% on print books. (This makes me think that some institutions are counting their online journals in e-resources and we are not doing so. It would be helpful for ATS to improve our capability of reporting more accurately and to a more granular level.) CTU's collection development policy (http://www.ctu.edu/library/collection-development-policy) states that we will collect electronic books and we need to update it to describe the ways we collect e-books.

Who benefits from e-books? It is obvious that distance students and commuters do, but in reality all students do because the way we are using DDA it expands our holdings to include books that we would not otherwise purchase for various reasons. They also benefit faculty; besides giving them a wider selection for their own research, they can include demand driven e-books in their course materials, and students in the course will have access to them.

Currently CTU's average price for a print book is under $40 (we are fortunate to have access to I-Share and the University of Chicago, which often purchase more expensive titles). The fact that the DDA online books we have bought are so much more expensive may look as if the program is not effective, but for us this is doing what we want — it means we are holding off on buying expensive books until just in time. We can spend more on Catholic publishers that publish less-expensive books and are heavily used in our library.

At CTU, we feel that DDA fits into our overall plan for e-books. We work with several e-book aggregators including Project Muse and ACLS. Using DDA allows us to purchase books we might not otherwise have purchased. We work with both ebrary and EBL through YBP. We have an approval plan and I also pick DDA records for some titles manually as I am doing selection.

PART TWO

Catholic Theological Union's demand driven program for e-books was implemented in December 2011. The impetus for the program was the library's desire to provide more e-books for commuter and distance education students in an economical manner for the library. E-book packages were often costly relative to the overall library budget, and few were specifically focused on theology and Biblical studies. The most desirable e-books were also desirable for the library's print collection, which meant the library would be purchasing two copies of the book, and yet would not be sure that the usually more expensive e-book would be used.

In order to provide patrons with a choice of e-books that would be most relevant to their needs, the library began the process of building a DDA profile with the library's vendor, YBP, by mirroring the library's existing approval slip plan for books in order to provide a pool of discovery records for e-books to load into the library's online catalog. The library also identified e-book records from an e-book list of theology and Biblical studies titles from Continuum/T&T Clark, as well as books indexed in the ATLA database. The library set parameters for price limits, short-term loans and purchase triggers that the library thought was appropriate to the need to control costs and provide access to the highest number of relevant e-books. The primary supplier for e-books, EBL, provided a website with up-to-date usage and cost information, so the library could monitor both usage and expenditure as often as needed. Ebrary was added as a supplier in November 2012 after YBP made it possible to have a DDA program with more than one supplier, but ebrary at that time supplied fewer books that met the parameters for the library's pool of discovery records.

The overall usage of the e-books in the DDA program as of May 2013 was ten percent of the total discovery pool of 1950 records. Six percent of the items had been used by patrons for less than five minutes, which was counted as a browse; three percent of the items were downloaded, printed or browsed for more than five minutes, which qualified as a short-term loan — one percent of the items met the standard of a short-term loan a second time resulting in a purchase. By way of comparison, in the average year the library circulated fourteen percent of the main circulating collection.

When comparing the subject areas available in the print collection to the e-books in the DDA discovery pool of records by conspectus categories, it was discovered that the print collection had the largest percentage of books in the Catholicism category, consisting of thirty-one percent of the collection, with Biblical studies being the next largest subject collection at eleven percent. Over half of the e-books used in the DDA program were in the area of Biblical studies, and less than ten percent of the e-books used were in the category of Catholicism.

By comparing usage statistics by publisher as well, it seemed that most of e-books used in the program were from commercial or university press publishers, with few independent or denominational publishers represented. The library speculated that e-book usage might rise to at least the level of the annual usage of the circulating collection if the mix of subject areas and publishers was more in line with the materials that had been selected in the past for the print collection. It is also possible that Biblical studies was the most used category because Biblical studies courses are the most frequently offered online courses in the curriculum. Overall, the library was pleased with the DDA program's ability to minimize cost to an acceptable level relative to the amount of usage for e-books, and plans to continue to refine the program to seek out increased numbers of relevant e-books for the discovery pool of records.

Second Project: Union Presbyterian Seminary

by Leland R. Deeds, Union Presbyterian Seminary, and John Chambers, Ingram-Coutts

In the fall of 2010, in response to an initial project proposal by the library's Head of Technical Services, the librarians at William Smith Morton Library (WSML), Union Presbyterian Seminary, began the process of establishing goals and desired features for a pilot patron-driven-acquisition (PDA) project for both print and e-book titles. These early discussions lead to initial vendor contacts in December and requests for follow-up information. In some cases trails to vendor inventory systems were reviewed. In the summer of 2011 a pilot project vendor, Ingram-Coutts, was selected and the planning process began. The public rollout occurred in August of 2012 and, as of this writing, the pilot has concluded its first full year. Originally envisioned as a two-year pilot, the library now envisions the pilot period to extend to at least three years. What follows is a summary of our original goals, the implementation process the library followed, issues encountered and resolved, and the early initial data after the first year.

WSML, like many libraries, continues to face challenging budgetary restrictions, stacks space constraints, and an increasingly distributed user community with a growing desire for e-resources. All of this operational context helped establish the library's original goals for a PDA pilot. The WSML sought to introduce e-books with at-use purchasing, and to reduce processing cost and time by consolidating standing-orders and firm-orders with a single vendor.

The library had a set of back-end functionality that it desired from the pilot platform: Title-by-Title selection, access to both single and multi-user licensing for e-books, weekly e-book purchasing reports, the option for mediated print orders, the ability to filter a publisher's titles by sub-categories for inclusion in either PDA-Print, E-Book or Firm orders, scheduled "unordered" PDA-Print title reports from our bibliographic record pool, a simple implementation, and access to a vendor interface for WSML staff that would streamline the Acquisitions workflow. For a library with a relatively small staff and modest annual purchasing, our project goals and desired feature set was perhaps anything but modest. Despite this a vendor was quickly agreed on by department heads and planning meetings scheduled for planning implementation.

It is no surprise that even in a relatively smooth project deployment we ran into some issues. During opening group conference calls between vendor representatives and WSML our desired "easy implementation" appeared to require hiring a separate programmer to modify our OPAC to use their API for Print ordering. The model site being used when discussing project implementation was Arizona State University, a prior vendor client for PDA. WSML lacked the financial or human resources of a university research library, and there was some initial contention on how to proceed. WSML devised a satisfactory work-around — we chose to use our ILS holds — processing to generate daily lists of desired PDA-Print titles for Acquisitions to use as an ordering trigger. This choice required some additional work by both the site and the vendor to make the process work smoothly but both sides were successful in adjusting to this unexpected workflow. Another process that was challenging but successful was the initial profiling process to generate a pool of bibliographic records that we were willing to offer as part of the pilot. One straightforward challenge was having to map between standard LC classification and the WSML's legacy Pettee classification system. An accidental misinterpretation of the WSML collection policy document also introduced some temporary irregularity in the generation of the bibliographic pool. All this was worked through without any significant issue once the problem at hand could be identified by both parties. Issues less easily overcome were finding ways to divide some publishers between Print-PDA and E-Books by criteria such as series or price point. The Acquisitions workflow also continued to remain a very manual process, unsustainable if order requests ever became robust.

At the time of the pilot roll-out WSML had added approximately a thousand bibliographic records into its catalog, all tied to either a print or electronic PDA title. At the time of this writing we have approximately 720 records for print and 340 records for e-books in the catalog. The top publishers, per number of titles, were, for print: IVP, Pickwick, Baker Academic, Orbis, Abingdon, Eerdmans, Oxford and Brill. The top publishers, per number of titles, were, for e-books: Cambridge, Brill, Ashgate, Palgrave McMillan, and T&T Clark. This pool was tied to either our in-house, ILS-based holds process for order triggering and tracking (print), or direct links from the bibliographic record, proxied by our hosted EZProxy service, to Ingram-Coutts' MyiLibrary platform for e-book fulfillment. The WSML gave presentations to faculty, incorporated material into bibliographic instruction and student employee training, and generated tutorial material on how to search for and order both e-book and print PDA titles.

Now that we have the first year of the pilot behind us, the obvious questions are what happened?; what did we learn?; what has been changed post-implementation?; and what do we expect in year two?

The simplest way to look at what happened in year one is to focus on what was purchased. At the conclusion of the opening year of the pilot WSML had purchased 27 print titles through the PDA workflow. This number excludes ordering from Ingram-Coutts for other standing or firm order instances (which represented 1060 print titles), and had purchased sixteen PDA e-books and had seventeen e-book "first uses" (the library also purchased fifty-eight e-books as staff initiated firm orders). What did we learn? It is clear, given these numbers, that purchases were low and the library did not suffer from any wild purchasing attempts from unchecked users, an early staff fear. The basic workflow structure had worked but the initial pool of offered PDA titles likely could have been greater. What do we need to change? Some of our title filters, such as price ranges, likely require review to see if they can be relaxed. Some of our language, used in instruction and pilot promotion, likely needs to be more encouraging than cautionary. Given all these factors, however, we are still seeing low levels of use. Because of these levels and a concern that this pattern may not fundamentally shift until the existing print collection's most recent titles age, the pilot has been extended by a minimum of one year, looking toward a third year to see if we begin to see stable increases in participation. It is our hope to see a trend of stable, steady growth in use beginning in year two as our user community has an increasing comfort with the overall PDA process. As the WSML moves forward with the pilot we look forward to sharing our findings with the ATLA community.

Inspiring Users Through Library Space

First Presentation: Reading, Movement, and Spatial Violence: How Expansiveness and Limitation of Library Space Affect Progressive Literacy in Theological Education

by Anthony J. Elia, Columbia University

ABSTRACT

This paper is about the psychological, social, and anthropological role of movement and space in relation to reading, and how the dichotomous freedom and limitation of space work to create our individual reading tensions — those that define where and how we like (and dislike) to read. We will examine how "progressive literacy" (or "how we continue to develop our reading nature") is affected in the physical environments — specifically library spaces — of seminaries and academic institutions, based on the modeling of cognitive psychology, architectural design, spatial analyses, proxemics, isovists, and walksheds. Considerations of vantage and views of learners in library spaces will be made, to help understand the best methods of reading and learning; but also, we will look at how some theological libraries have either downsized and manipulated their space; renovated their spaces; or built completely new libraries, and what those spaces indicate for reading and learning in theological environments.

INTRODUCTION

The preoccupation with "space" is something that has been long part of the human character and imagination. In the ancient world, some of the great classics of philosophical literature dealt specifically with space as an extension of not just the human body, but the spiritual interior and essence of truth.

The Confucian Classic *Da xue*"or *Great Learning*, compiled, edited, and possibly co-authored by the Zhou-era scholar Zeng Zi (ca. 505-436 BCE), details the specific role of space, and how it must be administered and understood, specifically from within. In his excellent book on Chinese culture titled "The Construction of Space in Early China," scholar Mark Edward Lewis distills the essence of this classic in the following quotation:

> In ancient times those who desired to make clear through the whole world their brilliant virtuous power first put in order their state/capital. Those who desired to put in order their state/capital first arranged their household. Those who desired to arrange their household first cultivated their body/self. Those who desired to cultivate their body/self first corrected their mind. Those who desired to correct their minds first focused their thoughts. Those who desired to focus their thoughts first brought their knowledge to the fullest. Bringing knowledge to the fullest lies in confronting objects. (Lewis, 3).

As a hermeneutical point, the ideas of "space" and "place," are incredibly important: in fact, the historiographic narrative of the modern hermeneutic tradition draws on a line of philosophers, who have been seminally concerned with issues of phenomenology, perception, and space (e.g., Dilthey et al.).

This paper will explore the various aspects of our human relationship with space, drawing upon a distinct body of literature in the architectural and design world, from the perspective of writers and scholars who engaged in critiquing and understanding both the flawed and functional aspects of natural and architectural space. Revisiting the seminal works of Jane Jacobs (*The Death and Life of Great American Cities*), Yi-Fu Tuan (*Topophilia: A Study of Environmental Perception, Attitudes, and Values*), Jan Gehl (*Life Between Buildings: Using Public Space*), and studies in sound (demonstrated in the popular work *In Pursuit of Silence* by George Prochnik), as well as the concepts of isovisitic design and proxemics, and the field of space sytax, we will examine how aspects of learning space, specifically in libraries, influences the human learner — as reader, scholar, or teacher. The primary question here is how is "progressive literacy" (or "how we continue to develop our reading and learning nature") affected by the physical environments we inhabit? In the many contexts where we read, study, learn, we are confronted by many variations, among which include examples of spatial expansion or contraction (part of what I call "spatial violence"); the other part of this is how our minds and bodies react to spaces and what that means for our abilities to learn. I begin our discussion with two simple questions and a mango tree.

I. MANGO TREES AND READING

At the beginning of each semester when I teach a class called "Holistic Approaches to Theological Research and Learning," I start with a handful of questions to get students thinking about what they are doing when they read and learn. Two of these questions are fundamental to orienting one's understanding of reading and learning — both as individual tasks, and as life-long progressions, which are part of the human person. These questions are generally posed in the context of "space" and "environment," and how these spaces interact with the person's body — the first is "where do you like to read and learn?"; the second is "how do spaces tend to change in your life (or, "our perception of spaces") — and how do you adapt to them?"

These answers vary widely, yet in each class the responses are unique and convey a curious set of understandings to the demographic in the class. One year, the students spoke of "coffee shops" as being the optimal place for "reading and learning." (This brought up one of the most fundamental aspects of the discussion: comfort — that human desire most needed and involved in reading and learning). Last year, I had a surprising answer to this question: two of my students from the Caribbean responded that they most enjoyed "reading and learning outdoors," and went into detailed explanations about breezes, air, good weather, and the evocations of a land and its bounty, whether sitting under mango trees, or on a knoll of grass. Somehow, this was more inculcated into the cultural fabric of one's learning autobiography than I had imagined. Though many of the North American students in the class agreed that they liked being outdoors in good weather, they mostly opted for "quiet libraries" for general reading and learning.

Additionally, students often noted that desired spaces of all sorts — whether for reading, learning, quiet time, or other things, did in fact change over time. This question led into a discussion of "wandering" and "linear and non-linear" paths of learning spaces or school and library buildings, and how people sought out specific spaces in schools, seminaries, or universities, depending on natural human flows and patterns of movement, as discussed by architect Jan Gehl. The main issue for us here is that there are various assumptions that exist in both the pedagogical and architectural design world, which may not be completely answering (or perhaps "asking") the right questions. In fact, whether by library survey or architectural design ventures, we often look at how to best serve "users, patrons, and clients," rather than "readers, learners, and 'experiencers' or receivers of space, scent, and sound." The striation of questions and assumptions are not always known or understood, not simply by the survey administrators and architects, but by the readers, learners, and receivers of environments themselves. Sometimes, there are undetermined or unrecognized aspects of perception, which are incredibly important, even absolutely essential and influential on how we experience our surroundings, but are simply not able to be articulated. To explain this better, let us look at a few curious examples of perception, space, and the mind.

II. READING IN PRISON: SPACE AND ENVIRONMENTS

Some years ago, a journalist friend of mine introduced me to a man who had spent nearly a decade in prison. I had become interested in the man's story, but also taken an interest in his reading habits in prison. As someone curious about how space, whether by its limitations or its expansiveness, could and did affect how people read and learned, I began to review those conversations and later went back to ask this former inmate about how the space of his cell and prison itself affected his ability to read.

In the case of libraries having limited or expansive space, I found both anecdotal and quantitative data in some libraries showing that "users" and "patrons" often enjoyed more open spaces for viewing, but with less interaction with those being viewed, while fewer individuals seemed to like cramped, unproductively interactive space. As one patron once mentioned to me at the Burke Library at Columbia University, "I like this open space [in the Reading Room], because you need to recover from being crammed into a tiny NYC apartment all day!" With comments like this, I imagined there would be similarities in prisons.

Fundamentally though, prisons are not libraries, and libraries are not prisons. Yet, in the case of this one inmate (named Bruce), whom I corresponded with, he noted that after only a handful of years with a cellmate, he moved to a Maximum Security facility for 5 years and to solitary confinement, which he said were far better years. He stated "That 'freedom' was wondrous, allowing me absolute control over my personal space, including when I will read," (Bruce, Correspondence). With his back to the wall on his bunk, he would go on to read over 1,000 books during his time in prison. He has said that there are more distractions on the outside, and that he now reads much less. Perhaps, the similarity between a prison and a library is that desire to find a space for yourself. And though it has some necessary communal aspect to it — you can see, hear, feel the presence of, or smell other people — you want to be in control of your personal space, and how you can read and learn. Yet, among our senses, there are certain elements of our environment that we have little control over, and often find our perceptions of them can vary greatly from person to person. In the case of prisons, you may have little control over certain sensorial aspects of your environment, but if you find your own space, fewer distractions, and great amounts of time, you may become a better, more focused reader and learner; while in a library, there may be the extraneous sounds, smells, and sights of the "outside," which limit our abilities to be focused.

III. CRITICS AND PHILOSOPHERS OF SPATIAL DESIGN, MOTION, AND SOUND

A. YI-FU TUAN AND TOPOPHILIA

One of the most intriguing writers in the field of spatial studies is Yi-Fu Tuan, who for decades has been analyzing the human interaction with space (empty area) and place (defined area). His works cover perception, the symmetry of space, personal worlds, cultural attitudes to space, symbols and space, urban lifestyles, the search for environment, and the overarching principle of topophilia — or, the human love of place.

Curiously, we have intrinsic attractions to what is known to us, specifically known locations. We form habits around our spaces, and move in those spaces to places. Also though, those spaces themselves change and move. And when there is mutability of a space, it affects one's familiarity and relationship with the perceiver. The science of spatial understanding is incredibly complex, as detailed in the fascinating work by Colin Ellard, *You are Here: Why We Can Find Our Way to the Moon, but Get Lost in the Mall*. Ellard writes extensively of spaces, including maps, imagined spaces, green spaces, and cyberspace. Our understanding of the science of spaces and places is still developing. For our purposes, we may not need to worry about the extreme cases of topographical confusion, known as DTD (Developmental Topographical Disorientation) where persons are completely at a memory loss of where they were only moments before, and have no bearing on space whatsoever. But knowing about space, and how the person — the patron, the reader, the learner — may be experiencing natural or human-made topographies of space in our libraries, is the aspect of Yi-Fu Tuan's nuanced philosophy that we ought to take into greater consideration.

B. JANE JACOBS AND THE DEATH AND LIFE OF THE AMERICAN CITY

The work of Jane Jacobs has, for more than half a century, been a point of intrigue, criticism, and, not the least, controversy. Yet the very elemental ideas she speaks and writes about are at the heart of our discussions of not only utilizing space, but fundamentally understanding space. Jacobs's work is primarily, in itself, a profound critique of what lies at (or had been foundational to) the heart of 20th century urban planning — critiques (or "attacks" as her book *The Death and Life of Great American Cities* begins so sharply) on some of the most notable city planners, architects, and urban designers of the modern era. Le Corbusier and Robert Moses, particularly, came under the gun and barbs of Ms. Jacobs's pen. Though we could go into the various details of her work, whether the use of sidewalks, the safety of space, and the psychology of design, perhaps her most significant contribution to our current research, is her expression of frustration which specifically targets the systemic misunderstanding of spatial, community, and urban needs, as perpetuated through the design rationales of architectural pedagogies.

What Jacobs demonstrated was that the traditional understanding of spaces, specifically in cities, and design of high-rises, mid-/lower-income homes, and suburbs, for example, were all driven by incorrect, outdated, or even paternalistic models of design. If we were to examine library design in a reader-effective and learner-effective manner, for example, instead of a cost-effective manner (though of course, cost-effectiveness is really important), we might have different results. By applying this model of the 20th century's architectural discourses and discontents on libraries, especially theological libraries, we may better understand what serves our readers' and learners' spatial learning needs, as well as what drives the narratives of library space usage. If, for instance, a library downsizes its space, a loss of any space will be detrimental to the party losing a spatial need, but beneficial to the host gaining it—library or not. Yet a "reappropriation" of space could be beneficial, as we need to examine the use of space as part of a singularly larger system of space usage. For Jane Jacobs, use and design meant a great deal, especially who uses what and how. In Jacobs's critique (in the 1960s), institutions or cities, for example, run by wealthy boards or business folk cannot overlay their principals of "what they think is best for the poor" in terms of design — like the failure of "country lawns in the middle of vertical poverty." Understanding community and its people is integral. So too, such assertions must bring us closer to engaging with the principles of surveying, but also calibrating and fine tuning our understanding of user needs, which may not make it onto traditional surveys. Questions of space and light and comfort may already be present, but so should our understanding of the psychology and sociology of these needs, so that we may be more attuned to foster those needs.

C. BENEDIKT'S ISOVISTS AND JAN GEHL'S LIFE BETWEEN BUILDINGS

About a year ago, I discovered a very curious term, which I'd never before encountered. The word "isovist" is not a very popular word at all, but one that may be relatively important for this discussion. The term was popularized in an article in 1979 by Michael Benedikt.[1] Effectively, isovists as defined by Benedikt are "the set of all points visible from a given vantage point in space" (Batty, 123). Though there are numerous purposes for calculating isovists and their architectural functionality, it is in their role for the human reader and learner and how we apply the understanding of isovists to our library spaces that we may find optimal meaning and functionality. This term "isovist" is still virtually unknown — it serves a community of designers, and even at that, minimally. But the spatial meaning of an isovist, as our reader/learner's focal points in a given space, is highly meaningful, because an open space or confined space will have various isovistic representations, and effects depending on where one reads or learns. As both Colin Ellard, the author of *You are Here* and the prison inmate, Bruce, expressed, the placement of chairs and what they saw while sitting had incredible importance on how one can both concentrate and be comfortable. The isovist — whether you know this term or not — is a hidden name for a common experience and expression of that feeling. The place you sit and what you can see from that point (level, tilt, expanse, lightedness, darkeness, overview) are key. An old anthropological theory speaks of the ancient primordial hunter hiding on the plains set in an outcropping, hunting for saber toothed tigers! — where we feel more comfortable viewing from above or afar, without being seen. Might this be a remnant, how we read and study even? — of a prehistoric practice? I don't know. What we do know is that human behavior and motion are motivated by the curiosities of space, topography, and limitation, for example.

The idea of the isovist fits into the work of the architect Jan Gehl and his famous work *The Life Between Buildings*. In this work, we find incredible discussions about the use of space and movement between and among buildings — examining why we actually deviate from sidewalks and create dirt paths, or develop communities in some structures, but not in others. The existence of "private space," however small — such as a garden, stoop, porch, or common area — has enormous potential and influence on the development of communities (the same as with what Jane Jacobs had said in the late 1950s and early 1960s). Why do we move from one point to another in a specific direction? Why do we take one path or hallway over another, and does this affect how we read and learn? As demonstrated in my class, a confusedly constructed building or retrofitted space can have detrimental effects on how one is able to concentrate, and ultimately learn. This also relates to the ideas of "walksheds" and "proxemics." A "walkshed" is that area you are comfortable moving around in by foot. (This becomes integral for our understanding of patrons/readers/learners, whose walksheds have decreased dramatically over the years, who can no longer cross the street or walk a block to get their books, but want them ordered, for example.) "Proxemics," differently, is "the study of the cultural, behavioral, and sociological aspects of spatial distances between individuals." Each of these has significance in our overall assessment of library spaces.

Jan Gehl's *The Life Between Buildings* sets up an interesting construct of the interspaces of living and working, and engages with these very topics of walksheds and proxemics. One of the fundamental observations he makes is about the type of activities he sees the human person partaking in: Necessary, Optional, and Social Activities (Gehl, 9). He speaks about the role of increased/decreased human interactivity in spaces, and how that frequency contributes or detracts from the types of relationships we maintain, for example (Gehl, 15). Additionally, the variety of our activities, the roles of human activity as observed or observing, and the options for seating and viewing are all significant to our behavior formations and lifestyles. Considering these for our learning spaces is also incredibly important. If we consider how these space-centered values may influence our readers and learners, the idea of frequency of interaction with other patrons, the concentration of people, or the opportunity to see or be seen by others is a significant psycho-social activity, which plays into our spaces and learning behaviors. And, in some ways, it may fit into the intellectual commerce that exists in some library spaces among patrons/readers/learners.

D. SOUND, SOUNDS, SILENCE, AND ACOUSTICS

My next exploration into sound and silence prompts me to relate a story about a rural town in Sardinia. The town of Nuoro is the home and burial place of one of Italy's great writers, Grazia Deledda, whose tomb is found in the "La chiesa della solitudine (The Church of Solitude)," a chapel built and named after her last novel of the same name. Solitude, which is a condition of choice, is also an experience of particular sounds (self-sounds, no-sounds, natural-sounds).

But more importantly to our present discussion, the expression and experience of "Solitude" encapsulates aspects of our experience of sound, noise, and acoustics. In his fascinating book *In Pursuit of Silence: Listening for Meaning in a World of Noise*, George Prochnik discusses the term "Noise," for example, which we try to escape, is a judgement of sound — it is unpleasant sound. In fact, Prochnik writes that "noise" shares an etymology with "nausea" (Prochnik, 106).

Though Prochnik's main goal in his book is to examine the dimensions of listening and understand the dynamic of sound and noise and ultimately the "pursuit of silence" by humans in the noisy post-industrial age, many of his comments and assertions bring one pause. Consider the role that architectural design of churches played in creating sonant chambers for heavenly evocative vocal music, or spatial designs of cloisters for chant, which when sung, physiologically shows evidence of lowering blood pressure (Prochnik, 80); or perhaps the most stunning note, that some scientists believe that prehistoric cave drawings were created to convey auditory manipulation — for example, in acoustically dead cave space, instances have been found that these same spaces are enlivened with sound when a primitive painting is present (Prochnik, 95-96). Whether this is demonstrably accurate is another question. But there is something else to consider: According to Prochnik, it is believed that noise strain causes nearly 45,000 fatal heart attacks (Prochnik, 15). All of these examples demonstrate well, then, the statement that "sound imposes a narrative on us," (Prochnik, 14), and specifically, it creates this through our full memory, in part by our aural sound memory — as Prochnik relates in a hearing-impaired friend, whose "recollective" memory has been shaped by his inability to hear. All this said, we must consider the experience of spaces by our readers and learners, and that these may be already laden with assumptions about those "common" or "shared" experiences — as all being the same, when in fact, they are not. And this is especially true of our understanding of sound and space.

I'll end this section on a story related by Prochnik, of a young monk not able to concentrate in a monastic setting, situated in a city. He tells the superior that the noise doesn't allow him to concentrate, but the superior says "It's not that the noise bothers you, but that you bother the noise" (Prochnik, 20).

E. LESSONS FOR LIBRARIES, SEMINARIES, AND THEOLOGICAL LIBRARIES

What is spatial violence in these cases then? How do we help it, hinder it? How does this affect our "progressive literacy?" What are the lessons that can be drawn from each of these individuals and what are the realities, which can be implemented from their examples, if any at all? Pedagogical architectures — those things we have discussed relating to space, motion, and kinesthetic learning — are areas of constant development.

Spatial Violence is an issue of change: violence itself is related to "violate," for example, which means a change (usually shocking) to the human system, something detrimental to the organism. It is a strong and powerful word, but it is a word, which exemplifies the spectrum of spatial concerns experienced by all readers and learners. It covers all things from claustrophobia to agoraphobia, and all aspects of what space and place do to us as humans. Spatial Violence, then, is a combination of things, which include: a) affording only rigid, immutable space; b) enlarging, or shrinking space, which alters how learners can learn, or even focus productively; c) altering detrimentally the color, smell, and sound of a space (e.g., we often get complaints about perfume and cleaning fluids used by facilities); and d) misunderstanding modes of entrance, signage, or access. It is also the assumption of space, that all space and spatial interactions are equal. Where there is space and it is experienced, there will be spatial violence — but also spatial acceptance, appreciation, and perhaps even ecstasy.

So what do we do? And what, for example, do things like narrative changes with terms like "library" or "information commons" really mean to patrons? Libraries, for instance, still hold heavy connotations of "sound" and "silence," while the more sexy "info commons" has a lighter, feathery connotation of "sound" and "exchange" and "discussion" where technology and other things are permitted. Will the "info commons of the future" be a sound place, where we cannot study? (I'm not saying that there's necessarily "spatial violence" in info commons, but we must be cautious of the band wagons we jump on!) And what about the idea, the trend of "MAKER SPACES?" Again, as we have seen before, the language we use to describe space and place will dictate its functionality and meaning. Our progressive literacy will be developed, individually, by high ceilings, hard tables, baby-blue wall paint, comfortable chairs, and the possibility of an in-house barista ready to make you a latte in your library. But more importantly, the flexibility of space and place, and the amelioration of spatial violence, however widely defined and experienced, will be the key to a better understanding and facilitation of learning.

ENDNOTES

[1] M. Benedikt. "To take hold of space: isovists and isovist fields." *Environment and Planning* B 6 (1979): 47–65.

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Second Presentation: Sacred Spaces for Sacred Places

by Robert E. Fox, Jr., University of Louisville, and Bruce L. Keisling, Southern Baptist Theological Seminar

INTRODUCTION

At the beginning of this project, the researchers were employed at two separate higher education institutions in Louisville, Kentucky — the University of Louisville and the Southern Baptist Theological Seminary. Mr. Keisling subsequently began employment with the University of Louisville prior to the preparation and submission of this paper. Libraries at both institutions are expected to undergo some type of renovation or expansion efforts within a few years. The researchers were intrigued by the Jackson/Hahn research detailed in the literature review section and believed that a similar type of research project at their institutions might yield valuable information in understanding student reactions to certain types of library spaces, thus helping to inform the planned space updates.

This study was also created to help address the relative dearth of empiricallybased research literature in the area of sacred or inspirational library spaces. The study followed through on two recommendations made by Jackson/Hahn, namely to have a larger sample size and to conduct the study at more than one type of institution. By incorporating selected elements of the Jackson/Hahn survey instrument, the researchers hoped to provide some validation to Jackson/Hahn's findings. Finally, the researchers were interested in comparing the survey results between their two institutions, a public research university and a theological seminary, to see if students at these two differing types of institutions had similar or differing ideas on what constituted a sacred space in a library, how that space should be utilized, and whether those types of spaces helped advance the institutional mission.

LITERATURE REVIEW

A considerable amount of literature exists on "library as place" with much of it addressing concepts such as commons spaces, multi-media labs, shared spaces with campus partners, coffee shops, and quiet study spaces. Little literature though addresses library spaces that seem to have an inherent inspirational or sacred quality to them.

While not specifically mentioning libraries, Broussard states that "colleges and universities should never underestimate the power of special, transformational, and even sacred spaces on their campuses." He notes that learning "…combines the head, the heart, and the gut" and that these sacred campus spaces provide an opportunity to connect students with the institution in "…a deeply personal or spiritual experience that has great meaning." [1]

Fister reports on students wanting "rooms that inspire" with "mahogany paneling, wooden bookshelves, overstuffed armchairs, and traditional reading rooms with high ceilings and long tables." [2] Freeman also comments that students "… want to experience a sense of inspiration." While they are interested in library spaces that incorporate new technologies, they also want quiet spaces, with many students indicating a preference for "the traditional reading room … — the great, vaulted, light-filled space whose walls are lined with books they may never pull off the shelf."[3]

Antell and Engel use the term "conduciveness to scholarship" in echoing the theme of a library space with value independent of the materials in it.[4] In their research of faculty use of library spaces, they noted intangible values such as the "academic attitude" of the spaces for faculty and the "increased concentration" afforded faculty utilizing those spaces.[5] Their study was limited to faculty and to research doctoral students.

Some writers are more explicit in their linking of libraries and churches. Benton states that "it is not mere courtesy that causes people to become silent in the library, as they do in a church: Libraries are sacred places."[6] Along those same lines, Carpenter posits that "while it would be too bold to propose libraries might take the place of churches, there is this parallel: we visit libraries to find quiet space and room for reflections. We visit them to learn, and perhaps to create based on what we know and where we think we can contribute to what is not known."[7]

Taking this idea to its extreme limit, Maxwell doesn't stop with just the concept of library spaces holding some sacred or inspirational quality. She sees libraries as sacred institutions themselves organizing chaos[8] and bestowing immortality[9] with libraries described as "sanctuaries of knowledge"[10] where by "simply sitting among the books, one feels immersed in an aura of living spirit."[11] In these institutions, she goes on to note that librarians are called to perform ministerial roles.[12]

The Antell and Engel work differentiates itself from the others noted above in two ways; first it deals primarily with faculty rather than students and second, it resulted from a research study whereas the others are based primarily on anecdotal evidence.

The void in empirical research dealing with student perceptions of sacred spaces in libraries was filled with the publication of Jackson/Hahn. While teaching an academic library seminar, they were approached by a student who "introduced the idea that an academic library might invoke spiritual feelings in students." The student stated that "sometimes, when I go into a beautiful traditional library I feel like I'm going into a church. Not because it feels religious but because I'm filled with a special sense of connectedness to the university's scholarly traditions." [13]

Intrigued by this concept, Jackson and Hahn set about developing a study to investigate whether traditional-looking library spaces and objects in those spaces made for a more inspirational experience for students. They also sought to find out if those spaces and objects brought about a measurable beneficial link to the university's mission. They set out to develop a survey instrument that went beyond simple satisfaction questions relating to the library as place but one that would be able to assess abstract concepts using measures found in research related to the psychology of religion.[14]

In the end, they created a paper-based survey that was accompanied by a flipbook containing images of traditional and modern spaces as well as a number of items found in libraries (i.e., card catalogs). In addition to demographic questions, the survey asked students to self-identify with several attributes such as their facility with technology and their level of spirituality. In reviewing images in the flipbook, students were asked their feelings about the space/item, how often they would use the space/item and for what purpose, and whether they thought that space or item might support the university's mission. Students were also supplied with a number of word pairs from which they would choose one word with the main goal being to have students identify the space/item as either spiritual or secular. The survey was administered to fifty-four students at three large public research universities.[15] They concluded that students preferred the traditional spaces to those identified as modern spaces. The students indicated that they would visit the traditional spaces more frequently and those spaces were regarded as spiritual to a greater degree than the modern spaces. Additionally, the traditional spaces were viewed as being more supportive of the university mission. No link was found between a positive view of an item and any of the other variables.[16]

Jackson/Hahn summed up their findings noting that "students want new technologies presented in traditional academic surroundings."[17] They urge planners to dig deeply when questioning students on needs for future spaces as those students may not clearly articulate the intangible value of the traditional library elements but want those elements present nonetheless. Jackson/Hahn suggested four recommendations for further studies: having a larger sample size, including students from a variety of academic institutions, looking at virtual spaces, and including public libraries.[18]

METHODOLOGY

After reviewing Jackson/Hahn, we decided to create a similar study that would address their first two recommendations while also helping to guide future library renovations at the participating institutions. We would utilize a significantly larger sample size and we would administer the survey simultaneously to students at a public research university and a seminary in the same city. We shortened the survey by eliminating the attribute self-identification questions, reducing options in the word pair section, reducing the number of images reviewed by any one student, and only including library images and excluding library objects (figure 1).

We created a large image pool of library exterior and interior photographs available from the web. We chose images only of library buildings and specifically excluded any images of local libraries as we did not want any personal knowledge of the space to influence student responses. For the interior photographs, we decided to only include spaces with high ceilings since a high ceiling height might produce a bias toward considering the space inspirational regardless of architectural style. We also decided to only include interior images that contained books in them since the presence or absence of books might bias a response based on information we had seen in the literature review.

We categorized the remaining images into four groups: traditional interiors, traditional exteriors, modern interiors, and modern exteriors. We showed these images to students asking them to label them as modern or traditional so as to validate our categorization of them.

Please answer the following questions about yourself.

1. Gender: ☐ Male ☐ Female

2. Age: ☐ 22 or below ☐ 23–30 ☐ 31–50 ☐ 51–65 ☐ 66+

3. Student status:
Undergraduate: ☐ Freshman ☐ Sophomore ☐ Junior ☐ Senior
Graduate: ☐ Master's student ☐ Research Doctoral student (Ph. D.) ☐ Professional doctoral student (J.D., D. Min.)

4. ☐ Live on-campus ☐ Live off-campus

5. Major field of study: ______________________________ (fill in the blank)

6. How frequently do you use our library?
☐ Daily ☐ Weekly ☐ Monthly ☐ Less than once a month

7. How frequently do you use the electronic resources provided by the library?
☐ Daily ☐ Weekly ☐ Monthly ☐ Less than once a month

[Insert library exterior shot from image pool here]

Please examine the image marked "A" above.

This is the main library at a research university. This library houses most of the collections and serves undergraduate and graduate students, faculty, and staff. The library is open 7 days a week and offers reference services, study spaces, and access to computers, scanners/copiers, and printers.

Please answer the following questions regarding this library:

1. My initial feelings about this library are _________.
☐ Very positive ☐ Somewhat positive ☐ Neutral/No opinion ☐ Somewhat negative ☐ Very negative

2. As a student I would want to use this library ________.
☐ Frequently ☐ Sometimes ☐ Infrequently ☐ Never

3. Choose the *one phrase* that best describes the purpose for which you would be most likely to use this library:

Independent study
Group study
Using hard-copy materials (books, journals, special collections)
Using electronic library resources (online articles, e-books)
Using internet-based resources (Web pages, social networking, blogs)

4. The mission statements of most universities and colleges include academic progress, creative accomplishment, cultural enrichment, and social engagement. How well do you feel the library pictured above would support these values?
☐ Strongly ☐ Somewhat ☐ Minimally ☐ Not at all

Please reexamine the image. For each of the following pairs, please circle the word that best describes your immediate emotional response to the image.

Overwhelmed
Comfortable

Focused
Distracted

Spiritual/sacred
Secular/non-spiritual

Scholarly
Uninformed

Studious
Leisurely

Energized
Lethargic

Disorganized
Organized

[Insert library interior shot from image pool here]

Please examine the image marked "B" above.

This is the main library at a research university. This library houses most of the collections and serves undergraduate and graduate students, faculty, and staff. The library is open 7 days a week and offers reference services, study spaces, and access to computers, scanners/copiers, and printers.

Please answer the following questions regarding this library:

1. My initial feelings about this library are _________.
☐ Very positive ☐ Somewhat positive ☐ Neutral/No opinion ☐ Somewhat negative ☐ Very negative

2. As a student I would want to use this library ________.
☐ Frequently ☐ Sometimes ☐ Infrequently ☐ Never

3. Choose the *one phrase* that best describes the purpose for which you would be most likely to use this library:

Independent study
Group study
Using hard-copy materials (books, journals, special collections)
Using electronic library resources (online articles, e-books)
Using internet-based resources (Web pages, social networking, blogs)

4. The mission statements of most universities and colleges include academic progress, creative accomplishment, cultural enrichment, and social engagement. How well do you feel the library pictured above would support these values?
☐ Strongly ☐ Somewhat ☐ Minimally ☐ Not at all

Please reexamine the image. For each of the following pairs, please circle the word that best describes your immediate emotional response to the image.

Overwhelmed
Comfortable

Focused
Distracted

Spiritual/sacred
Secular/non-spiritual

Scholarly
Uninformed

Studious
Leisurely

Energized
Lethargic

Disorganized
Organized

Figure 1: Library Spaces Survey Instrument

At this point, we reached out to the campus institutional research (IR) unit at the University of Louisville with the draft survey and image pool to receive feedback on the clarity of the questions and on the layout and design of the survey. Additionally, we sought their input on incorporating the images into the survey.

Based on input from the IR unit, we finalized the survey form and arrived at the desired sample sizes for each institution to have a valid sample. We also decided to use an online rather than print survey as the IR unit offered to host the survey on their server using campus-licensed survey software. Using this software freed the researchers from having to maintain and tally data. With input from the IR unit, we also decided to incorporate the split-randomization technique. Jackson/Hahn had used a form of split-randomization with their image flipbooks. For our survey, we created four different versions of the survey each with a differing set of images — one contained all modern images, one contained all traditional images, and the other two contained one image from each group.

The surveys were administered over a two-week period at each institution by setting up four laptops at each location. Each laptop had a link to one of the four survey versions, and respondents were randomly assigned to one of the surveys to have each image viewed approximately the same number of times. A total of 477 surveys were completed, with 312 from the University of Louisville and 165 from Southern Seminary.

RESULTS/FINDINGS

Students at both institutions clearly identified modern spaces as secular and traditional spaces as spiritual when offered the choice in a word-pair analysis. For modern spaces (interior and exterior combined) students at both institutions identified them as secular with equal percentages (84%) (see figure 2). Southern Seminary students identified traditional spaces as spiritual by a higher percentage (86%) than did University of Louisville students (80%) (see figure 3). Nevertheless, a substantial majority affirmed the descriptors for modern (secular) and traditional (spiritual) spaces as predicted by and found in the Jackson/Hahn research.

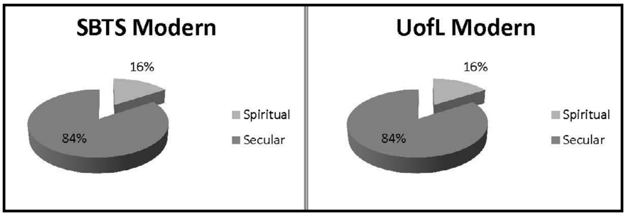

Figure 2: Spiritual vs. Secular Designation (Modern Images)

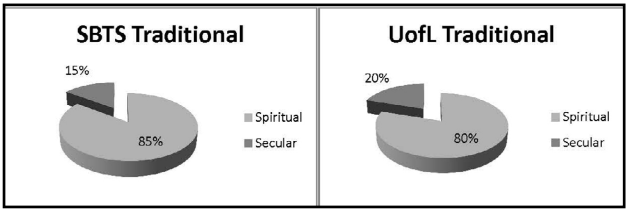

Figure 3: Spiritual vs. Secular Designation (Traditional Images)

In the Jackson/Hahn study, key questions asking for assessments of current library use, of estimated library use,

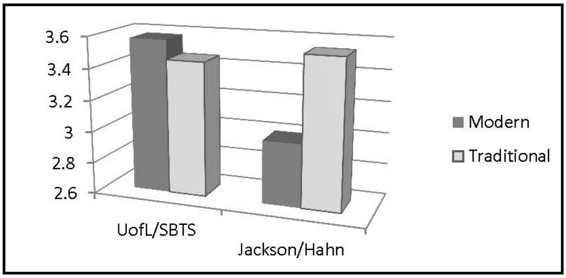

Figure 4: Responses to "Likely to Use" Combined UofL/SBTS & Jackson/Hahn

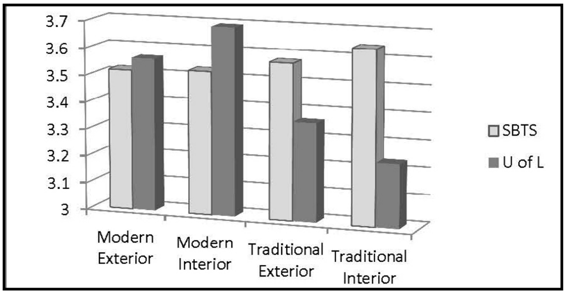

Figure 5: Responses to "Likely to Use" UofL & SBTS

and for other indicators were accompanied with choices that could be tied to a scale of 1 to 4 with 4 representing the most frequent use or the most positive response. (For example, when assessing current library use, students were asked to select from Daily, Weekly, Monthly, or Less than once a month. Each choice in that order was assigned a value of 4, 3, 2, or 1 and a mean was then calculated.) We utilized this coded mean scoring for similar questions enabling us to analyze our responses and to provide a direct comparison to the Jackson/Hahn results.

However, the students in our responses did not continue to respond to the traditional and modern images as did the students in the Jackson/Hahn research. When responding to questions asking about current and predicted use for a library space as depicted in an image, students did not demonstrate a strong preference for traditional spaces as they did in the Jackson/Hahn research. Jackson/Hahn respondents expressed more frequent current visits to traditional/spiritual spaces (3.54) over the modern/secular spaces (3.0). They similarly indicated a higher level of anticipated use of traditional/spiritual spaces (3.54) versus the modern/secular (3.15) (see figure 4). Our students indicated a negligible difference when asked to describe current use (3.34 for modern and 3.33 for traditional). They also demonstrated an almost negligible difference in anticipating future use of spaces (3.58 for modern and 3.45 for traditional), and the difference favored the modern spaces not the traditional spaces. We did not validate the strong (nearly 0.5) preference found in the Jackson/Hahn research for traditional spaces versus modern when asked to predict anticipated use.

Closer examination of the University of Louisville and Southern Seminary individual institutional results for anticipated use shows some slight preferences for each institution (see figure 5). University of Louisville students responded more favorably to the modern interior (3.69) versus the traditional interior (3.23). They also had a slight preference for the modern exterior. Southern Seminary students had negligible preferences for the traditional spaces. The widest gap for them was a preference for the traditional interior (3.64) versus the modern interior (3.53). Overall, our survey demonstrated positive responses to both modern and traditional spaces.

Similarly, the spiritual/traditional designation for students in our study did not correlate to students having a higher perception of institutional mission effectiveness. In the Jackson/Hahn study, students indicated a significantly higher level of mission statement support for traditional/spiritual spaces versus modern/secular spaces (3.71 for traditional and 2.68 for modern — nearly a full point difference — see figure 6). Our students indicated a slightly stronger level of institutional mission support for modern spaces and not traditional spaces, although the degree of difference was marginal (3.37 for modern versus 3.28 for traditional). Again, our students, even when isolated by institution and architectural style, did not validate the Jackson/Hahn findings and, based on our sample, there really was no preference – both modern and traditional spaces were seen as supportive of a common academic institutional mission statement (see figure 7).

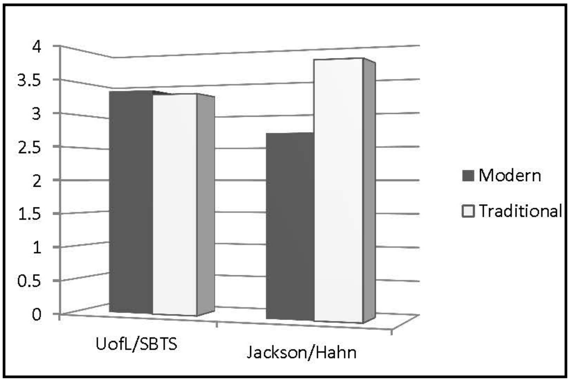

Figure 6: Responses to "Mission Statement Support" Combined UofL/SBTS & Jackson/Hahn

Figure 7: Responses to "Mission Statement Support" UofL & SBTS

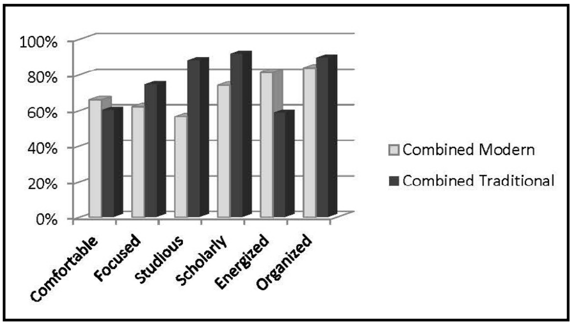

Figure 8: Other Word-Pair Responses UofL/SBTS Combined

Beyond the primary analysis, our findings revealed some interesting user assessments of spaces based on other word pair choices through which the spiritual/secular designation was determined (see figure 8). Students in our study saw both modern and traditional spaces as nearly equal in being organized (versus disorganized), comfortable (versus overwhelmed), and focused (versus distracted). They had a much stronger sense (nearly 20-30% preference) that traditional spaces were

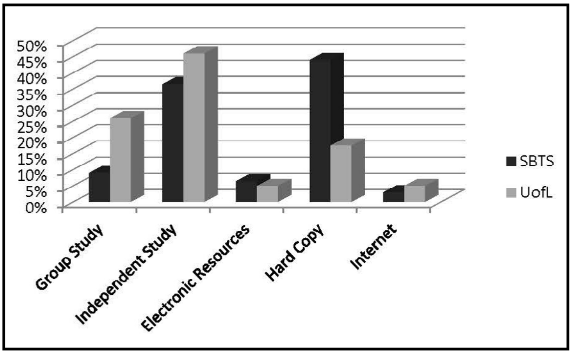

Figure 9: Expected Library Use Responses

All Responses	Frequency of Use (current)		Likely to Use		Mission Statement Support	
	SBTS	U of L	SBTS	U of L	SBTS	U of L
Modern Exterior	3.188	3.506	3.517	3.563	3.247	3.290
Modern Interior	3.149	3.472	3.528	3.693	3.344	3.506
Traditional Exterior	3.262	3.337	3.575	3.363	3.2	3.240
Traditional Interior	3.217	3.382	3.641	3.234	3.371	3.295
Masters Level Responses	**Frequency of Use (current)**		**Likely to Use**		**Mission Statement Support**	
	SBTS	U of L	SBTS	U of L	SBTS	U of L
Modern Exterior	3.131	3.3	3.421	3.1	3.078	3.1
Modern Interior	3.1	3.214	3.325	3.428	3.2	3.5
Traditional Exterior	3.244	3.272	3.565	3.363	3.173	3.09
Traditional interior	3.279	3.428	3.590	3.0	3.409	3.142

Figure 10: Responses of UofL/SBTS Masters Level Students

more studious (versus leisurely) and scholarly (versus ignorant). A final interesting finding from the word-pair analysis was that students saw modern spaces as more energized (versus lethargic) than traditional spaces by a 22% difference.

Our survey also asked students to indicate purposes for which they would use library spaces and they were offered five choices: group study, independent study, electronic resources, hard copy resources, and Internet use. The primary use students selected for modern and traditional spaces was for independent study (see figure 9). The second highest response was for the use of hard copy resources, with a greater share of that selection coming from Southern Seminary students. We were not surprised by this result given the humanities-based curriculum (philosophy, theology, etc.) of the seminary. Group study was the third highest selected purpose. Somewhat surprisingly, electronic resources and Internet use were the least popular choices for our students.

We were also interested to see how students at differing degree levels would respond to the questions. We are including a chart of the responses of UofL and Southern Seminary master's level students as compared to the total response population (see figure 10). We were initially surprised by the lack of "enthusiasm" from these students at both institutions when compared to the cumulative responses (overall responses were lower with master's students for expected use, and for mission support). Upon reflection, we have speculated that this may be the nature of the many professional master's programs that both institutions offer versus research master's programs. A definitive assessment would require further research.

SO, WHAT DID WE LEARN?

- Validated Jackson/Hahn findings that students would identify traditional and modern architecture as spiritual and secular respectively
- Did not validate Jackson/Hahn findings that students would prefer traditional/spiritual spaces
- UofL students expressed a preference for modern spaces

- SBTS students responded positively toward modern and traditional spaces with a slight preference for a traditional interior.
- Students overall expressed a desire for improved spaces — modern and traditional

We learned that students in a public research university and a private theological seminary would similarly identify modern library spaces as secular and traditional library spaces as spiritual. Our findings validate those results of the Jackson/Hahn study. Our findings diverge from those of Jackson/Hahn in that we did not find that those perceptions of architecture/spaces by students translated into stronger preferences for traditional spaces when asked to anticipate future library use, mission statement support, and for other primary values (energy, organization, etc.).

When we isolated responses by institution, we did find a slight preference on most questions among Southern Seminary students for traditional spaces, particularly the traditional interior, which was anticipated given the traditional architecture of the Southern Seminary campus and the spiritual nature of its programs. And yet, overall, Southern Seminary students responded very positively to the modern spaces at a higher level than the students in the Jackson/Hahn findings, none of whom were part of a religious institution.

Students in both intuitions responded very positively to modern and traditional spaces, which indicates a more immediate finding that students simply prefer a well-designed and well-ordered space, regardless of architectural style.

RECOMMENDATIONS/LIMITATIONS

The University of Louisville is a public university with multiple schools and degree programs. The university campus has a blend of buildings with different architectural styles but the library in which the survey was administered is an early 1980's modern structure with an early 2000's addition. Southern Seminary by contrast is a private institution offering mostly humanities based graduate degrees and programs. Southern Seminary's campus has a very consistent Georgian colonial architectural style.

As noted above, the survey was administered in the respective institutional libraries using laptops to collect the responses. A demographic analysis of each response group indicated that the University of Louisville's undergraduate population was over-represented, and that Southern Seminary's research doctoral students were slightly over-represented.

We believe that research in student perceptions of and preferences for library spaces deserves continued attention. Given some of the limitations we noted above for our study, we would recommend further research that would expand the demographic range of student populations by degree level and by intentionally soliciting responses from non-users of physical library facilities. Moreover, in our study we retained a set of purposes similar to those used by Jackson/Hahn from which students indicated primary use of the library (group study, independent study, hard copy use, electronic resource use, Internet resources). We would recommend modifying those options to include representative services as well.

Our study demonstrated that students are engaged with evaluating the library as place, and we hope that these results and recommendations will advance institutional responses to their needs and preferences.

ENDNOTES

[1] Earl Broussard, "The Power of Place on Campus," *The Chronicle of Higher Education*, May 1, 2009, http://chronicle.com/article/The-Power-of-Place-on-Campus/3399.

[2] Barbara Fister, "The Glorious Study Hall: How Libraries Nurture a Life of the Mind," *Library Issues* 30, no. 2 (2009): 1

[3] Geoffrey T. Freeman, "The Library as Place: Changes in Learning Patterns, Collections, Technology, and Use," in *Library as Place: Rethinking Roles, Rethinking Space,* 1-9. (Washington, DC: Council on Library and Information Resources, 2005), 6.

[4] Karen Antell and Debra Engel, "Stimulating Space, Serendipitous Space: Library as Place in the Life of the Scholar," in *The Library as Place: History, Community, and Culture*, ed. John E. Buschman and Gloria J. Leckie (Westport, CT: Libraries Unlimited, 2007),173.

[5] Ibid, 173-174.

[6] Thomas H. Benton, "A Laboratory of Collaborative Learning," *The Chronicle of Higher Education*, August 7, 2009, http://chronicle.com/article/A-Laboratory-of-Collaborative/47518/.

[7] Lea Carpenter, "The Sacred Space of Libraries in our Lives," Think, See, Feel Blog, September 27, 2010, http://bigthink.com/Think-See-Feel/the-sacred-space-of-libraries-in-our- lives.

[8] Nancy Kalilow Maxwell, *Sacred Stacks: The Higher Purpose of Libraries and Librarianship* (Chicago: American Library Association, 2006), 38.

[9] Ibid, 48.

[10] Ibid, 86.

[11] Ibid, 50-51.

[12] Ibid, 21.

[13] Heather Lea Jackson and Trudi Bellardo Hahn, "Serving Higher Education's Highest Goals: Assessment of the Academic Library as Place," *College & Research Libraries* 72 (2011): 428-429.

[14] Ibid, 432.

[15] Ibid, 433.

[16] Ibid, 434-435.

[17] Ibid, 436.

[18] Ibid, 437.

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The Deep End of the Talent Pool: Successful Job Interviewing in the Library Marketplace

The purpose of this presentation is to cover the following topics related to library personnel:

- Best practices for candidates for interviewees/candidates
- Best practices for planning and conducting interviews
- Showcasing some of the best resources available for job-seekers

First Presenation: Best Practices for Interviewees/ Candidates

by David R. Stewart, Bethel University

I want to try and persuade you of the value of having a strategy, rather than simply taking random shots at whatever job you see posted. It's not a good use of your time and emotional energy not to have a strategy. And it's not enough to show up, look good, and hope for the best.

SAMPLE SCENARIOS

A. POSITION 1 (TECHNICAL SERVICES)

Candidate A: We knew within minutes that our time was being wasted. His manner was indifferent, it wasn't very clear what specific interest he had in the position, and — seriously — in some ways it would have been kinder to all concerned for us to bail on the interview, take candidate out for a friendly lunch, and then straight to airport. We knew within minutes that he was not the right person for our opening.

Candidate B: We all recognized right away that he was smart, and a fine person, but his personal manner made it clear that he would not be able to manage the stresses and demands of this management-level position. It would have been unkind to him to hire him, and completely counterproductive for us. We erred in bringing him in for an interview, and he should have been self-aware enough to know that this the wrong situation for him.

B. POSITION 2 (PUBLIC SERVICES)

Candidate A: We could tell right away how nervous she was. The search committee adapted on the spot to try and get her to relax, because we wanted her to do her best. But we also knew that we needed someone who was not only at ease with the public, but could help put our patrons at ease. Of course we were interested in learning more about her background, education, goals, etc., but in the course of this interview it became painfully clear that we couldn't hire this person for this public services position.

C. POSITION 3 (ADMINISTRATION)

The person who had retired from the position had been there for decades, had put her own unique stamp on the role. She was off-the-charts on things like nurture, taking a keen interest in the lives of staff colleagues, etc. One of our candidates for the vacancy was much more job and management focused. She had no way of knowing what the legacy was in this position, and that it was going to be difficult for the search committee to visualize a new approach to this position.

D. POSITION 4 (REFERENCE AND INSTRUCTION)

- We had twenty-five to thirty applicants, did phone interviews with six, brought three in for all-day interviews. The other two finalists had much more experience, but the one we hired was still several weeks away from completing his MLIS degree. He succeeded for several reasons:
    - He had worked very hard to learn everything he could about our opening when he applied, and during our interview. We could tell that he was smart, motivated, and curious.
    - He was able to build a compelling and plausible connection between what he had done in other jobs and what we needed him to excel at
    - He asked very good questions of us, and we could tell that he would be a positive collaborator.
    - He had a strategy, and it worked for him, and he's proven to be an outstanding hire.

Interviewing is both a science (there are things you can study, that you can help your situation by knowing well) and an improvisational art (there are all kinds of x-factors that might emerge, where your knowledge alone won't be enough to see you through).

"X-FACTORS": A SAMPLING

You can't necessarily assume that the employer knows what they are looking for. The eventual outcome might be difficult to match with the job description as it was posted. That is, maybe they are looking for a certain kind of person, based on their perceived needs, rather than a specific skill-set. Don't underestimate the importance (to the search committee) of "finding a person they can feel comfortable with."

You might not know how interested the employer is in you in particular. Maybe they haven't found anything close to what they are looking for, but they feel compelled to bring in people to interview. For example, maybe they are already half-convinced that you are not suited, and the search has reached a point of "desperation." (There's no way for you to know this, at least until you are on-site, but it feeds into the importance of personal rapport, in addition to competence.)

Maybe you are an unwitting "pawn" in the process: the institution already has a preferred candidate, someone they are pretty sure they want to hire, but policies require them to bring in additional candidates (such as you?) just for the appearance of the thing.

Maybe you're more prepared than they are: not all places, even in the big leagues, know how to run a good interview. This may work to your advantage (it's not at all difficult to exceed their expectations in such a scenario), or end up serving as a caution (even if you get an offer, are you sure you want to work for a place that is this poorly prepared for such an important decision?).

Again, maybe they are about to give up on their search, or wondering if they are looking for the impossible, or if they messed up on the job description. In these circumstances, coming across as not only competent but collegial (someone they would look forward to having as an office-mate, collaborator, etc.) is doubly important.

You have your definition of what a successful search looks like (i.e., you get an offer). Keep in mind that many searches are not successful on the employer side, and in several ways. They might have been hasty or careless in how they drafted the job. Or not taken enough time to distinguish between what they needed last time and what they need now. They might make a mistake in not hiring you (or someone like you), and you might be surprised to see the position posted again in short time. There's no consolation in any of this, but your doing your absolute best interview ever still might not deliver the outcome you would have preferred.

Finally, maybe you find yourself in a quandary about whether you should even be interviewing for a position: you have lots of uncertainties or misgivings about the job, the location, the compensation, etc. All well and good, and you should never go for an interview in a place where there's no way you would accept an offer. But most of the time your questions are reasonable and honest, and doing the interview is one part of resolving those questions. They have their uncertainties about you as well, so it's best to look at the interview as a mutual exercise of good faith.

All of which is to say: you owe it to yourself to be as well prepared as possible. Being an applicant ought to be an indication that you are serious about this position, and about your career; being brought in for an interview is an indication that the prospective employer takes you seriously, and is willing to invest the time and money in checking you out. Don't convince them that they have misjudged you in these investments.

A FEW POINTERS, OR "FOLK WISDOM"

COVER LETTER

Less is more. This is your first, best chance to "stay in the pile" of applications remaining under consideration. Say why you are applying, build a bridge between you and your experience (inside or outside of libraries) and what they need. Tell them you'd be grateful or honored to be a candidate, and make sure they know where to find you. During the interview, remember as much as you can about what you have said in your cover letter. Assume they will have read it.

REFERENCES

- People you have worked with recently are often the most helpful

- Make sure they matter, that your references can say useful and pertinent things about you
- Make certain you have asked permission.

CV OR RESUME

- Again, less is more. Keep in mind the persons who have to read dozens (or more) of other submissions, along with yours

PUBLICATIONS

- If there are too many and/or they don't have any bearing on the job, you are just annoying them with more paper.

It's a good idea to ask either a resume service or a trusted friend to look over your application materials, both in terms of content and presentation.

GENERAL

They will want to know why you are interested in this position. If you don't have a five-year plan (quite understandably), don't pretend you do. If you are vague about your interest, early in the interview, you've dug a hole for yourself.

No matter what your challenges are, the search committee is not looking for a way to save your life. With all respect to personal issues (been looking for a job forever, don't like your current job, can't stand where you live, you see this particular opportunity as your lifelong destiny — it happens!), these are not of interest to them. They want to find out if you are what they need in this position. It's that simple.

Answer questions as specifically as you can. If you ramble (in the attempt to become interesting as you speak) they will start to picture you as a potentially tiresome occupant of the next cubicle over.

Take notes (not obsessively, but if you aren't taking notes, you are missing a chance to follow up and to demonstrate engagement).

Know everything you can about their library, its history, the size of its staff. Don't ramble about this, but when it's time for you to ask questions, frame them in what you know about their library context and culture.

YOUR QUESTIONS FOR THEM

Here is where candidates often miss a chance. You're not solely trying to impress with clever questions, but you're not just looking for an answer to your question, either.

When it's time for your questions, make sure they are good. (To be avoided: how many volumes does your collection have? You could have known that; it's not a very interesting statistic, given current trends in collection management; they have every right to follow up with "why do you want to know?" or "what does that have to do with anything?")

Good questions might include: "I'm interested in the balance between collections and circulation: what can you tell me about your space needs, in relation to Circulation and ILL trends, balance of print and electronic, etc.?"

In the case of director, or management positions: be prepared to articulate your leadership style. They always want you to say "collaborative" but say what that means. Sometimes "collaborative" is code for "I don't like making tough decisions." Be prepared also to describe a situation that was difficult but instructive (often regarding personnel or budget), to talk strategies for building liaison with faculty. Also, plan to say something about how you work with supervisors (provost, dean, president). Many search committees are looking for better advocacy than they have had previously.

OTHER QUESTIONS WORTH ASKING

Professional development: Librarianship is a field that requires constant growth and renewal. What sort of things does your staff participate in, individually or collectively?

Performance reviews: How often and how regular? (Message: you welcome constructive input.)

Evaluation: If I were fortunate enough to be hired for this position, how would I know 3/6/12 months from now whether I was succeeding? (Message: you want to grow.)

Planning and creativity: Let's say someone on your staff came up with the best idea in years. What can you tell me about the process for moving a really good idea forward? (Message: you want to know if creativity is welcomed.) Inverse: how does your management and how do your staff set priorities, recognizing that there's not time or resources to pursue everything?

Institutional support: What can you tell about the relationship of the library to the institution? How is it regarded? What kinds of things do users say about the library most commonly? (Message: advocacy doesn't happen on its own.) Bonus question (for directors): what would you say are the strongest indicators of institutional support for the library over the past three years?

AFTERMATH

1. Immediately after interview: send a note thanking them for the opportunity. It shows something of what kind of person you are (thoughtful, appreciative, disciplined), regardless of the outcome.
2. After the decision has been made: how do you know whether your interview was a success?
    - Most obvious: you get the job. But what if the interview persuaded you that you didn't want it?
    - Most encouraging: you get an offer. It's always good to have a choice.
    - Always useful: if it was a well-run interview (by no means always the case) — you have been treated professionally and with respect, you have been taken seriously, you have learned a lot about yourself by having to answer good questions from smart people. It's like continuing education, for free.
    - Painful but rewarding: you know you tanked. Lesson learned: never let this happen again. Now you know better than ever before the importance of preparation

- Most frequently experienced: you get what seems to be a generic letter, thanking you for the interview, letting you know that someone else has been offered the position. Small consolation that you have lots of company.
    - Be honest in your self-assessment.
    - Be good to yourself amid the disappointment.
    - Make a short list, while the experience is fresh, of what you might need to work on.
    - Ask yourself what you would have done had you received an offer. Sometimes being turned down turns out in hindsight to be a small providence.

Second Presentation: Best Practices for Planning and Conducting Interviews

by Miranda H. Bennett, University of Houston

Recruiting and interviewing job candidates is often a challenging and time-consuming process, but it can also be rewarding for both the interviewing institution and the prospective new employee. At each step in the process, interviewers have the opportunity to present their institution in a favorable light, build positive relationships with candidates (who, even if not hired, will likely be colleagues in a small shared profession for many years to come), and ensure a thorough, fair process that leads to the best possible outcome.

The hiring process begins with the writing and posting of the job advertisement. The job ad should sell the position to prospective applicants and present the position as a wonderful opportunity to do exciting work. The ad should then be posted in all the appropriate places, including professional organization websites, listservs, and blogs and other resources directed at job-seekers.

The composition of the search committee depends, of course, on the norms and requirements of the library or parent institution, but including a variety of perspectives on the committee is a good idea. The search committee should have the opportunity to meet with the supervisor of the open position to clarify his or her expectations of a successful candidate. The committee should also plan, with the help of appropriate administrative staff, how the search process will be documented. Managing all search materials electronically is highly recommended. A standardized documentation system will not only keep everyone informed about what has been done for each candidate; it will also provide evidence in the unlikely, unfortunate case of any post-search grievances.

Depending on the size and quality of the applicant pool, the next step in the process may be an initial screening. Phone or Skype interviews are a cost-effective way for the search committee to gather more information about prospective invitees for campus interviews. Such interviews, however, especially those conducted over the phone, can be intimidating and disorienting for candidates; so the committee should take special care to put the candidate at ease by, for instance, making clear as often as necessary which committee member is speaking. The use of a prepared set of questions during these interviews will help ensure the conversation runs smoothly and establish consistency among candidates.

After the search committee has decided which candidates to invite for on-campus interviews, planning for those interviews begins. The committee and others responsible for preparing for the interviews ought to anticipate special needs of candidates, such as dietary restrictions or preferences and physical challenges. The goal should be an accommodating, welcoming plan that will work for a variety of candidates. As the interview schedule is developed, the committee should look for opportunities to include appropriate personnel in the planned activities, including meals and other informal gatherings. To the extent possible, schedules should be consistent among all candidates, and the schedule — along with information about the library and its parent institution, such as a strategic plan or annual report — should be provided to the candidate before the interview.

One of the most important tasks of the search committee is preparing interview questions. This should be done in close consultation with colleagues with an interest in the position. A particularly popular and effective approach to interviewing is to focus on "behavioral" questions, which ask for specific examples from a candidate's work or educational experience to illustrate his or her qualifications. For instance, interviewers may ask a candidate to describe a time he or she had to make a difficult decision on the job. Additionally, structuring questions so that they provide information about the job and the institution can help give candidates a sense of the library's current interests and priorities. Interviewers might introduce a question about patron-driven acquisition, for example, by explaining that the library is exploring new approaches to collection development.

When the interview day finally arrives, the search committee's diligent preparation should pay off in the form of a pleasant and informative experience for everyone involved. The in-person interview is a great opportunity for library staff to demonstrate generous hospitality toward the candidate. He or she should be given plenty of chances to ask questions, and social activities such as meals and breaks can be used as opportunities to gently encourage conversation about the local community, schools, and other topics of potential interest to the candidate. Of course, no one on the interviewing side should put the candidate on the spot about personal topics — except insofar as they are relevant to explicitly stated requirements of the job.

At the conclusion of the interview, the search committee should solicit feedback from all colleagues who participated in the process. An online survey form, using a tool like SurveyMonkey, offers an efficient way to gather and analyze comments and ratings.

Throughout the search process, a few common-sense guidelines remain fundamental. Consistency in the treatment of all candidates should be a guiding principle. Confidentiality is key to a well-run, ethical search. And finally, everyone who participates in any part of the recruitment and hiring process should keep at the forefront of his or her mind the fact that theological librarianship is a very small world. Always treat even those candidates who have no chance at the position with the highest standards of kindness and respect — you will see them again!

Third Presentation: Resources for Interviewing

by Michelle Y. Spomer, Azusa Pacific University

Michelle Y. Spomer discussed resources that are available for interviewing, and highlighted several of these in the LibGuide she created for this session: http://apu.libguides.com/libraryjobmarketplace.

Theological Libraries and the "Theology of Hospitality"

First Presentation

by David R. Stewart, Bethel University

> "A fuller awareness of the richness of the hospitality tradition and the extraordinary experiences associated with hospitality enriches Christian faith and brings Christian practice into closer alignment with the basic values of the Kingdom. Hospitality is a lens through which we can read and understand much of the gospel, a practice by which we can welcome Jesus himself." (Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1999: 8)

As a matter of interest, Bethel University is the fourth academic library setting I have worked in, and the important matter of hospitality — what it is, what it looks like — has played out very differently in each of those locations. It is a manifestation of values, culture, people, spaces, collections and other disparate but vitally important factors.

That balance or dilemma — that hospitality is vital to the life and services of our libraries, but is at the same time complex and far from self-generating — is at the heart of our panel. We will welcome your questions at the end.

The first library where I worked was a central public library in a city of about 75,000. That place felt very hospitable, but that immediately raises questions:

What do I mean, when I say that it was hospitable? I have to be precise or my answers are useless. For me, it meant the environment (comfortable, orderly, quiet) and that questions of all sorts were welcome. But as soon as I cite these contributing factors, I'm narrowing my definition of hospitable to one department, one space, one cadre of staff. When I say it was hospitable, do I mean to me, or to everyone? Again, I have no idea, except to recall that that reference desk had a steady flow of inquirers of all types and ages, and that all of their questions seemed just as welcome as mine.

As a footnote, it was a great privilege to work with those same people for a few months later on as a weekend reference clerk. Those seasoned librarians had a good idea of how they wanted hospitality to be expressed, and — as you can tell — it made a lasting impression on me.

But our interest this afternoon is particularly in theological libraries: some of the different ways they have understood and expressed hospitality in the past. The examples I'm going to use differ widely by culture and time, but I think they help us to provoke helpful questions about our own intentions re hospitality and the way we wish to it to be embodied in our places of work. Four are from the past and one is from the present:

1. FROM THE EARLY CHURCH (CASSIODORUS'S VIVARIUM, MID-6TH C.)

Cassiodorus did his work during a time of Roman civilization's collapse. He himself was retired and out of political favor, and set up a monastery with a library to provide a sort of bulwark against chaos and violence. These values were reflected both in what he gathered into his collection and in the design of his library spaces. As one historian expressed it,

> "[Cassiodorus] understood, too, that a library must be a place of peace and of visual delight, and he thought that the physical appearance of the place should reflect the role of the library as a sources of refreshment and liberty within a confined space." (Richard W. Southern, "A Benedictine Library in a Disordered World," *Downside Review* 95 [July 1976]: 167)

Question: How is my sense of what is the primary function of the library in my institution reflected/conveyed in the space and ambience? As one specific example, one of Bethel's two libraries in St. Paul is centered around an Information Commons model, where we do tend to prize high-traffic and "synergy" over serenity. How does that contribute to — or detract from — a spirit of hospitality?]

2. FROM THE MONASTIC ERA (SKELLING MICHAEL IN IRELAND, LATE 6TH C.)

Skelling Michael is a pinnacle of rock eighteen miles off the coast of Ireland. A more forbidding location would be hard to imagine. Probably never in the history of learning has "patron access" been of less concern. And yet they were a monastic community where texts and learning were deeply valued.

Why such a location? It was because of external threats. When monastic centers like this were destroyed, it was by Vikings who had no regard for the traditions or the texts, but only cared about the jeweled covers. In his film series *Civilisation*, Sir Kenneth Clark said that "it is hard to believe that for … almost a hundred years … Western Civilisation survived by clinging to places like this."

Question: What does hospitality even mean when the location itself is so unwelcoming? When the collection is threatened? How does a community strike the right balance between the welfare of the books and the needs of the community, even when those two concerns are not in such stark contrast?

3. BENEDICT BISCOP, MONKWEARMOUTH-JARROW PRIORY (7TH C. ENGLAND)

Biscop was a former barbarian, a retired "soldier of fortune." When he settled down, he devoted himself to a monastic life, and was unusual for his time for his passion for books during many travels to Europe (visiting Rome no less than six times), to seek out books in the ruins of Italy. He brought back an "innumerable collection of books of every kind. A remarkable collection for its time — understood that books are made to be used and that they must be used as a whole if they are to have their full effect" (Southern,169).

What he established was partly a study center, with spaces and supplies for copying and distributing texts. "Perhaps a dozen manuscripts found their way from Jarrow to monastic centres in France and Germany, where they became essential tools for missionaries in their work of evangelization" (Southern, 169).

Question: What about hospitality as fostering an encounter or a conversation between a guest and a text? Is there any parallel between what libraries did then (through a scriptorium) and what we can do now (through libraries serving as publishers?)

Here I will close with another quote from an address given at the dedication of a Benedictine library in Oregon, about forty years ago. The speaker on the occasion reflected on the spirit of several great libraries of the past, as follows:

> "A library demands seclusion, leisure, and some quite high degree of amenity, and even splendor, if its purposes are to be fulfilled" (Southern, 163).

Thus the value and the practice of hospitality in our libraries is worth reexamining, reconsidering, and rediscovering in each generation.

Second Presentation: Hospitality and Our Broader Communities

by Tracy Powell Iwaskow, Emory University

THE MISSION STATEMENT AND OUTSIDE USERS

As employees of academic libraries, we generally operate under a mission statement of some sort. This statement helps us remember why we do what we do and for whom we do it, and communicates that message to others, both those for whom we do these things and anyone else interested enough to find this out. Pitts Theology Library's mission statement reads as follows: "to acquire, organize, preserve, interpret, and provide access to information resources that support the present and future teaching, research, and service missions of the Candler School of Theology, as well as those of the Graduate Division of Religion and Emory University, and that complement other research collections for the study of theology. By preserving the literary heritage of the Church in all times and places, Pitts Theology Library recognizes the place of the written word in Judaism and Christianity and supports the study of all scholars, regardless of their faith."

As I read this, I note several key components:

- First, we "acquire, organize, preserve, interpret, and provide access to information resources."
- Second, we do this in order to support the missions of the Candler School of Theology, the Graduate Division of Religion of Emory University, and to complement the work done by other libraries maintaining theological research collections.
- Third, we do this work because we believe that the literary heritage that we collect, organize, preserve, interpret, and provide access to has value for all scholars, without regard to the particular faiths of those scholars.

What does this have to do with hospitality? Today I am going to focus my talk on the many groups and individuals outside of the students, faculty, and staff represented in that second component above (those at the Candler School of Theology and the Graduate Division Religion at Emory). These other groups and individuals are attracted by the work we do to fulfill our mission, but they aren't listed as part of it. They are, rather, "interested others." I suspect that many if not all of your libraries host "interested others" of your own, and that, if you do not, that they do exist around you and would welcome overtures to share in the wealth of resources you provide. It is my view that service to these groups embodies the benefits and tensions of hospitality as a library practice. Descriptions of hospitality in the Bible focus on the welcome provided to outsiders — those outside of our daily communities. While hospitality to students, friends, family members, and co-workers fills a necessary and important function, those who are not expecting a warm welcome or guaranteed one by the practices of the community into which they enter as outsiders will be the focus on my discussion today. How can we welcome these sojourners, whether they step into our libraries for an afternoon or over many years? And can we do so in a way that doesn't trespass upon the legitimate needs of the communities that give us our mission?

WHO ARE THEY?

Outside users fall into a number of categories. If we picture a circle with current students, faculty, and staff of our theological institutions in the center, then moving out from this central group we find:

- Students and faculty in other areas of the university (e.g., college students, professors and graduate students in contiguous disciplines like classics, history, public health, or law)
- Visiting faculty
- Alumni
- Local ministers — in our case, from United Methodist and many other denominations
- Volunteers
- Local researchers and scholars
- Students at other institutions (local Bible colleges, other theological schools, high school students, research universities, etc.) — some live locally but are enrolled in distance education programs, while others may be college students visiting local friends or family for a period of time
- Parishioners at local churches
- Pastors and scholars who travel several hours on a regular basis to use the library
- Traveling researchers here to use specific collections or for a specific project for a short but intense period of time
- Researchers working on family genealogies or church histories
- Visiting tour groups (school groups or individuals visiting the region)
- Those who are without a place to be for a while — sometimes this is a person who is quite literally homeless, and sometimes it's a grandmother chauffeuring a grandchild to one of Emory's summer camps who is looking for a nice place to wile away the afternoon with a book until pick-up time

Most of these outside users come to inform their own research interests, but one category, volunteers, come specifically to contribute to the advancement of our mission statement. In what follows I will look at each broad group: researchers and volunteers.

WHY DO THEY COME?

The reasons that these library users come to our building are as varied as their origins. Some stop in every week or several times a month to prepare a sermon. Some are here intensely for a period of time, working on a dissertation or through a distance study curriculum. Some come for one project and then leave. These "interested others" are attracted by several factors:

- The resources we offer. These are rich resources, and we let anyone use them while they're in the building.
- The technology available to them. Some come for the computers, the scanners, or to use special software.
- The space available to them. Our library provides quiet working space; this is noted by current theology students, college students (who flock to our building at the end of semesters when projects are due), and outside users alike. In an increasingly noisy world, we offer a place that is free and is quiet.
- The people who work here. Some regular outside users become like extended family. We are the friendly faces on campus to them, even more so than we are to some current students, who at least also know each other, some faculty, and some other staff. For some of these outside users, librarians and library staff serve as their primary and deepest connections to the university. We learn about their research interests, we check in with how their lives and projects are going when we haven't seen them in a while, and we chat for a few minutes when they need a brief respite from their labors.

Volunteers are attracted to the library for many of the same reasons that researchers come: by volunteering, these individuals are able to work with fascinating and in some cases unique materials; they are able to develop their own interests and perhaps learn some new skills; and they are able to connect with permanent library staff and other volunteers. The library as a place, both physically and conceptually, is important to these individuals, who contribute their time and sometimes their finances to advance library work.

Hospitality to outside users stems both from our religious identities (it's an early religious practice in both the Israelite and Christian communities) and from our recognition that the services and resources we offer are attractive to people beyond our core communities. Reaching out to these communities in welcome is a natural extension of our work supporting and promoting the research of the ages.

WHAT DOES HOSPITALITY LOOK LIKE? WHAT ARE ITS LIMITS?

At a very basic level, hospitality is assurance from staff at our circulation desk that yes, this building is open to all who wish to enter. People want to know that they are welcome, even for a short time. Some visitors just wish to see the architecture and look around, then leave. Others enter more deeply. They want to know a little about the history of the building and the theology school. They'll ask about computers or how to use the catalog. For these users, we will reveal more of the inner workings of this place. We'll show them where to find resources and tell them about the best seats for wireless access in the building. We'll help them use the scanning function on our all-in-one photocopier and scanner; we'll tell them how to purchase a print and copy card if they want to print some articles. We'll explain how to use the databases to find articles, and where they can find print journals. We'll help them think about sources for a research paper. We'll answer their questions about special collections exhibits, direct them to the special collections area to obtain research materials, and help them find resources about their ancestors.

We do the same type of thing for volunteers. We orient them to a project, the collection of which it is a part, and its significance to our mission. We show them how to perform the work needed, and we answer any questions that they have about their work or the materials with which they are working.

At its core, this welcome to "interested others" is the same as our welcome to those who are part of our communities. It's in line with what we do generally; we do, however, often have to do it in more detail and more frequently in the course of a shortened time span than we might need to do with regular students, staff, and faculty (at least compared to those who have already made their first few sojourns to the library or its online resources).

Challenges arise with that frequency and intensity of assistance needed. Is there a priority order if we have a reference question from a current student and one from a student who's studying at another institution in short order? What if we're helping a visitor with a tricky question while a current faculty member is standing nearby to ask a question of her own? What about if we need to put the finishing touches on a presentation for a class that will be occurring in an hour? As Christine Pohl notes in her oft-cited book *Making Room*, "Hospitality... is generally practiced in a context of scarcity — a scarcity which is often the result of human injustice — and its relation to God's abundance is quite complex."[1] We are finite — our time, resources, and energy are finite — and to continue to do our work well over a long period of time we must accept our finitude. So we ask colleagues to pitch in as they are able, we ask people if we can have a few minutes to take care of another concern, and we ask those waiting if we can give them a call or send them an e-mail with some information once things settle down or we have time to think more deeply. Not recognizing these limitations is itself a kind of arrogance that impedes hospitality. Pohl notes that "hospitality practitioners know that they cannot do everything, but they are willing to do something."[2] I think this statement has a nice affinity for the work of librarians because we make it a primary goal to advance the researcher along. We might not have the answer, but we intend to get the researcher closer to it through resources suggested or referrals made. In offering these resources freely to all who come, we contribute to that sharing in God's abundance.

Another set of challenges we must address when discussing hospitality is the internal temptations. Why do we offer hospitality? Is it simple kindness, or is something else at work? Could offering hospitality in some instances be a power play — do we seek to gain advantage of some sort, be that advantage social, economic, or spiritual? Are we trying to fill a need in ourselves, or be more important than we are? Are we seeking gratitude? Dorothy Day reported to Robert Coles that a nun, whom Day had admired for her skill at circulating among those at the Catholic Worker, once told her, "It's a grave temptation — to want to help people...".[3] The nun recommended coping with this temptation by admitting that sin and reserving the ability to laugh at oneself when we trip up. Throughout her years practicing hospitality, Day sought, in the words of Robert Coles, "an honorable mean, a tradition in which men and women did the necessary work, while keeping an eye out for their wayward inclinations."[4]

Another internal challenge is to guard against the belief that some individuals or some types of individuals are more deserving of welcome than others. Handling this challenge with wisdom can be more ambiguous than it first appears — what if by regularly responding quickly, for example to the queries of a friend of a dean, one also contributes toward greater understanding of the value of library resources in a way that means the library is able to maintain longer hours and serve more people of all means? We must each prioritize our work in some way, and in seeking to fulfill our missions we may give preference to members of some groups seen as closer to the central purpose of that mission. It is also true that any practice of hospitality is intertwined with questions of identity; as a theological library supporting and supported by a particular theological institution, our identity is intimately tied to the needs and expectations of that institution and its members. It is right to devote attentions to meeting those needs. We do hold as a principle of reference service at Pitts, for example, that when things are particularly busy, we will prioritize our time toward serving those connected to Emory. Yet it is also true that as both a library and as one associated with the Christian theological tradition, helping only those who are members of our schools seems too limiting. Our mission to enhance theological education asks us to extend ourselves to all of those interested in our work, and to help likely interested parties learn about all of the resources we make available.

This stance also requires that we remain open to learning about how we can improve our own work. In our library we seek to learn from one another, from other libraries, and from industries outside our own, to see how the care we provide to those who use our library can be shaped and improved by others' practices. In doing this, however, we seek to place these adoptions in context. Libraries are not hotels, and hospitality should not be a marketing effort. We practice hospitality in the framework in which we do all of our work — as librarians at an educational institution who support the study, teaching, and research of all. There are times when it is appropriate to say no to a request. I will not write papers in the guise of "helping with research." I cannot spend my entire day browsing through stacks of Methodist Conference Minutes or hymn books to help a distant researcher find one line or one name. But having those limits does not mean that there is nothing I can do. I can point that researcher toward areas that might be more rewarding for searching, and I can suggest some reference volumes, databases, or search strategies to find those resources more quickly. I suspect that to at least most, if not all, of us, this makes perfect sense.

WHY DO WE DO THIS?

Our missions remind us of one reason why we do this — we have wonderful resources and traditions to share. People are drawn to those resources and traditions, and welcoming these people, sharing what we have with them, seems like a basic response. If it is not, then perhaps it is important to think about what we are trying to protect, for what reason, and if there are other valid and reasonable approaches that allow us to serve both long-term interests and immediate needs.

The benefits of hospitality hit closer to home also. Although focusing on intentional communities in her discussion, Christine Pohl writes, "There is almost always more abundance in the actual practice of hospitality than we can anticipate in careful calculations about welcome. Hosts sometimes fear that they cannot possibly receive one more guest, only to find themselves enlivened and blessed as they actually welcome the person."[5] Pohl's statement about the gifts of hospitality strikes me as true when it comes to our discussion of hospitality toward outside users. These individuals bring their own gifts to the interactions — in their excitement about finding useful resources, I am reminded of the abundance of what the library has to offer. In their sharing of their projects and lives, I am energized by the bounty of ideas in the world and the diversity of life paths that cross through the library's passageways. In chatting about the history of the building and the school, I am reminded of the rich history of which we are just a small part, and of those before me who dedicated their work and some measure of their lives to this larger mission. In explaining how to use the photocopier's scanning function one more time, I am able to focus on a simple task at hand and chat a bit about the work being done, or answer related questions. I am sometimes tired or distracted, sometimes focused elsewhere, sometimes trying to rush to a meeting or presentation when these moments commence. But these engagements with users offer the gift of at least bringing me back to the moment at hand, and often more. I can recall very few interactions with outside users that left me unsettled after the engagement. We do occasionally have to ask people to leave the library. Sometimes people steal things; we have to establish and enforce policies that make such things unlikely and unattractive. Writers on hospitality and those who practice it for a lifetime note that boundaries of some sort are necessary — those individuals and communities that do not establish any habits of life that allow for time apart, as well as some guidelines for what can and cannot be done, tend not to survive for very long. But the risks and vulnerabilities inherent to the practice of hospitality are not reasons to limit ourselves to those we know. At a most basic risk-benefit level, the consequences of that limitation outstrip the benefits. But stating it only as a risk-benefit calculation misses the point — offering hospitality is, or ought to be, part of what we do as librarians. We have much that deserves to be shared. Extending ourselves in this way is also, for those of us identifying with religious traditions, part of a spiritual practice.

CONCLUSION

To conclude, I come back to the mission statement. Every community must have some rules and boundaries to hold it together. Our mission statement and our library policies communicate both the ideals and the detailed workings out of how we establish the limits that allow us to continue to work toward those ideals. By far the majority of outside users that we welcome to the library are attracted by our mission statement — they are happy to abide by our policies and to help support our work in that way. In turn, they expand our horizons — as individuals, as a library staff, and as an institution. The work that we do and the resources that we offer are deeply interesting; welcoming those who would like to enjoy them is one of the great pleasures of this work.

ENDNOTES

[1] Christine Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids, MI: W. B. Eerdmans, 1999), 130.
[2] Ibid., 135.
[3] Robert Coles, *Dorothy Day: A Radical Devotion* (Reading, MA: Addison-Wesley, 1987), 115.
[4] Ibid., 117.
[5] Pohl 135.

Third Presentation: The Hospitalities of Community, Space, and Sound

by Anthony J. Elia, Columbia University

Panelist 3 (Anthony J. Elia, Burke Library, Union Theological Seminary) will explore the transformative role of library space, and how hospitality expresses itself through the development of new, dynamic spaces for patrons.

The "Hospitality Industry" as it is known in the business world, is generally viewed through the lens of a service industry, which does not generally include libraries. A quick online search for "hospitality industry" and "libraries" yields a trove of archival collections ABOUT the hospitality industry, but not about how hospitality can be found in libraries. Yet if you simply search "hospitality AND libraries" you'll find something interesting, not from a "traditional" library, but from a business school library at the University of Michigan. The presentation "Where is the Hospitality in your Library?" which can be seen at the following link (http://www.slideshare.net/cseeman/where-is-the-hospitality-in-your-library) is by Corey Seeman, Director of the Kresge Business Administration Library at the Stephen M. Ross School of Business at the University of Michigan.

This very interesting online presentation details various techniques, protocols, and models of service, which have transferable applications in all types of libraries. Mr. Seeman begins with different definitions of hospitality, ranging from sources as distinct as Romans 12:13 to Ambrose Bierce. He then details hospitality models, which are utilized by businesses, but may also be applicable to libraries, including the "Nordstrom" and "Disney" models of hospitality. Throughout, there are nods to cultures of "caring" and "empathy."

In this paper I will explore some of the specifics of "theological hospitality" in libraries, including expectation, resources, comfort, intellectual and theological commerce, and space and senses, for example. The key point for us today is to examine the paradigms and organization of library services in their current state, and reconsider the models of hospitality already demonstrated in the hotel and restaurant industry; the flight and cruise industry; the tech and computer industry; and even the banking, retail, and grocery industry, and how these may be relevant to the theological library world.

HOSPITALITY: AN HISTORICAL APPRAISAL

Hospitality itself is an interesting and curious enterprise that may take us back centuries, even millennia, through an understanding of languages and cultures. One of the elements of understanding this term includes understanding what is meant by "hospitality" in different contexts and societies. When we think of it in its modern context, we might also want to examine the multiplicity of those who enter our library spaces, and how our patrons are treated as guests with varying degrees of hospitality.

"Hospitality" is connected to several words, which have similar meanings. For instance, words like host, guest, or the ancient Greek concepts of "Xenia" (hospitality) and "Theoxenia" (hospitality to a god disguised as a stranger)—the root of "xenophobia," (cf. Hebrews 13 — "Be not forgetful to entertain strangers…for some may entertain angels"). The ancient role(s) of "hospitality" may be applied to develop the highest standards for the unknown guest, such that the service provided is of a greater standard than what the patron expects. This is especially true of that antique idea of "Theoxenia"— that there is a godly presence (or, "presence of something inherently unknowable"), which we must always be prepared to encounter. So we must not lose sight of how we provide to anyone — whether the humblest of characters or their opposite. Our discussion of the "theology of hospitality" must be rooted in our preparedness, as well as providence, and the idea that this practice is a relationship between us as human practitioners and the unknown, the unexpected, the Other.

This now brings us to our first discussion point: hospitality and expectation.

HOSPITALITY OF EXPECTATION

One of the elements embedded in models of hospitality is "expectation." By "expectation" we must ask "what is it that the patron thinks, imagines, or expects in a library — to find, see, experience, engage with?" Now, it is not simply that our patrons, like hotel guests, will expect to find mints, chocolates, or mouth-fresheners on their pillows, but there is a sense that we can create inviting spaces, which afford overall comfort. We may approach this like Steve Jobs and Apple did: to give the patron/customer something they'll like, but that they might not be aware they want yet. Part of innovation is to create experiences for the user, do testing, prototyping, re-testing, and implementation, if successful. The hospitality of expectation then, is not simply to give patrons what they want and expect, but to go beyond this, as Corey Seeman notes in his presentation. His library at one time offered coat checks, office supplies, and private space for job interviews. What are our (and our patrons') expectations, and what goes beyond those expectations?

One brief addition to this area of a "hospitality of expectation," which may be more relevant in some libraries than in others, is what I'd call Protective Hospitality. Protective Hospitality is the expectation that a patron will be safe, and especially that his/her belongings will be safe in that space. Many patrons don't even consider this, just take is as a given. Yet it is a very real thing, as some libraries often experience theft, for example.

HOSPITALITY OF RESOURCES

Derivative of expectations is resources, or "what can and should be provided." Yet what is often overlooked is "human resources: the staff." And the overlap between "hospitality" and "resources" is in how the staff may enact that hospitality. We may have other, physical, technical, or scholarly resources, for example, but only human resources in the form of "human knowledge, wisdom, sympathy, and empathy" can provide hospitality. It is one thing for our technologies to work efficiently and effectively, it is another for there to be staff persons present to facilitate when technical and other things are NOT working, and offer constructive, professional, and patient care as the foundations of an optimal hospitality — that surprising gift to the stranger or friend. Humans can provide hospitality, machines cannot.

HOSPITALITY OF COMFORT

Comfort is a consuming event of the body and mind. Eating food, drinking liquids, sitting in a chair, being in a place of quiet—the idea of comfort may not be an initial expectation, but it is certainly something that is important for patrons, and for us as library providers and makers of hospitable environments.

I have also spoken about "comfort of environment" in my paper on "space" at this conference — i.e., the need to recognize the variety of factors involved in understanding and misunderstanding living and learning spaces, and how those spaces affect our human persons. In this case, it means that as "our guests," their comfort will depend on the complete experience of entering the space, from approach, to entrance, to participation with the space. Does comfort mean coffee and snacks? No food? Non-aromatic food? Or Philly cheese steaks? Does it mean degree of light/darkness, temperature variation, or what color the wall is painted? How does this fit into learning? We will discuss this shortly in one of the following sections.

HOSPITALITY OF INTELLECTUAL & THEOLOGICAL COMMERCE

Finding a space for dialogue is, many times, just as important as finding the right place to study, write a paper, or complete an important project. Now some libraries offer more particular space for this than others, but one of the observations I've made over the years is the library does become invariably a "third space" of sorts — it is a place AND a space that affords the patron, the reader, the learner to engage in continual conversations with colleagues, students, faculty, and librarians on far-ranging subjects. The assertion of offering a hospitality of "intellectual commerce" is a claim that what happens in a theological library is a form of exchange, a bartering of ideas, a form of theological commerce. Thus what we want to offer to our patrons is that space that promotes, fosters, and enhances forms of intellectual and theological commerce. It comes in the form of hospitality because it is that which we provide to our users, patrons, and learners. It is part of that "gift of presentation" or "service." And it will be all the more important when (even if the patrons do not recognize it as an intentional service) they will find it integral to their working process, and even fundamentally positive in their experience in our libraries.

The paradigms of service in libraries are often dictated by the language used to describe those services or spaces. For instance, the recent trend to remarket libraries as "information commons" is, partially, just that: a trend and marketing tactic. It is an attempt to make libraries "sexy" or "cool," even if you're providing the same services. Yet there is still value in created so-called Commons, if the model being used adequately employs a new model or system of service providing. In another case, this rebranding marks another sort of culture shift. In Corey Seeman's model at the University of Michigan Business School Library, they rebranded the "Information Desk" into the "Hospitality Desk." Again, this significant move in re-naming shows an outward change in the culture of service, which patrons both consciously and subconsciously register.

HOSPITALITY OF SPACES & SENSES (VISUAL, TACTILE, OLFACTORY, AND TONAL)

We speak often of the role of library spaces. But what I'm concerned with in today's discussion is the role of space and human senses in how we provide a hospitable model for our institutional libraries. Specifically, I want to outline (FOUR) areas of overlap for hospitality and space, what they mean, and how we can be more attuned to them. These areas include 1) Visual Space; 2) Tactile Space; 3) Olfactory Space; and 4) Tonal Space. At each level, these categories are in themselves aspects or forms of hospitality because what they convey are certain expressions of human perception, which can and should be accommodated. For instance, if a library space posts "No Food," and people are eating meatball sandwiches in a shared space, what role of hospitality is it that we have as a library and institution? Being "hospitable" means balancing between the rules of the space and gently negotiating how to convince the meatball sandwich eater to eat outside of that space.

VISUAL SPACE: WHAT ROLE DOES SIGHT PLAY IN HOW WE FOSTER A HOSPITABLE SPACE?

The idea of "visual hospitality" may strike some as odd, but as many of us are familiar with, the expression "noisy colors" conveys a sense of something unpleasing, even causing too much stimulation. The curious case of St. Lawrence University's ODY library some thirty plus years ago is a good demonstration. As it was explained to me, the various bright colors chosen for the library were to help distract students and keep them awake and attentive ("psychologists," they said "created this plan!") The problem was, they made striped floors and purple couches so comfortable, that everyone who sat in them fell asleep! Colors can and will influence the way we see, study, read, and work. Bolder colors may distract us, while more muted colors may bore us. But so will other decorative arts, so how we create and sustain a "visual hospitality" is important to the greater endeavor of hospitality and service itself.

TACTILE SPACE: WHAT ROLE DOES TACTILITY PLAY IN HOW WE FOSTER A HOSPITABLE SPACE?

Tactility is an area that connects also with the field of kinesthetics and human movement. How we offer tactile and kinesthetic space may be functionally important to the hospitality of our patrons and guests. As any of us have seen, the mutability of space and of places to sit can either increase or decrease our pleasure of using a space. And that measure of hospitality is important, because we are talking about offering comfort versus discouraging increased use. I look to the restaurant industry in this case because there are some models of business that would say "seating time at tables limited to one hour" or "two patrons," in order to continue the flow of paying customers. "No outside food," for instance, is another. But let us step back a moment and consider the implications of being told what to do or not to do, and what this means. When we create spaces with too many restrictions that is a form of what I'll call "curtailed hospitality" or "controlled hospitality." This means, we want to provide services, but also have specific limits on what we can offer. In restaurants, for example, which put limits, I have often found (anecdotally) that patrons get more annoyed, and sometimes don't return. On the contrary, I have found business models — one shop in Chicago I once saw — said "we welcome outside food," and "no limits on seating," which promote some sort of community and invite the patrons/clients to be in control of their own behaviors and activities. Which one works? And how do the models of "tactile/kinesthetic hospitality" work for our libraries? Does this mean that in the case of spaces, we offer more soft chairs, or movable tables? The broader discussion here must be around how we allow patrons to use our spaces, but also how comfortable or usable we make these spaces in terms of seating, tables, "roamable" space, and a place that fosters intellectual and theological commerce.

OLFACTORY SPACE: WHAT DOES SCENT PLAY IN HOSPITALITY?

To quote one of my colleagues, "non-aromatic food" is one of the questions of the hour. For decades, the idea of food in libraries has been problematic. Even in classrooms. These things should not go together. Yet, there appears to be a real culture shift with the role that drink and food play in our living and learning spaces. I recall seeing a syllabus of a colleague, who wrote in the syllabus "NO FOOD IN CLASS." I pondered the reasons for this. Is it disruptive? disrespectful? Does the act of bringing food into a learning space detract from the merits of teaching? Why then was food a central part of the Symposium? Of ancient Roman cultural gatherings? Or even in 19th century German seminars at Heidelberg, where students often shared pitchers of beer and baskets of bread, while discussing philosophy? I have a different philosophy about the use of drink and food in class space, but in library space, this is a very different question. Learning in classes and learning in libraries are different aspects, each of which have different expectations.

Scents and smells generally coming from foods may in fact be disruptive, just as cleaning fluids or perfumes and fragrances might also be disruptive. Our seminary had various complaints about allergies and reactions to how the building was being cleaned and how the sprays and cleaners being used caused physical aggravation to patrons' health. So, in a sense, the appropriation of space in terms of what it ultimately "smells" like is a form of hospitality, which must be regulated, understood, and in the case of offensive or disruptive scents must be mitigated.

TONAL SPACE: WHAT ROLE DOES SOUND PLAY IN HOW WE FOSTER A HOSPITABLE SPACE?

It is hard to say what role sound may play in a place like a library, without having a reminiscence of the proverbial "shooshing librarian." The fact is, though, that "sound," just as much as "noise," are real and influential things. Sound is not merely one particular thing, just as smells or sights. There are acute variations in these human sensations. Smells may be pleasant (sweet, aromatic) or unpleasant (cloying, foul); sights may be attractive (lighter or darker) or unattractive (mixed patterns, "noisy colors"). Sound too has this variation, and we might include the following expressions of sound to our experience: a) ambient sound; b) natural sound, c) human-made sound; and d) ancillary sounds. In the next and final section, I will discuss the role of human-made sounds along with events and concert space. And it should be noted that many of these soundscapes are overlapping because the examples of ambient sound and natural sound may be admixtures of being experienced by our patrons, readers, and learners.

HOSPITALITY OF COMMUNITY & EVENTS

A final area of hospitality that I would like to discuss is the hospitality of "community and events." Sound, as we noted in the last section, is a complex idea and part of human experience. In a more controlled environment, how we regulate and create sound is likely to afford us a more pleasant experience. At the same time, the experience of sound in a space can also be instrumental (or advantageous) in creating new communities. When we create sound spaces, which are silent, we are fostering specific spaces of silent hospitality; when we create sound spaces, which cater to discussion, lectures, or group conversations, we foster yet another community of sound; when we create sound spaces, geared specifically toward the performance of music, we have made yet another community, one that experiences and values the library space as something more than a "study space," but as a multivalent space, directed by spheres of space and our human senses, especially sound. So whether we engage in traditional activities of silence or facilitate full concerts with multi-member musical ensembles, like an opera, we are partaking in a hospitality of community, which in many ways sums up the approaches we've seen today — as community is that which is at the heart of our enterprise of service and hospitality: providing the best for those who come and experience our physical, intellectual, and ideological spaces.

Transition to Management: a Conversation for New, Interim, and Aspiring Library Directors

by Amy Limpitlaw, Boston University School of Theology; Angela G. Morris, Louisville Seminary; and Andrew J. Keck, Luther Seminary

The goal of this panel presentation was to share what was learned by three librarians who had recently transitioned into the role of director of the theological library. Each panelist offered specific advice to aspiring directors on how to cope in the transition to this new role.

Angela G. Morris started the presentation with her list of things she wished she had known before starting the job as acting director at the Ernest Miller White Library at Louisville Seminary.

1. Self care — Take care of yourself first. Many of us tend to work harder to get more things accomplished. This may be ok in the short term, but long term it isn't sustainable. I knew that taking care of myself had to be a priority. I have a chronic illness that stress can exacerbate. Maintaining my practice of yoga and other exercise was an essential part of me being up to the task. Make the time to care for your physical body, it will help you to meet the many demands made of you in this role.

2. Meetings — You will have to attend an inordinate number of them. There will be weeks when it feels like all you do is go from one to another. Needless to say always be prepared as much as possible, for all of them.

3. Serpents in the Garden — Be on the alert for ass kissers, those who gossip, and those who don't have your best interest at heart. They will try to pump you for information. Be wary and when in doubt, keep your mouth shut. One of the unexpected realities of being in charge is that you will learn and hear things that you cannot share. The weight of that knowledge can be a heavy one. It's one of the down sides of being in charge.

4. Lunch — We are all guilty of working through lunch. Doing this occasionally is unavoidable. Just don't make a habit of it. The break from your desk, your computer, your availability in your office will allow you to be more effective than staying there. So take the time for lunch, go off campus, get away from the insulated world of your library and campus.

5. Confidants — see number four. People that you have confided in before may be under your supervision now. It isn't appropriate for you to discuss certain things with them even if you trust them. There are other people who can offer you advice and perspective on the new things that you are faced with. Find them, talk to them, you don't have to do all things alone – it isn't necessary.

6. Expect the unexpected —There will be things that pop up out of nowhere that will catch you completely off guard. An unexpected budget issue and an out-of-the-blue staffing issue blindsided me. I was fortunate to have people I could turn to for advice on these two issues and was able to get them successfully sorted out, but it left me on alert to potential problems.

7. Priorities — Decide what is most important during your tenure and work to have that happen. For me it was to maintain what was in place at the library and I.T. that was working well.

8. Things accomplished — Having said that about maintaining, there were several things that came up that the staff felt strongly about addressing. We did and were able to get important changes made to the seminary by-laws.

9. It's not about you — Set aside personal differences that existed before becoming Acting Director. You've agreed to fill this role, so you need to think and act with the best interest of the library guiding you. What you say and do as Acting Director has impact. When opportunities arise to build up the staff do it. Show them appreciation for their work and let others know about their good work. Remember the staff is also adjusting to the departure of the former director and enduring this period of transition just as you are.

10. Money — Get it in writing. When you negotiate a salary increase for the additional work and responsibility you are taking on, get it in writing. Don't be afraid to ask if the increase doesn't show up in your paycheck. The same goes for budget issues. If something doesn't look right, ask questions. If an agreement is made, get it in writing. You won't regret it.

11. Use What You Know — You've had good and bad role models, use what you've learned from both to guide you.

Amy Limpitlaw continued the presentation by offering what she had learned in her two years as the new Head Librarian at the Boston University School of Theology Library.

1. When you start in your new position, you will find that structures and procedures are already in place that you didn't implement, and that you may not entirely agree with. Sometimes these are unwritten practices and assumptions, and it will take time to figure out what these are. You must learn how to work within these structures already in place, and gradually make changes that make sense to you. You may find that the changes you want to make cannot be done quickly but must be done incrementally.

2. You may find there is a tension between what those who have hired you want you to do and what you think is best for the library. Their vision may not be the same as your vision. I am still trying to figure out how to negotiate this tension. One thing I wish I had done was to have waited before jumping in and implementing the tasks set for me by the hiring committee. I wish I had waited to learn for myself what the priorities of the library should be and see if I agreed with the priorities set for me by the Dean and those involved in my hiring. Then, from a position of fuller knowledge of the situation, I could have argued for maybe some other priorities. I realize now that it is important to take the time you need to learn and determine for yourself what needs to be done rather than just responding to what others say needs to be done.

3. Much of your job will be acting as the mediator between your staff and the administrators and faculty at your institution. You are the face of the library, and you represent the entire staff. You sometimes have to fight on behalf of your staff — fight for money, for policies, etc. There will be occasions when decisions will be made affecting the library that are patently unfair but which you cannot change. I

am thinking here especially of changes to the budget (in my experience.) While you may not be able to change things you can at least stand up for the library and protest what is happening. This is not easy to do but I think it is one of those things that it is important for a director to be willing to do.

4. Much of your time will be taken up listening to other people's grumblings — often from staff, sometimes from faculty, sometimes from students and other patrons. You need to learn when listening is enough and when action needs to be taken. My tendency has been to try to find immediate solutions to people's grumblings. I'm learning that sometimes there are no immediate solutions, and that I need to prioritize what gets addressed. Sometimes the person just needs you to listen and sympathize. Sometimes you have to throw it back at them – ask, what do you think we should do? Help the person complaining to find the solution, rather than providing the solution.

5. No matter what you do, someone will be critical of it. So while you should not ignore people's opinions, you should not let their opinions control you or the decisions you make.

6. At the same time, you need to know which battles are worth taking a stand for and which are not.

7. You cannot be friends with the people you supervise — you can be friendly, but you can't be friends. You have to find a work support system of friends outside of the library staff. It can be lonely.

8. The school is always in the midst of a tight budget situation. Always.

9. Make sure you keep a paper (or e-mail) trail, especially concerning budget issues as well as personnel issues. If a staff member is becoming a problem in a certain area, it is important both to address it at the time and have a record so that you have something to point to during their performance evaluation.

10. You will have to deal with faculty members who believe that their very narrow and specialized area of research is the most important thing ever, and who want you to spend LOTS of money on very obscure texts, texts that probably won't ever be used again by anyone if and when the particular faculty member moves on (either leaves or is denied tenure).

11. One particular challenge I've faced is that I don't like to force people to do stuff they don't want to do — and my tendency when I sense reluctance is to back off and do the task myself. I'm learning that sometimes you have to ask your staff members to do stuff they don't want to do — otherwise, you will end up doing everyone else's job for them.

12. As much as you may be a compassionate person, as a supervisor you sometimes need to check your compassion at the door and be clear to your staff on what is expected of them and not accept excuses.

13. One of the most difficult challenges I found in transitioning into a supervisory role was that I was put in the position of judging others and their work. Most of my work up to this point had not involved evaluating the performance of my co-workers. Sure, I may have noticed things and had an opinion but I always felt that my job was to do my job and not worry about what others were doing unless it directly affected me. Now, part of my job involves evaluating other people and I find this an uncomfortable

position to be in. Staff evaluation time is probably one of my least favorite times of the year. I find that it is as difficult to give criticism as it is to receive it — maybe more difficult to give it. Some people will take your criticism of their work as a personal attack no matter how you try to frame it, and will become defensive.

14. Some of the things I most appreciate about being a director — I definitely feel more of an equal with faculty and administration, and I have much more contact with both faculty and administrators than I did before I was a director. It can be very exciting to figure out a larger vision and seek ways to implement it. While I feel that this was an aspect of my earlier jobs, in my current position as a director I definitely experience more power to define and implement a particular vision for the whole of the library than I did as one of several members of the library staff. Since I attend faculty meetings, I also get more of a sense of where the library's mission fits in with the mission of the school as a whole. The other side of this, however, is that I have the responsibility to inspire and motivate not just myself, but my staff to work toward these larger goals — I can't just work on my own towards my goals. But related to this, when your staff members accomplish something, you can be happy for them and also have the satisfaction in knowing that you helped to create a work environment that allows them to thrive, and that their accomplishments reflect well on the library as a whole.

Finally, Andrew J. Keck presented an account of his experience as the new director of the Library Services at Luther Seminary. He also presented a list of insights about the role that he had gained in his time as the director.

1. Imposter syndrome and becoming the Director — When faced with your first batch of book slips, your first budget, or your first faculty meeting, you wonder if everyone else is coming to the same realization that you have: you don't know what you are doing. Almost imperceptibly over time, the more people treat you like the library director and that you do know what you are doing, the more confidence you have that it might be true. A little humility and vulnerability tends to be appreciated. Feel free to ask for advice. If you screw up, apologize. When you are new, you can ask a lot of questions, and part of the value you bring to the organization is your fresh eyes.

2. Words matter — People pay greater attention to the Director and your words may be more parsed for hidden meanings. In times of retrenchment and reorganization, how you talk about your staff and the work that you do can have real consequences. Be prepared to tell the story of the library and look for/create the opportunities to tell it.

3. Give the work to the people — The best things I have done as Director have not been things that I have accomplished myself but rather things that I have given to others. As I was starting, I was given the bucket list of things waiting for the new director. I picked three areas where we needed to do more work/investigation, created library staff task forces and charges, and set them off to work. When faced with a financial crisis, we worked as a library staff and individually through each line item of the budget and our outcomes/strategies/etc.

4. Honesty, transparency, and input — Good but there is a balance of informing your staff through honesty, transparency, and opportunities for input versus always inviting them to join the roller coaster ride of higher administration.

When looking at staff reductions, I conducted a set of "awkward conversations" with each staff person to help me imagine what the library would be like without them and, in turn, how they might pick up the pieces if any other staff person was dismissed. What a horrible set of questions! But it was input that I needed in order to make my case to, Dean, and, as awkward as those conversations were, each staff member genuinely expressed appreciation for being asked for their input. In a time of chaos and uncertainty, the process provided an opportunity to be involved.

However, there was another time that I may have been too quick to share. In looking at the next year's budget, the seminary leadership had made some projections/directives on how the budget gap should be closed. One of those directives was to cut student labor by almost one-fifth. This is obviously a big deal in the library with one of the largest student staffs and evening/weekend hours especially dependent on those students. So I sent out the issue to the staff and said essentially, "What do you think we should do?" As I started pulling out my own pencil for the next year's budget, I discovered some faulty assumptions that I had made about other budget lines. So ultimately I found other places to cut the budget and of course the "directive" to cut student labor became much less of a directive as I had found other sources for savings. Meanwhile, I had just put my staff over the edge through involving them prematurely in an issue that was easily resolved in another way.

The presentation wrapped up with questions and comments from the audience.

11 Million Reasons to Become Diverse: How Diverse Populations are Changing Libraries and Society

by Stephen V. Sweeney, Saint John Vianney Theological Seminary

Recent news about immigration reform has refocused attention on the 11 million undocumented immigrants currently living in the United States, just one example of the increasing diversity of the nation. This conversation group, given from 8:00 – 9:00 a.m., Saturday, June 22, 2013, reflects the work of the Diversity Committee of the American Theological Library Association (ATLA). The session was organized to begin with demographic trends in the general population, Association of Theological Schools (ATS), and higher education. Participants were encouraged to consider and share how libraries adapt and how librarians prepare faith leaders to serve a changing population.

The conversation that Saturday morning revolved around a few central issues: recruitment, inter- and cross-cultural competencies, cataloging in libraries, how to handle diversity, and the importance of the committee to the Association. Recruitment is a multi-faceted issue, and runs the range from recruiting a diverse student population and recruiting to the staff and faculty level. It was pointed out that theological education can lead a student to library school, sometimes on the initiative of the student but oftentimes on the advice of a library professional in a theological education setting. Recruitment to create diverse faculties and staffs is largely at the hands of administrators and institutional dedication to promoting diversity. Inter- and cross-cultural competencies were discussed, and consensus was reached that promoting and fostering this understanding is critical to the future success of theological education.

Cataloging in foreign languages can be difficult, depending in large part on the language facility of the cataloger and of the commitment of the institution to purchasing foreign language materials. Creating an understanding and a common language around the issue of diversity, some discussion was had around the difficulty of working in a diverse library situation while the larger institution did not reflect a similar diversity.

The conversation group came to its end with a re-focus on the importance of the Diversity Committee to ATLA, the crucial role of library school scholarships to promoting further diversity in the Association and the profession, and the need for continued awareness of the work of the Committee.

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Always On?: A Conversation about Service, Technology, and Sabbath Tme

by Tracy Powell Iwaskow, Emory University

The facilitator began by providing a brief discussion of various approaches to technology and its consequences, as well as strategies suggested for addressing it. She discussed research regarding biological considerations for our relationship to time (chronobiology) as well as approaches to the proper roles of technology and leisure that emerged in the decades following World War II (see the Levy article below). She also discussed recent writing of Douglas Rushkoff, focusing on his suggestion that recognizing the proper categories for genres like e-mail and Twitter feeds are important for knowing how to address them in an appropriate context. The conversation focused on practical approaches for managing the need and desire to be available to others with the need for time away to think and recharge, as well as some of the institutional considerations that determine policies like library hours and e-mail accessibility. Strategies discussed by conversation participants included reducing the number of e-mails received by holding in-person meetings at regular intervals, using humor to diffuse tension created and promote accountability when a meeting participant is engaged in digital tasks rather than focusing on the conversation, the need to recognize institutional contexts and pressures when determining why certain behaviors persist or increase, and efforts to spend dedicated days or hours away from e-mail and/or computers. The group also discussed some ways in which technology itself can contribute to time away — for example, by using voice-mail settings that send a text message when a call is received, or by permitting set times off of the Internet. We also discussed institutional contexts that drive certain supports for time away (for example, some libraries close completely on Sundays or during worship services) or the need to be available as a means of increasing convenience for the communities served. Below is a list of some of the resources read or discussed.

Allen, David. *Getting Things Done: The Art of Stress-Free Productivity.* New York: Penguin, 2002.

---. *Making It All Work: Winning at the Game of Work and the Business of Life*. New York: Viking, 2008.

Edwards, Tilden. *Sabbath Time*. Nashville: Upper Room Books, 1992.

Eisenstein, Michael. "Chronobiology: Stepping Out of Time." *Nature*, May 23, 2013. (http://www.nature.com/nature/journal/v497/n7450_supp/full/497S10a.html).

Hassan, Robert. *The Age of Distraction: Reading, Writing, and Politics in a High-Speed Networked Economy*. New Brunswick, NJ: Transaction Publishers, 2012.

Levy, David M. "No Time to Think: Reflections on Information Technology and Contemplative Scholarship." *Ethics and Information Technology* 9: 237-249, 2007.

Muller, Wayne. *Sabbath: Finding Rest, Renewal, and Delight in Our Busy Lives.* New York: Bantam Books, 2000.

Powers, William. *Hamlet's Blackberry: A Practical Philosophy for Building a Good Life in the Digital Age*. New York: Harper, 2010.

Reiner, Andrew. "Only Disconnect." *The Chronicle of Higher Education*, September 24, 2012. (http://chronicle.com/article/Only_Disconnect/134532/?cid=cr&utm_source=cr&utm_medium=en).

Renfro, Crystal, Elisabeth Shields, and Mary Axford. "Personal Knowledge Management for Academia and Librarians." http://www.academicpkm.org/.

Rushkoff, Douglas. *Present Shock*. New York: Current, 2013.

Sullivan, Bob and Hugh Thompson. "Brain, Interrupted." *The New York Times*, May 3, 2013. http://www.nytimes.com/2013/05/05/opinion/sunday/a-focus-on-distraction.html?_r=0

Thomas, Maura. *Personal Productivity Secrets*. Indianapolis: John Wiley, 2012.

Contemporary Religious Literature

by Jennifer Ulrich, Eastern Mennonite University, and Donna Wells, Southeastern Baptist Theological Seminary

BOOKS RECOMMENDED BY THE ROUNDTABLE PARTICIPANTS

- Achebe, C. — *Things Fall Apart*
- Bauer, C. — *Frances and Bernard*
- Bauermeister, E. — *School of Essential Ingredients*
- Beck, M. — *Expecting Adam*
- Bendroth, M.—*The Spiritual Practice of Remembering*
- Bostwick, M. — *Cobbled Court Quilts* series
- Brand, P./Yancey, P. — *Gift of Pain*
- Bray, G. — *God is Love*
- Butcher, C. — *Cloud of Unknowing*; *Following Christ*
- Butterfield, R. — *The Unlikely Disciple*
- Cain, S. — *Quiet: The Power of Introverts in a World That Can't Stop Talking*
- Chimamanda, N. — *Purple Hibiscus*
- Collins, S. — *Hunger Games*
- Deraniyagala, S. — *Wave*
- Foer, J. — *Extremely Loud and Incredibly Close*
- Kallos, S. — *Broken for You*
- Konigsburg, E.L. (Young Adult author, recently deceased)
- Mantel, H. — *Wolf Hall*
- McGrath, A. — *C.S. Lewis*
- McHugh, A. — *Introverts in the Church*
- O'Hara, M. — *Cascade*
- Oxford U. Press — *Very Short Introductions* (series)
- Patterson, J. — *Middle School series* (Young Adult)
- Pollan, M. — *The Omnivore's Dilemma*
- Richmond, G. — *View From the Zoo*
- Riley, P. — *Amity & Sorrow*
- Ripkin, N. — *Insanity of God*
- Rosenblatt, R. — *Making Toast*; *Kayak Morning*
- Roth, V. — *Divergent Trilogy* (Young Adult)
- Schwalbe, W. — *End of Your Life Book Club*
- Shin, K. — *Please Look After Mom*
- Swartz, T. — *Laughter Is Sacred Space: The Not-so-Typical Journey of a Mennonite Actor*
- Teems, D. — *Majestic: The Man Who Gave God an English Voice*
- Verghese, A. — *Tennis Partner*; *Cutting for Stone*
- Weaver-Zercher, V. — *Thrill of the Chaste: The Allure of Amish Romance Novels*

Core Competencies Conversation

by Carisse Mickey Berryhill, Abilene Christian University

Eight members gathered for a conversation to follow up on the Core Competencies panel at the 2012 conference by discussing the elements that might be included in an ATLA statement of competencies or credentials for theological librarianship. Such a statement can be viewed as consistent with ATLA Subsidiary End 1, that "Libraries are served by a continuing, prepared, and diverse complement of librarians."

The discussion took up three concerns: 1) To whom would such a statement be useful? 2) What competencies should be included? 3) By what methods should competencies be demonstrated?

A CORE COMPETENCIES STATEMENT WOULD BE USEFUL TO

1. Persons preparing for entry to the profession, because it clarifies expectations;
2. Institutional leaders starting up or starting over, because they could turn to ATLA as a trusted resource;
3. Conference program designers, because the statement articulates a professional ethos;
4. Scholars of religion and theology, such as the Association of Theological Schools, because the statement clarifies what constitutes professional preparation;
5. Libraries listing job openings, because they can refer to the statement.

We noted that while a statement includes some, it also rules some out; therefore there should be no unexamined exclusions. Since we work for very different institutions, we should realize that leaders may need to accommodate "benevolent exceptions."

WHAT COMPETENCIES SHOULD BE INCLUDED?

1. A thorough acquaintance with theology as a field and with the community of theological education.
2. Linguistic competencies may vary.
3. Should different levels of competencies be developed for persons working at different levels within libraries, such as directors, librarians, and staff?
4. The statement should recognize the competency in a library may be corporate and complementary rather than solely individual.

BY WHAT METHODS SHOULD COMPETENCIES BE DEMONSTRATED?

1. Completion of curricula;
2. Analysis of personality characteristics, such as "adventurous" or "perseverant";
3. Work experience could be inventoried from a list, so that a candidate could say, "These are what I can do" and "These are where I need to grow or collaborate with others." This process fits with the notion of competency as distributed throughout the library staff.

The group suggested that Carisse's Theological Librarianship students might research and draft different models for such a Core Competencies statement.

Library Instruction and Advanced Researchers

by James R. Skypeck, Boston University School of Theology Library

At the 2012 Annual Conference, I raised questions about information literacy training for doctoral students during one of the "unconference" sessions we held that year. While the discussion was lively, the group recognized that there was more to say and that perhaps a session could be held at the 2013 Annual Conference to further the conversation. This meeting was intended to serve that need.

The meeting began with an overview of how instruction for new doctoral students was conducted at Boston University during my tenure at the school. I discussed the two courses taught in the past, one on theological research and one on writing the prospectus, and how both were eliminated by the faculty. The research class was replaced with a doctoral colloquium starting in 2010. The colloquium allowed the library staff to conduct a few research sessions over a two-week period but it was tricky to condense a semester's worth of information in four to six hours of teaching.

Upon completion of three of these colloquia, I have been pondering how other librarians reach out to their doctoral students (and other advanced researchers) and whether they felt they were getting faculty support in their work. So, at the beginning of the conversation group, I raised a couple of questions and then allowed the group to discuss their work:

1. Are there differences in how you conduct research sessions with new Masters students and new doctoral students? If so, in what ways are they different?
2. How do you imbed yourself in the research process and is it formalized within the school or curriculum?

HERE ARE SOME OF THE FINDINGS:

1. The most successful method of getting students to attend research instruction sessions is to make them mandatory, and this requires faculty/administrative agreement.
2. Creating online tutorials may be the best way to reach some doctoral students who tend to be commuters rather than residential students.
3. Finding a way to get imbedded in the doctoral research process can be helpful. Some librarians mentioned being a required part of the proposal process, raising questions about the thesis statement, key questions, and supporting research.
4. Consulting faculty about the quality of their students' work may be a step in getting involved in the research process. Are the faculty members satisfied with the papers they are getting from the students?

Overall, it was not surprising to hear that those librarians who have credit-bearing classes or have faculty committed to having librarians assist with the research process have the most success with student attendance in sessions, and those who offer optional classes often have difficulty getting students to attend. Until students recognize that there are things they do not know and faculty encourage or mandate student attendance at library sessions, librarians will continue to struggle to get students to attend library instruction.

Open Source Platform Project for E-book Lending

by Donna R. Campbell, Westminster Theological Seminary

SUMMARY

This discussion will focus on how to create an alternative model that allows theological research libraries to permanently own their e-books "without concern over rising licensing fees or changing terms from aggregators and distributors." This is a preliminary step to construct a team to design or tailor an ideal e-book platform akin to Douglas County Libraries (Colorado) or Harris County Public Library (Texas) where libraries purchase to own e-books and lend to users as with print books in a seamless fashion in their OPAC. We will assess the human, financial, and technological resources that are needed to create and maintain the platform.

INTRODUCTION

Good morning and welcome! My name is Donna Campbell. I am the Technical Services & Systems Librarian at Westminster Theological Seminary in Philadelphia. This session is titled "Open Source Platform Project for E-book Lending." Thank you for coming to hear about this exciting new project to create a much-needed alternative product that will allow theological research libraries to permanently OWN their e-books and lend to users in a seamless fashion in their OPACs.

An attendance sheet is being passed around now. Would the last person who signs it please bring it to me at the end of this session? If, during the session, you realize you would like to change some information, please come talk to me afterwards.

My presentation will be fairly brief to allow ample time for questions and discussion at the end. To give you an outline of this session: First, I will describe how I became involved with this project. Second, I will describe my vision and the proposed project. And, third, I will describe what is needed to bring this project to fruition at this stage followed by time for questions and discussion.

A little over one year ago, as Systems Librarian at Westminster Theological Seminary, I was charged with implementing an e-book project for the library. In the course of my research, I became unsatisfied with the proprietary products available. The library staff was unanimous in wanting to own our e-books, not license them, not continue to pay annual subscription costs. If we went with one of these products, what happens when there's a budget cut and we could no longer afford the licensing fees? Won't that cause a gap in our collection? This line of thinking was my primary motivation for looking for a different solution. I realize for some of you, who have been licensing e-books for a while, that you have additional motivations for something better and I would be glad to hear about those during the course of this conversation group.

Having reached that conclusion, I began wondering how open source software could provide a solution. It was THEN that I ran across a few very timely articles in *Library Journal* that grabbed my total attention. Literally, I was sitting on the edge of my seat. They reported about a public library system called Douglas County Libraries in Colorado. I will refer to Douglas County Libraries as DCL from now on.

DCL had found a way to purchase, yes, OWN, e-books and lend them using an open source e-book lending platform. The articles also reported that Harris County Public Library in Houston, Texas, was planning to use the DCL e-book model. I thought to myself, "If they can do it, why can't we do it at Westminster?"

You may be wondering what "open source software" is. It is free (usually) software that can be changed to suit your needs if you have the programming skills.

So I began to pursue the goal of implementing the DCL e-book model by doing more reading and corresponding and talking with people such as Jimmy Thomas, Executive Director at Marmot Library Network (Marmot works closely with DCL) ,and Monique Sendze (senz-zay), Associate Director of Information Technology at DCL, and soon realized this was going to be a colossal project requiring not only advanced technical skills and money but also many different perspectives, areas of expertise, and time. Certainly, this project required more resources than our institution could provide. So now what? How do I reach this goal?

Then I began to think about libraries within ATLA — "I'll bet many libraries within ATLA do not have all the resources to make this happen alone either. Wouldn't it be an excellent idea to make this project happen in such a way that all of us can reap the benefits of owning and lending e-books? That all of us can access this platform that is suited to the needs of theological research libraries?"

At this juncture, the deadline for conference proposals arrived. In just the nick of time, I submitted the proposal for this conference session and began reaching out to some of you for insights and help. Since the advertisement of this session in the conference schedule, I've been hearing from some of you how a project like this needs to be done. Some of you have taken the initiative to reach out to me to share the related research you have done for which I am grateful. While we have done a lot of research already, this in turn has posed many more questions that need answers to make this project a successful endeavor. While we have done a lot of research already as INDIVIDUALS, the size of this project mandates a great deal of collaboration among ATLA libraries, harnessing ourselves together like a team of Clydesdales in order to pull this heavy load more easily.

VISION

My vision is that ATLA libraries, especially those of us with limited resources, can purchase to own e-books (not license them) for our circulating collections.

PROPOSAL

What I am proposing, at this point, is to use the DCL model of purchasing e-books and lending them to our patrons as we have done for generations with print books, that is, one copy/one user. We will use the Adobe Content Server, an industry-standard server that applies the digital rights management (DRM) to the e-books coupled with the open source VuFind discovery layer that provides the searching and indexing of the e-book collection. We will adapt the software that is used in this public library system so that the software is tailored to meet our needs as theological research libraries.

Let me explain some terms I just mentioned. According to the ALA Digital Content and Libraries Working Group Tip Sheet #1:

> Digital rights management (DRM) is any system used by producers, publishers, and vendors to embed technological controls on what users can do with electronic files — e-books, movies on DVDs, and other media. Specifically, DRM systems are designed both to enable access and use of digital materials and to restrict copying, sharing, reformatting or otherwise changing electronic media. These restrictions can range from "active" DRM, which marries e-books to a brand of ereader to more "passive" DRM, like watermarking a digital file with the purchaser's name and e-mail address.

VuFind is an open source software whose lead developer is at Villanova University. It is described as being "designed and developed for libraries by libraries." Our staff was impressed with the "look" of VuFind when we were considering it as a possible discovery layer at our institution.

As I give an overview of what this proposal entails at this point, consider how you may play a role in this pioneering project. Feel free to ask for more details about any of these roles during the question and answer time:

1. Planning what the end product will look like, how it will serve the research interests of library patrons.
2. Planning for ongoing maintenance and updates.
3. Further research and/or action in various areas of fields of expertise. Referring to your half-page handout, these areas of expertise and skill sets include good networkers (people to find people with particular skill sets and interests), liaisons with publishers so we can buy the books to put on the server! (good negotiators, have established relationships), budget planning, grant writing, programming, server administration, DRM/copyright issues, ILL, user services (to advise on the end product goals to meet user needs), etc.
4. I mentioned programming. We will need to find programmers to develop a framework for the Adobe Content Server so that an ILS can talk to it (Basic technologies: PHP, Java, APIs, XML, Apache, Tomcat. Databases: MySQL, Oracle or MSSQL. OS: Windows Server or Linux). We'll look first for them within ATLA, then look to open source communities, then to outsourcing.
5. Many decisions will need to be made, such as looking at the pros and cons of:
    a. Hosting vs. being hosted;
    b. The pros and cons of a consortium environment to alleviate technological maintenance at the local level.
        i. "Consortium" in the sense of sharing a server but the e-books would be owned by the individual libraries.
        ii. We could also examine pros and cons of "Consortium" in the sense of having a shared core collection of e-books in addition to individually owned e-books.

CONCLUSION

As I said earlier, I soon discovered this was going to be a colossal project. It will take a great deal of collaboration and planning. Personally, I wear at least three different hats at my job and I know this is not uncommon amongst colleagues in ATLA. I have had THIS [fingers about two inches apart] much time to devote to this project over the past year. I suspect this is all most of you have to give as well, so I am seeking only THIS [fingers about two inches apart again] much time from you.

If you are interested in collaborating on this project, please indicate this on the attendance sheet, talk to me afterwards, e-mail me or phone me after the conference (my contact information in on the half-sheet)…whatever you're comfortable with.

Also, if you are interested in finding out more about the DCL project, e-mail me and I will be glad to send some links to you.

Do you have any questions? Suggestions? Recommendations? Volunteers? Is there anybody you would like to suggest contacting for recruitment?

SUGGESTED QUESTIONS TO SPARK CONVERSATION

1. How many of you are licensing e-books now? What are your likes and dislikes?
   a. Permissions vary with various vendors: Subscription to a bulk collection then titles can change. If subscribe to specific titles then you can "own" it. Sometimes you have to buy it again after so many uses or years. Many different models.
   b. What are the accreditation issues to bear in mind for collection development in e-books the way things are now?
3. How many of you are motivated to see this project succeed?
4. What questions do you have in regard to fleshing out the details of the needs described on the half-sheet?

FOLLOW-UP LINKS FOR MORE INFO POST-CONFERENCE

- Evoke: http://evoke.cvlsites.org
- VuFind: http://vufind.org/
- ACS: http://www.adobe.com/mena_en/products/contentserver/

HALF-SHEET HANDOUT

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VISION

ATLA libraries can purchase to own e-books (not license them through a distributor/aggregator) for our circulating collections.

AREAS OF EXPERTISE AND SKILL SETS NEEDED INCLUDE

Good networkers (people to find people with particular skill sets and interests), liaisons with publishers, budget planning, grant writing, programming, server administration, DRM/copyright issues, ILL, user services (to advise on the end product goals to meet user needs), etc.

Programmers to develop connectors to a specific ILS (Basic technologies: PHP, Java, APIs, XML, Apache, Tomcat. Databases: MySQL, Oracle or MSSQL. OS: Windows Server or Linux)

Overcoming Budget and Staffing Challenges for (Sm)All Libraries in our Post-Recession Economy

The Great Recession in the U.S. was officially between December 2007 and June 2009 with a much higher job loss rate in comparison to previous recessions. In September 2012, the Federal Reserve announced implementation of QE3 due to most economic forecasts indicating that it is likely to be several more years before the unemployment rate returns to previous norms for our country and that there is still risk of another recession looming. Like most businesses and organizations, libraries have sustained significant decreases in employee FTE's during and since the Great Recession. Due to current economic data, library managers and supervisors should plan for ongoing decreased staffing levels over a longer-term.

First Section

by Daniel LaValla, Biblical Theological Seminary

Biblical Seminary is a stand-alone non-denominational Protestant seminary. In response to the economics related to the Great Recession, Biblical Seminary underwent a restructuring of its faculty and staff in August 2008. The faculty and staff outside of the library were reduced by 33% and the library's staff was reduced by 50% from 4.0 to 2.0 FTE in August 2008 and September 2009. In addition, the library's acquisitions budget was reduced by 35%.

Since this restructuring, Biblical Seminary added an accredited extension site and has experienced an increase its enrollment by 30% between August 2008 and the current FY2013 to approximately 270 FTE. While Biblical does not have any online programs, it has 15 online courses and all classes in its five MA, two MDiv, and DMin programs are hybridized with classroom and online components. Most students are commuters who reside in the Philadelphia region and within the New York and Washington, DC corridor.

Economically, Biblical experienced deficit budgets in FY's 08 and 09, but the institutional budget has ended in the black for the past four fiscal years and for the past three fiscal years, the library's budget has gradually increased and close to FY08 levels and library staffing currently at 2.5 FTE (63% of FY08 levels). With enrollment up 30%, our added extension site and a newly added senior seminar project to the MDiv curriculum, utilization of library services has steadily increased during this period. In addition, the increasing popularity of the cohort format has changed utilization patterns of library services. All of these recent factors have significantly increased workloads for the current library staff.

CUSTOMER SATISFACTION IS OUR TOP PRIORITY

As the Director of Library Services, the top priority for our staff is to do all that is possible to give our patrons an enjoyable experience in our library or while utilizing our online resources. Regular survey of faculty, staff, and students reveals that those who utilize our library services give us high ratings for customer service, the quality of their experience, and the ability to obtain the information they set out to acquire for their research needs. In addition, no respondents in last year's survey were dissatisfied with the quality of service they received in the library.

STAFF MORALE

A close second to customer satisfaction is the morale of the library staff, which strongly impacts the quality of customer service staff provide. It is important for directors to communicate regularly with their staff. Cross-train employees in as many tasks as possible and maintain a detailed staff manual that lists procedures in step-by-step fashion so tasks can be done by anyone. It is important to curb unpaid overtime for salaried staff, allowing them to comp their time within the same pay-period. Monitor fluctuations is workloads and help prioritize during high workload periods.

ASSESS THE CAPACITY OF LIBRARY STAFF

When our library staff was reduced by 50%, remaining staff worked together to determine which library services could still be administered and which had to be reduced or eliminated. It is important not to operate beyond the capacity of your staff; it is better to do fewer services well than to do more unsatisfactorily. As a result, we decided to reduce the number of hours open to the public, decreased blog posts, and reduced lib guide updates. In addition we eliminated development of new online tutorials and reduced the number of existing because it was too difficult to keep tutorials up to date with changes in research databases and online resources. We also eliminated shelf reading, customization of our catalog, IM and social media services. As a result, we have observed an increase in invitations to in-class library service instruction, increase in ILL requests, increase in reference services by phone and by appointment.

MAXIMIZE VOLUNTEERS' WORK

Volunteer workers can be a great help in compensating for understaffed departments. It is important to be diligent in searching for appropriate volunteers. In the 12.5 years as director, our library has obtained volunteers from local churches, high schools, rehab hospitals, library students/grads needing experience, and unemployed professional librarians, and people exploring whether or not they want to become librarians. To help secure competent volunteer workers, require a written application and an interview during which time you assess and match a volunteer's skills and interests with appropriate assignments. Assign volunteers with title and job descriptions that involve ongoing projects. Communicate the need for and require commitment to weekly schedules.

APPRECIATE VOLUNTEERS

It is important to frequently express appreciation to volunteers for the work that they do. Provide words of encouragement and praise, articulating the importance of their contributions. Offer them an institutional email address and assist them with their job search by frequently forwarding job openings from library listservs and websites and help them to prepare for interviews. Occasionally give gift cards (e.g., gasoline, movies, restaurants, etc.) with a thank-you note or accompany them and treat them to lunch.

Second Section

Susan Ebertz, Wartburg Theological Seminary

For my section, I would like to cover the following: 1) description of our seminary; 2) our recent history; 3) how changes in educational delivery are impacting the economics of our school; 4) number of staff; and 5) tasks and responsibilities of staff.

DESCRIPTION

Wartburg Theological Seminary is a small stand-alone seminary with a student enrollment of about 150 FTE. Programs offered include the MDiv (most popular program), MA, and MA in Diaconal Ministry degrees and a TEEM certificate (alternative rostering program for the ELCA). WTS has an online distance learning program for three degrees and the certificate program (only online). About a third of the most recent entering class was distance learning students.

RECENT HISTORY

In spring 2009, our seminary declared retrenchment after several years in the red. WTS laid off tenured faculty as well as staff members and reorganized departments. Departmental budgets were cut as well. Retrenchment proved to be helpful in saving the institution. For the last two years we have ended in the black. The projection for this year is that we will again end in the black.

DISTANCE LEARNING

Before the advent of our distance learning program, most of our students were residential students. It seems from my own observation that many of the distance learning students would have been commuter students. Commuter students stay on campus during the week and go home on weekends. With fewer students on campus we are losing income from auxiliary services such as housing and meals. In the past, most of our residential students lived on-campus in a variety of housing options. Some of our housing now lies empty. What the trade-off is between having more students because of the distance learning program and having more students on-campus is difficult to determine.

An interesting side bar is that we are also discovering that fewer residential students mean fewer qualified work-study students for the library. The quality of the work-study students last year was lower than in the previous year even though the academic quality of the students improved. We are trying to determine what the issue(s) is and work towards perhaps greater training of the students.

Online classes also mean e-resources. During the Small Libraries session at the 2012 ATLA Annual Conference, we discussed e-books. The cost and availability of quality and relevant e-books have caused budgeting and decision-making issues for us. We are not at the point financially where we can invest significant amounts of money in e-books. Collections of e-books which will not be checked out are not an option for us.

STAFFING

Five years ago we had one full-time librarian (me), three paraprofessionals (two full-time and one 32 hours per week), and 80 hours per week of work-study students (during the semesters) staff the library. Two full-time positions in the library were cut at retrenchment. The part-time person cut her hours from 32 to 24 so that we could hire one 8-hour person (to help cover in case of illness or vacation). Since retrenchment, we have had one full-time librarian (me) and two paraprofessionals (one 24 hour per week and one 8 hour per week) and 80 hours per week of work-study students during the semesters.

	Librarian	Paraprofessional	Student	FTE
prior to Spring 2009	1	2 (40-hour) + 1 (32-hour)	80	5.8
2009 - 2013	1	1 (24-hour) + 1 (8-hour)	80	3.8
2013 -	1	2 (20-hour) + 1 (8-hour)	80	4.2

With the retirement of the 24-hour-per-week paraprofessional at the end of June 2013, I have been allowed to hire two 20-hour paraprofessionals. This was granted partly because the wage is less than the retiring person and because the two new people will not be given health and pension benefits. More staff hours will allow for flexibility in scheduling. I am discovering that finding suitable staff at the low wage is difficult.

Our distance learning program includes two weeks in January and two weeks in June. Our TEEM students are on campus in June and July for one week each. We also have a summer Greek (Greek is a pre-requisite) program. This means that during January when we have no work-study students, we need to provide normal library hours. The same is true for the weeks during the summer when we have students on campus for intensives and Greek. During the summer we have only six weeks when there are no students on campus.

TASKS AND RESPONSIBILITIES

Because of the limited staffing, paraprofessionals and students are doing professional tasks. My office and the circulation desk have become the reference desk. Cataloging is mainly limited to copy cataloging which the paraprofessionals or the students do. Procedures for just about everything we do in the library have been written and broken down into smaller parts. Different staff may accomplish different steps. Staff may not do certain tasks on a routine basis so the written procedures help as reminders.

A wonderful gift during the last few years has been the volunteers. One librarian friend spent two weeks of his vacation cataloging some of our original cataloging backlog. A library student who needed a practicum helped catalog some special collections items. A student spouse and her mother have volunteered to work on organizing some of our archival material. Others have helped with inventory during the summer, general circulation desk tasks, shelving, and other discrete and easily taught responsibilities. Volunteers have included high school students with time on their hands during the summer, those wanting experience in a library in order to apply to library school or to see if it is a career for them, those who have finished library school and want experience in order to get a job.

Several points are important in having volunteers. It is important to discover what their gifts are and what they enjoy doing. Matching that with the needed tasks is increased job satisfaction and willingness to continue. Encouragement, praise, and helping them see that they are making a difference are important. We try to make sure that the tasks are easy to understand so that they can pick it up each time they come to help. Tasks are often discrete and not routine or continuing. This increases their sense of accomplishment because they can see that they've completed a job.

They Shall Become One Flesh: The Why's, How's, and Wherefore's of Library Mergers

by Christine Wenderoth, JKM Library; Elyse Hayes, Seminary of the Immaculate Conception; Michael Boddy, Eden Theological Seminary

Proposed mergers at their best look toward long-term solutions to challenges most seminary libraries currently face. Those challenges include:

- Critical space shortages for both collection storage and patron service
- Aging physical facilities that need upgraded climate control, up-to-code access and flexible, up-to-date technological infrastructure
- Collection deferred maintenance — everything from weeding to retro-conversion to preservation
- Diminishing acquisitions budgets
- Untended archival, rare, and legacy collections
- Over-extended and underpaid staff.

These challenges exist in a larger environment of scarcity: seminaries, particularly free-standing seminaries, all have limited resources. One answer to these challenges might be a merged library.

Obtaining the outside monies is almost always a prerequisite to the pursuit and realization of the project:

- For weeding
- Money for retrocon
- Money for data migration
- Money for the physical merger of the collections
- Money for the labor to make these things happen, knowing that current staffs are already peddling as fast as they can.

Therefore, one must ask: how realistic is the hope or expectation that there is such outside money, when no one of the economically distressed schools has been able to locate it in the past?

WHAT WOULD BE THE SOUGHT AFTER OUTCOMES?

They might include:

- Shared services (e.g., e-reserves, ILL, technical processing)
- Completion of weeding, deaccessioning, and retroconversion projects
- Unified OPAC
- Millions saved on building costs [expansions, renovations]
- Unified governance and critical mass leading to ongoing cost savings for insurance, audits, licensing, technology, etc.
- Attention to currently ignored rare books and archives (perhaps one Hyde Park theological archives and/or one rare books collection)
- More dollars for acquisitions leading to a more focused, deeper print collection
- More resources (including climate control) for materials preservation
- No need for off-site storage

- Access to more partnerships and networks
- Admittedly expensive but much less expensive than the alternative of collecting, preserving, and housing materials in the habitual manner we have inherited.

THESE OUTCOMES WOULD REQUIRE MINIMALLY

- Shared vision and buy-in from the faculties, administrations and boards of the four schools
- Obtaining the needed monies from outside sources for the merger project in advance of the work, in combination with
- The commitment of all participating schools to adequately fund ongoing library programs and needed facilities upgrades past the project
- A constitutive role for the librarians in designing and managing this project
- Transparent and continuous communication among all concerned parties
- A governance structure that looks to the long-term benefit of all.

"The devil is in the details" and pondering the nitty-gritty issues is precisely what must be done now, or "no decisions have been made" curiously morphs into a path that looks and acts preciously like decisions.

If a merger is "nickeled and dimed" from the beginning, if the intricacies of libraries are not respected, if all institutions are not equal partners in the collaboration, and if the sensitivities of institutional loyalties are not honored, divorce is the likely outcome, and all will be worse off than before.

"Realized efficiencies," aka saving money, is motivation from avoidance, not mission.

Transforming Scholarly Communications in Religion and Theology: Determining ATLA's Role

by Brenda Bailey-Hainer and Justin Travis, American Theological Library Association

ATLA members and staff gathered together for a forward-looking conversation regarding changes in scholarly publishing and how the emergence of electronic publishing and the Open Access movement have altered the relationships of theological libraries with publishers, scholars and library patrons as libraries strive to provide sustainable access to publications in religious studies.

The conversation began with two brief background presentations. Donna R. Campbell presented a summary of the questions facing libraries in making e-books available to students and scholars. Among the publisher practices which librarians have identified as impacting the accessibility of content are e-book licensing models, bundle packaging and the use of digital rights management software. Gary Daught provided background regarding the technologies and practices shaping the concept of Open Access and the impact of Open Access initiatives on scholarly publishing.

Following these presentations, members held a discussion regarding the questions facing their institutions regarding accessibility of information and factors influencing institutional and association-level publishing in religious studies. The costs of acquiring electronic publications, methods of sharing and preserving scholarly resources across institutions, and producing publications or databases are all concerns which members believe need further investigation to help their institutions and ATLA make better decisions in the changing publishing landscape. At the end of the discussion, Brenda Bailey-Hainer announced that the challenges mentioned in this session will be incorporated into the objectives of a forthcoming ATLA Scholarly Communications Task Force.

Apps for the Theological Library

by Susan Ebertz, Wartburg Theological Seminary

The Speed of Change in technology is so fast that this session may be out of date before it even begins! Cell phones and tablets are becoming more and more popular at theological institutions. How is the library using this new technology? How are we teaching our students about using this technology in their future ministry? We will look at some apps and at what apps mean for the library and ministry.

LISTEN AND LEARN

Since this is a "Listen and Learn" session, I want to make sure that I listen to you and learn. So first off, I'm not sure where you all are and why you came to this session. I would like to start off by having you share why you are here and your experience with apps.

I'm Susan Ebertz. I bought my first iPad a year and a half ago so that I could learn more about them. I bought my iPhone a few months later.

TAKE AWAY FROM THIS SESSION

I hope at the end of this session you will have some ideas of how you may use apps in the library and in ministry. I also hope that you will be able to figure out what your next step will be in creating an app.

OVERVIEW SCREEN

This is what we will be covering during this session. We will talk generally about apps. Then we will look at some library apps. We will look at church apps. Apps versus webpages is a big topic these days in terms of which method to use. And then we will look briefly at creating apps.

APPS

Since I'm not sure where you all are at I thought I would start very basic. Here's a picture of my iPad and the first screen of my apps. Apps are basically programs on your smartphone or tablet. The apps are run by clicking the icon on the desktop. Unlike windows which has a start button and then a list of programs or a folder list, the programs must be somewhere for the user to find.

KIND OF APPS

First there are utility apps. These are basic functions which may help your device to work better. Technically e-mail and browsers are not utility apps but they are often listed as utilities. These may also include flashlight, calculator, and QR code reader. Some of these come with the device. Others must be downloaded. When I first got my iPad, it didn't have a clock. Whereas my iPod did have a clock and my iPhone has one. Another type of app is the productivity apps. These are programs that help you to work better. These would include word processors, photo editing, and task managers. The third type of app is games. I have some favorites and you probably do, too. Angry Birds, Candy Crush, Flow Free, and the list could go on. Games may be played alone or with someone else.

LIBRARY APPS

Let's turn now to look at some serious apps. Princeton Theological Seminary has an app. It is produced by Boopsie. In case you can't see this, the Princeton Seminary app includes the library, a faculty directory, campus map, events calendar, TigerTracker (GPS on the Princeton University shuttle bus system), and social media link. The app includes all the functions that are considered most important and most conducive to a mobile environment.

PRINCETON SEMINARY LIBRARY

The Princeton Seminary Library screen has the following: Library Catalog, My Account, Maps & Floor Plans, Library Hours, Research Resources, Library News & Events, Contact Us, and Social Media. As I thought about this list, the catalog link seemed especially helpful for our library when I am on the third floor of the library and want to look for a book. We don't have computers on the third floor. Students are always wondering when the library is open and having an app that through three touches gets one to the library hours would be good. Perhaps even more useful would be an app that says whether the library is open or not.

What are some categories you would include? What are ones you would delete?

SEATTLE PUBLIC LIBRARY

This is the main screen for the Seattle Public Library. The categories listed are My Account, Search the Catalog, BookLook (ISBN barcode scanner), Download Digital Books & Media, Ask a Librarian, Calendar of Events, Library Locations, Book/DVD/CD Lists (New and recommended), Library Blogs and Podcasts, and Facebook. I thought the barcode scanner function was interesting. You can scan a book at a book store and find out if the library owns it.

Does this list give you other ideas of what you would include and what you would not include?

SCOTTSDALE PUBLIC LIBRARY AND GIMME

I thought Gimme is an interesting app. It is not in the app store but is linked through a browser. One would have to bookmark it. It is a recommendation list which is periodically updated. It has a drop down list. This is easy to update.

RECOMMENDED APPS FOR LIBRARY USERS

We've looked at a few apps and thought about functions that we would like to include. Now what about apps that we would recommend to our users? Here are a couple I recommend. The first is EBSCOhost. If you subscribe to EBSCOhost, you may want to use this. EBSCOhost actually has 2 ways of accessing this. They also have a mobi site which makes it easier to read on a mobile device. The mobi site is accessed through a browser. Then there is the actual app which can be found in the app store. Camscanner is something that I read about on Atlantis. It uses the camera function to create PDFs that can be stored or e-mailed. I told one of the faculty members about this since she was going on a sabbatical. She could then make scans of articles when she is at other libraries. She wouldn't have to look around for a scanner or photocopier.

CHURCH APPS

Here is a screen shot of Redeemer Presbyterian Church's app created by Subsplash. The categories include New This Month, Sundays, Serve, Connect, 2013 Bible Reading Plan, Community Groups, and Care. I found that the names of the categories were not as descriptive as I would have liked. I am assuming New This Month would be an event calendar. The bottom has links to Home, Audio, Videos, Ministers, and More. An important thing for me to remember as I evaluate this app is that it is for members. I'm not sure how many non-members would download an app even if it is free. So after a few touches, the members would know where the different items they want are located.

What are some categories you would include? What are ones you would delete?

RECOMMENDED APPS FOR CHURCH MEMBERS

A couple of apps I would recommend to church members or to use in ministry are as follows. There is a free Bible app which has different translations. I wanted the NRSV translation so I purchased the one from CCEL. There are numerous spiritual practices apps available. I haven't tried out any spiritual practices apps but I've looked at some. I'm trying to create one so if you are interested I'll tell you about it when I finish it.

What are ones you would recommend?

MOBI WEBPAGES

Why would one use an app on their cell phone as opposed to using a bookmark on their browser on their cellphone? This is the basic question as to why someone would want to create an app. Aren't webpages good enough? Webpages can be modified so that they are more mobile friendly. Those with smartphones probably notice the "m" in the URL when going to some webpages. This means that the page you go to is mobile version. It may not have all the features as the full webpage. Of course, you may not want all the features so that does not matter to you. Webpages, especially the full webpage, has more features than apps. Usually the apps have the features that they think the user will most want. One does not have to purchase separate apps for the different websites one uses. Some apps are free but others do cost. And it also does not clutter up the desktop and get lost. I sometimes can't find some of the apps I own. I've organized myself so much that there are certain apps that I don't use often that I now can't find without looking everywhere. I have certain features at some websites bookmarked because they are the ones I use the most at a particular site. For example, if I used the hours page on the library website a lot, I might have that bookmarked on my browser. But if I used the library app to find the hours, I would have to touch several screens before I get to it.

APPS

Why would someone want to create an app? Basically because the person thinks that it will take fewer touches to get to the information that they want. The person would not have to open a browser to get to the bookmark. The app icon shows you what you want. We are becoming a more visual society and pictures are easier than words. There is also more ownership when a person has purchased (even free apps) and downloaded an app. The choosing and downloading procedure makes it so that the person is actually involved in the app.

GREG CARPENTER, CEO, BOOPSIE FOR LIBRARIES

- Our view is that for the foreseeable future, native apps are going to have the advantage over the mobile web for three key reasons.
- First, structured marketplaces such as iTunes and the Android App Store make it easy for patrons to find apps.
- Second, the icon sitting on the phone means that library information and services is literally one click away, which ostensibly encourages repeat usage.
- And third, native apps create a key branding opportunity for the library — something that is increasingly important to reinforcing reach and relevancy.[1]

I thought this was an interesting quote found on the Boopsie for Libraries website. Boopsie creates and maintains apps for libraries. Carpenter's points seem to be that the apps are easy to find and available at the main stores. Perhaps an icon on the webpage linking to the app store would also make it easy. When a user sees the icon on the phone, the user is more apt to use it. I do know that I am more apt to look through several of my recipe apps before attempting a search on the web.

Reach and relevancy are difficult to measure. However, if more and more of our patrons are using apps, then maybe making our library services or ministry more accessible via this format would be helpful. I think, too, that it is important to show that we are relevant because we are then seen as more attractive. Unfortunately, being attractive and finding ways to encourage use is a necessary step in being able to serve our patrons.

CREATING APPS

From my observations of the Apple app store, most of the library apps are created by Boopsie. There may be other vendors but they seem to be the biggest. Their software seems to have certain basic features which can be tailored to the institution. They also seem to have different pricing models. The app they create is based on HTML.

Many churches seem to use Subsplash for their apps. They are similar to Boopsie but target the church market.

DIY

If you want to create your own app there are a few things to keep in mind. I am trying to build a spiritual practices app. My daughter who is a "code monkey" is helping me by giving me advice. There are different platforms, iPhone, iPad, Android, etc. Each has its own coding. My daughter suggested that it would be easiest for me to use HTML, CSS, and Java since I already know those. I would also not need to create separate apps for each platform. I am using Notepad++ for the coding in HTML. For the CSS I am using iUI which is for iPhones. My daughter said that I could also use jQT (jQTouch) but she recommended iUI. She also said that if I want to include my app in an app store, I could use PhoneGap. I am not to that point so I don't know how PhoneGap works. I am patterning my app after the Gimme app that I showed earlier. I hope to have a list of spiritual practices on the app. Users would then click on the type of spiritual practice they would like to do. The description would be short but detailed enough so that the user would know what to do. I am also including a picture with each description. I want to make this easy to update and switch around. I hope to have about a dozen spiritual practices. I will have about 7 of them at a time and rotate them through. We have a spiritual practices curriculum so I would like to incorporate some of that into the rotation.

I know someone who was the pastor of a large church. They used PowerPoint during the service at his former church. When he moved to the Midwest and was looking for a church he noticed that some of the churches did not have a screen in their sanctuary. He said that the churches did not use technology. However, I want to point out that using technology does not mean having fancy equipment in the sanctuary for the worship service. Having a technology strategy in a church could mean finding ways to communicate with the church members and possible new members in a relevant format. Perhaps creating apps may be a way to communicate in a relevant format to your patrons.

ENDNOTES

[1] The Boopsie Benefits: Boopsie for Libraries, accessed March 26, 2013, http://www.boopsie.com/library/the-boopsie-benefits/.

Benefits and Risks of OCLC WMS Library System

by Jeff Siemon, Fuller Theological Seminary

Technical services librarians and others gathered for this presentation. The lecture with questions discussed the experience of Fuller Theological Seminary migrating to OCLC WorldShare Management System (WMS) during the summer of 2012.

WMS is a cloud-based Integrated Library System (ILS) offered by the non-profit library cooperative OCLC.WMS includes standard ILS features such as Circulation, Course Reserves, Acquisitions, Serials, Reports, and Administration.

For cataloging, WMS uses either the WMS Acquisitions module for simple adding of items, or the older OCLC Connexion software for editing or creating bibliographic records before adding items. WMS is unique in that there is no local database of bibliographic records; WorldCat is used as the bibliographic database, with items (called local holding records) attached directly to WorldCat master records.

WMS also includes WorldCat Local (a discovery interface), a mobile interface, Interlibrary Loan, a Knowledge Base (URL resolver + eBooks) & License Manager, and Analytics (to compare your library with other libraries.) Other ILS vendors often charge extra for these types of features. A cataloging/metadata module is in beta testing.

Next was demonstrated the cloud architecture of WMS. The patron's view is pulled from shared data and Fuller specific data.

- Citations for books are shared, and pulled from WorldCat,
- The location and call number holdings are pulled from WorldCat LHRs (Local Holdings Records),
- Citations for articles are pulled from the WorldCat Local central index, which includes companies (i.e., EBSCO, Credo) that have shared their citations with OCLC,
- Citations that have not been shared with OCLC such as ATLA RDB and ProQuest are pulled from the "Remote Index" which is like a federated search,
- Book circulation data (i.e., availability, due dates) is pulled from WMS.
- EPeriodical and eBook citations called "view now" are pulled from the Knowledge Base or Local Holdings Records.

Next the copy cataloging workflow was demonstrated. Fuller chose not to use this workflow because

- it doesn't encourage improvement of the bibliographic records,
- it cannot be used with non-Roman scripts or NACO work,
- it is not easy to use with original cataloging.

Fuller's new acquisitions include about 5000 non-Roman script records and about 2500 original cataloging records per year, and we didn't want to use multiple workflows for these. The copy cataloging workflow might be adequate for libraries that primarily add recently published English and European language materials.

Then a cataloging workflow combining OCLC Connexion Client and WMS was demonstrated. By not exporting and by using constant data for local holdings records,

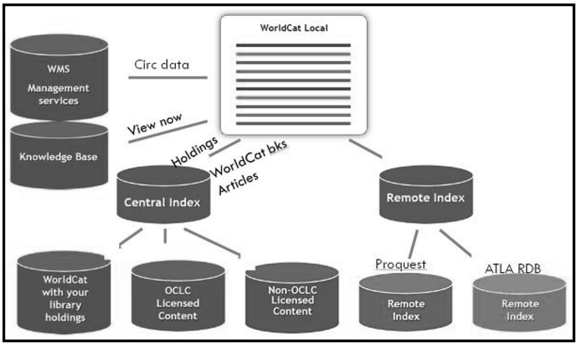


Figure 1

Fuller has saved some time in cataloging items. More time is saved by WMS libraries that catalog simpler materials and choose to use the WMS copy cataloging workflow.

The print serials check-in workflow was demonstrated. In serials, the publication patterns and issue data areshared globally. These global patterns and issues spread out work among libraries, similar to sharing master bibliographic records. An added benefit is that serials librarians can see if another WMS library has received an issue, which helps an individual library determine if it needs to claim an issue.

Fuller had considerable cost savings in migrating to WMS. Fuller is paying more than the fee for just OCLC cataloging/ILL, but less than it paid for OCLC cataloging Ill plus the Horizon ILS fee. Deals are available from OCLC for WMS migration/startup costs, and even the full price migration/startup is less than migrating to other ILSs.

The one price Fuller pays includes "modules" that other ILSs charge extra for, such as a "Discovery Layer" OPAC (WorldCat Local), ILL, mobile interface, reports, course reserves, cover art, comparison analytics. Eventually WMS will replace our third-party A-Z list and Open URL resolver; however, Fuller chose to retain our current A-Z list until the Knowledge Base improves; in maybe a year or so Fuller will likely eliminate a third-party URL resolver and its added cost. Fuller has been using ILLiad for Inter-library loan; as WMS ILL adds features, we may eliminate ILLiad and its added cost.

Other cost savings have to do with local hardware and staff time. WMS has no local server to purchase and staff time devoted to maintaining a server is freed up. There is no client to install on PCs, which saves IT staff time, although web-browsers and Java need to be kept up to date. Set-up and administration is relatively simple compared to other ILSs. All WMS training is included in the monthly WMS fee. There is no monthly fee until the library actually begins to use WMS live. Training of front desk workers has been easier, since the WMS interface resembles web interfaces circulation staff are already used to using for online shopping, etc.

Newly developed software has risks and benefits. Risks include the following: WMS is missing some functionality of software developed for twenty years, but most of what you need is there. Two features Fuller is waiting for are complex serial patterns and custom reports. There are risks that a smaller company will abandon the new software, but OCLC is a large organization, and OCLC seems committed to WMS. A benefit of newly developed software is that customers get some input into how the product develops and improvements are released quickly.

There are some downsides of WMS. The OPAC/Discovery Layer is less customizable than some other vendors' OPACs. There are no local bibliographic records, making it harder to add local bibliographic data, such as donor information, or local notes, or local access points, but there are ways to do this. A benefit of having no local bibliographic records is that when WorldCat records are improved by other libraries (i.e., they add tables of contents or correct a typo) your patrons benefit immediately.

"Cloud" architecture has benefits. When other libraries improve a Master Bib record, the improvements are immediately available to your patrons. No local server and no client/PC software upgrades which means less computer administration for library staff. WMS is also very portable; one can work from home with any computer with Internet and Java. One production instance of the software at OCLC is used by all libraries, so OCLC staff spends less time upgrading multiple installations of software. Also having only one production instance of the software facilitates faster bug fixes and a faster innovation cycle. Besides master bibliographic records, libraries also share Acquisitions vendor data, Serials pattern and issue data, and Knowledge Base collection data. There is a potential for sharing Apps as the user community grows.

In conclusion, Fuller patrons are very pleased with WorldCat Local as a discovery interface. Fuller staff are satisfied with the staff interface, and have been willing to put up with some loss in functionality, knowing that patron functionality is a vast improvement, that the staff modules are improving, and that there is significant cost savings.

CONSER

by Judy Knop, American Theological Library Association

Discussion centered around the implementation of RDA and the impact it is having on the participants' cataloging. Plans for the update of the CONSER Editing Guide and the CONSER Cataloging Manual were outlined.

Demand-Driven E-book Collection Development in Religious Studies: A Case Study from the University of Ottawa

by Jennifer Dekker, University of Ottawa

The current case study originated in 2005, when the University of Ottawa library was just beginning an off-site storage project. Readers who have been involved in such projects know that they often provoke intense debate with faculty and students about library collections — their meaning, usefulness, composition, quality, format, and location. In the current case study, two departments stood out in terms of how vocal they were regarding collections: History and Religious Studies. The DDA e-books project was, in a certain sense, a by-product of listening to community needs and supporting departments in achieving their library-related goals, which did not only start in 2005, but was certainly magnified since then. These goals were to have faculty well-supported with local collections and provide students with the materials required to be successful in their studies.

THE MAIN ISSUES IDENTIFIED BY THE DEPARTMENTS WERE

1. Lack of historical monographs (mainly due to low funding in the 1980's and 1990's);
2. French language collection deficiencies (University of Ottawa is a French-English bilingual university);
3. Little consultation with faculty in terms of what was being collected;
4. Unbalanced collections (collections did not reflect either the strengths or the emphases of the departments' research or teaching).

Initially, these concerns were addressed through active collection development activities including manual selection of titles (especially in non-English languages) and through approval plans, which were established at the University of Ottawa in 2005-2006. After several years of expanding approval plans, faculty and student opinion slowly turned with respect to current collections; feedback in a 2011 Council of Ontario Universities survey[1] indicated a good level of satisfaction that nearly all relevant and current publications were being collected.

But unfortunately, gaps in historical collections persisted. Previous to the DDA e-books project these gaps would often be addressed by creating bibliographical lists (often based on the holdings of libraries that had notable collections) from which faculty members and the librarian would decide what to order. Creating such bibliographies is labor-intensive, however, and had not necessarily resulted in greatly improved historical collections. Generally, the Acquisitions staff would be able to acquire about 25%-30% of these orders, but the rest would not be available. So the question remained: How

[1] The internal survey was not published but was related to the graduate program accreditation exercise for Master and PhD programs in Religious Studies at the University of Ottawa, 2011.

would the library satisfy what was perceived by faculty and graduate students to be a significant need?

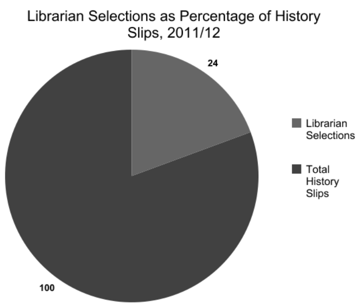
The idea for a DDA e-book plan developed over time. Electronic slips, which are often part of approval plans, indicated that many newly published e-books were in fact historical titles re-released in e-book format. Could a DDA e-book plan fill the gaps in the historical monographs collection? Were the historical e-book releases robust enough? While there was a small risk in attempting to customize a DDA e-book plan to these unusual needs, the possibility of achieving this longstanding goal was tempting. Furthermore, additional questions could be pursued, such as whether or not the current collection development policies matched what the University of Ottawa community would select and whether or not e-books were an acceptable format for research and teaching in these two subject areas. A final element of the project would be to address the concern of faculty members who had felt left behind when approval slips went from paper to electronic and professors were no longer included in the selection process as they had been when paper slips were circulated among faculty members prior to selection.

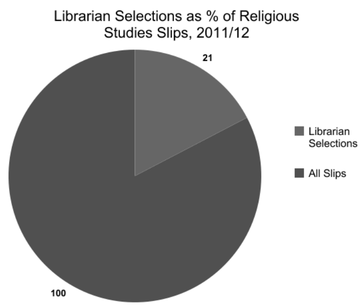
Once the subject librarian for History and Religious Studies and the Associate University Librarian (Collections) determined that a DDA e-books plan would be feasible, Cataloguing and Acquisitions staff loaded discovery records (provided by YBP which mediated the relationship between the University of Ottawa and the e-book vendor, ebrary) into the library catalogue. ebrary e-mailed weekly spreadsheets to those involved in the project containing information regarding e-book selections such as ISBN, title, trigger date, trigger event (view, print, copy or chapter download), purchase date, order number, type of access, price, publisher, year published, LC number, and so on for every title selected through the plan. These reports were valuable in terms of providing consistent, standardized feedback throughout the plan period. Staff knew how much of the budget was being spent ($10,000.00 was originally deposited into the plan account), what subject areas were being selected, and how many historical titles were being purchased week by week.

Over 15 months, the University of Ottawa community triggered 615 titles for purchase through the DDA e-book plan out of a total possible 5,982 titles loaded into the catalogue in the two subject areas. As the University of Ottawa is a large university with approximately 42,000 students, this number seemed rather small, so the author compared the number of purchases to other similar-sized institutions that had experimented with DDA e-book plans (reviewed by William H. Walters in a 2012 study) to find that there was indeed a slightly lower than average number of titles purchased: approximately 41 titles per month were selected during the University of Ottawa trial while the comparable institutions in Walters' article purchased an average of 43 titles per month (Walters, 2012). In the University of Ottawa's case, however, only two subject areas were included. It begs the question of how much might have been selected if the DDA e-book plan had included all subject areas as the comparator groups from Walters' article presumably had, since they did not indicate otherwise. Imagining that historians tend to be monograph-oriented in their publishing and research habits

(Cronon, 2012; Niessen & Roberts, 2000; Stone, 1982) it would be difficult to predict whether having a broader subject coverage would have increased the percentage of titles selected or not, given that scholars in non-humanities disciplines might not be as reliant on monographs as scholars in History and possibly, Religious Studies are. In a previous study by Hodges, Preston and Hamilton, selections in History represented only 4.2% of titles purchased in a DDA plan and Religious Studies wasn't reported at all (Hodges, Preston, & Hamilton, 2010). That study indicated that the highest number of purchases was in Health Sciences and Economics but it unfortunately cannot be generalized since the researchers did not report the full range of subjects that were made available to library users. In other words, it is impossible for students to trigger a purchase for a Religious Studies title if there are no Religious Studies titles to select from.

So out of a possible 5,982 records, the University of Ottawa community selected 615 titles, which represents a title acquisition figure of just over 10.3%. How does that compare to what is normally selected by the librarian? Based on data provided by YBP for 2011/12 in both History and Religious Studies, the subject librarian selected at least 10% more titles than what patrons selected during the DDA e-book plan period, although it must be said that patrons only saw titles that were available in e-book format, whereas subject librarians receive slips for both electronic and print





formats. However, the spread between what a subject librarian selects and what library patrons select is where many DDA plans aim to improve efficiency (reduce costs) and effectiveness (purchase items that the university community will definitely use).

RELEVANCE OF DDA SELECTIONS

In addition to examining the overall selection habits of library users during the DDA e-book plan, individual titles were assessed for various elements, the first being relevance of titles to the subject areas. Much to the surprise of the subject librarian, only 497 out of 615 titles were actually classified as history or Religious Studies, with nearly 20% of the purchases falling in outlying subject areas such as political science, law, medicine, military strategy and international relations. Why is this? In reviewing the approval plans, it became clear that both plans included related but very peripheral subjects in addition to the main subject categories. In the traditional course of selection, this is appropriate because a librarian will consciously make decisions regarding whether or not to purchase in these adjacent subjects. But traditional approval plans do not anticipate selection by non-specialists and therefore do not include safeguards against what can seem to be irrelevant material. A DDA-specific approval plan might be a wise option when attempting to achieve narrow goals as this case study intended to. If a widespread DDA plan across multiple subject areas is being designed, however, this would not be as much of a concern.

TITLES BY SUBJECT

The number of titles selected for Religious Studies accounted for 40.4% of the 497 titles related to History and Religious Studies. This percentage is high compared to the many more faculty members, graduate and undergraduate students in History. The Religious Studies approval plan is also very small, representing only about 25% of the total number of slips received for History. Nonetheless, Religious Studies titles represented a significant portion of what was selected by the community.

Subject	Number of Titles Selected
Christianity (including theology, biblical Studies)	75
Judaism	36
Ancient / late antique (Judeo-Christian)	17
Islam	14
Buddhism	11
Sociology of religion	9
Medieval	8
Psychology of religion	6
Hinduism	3
Indigenous religions	2
Other (New Religious Movements, Interfaith dialogue, General religion)	20

These results, somewhat reassuringly, conform very closely to the current collection development policy. What they cannot do, however, is provide an evaluation of subject coverage of ebrary's e-book offerings. Questions remain such as how many titles are actually available from ebrary in the lesser selected areas of Hinduism or Indigenous religions? In other words, would there have been more selections made in these subjects had ebrary offered a greater number of e-books in them? This was an early indicator that an e-book DDA plan cannot be uniquely relied on for collection development.

TITLES BY MAJOR PUBLISHER

Publisher	Number of Titles Selected
ABC-Clio (almost 100% History)	70
Brill (~75% Religious Studies)	58
Palgrave-MacMillan	40
Continuum (almost 100% Religious Studies)	32
Greenwood (almost 100% History)	23
Routledge	22
Various University Presses	49

TITLES BY SMALLER PUBLISHERS

Publisher	Number / Subject of Titles Selected
Pluto Press	10 (generally in History)
I.B. Tauris	8 (4 Religious Studies, 4 History)
Mohr Siebeck	8 (Religious Studies)
Zed	4 (History)
Jewish Publication Society	4 (2 Religious Studies, 2 History)

Unfortunately the representation of smaller or niche publishers in the e-book marketplace is not well-developed; therefore at the present time, e-book plans based on a major book vendor's stock would not be suitable for collection development in a large research university, especially in collection areas with PhD programs. An earlier study by Peter Just estimated that only 11% of academic titles were actually available in e-book format in 2007 (Just, 2007). Even if this number has doubled, tripled or quadrupled since 2007, it still does not represent the full spectrum of academic publishing which is further indication that the e-book DDA plan as implemented at the University of Ottawa was not a good fit for the advanced needs of these two departments and could not really accomplish the goals of the project.

PURCHASE TRIGGERS

In terms of the user behaviors that triggered purchases, 30 were triggered by printing, 64 by copying, 103 by chapter downloads, and 306 titles by viewing an e-book for at least ten minutes. This compares and equates with a study released earlier in 2013 by Emily Chan and Susan Kendall which compared the triggers for purchase in a DDA e-book plan at San Jose State University. The period of the San Jose study was roughly the same as the project at the University of Ottawa. Chan and Kendall reported that in the call numbers B, C, D, E, and F (covering Religious Studies and History) that there were consistently more titles triggered by online reading than by downloading (Chan & Kendall, 2013). This indicated that not only were the triggers appropriate (based on the overall number of titles purchased) but they were consistent with at least one other study from the same time period.

DID THE PLAN ACCOMPLISH ITS GOALS?

On the question of historical gaps and whether this project was successful at filling in missing monographs from previous decades, the data indicate that out of 497 titles (in Religious Studies and History, excluding outside subjects):

- 203 were published before 2005 (the oldest one in 1951), meaning that 40.8% of DDA titles were historical in the sense of having been published before 2005.
- Of these older titles, at least half were in the field of Religious Studies which is somewhat surprising because based on verbal and survey feedback, this had not been a major concern for Religious Studies in the same way that it had been for History. These numbers indicate that while Religious Studies affiliated researchers may not complain about lack of historical titles, there is a need to fill in historical gaps in the collections.
- Of the 203 titles published before 2005, 52 were published prior to 2000. Therefore, of the historical titles, roughly 25% were published prior to the year 2000.
- Of the 497 e-books selected in History and Religious Studies, 204 or 41% were published in the year 2005 or later.

RELATIONSHIP TO INTERLIBRARY LOAN

Unfortunately, the University of Ottawa library, which accesses interlibrary loan data from a consortium called OCUL (Ontario Consortium of University Libraries) does not have access to statistics from before 2012. It is therefore impossible to say whether the overall number of requests decreased during the DDA e-book plan compared with previous years, as might have been expected. There are figures available for the time period under study, however, and these are reported below. Out of the titles that were requested by interlibrary loan:

- 34 out of 75 requests (45.3%) from the Department of Religious Studies (professors and graduate students only) were for non-English language material and could not have been covered by the titles available in the DDA e-book plan, since the DDA e-book pool was an English language record set. Religious Studies professors requested only eight books (10.6%) published before 1950, which also would not have affected the DDA plan since there were no DDA e-books available that predated 1950.
- 36 out of a total of 108 requests (33%) for interlibrary loans from the History department were for non-English titles. In terms of the dates of publication, the History department requested 35 pre-1950 books. (32.4%).

Some DDA projects have been based on interlibrary loan requests so that any title requested is automatically a trigger for purchase (see for example Silva & Weible, 2010, and Tyler, Melvin, Xu, Epp, & Kreps, 2011). In retrospect of this project, an ILL-based DDA plan might have been more appropriate to collect historical and non-

English monographs, which made up a significant portion of interlibrary loan requests and which cannot at this time be replaced by a DDA e-book plan, though to be fair, that was not one of the plan's original goals. However, if one is seeking to improve accessibility to titles that faculty and students need, interlibrary loan statistics and requested titles should be factored into the plan.

DDA E-BOOK SURVEY

When the DDA e-books plan was announced, response from faculty members was very positive. They liked the idea of playing a part in collection development and that students would be able to trigger purchases of e-books that they needed to complete assignments. In order to obtain some sense of faculty and graduate satisfaction with the project, a survey was administered which included 12 questions (see appendix for questions). Unfortunately, due to delays in the ethics review and translation of the survey, it was not available until the middle of May 2013, which resulted in a very small sample. In total, 18 faculty and graduate students shared their points of view regarding the availability of historical e-books in the catalogue, the plan, and e-books. Out of the responses, 16 were in English and two were in French. Twenty-eight percent (5) were faculty members and 72% (13) were graduate students. Nine of the respondents were from Religious Studies, and nine were from History.

In terms of whether patrons had noticed an increase in historical e-book titles in the library catalogue over the life of the project, 61% (11) said they had noticed more historical e-books while four indicated they had not, and three were not sure. With respect to whether or not historical gaps in the collection continue to be a problem, 55% (10) said that they still thought this problem persisted. Eight respondents said that there was no problem with historical titles. Of the text comments received on this question, some indicated that while historical titles were still missing, they had found that the situation had improved. One respondent mentioned that in her area of research, older print monographs just were not available and that e-books are the only way to have access to the older literature. A few respondents mentioned that they are heavy users of interlibrary loan and that their reliance on interlibrary loan had not changed during the life of this plan, so the local collection was no more helpful to them than it had been in the past.

In terms of acceptability and usefulness of e-books, 66% (12) reported that they thought e-books were useful but when the textual comments were analyzed, this was not resoundingly positive. The attitude was one of "If I can't have what I need in print, then I suppose an e-book will do." Several respondents mentioned that they were not comfortable reading a whole e-book, but that not having to physically go to the library, being able to access e-books at any time of day and the ability to search electronic texts were appreciated. A couple mentioned limitations with respect to copying, printing and downloading e-books as a barrier. A few mentioned that e-books were "better than nothing."

With respect to the balance between print and e-books in the current collection, 72% (13) respondents felt that there was an appropriate balance between the two formats. In terms of linguistic balance, only 8 respondents thought that it would be helpful to have a similar plan for French language e-book titles.

On the question of whether the respondents felt reassured that the titles were available in the library catalogue ready to be purchased upon the appropriate trigger, only 44% (8) respondents said that this was reassuring, 28% (5) specifically said it was not reassuring and another 28% (5) expressed no opinion. This question spoke to the issue of building confidence in the library — in helping library constituents to feel that the library is doing its utmost to meet their needs — so this result was disappointing.

FINAL THOUGHTS

While the DDA e-book plan did not manage to meet all of its goals, it was a worthwhile experiment for the following reasons:

- Through the survey, it was confirmed that faculty and graduate students are fairly satisfied with e-books now; there has been a lot of new content made available in this format and the community is beginning to appreciate the positive features of e-books.
- This experiment attempted to look at a DDA e-books plan with a critical eye: it did not focus on the typical and narrow goals of increasing circulation and decreasing investment in collections but rather had a goal to satisfy a need for historical collections, which is unusual for a DDA e-book plan. Going forward, an interlibrary-loan-based DDA plan for both print and e-books would probably be more suitable for filling in historical, non-English language and specialized academic content, which would be more helpful to the research-intense community at the University of Ottawa.
- The Subject Librarian demonstrated a willingness to be open and accepting of the community in allowing them to help build library collections, even in this small way.
- Many mainstream academic titles that were not purchased at the time of publication were collected.
- In the Religious Studies area, the current collection policy and practice is very much in line with what the community selected. A future study of the History collective development policy is planned.
- There is, even within a DDA e-book plan, a significant need for academic librarians to play a strong role in the management of the plan. Deciding on how to design it, monitoring it, and adjusting it as necessary are key roles.
- DDA e-book plans are probably best suited to collect mainstream academic monographs as a supplement to an approval plan but cannot be relied on to satisfy the needs of advanced researchers, at least in the fields of Religious Studies and History.
- A final comment made by a colleague at the University of Ottawa was that now, other subject librarians are interested in and intent to design and execute their own DDA plans.

APPENDIX: SURVEY (ENGLISH VERSION)

1. Are you a Faculty Member or Graduate Student?
2. Are you affiliated with the department of Religious Studies or History?
3. In your searches of the library catalogue over the last 12 months, have you noticed an increase in historical titles available in e-book format?
4. Faculty and graduate students have complained about historical gaps in the library collection. Thinking about your experiences using the library in the last 12 months, do you feel that these gaps continue to be a problem?
5. Follow-up question: If you answered yes to the previous question, can you provide a brief explanation as to why you feel this way?
6. In your opinion, are e-books an acceptable format for books in your area of study or research?
7. Follow-up question: Can you provide a brief explanation as to why you responded "yes" or "no" in the previous question?
8. In what circumstances are e-books especially useful or not useful?
9. Do you feel that the current balance between the library's print and e-book titles is acceptable?
10. Even if you did not notice that the library had many more historical and current e-book titles available, and even if the library does not yet own these titles, do you feel reassured that they are there and ready to be purchased as the need arises?
11. Would you like to see a similar project be available for French language e-book titles?
12. If you have any final comments about library e-books, please use this box?

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From Analysis to Decision: How to Assess Collections

by Beth Bidlack, Columbia University Libraries

Good afternoon. I hope you are enjoying the conference so far. My name is Beth Bidlack, and today I'd like to talk with you about collections analysis and assessment. I am the director of the Burke Library at Union Theological Seminary, a library that is part of the Columbia University Library system. Prior to my arrival at the Burke just a few months ago, I worked at Dartmouth College Library as the Collections Assessment and Analysis Librarian. Prior to that, I was the Bibliographer for Religion and Philosophy at the University of Chicago Library. Before that, I worked in a variety of theological library contexts. I'll be drawing on the diversity of these contexts this afternoon.

A few introductory remarks before we get too far into our conversation. This talk's title is indicative of my thinking when I submitted my proposal. Now, I would probably change it to "From Analysis to Action." In my proposal, I listed a series of questions that is not exhaustive, but is meant to inspire conversation. As per the description of the listen and learn format, I hope that our time together provides practical training and introduces you to some current practices or approaches to collection analysis. We will allow plenty of time for discussion and conversation. Please stop me at any point if you have a question or need clarification.

So for this afternoon's session, I have four goals: (1) I would like to outline some principles of collection analysis and assessment, (2) I would like to give some practical suggestions for conducting such analysis and assessment, (3) I would like to generate interest and discussion on the topic, (4) I would like you to draft next steps for actions to take when you return to your libraries. I am going to work toward these goals by discussing some of the questions I raised in my initial proposal for this session.

The first question seems easy to answer: how do you determine what you are collecting? Depending on your context, this may be difficult to answer. The short answer is to use integrated library system (ILS) data to analyze your collection. How to do this will vary from system to system. I have worked in the area of collection development at a variety of institutions. In the small seminary context, it was somewhat possible to answer this question just by browsing the shelves. In other contexts, I have had to run reports on the ILS data. At this point, I have experience with a few integrated library systems and have found that extracting data is easier in some than in others.

I tend to conduct multi-faceted analyses. It all depends on what questions you need to answer. At Dartmouth, I did analyses for selectors and the library's administration. In other words, there were many different questions to answer. You will want to extract as much data as possible so that you can ask many questions of the same data set in tools such as Microsoft Excel or Access. In one context, I had some help from information technology colleagues in linking an Access database to the numerous tables in a Horizon system. In another case, I ran reports in the Millennium Create Lists and Statistics Modules, usually exporting lists into Excel for further analysis. Step one is to download data from your ILS. Depending on the size of your dataset, you might want to divide it by call number range or use Access to create a more robust database. Sometimes data is purged on a regular basis (e.g., some acquisitions order data or certain circulation data) so you might want to extract the data and get a snapshot of your collection as of June 30, 2013 (or the end of your fiscal year) or July 1, 2013 (or the beginning of your fiscal year). A book that may be helpful to you is Tony Greiner and Bob Cooper, *Analyzing Library Collection Use with Excel*. Chicago: ALA, 2007.

What fields you can download are dependent on what system you have. You should try to download fields such as call number, title, author, imprint (ideally you want the location, publisher, and date to be separate fields to facilitate analysis), language, total circulation, circulation in current year, circulation in the previous year, internal use, total use (circulation and internal; you may need to compile this figure yourself), last check-in (or checkout) date, material type (book, video, etc.), circulation status (loan period, reference, reserve, etc.), catalog date (which will show how long the item has been in the collection), status (in, missing, bindery, etc.), barcode, etc. I also like to have acquisitions data such as price and vendor, but it's not always possible to extract this data easily. In Millennium, it's challenging to do this because of the record architecture and relationships between bib, order, and item records.

The next step is to clean up the data. There are some specific strategies depending on your local practices (e.g., at one library in which I've worked there were hundreds [perhaps thousands] of sound recordings with call numbers that started with BL, (e.g., Bluenote). You may have other anomalies based on your local practices. Because they may skew your analysis, you might want to remove data for non-circulating (e.g., reference) items from your analysis. In addition, you might want to remove lost or missing items and items that are on order, in process, at the bindery, etc. You should also think about what you will do with data for electronic resources, including e-books. I advise removing them from your dataset and analyzing them separately due to their complexities in terms of packages vs. individual titles, determining cost per use, potential problems gathering usage data, etc. We can talk more about the issues related to e-resources usage data if you'd like at the conclusion of my talk.

After cleaning up the data, you can start doing some basic calculations. I tend to divide by LC class and look at the total number of items in each, then how many have circulated to determine the percentage of titles in that class that circulate. Knowing this information will inform future selection decisions and adjustments to approval profiles and would inform future budget allocations. You can also determine an average use per item within an LC class. You can also determine how much of your collection or a specific LC class range is in use at any given time. This, along with the number of items added in the past year, is helpful information for space planning. Your calculations can become as complex as you would like. An even more complex analysis would involve comparing print to online usage to understand the impact that purchasing online resources has on the use of print collections. Remember, your objective is to learn about your collection — what is in it, what is used, what it costs, etc.

With some basic knowledge of statistics and a tool like Excel or Access, you can start to analyze relationships (or correlations) between groups of things. A typical application of this approach in collection analysis involves looking at the average age of a call number range, then comparing that age with circulation data. What is the correlation between age and use? In public libraries, often there is less use of older titles. Some genres tend to "age" more quickly than others (e.g., general reference materials). Some disciplines (e.g., science and social sciences) may "age" more quickly than others (e.g., humanities) so in a theological collection, your BF (psychology) or your BV (pracitical theology) classification may become outdated more quickly than your BS (biblical studies) BX (Christian denominations) classification. Knowing this has implications for collection development and maintenance, including weeding.

I would like to conclude this section of our discussion by showing two slides. One is a title list I extracted while at Dartmouth College. The other is a slide from Greiner and Cooper's book. After analyzing the title level data, they constructed a summary spreadsheet that gives an overview of the library's collection. You probably cannot see this slide well. It is not important that you do. What is important is moving from title level lists to analysis to a summary of your findings. Your title lists are similar to the research that you would do to write a paper or a sermon. The summary spreadsheet is the end product of your research (like your paper or sermon).

Now that you have a sense of what your collection looks like, let's turn to the question of what you should be collecting. Again, the answer may seem obvious — look to the mission of your parent institution. Once you understand the mission of your parent institution, you can start to determine what you should be collecting. For example, at one small, freestanding seminary, the faculty thought that the library was a research library because that is where they did research. When I explained that research libraries were usually much larger in size, staff, and budget, we talked about the mission of the library. I also explained that the seminary's mission did not focus on faculty research, but on equipping women and men for Christian ministry. Therefore, the library's mission was to support the institution's mission of equipping people for Christian ministry. The major way we fulfilled this mission was to purchase materials and provide services that supported the curricula of the seminary. In other words, we were not a "research library" in the Association of Research Libraries' understanding of the term.

There are many different methods to assess whether there is a gap between what you are collecting and what you should be collecting. It is important to use a variety of methods because no one method can do it all. Because questions such as how do we know if we are collecting the right stuff are not simple ones, the approaches we take to address them cannot be simple, but must be more complex. Every method has its pros and cons. You can look at methods from at least two perspectives — from a collection-based perspective or from a user-based perspective (see, for example Greiner and Cooper, 3). Depending on your context, it is probably best to proceed with both perspectives in mind.

Collection-based approaches include reviewing authoritative lists. You can use this method by checking every title or by sampling (checking a certain number of titles). In theological studies these might include John Bollier's and now David Stewart's *The Literature of Theology* (1979, 2003). Here are some of the pros of this method.

Quantitative methods such as list checking may be useful for budget planning and accreditation. It would be great to say to your ATS visiting team that you have 100% of the titles found in *The Literature of Theology*. If you do not have 100% of the titles, you can determine how much money you need to obtain 100%. Reviewing lists can be performed by a range of staff and by students. I used this approach at the University of Chicago for PhD reading lists. I started reviewing all PhD reading lists, but did not finish them all during my time there. This approach can be high impact in terms of marketing. For example, I could say to faculty and students that the library has confirmed 100% holdings for lists in Jewish studies. I bought duplicates or replacements when needed (e.g., when a title was on multiple reading lists). If your primary mission is to support teaching, then review syllabi or other lists of resources used in teaching. This approach can also help faculty who compile the lists. Librarians can check to see if new editions are available and assist in updating the lists. Which leads me to the major con of this approach — lists can become outdated quickly (e.g., Stewart now ten years old) and are labor intensive to create.

You could determine what percentage of currently indexed journal titles in ATLA RDB to which your library subscribes. What percentage is your goal? You could say to your Dean, Provost, etc. that it would cost X amount of dollars if the library subscribes to 50% of all the titles, X amount to subscribe to 25% and perhaps work together to increase the number of titles you hold each year. For example, currently, my serials budget will enable subscriptions to xx%, but I think we should subscribe to another 5-10%, especially if we are adding a degree program.

There are other standard bibliographies out there that you can use (e.g., published denominational bibliographies, etc.). Vendors often have core lists in various subjects. *Choice* publishes reviews for key titles in religious studies. You could review new acquisitions lists from peer institutions.

A somewhat related collections-based approach is to use an "outside" expert to suggest titles for purchase. It could be a faculty member or someone else with specialized knowledge of a particular field of study. This approach improves communication and fosters relationships, but judgments can be subjective, and the process can be time consuming.

Other collections-based approaches include using tools like WorldCat Collection Analysis to compare your holdings against the holdings of another institution or group. Conspectus is another collections-based approach. I can say more about any of these methods later if you would like. So far we have talked about collection-based approaches which combined with your mission statement can help you determine what you should be collecting. Now I would like to highlight a few user-based approaches.

Citation analysis can be as simple or complex as you want. It can be collections-based or user-based. A simple, collections-based implementation would include checking the footnotes and bibliographies of a sampling of a few key works in a particular field. A simple user-based implementation would include checking the footnotes and bibliographies of a sampling of faculty publications. You can do more exhaustive analysis by automating parts of the process. This approach can help with the challenge of journal subscription analysis and identifying candidates for cancellation or for transfer to storage. As you can imagine, it can be time consuming to perform complex analysis. It can be challenging to determine what to analyze (articles, essays, monographs, encyclopedia articles, dissertations, etc.). You cannot expect to have 100 percent of everything cited so what is a reasonable goal?

Surveys are a popular user-based method. In its survey, the Burke Library asks about overall satisfaction with collections plus satisfaction with collections in specific areas, including biblical studies, historical studies, ethics, world religions. The University of Chicago Library survey also had overall collections satisfaction questions. When users included actionable comments, I could purchase specific titles in the areas they mentioned; however, most of the time there are no comments (there is just a rating) or the comments aren't very actionable (no specific titles mentioned).

Other user-based methods include looking at interlibrary loan (ILL) or consortial borrowing and lending data. If a title is borrowed multiple times, it is more economical to purchase it. Lending data may indicate strengths in your collections, areas for future development. I have sorted this data to try to identify patterns. If we are borrowing numerous titles in a specific LC class, in a series, or by a certain publisher, then maybe I should order these titles or tweak my approval plan. I also think about the potential impact of purchasing titles in specific call number ranges. If the items obtained by ILL had been in our collection, how might they have increased the percentage of circulation in a given call number range (Greiner and Cooper, 90)?

I also have done a lot of informal interviewing. I talk with faculty and advanced graduate students (prospective and current) about their areas of research and try to support these areas whenever possible.

I also try to look at actual usage data (using methods I described a few minutes ago). There are challenges with this approach too. What counts as a use (check out, in-house use)? Are all checkouts created equal? At one place where I worked, there was an important periodical run in the stacks. It had little or no use for years. Then, a faculty member discovered it while browsing in the stacks. He went on to write a monograph about that title, which thanks to successful fundraising has now been digitized (the Chicagoan). Is this use somehow "better" than other uses? Would you rate that one use higher than five checkouts that resulted in no publications, fundraising, or digitization projects?

Greiner and Cooper introduce a concept that might be helpful to us — the concept of relative use. Relative use is the idea that, in a user-driven collection, a subject area that has fifteen percent of the collection's volumes should have about fifteen percent of its use. Any area in which the percentage of use is higher than its percentage of the collection should be supported with more items. Any areas in which the percentage of use is lowers than its percentage of the collection needs either weeding or a reduction in new materials because the library may be buying things users do not want (Greiner and Cooper, 116-118).

If you do any of the analysis or assessment I have just described, you will now be asking, "So how do I look at my overall budget and address any shortcomings and improve my allocations?"

One strategy is somewhat related to the relative use concept we just discussed. In addition to looking at circulation use in a given area (e.g., OT/HB), you could compare the number of faculty, students, or courses in that area with the number of holdings in that area. In effect, you could map the collection to the curricula. You could map your whole collection based on the curricula by assigning certain classes (LC, Dewey, etc.) to areas of your curricula or faculty areas of study. Then, look to see that the total number of volumes is in alignment with the number of faculty, students, or courses in each area. Is your budget in alignment or do you need to make adjustments? If you have a high percentage (40%) of courses, faculty, and students in biblical studies, then you may want to spend 40% of your budget on biblical studies. You might determine the following hypothetical percentages: 40% Bible, 30% history, 15% theology, and 15% practical

Your collection size and budget should roughly align with these percentages. The goal is not to create a perfect formula for allocation, but to make sure you are in line with your parent institution's priorities. For example, you should collect in more depth in BS if you have a PhD program in biblical studies, and less in BQ if you have no programs or courses on Buddhism.

What needs might your users have beyond the curricula? For example, are there denominational reading lists that you should review? How do you support life-long learning?

How do you advocate for increased funding? The not so simple answer is that it is a process. It is about building relationships and nurturing trust. It is about educating your administration and constituents so that they understand your challenges.

When advocating for your library, it is important to gather evidence to support your claims. Complaining or saying "I need more money" will not work. That line has been taken; everyone needs more money. Plus, it sets up an adversarial relationship. Remember the saying — you attract more flies with honey than vinegar. Instead, identify shared values and commitments. Think more critically and analytically about your situation. Try presenting arguments simply and clearly. Do not bog them down in detail; get to your point. They have many people knocking on their doors.

Have your elevator talk ready and demonstrate how you contribute to the larger enterprise. You and your Dean or Provost want students to have the best educational experience possible. How can the library partner with the Dean in this endeavor? What can you do to assist your Dean, President or Provost? You could do a show and tell for potential donors, you could extend hours during reading weeks or exam periods, you could set up displays for alumni events, etc.

Think about what is valued at your institution. At one institution where I worked, peer analysis and benchmarking were very effective. The Provost identified aspirational peers. These peers are sometimes very different from what librarians consider to be peers. Using ARL data, I then worked with the Associate Librarian for Collections Services to chart out what our peers spent on collections overall, on monographs, on serials, and on electronic resources. I tracked the spending over ten years. When I plotted the specific peers and ARL average on a graph, the institution's line was far below many of the others, but it was not at the bottom. Then, the library could say that we need this amount of money to be like this peer or this amount to be in line with the ARL average. This strategy was pretty effective in that context because the institution wanted to keep up with its peers.

If faculty research output is valued, then think about how the library can help add to that value. If faculty must wait for seven to ten days for interlibrary loan requests to be filled, what impact is that having on their output? Work with faculty to tell your story and create allies.

Speaking of allies, what percentage of faculty and students check out books? Who are your heaviest users? Deputize them. For example, Divinity School faculty and students were one of the larger user groups at the Regenstein Library at the University of Chicago. What they said went a long way with the library administration. Knowing this, I made sure to work closely with certain faculty members and the Dean. I also tried to make sure that there was a Divinity School student on the student library advisory group.

Greiner and Cooper advise doing collection use analysis every year or two; "Then changes in age and use can be tracked over time" to see if efforts at improvement (weeding, increased purchasing, adjusting the budget, moving items to storage) are working (Greiner and Cooper, 122). This is what is meant by "closing the assessment loop."

Let's go back to my goals for our time together and see how we are doing. Have I (1) outlined some principles of collection analysis? Have I (2) given some practical suggestions for conducting such analysis? (3) Are you interested in the topic? You're still here so that's a good sign. Finally, (4) I would like you to draft next steps for actions you can take when you return to your libraries.

Before we continue with questions, I would like you to make a note of what three action items you will take back to your libraries. It could be looking at some of books or resources I have mentioned. It could be talking to your information technology or systems people to see what data you can extract from your integrated library system. It could be learning more about Excel or Access. It could be adopting one of the assessment techniques we discussed. It could be reviewing your institutional and library missions. It could be mapping your collection and/or budget against the curriculum. Make a note (physical or mental) about those three things and then let's talk about them together.

Discussion followed.

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Host or Hosted? Where to House the Digital Library

by Thad Horner, Asbury Theological Seminary

When creating a digital library, institutions must decide whether to host the library itself or to outsource the hosting to a company. Outsourcing can be accomplished two ways: either outsourcing the server component or outsourcing the server and software. This paper is based on Asbury Theological Seminary's experience with hosting its own digital library and completely outsourcing its servers and software to a company.

Libraries designing and building a digital library should consider three competing concepts: control, the "wow factor," and cost. Libraries must be willing to rank or reorient their priorities based on these factors.

Control is the ability to shape the digital library to the institution's desires and needs. Control also is the level of responsibility placed on the institution in regards to the digital library. Control covers a wide array of criteria. Branding concerns making the digital library fit with institutional design and criteria. Asbury Theological Seminary has a style guide that all departments must follow and also limits the use of the official school seal. For these reasons, the library welcomed input from the Communications Department when branding its digital library. Control also involves how much and what metadata is to be used in the digital library, whether it is Dublin Core, MARC, or a custom variety of Dublin Core. Technological controls must be considered including who is responsible for maintaining the servers and who has the ultimate administrative power. A question that should be considered along with these technological concerns is, "Does the library have someone who can respond to server outages or problems 24/7?" Legality is yet another type of control. If the institution gets sued, does it have adequate legal protection? Does the institution provide indemnity to its employees?

As a general rule, more control exists when libraries host their own content. A local administrator will ensure access controls, branding, and server maintenance. If the library has a programmer, changes to open source software can be made to accommodate the needs of each institution. Despite the advantages regarding control that exist when libraries host their own content, the software chosen for the digital library can limit control.

Another factor that libraries should consider when building a digital library is the "wow factor." Essentially, the "wow factor" is anything besides control or cost, but more specifically it is something that adds to the experience of the digital library. A stunning visual presence and design produces an excellent "wow factor." Furthermore, any extra capabilities enhance the "wow factor." Journal publishing modules, media streaming, and improved searching algorithms are all examples of extra capabilities that enhance the "wow factor."

A third concept to consider is cost. Nothing is free! Even "free" open source software has costs attached in server space, bandwidth, personnel work hours, and other unforeseen expenses. While using an open source product might not have the same up-front sticker price that a hosted solution might have, costs accumulate and in some cases can run as high as or higher than a hosted solution. When considering whether to host a digital library or use a hosted service three questions should be asked: "Which is cheaper now, doing it ourselves or paying someone else?" "Where do we plan to be as in institution and a digital library in three years?" and "Which will be cheaper in three years?" Because of constantly changing technology as well as staffing changes and other considerations, a three-year window works well for evaluating digital libraries.

If a library chooses to host its own digital library, it should adhere to guidelines and standards. The library or school must have the physical resources to support the digital library. These resources include servers and appropriate Internet bandwidth. It also must have competent staff to support these resources. Both of these guidelines involve cost. In some cases, new personnel and hardware must be hired or purchased, but in other cases the library or school might already have these factors in place. Along with having competent staff employed, the library or school must have staff that can provide adequate response time for support. Someone should be on-call 24/7 for any server downtime or emergencies. Another factor to consider is copyright insurance. Threats of lawsuits over copyrighted material exist, and the institution should maintain adequate copyright insurance to cover any potential lawsuits. Web caching services such as Google can also present both advantages and concerns. Researchers can easily find resources if the digital library is searched by Google, but digital libraries should not be cached by Google. Some information may be sensitive, and Google caching the information could create serious problems. Disabling Google caching can be accomplished with a simple command. Persistent links are another standard that digital libraries should achieve. For example, 856 tags in MARC records can be made permanent, and links in other webpages will stay consistent with permanent links. A service such as Handle will provide a cost-effective solution for creating and maintaining persistent links. Libraries should also provide a system that searches the digital library well. Each product should list the algorithm that powers the search.

Hosted solutions have their own standards as well as challenges. Perhaps most importantly, the library or institution must have up-front money to pay. While remembering the concept that nothing is free, libraries that host their own repository will sometimes already have the infrastructure and staffing in place to begin the digital library. Any costs associated with running the digital library can be deferred or realized in other ways. This situation will not always exist between a library and a hosting company. Payment is almost always expected before any work on the digital library begins. In addition to the challenge of financing a hosted solution, libraries must be willing to give up some control, whether it be in branding, administrative powers, or some other facet of the digital library. Furthermore, the library and the hosting company must agree upon a contract. Some items to be sure to incorporate into the contract include persistent URLs, 24/7 customer support, guaranteed uptime, speed of downloads, data backup, extra copyright insurance, training provided by the hosting company for the library, whether or not any third parties will access information, how much costs will increase during the length of the contract, whether or not Google will cache material, and what algorithms are used to search the digital library.

The B.L. Fisher Library's (at Asbury Theological Seminary) first attempt at creating a digital library occurred in 2009. The formerly separate departments of Information

Technology and the Library had previously been merged into a single department titled "Information Services." Representatives from both the technology and library side of the Information Services department were tasked with creating the digital library. One provision was mandated: no money could be spent on the project. In order to accomplish the task while adhering to the mandate of not spending any money, the team chose to host an instance of the open source software DSpace on existing servers owned by the institution.

The Information Services department then proceeded to develop the digital library. Because of the mandate to not spend any money, Handle was not purchased, which meant that 856 tags in MARC records would not be persistent. One third of a programmer's time was given to develop and maintain the instance of DSpace. Also, many people from both the IT and Library side of the department were given administrative powers. This scenario resulted in "having too many hands in the cookie jar," and no clear structure was envisioned or developed.

After the initial implementation of DSpace, an attempt was made to redesign the digital library. The IS department still only had the use of one third of a programmer's time to make the changes. At this point in time, DSpace had released an XML interface and a new search protocol called "Discovery." The administrators hoped that this new searching feature would enhance the quality and usability of DSpace. In the redesign the structure of communities and collections was reorganized to simplify the location of items. Some people were removed as administrators and one person was given the role of chief administrator. The XML interface became the default for DSpace, which resulted in a much cleaner and "prettier" look, but the new searching feature did not work. Items became almost impossible to locate through a search. Only people familiar with the new organizational structure were able to locate records, often out of sheer luck. Moreover, DSpace itself did not satisfy the needs of faculty for their classes. DSpace did not have the ability to stream videos or offer a link to embed videos into webpages. Faculty requested these abilities, but the IS department was not able to provide a solution using DSpace.

Organizational changes within the institution resulted in the Library and Information Technology departments becoming separate once again. The director of the library, Paul Tippey, and I began to consult with other libraries and attend conferences about digital libraries. At one such conference, hosted by the University of Kentucky, we learned that they had switched from DSpace to a company called BePress that offered a product named Digital Commons. We learned that the University of Kentucky had three full-time programmers working on their instance of DSpace and they were unable to make the product meet their needs.

I was tasked with exploring hosted solutions. I checked with a company that offered a hosted solution of DSpace, but was shocked at the price that they would charge and we would still be limited by the software itself. After this period of exploration, the B.L. Fisher library decided to try to partner with BePress. Representatives from the library watched demonstrations of the product and had conference calls with representatives from BePress to discuss features of the product and information such as cost. After receiving a contract, representatives from Asbury Theological Seminary, including the newly hired Chief Technology Officer, examined the contract and requested some changes. BePress agreed to most, but not all, of our requests and we decided to purchase a subscription to Digital Commons.

The Information Technology department transferred the data from DSpace into Digital Commons. After switching software packages, the library was able to extrapolate the following results. Moving to a hosted solution resulted in loss of control in regards to administrative powers. Changes and customization that library staff could do themselves in mere minutes in DSpace now had to be performed by BePress. Although BePress performed these actions quickly, the three-hour time difference between Asbury Theological Seminary on the East Coast and BePress on the West Coast contributed to the delay. Also, since material was no longer held on servers located on-campus, download speeds for items slowed considerably. The searching algorithm used by Digital Commons greatly improved the quality of research of the library's patrons, and people could once again find needed material. The look and design of the new digital library gave it a great "wow factor." The ability to publish journals through Digital Commons also greatly enhanced the "wow factor" of our digital library. The B. L. Fisher Library was better able to support the needs of faculty since Digital Commons allows streaming media and the ability to embed media in webpages. Customer support from BePress has been mostly good.

The B.L. Fisher Library has both hosted its own digital library as well as outsourced it to a hosted provider. Other options exist such as outsourcing only server space to a third party while still maintaining control of the digital library, but these are the two options with which we have experience. Our experiences indicate that if a library can afford the up-front cost associated with a hosted solution, then the greater "wow factor" given by a good hosted solution outweighs the loss of control.

Maintaining Competence in the Midst of Change

by Janice Huber, Asbury Theological Seminary

The constantly changing, service-oriented environment of an Information Commons places high demands on the full-time staff to maintain the rotating student workers at an approachable level of competence that meets the needs of the students, staff and faculty interfacing with the front desk. Our patrons come seeking information, technology support and research assistance. Done well, this can be a challenging, fun and engaging environment, but never static! The Asbury Theological Seminary Staff have been learning the ropes since the move to an Information Commons Model in 2001-02.

That introductory paragraph excites me. It is the core of my job. I am not here to tell you the perfect way to solve competency problems but to share what our struggles and successes have been and to encourage you in your efforts. If this session does not meet your needs, feel free to slip out. You will not hurt my feelings. I can hardly share about the need to constantly adjust according to perceived needs if I can't grant you that freedom here. I am interested in your feedback and ideas from your institution. I hope to leave some time for sharing at the end.

*[1]There is a tension, a balance between changing and not changing, which must be maintained at a healthy level in order to meet library patron needs in an academic environment. Good communication is essential. What if you do not have an environment with good communication? I would recommend two books, of course, this is a library conference after all. *Leadership and Self-deception: Getting Out of the Box* and *The Anatomy of Peace: Resolving the Heart of Conflict*, both by the Arbinger Institute. If you want to know why, we can talk after the session. Good communication is a never-ending struggle, one I believe God himself may have set up to drive us to him and thus respectfully towards one another.

*One of the things I have come to appreciate the most about my job is that we have been able to forge a team that can hash things out in a meeting and then form a plan. When the boss says, "This is what we are going to do," we all get on board understanding where the plan came from. One of the fun parts about this process, if you can hang on for a bit with an open heart, is that often your ideas come back around for a test run too. Nothing stays the same for long. Things are always shifting and what was a priority one year has changed and now your idea/opinion is the best. Or you learn later that some things you were not privy to factored in more than you knew. Stay a team. Work as a team for the clearly defined goal. My co-worker Linda reminded me of a speaker we heard at our local FOKAL conference (Matthews) who informed us that he did not consider himself successful until he got to plan C. Do not be discouraged by change. It represents growth and constant awareness and consideration of the changing needs of your end users. But it can be discouraging and exhausting. Know yourselves. Take care of yourselves. But that would take us in another direction. Back to our focus today.

[1] *Denotes PowerPoint slide change

What have we tried? Early on in our merging of technology and library staff, and meeting needs at one point of assistance in our Information Commons, there were two staff members at the desk for two sets of shifts throughout the day. Student workers covered the desk for the early morning, lunch and later evening shifts. Of the two full timers at the desk, one was more technology oriented and one was more library oriented. Gradually, through good social skills, restraint and God's grace we came to understand the different perspectives more and more. We learned that technology oriented people tend to solve problems first and research options second. Library oriented people tend to research forever and finally take action towards a solution. Technology people tend to think in terms of security. Library people tend to think in terms of service. Technology people tend to think about locking things down. Library people tend to think in terms of making things freely available. What the patrons needed was a blend of both. We came to respect each other's approaches and needs and worked towards the middle ground. We caught ourselves smiling and enjoying hearing the other person answer, correctly, questions that we used to field from our point of expertise. Together we developed systems and methods that blended both. Together we continue to push in that direction. One of those solutions involved getting all of our library serves behind a secure log in through a single sign on portal. That brought calls for password resets to the library front desk. Suddenly everyone needed the library. Opportunity was knocking, and maybe overwhelming us a bit.

*We developed a database of questions and answers to refer to so we could start sharing that growing body of knowledge with our student workers. The more answers student workers could access themselves the less they needed to run to us for answers. Too often a question we knew the answer to didn't come again before we had forgotten the answer. Then the focus was more on not giving the answer to the student worker but going with the student worker to say, "Well, let's see if we got that into our database yet." The challenge then was to keep the database updated. Sometimes we find a very competent student worker who can be assigned the task of reviewing those questions and answers for needed updates while sitting at the front desk. Often it is a matter of fixing an answer as soon as we find it is wrong, or adding one that is not yet there.

Over time the feeling of librarian versus technologist faded and we found ourselves fairly well cross trained. We continued on and things began to change again. We started using Gmail and Google Docs (a seminary wide decision) and also migrated over to a free version of Springshare. We had been collecting statistics with little black clicking counters for regular interactions and a red clicker for extended interactions. The down side of this method, easy as it was for us to remember to do, was that the details were very disappointing and did not give enough data to analyze the type of activity that was keeping us busy. Were we answering more technology questions or more research questions? How much of our time was being spent resetting passwords versus helping with citations and traditional library information? Springshare offered the benefit of allowing us to record additional information about each interaction in a custom form that we designed to meet our needs. It is used by both student workers and full time staff. The public answers are available to our library patrons and minimize our need to respond. In the first six months use of Springshare's LibAnswers, we had 183 questions through the "Ask Us" box on our website. In the last 6 months, 747 questions were answered without our intervention. We are trying to learn to use it in the back work areas also to track where our time goes. This in turn will support hiring needs.

With the database of information to refer to, we often found our student workers brought to the situation a wealth of ideas and information from a different perspective and informed our decisions and choices, thus affecting the answers. The team atmosphere grew with an attitude of open sharing. We still have a need to keep the answers in the database "official." The database has since been separated into a public point of access on our library webpage and the private access for staff and student workers. Many questions we no longer have to field as the patron can type their question on the library webpage and have answers offered to them.

The on-going struggle is to keep everyone abreast of the "official" answer as it morphs and changes with time and need. A simple example of this is the Win8 release that will not play nice with our secured wireless. The temporary official answer to "Can you add my Win8 computer to the secure wireless?" is "You are free to connect with our unsecured wireless or we can check out an Ethernet cord to you but the Win8 will not work right now with our secure wireless."

*We have tried to standardize processes and have a location for the process behind the desk or in the nearby office area. For example, when circulating equipment like a laptop or iPad is checked in the worker resets the image or clears off the temporary user and files. If it is too busy to take care of that step right away, there is a shelf where the equipment can wait for processing. We have tried to label all the equipment with a tag that shows what it is and how many parts should be present and checked out or in. Each part has a barcode. When we take in a student computer for repair or review we fill out an online form (found on the same database where we are entering information about the transaction) and leave the form and computer on a shelf in the office area next to our "technology" full time worker. He is working with the student workers to train them to screen first for updates and virus scans as they take in the computers, saving time spent on diagnosis of the computer problem.

*We transitioned to an open office format for full time staff. While it has a down side in that there is very little privacy and can at times feel like there is a party going on in terms of noise level, it also continues the cross training. You often overhear things you did not know or remember or can weigh in on a misunderstanding of some sort. We have our interlibrary loan staff member, research specialist, technology specialist and desk manager all in the same open area. Passing through the area on different missions are the Faculty Instructions Commons staff, Technical Services staff and student workers. Many times you half hear an issue with a database, piece of equipment, or reference book being discussed only to get a question at the front desk regarding the same issue. Student workers step back easily to get clarification, help with an issue or extra support when overwhelmed with calls or patrons. Any one of us can easily run interference for the other as our workloads ebb and flow.

There used to be a strong attitude of student worker or full time staff member. This was seen in the social interactions. Someone might bring in food for the staff. It was for the staff. Sometimes we brought in food to thank the student workers. It was for the student workers. There was a sense that the student workers didn't really know what they were doing. There were many tasks that full time workers did but not student workers. Students were given a project to work on at the desk. The collaboration that developed in creating an Information Commons spread to the student workers and full time staff. Today there is more of an attitude of teaming together to solve problems, to meet needs and to find better ways. Student workers still have projects at the desk but we often work with them to develop the best steps to get the project done and documented. Personally I sense more opportunity to share with our student workers the joy of considering a career in library sciences.

We have tried a variety of methods in training our student workers. Like most of you we annually deal with a large amount of turnover and usually lose a few at the half year mark. New workers were hired and learned on the job from their partner. Everyone did things a little differently. One semester we had Monday morning trainings on the basic duties at the desk, complete with a crockpot breakfast. Though it felt very good, it seemed the training and application were too disconnected and did not lead to better overall training than the training we had been doing on the job with a partner. In the past we used a heavy amount of e-mail information trying to keep everyone on the same page. That also felt good in that we felt we were communicating but there was no evidence that the e-mail was being read or remembered. We recently tried a message board at the front desk but the chalk kept getting wiped out by the movement of busy people and again there was no evidence of the information being received. The latest change has been to a daily task list sheet that is divided into shifts. Workers are asked to initial their activities when completed. One of those tasks is to read and initial the "updates" sheet. I still have high hopes this will improve the flow of tasks and sense of ownership in all of our workers. I am finding that the burden is going to be on me to stay in touch about what I am seeing reported on the sheet. For example we ask that each worker do ten minutes of shelf reading per shift. We have between nine and thirteen different workers in the course of a day. One day last week there were three people indicating they had done shelf reading. If I don't comment on that, it will continue in that direction till no one is shelf reading. Though I must maintain an attitude of hoping that they just forgot to record it (not likely) or were too busy with other assigned tasks (very likely). I must still press for good communication.

*"The secret of success is constancy of purpose" (Fortune Cookie). On the days when I am frustrated and overwhelmed, when someone has asked me a question on how to do a basic task I can't believe they just asked, I remind myself of this. We are asking the full time staff and student workers to hold in their heads a large and varying amount of information. When we pick up the phone at the front desk we all have to remember we could be talking to a faculty member who thinks they are calling the Faculty Instructional Commons who have forwarded their phones to us, a staff member in a panic who thinks they are calling the staff support line because it has bounced out to us after too many rings at the desk of the full time technology worker, or a student who is on campus or in Nigeria. Our purpose is to provide information, technology support and research assistance to whomever approaches our desk in person or by phone. At any point in time I might have trouble remembering a basic

answer to a basic question. I know I can lean on my team to stir my memory or to remind me or even to teach me, again, how to answer a question or do a task. Every day I learn something new. I can't be discouraged when the brain blanks on me or in them.

*When we hire, we look for people who have a can-do attitude who are eager to serve, to learn and to partner together with us, always learning, always sharing, and always looking for better ways. We have learned to take our jobs very seriously while maintaining an attitude of playfulness to help us shake off the sense of the overwhelming. We look for people who want to work, to own their job and are not afraid to speak up but are willing to accept limits when needed. In the end most of our training happens one-on-one and often student-on-student. We often try to answer student questions by going to the front desk to observe and lend a hand for confidence building or to demonstrate how we handle things. The most recent six hires actually got three Friday afternoon sessions with me before they were set to regular desk shifts. It did wonders for their confidence and may be the future.

The best example I can give of what has been working for us before I share a few of our documents is from a student worker who was asked to take care of the project of gathering all of the Information Commons circulating equipment under one record for better inventory control and maintenance. I asked him to describe what he liked about how we handled things for our student workers.

> "You give the big picture information: what am I doing and why; what is critical and what is not. You enter into the process together with me and then as the manager, you back out.
>
> You make me feel my version is okay…not exactly as you said but it works for me and you like it. When I noticed an issue and you separated it out and labeled it phase two…I liked that because I could continue and then take on another step. I brought you an issue and you ask how I would solve it and what kind of problems it would cause me if I did it a particular way. I was able to find a way (together with you) that met the goal. We explain the process. Other work places do not give the why" (Kinamon).

*What we have learned and are still learning is that everyone brings skills and abilities to a job.

We need to try and lean into those natural gifts while still expecting routine abilities. An article found on Linkedin.com (Adler) describes four categories of workers, all very necessary: builders; improvers; producers; thinkers. The work environment needs all four and all four need each other but they must be constrained by routine tasks. Those are the ones we focus on through our daily tasks lists and training while seeking to glean depth and growth from our student workers through their abilities. When working with temporary student workers I have learned to look for outlets for gifts and interests while still trying to hold all of us accountable to the daily tasks. This year we are saying good bye to three student workers who are wonderful examples of some of this. One joined our team with strong technology skills but was more introverted than we expected based on his interview. I would see him at the front desk slouched down, focused hard on the computer. You introverts will recognize this as a position of safety and comfort. I watched and realized every time I felt he was not working he was actually hard at work on a computer task. He just didn't look very approachable at the desk. I explained to him the impression he was giving and what I needed and why. Instantly, there was no more slouching, a more open face, and more effort to stay present to people approaching the desk. Obviously he was a good employee in the wrong position. When a need came up for a behind the scenes technology student worker, I offered him the move. He jumped at the chance. Everyone was very pleased. The other two workers were very capable visionaries. One had a strong business background and education. The other was also strong in the same areas but with a strong bent towards extroverted activities. Together they came up with an idea to market our library resources to local pastors for sermon preparation, and started an event for new student orientation they called a Faculty Bowl. They planned both events, got speakers and contestants, advertised and coordinated the details with very little help from full time staff. These two also pitched a very wise business plan to market and make self-supporting the scanning of our freely available offerings on ePlace. The timing was not right for the plan and the disappointment was so great they could not wait for a better time to pitch the plan again. I will never know how things might have been different as they have graduated and moved on to other opportunities. They were a rich resource to the library.

*I want to just quickly show you two forms that we have recently developed to help us stay on task and hold each other accountable. This first one is the Daily Task Check List and helps us standardize expectations for each shift. I can see what was done and what they were not able to get to. The second one is to minimize the time we spend hunting lost or missing books. I would be happy to spend more time later if you have further questions.

*So, have I accomplished my goal to share ideas on how we try to maintain competence in our work environment? I hope I have started the ball rolling for you in your situation. To summarize, remain flexible, look at what you are doing, ask for others' opinions, revise, tweak, streamline, make steps and systems obvious to the new people, share with them how to discover answers on their own. We label everything and create "how to" documents in Google docs. Know it feels overwhelming and frustrating. Know you will need to keep updating things — like buying new shoes for a growing child — embrace it. Don't feel badly. Laugh and enjoy change. It means growth. From a Wesleyan perspective it means we are growing towards perfection.

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Moving the Catalogue from the Front End to the Back End: How our New Unified Search Box has Dramatically Impacted Information Literacy Instruction

by Saundra Lipton, University of Calgary

INTRODUCTION

A colleague recently forwarded a Summon listserv message inquiring if any institutions had suppressed their link to the OPAC. While the author of this query was looking to hide the library catalogue temporarily until the implementation of an improved version, at the University of Calgary we have experience with making the discovery tool the permanent strategy for user discovery of library holdings.

In the fall of 2012, the University of Calgary Library removed the catalogue search tab from the library home page as part of a general webpage redesign. Staff immediately had to adjust to using a single search box rather than the library catalogue for locating locally held resources. In this paper I will discuss the University of Calgary experience with this change, particularly as it affected searching for library holdings.

The University of Calgary, located in Calgary, Alberta, is a large public university (31,800 students) with a medical school and a broad range of PhD programmes. Libraries and Cultural Resources (LCR) consists of the Library, University Archives, Nickle Galleries, The University of Calgary Press and the Military Museums Library and Archives.

The library collection holds over 7.8 million physical and digital items in a wide variety of formats. Our extensive monographic and periodical holdings are complemented by specialized research resources including maps and air photos, data files, audio and video material, sheet music, images, architectural drawings and models, digital games, broadsides, pamphlets, comic books, playing cards, rare books, bookplates, manuscripts and archival material. Some of our local resources have been digitized and made available not only through our institutional repository DSpace (dspace.ucalgary.ca) and our local digital repository Contentdm (contentdm.ucalgary.ca) but also via consortial projects such as *Our Future our Past: the Alberta Heritage Digitization Project*. Description and discovery of this range of formats is a critical challenge.

DISCOVERY TOOL IMPLEMENTATION

In 2009, as Serials Solutions customers, we seized the opportunity to beta test and implement the Summon discovery tool. In November 2009 just shortly after Summon was unveiled, we introduced it on our home page. Summon indexes metadata from the University of Calgary's online catalogue and institutional repository, in addition to the content and metadata from more than 6,000 publishers, open access archives and institutional repositories.

Summon amalgamates our library catalogue and institutional repository records; HathiTrust content; Internet Archives collections *Canadian Libraries* and *Universal*

Libraries; content and metadata from publishers including Blackwell, Gale, Lexis Nexis, Sage, Springer, Emerald, ProQuest and Taylor and Francis; full-text databases such as JSTOR and Project Muse as well as book and journal citations from a number of abstracting and indexing databases including *Sociological Abstracts*, *MLA International Bibliography*, *ArtBibliographies Modern*, *PAIS International and International Bibliography of the Social Sciences*. JSTOR titles show up in Summon if we subscribe; in "beyond my library" if we don't. International public domain titles in HathiTrust appear as part of our library's collection and other titles turn up in "beyond my library." If search term(s) match the full-text indexing provided for copyright protected HathiTrust titles, Summon will retrieve catalogue records for locally held copies of the matched titles.

Note, however, that prior to the implementation of a discovery tool, libraries need to ensure that the appropriate fields in the library catalogue are being indexed. In preparation for this paper, I discovered that we are not indexing the title of an author title entry (700$t or 710$t or 711$t) in Summon so a search for "Igor Stravinsky and Balmonta" which in the catalogue retrieved three items provided zero results in Summon! This will be corrected!

In the initial implementation of Summon, our catalogue search box was removed from the home page (Figure 1). A few months later, in response to requests from public services librarians, a separate box that directly searched the catalogue was added to the page (Figure 2).

Post Summon implementation, the prevailing attitude among reference staff, demonstrated by the content on LibGuides and anecdotal evidence, was that for most research needs, the specialized databases were superior for journal article searching and the library catalogue was the best interface for locating books. As a result, many of us were virtually ignoring Summon in information literacy sessions and our LibGuides. We were not unique; librarians' limited uptake of discovery systems has been highlighted by Bales and Dehmlow as well as Howard and Wiebrands.[1] Bales and Dehmlow observed that University of Notre Dame librarians were bewildered by the interface and did not have confidence in the search results. The authors attribute some of this reaction to "a kind of OPACHölm Syndrome [a play on words for Stockholm Syndrome], where users were captive to learned, complicated methods of searching the classic OPAC and began to see that strategy as the credible way to find information."[2]

In 2010 under the direction of Helen Clarke, Associate University

Figure 1: Library Home Page 2009

Figure 2: Library Home Page 2010

Librarian, Collections, a Discovery Strategic Task Force was formed with participants from collections, library IT, cataloguing and public services. I was a member of this group, helping to represent experience from public services. The team developed a strategic plan to inform the design and priorities for LCR discovery infrastructure. A key part of the task force's role was to identify critical aspects of the user experience discovery systems needed to support. We identified six priorities: straightforward searching, retrieval of results from a wide variety of local resources, serendipitous finding, easy capture of results, easily adjustable search options and appropriately ranked results. This analysis of the user experience was an important beginning to our understanding of the role of a discovery tool.

CATALOGUE USER STUDIES

The task force formed a sub group to focus on examining and enhancing the user experience (Discovery User Experience Team).[3] Fall 2011 the Discovery User Experience Team reviewed catalogue search logs focusing on queries with zero results (Figure 3). It appeared that while users were generally successful in conducting title and author searchers, typos and the misuse of subject searching were the cause of many unsuccessful searches. In most instances of zero results, the searchers would have been quickly connected to appropriate book material had they been using Summon. The conclusion was that zero hits were due mostly to catalogue search limitations. Luca in a 2011 comprehensive usability study of the University of Konstanz's search engine highlights a number of problems participants faced in searching the catalogue for known item ebooks and by subject, tasks they were mostly able to complete without difficulty in the discovery tool, KonSearch.[4] The lack of student success in locating books in the library catalogue was also observed by Swanson and Green. Their investigation revealed that fifty percent of the eight students in the study were unable to locate the book "I know why the caged bird sings" by Maya Angelou.[5]

Examples of failed searches in subject field

- Oil sands and cancer
- Internet neutrality
- Online Learning
- Electronic music dubstep
- Theory Colonization
- Non violence
- Persian Empire

Examples of failed general searches

- Early church oral tradition
- Nude in art 1500s
- Configuring Romanticism

Figure 3: Catalogue Search Logs — Failed Searches

If searchers are not successful in effectively using the catalogue, should we be treating it as a metadata source for discovery tools rather than a researcher tool? Jaggars in the forward to the 2012 collection of articles entitled *Planning and Implementing Resource Discovery Tools in Academic Libraries* edited by Popp and Dallis highlights the issue of whether the catalogue is a management tool or a discovery tool when he notes the "move by many academic libraries to decouple back-end inventory and data systems from end-user interfaces, in concept if not in practice."[6] Others like Luca indicate that their discovery tool was intended "not to replace the existing OPAC but to supplement it."[7]

In spring 2012, the Discovery Task Force recommended that LCR focus on developing Summon as the common starting point for searches and that while we would continue to support collection management systems (e.g., SIRSI catalogue) we would not develop them as discovery sources. In preparation for the implementation of the one search box, we revised the catalogue interface, removing customization such as book award lists and links to other libraries which were time intensive to maintain through different versions of the software. A usability study of this simplified catalogue was conducted to ensure that we had not removed needed functionality.

UNIFIED SEARCH INTERFACE

There are a number of recently published user studies regarding the design and purpose of discovery tools.[8] Some highlight the importance of a tool that not only connects users to research resources but also to library services and tools.[9] Students want to enter "JSTOR" or "interlibrary loans" and link immediately to the resource or service. A key finding of many user studies is that students need assistance in differentiating formats (journal articles, books, newspaper articles, essays, etc.) in the typical unified results display presented by discovery tools.[10] A cross study of a variety of discovery tools by Asher et al. found that users were "routinely faced with a set of search results that far exceeded what could be reasonably be evaluated on an item by item basis."[11] Foster and MacDonald, in their study comparing the usability of Summon with the EBSCO Discovery Service, particularly emphasize the issues students had in identifying book material from the mass of records displayed in Summon search results, despite the use of content type facets on the results display page.[12] Swanson and Green note that their website mock up allowed students to easily locate a book or journal title because of "the nature of the tool which presented books first and clearly listed periodical titles."[13]

Feedback from University of Calgary staff coupled with our review of the North Carolina State University (NCSU) use of a "bento box" display for search results led to the development of a Unified Search Interface (USI) that displays results by predetermined categories (Figure 4). This new display, based on the coding developed by NCSU, is the result of work by the Discovery User Experience Team, but particularly David Brown, Head, Discovery Systems, and Andrew Pasterfield, Systems Analyst, Discovery Systems. The categorization of results responded to criticism leveled against the Summon display of results and met many of the system requirements we had established.

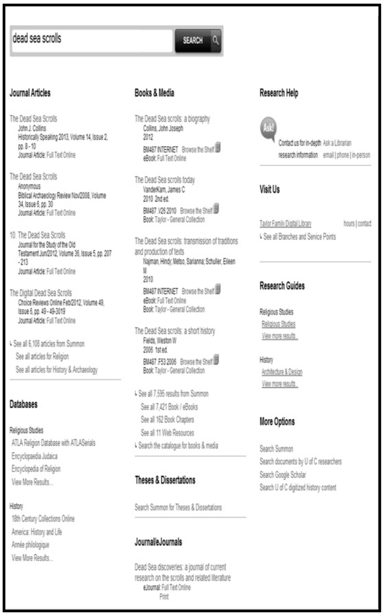

Figure 4: Unified Search Interface June 2013

Our Unified Search Interface (USI) is a set of coding that takes the words users enter into the search box and searches these terms across a number of tools including Summon, library catalogue, LibGuides and our "Best Bets" listing (library services and frequently searched for tools such as *The Chicago Manual of Style*). The USI also analyses the retrieved records from Summon to pull results from other systems (e.g., Summon identified disciplines to retrieve relevant databases from our locally created mapping of databases to Summon disciplines). The results are then displayed in categories (bento box). When users select "see all results" they are sent to a preconfigured search in Summon for the entered search term(s) limited to the type of material listed in the USI category.

Together the Summon database, local customization and the use of API's ensure that our new Unified Search Interface not only retrieves books, journals and articles, but also matches search terms to library services, LibGuides and databases. In addition, the USI provides users with an option to browse a virtual shelf of catalogued material. In response to previously noted issues, the bento box display is set up so users can quickly and easily identify books, articles, journals or databases. Transaction log analysis conducted at the University of Illinois Library highlighted the high frequency of searches conducted for known books, articles and journals.[14] The USI with its categorization of results aims to help users performing known item searches to immediately find the desired work in the first or second item in the results list. Slaven et al. observed that "students simply expected their article or book to be listed first."[15]

We introduced a customized mapping of databases to replace the Summon database recommender which often does not identify the most appropriate databases. Searches in Summon for "Buddhism and China" or "Christianity in the Roman Empire" do not display any database recommendation, "Judaism" retrieves *ATLA Religion Database®* and "Hinduism" pulls *Humanities International Complete*. If database recommendations are very much valued by students as Fyn et al. discovered in their study, then it is important the recommendations be as appropriate as possible.[16] With our in-house database recommender's reliance on Summon's assigned disciplinary areas, the suggested databases are certainly not as focussed as recommendations provided by a subject librarian and sometimes include databases that are not relevant. We have recently introduced a number of changes to our database recommender including a more effective mapping of our databases to the Summon disciplines, limiting suggestions to three titles per discipline and removing encyclopedias from the list. Even with these changes, certain topics will retrieve at least one inappropriate suggestion. For example, because Asian religions are such a focus of our Department of Religious Studies, I have included *Bibliography of Asian Studies* in the three databases that will always show up for the discipline of religious studies regardless of whether the researcher is searching for Eastern or Western religions.

The USI established one place to search for a multiplicity of research resources and library service information and functions as a "scaffold for subject-specific databases."[17] Rather than "seducing users away from the process of exploration which reveals the richness of library collections,"[18] the USI with its display of results in categories helps to provide users with an overview of the variety of resources available. In the summer of 2012 we conducted "field testing" of the new Unified Search Interface. We set up two computers in one of the main entryways to the library and asked passing students if they would try out the new interface for us. Feedback was generally positive.

Bales and Dehmlow remark that "people often do not invest a lot of time in interfaces that don't have immediate impact on their work flow."[19] While this was our experience with Summon for the previous three years, searching for library resources changed dramatically for staff and students at the University of Calgary with the fall 2012 launch of a new home page with a single search box.

Initially the library home page contained only this new single search box and no direct link to the library catalogue. Even though we had had Summon for almost three years, it had little market penetration with either librarians or users. Many library staff favoured the more familiar catalogue interface and were frustrated by the lack of a direct link from the home page. Shortly after unveiling the new page, a link to the "classic catalogue" was added discretely to the bottom of the home page (Figure 5).

While other libraries have instituted a similar single box search with results displayed in a variety of categories (NCSU, Simon Fraser University [SFU], Michigan) or split into two sections, books and articles (Villanova, University of Virginia), we appear to be fairly unique in eliminating tabs or prominently placed links on the library home page directing users to the library catalogue. While if you look hard enough you can find a link to the "classic catalogue" at the bottom of the page, in the "Search Collections" section of the webpages and on the results list produced by the USI, these link do not occupy a primary location on the library home page. University of Adelaide, Sheffield Hallam University, and QUT (Queensland University of Technology) Library are the only other libraries I have identified that do not have links to the catalogue conspicuously placed on the first search page. The University of Illinois in its Primo installation has taken a

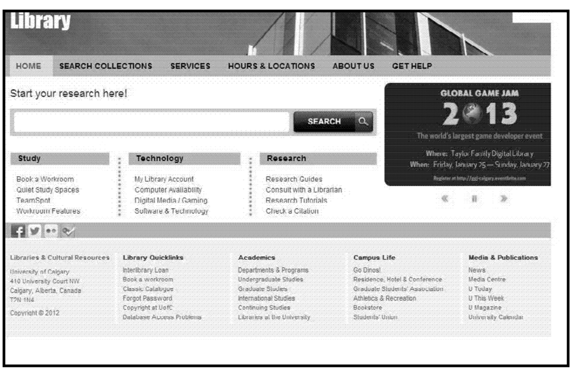

Figure 5: Library Home Page January 2013

slightly different approach to identify categories of material, utilizing suggestions that appear on the top of results. These include links to matching journal titles, LibGuides, HathiTrust search results, and a pre-constructed search by author if an author's name has been entered.[20]

Aaron Tay in his blog *Musings about Librarianship* wrote a three-part series, "How are libraries designing their search boxes?"[21] He compiled an exhaustive comparison of search boxes and notes that "despite having a Discovery service, libraries still find the need to retain the catalogue option though mostly as a secondary option. Whether this is out of a need to appease users who are used to the library catalogue interface or because of weakness in Summon that make known item searching difficult is something the statistics can't answer."[22] I would argue that our USI makes Summon searching for the majority of known items quite easy, while acknowledging that when looking for non-distinctive titles and literary works the field limitations of the Summon advanced search are needed to conduct an effective search.

How do we label our discovery tool? Majors comments that a generic designation is much more intuitive to the ever-changing student body than a locally created title.[23] Among ourselves many of us refer to it as the USI, but to students we tend to call it the library search box or the "big box." A related issue is the definition of library catalogue. Increasingly services such as WorldCat and libraries such as Falvey Memorial Library and University of Villanova continue to label their tools as catalogues while expanding content to include articles and more.

ADVANTAGES OF USI OVER CATALOGUE

The USI has a number of significant advantages over the catalogue interface. For years, the inability to search in the vernacular in our catalogue has caused issues particularly for Asian studies students and scholars. A search for Chinese titles in the USI using Chinese characters now returns the transliterated record for the work in our holdings. Users have access to aggregator content (e.g., National Bureau of Economic Research) without the library needing to expend time and energy adding records to the catalogue. As well, the additional content searched in the USI dramatically increases monograph results for students. For example, a search for the phrase "Blackfoot mythology" in the catalogue retrieves three items, a "big box" search returns over sixty book results including links to free digital copies of print items in our collection and works that have been locally digitized (Aboriginal resources compiled by the Galileo Education Network). Searching by call number in the library catalogue requires changing search type to browse by call number and then entering the call number in the correct format. In the USI the call number is simply entered as a search term. The USI provides spelling correction for most words.

Relevancy ranking and the display of works in categories ensure that students can quickly locate even a common journal title such as *Journal of Religion* without having to understand the complexities of using the catalogue to locate journal holdings. Additionally, as Mussell and Croft note, many students incorrectly use tools, for example looking for articles in the library catalogue,[24] and lack awareness of resources appropriate to their research.[25] Therefore we did not want to create an interface that encouraged students to limit by format type at the outset of their search, but rather to provide them with the broadest spectrum of relevant results. The USI affords a one-stop lookup for most works regardless of format.

In my experience, one of the biggest advantages of the USI over the catalogue is the full-text searching provided by Summon. This helps identify more general and more specific titles that students would not know contained material on their topic. A good example of this is a search in the catalogue for "Vathypetro" which retrieves zero results whereas the USI identifies fifty-five books. Full-text searching also provides identification of topic overviews available through encyclopedia articles. In the Serials Solutions Webinar "Making Research Less Overwhelming" held March 7, 2013, Carrie Forbes from the University of Denver notes that book-dominant humanists are reluctant to accept the more articles-focused Summon.[26] My experience is that Summon overlaid with our USI is a wonderful tool for highlighting chapters and book sections with information on needed topics. Furthermore, though many of our catalogue records are missing series tracings, if the researcher searches the USI by the series title, Summon through the metadata available to it will often identify which books are in the series and retrieve the relevant catalogue records. Overall there is more value out of the catalogue records because the new tools use MARC field tags in ways the catalogue cannot.

ISSUES

At present, the Discovery User Experience Team is grappling with a number of issues including whether citation-only records (pulled from citation-only databases such as *MLA International Bibliography*) should appear in the results. The citation online format is currently used for all *ProQuest Dissertations and Theses* (*PQDT*) database records as Summon's database does not distinguish the level of access for each institution, so users need to click through the citation to see if we have full text. Consequently, in order to not eliminate *PQDT* full text theses, we have left citation online results turned on. Once ProQuest addresses this issue, we will need to decide whether to include citation level records in the initial search results, and/or the linked Summon results, or include them in expanded results. At Tulane University, "the user assessment team recommended that search results include all hits whether or not Tulane provides full-text access."[27] Majors in his investigation of a variety of discovery tools reports that study participants anticipated that the discovery tool would link them to the desired book even if the item was not in the library collection.[28] Citation-only metadata can also be helpful in identifying appropriate material through the keywords and summary, and the citation online records often provide abstracts and links to book reviews.

We continue to test our terminology to ensure that we are not using library jargon that is misunderstood by our users. Initially beside each call number we had the phrase "nearby items" which linked to a virtual browse of book covers. Usability testing identified that this term was not understood by students, so we then changed this to "browse the shelf" in the hopes it would be a little clearer and in our new version the virtual browse is embedded in the call number.

While Summon provides a basic level of advanced searching it does not offer the sophisticated field limitations, browsing and authority control of the library catalogue. Limiting by title, author or subject field and using Boolean and proximity operators can significantly enhance retrieval especially when looking for works by an author rather than about an author. However, we need to realistically consider how many students use advanced search features in Summon or the catalogue? The relevance ranking of Summon results is probably far more useful to students. For advanced searchers who need to browse or utilize authority control, direct access to the library catalogue is still available. Lack of authority in the discovery tool is an area of concern for both technical services and public services staff.

STAFF TRAINING

While we hoped to introduce the USI to staff in summer 2012 to allow time for everyone to become familiar with this tool and to incorporate it into information literacy sessions, the new search box was not unveiled until the beginning of the fall 2012 term. This caused considerable angst among staff, even though they had been informed early in the summer that we would be emphasizing Summon as our primary search tool. Early in the fall a meeting of all staff was held, where David Brown, Head, Discovery Systems, provided in-depth explanations of how Summon and the Unified Search Interface work and afforded an opportunity to share tips and tricks. David followed this session with a detailed message explaining how the big box searches. It was a major shift to move from the mantra of "if you are looking for books use the library catalogue and search for articles in the research databases" to one search box that eliminated the need for some types of instruction but introduced other instructional needs. Additionally until librarians understood the interface it was difficult to appropriately introduce it to students.

When introducing such a dramatic change in process, it is important to train staff on the more sophisticated ways they can use the discovery tool. Boyer and Besaw conducted a survey of librarians at East Carolina University to assess their knowledge of advanced search features on Summon. From the fourteen responses they discovered that the average score for this assessment was only sixty-seven percent correct.[29] Boyer and Besaw emphasize that "libraries must invest time and consideration into gaining buy-in for these new discovery solutions to fully manifest value to the librarian and gain institutional promotion of the tool."[30] Similarly Howard and Wiebrands stress training as an important tool to garner support and to allay librarians' concerns.[31] Thomsett-Scott and Reese provide a good overview of the literature on librarians' response to discovery tools.[32]

INFORMATION LITERACY IMPACT

Like the finding of Buck and Mellinger in their 2011 study of the use of Summon in information literacy instruction,[33] librarians at the University of Calgary were undecided about the value of Summon and even after three years of use there was limited integration of Summon into information literacy sessions and material. Many like me were only teaching it because of its prominence on our home page, and my focus was on highlighting its shortcomings. In 2011 Kulp et al. surveyed 352 reference and instruction librarians whose libraries have a Google-like search box. The report of this study will be published in 2014 in *College & Research Libraries*, but a preprint is available.[34] Kulp et al. discovered that sixty percent of the surveyed librarians infrequently or never instructed students on the use of the single search box (reasons included subject databases are more comprehensive, overwhelming number of results and catalogue is a better interface) and fifty-two percent presented a negative attitude towards Summon in their comments.[35] The findings reflect our situation prior to the implementation of the USI. As Boyer and Besaw's survey of East Carolina University librarians' use of Summon discovered, "Summon was primarily utilized as a place to start research or as a last resort when the databases were not producing desired results."[36] The implementation of the USI in the fall of 2012 forced us to come face to face with Summon; we could no longer ignore it.

It is clear that a discovery tool does not eliminate the need for fundamental information literacy instruction such as critical thinking and understanding the types of research material. But it does allow us to focus more on content (scholarly vs. popular), proper key word selection (synonyms, broader concepts etc.) and evaluation of sources. Additionally, while for most religious studies topics specialized databases produce superior results for journal articles, the USI can play a key role in identifying the relevant databases. "No longer must we focus on database selection."[37] As Kaufmann et al. note, complete scholarly research necessitates "both the mastery of discovery tool protocols and also the development of specific database knowledge and searching skills."[38]

My discussion of the information literacy impact of the new USI is from a personal perspective highlighting how this new interface dramatically affected my instructional design. I had a class the first week of the changeover and the impact was felt immediately. Hands-on exercises meant to illustrate challenges of known item searching in the catalogue, such as locating book chapters and journal articles, worked quite effectively in the unified search box (simply enter the chapter, article, or thesis title and, voilà, a link to the print or full text). I felt like my world had been turned upside down. Prior to the next offering of course I will need to redo all my hands-on exercises and re-examine the questions I ask on the final quiz. Buck and Steffy in their survey of teaching librarians comment that locating known items is "sometimes a challenging thing to do in a web-scale discovery tool."[39] Our bento box display significantly improves search success through the organization of results by format. For over thirty years I have been teaching students essentially from a "sources" perspective. Now it is suddenly no longer crucial to focus on teaching students about the need to be aware of the type of citation they are seeking and then choose the right tool, nor do I have to spend time exposing the idiosyncrasies of the catalogue.

While it would be nice to say that the new interface totally eliminates the need to provide instruction on using the catalogue, there is still some teaching required, not only to point out to advanced students the value of features such as browse, but also because the catalogue remains the tool to place holds. While the USI is simple to use, explanations of some of the features, for example "browse the shelf," field limitation search in the single search box, "Search Summon" and advanced searching in Summon will help introduce the students to enhanced search skills. Of course, it is still vital to talk about key words especially in the area of humanities where terms can be transliterated in different ways and identifying synonyms may produce much better recall. Because Summon is so good at pulling articles from an interdisciplinary perspective, it means that for those frequent religious studies questions that cross disciplines I can focus on Summon and a number of key religious studies databases rather than teaching a wide variety of interfaces.

I also no longer need to go through long explanations of how to find the interlibrary loan request form. I simply tell students to search "interlibrary loan" in the search box. The "Best Bets" section is based on the most popular terms people were querying in the catalogue and Summon. From this list, sets of keywords were designated that trigger "Best Bets" (interlibrary loan, ILL, etc.)

The USI has become my starting point both for reference questions and information literacy sessions; I rarely instigate a direct catalogue search.

USAGE

In October 2012, one month after implementation, the USI had 3,721 visits; this jumped to 70,000 in November and has remained fairly steady since then with expected drops in non–peak time. While the number of requests of full-text articles continues to increase, the USI appears to have particularly boosted use of *Project Muse*, and to generate increased demand for articles from Sage, High Wire Press and *Cambridge Journals Online* (Figure 6).

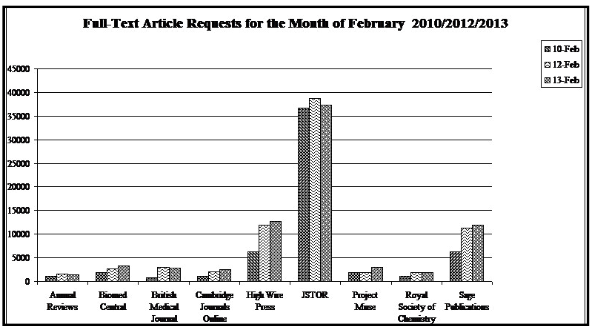

Figure 6: Full-Text Article Requests

We are constantly reviewing how the various parts of the USI are used in order to understand where changes can be made. In the first few months, there was limited use of the database recommender, library branch recommender, help and more options (Figure 7). It is also interesting to observe that book use remained fairly stable throughout the term (Figure 7). Not

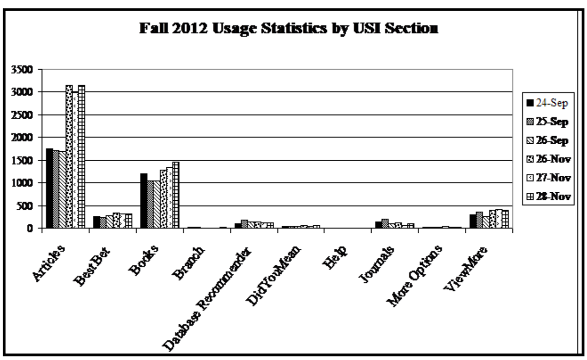

Figure 7: USI Usage Statistics

surprisingly, we have noted that users typically select the first article or book displayed (Figure 8). We would like to believe that it is because the relevancy ranking is working and the first item displayed is the most relevant work.

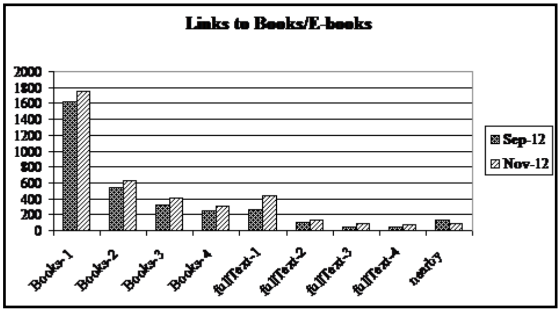

Figure 8: USI Statistics for Links to Books/E-books Fall 2012

While the majority of users seeking book material are using the USI or Summon, just under forty percent still go directly to the classic catalogue (Figure 9). I suspect this will change over the years, but in March 2013 it was still much the same ratio. Way noted that following the implementation of Summon at Grand Valley State University, each month saw an increasing number of users linking to the catalogue through Summon, but the majority of people continued to still go direct to the catalogue.[40] At the University of Calgary catalogue use was in decline even before the implementation of Summon in 2009 and the USI in 2012 (Figure 10).

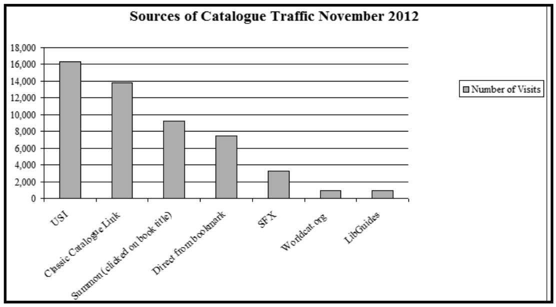

Figure 9: Sources of Catalogue Traffic

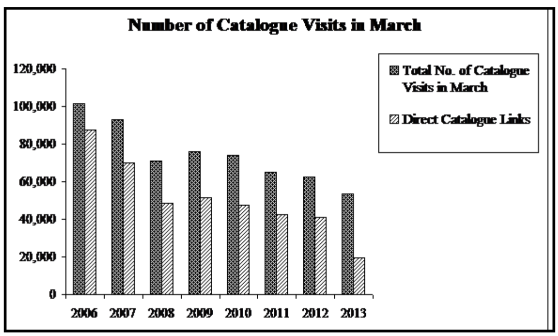

Figure 10: Catalogue Usage

FUTURE STUDIES/ DEVELOPMENT

Lown et al. note that few studies has been published on how users approach the single search box and commented that "libraries must think carefully about how to present discovery platforms along with everything else they provide, including those tools that overlap in functionality such as the catalogue and specialized article databases."[41] During June 2013 our User Experience Group, as part of its continual review of the USI, conducted a short survey with thirty students as well as a usability study with ten students. The results are being analyzed over the summer/fall of 2013. The usability study employed a think-aloud protocol and screen actions/voice capture using Open Hallway. Participants

Figure 11: Unified Search Interface September 2013

in both were asked a series of preliminary questions regarding their area of study and frequency of use and familiarity with the search box. Questions in the survey and the study probed for features that users didn't understand or were not using and tried to elicit suggestions for improvements. The User Experience Group described the function of the short survey as an editorial review regarding language/layout and content, and the usability study as an examination of user behaviour and understanding. We were particularly concerned with identifying terminology issues for the various sections of the bento box, but other questions included: How do users respond to citation only records? Could we do away with the "full-text" link under articles, as logs show this was not used as much as the title link to the full-text? Why is the first link so popular (best link or some other reason)? Why is the "view nearby items" link so little used? How successful are users in know item searching? Why are fewer links made to book results than article results? Why so few links to "see all books"/"see all articles"? How long do people persist in using the USI? What use is being made of the more options link?

In the report of their study comparing the effectiveness of EBSCO Discovery Service, Summon, Google Scholar and library databases, Asher et al. note that discovery systems have a "form of epistemological power by virtue of their relevance ranking algorithms."[42] How can we ensure that results display in a way that the first results are among the most relevant for users who have a variety of levels of critical thinking ability and familiarity with the research resources and the topic? It is our goal to see that works from our holdings appear among the first records, that our unique collections are promoted even if they are not the most relevant, that the databases and webpages displayed are the most appropriate for the terms searched, and that the book, journal or article the user is seeking will appear among the first records.

Our testing to date has revealed that there is significant difference between disciplines and levels of researchers as to the type of material utilized and the preferred mode of locating resources. This is echoed by Cardwell et al. who detail how their experiences with teaching Summon have varied depending on user group.[43] Developing the USI to support the variety of researcher experience and expectations is another area of concern.

While we have been continually tweaking the USI since its rollout in September 2012, at the end of August 2013 we implemented considerable changes in a new release of the USI (Figure 11). These modifications were introduced in response to results of usability studies, comments from the Discovery User Experience Team, feedback from library staff and comparisons with other libraries utilizing a bento box design. A major new enhancement is the implementation of a "Background Information" module. This uses Summon content type "Reference" to pull encyclopedia and dictionary entries exceeding a specified relevance score as well as retrieving relevant LibGuides. Other revisions aimed to create greater simplicity and better visual impact included elimination of a number of sections ("Visit us," "Research Guides" and "More Options"); removal of record counts; reduction of hits display from four to three; removal of citation online records from the three displayed results in the "Books and Media" section; moving book chapter records from the "Books and Media" section to the articles module (renamed from "Journal Articles" to "Articles and Book Chapters"); including theses as part of "Books and Media" rather than as their own section; inclusion of cover images for books where available and replacement of the "Browse the Shelf" icon (virtual browse) with a hyperlink attached to the call number. Additionally, as a result of student feedback, prominently placed links to Google Scholar (proxied for University of Calgary access), Summon and the Library Catalogue were added to the USI results page. Student surveys revealed that almost universally students go directly to Google Scholar and are unaware that there is a Google Scholar link from the library page that would allow off-campus access to University subscribed material.

Future considerations include how to handle searches for databases by name, the creation of a section to highlight local resources and the ability for users to customize the landing page. Other issues include systems impacted by the USI, such as the LibGuides. How should LibGuides be revised in light of the USI? Should they continue to direct students to the catalogue as a basic starting point to locate book holdings or only mention the catalogue in the context of specialized tools? Do we need to continue maintaining two separate categories in our LibGuides for finding books and finding articles or can we amalgamate them? Eliminating this differentiation would be helpful as increasingly many resources such as *WorldCat* are including both books and journal articles.

In light of our changed approach to discovery, we will be reviewing the market to compare the collection management functionality of our existing ILS with new and developing products such as Alma from Ex Libris, or Intota from Serials Solutions. We will be testing Summon 2.0 with its new features including topic exploration, content spotlighting, automated query expansion and improved database recommender to determine if it has eliminated the need for our customized interface.

CONCLUSION

With our presentation of the single search box, its use is guaranteed, but it is important that we have a clear understanding of its strengths and weaknesses so when we are answering reference questions or providing an information literacy session, we instruct the students on the most effective ways of using this tool. It is evident that despite a few issues, the USI is often superior to the library catalogue for successfully identifying works in the library collection. The library catalogue is primarily a complex internal tool that is not the best place for the majority of users to quickly identify needed research works. Additionally, most students are seeking a single search interface to locate both journal articles and book material.

Rightly or wrongly, as highlighted by comments collected by Mussell and Croft in their study of distance students' searching experience, students identify Google as the preeminent research tool and exhibit a "willingness — if not demanded right — to be able to outsource the relevancy that they may place on research results to someone or something other than themselves."[44] Therefore, it is imperative that we create tools such as our USI that will help conveniently highlight to our user community the variety of relevant research resources in our collections.

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NACO

by Judy Knop, American Theological Library Association

After a review of the new fields available for RDA records, the participants discussed the impact the implementation of RDA has had on their catalogs. They shared the means by which they have incorporated the new records and how they have approached the cleanup of the former headings. There was also a discussion of what fields are being implemented and the possible uses for those fields. The idea of a Best Practices Taskforce to make recommendations for the field of religion was raised and was endorsed enthusiastically by the group.

See Your Data in New Ways: Presenting and Analyzing Data Using Free Visualization Tools

by Karl Stutzman, Anabaptist Mennonite Biblical Seminary

INTRODUCTION

Visualizations are pictures that are developed from data. Visualizations enable humans to understand data quickly and spot trends or data errors. There are intriguing new capabilities of ordinary computers to analyze data and present it in fresh and interesting ways.

What is a successful visualization? In their introduction to Beautiful Visualization (O'Reilly Media, 2010), editors Julie Steele and Noah Iliinsky offer the following characteristics of a great visualization:

- Aesthetically pleasing
- Novel
- Informative
- Efficient

It has to look good. It has to show something new – a fresh look, with an element of delight or surprise. It has to communicate information, and do so effectively. An effective visualization needs to help the user to gain knowledge. Don't include too much extraneous information. Less is more.

To create a visualization, I suggest the following steps, which may be used in an iterative fashion.

1. Identify a question.
2. Gather the data.
3. Do an exploratory visualization: what do you observe in the data? Are there errors?
4. Create a visualization for presentation.

Charts and graphs can be effective ways of presenting data, especially if you don't use Excel's defaults (like sideways graphs that skew data!). But Excel should not limit us. My intent in preparing this session was to explore free possibilities for other types of visualization. I am by no means an expert.

Here are some other types of visualization you may want to consider.

- Network Analysis
- Treemaps
- Bubble charts, matrix charts
- Web-based mapping

I limited my review to free tools that were available online. I did not spend more than a couple of hours with each tool. I approached them as someone with limited technical expertise. I am not a computer programmer or a graphic designer, just a theological librarian who enjoys experimentation.

NODEXL

NodeXL[1] is a free tool that is an add-on for Excel spreadsheets. This can do heavy duty network analysis of your Facebook, Twitter, e-mail and other networks. Unfortunately, I was unable to make any visualizations with NodeXL in the time I spent with it. Mostly this was because I had difficulty downloading my Facebook and e-mail networks in a way that could be interpreted by the program.

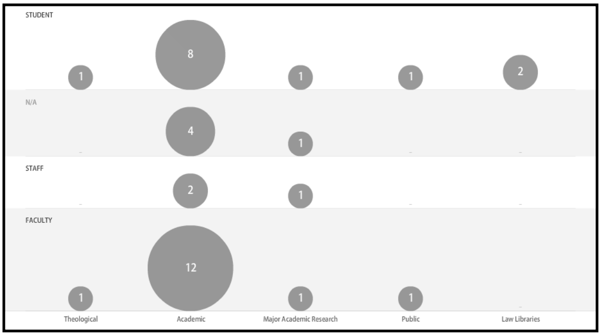

Figure 1: Many Eyes matrix chart based on July 2010 ILL borrowing stats at AMBS. This shows patron type, lending library type, and lending library state. You can see that in all patron categories, we borrowed most heavily from academic libraries and in Indiana.

MANY EYES

Many Eyes is a free tool from IBM.[2] The data you upload to Many Eyes becomes available for free on the Internet, so be careful what you put there. The flip side is that you can use data that other people have uploaded to create your own visualizations.

Many Eyes have numerous options for visualizations you can experiment with: word trees, tag clouds, phrase nets, word cloud, bar charts, block histograms, bubble charts, scatterplots, matrix charts, network diagrams, pie charts, treemaps, country and other maps, line graphs, stack graphs.

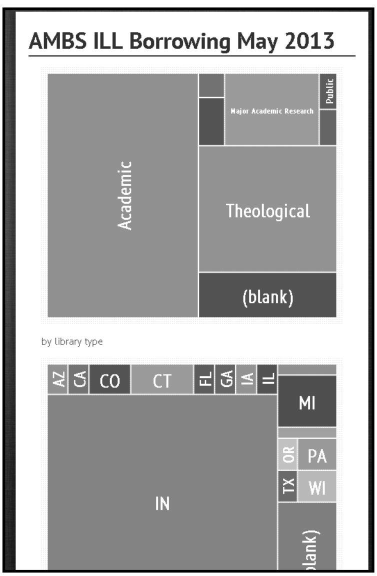

Figure 2: Infogr.am treemaps of AMBS ILL borrowing activity showing states and library categories.

INFOGR.AM

Infogr.am[3] is a visualization website that follows a "freemium" model. Everything you create under a free account becomes publicly available. However, you can pay for service to make your own private visualizations.

Infogr.am offers a wide variety of charts that can be mashed up to provide a visualization.

Because Infogr.am visualizations can be posted on social media, there are intriguing possibilities for promoting your data visualizations to stakeholders (for example, persons who follow your library's Facebook page).

This is probably not a good tool for heavy-duty visualization, but it was relatively easy and fun to use.

GOOGLE MAPS

Most of us are familiar with Google Maps for finding driving directions or the nearest pizza shop. But you can also do some geographic data visualization with Google Maps.[4]

Figure 3: Map of ATLA institutional member libraries, 2013, created with Google Maps Engine.

My poster at this ATLA conference on "Mapping ATLA Libraries" was an example of using web-based mapping technology to visualize a data set. When you use Google Maps as an authenticated user, you have the option to go to "My Places" and "Create Map." This allows you to use Maps Engine Lite to import a spreadsheet-type file containing your placemarks.[5]

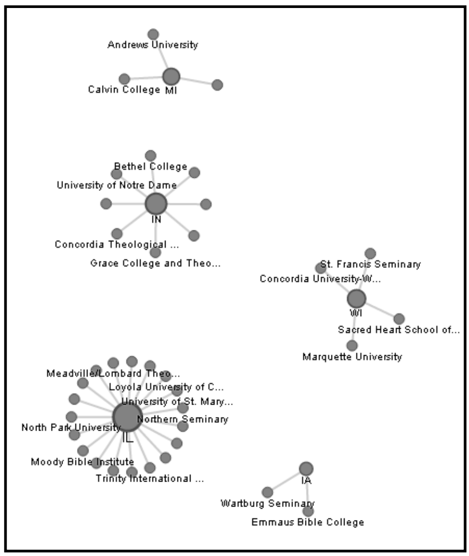

Figure 4: Google Fusion network visualization of the Chicago Area Theological Library Association membership list, showing the link between state and institution. Obviously Illinois has the most libraries.

GOOGLE FUSION

Google Fusion[6] is another free tool brought to you by Google. You can upload files directly to Fusion or use files that you already have loaded in Google Drive. Fusion is a great tool for combining several data sets that have a common match point. It also has baked-in visualization tools. But there is one important warning: it's officially a lab. In other words, remember that "Google giveth, and Google taketh away."

Google Fusion offers you the option of keeping some data private and sharing some data. I couldn't get its geolocation function to work properly, but I was able to make a nice network visualization.

CONCLUSION

Theological librarians need to tell our story in new ways to new audiences. I hope that data visualization might be one tool for us to share our impact and see things in a different way.

But even deeper than that, I hope this session encourages my colleagues to play with their data and free technology. I'm by no means an expert, but I was able to try some new things and actually make something modestly interesting with a small investment of time. A culture of play is valuable for maintaining our interest and facilitating generative thinking. Play is also what I consider the best way to gain technical expertise. Let's play!

ENDNOTES

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3 http://infogr.am/
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Support for Online Bible Studies

by Jennifer Bartholomew, Luther Seminary Library

Traditional Bible Studies often consist of a small or large group that meets together in person on a regular basis. The group may be led by a pastor or church leader, and the members are similar in age, gender, and interests. Some examples are a group for young mothers, or a men's group that meets at a local coffee shop. Bible study groups are generally identified as a group that meets on a regular basis, face to face, gets to know each other, and forms relationships.

A growing and viable option for Bible Study is to create online groups and classes. At Luther we first developed guidelines for students interested in creating online Bible studies for a New Testament class project a few years ago. Since that time many opportunities have emerged for studying the Bible online. A simple Google search will yield thousands of hits in a wide variety of options. Online study allows more options for presentation and participation. It is also more complicated due to the decisions that must be made.

- What are your goals?
- Who do you want to reach? How often do you want to meet?
- What technology will you use to share information and connect with each other?
- What resources do you have access to and how will you share them?

These questions provide a good opportunity to partner with your Information Technology (IT) department. We presented our ideas for support during our Tech Talks (a listen and learn series held each semester). This was a partnership between the library staff and staff from Learning, Design, and Technology (a subgroup of our Office of Technology).

As we talked with students about online Bible studies we asked them to consider these three elements: context, communication, and content. We encouraged them to plan, experiment, and tweak as they learn more about their group and technology. We then offer support as appropriate.

CONTEXT

- What are your goals?
- Will your group be open to all or a small, closed group?
- Who is your audience?
  - Big or small
  - Open or closed
  - Men and/or women
  - Intergenerational
  - What does your group want/need to know?
  - How will it help their study of the Bible?

COMMUNICATION

- What teaching pedagogies and small group facilitation will you use?
  - How does your group prefer to communicate? Can they meet at the same time? How tech savvy are they?
- Build partnerships with technology experts. What technology will you need? What is easy for the group to use? What kind of bandwidth do they have access to?
  - Blog
  - E-mail
  - Skype
  - Social Media: e.g., Facebook, Twitter, a Google Group
  - Videos
  - Podcasts
  - Audio clips
- Will your sessions be asynchronous or occur during a specific meeting time?
- Will the study be ongoing or for a limited period only?
- Will you have parts that are interactive and/or static?

CONTENT

- Will you use a variety of Bible commentaries and translations?
- What do you need to know about copyright for using other people's material? Do you want to protect materials you create with a Creative Commons license?
- What resources will the group need?
  - Greek/Hebrew tools
  - Free online resources: Wabash Internet Resources, EntertheBible.com, Workingpreacher.com, Textweek.com
  - Free image galleries:
    - http://diglib.library.vanderbilt.edu/act-search.pl
    - http://www.pitts.emory.edu/dia/woodcuts.htm
    - Prodigal Son collection: http://www.luthersem.edu/art/search.aspx?m=2941
    - Museum websites
    - Google images

Online Bible studies are thriving and cutting edge for ministry. Online learning and social media are creating new ways for groups to form and learn together. Interest in life-long learning, technology skills, and access to excellent resources enable librarians to provide support for those engaged in online study.

For more information visit the Luther Seminary Library LibGuide: http://luthersem.libguides.com/obs

Understanding Context for Change: A Look at Power and Organizations

by Susan Ebertz, Wartburg Theological Seminary

The conference theme is "The Speed of Change." Theological institutions are changing at a faster and faster rate. Many of them are trying to stay in the race and not crash. Many are overhauling their engines or redesigning their works. Theological institutions must be nimble but be faithful to their mission and calling. In the same way, the library needs to be quick but faithful to its mission and calling and steer through the change.

In this session I would like us to look at Understanding Context for Change by looking at power and organizations. We will look at the changes in the external environment and the internal reactions to them. Then we will look at how to steer through the changes, to influence the organization. In this session we will look at power: formal and informal power and the power cycle and metaphors for organizations: culture and family.

EXTERNAL ENVIRONMENT

First, what are the changes in the external environment of the institution? Some of the changes are inter-related.

- Theological education is changing. Department of Education policies have changed which in terms means that ATS has changed some of its standards. This then influences theological education.
- Technology used in our churches has changed, and technology changes in teaching delivery methods have changed. More and more schools have online distance learning.
- The economy has caused many theological institutions to downsize and focus resources.
- Changes in our denominations have, for example, caused decreases in possible students, changes in requirements, and creation of new programs.
    - For example, the ELCA TEEM program is an alternative rostering system. Candidates do not have to have a traditional MDiv degree to be rostered. They do need specific classes. The result is that some ELCA seminaries have created a TEEM certificate program. I know that the Presbyterians (PCUSA) have a similar program called Certified Ruling Elders.
- A particular seminary may be influenced by other seminaries in the same denomination. For example, if one seminary starts a program, those in the same denomination may either start a similar program to reach those students or decide not to have that program.
- Our culture is changing. The growth of the "None" zone creates the need for new ways of imagining the church.
- Demographics in our country are changing. Racial and ethnic diversity is increasing.

CHANGES IN OUR INSTITUTIONS

We turn now to look at the internal changes in our institutions. These changes are inter-related also.

- New programs have started in reaction to or because of the external environment.
  - The TEEM certificate program is an example for our seminary. We created a TEEM certificate program.
  - We now have online programs for our MDiv, MA, and MA in Diaconal Ministry. Partly this was in response to the direction in which theological education is headed.
- A new curriculum may be developed in response to the direction theological education is going, or it may be a periodic updating. The new curriculum may mean new classes, new professors, and new needed library resources.
- Tighter budgets may mean cuts in staffing, programs, or even a different type of toilet paper stocked in the restrooms. More inexpensive ways are sought. Only line items that directly support the mission of the institution may be kept.
- A new president may mean a change in direction, ethos, and procedures.
- A new faculty member changes the dynamics of the faculty.

WHY INFLUENCE CHANGE?

How do we steer through these changes? How do we effect change or achieve goals? That is really the issue behind understanding context for change. What do we do when things change? How do we make things change? How do we influence? As we think about this issue I think it is important for us to realize that one of our goals is not for our own power but so that we can further the goals of the wider organization. The mission of your school should be more important than the mission of the library. In fact the mission of the library should support the mission of the seminary. In a sense the reason why we want to understand the context for change is so that we can further the mission of our theological institution. So influence should not be our own power trip but to support the theological institution.

FORMAL AND INFORMAL POWER

Let us first look at power. Power can sometimes be seen as a dirty word, especially when one is trying to gain power for one's own good. But power can be useful in bringing about change. As the external environment changes, so the institution changes to reflect the environment. Our wielding of power is to help the institution change in ways that would help further the mission of the institution. The change we seek is to persuade others of ideas that would help the school.

One way of looking at power is to see that there are two kinds of power: formal and informal. Many of us experience both the formal and the informal power. In one situation you may have formal power. In another situation you may not. Similar principles apply to both situations. The difference is in how you effect change or achieve goals.

What is formal power? Formal power is the power granted by an organization to whomever is in charge or responsible. There are probably certain decisions that are associated with the formal power. For example, if you are the director of the library, you have formal power within the library. You are given authority over the library. Usually you have authority over the budget and how it is spent. You also may have authority over the staff: hiring, firing, and evaluation. The library director may also have the power to create a strategic plan and to execute it. However, most library directors would probably agree that they do not have formal power within the seminary or theological institution. In fact, in most seminaries or theological institutions the library director has very little formal power outside of the library. Some library directors have two hats and may have formal power in another area. For example, one who is also faculty and who teaches classes has formal power within the classroom. A library director who is on an administrative cabinet would share formal power with others on the cabinet.

What is informal power? Informal power is the power granted by other members of the organization. Those with informal power are able to influence certain decisions without having formal power to make them. For example, a library director may not be able to put a new procedure in place if the influencers or those with informal power in the library are not in agreement with the changes.

How does one have informal power? Informal power is built on the relationship with others in the organization. The others see the person as a leader. It can be someone that others trust or respect. It can be someone who is very competent and is an expert. The one with informal power could be someone with a lot of charisma. The one with informal power may not realize that they have informal power and may not use it purposefully. Sometimes one can tell who might have informal power. When a change is suggested at a meeting, who receives glances from others? Others may not consciously look at the person with informal power but will unconsciously look to see what the person with informal power will say or how the person will react.

A useful activity is to obtain or create a formal organizational chart of your institution. On the organizational chart, mark those who are influencers. Then create an informal organizational chart that shows the relationships within the organization and who are the most influential. Draw lines between people and notice who has the most lines coming to them. Awareness is very important when you create the informal organizational chart. You will need to notice what goes on and who talks with whom. Situations and people are important. Also you will need to be as objective as possible. It is difficult to evaluate from inside an organization. Our own needs and egos are too involved.

Compare the formal and informal organization in your institution. What did you learn when you compared the formal and informal organizational chart of your institution? Who are the influencers in your institution?

Another useful activity is to analyze the formal and informal structures in your library. This of course will only work if there are more than a few library staff members.

There are two ways to use the information you have gathered. One is to understand how you may become one of the influencers. I am reminded of the book written many years ago by Dale Carnegie, *How to Win Friends and Influence People*. Being genuine and caring are important traits of an influencer. The other way to use this information is to understand how you may influence the influencers. A web article written by Jennifer Reingold and Jia Lynn Yang, "The hidden workplace: What's your OQ?"[1] mentions ways in which a company sought to work with the influencers. An important point made in the Organization Quotient test at that site is that it is good to know people in different levels of the organization.

POWER CYCLE

We looked at the two types of power in an organization, formal and informal power. How is this power used? We will look at the power cycle as presented by Norma Cook Everist.[2] Power can be used well or poorly. And if it is used poorly, the one without power can react in two different ways. One reaction would continue the poor use of power. The other reaction would create mutuality and the powerless would be brought on board. This is a power cycle because the powerful will escalate if the powerful feels threatened.

Powerful ignore the Powerless. There are two reactions that the powerless might have: 1) Internalized deprecation which will continue the cycle or 2) "Here I am" which can cause systemic change. Have you said something and others have ignored you? And your reaction is that you didn't really say anything important. What happens if instead you make sure that the other knows you said something? Of course, this can be said in different ways. One way would be to make sure you don't try using the same tools as the Powerful. I was at a meeting where I said something and the one in charge of the meeting did not recognize that I said it. But when someone who had more power (a man in this case) said the same thing the person in charge thought it was a great idea. I was in another situation that was very similar but this time someone else noted that I had said the idea first. So there are ways in which others can help. What are some examples that you may have?

Powerful trivialize the Powerless. There are two reactions: 1) Diminished self which will continue the cycle of the Powerful holding power over the Powerless or 2) Claiming one's power of voice which can cause systemic change. Have you been called a girl, if you are a woman, or your project called little? We often then feel that maybe it is only a little project or that I'm not as important. I had a recent example of this. I gave one of the talks in a series. At the end of my talk the moderator said that all the participants should stay tuned next month because the topic was very important. What then was my topic? Trivial? Not important? I was so shocked by this that I didn't know what to say. Later I talked with someone who was there. She did not notice the comment. Sometimes trivializing is so commonplace that we don't notice it. Also the person with power may not realize what he or she said that trivialized the other person. What are some examples?

Powerful ridicules the Powerless. There are two reactions: 1) Bruised and abused self which will continue the cycle or 2) Straight-forward, direct action which can cause systemic change. Sometimes caucusing with others for support and wisdom will help in the direct action. Ridicule in most Christian circles would probably be frowned upon but that doesn't mean that it doesn't exist. Sometimes ridicule can come in the guise of joking or teasing. A student once made a comment on my Facebook page about getting sick from eating at an Asian restaurant when I had asked for comments about a new restaurant. His comment to me later was that he was just joking. He had never eaten there. What are some examples?

Token stage. It is unnatural and somewhat dangerous. The Powerful feel that they've fixed the problem by having a token person on a committee. The token is seen as representing all of their group type. Unfortunately I have been in this situation. I am the token Asian or non-white or token woman on a committee. It is wonderful when I am not seen that way. What are some examples?

Powerful eliminate the Powerless. The Powerful don't know what to do with the Powerless so they dismiss, exclude, or annihilate. An extreme case of this was in Germany during World War II. This was done in the U.S. during World War II when Japanese-Americans were put in internment camps. We see examples of this with our dealings with today's immigrants. What are some examples?

We see then that the power cycle can escalate. When we are in positions of power either formal or informal, we can treat those with less power in ways that are demeaning. Sometimes we may not even know that we are doing it. We need to recognize when power tactics are used and how you want to respond so that we can bring about mutuality and partnership. And when we are the powerful, we need to recognize what power tactics we are using and change our use of them. I am reminded of both the worship service yesterday and this morning. We should "SEE" the people and be attentive to them.

We see that there are two kinds of power, formal and informal, and that power can be used in destructive ways which can escalate.

IMAGES OF ORGANIZATIONS[3]

I'll now move to looking at organizations in which the power is used. We can better learn to influence when we understand the organization. One way of understanding organizations is by looking at a couple of different images of organizations.

One is the culture image.[4] The organization has a particular culture. The culture is formed by many factors including the location, era when the organization was started, the size of the organization, the historical experiences, and the membership. One should examine these factors and see how they influence the organization.

Culture has layers. The top layer is the rituals and artefacts. At our seminary, one of the rituals is daily chapel. The deeper level which we may not see is the norms and values of the organization. A value of our seminary is community. Everyone is expected to be involved in the community. And below that would be the beliefs and assumptions. The belief below the value of community is that we are the body of Christ. It is important to learn the culture in order to effect change or achieve goals. Learning the culture of the organization is like learning any new culture.

Sometimes we only see the rituals and artefacts. For example, we think of Hawaiian grass huts and grass skirts. But we need to make sure we look deeper at the beliefs and assumptions of the culture so that we can truly understand the organization. How do you learn a new culture?

Another image for viewing organizations is the family image. Every part is interrelated. One of the professors at our seminary talks about FOOI: Family Of Origin Issues. Most families have issues of one sort or another. In the family image of organizations we look at the organization as a family. Who are the drama queens? Who does Mom love best? There is dysfunction to some degree. We are all related and we can't get rid of anyone even though we would love to. So we know we have to live together.

In the family image of organizations, the non-anxious, self-differentiating person can bring calm to the family and provide leadership.[5] This person can become an informal leader and influencer in the institution.

I think seeing an organization through different images helps us to understand it better. And as we understand it better and understand how it works, we can navigate through it better and effect change.

UNDERSTANDING CONTEXT FOR CHANGE

As our institution changes and we wish to be a part of that change, it is helpful to understand the context of power and organizations. We see that it is important to know who has the power and what kind of power it is. Relationships are important in both formal and informal power. The power cycle helps us to recognize when power tactics are being used. It helps us know what we can do to counter those tactics to bring about mutuality. It also helps us to see when we are using power tactics that are hurtful. The images of organizations as culture and family give two pictures of understanding institutions. If we truly wish to participate in influencing the institution, we must understand the culture. If we are to be a leader in the family, we need to understand how to be the non-anxious presence that can bring peace.

ENDNOTES

[1] Jennifer Reingold and Jia Lynn Yang, "The Hidden Workplace: What's Your OQ?," *CNN Money*, July 23, 2007, http://money.cnn.com/magazines/fortune/fortune_archive/2007/07/23/100135706/index.htm?postversion=2007071811The (accessed October 1, 2012).

[2] The information in this section on the Power Cycle is from Norma Cook Everist, *Transforming Leadership: New Vision for a Church in Mission* (Minneapolis: Fortress Press, 2008) with my examples.

[3] The idea of images of organizations come from the book by Gareth Morgan, *Images of Organization*, 2nd ed (Thousand Oaks, Calif: Sage Publications, 1997). He talks about the organization as culture but most of this comes from my own understanding of culture.

[4] This section on organization as culture comes from two books: David R. Brubaker, *The Little Book of Healthy Organizations: Tools for Understanding and Transforming Your Organization* (Intercourse, PA: Good Books, 2009) and George B. Thompson, *How to Get Along with Your Church: Creating Cultural Capital for Doing Ministry* (Cleveland, Ohio: Pilgrim Press, 2001).

[5] This section on the family image of organization is from two books: Edwin H. Friedman, *A Failure of Nerve: Leadership in the Age of the Quick Fix* (New York: Seabury Books, 2007) and Peter L. Steinke, *How Your Church Family Works: Understanding Congregations as Emotional Systems* (Washington, DC: Alban Institute, 1993).

Coding Interview Data

by Timothy D. Lincoln, Austin Presbyterian Theological Seminary

In qualitative research, coding refers to finding and interpreting patterns in the words of study participants. This workshop addressed two main types of coding. Inductive coding discovers patterns that bubble up from interview transcripts. To the extent possible, the goal is to initially bracket preconceived ideas about what the coder will discover. After reading what is there, the researcher then intentionally makes interpretations of the data. Above all else, inductive coding asks researchers to see what is there and not what they wish to be there. By contrast, coding to theory reads interview transcripts through the interpretive lens of a theory chosen in advance. Coding to theory asks researchers to "be on the lookout" for elements of the chosen theory. During the workshop, researchers practiced inductive coding and coding to theory.

MarcEdit 101

by Leslie Engelson, Murray State University

MarcEdit, created by Terry Reese, is a powerful tool for batch-processing records. However, some technical services and cataloging librarians do not have time or inclination to figure out how to use it on their own. This workshop provided an opportunity to learn how to use basic functionality of the software suite so the participants can start to use it immediately. Some of the tasks learned were how to break and make a file of MARC records, edit MARC records, export data as delimited text, split and join MARC files, as well as some of the features such as the field count, MARCvalidator, and Special Undo.

The following resources are available to provide support for continued usage of the tool:

- MarcEdit Homepage: http://maredit.reeset.net/
- MarcEdit Listserv: http://listserv.gmu.edu/cgi-bin/wa?A0=marcedit-l
- MarcEdit Wiki: http://marcedit.reeset.net/wiki
- Terry Reese's channel on YouTube (tpreese): http://www.youtube.com/user/tpreese?feature=em-uploademail

Teaching Analytical Reading Skills and Reading Strategies to Seminary Students

by Laura Harris, Iliff School of Theology

INTRODUCTION

Why should theological librarians teach reading skills to seminary students? Shouldn't they already know how to do this?

How many of us were taught analytical reading skills in high school? College? Grad school? Or did you teach yourself?

Some of us were fortunate enough to have been taught these skills; many of us were not. A few of us somehow picked up on them ourselves. It is the same with our students.

Professors assume that our students have these skills. Certainly they do not have time to teach analytical reading to their students on top of the course content they are expected to cover.

Therefore, teaching analytical reading skills is a need that librarians can fill — especially those of us who serve in small seminaries without the resources of large universities that have specialized staff to teach study skills and writing.

DESCRIPTION OF THE COURSE

At Iliff School of Theology where I serve as Reference & Instruction Librarian, instruction in analytical reading skills is incorporated into a one-credit elective course, "Discovery, Analysis and Management of Library Resources." This class meets on a weekend for Friday afternoon and all day Saturday. Pre-class assignments are given to make the most of class time. The course covers advanced search techniques as a follow-up to "Introduction to Theological Research" (a weekend class offered in the previous quarter); reading strategies to cope with the heavy reading load; analytical reading skills; note-taking systems and software; and citation management software.

In this workshop, I presented the pre-class assignments on analytical reading that the students and I discussed in depth in class. For the post-class assignment, the students are required to repeat this same process with an article they have to read for another class. My theory is that after writing out this process in detail twice, students will have these principles in mind and can do much of the same work as marginal notes. Occasionally when they have a difficult piece of material they need to understand fully or if they are preparing to lead the class discussion on a reading assignment, they may want to write out a full analysis.[1]

SUMMARY OF THE ASSIGNMENTS ON ANALYTICAL READING

- Assignment 1: Read and mark the article
- Assignment 2: Complete a descriptive outline
- Assignment 3: Create an argument map
- Assignment 4: Evaluate the article

ASSIGNMENT 1: READ AND MARK THE ARTICLE

For the pre-class assignments, all students work on the same article. Assignment 1 includes readings about identifying a thesis and its supporting arguments plus the following very specific instructions for reading and marking the article.

PRE-READ THE ARTICLE IN THIS WAY

1. What does the title suggest about what the author might say? What do you already know about this topic?
2. Read the abstract if there is one and double underline verbs that indicate what the author intends to DO in the article. Hopefully, the author will specifically say something like, "I will argue…." Or "I will demonstrate…." Or "I will discuss/compare/explain…." (Refer to the list of "Verbs that Describe What an Author DOES".)
3. Read the introduction & conclusion quickly without marking.
4. Skim the section headings, if there are any. You may want to draw circles or boxes around these.
5. You may want to use three or more colors in marking the text: color 1 for what the author does, color 2 for terms and definitions, and color 3 for statements of the problem, thesis and arguments.

READ THE INTRODUCTORY SECTION CAREFULLY

1. Mark key terms & phrases with < >. Are they defined? If so, write "defn" in the margin where there is a definition. Look up any unfamiliar terms in a dictionary. Are there any common words that the author uses in an idiosyncratic way? Does s/he define them?
2. Double underline verbs that say what the author intends to DO in the article, as instructed above for an abstract.
3. Identify the PROBLEM the author is addressing; write "Problem" in the margin.
4. Does the author state the THESIS or PROPOSITION or possibly point to it? Mark this.

READ THE LAST SECTION CAREFULLY

1. Does this section contain a conclusion?
2. Double underline verbs that tell what the author claims to HAVE DONE in the article. If the author does not specifically state what s/he intended to do or believes s/he has done, you will have to infer it after reading the entire article. (Remember this for your own writing: readers — including professors — greatly appreciate clear statements of your intentions at the beginning and a conclusion including what you believe you have accomplished in your paper.)
3. Is there a thesis statement in this section? If so, mark it.

READ THE ARTICLE THROUGH

1. Continue to mark key terms and definitions.
2. Look for statements of the problem.
3. Look for thesis statements or statements that possibly point to a thesis. If you cannot find a clear thesis statement, you will need to construct one yourself from the text.
4. Identify major arguments (usually 3-4) and assumptions.
5. Identify evidence or reasons used to support the arguments.
6. Watch for rabbit trails or digressions from the main topic. Don't let them distract you from the overall argument. Do they serve a clear purpose?

ASSIGNMENT 2: COMPLETE A DESCRIPTIVE OUTLINE

1. Read the chapter section by Bruffee on descriptive outlining (see Resources).
2. Download the template for a descriptive outline or create a table in a document with the same structure.
3. List the sections of the article in the first column.
4. Summarize briefly in your own words what the author SAYS in each section.
5. Identify what the author DOES or ACCOMPLISHES in each section.
6. Read Cottrell, chapters 4 and 8, about identifying arguments (see Resources).
7. Read the article by Allen on types of reasoning or arguments (see Resources).
8. State what types of arguments and sub-arguments the author makes. Not all sections will include arguments.

ASSIGNMENT 3: CREATE AN ARGUMENT MAP

1. Use flow chart features in document software or free mind-mapping software to create your argument map. Or you may do it on paper.
2. Draw from your Descriptive Outline and your markings in the article to complete the map.
3. Not all articles follow a simple structure that's easy to map.

ASSIGNMENT 4: EVALUATE THE ARTICLE

1. Read chapters 5 and 6 in Cottrell about evaluating articles.
2. Evaluate the article in terms of clarity, consistency, logic, assumptions, bias, false premises, stereotypes, definitions and use of terms.

READING STRATEGIES

In the course we also talk briefly about reading strategies to cope with the heavy reading load:

1. What is the purpose of the assignment? What does your instructor want you to get from this particular reading? Details? Method? General line of thinking? Argument structure?

Descriptive Outline

"Spiritual Development: A Missing Priority in Youth Development"
Peter L. Benson, Eugene C. Roehlkepartain
New Directions for Youth Development, 118:13-28

SECTION	SAYS	DOES	TYPE OF ARGUMENT
(Introduction)	The word spiritual means different things for different people: a long history of tradition, divine revelation, newness, creativity, or "a trendy catchphrase". Despite the word's complexity, actively integrating spirituality into youth development can have significant positive outcomes. Conversely, not doing this could have detrimental outcomes.	***Introduces*** the primary terms used throughout the article. ***Claims*** that integrating spiritual development has great potential for strengthening youth ministry while ignoring it poses the possibility of harm.	 Proposal-position
Why it matters			
An integral part of being human	Research suggests that spiritual development is intrinsic to being human and is not dependent on one's beliefs or non-beliefs. It can be intentional or unintentional in one's life and/or as part of culture.	***Asserts*** that since spirituality is intrinsic to being human, "a commitment to holistic development" demands integrating it into youth work. ***Questions*** how to utilize it while respecting beliefs, views & traditions.	Appeal to authority Logic
Perceived importance among young people	Young people care about spiritual development, but historically studies focused on religious participation & importance instead of spirituality. Newer studies show that youth are interested in spirituality & consider themselves spiritual.	***Observes*** that historically studies have neglected to include spirituality in their data & research, but that is changing.	
Impact on young people's well-being	"Organic religion" (religion that is "practiced over time, such as with children who were raised & nurtured in religious homes"), as opposed to institutional religion, helps protect youth against various health risks & promotes social well-being.	***Defines*** & ***states*** benefits of "organic religion".	Appeal to authority

Figure 1: Example of a Descriptive Outline for Peter L. Benson & Eugene C. Roehlkepartain, "Spiritual Development: A Missing Priority in Youth Development." *New Directions for Youth Development* 118:13-28.

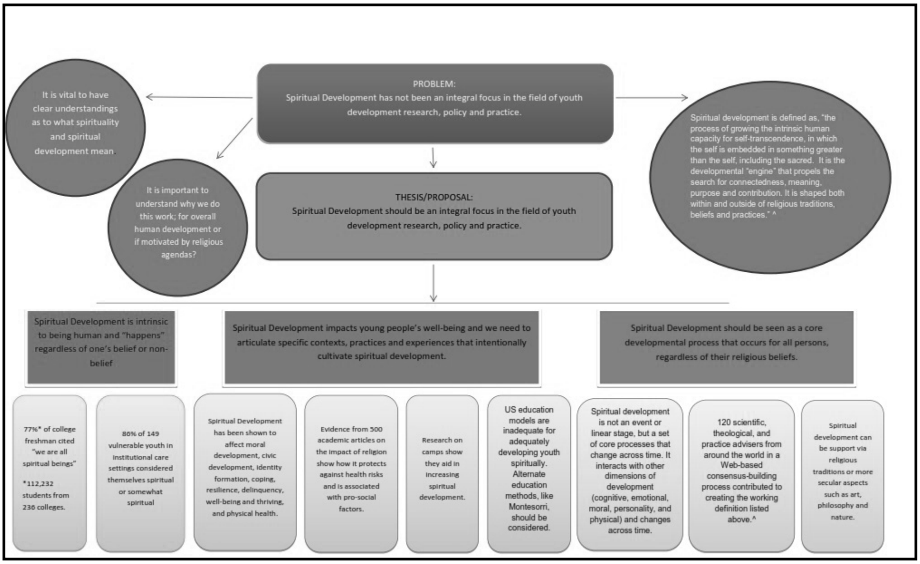


Figure 2: Example of an Argument Map for Peter L. Benson & Eugene C. Roehlkepartain, "Spiritual Development: A Missing Priority in Youth Development." *New Directions for Youth Development* 118:13-28.

2. What kind of material is it? Case study? Research study? Theology? Ministerial practice?
3. Is the material difficult or easy for you to read and understand?
4. Read the introduction and conclusion first, then skim through the material.
5. Vary your reading speed according to your knowledge of the subject — i.e., skim over material that is already familiar to you.
6. If you quickly grasp a basic principle, you may be able to skim quickly over discussion and illustration of the principle.
7. Allow more time for material that is difficult and unfamiliar. Follow the procedure for the Analytical Reading assignments. Make marginal notes about the elements we covered. If you need to fully grasp the entire content — for example, if you're assigned to lead the class discussion on the reading — you may want to take the time to write out a Descriptive Outline.

CONCLUSION

Although I continue to tweak this model for teaching analytical reading skills, it has proven to be an effective way to induce students to at least start thinking more analytically when they read. Students report that these exercises helped them in learning how to engage with theological materials, especially when coming from technical or legal backgrounds. For her post-class assignment, one student chose an article she had to read for a class on Islam that she was having difficulty understanding. After working through it with this method, however, she reported that she understood clearly what the author was saying.

Not everyone has the luxury of a one-credit class in which to teach this method. However, I believe that components of it could be taught effectively in shorter workshops or seminars. I would suggest that instructors first work with students on Assignments 1 and 2 with a short article that could be read and analyzed in class, eliminating the third column in the Descriptive Outline for identifying types of arguments. Other workshops could be offered on identifying different kinds of arguments and evaluating articles.

On the other hand, the very best context for teaching these skills would be in a required introductory course. Librarians could suggest that faculty include a form of these assignments, or selected components, in conjunction with required readings.

FREE MIND-MAPPING & ARGUMENT MAPPING SOFTWARE

- www.Bubbl.us — free online program
- http://cmap.ihmc.us/ —CMap tools — free download — enables you to note relationships between ideas
- http://freeplane.sourceforge.net/wiki/index.php/Main_Page — free open-source software
- www.mindmaple.com — free download with limited functionality
- www.mindomo.com — free download or online with limited functionality
- www.xmind.com — free download with limited functionality

ENDNOTE

[1] The terminology differs widely among authors. Overall argument, claim, proposition, and conclusion are some words used as synonyms to thesis. Warrant, supporting argument, proposition, reason, premise, and claim may be used instead of argument. Obviously, such variations can be very confusing to students and need to be mentioned when explaining the set of terms to be used for these assignments.

RESOURCES

Matthew Allen, "What Kinds of Reasoning Are There?" *In Smart Thinking: Skills for Critical Understanding and Writing*, 89-101. (Melbourne, New York: Oxford University Press, 2004). The best discussion I've seen thus far on different types of arguments.

Bruce Ballenger, *The Curious Researcher: A Guide to Writing Research Papers,* 7th ed. (New York: Pearson Longman, 2011). Integrates the research and writing processes.

Linda S. Bergmann, *Academic Research and Writing.* (New York: Pearson Longman, 2010). Discusses the structure of academic arguments, argument and persuasion, reading cues, the research and writing process, and the effective use of sources.

Wendy Bishop and Pavel Zemliansky. *The Subject is Research: Processes and Practices.* (Portsmouth, NH: Boynton/Cook Publishers, 2001). Chapter 12 is especially helpful in clarifying what scholarly argument is: "Argument as Conversation: The Role of Inquiry in Writing a Researched Argument" by Stuart Greene. Also, the student paper that is appended as an example has marginal notes describing what the author has done in each section.

Kenneth A. Bruffee, "Descriptive Writing." In *A Short Course in Writing: Composition, Collaborative Learning, and Constructive Reading*, 4th ed., 152-167. (New York: Pearson Longman, 2007). In this section, Bruffee presents a descriptive outline assignment to be used in writing papers. I adapted his idea to analytical reading.

Stella Cottrell, *Critical Thinking Skills: Developing Effective Analysis and Argument*, 2d ed. (New York: Palgrave, 2011). Portions as assigned. Though written on an undergraduate level, this book covers a lot of ground on identifying arguments as opposed to non-arguments, attributes such as logic and clarity, assumptions and implicit arguments, flaws in arguments, evaluating evidence, critical selection and noting of sources, and critical thinking in writing.

Mike Wallace and Alison Wray, *Critical Reading & Writing for Postgraduates,* 2d ed. (London: Sage, 2011). Reading critically and using critical techniques in writing. How to write a critical analysis of a text.

Celebrating Milestones

by Terry Robertson, Cynthia Mae Helms, and Lauren R. Matacio, Andrews University

This year, James White Library is celebrating its 75th anniversary since the first library on campus with that name was built; fifty years in the current facility; twenty years since the library catalog went online; and this year, the millionth item recorded. The poster will provide highlights of the year's events.

Hosting History: Librarians Reaching Campus and Community Through Historic Art

by Melody Diehl, Regent University Library

Librarian involvement with art and history exhibits on campus can promote unification, unravel prejudices, and reach out to local communities. The following exhibits were presented at Regent University with the help of the librarians over the course of several years:

- The Saint John's Bible: Illuminating the Word (September 2-26, 2008)
- The Auschwitz Album Revisited (January 23-February 6, 2011)
- The Light of the World (September 30-November 30, 2011)
- Sacra Pagina: Sacred Pages from Biblical History (March 19-23, 2013)

The poster displayed information about the four artistic, religious and historic exhibits, including exhibit promotional materials, their effects on and off campus, and visitor responses. The challenge was expressed for librarians to increase their involvement in campus and community activities in "out of the box," meaningful ways. These concepts are especially important for theological librarians who operate in the context of a university or wider community.

Implementing Shelf-Ready Processing

by Leslie Engelson, Murray State University

Shelf-ready cataloging and processing outsources tasks that can be done externally, providing the opportunity for staff to use their time focusing on projects that cannot be outsourced. Preparation for going shelf-ready started in August 2012 and in December 2012, Waterfield Library received the first batch of shelf-ready books.

Workflow was adjusted to accommodate these books. A list of fields for students to check was used to verify that the records received matched the books received. If there were any problems or questions, the books were routed to a cataloger who would download the correct record as needed. Most of the books were able to go quickly into circulation; only 18 percent needed to be reviewed. Of these, most of the "problems" that needed to be addressed were enhancements to the records, i.e., tables of contents and summaries. While the goal for moving to shelf-ready was not to reduce the time it took to make materials available for checkout, there was a reduction of and average of 40 days from receipt of the book to when it went out to circulation.

SHELF-READY CHECKLIST

PROCESSING

_ Spine label is in the correct place
_ Property stamp is in the correct places
_ Barcode is in the correct place

CATALOGING

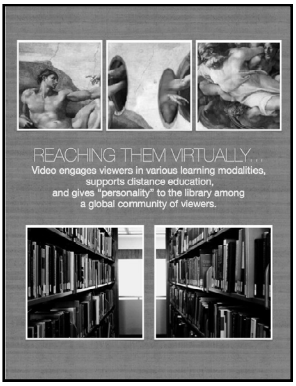
_ 020 check last four digits
_ 035 preceded by OCoLC
_ 050 or 090 exact match to spine label
_ 245 exact match
_ 246 title variants = if needed
_ 250 match
_ 260 ‡b and ‡c match
_ 300 ‡a match
_ 008 Date 1, 260 ‡c, and date in call number match
_ 505 - if none route to cataloging
_ 6XX - if none route to cataloging
_ Check for CD-ROM
_ Add holdings and item records
_ Add multi-part info to 866 in holdings record and Enum/Chron field in item record
_ Add price to item record

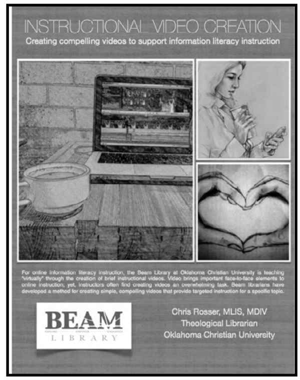
Instructional Video Creation for Information Literacy

by Chris Rosser, Oklahoma Christian University

For online information literacy instruction, the Beam Library at Oklahoma Christian University is teaching "virtually" through the creation of brief instructional videos. Video brings important face-to-face elements to online interaction, yet instructors often find creating videos an overwhelming task. At the conference, I presented a poster displaying my work with colleagues to develop a method for creating simple, compelling videos that provide targeted instruction for a specific topic or skill.

For example, my ninety-second video on "Primary, Secondary, Tertiary Sources" has over 12,000 hits on YouTube. Students in other states and countries have expressed appreciation for videos produced by the Beam Library, indicating that these videos have been instructive beyond our campus to a broader community. At the 2013 ATLA Annual Conference, I provided attendants with information about the videos we have created, explained how we have been using them for information literacy instruction, and described our method for easily creating videos for their own classes.





Redesigning the Library Website: Collaboration, Challenge and Assessment

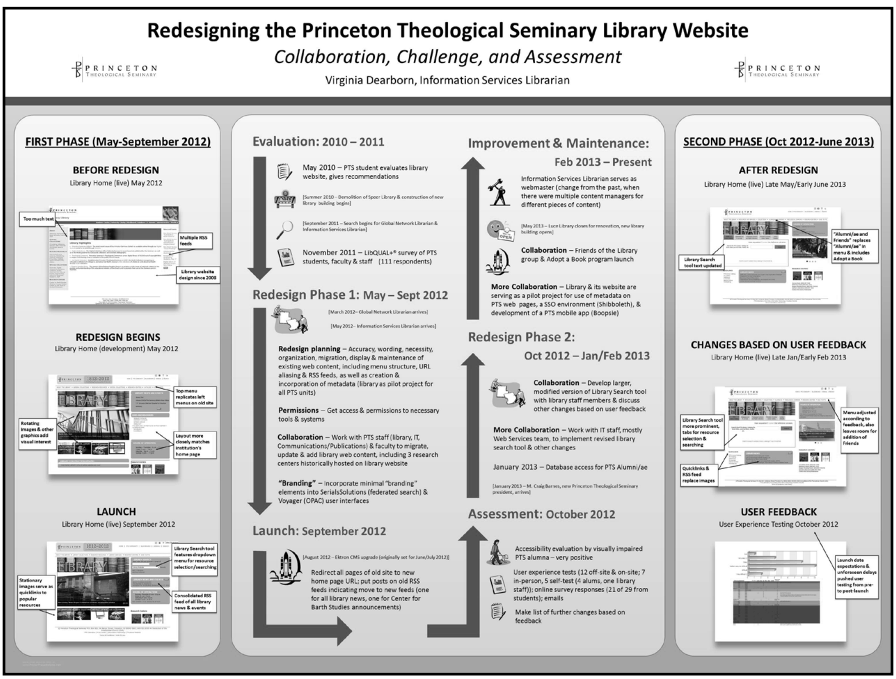
by Virginia Dearborn, Princeton Theological Seminary

ABSTRACT

In order to address user needs and to improve the visibility and accessibility of library resources and services, Princeton Theological Seminary (PTS) Library recently undertook a website redesign project. The process required a few years to complete as the Library worked — in partnership with staff from both the Office Information Technology and the Office of Communications/Publications at PTS — to meet user and trustee expectations amid fiscal, staffing and technological constraints. Mobile access to Seminary and Library resources has also been in development, as have social media participation and a new library building. Website redesign work began based upon both a PTS student's analysis of the website (May 2010) and upon responses given in a LibQUAL+® survey (November 2011). User experience testing was conducted in the fall of 2012 following the launching of the new website, and additional improvements were made in light of the feedback received from that testing. Virginia Dearborn is the first Information Services Librarian to be hired by PTS and, upon her arrival in May 2012, was charged with making the completion of the website redesign her top priority.

ADDITIONAL NOTES

- Highlights from May 2010 student report on library website: http://libweb.ptsem.edu
  - Overhaul the homepage
  - Improve overall organization and structure of content
  - Standardize page style
  - User should be able to determine the purpose of each page at a glance
  - Use more images to increase visual interest
  - Include maps of library locations [We are working with the architects and the Office of Communications/Publications at PTS to develop maps and other way-finding tools.]
  - Increase prominence of contact information
- November 2011 LibQUAL+® survey of PTS students, faculty and staff (111 respondents); Library scored well on helpfulness of and service provided by staff but poorly on library as place and accessibility of materials:
  - Speer Library emptied into Luce Library, Summer 2010 (reducing space and ability to browse collection as materials temporarily moved off-site)
  - Library website limping along inside old CMS (Ektron CMS version 7.6) with no staff position designated to update or maintain it



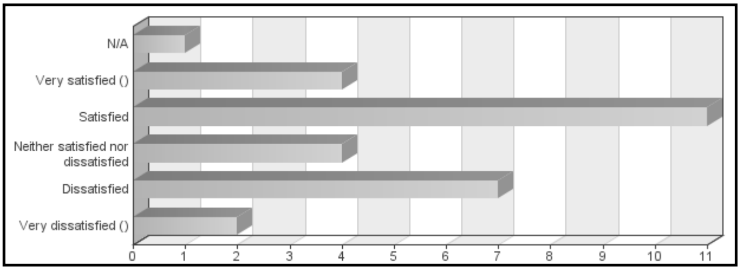


Figure 1: Question 13 (Online survey): Please rate your overall satisfaction with the new PTS Library website: http://www.ptsem.edu/library.

- When I arrived in May 2012, there was an incomplete draft version of the library website in Ektron CMS version 8.0. An upgrade of all PTS websites to version 8.6 was scheduled for mid-summer 2012 but was not able to be completed until August.

Baptist

by Donna R. Wells, Southeastern Baptist Theological Seminary

REPORTS FROM THE SEMINARIES

CHRIST CENTRAL INSTITUTE

- The Library received a large archival collection from a donor.
- They also bought the library collection of a Puget Sound seminary that closed.

GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY

- There is a lot of internal staff reshuffling occurring.
- Search is on for a new Library Director.
- Library is in second full year of using a discovery layer — search numbers went from one million in one year to one million in three months!
- In a ten-year period the seminary went from five to seven degree programs to twelve, including some fully online offerings.
- Administration is pondering the future of the Mill Valley campus.
- A Korean bilingual program is being offered at the Southern California campus and has been very popular. Weekend and evening classes are also now being offered.
- Morgan Patterson collection has been donated to the seminary.

JOHN LELAND

- Received accreditation!
- The majority of staff is part-time except the dean and two professors.
- The library back-log is slowly decreasing.
- Seminary is starting a hybrid class in Masters of Christian Leadership degree.

NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY

- Hosting ATLA next year! (So far, solo.)
- Library received a first edition set of Matthew Henry commentaries as a donation.
- Administration approved a new degree program in conjunction with University of Southern Mississippi in social work.
- Seminary has an active dig site in Israel.
- William Cary School of Nursing is leaving its building (which they had built) on campus and giving the building to the seminary.
- Enrollment is rebounding to pre-Katrina numbers, 3800 FTE. Majority of students are at extension centers.

- Seminary offers an MDiv and a DMin in Korean at the North Georgia campus.
- South Florida is developing courses to be taught in French and Spanish.
- National Academy of Sports Medicine (NASM) accreditation is occurring.

NIGERIAN SEMINARY

- The Nigerian Baptist Convention will celebrate its centennial next year.
- There is now a Baptist University in Nigeria, as well as a large, air-conditioned worship center that seats 5,000.
- A number of Nigerian Baptists are being sent to Liverpool, England, to study and are being highly influenced by Pentecostalism.
- A new president of the Seminary will be installed this summer.
- A Nigerian periodical is now being indexed in *ATLAS*®.

NORTH GREENVILLE UNIVERSITY

- University was given a land donation.
- There has been a steady growth in student enrollment.
- The University is affiliated with the South Carolina Baptist Convention.
- They host youth camps on campus all summer.
- New buildings have gone up, including a 24-hour chapel and two men's dorms built by Carpenters for Christ.
- The Biology department is doing ground-breaking work in water purification in India.
- The students are being given training and experience in apologetics.
- The library is working on developing a presence to become a campus center point.

NORTHERN BAPTIST THEOLOGICAL SEMINARY

- The seminary is preparing for their centennial celebration.
- Administration is seeking business partnerships with local businesses to lease some of the seminary land.
- The library has transformed itself into a Student Services Center for a majority commuter student population.

SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

- The library has acquired the personal library and papers of former professor John Sailhamer.
- Steady progress is being made on digitizing the Francis Schaeffer papers.
- The library added the Credo Reference online database.
- The seminary now conducts all orientation online with each department providing tutorials.
- Seminary is now offering a mostly online MDiv program.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

- Archives and Public Services combined into one position.

- The library now employs PhD students to help with patrons, especially with bibliographical needs.
- Seminary has restructured its administration titles and responsibilities. The new dean is Greg Wills.
- Southern Association of College and Schools (SACS) and the Association of Theological Schools (ATS) visits are completed, waiting on reports.

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

- Bob Phillips is retiring at the end of July.
- Seminary added a PhD program in World Christianity — all online.
- A MATH degree online is to be offered.
- The Archaeology program is growing, digging is going on in Cyprus.

Campbell-Stone

by Carisse Mickey Berryhill, Abilene Christian University

Eight Campbell-Stone librarians met June 21, 2013, at 5:30 p.m. in the Tryon Room M of the Westin Charlotte. Attending were Bob Turner, Sheila Owen, and Don Meredith of the Harding School of Theology; Justin Lillard of Harding University; Chris Rosser of Oklahoma Christian University; and John Weaver, Craig Churchill, and Carisse Mickey Berryhill (convener) of Abilene Christian University.

The group remembered the deaths during the past year of Hope Shull, librarian at Freed-Hardeman University, Henderson, TN; and David McWhirter, former librarian at Disciples of Christ Historical Society, Nashville, TN.

Oklahoma Christian reported that it has been granted candidacy for accreditation with the Association of Theological Schools (ATS) in the United States and Canada.

Harding University reported that its new president, Bruce McLarty, will be inaugurated later this year. Justin Lillard has been appointed as Theological Librarian and Hannah Dixon as archivist. The papers of former president and chancellor Clifton Ganus, Jr., are being received by the library.

Abilene Christian reported that the library is supporting a campus-wide initiative called the Center for Heritage and Renewal in Spirituality (CHARIS) to help faculty and students develop historical consciousness about their religious traditions and explore their resources for spiritual renewal. The library has also within the past year asked Craig Churchill to lead a new organizational unit, Collection Services, to coordinate selection and acquisition.

Harding School of Theology reported that Bob Turner (present) will finish his MLS at Illinois in August. The library is digitizing the sermons of Harold Hazelip with the help of a volunteer.

In institutional news, the former VP/Dean office has been split into two offices: Dean (Evertt Huffard) and Vice President (Jim Martin). Librarian Don Meredith has now completed forty-five years of service under every president of Harding except J. N. Armstrong, the founding president.

It was noted that Sandy Shapoval is the new director at Phillips Theological Seminary in Tulsa.

Notice was taken of the new volume *The Stone Campbell Movement: A Global History* recently published by Chalice Press, edited by Newell Williams, Douglas Foster, and Paul Blowers.

A discussion of digitized resources in the Stone-Campbell movement followed, including projects by Barry Jones, Eugene Perry, Sandemanian works from the British Library available through Amazon; and the transition of Hans Rollman's Restoration Movement website from Memorial University of Newfoundland to Abilene Christian (in progress).

Lutheran

by Bruce Eldevik, Luther Seminary

The Lutheran Librarians meeting was held Friday, June 21, in the Tryon South meeting room of the Westin Charlotte hotel. Eleven librarians representing seven ATLA institutions attended.

New members Ben Haupt and Beth Holtke, both from Concordia Seminary, St. Louis, were welcomed. Construction/renovation projects, underway and projected; system migrations; balance sheet joys and sorrows; the arrival of new directors; and institutional identity changes were the primary topics of conversation during the customary round robin reporting.

Presbyterian and Reformed

by James C. Pakala, Covenant Theological Seminary

Sixteen persons attended the annual meeting held on Friday, June 21, 2013, from 5:30-6:30 p.m. in the Park Room at the Westin Hotel, Charlotte, NC. Those in attendance were David Anderson, Joe Coalter, Matthew Collins, Virginia Dearborn, Stephen Jamieson, John Kennerly, David Lachman, Pat Lachman, Timothy Lincoln, Ken McMullen, Angela Morris, Denise Pakala, James Pakala, Sharon Taylor, Christine Wenderoth, and Andy Wortman.

Noting that the 2012 minutes state that "by consensus the group decided for now to operate a little less formally," Jim Pakala volunteered again this year to take notes to do the report on the meeting.

During the meeting the passing of John Trotti was cause for both lament and fond remembrance. Joe Coalter and others shared a few memories or comments about how the group misses John. [The writer of this report fondly remembers when Union Seminary hosted the ATLA Conference in Richmond all on its own campus in 1983. Our 4-year-old rode a tricycle around the quad, and then about sixteen years later as

I was planning library expansion, John kindly entertained my visit to see his nearly completed library (which was to boast a gargoyle of him, as I later learned).]

The meeting's main business again consisted of reports from those present and, as usual, discussion of certain wider issues occurred along the way. The arrangement below is in reverse alphabetical order by institution, followed by individuals present who are not at theological libraries.

UNION PRESBYTERIAN SEMINARY

Joe Coalter reported that they have a three-year PDA (Patron Driven Acquisitions) pilot. The Charlotte and main (Richmond, VA) campus libraries have a joint catalog, but the latter handles the PDA and does all cataloging. The Charlotte extension was on the campus of Queens University, but now has its own campus.

REFORMED THEOLOGICAL SEMINARY-CHARLOTTE

Kenneth McMullen, a member of the Conference host committee, reported that major staff changes occurred within the last six months. At RTS-Charlotte, Ken has his one full-time position filled, by a non-librarian. RTS-Jackson's director, Ken Elliott, went to Belhaven University in Jackson as Dean of Faculty for Adult and Graduate Studies. John Crabb from technical services has moved up to become director, but there is at least for now thereby a loss of one librarian at Jackson. John Muether is still at the Orlando campus but is Dean of Libraries for all RTS campuses and Michael Farrell now directs the RTS-Orlando library. New libraries are needed at both Charlotte and Orlando as they are out of space.

PITTSBURGH THEOLOGICAL SEMINARY

Sharon Taylor reported that three professors have moved to other seminaries, one becoming president at Princeton Seminary and another a dean at Fuller. Two new faculty were hired last year, five more this year, and four more could be hired but the curriculum needs revision first. There is a new website, but it is not too good. The library has completed space-planning and half of $11 million has been raised for a new library. Library staffing is still down, and Sharon is looking for librarians to head technical services, public services, and the electronic/systems area. Sharon herself was doing some night and weekend frontline duty in January to March until a new hire came on board. The library has gotten LibGuides and is migrating its Innovative system from Millennium to Sierra in November. In October accreditors will visit the seminary.

PRINCETON THEOLOGICAL SEMINARY

Virginia Dearborn, Information Services Librarian, reported that the new library was occupied in May, with only a sort of "extended weekend" closing. Construction continues especially on the façade, and renovations now will be occurring over the next six-to-nine months involving the (connected) Luce building. The two actually will end up as one structure. The official dedication of the new library is scheduled for October 2014. In January the seminary got a new president. Don Vorp now heads the library, having stepped up earlier to serve as interim director. Clifford Anderson moved to Vanderbilt as director of scholarly communications. Kenneth Henke is still archivist but now also fills Clifford's role as Curator of Special Collections. Greg Murray is Digital Initiatives Librarian. Maggie Capwell is Digital Library Applications Developer. The seminary now offers its alumni significant database access. Using Brown University's model, the library now has digital bookplates. What these look like can be seen at the Seminary's Web site under the "alumni & friends" menu.

MCCORMICK THEOLOGICAL SEMINARY / THE JKM LIBRARY THAT ALSO SERVES THE LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO

Christine Wenderoth reported that they had a good year and each seminary now has a new president, both already getting along well and proving good at fund-raising. McCormick is not moving. There are three major, simultaneous developments: 1) JKM was admitted to I-Share, a part of CARLI (Consortium of Academic and Research Libraries in Illinois), with its single catalog serving scores of libraries [96% of IL academics according to a quick check], but this involves much work as in January 2014 JKM migrates from Horizon to Voyager; 2) this summer JKM is doing some moving by which they will consolidate on two floors of a wing and reclaim former space in the process, but 8,000 volumes were weeded, almost all duplicates, and the move is the first phase of a redo of the whole campus complex that involves a 2017 Lutheran School of Theology capital campaign and renovations at both seminaries; and 3) accreditation visits are coming in 2017, and both schools are involved in curriculum reviews. Meanwhile, Chris's husband has taken a church in NJ.

LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY

Angela Morris reported that Matthew Collins, coming from the Pitts Theology Library at Emory, is the new director. Matthew then shared a concern about pressure particularly from one officer at ATS evidently to segregate theological libraries [and apparently academics generally] from information technology units on seminary campuses, so that at Louisville the latter ended up under the business office. This ended Matthew's happy combination of the library and IT. Joe Coalter commented that if libraries don't eat IT, IT will eat libraries. Someone noted a situation that had occurred at Asbury. [As recorder of these minutes, I'll add that when IT and the library were combined at Missouri's Central Methodist University and William Woods University, the library director in each case became the head of the combined operation, owing to factors such as familiarity with faculty members and their scholarship, interpersonal skills, leadership style, etc.] This year is the fiftieth on the Alta Vista campus, prior to which the seminary was in downtown Louisville for about seventy years. The seminary has a new website, and new institutional advancement personnel are doing a good job. Important book donations came to the library this year, and the library got LibGuides thanks to a consortium arrangement. Matthew Collins is on ATLA's new scholarly communications task force, which is considering a range of issues including open access, subscriptions, digital repositories, etc.

GREENVILLE PRESBYTERIAN THEOLOGICAL SEMINARY

Andrew Wortman reported that he no longer has bookstore duties, the seminary is in a new building, and 2012 marked the 25th anniversary. Enrollment is up, and the library plans to get a new catalog, probably using what OCLC offers. There's also interest in an online site serving the Presbyterian tradition.

ERSKINE COLLEGE AND THEOLOGICAL SEMINARY

John Kennerly reported that the library has four professional librarians for the first time, owing to a staff member completing a library degree. Both individually and consortially, Erskine is getting into e-books and PDA. There's a new website and the seminary graduated the most Army chaplains ever from its DMIN program.

COVENANT THEOLOGICAL SEMINARY

Steve Jamieson and Jim and Denise Pakala reported that Mark Dalbey, a Pittsburgh Theological Seminary alumnus, is the new president, having served a stint as interim. Curriculum revision has been a major focus. Budgets have been tight but there were no cuts in personnel. The seminary has a new website which was done in-house. The library has delayed implementation of Relais until the summer of 2014, but has implemented True Serials. The MOBIUS consortium has migrated from Millennium to Sierra and has welcomed the new leadership at Innovative. This summer MOBIUS is getting at least six of EBSCO's e-books collections. Backstage Library Works has served well for authority control. Denise is on a MOBIUS task force which is analyzing the profile from Backstage for doing authority cleanup related to the new RDA (Resource Description and Access) headings so as to recommend a baseline profile for the sixteen MOBIUS Clusters (Covenant is in Bridges Cluster with ten other institutions). As a member of the MLNC (Missouri Library Network Corp.) board, Jim was involved in the merger with Amigos.

AUSTIN PRESBYTERIAN THEOLOGICAL SEMINARY

Timothy Lincoln reported that a $45 million campaign is going well, with $12 million needed for library renovation and over $2 million for distinguished chairs. Just hired was a new technical services librarian, who had been at the University of Texas, which has a library school at its main campus in Austin. The seminary library is RDA compliant.

OTHER NEWS

David Lachman, rare book dealer (and Presbyterian ruling elder), reported on obtaining George Whitefield's certificate of ordination as a deacon. This extremely valuable document generated much interest at the Conference.

David Anderson has completed his library degree at the University of South Carolina (he has a divinity school degree as well, from Duke) and is seeking a job. As a result of this meeting it is just possible that he soon will have one.

Roman Catholic

by Lorraine Olley, University of St. Mary of the Lake

Kathy Harty (Sacred Heart), the 2013 coordinator, opened the session with prayer. Each member of the group introduced him/herself.

The minutes from the 2012 meeting were reviewed and approved. The group mourned the passing of André Paris, a beloved colleague and gracious host of the 2008 ATLA Conference in Ottawa.

ATLA CATHOLIC PRODUCTS ADVISORY GROUP

Gregg Taylor, ATLA manager of business development, reported on a new group being formed by ATLA to advise the association about the *ATLA Catholic Periodical and Literature Index*® (*CPLI*®) and other products developed to provide access to materials supporting research related to Roman Catholicism. Since acquiring *CPLI* in 2011, ATLA has trimmed many popular magazines from the index. The aim is to broaden *CPLI* and to look to other tools to provide access to Catholic content anywhere it occurs. There is also strong interest in expanding coverage to include non-English language sources, especially Spanish. To further these ends ATLA is forming an international group of librarians and scholars to advise the association on future developments. Taylor welcomes recommendations for faculty who may be interested in this program; send names and contact information to him at gtaylor@atla.com.

Taylor also reported that the *ATLA CPLI* staff have been engaged in making back-end structural improvements. In the past year, the focus for *CPLI* has been on structural changes that will enable the implementation of new features and tools. Standardization of headings and error correction in legacy records has been a second major focus.

SPECIFICALLY

1. Index, issue, and serial records have been linked together to facilitate browsing and searching by serial title and issue.
2. Records have been enhanced with additional MARC fields for genre terms, parallel titles, and links to related indexing records.
3. Scripture headings have been standardized to prepare for the implementation of a Scripture Search Tool.
4. Serial records have been enhanced to prepare for the implementation of a Publications Tool (with indexing coverage statements).
5. Vatican Congregation names, Papal headings, and document names have been standardized to facilitate more efficient record retrieval.
6. 6. Citation information has been corrected in thousands of legacy records.

Melody McMahon (Catholic Theological Union) commented that the price point for *ATLA CPLI® for ALUM*, which is being offered by EBSCO beginning July 1, 2013, is too high in light of the dearth of full-text content. Unless there is either full-text content or a lower price point, the subscription is not worthwhile.

Alan Kreiger (University of Notre Dame) asked about the status of the pre-1981 *CPLI*. Cait Kokolus (St. Charles Borromeo Seminary) reported that Villanova has an agreement with the Catholic Library Association to digitize the print volumes from 1933 through 1980. It's thought that these will be available freely in searchable PDF format (possibly through the Catholic Research Resources Alliance). Alan will get more definitive information from Villanova.

L'OSSERVATORE ROMANO

The group discussed the inadequacy of access to the digital editions of *L'Osservatore Romano*. The Vatican Press Office distributes an annual compilation of the digital editions on DVD for single-user access. The web edition requires an individual to subscribe; there is no institutional license available. Kathy Harty agreed to compose a letter on behalf of the Denominational Group to Our Sunday Visitor, the new U.S. distributor for the Vatican newspaper, to see if other options could be explored. BETH will be copied on this letter, to seek their support for such a product/service.

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.

Saved As Through Fire: The Prison Writings Of Thomas More & Nicholas Ridley

Worship in the Catholic Tradition

by Dr. Mark A. Newcomb, Belmont Abbey College

Good morning! I am delighted to be able to join you today for Morning Prayer. To those of you who are here in North Carolina for the first time, welcome! The State's motto, *esse quam videri*, means "to be, rather than to seem." This slogan is taken from the writings of the famous Roman Philosopher Marcus Tullius Cicero, who is a key figure in the history of Western thought. His ideas were very important to Saint Thomas More, who, like Cicero, believed that fidelity to the truth in the face of raw political power was the highest call of citizenship. Both Cicero and More answered that call with their very lives.

As you know, More was imprisoned by Henry VIII for refusing to sign oaths confirming, among other things, that the king was head of the English Church. Few people realize just how hard More's imprisonment was, especially near the end, for a man who was such a devoted husband and father. The last thing he wrote was a letter to his favorite daughter, Margaret, on July 5, 1535. I would like to read a couple of passages from it to you: "Our Lord bless you, good daughter, and your good husband, and your little boy, and all yours, and all my children, and all my godchildren and all our friends. …Tomorrow, long I to go to God: it were a day very meet and convenient for me. I never liked your manner toward me better than when you kissed me last: for I love when daughterly love and dear charity hath no leisure to look to worldly courtesy. Farewell, my dear child, and pray for me, and I shall for you and all your friends, that we may merrily meet in Heaven." More's confinement was so strict that he had no proper writing implements, and scratched out this final letter with a piece of charcoal he scavenged from the ashes of the fire in his cell. Ironically, although some of More's prison letters were lost to the fire, this one was actually produced from the remnants of the fire that had warmed him in his final hours.

This is fitting because a preoccupation with fire, especially for metallurgy, is a leitmotif through many of More's writings. In his famous spoof of sixteenth-century European government — *Utopia* — the blacksmiths of that mythical land melt gold and silver to forge the chains and ornaments of slaves and fools. In the *Dialogue Concerning Heresies*, More marvels that bars of plated metal can be stretched to a length of a mile or more, when worked properly in a blazing fire by skilled craftsmen. In his prison works, More writes of the human soul's refinement in the fire of adversity and suffering, in keeping with Isaiah 48:10: "Behold, I have refined you, but not like silver; I have tried you in the furnace of affliction." More considered such afflictions opportunities for every Christian to burnish, temper, and sharpen his or her spiritual weapons in the refining fire of God's love.

Saint Thomas More reminds us that God's purifying love liberates us from our attachments to aspects of earthly life that would otherwise interfere with our relationship with God. As More writes in another letter to Margaret (which is printed in full on the back of your program): "…I cannot but trust in [God's] merciful goodness. His grace has strengthened me until now and made me content to lose goods, land, and life as well, rather than to swear against my conscience." For More, attachment to earthly goods and cares are the stubble and chaff preventing our love for God to be as pure as it ought to be. The greater our attachment to worldly things, the more painful it will be for us to relinquish them and to purge our longing for them. This basic understanding of human attraction to the ephemeral, rather than to the eternal love of the Lord our God "with all [our] heart, all [our] soul, and all [our] might," [Isaiah 6:5] undergirds the Catholic teaching on Purgatory. More alludes to this point in his letter to Margaret, when he describes "the merits of [Christ's] bitter passion" and his hope of being "release[d]… from the pains of purgatory." More believed that the cleansing fire of the Holy Spirit gave believers the courage to obey God in this life, so as to come more swiftly into His presence in the next.

Given the great diversity in religious perspectives present in this room this morning, I think we all agree that it is a blessing to live in an age in which we are not likely to face execution for our beliefs. This was certainly not true in the sixteenth century. Whereas Thomas More was beheaded in 1535 in part for refusing to affirm that Henry VIII was or could be the supreme head of the Church in England, Nicholas Ridley, the friend and faithful Lieutenant of Thomas Cranmer, was burned at the stake under Mary Tudor in 1555 for promulgating a Protestant view of ministry and the sacraments.

Ridley was one of the leading early English Protestants, and was also the architect of the Eucharistic theology that shaped the first and second *Book of Common Prayer*. It is to Ridley's eternal credit that, during the spoliation of the monasteries in England under Henry VIII, he had the courage to preach at court, in the presence of the king, against crown plunder of Church goods that might have better gone for poor relief. Ridley also succeeded in establishing a couple of hospitals and houses of charity in London under Henry's son, Edward VI. After Edward died and Mary Tudor came to the throne in July of 1553, Ridley's prominent role in the Protestant government of the previous reign made him a major target of the new regime. He was arrested and imprisoned within a week and a half of Mary's accession to the throne, and remained a prisoner until his execution a little more than two years later.

During the course of his imprisonment, Ridley penned several short tracts and treatises, and today, these form the bulk of his extant writings. In one of his letters from this period, Ridley writes that although his body is held fast in jail, his pen and tongue will freely proclaim his reflections on the Gospel. Under the circumstances, such activity was quite risky and Ridley was, in fact, betrayed to Marian authorities by one of his former chaplains in December of 1554. Unfortunately, those involved in the investigation burned the writings that were confiscated at that time. Ridley was thereafter kept under close watch, and, like More twenty years beforehand, deprived of proper writing materials. In fact, one of Ridley's works from this period was written with a section of lead from the window of his prison cell, with which he scratched notes in the margins of a printed book. Thus disguised, Ridley's treatise was subsequently smuggled from prison, copied out, and, just after Ridley's execution, published by friends then exiled in Germany. The resulting tract, printed in English, was then smuggled back into England and clandestinely circulated in London while Mary still reigned.

During Ridley's imprisonment, he also wrote his *Brief Declaration of the Lord's Supper*, a Eucharistic tract in which he briefly explicates the New Testament scriptures on the subject of Holy Communion. Ridley outlines what might be described as a "hypostatic union" theory of Eucharistic presence in the sacrament of the altar. Decrying the Catholic idea of the Real Presence as "carnal," Ridley suggests that Christ's ascended body remains in Heaven "at the right hand of the Father," as proclaimed by the Nicene Creed. Ridley therefore insists that it is only Christ's divine nature that we encounter in the Eucharist. This explanation satisfied neither Ridley's Lutheran nor Catholic opponents, since they considered his views hard to reconcile with the Calcedonian Definition of the union of Christ's two natures. However, Ridley's sacramental speculations had the merit of being both quite interesting and widely adaptable to different liturgical sensibilities.

The most famous statement today associated with Nicholas Ridley is the quote from Hugh Latimer that John Foxe included in his *Book of Martyrs*. According to Foxe, on the way to the stake, Latimer turned to his friend and fellow Reformer to say, "Play the man, Master Ridley; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." This was a remarkably stirring image for Latimer and Ridley to think upon as they both faced burning at the stake, and it gave them the resolve they needed to steel themselves in the final moments of their lives.

As we think of Latimer's luminous words and also of the fires of the stake, we realize how truly fortunate we are to live in a time when we are unlikely to be called upon to witness to our faith under such terrifying circumstances. We are also blessed to be the hands to catch and bear high the torch of faith and learning that Nicholas Ridley and Thomas More ignited with their prison writings. What remains is for each of us to heed their example. All of us will ourselves at some point and in some way be tried in the fire and we hope that reading about and reflecting on their example will enable us to pass through our trials, becoming as refined gold. You are the custodians of More's and Ridley's writings — transmitting them to generation after generation is indeed a high calling. As each of you knows, the work you do as librarians and stewards of these precious volumes is actually part of the continuing miracle that these writings have survived to inspire us.

Reflecting on the fire and light metaphors in More's and Ridley's lives and writings reminds each of us that when the moment of our final reckoning comes, all our life and works will be illuminated by the light of the Holy Spirit. The question implicitly put before us by the lives of More and Ridley is, "Will our lives be the gold and silver that can stand the test of the refining flame of the Holy Spirit?" In the end, as Paul reminds us in first Corinthians, all who are saved are "saved as through fire," [1 Corinthians 3:15].

What work will be the silver and gold that comes from your life? Will you risk your life to help the poor and the destitute, as Ridley did? Will you confront a government that tramples religious liberty, as Thomas More did? Will you challenge a society that believes that ensuring public health requires the destruction of innocent human life in the womb? As the Holy Spirit enkindles the flame of faith in our hearts, we must constantly remember that it takes courage in this life for us to "have treasure in heaven" [Mark 10:21].

Fr. Simeon Daly

by Melody Layton McMahon, Catholic Theological Union

On the sixtieth jubilee of the monastic profession of Fr. Simeon Daly, the following biographical summary was posted on the website of St. Meinrad Archabbey:

> Fr. Simeon was born May 9, 1922, in Detroit, Michigan. He professed his vows on August 10, 1944, and was ordained on May 18, 1948. He received an STL in theology and an MSLS in library science from The Catholic University of America in 1949 and 1951, respectively. He received an MDiv from Saint Meinrad School of Theology in 1984 [5]. Fr. Simeon taught religion and liturgy at Saint Meinrad and served as assistant librarian from 1949 to 1951, when he was appointed head librarian. He retired from the library in 2000. Fr. Simeon served as subprior for three years, 1975-78. He served the American Theological Library Association as a board member 1973-76, as president 1979-81, and as executive secretary 1985-90...

While accurate, that summary doesn't do justice to a life that was full of interesting adventures. A tribute given by Alan Krieger on Fr. Simeon's retirement as ATLA Executive Director in 1990 paid tribute to Fr. Simeon as "one of the truly pivotal figures in the development of Roman Catholic participation in our association…He has been a quietly effective force for unity in the association, a spiritual and professional leader who seems effortlessly to bridge confessional differences and strengthen our group efforts in the process." This expresses beautifully the text he took from the Gospel of John on taking his monastic vows, "that they may all be one."

Philip John Daly, known to us as Fr. Simeon, was born in Detroit to Philip and Marguerite Daly. He had two brothers and one sister (who became a nun). Following his ordination in 1948, he was sent to Catholic University for a licentiate in Sacred Theology, but was not selected to go on to further studies in Scripture, as he had desired. He did not aspire to be a librarian, yet this was the job he was selected to perform. He said of that appointment, "The true demand of obedience came home to me as never before. … For my part, I embraced my role of librarian and had a long, happy and fruitful career." In a farewell message he posted to ATLANTIS on his retirement, he described his work as a "ministry."

In 1968, Roman Catholics were at last invited to join the programs of both ATS and ATLA. Fr. Simeon joined ATLA as a full member in 1969 and attended the annual conference in Pittsburgh that year. Channing Jeschke, in a tribute to Fr. Simeon on his retirement, said that "since that time, it would be impossible to relate the story of our association without speaking of Simeon. He has been a bridge figure in our midst, helping us to span the gap between where we were then to where we have come today as an ecumenical association." In 1972, he was elected to the Board of Directors of ATLA, the first representative from a Catholic theological library. He was elected President in 1979 and served two terms.

In June 1985, he became the Executive Secretary (what is now the Executive Director) of ATLA, a five-year term. Characteristic of his own humility, of his years of leadership in ATLA, Fr. Simeon noted that "ATLA has stretched me, and I discovered qualities that would otherwise never have been tapped in the course of my daily life in the monastery." He remained active in the association until he retired, and Fr. Simeon was able to attend our annual conference one last time in 2005.

On a more personal note, knowing Fr. Simeon as a friend has been a great blessing of my life. I met him at one of my first conferences when he told me that it wouldn't be the end of the world if I missed Sunday mass — I was doing God's work, which is what liturgy truly is. Fr. Simeon died last fall after a long period of ill health and frailty, though continuing to work on projects all the while. About eight years ago, while I was still working at John Carroll University, I became friends with Tom Daly, a great-nephew who rushed into the library one day, crying, "This time Uncle Simeon is really going to die." We shed some tears together that day, yet this turned out to be the second time of several when Fr. Simeon revived to begin work again — his final project was charting the graves of all the monks at the Archabbey. My last communication from him was October 27, telling me he was on monthly transfusions, and he died a few weeks later on November 12. At his burial on November 14 our friend joined the ranks of those monks whose graves he had been mapping. He is survived by his many nieces and nephews. I invite you to Google Simeon Daly and see and hear the gentle voice of a truly grace-filled monk who was a giant in our profession.

Dr. Andre Geuns

by Dr. Carol Reekie, Bibliothèques Européennes de Théologie

Dr. Andre Geuns, born in Belgium, worked in The Netherlands and lived in Rome; he was a true European. He was also a driving force in bringing theological libraries in Europe together, carrying on the legacy that was passed to him by the founding members of the International Council of Theological Library Associations. He had excellent insight into the problems that face most theological libraries, having worked for many years as librarian of the Theological Faculty of Tilburg University in The Netherlands. During his time at Tilburg he was responsible for many important projects including the building of a large faculty library, introducing a restoration programme for rare books, publishing several exhibition catalogues and the integrating of deposit collections. He later moved to Rome where he continued to work as a consultant to theological libraries.

Andre served as the president of the International Council of Theological Library Associations for just over ten years and was president when the Association voted to change its name to European Theological Libraries (in French it is Bibliothèques européennes de théologie from which we get the acronym BETH), a change designed to reflect more accurately the European nature of the association. While serving as president, Andre was instrumental in developing the cooperation that now exists between European theological libraries and those in North America. More specifically, he was the catalyst for increased cooperation between ATLA and BETH, and for promoting the use of the many library tools that ATLA produce. He understood the importance of true international collaboration and, having worked in Africa for a number of years, realized that such cooperation, if undertaken on a global level, could provide support to the very many struggling theological institutions around the world.

Penelope Hall, the recently retired BETH Secretary, recalls, "I had the joy and privilege of knowing Andre Geuns, his wife Anna Paola and his two adult children. We worked together for about twelve years, during which time we became very good friends. We shared many interests and had lively conversations, not only about theological libraries, but also about theological trends, about mission projects, about the Church and about life in general. Andre was a kind and considerate man who persevered through many physical problems. He was an optimist who always looked for the best qualities in everything, including difficult situations. Theological librarianship has lost a giant and we shall miss him greatly."

May He rest in peace.

Dr. Glynn Paul Hamm

by Andrew J. Keck, Luther Seminary

Dr. Glynn Paul Hamm passed on February 14, 2013, at the age of 83. Dr. Hamm served as director of Golden Gate Baptist Theological Seminary's library from 1968 to 1979. He was a member of ATLA through that period, attending conferences and joining with his colleagues in the work of ATLA, and becoming a lifetime member in his retirement. Dr. Hamm's wife of fifty-four years, Joyce Ann, notified the Baptist Denominational Group of his passing. He is survived by three children, six grandchildren, and two great grandchildren, as well as a multitude of friends, colleagues, and a brotherhood of fellow ministers of the gospel.

Dennis Arthur Norlin

by Margot Lyon, American Theological Library Association

Shortly after I joined ATLA headquarters nine years ago, from time to time I started to hear faint whistling down the hall — [whistle amazing grace] I later realized that it was Dennis, who had a habit of quietly whistling in his office when he was happy. It was comforting for me to hear, since Amazing Grace was a favorite song of my own grandmother.

Today as we remember Dennis, who served as ATLA's Executive Director for fifteen years, I am honored to share some highlights from his amazing grace-filled life and excerpts from his own writings.

Dennis Arthur Norlin, 71, died June 7, 2013, at home, following a long illness. He was preceded in death by his parents, Grant Arthur Norlin and Lily Marie (Odland) Norlin. He is survived by Sandra (Roth), his wife of forty-nine years, his children, Catherine of Highland Park, IL; Dr. Mia Norlin Nagle of Chicago, IL; and Christopher John Severin Norlin of Montgomery, IL. He was the proud and adoring grandfather of three grandsons, Grant, Charles Dennis, and Langston, and three granddaughters, Eleanor, Yasmean, and Maya. Just last month I had the opportunity to see Dennis and many of his family members in Chicago.

Dennis was born on May 5, 1942, in Sioux Falls, SD. He graduated from Washington High School and went on to earn several other degrees, including a BA from Augustana College (1964), B.D. from Luther Seminary (1968), PhD in Protestant Theology from The University of Iowa (1972), M. Library Science from the University of Illinois (1989). His areas of scholarship included the theology of Alfred North Whitehead, Process Thought, and American Church History.

Dennis was a professor of Philosophy and Religion at Purdue University and South Dakota State University (1976-1988); a pastor at St. Olaf Lutheran Church in Ft. Dodge, IA and Zion Lutheran Church in Philo, IL; Director of Pastoral Services at Trinity Regional Hospital in Ft. Dodge, IA; Assistant Undergraduate Librarian at the University of Illinois (1988-1993); the Director of the Devereaux Library at the South Dakota School of Mines and Technology in Rapid City, SD (1993-1995); and, of course, the Executive Director of the American Theological Library Association in Chicago, IL (1995 -2010). He retired in 2010. During his fifteen-year tenure, ATLA grew to include nearly 1,000 members and the provision of many programs, products, and services in support of theological and religious studies libraries and librarians. Dennis made many valuable contributions to ATLA including overseeing the creation and growth of many ATLA products, developing relationships locally, regionally and internationally with many publishing and information partners, supporting initiatives to preserve endangered religious and theological materials, and mentoring members and staff and helping them grow in their careers

In 2011, he and Sandra moved to their new home on Turtle Lake, near Interlochen, MI, where he was able to enjoy visits from family and friends and time to return to his avocation, music. They began to collaborate on musical compositions, with the goal of writing hymns based on Psalms to give to friends and family on their Christmas list. They also attended concerts at Interlochen Arts Academy, and traveled frequently to Chicago to attend Chicago Symphony Orchestra concerts and the Lyric Opera.

As I was preparing for today, I went back and looked at the many years of weekly columns Dennis wrote. I will share two special stories.

This is what I learned at the 2008 ATLA Annual Conference. It was at the Orthodox Worship service on Saturday morning. One of the noteworthy things about Orthodox worship is the repetition of prayers. In the Saturday service, one prayer was repeated forty times in rapid succession. I remember thinking, "Why repeat the same prayer so many times?"

And then during a brief homily, the priest told of a member of his congregation, a homeland security officer, who came to him asking what he could do to avoid becoming cynical and hardened. His job required him to regard everyone who passed through his station with suspicion as a potential terrorist or criminal, and it was having a debilitating effect on him.

"Say a prayer for each person who comes to your station," the priest said. "Just say a small blessing for each person to yourself, and then ask the questions you are required to ask. If you do that, you will see everyone you meet as a Child of God."

I thought about that a lot, and I thought about how simple it was; how childlike. I also thought about how it framed one's relationship with God. Rather than view oneself as competing with everyone else for God's attention and blessing and response, one would be asking God's blessings on others.

Instead of beginning with yourself, the Orthodox priest said, "Say a blessing for everyone you meet."

So, when I got back to Chicago, I decided to try it. Monday morning when I went to the train station, as I noticed each person on the train I said this little blessing, "The Lord Bless You and Keep You." I included the irritating train conductor, the man who always tries to push his way to the head of the line, and the woman who talks constantly on her cell phone.

"The Lord Bless You and Keep You"; "The Lord Bless You and Keep You"; "The Lord Bless You and Keep You." Now I recognize every person I meet, first and foremost, as a Child of God. That is the gift I took with me from our 2008 Annual Conference.

Here is another story:

Many years ago my daughter gave me a coffee cup that I have kept with me every day since. It's a plain beige mug, but the inscriptions are what matter to me. One side says:

That man is a success who strives quietly to make his corner of the world a little bit better.

The other side of the mug says:

That man is a success who brings out the best in others and gives the best of himself.

In days that get frenetic, in a world that reveals people whose goal is to destroy, to terrify, and to tear down, this cup is a constant reminder to me of who I want to be.

I am grateful for the talented and dedicated staff of ATLA, and I am thankful for an entire association of members who exemplify their commitment to the sayings on my cup (men and women!) without the benefit of a visible reminder.

Finally, I share a story that Dennis liked to tell.

There once was a man who went out in a big lake on a fishing boat and he got in big trouble: he was in over his head, in a boat about to capsize. The people onshore fired a rope out to him, and eventually got him to shore. When he reached the shore, this man — who had a foul mouth, who wasn't ethical, who no one really cared about — asked why did you do it? I am not worth it! The rescuers answered, "be worth it."

Dennis Arthur Norlin, beloved son, brother, husband, father, grandfather, uncle, friend, pastor, teacher, librarian, director, musician, and always, child of God.

The Lord Bless You and Keep You, Dennis. The Lord Bless You and Keep You, Dennis.

The Lord Bless You and Keep You, Dennis.

Laura Pyle Olejnik

by Elyse Hayes, Seminary of the Immaculate Conception

Laura Pyle Olejnik was born in Springhill, Louisiana, on November 27, 1944, in the home of her maternal grandparents. While her father was overseas fighting World War II, Laura was welcomed into a loving Baptist home, cared for by her mother, aunts, and grandparents.

After graduation from Northwestern State College in Louisiana, Laura moved to Houston and took a job at a Catholic high school. Here, she met, fell in love with, and married a former Basilian brother, Mike Olejnik, in 1977. After Laura converted to Catholicism, she and Mike found a faith community at St. Ambrose Catholic Church. Over the years, they participated in an impressive list of parish ministries such as singing in the choir and working with engaged couples.

Laura's work life included stints as teacher or librarian at various schools, including the University of Houston-Downtown. In 1994, she became library director at the Cardinal Beran Library at Saint Mary's Seminary, University of St. Thomas. There, she worked tirelessly over the years, at the thankless jobs we are all familiar with: automating the library, upgrading the security system, working on accreditation, raising the level of professionalism in the library and continuing to introduce the latest technology. Over the years, Laura befriended most of the seminarians, and she and Mike always hosted an end-of-year barbecue dinner for the fourth-year seminarians and faculty.

In addition to her library science degree, she earned a Master of Theology degree as well as a Master of Liberal Arts degree. Her thesis project for that degree was entitled "The Process of Religious Conversion as Described in Callista, a Novel by John Henry Newman."

Laura was very active in professional organizations, including the Texas Library Association, the Catholic Library Association, the Southwest American Theological Library Association (which she chaired from 2005-2007), and ATLA. In ATLA, she worked on several committees and chaired the Roman Catholic Denominational group from 2007-2009. Quite a few ATLA members have commented on how Laura sought them out as "newbies" at the ATLA conference, and made sure that they felt valued and welcome. (I know that was true for me.) Her husband, Mike, often accompanied her to the conference, and they were always extremely gracious, giving people rides, or inviting people out for a meal. (I distinctly remember the last conference they attended in 2011, when some of us went to a Chicago blues club one night. Laura just did not want to leave that night. She was having too much fun.)

In the autumn of 2011, while in Washington DC on one of her many trips to visit family, Laura became ill with Guillain Barre Syndrome, a virus which quickly paralyzed her. From then on, Laura was in Houston hospitals and nursing homes. At the end of that academic year, the fourth-year theologians from her seminary were having their farewell banquet, and they wanted to include Laura. So they set up a laptop, and opened Skype. Laura could see and hear the goings on at that dinner, and this gave her great joy. A couple of months ago, while attending the Catholic Library Association conference in Houston, Cait Kokolus and I were able to visit Laura at her nursing home. Laura was very alert, but unable to speak. At the end of the visit, as we all held hands and prayed, we could see Laura's lips visibly forming the words to the Our Father. It was obvious that although severely disabled, she was still with us.

Last month, on May 24, 2013, after twenty months of her illness, Laura finally succumbed to respiratory problems and other complications caused by her prolonged hospitalization. Laura is survived by her mother, sister, brother, her husband, Mike, her daughter and son-in-law, and her two beloved grandchildren, Sarah and Matthew. She will be sorely missed.

André Paris

by Andrew J. Keck, Luther Seminary

André Paris passed away on September 30, 2012, at the age of 57. André began his career in 1986 at Saint Paul University in Ottawa, Canada, and in 2003 was named Chief Librarian. He was a long-time member of ATLA and at the time of his death he had just begun his second year serving as a member of the ATLA board of directors.

As we left the ATLA Conference last year, André had told many of his friends that he was going in for surgery in the Fall that he hoped would relieve some of his discomfort. He had been careful to schedule the surgery and anticipate the time of recovery so that he would be able to attend the Board of Directors' meeting in October. My last note from André was his apology for needing a further surgery that would in fact prevent him from attending our October meeting.

As President of ATLA, I attended his memorial service in Ottawa during the first week of October. Despite my lack of facility with the French language, it was clear the André was as beloved within his church, family, and workplace as he was at ATLA. Tributes were shared, some in French and some in English, reinforced by a slideshow of pictures which visually demonstrated his character throughout life: his warm smile, his enthusiasm, his kindness, his compassion, and his sense of humor. Many of us remember his role as host and enthusiastic advocate for our 2008 Annual Conference in Ottawa that was one of his many gifts to me and the membership of ATLA.

André was a significant friend, mentor, and colleague to many of us. He is survived by his wife, Lyne, and by their daughter, Christine and son, Rene. May he rest in peace.

Dr. John Boone Trotti

by Milton J Coalter, Union Presbyterian Seminary

John Boone Trotti died at his home in Richmond, Virginia, on January 29, 2013. John was graced by the good Lord with remarkably generous portions of humility, humor, intelligence and, without a doubt, the love of a good story in service to the proclamation of the good news in Jesus Christ. Because of this latter gift, the only fitting tribute to a consummate storyteller is to recall a few of his own stories.

John once told me that when he was but a graduate student, he was called into the office of the venerable Henry Brimm who had done so much to build a library collection of distinction at Union and a library that John would steward to ever greater depth and note during his career.

Brimm asked the young Trotti, "John, have you ever thought about being a theological librarian?"

To which John replied with his customary quick wit, "To tell you the truth, Dr. Brimm, I did not think that anyone ever thought about being a theological librarian."

Almost a decade later, John employed his wide-ranging knowledge of great literature and his eye for a good story in order to unveil both the seemingly overwhelming challenge and the majesty of Christian discipleship. John drew on a story by Loren Eisley entitled "The Star Thrower,"where Eisley recounted how after a storm, he watched as people carrying torches streamed onto the beach to collect the starfish left stranded upon the shore so that the starfish could be thrown into boiling pots later to be eaten. On such occasions, Eisley observed that death ran rapidly on that sea beach.

But Eisley also encountered one man like no other who gathered up stranded starfish one by one and threw them across the waters back into the depths of the sea where they might live for another day. This man was the Star Thrower.

John eloquently employed this story to observe how futile Christian discipleship can seem at moments as

- We Christians strive for peace. But peace remains elusive after so many centuries.
- We Christians struggle to eradicate poverty. Yet the poor they remain with us always, and
- We Christians seek to provide unselfish hospitality. Yet the abandoned and the neglected are legion.

In an effort to resist the powers that work to pollute human life, if only on a small scale, John recalled how he and his wife, Joan, would take bike rides through Richmond during which they would pick up trash. Or they would take their children on walks during which they would collect litter in a baby carriage — all the while their children thinking that they were on a treasure hunt.

"Do I think that I can clean up Richmond much less the world," John asked.

"No," he admitted. But he added, "Trying to make things just a little bit better for having been there. That," he insisted, "is star throwing!"

"There is a place," John said, "for us to take our turn and throw some stars, and I think the Star Thrower knows we are doing it."

There is no doubt in my mind nor is their doubt in the mind of any student, faculty member, library colleague or fellow Christian who ever knew John Boone Trotti that John's presence made things not just a little bit, but a whole lot better.

Certainly this was the case with his contribution to ATLA. John was president of the association in 1977-1978, and he served on the Board as well as numerous committees during his thirty-four-year career as a theological librarian at Union Presbyterian Seminary. But perhaps John's most stellar contributions to ATLA and the larger theological community were two activities that he pursued quietly without official sanction yet to great effect.

First, long before anyone imagined a Theological Book Network, John Boone Trotti began to collect theological books for seminaries around the world so that by the time he retired, Morton Library at Union had sent over 135,000 selected volumes to more than 100 theological schools in every part of the world.

Second, John was much more than the many professional accomplishments to be found on his curriculum vitae. John was one of those library directors from a major theological library who valued anyone that he encountered who was new to the association or less well known in our number. This earned him the status of mentor to a generation of theological librarians in this guild and the widely acknowledged, even if unofficial, dean to a generation of Presbyterian and Reformed theological librarians who he embraced as colleagues in the collecting of a cloud of witnesses for the enrichment of the theological education of current and future servant-leaders in the church.

For all these reasons, John Boone Trotti's presence will be sorely missed in this community, although I imagine that those who sit at the right of God Almighty this day are hearing some pretty good stories from John even as we speak.

Appendix I: Annual Reports

Diversity Committee

by Stephen Sweeney, Chair

The 2012-2013 Diversity Committee included Stephen Sweeney (chair), Lynn Berg, Daniel Flores, and Stella Wilkins. The committee met on January 30, 2013, at the ATLA offices in Chicago.

Over the course of this year, the committee made significant progress toward several goals, including:

- Revising and receiving approval from the ATLA Executive Director for a new committee charge, stated below:
    - The Diversity Committee recommends practices and programs related to recruitment, retention, development, and advancement of diverse members; receives applications, evaluates, and selects recipients for the ATLA Scholarship to Promote Diversity in Theological Librarianship; encourages collaborative relationships with communities of diverse professionals; ensures diverse perspectives in programs at the ATLA Annual Conference and other activities of the association; promotes research that supports diversity in theological and religious studies libraries; and shares resources and services related to issues of diversity.
- Expanding the ATLA Scholarship to Promote Diversity in Theological Librarianship program to include two categories of scholarships — one scholarship for $1,200 to a student from an underrepresented ethnic population to attend a Theological Librarianship course at any ALA-accredited master's program in library and information studies and a second scholarship for $2,400 to a student from an underrepresented ethnic population enrolled in an ALA-accredited master's program in library and information studies.
- Awarding two scholarships in the amount of $1,200 each to students from underrepresented ethnic populations to attend a Theological Librarianship course. The scholarship recipients were Shanee' Yvette Murrain, MDiv, MLS, Project Coordinator for the Religion in North Carolina Digital Collection Collaborative Digitization Project at Duke University Divinity School Library, to support her enrollment in the Theological Librarianship Course at the University of Illinois Urbana-Champaign, and Christopher A. Stewart, a Missional Fellow working towards a Masters of Divinity at Wesley Theological Seminary and a Masters of Library and Information Science candidate at the Catholic University of America, to support his enrollment in the Religious Archives Institute at the Catholic University of America.

- Initiating a Diversity Resource List to support theological libraries' support for diversity issues in librarianship and theological education.
- Providing two programming opportunities at the 2013 ATLA Annual Conference, including the annual Diversity Movie Night and the conversation group, "11 Million Reasons to Become Diverse: How Diverse Populations are Changing Libraries and Society."

Endowment Committee

by Daniel LaValla, Chair

The Endowment Committee conducted a meeting at ATLA's headquarters the afternoon of November 13 and morning of November 14, 2012. Attendees included: ATLA members: Chair Dan LaValla (7/2011-6/2018), Marti Alt (7/2012-6/2017), Bill Faupel (7/2012-6/2016), and Dennis Swanson (7/2012-6/2019) and ATLA staff liaisons: Brenda Bailey-Hainer, Executive Director, and Marie Jacobsen, Director of Financial Services.

The focus of the November meeting was on developing a comprehensive plan that will promote member support of ATLA's Endowment to facilitate an annual increase in the number of donors and total dollar value of donations to the Endowment Fund. The Committee reviewed the history of giving to the Fund and Board policies regarding it, discussed activities conducted during FY12, planned the annual fall appeal, reviewed options for other types of fundraising, and planned additional activities for the year. A significant portion of the meeting was dedicated to discussing potential avenues that could increase the number of options through which members contribute to the Endowment Fund (e.g., charitable gift annuities (CGAs), estate planning, and other planned giving strategies), and ATLA staff will be conducting additional research on the CGA option. The Committee agreed to create a formal Case Statement to support future fund raising activities, and Committee members agreed to work on drafting the statement during the following months.

As part of overall fund raising efforts for FY13, a fall campaign was executed in late November 2012. Roger Loyd had graciously agreed to write a letter in support of the Endowment Fund, and the committee used this as part of the fall campaign, which encouraged donors to contribute in honor of Roger Loyd's retirement and his years of service to ATLA. Executive Director Brenda Bailey-Hainer indicated that ATLA would match all donations dollar for dollar up to a total amount of $7,500 for gifts made between June 1, 2012, and May 31, 2013.

Chair Dan LaValla gave a presentation to the membership at the 2013 ATLA Annual Conference, encouraging them to make donations with a goal of increasing the Endowment Fund to $1 million. The Committee expects to complete work on the Case Statement during the coming year to make it available for use during the 2014 ATLA Annual Conference.

During FY13, giving involved 81 total contributions made by 68 donors totaling $6,2171; this combined with ATLA's matching gift of $6,271 resulted in a total dollar value of $12,542 contributed to the Endowment Fund. These donations, combined with the previous fund balance and interest accrued during the year, brought the total market value of the Endowment Fund to $331,859 as of August 31, 2013.

International Collaboration Committee

by Terry Robertson, Chair

International Collaboration Committee members for 2012-2013 were Terry Robertson, chair, Christopher Anderson, Cindy S. Lu and Timothy Erdel. The committee met twice, once in person and once via Web Conference.

ATLA's Organizational Ends were reviewed. A new ICC Charge was adopted:

Foster awareness within ATLA members about international theological librarianship, facilitate educational opportunities about and for theological librarianship, and actively seek collaborative projects creating information solutions for international theological libraries and librarianship.

The ICC program for the ATLA annual conference featured three speakers actively involved in varying aspects of international librarianship, Nancy Arnison, Clara M. Chu, and Nancy J. Vyhmeister. Lunch was provided for international attendees.

The ICC issued a request for grant for proposals; however, no grants were made. This led to a discussion of alternative proposals for using these funds, including support for the contextualized training of theological librarians in partnership with regional library associations. Suggestions to further the conversation include a needs assessment, establishing partnerships, and focusing on practical projects.

Terry Robertson represented ATLA at BETH in Belfast, UK, September 8-12, 2013.

Professional Development Committee

by Eric Stancliff, Chair

The 2012-2013 Professional Development Committee included Eric Stancliff (chair), Lugene Schemper, Jennifer Ulrich, and Nicholas Weiss. The committee met on October 22-23, 2012, at the ATLA offices in Chicago and by conference call on May 8, 2013.

Over the course of this year, the committee made significant progress toward several goals, including:

- Reviewing and approving four Grants for Continuing Education Programs. Grant recipients included:
    - Boston Theological Institute for a program, "E-Resources, E-Books and Collection Development"
    - Chicago Area Theological Library Association for a program, "Sociological Trends in American Religion"
    - Minnesota Theological Library Association for a program, "Marketing Your Library in an Academic Environment"

  - Southwest Area Theological Libraries Association for participation in the exhibit "Dead Sea Scrolls & the Bible"
- Continued support for the Creating the Leaders of Tomorrow Program.
  - The inaugural cohort of nine participants completed the program in December 2013.
  - The Professional Development Committee surveyed participants regarding their overall impressions of the program and suggestions for future improvements and enhancements.
  - The Professional Development Committee affirmed the Program's proposed outcomes for the participants, the association, and the profession and identified the resources and activities to achieve these outcomes.
  - The Professional Development Committee recommended that the Creating the Leaders of Tomorrow Program be offered again in 2014-2015 with a revised schedule running from Annual Conference to Annual Conference.
- Received reports on the progress of the ATLA NACO and CONSER Funnel Projects and the Theological Librarianship Course at the University of Illinois.

Publications Committee

by Daniel Kolb, Chair

Committee members (followed by term) for 2012-13 were Daniel Kolb (2010-13), Lisa Gonzalez (2011-2014), and Miranda Bennett (2012-2015). Daniel Kolb served as chair for 2012-13.

The Committee began the year with a Conversation Group session at the 2012 annual meeting in Scottsdale entitled "Writing a Successful ATLA Publication Grant Proposal." The session was attended by a few past grant recipients and about five persons interested in applying for grants.

The other activities of the Committee during the year were a November meeting in Chicago at ATLA headquarters and an online meeting in March to evaluate grant proposals for Publication Grants.

FALL MEETING – NOV. 14-15, 2012

This meeting brought together the Committee and ATLA Member Programs staff. The main work of the meeting was reviewing the Publications Committee Charge and its alignment with ATLA organizational ends. The charge was rewritten as follows:

Charge: In keeping with the mission and organizational ends of the Association and in collaboration with other ATLA constituencies, the Publications Committee:

1. Promotes professional and scholarly publication by and for ATLA members through publication grants, programming at the annual conference, and other professional development opportunities.
2. Fosters and oversees publication and dissemination of resources for the benefit of the profession. Resources include: ATLA Book Series, *Theological*

Librarianship, the ATLA web site, the ATLA Newsletter, and the ATLA *Summary of Proceedings*.

The Committee also reviewed the Publications Grants program and grant application and evaluation procedures. In light of this discussion the Committee rewrote the description of grants and the grant review process for the Publication Grant web page. The resulting changes have been posted on the ATLA website: https://www.atla.com/Members/development/awards/Pages/Publication-Grant.aspx.

In addition the Committee discussed the relationship between the Publications Committee and the ATLA online journal *Theological Librarianship*. With the maturing of the journal, the Committee thought it was time to revisit the journal's bylaws. Committee drafted a revision of the bylaws that clarified the relationships between the ATLA staff, the Publications Committee, and the journal's editorial board. This revision was subsequently discussed and approved by the Editorial Board of *Theological Librarianship*.

WINTER MEETING – MARCH 18, 2013

The Committee reviewed proposals for Publication Grants and awarded grants to three projects:

- Carisse Berryhill, for a book project, *Conversations with Theological Librarians*
- Saundra Lipton, to support ongoing work on the web-based Simone Weil Bibliography
- John Weaver, for a book project, *Christian Theology in Digital Culture*

For the 2013-14 year the Committee will add Brad Ost as a new member, Lisa Gonzalez is the new chair of the Committee, and Daniel Kolb will rotate off the Committee.

Appendix II: Annual Conferences (1947–2013)

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 City, New York	General Theological Seminary
1966	Louisville, Kentucky	Southern Baptist Theological Seminary
1967	Chicago, Illinois	McCormick Theological Seminary
1968	St. Louis, Missouri	Concordia Seminary
1969	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary
1970	New Orleans, Louisiana	New Orleans Baptist Theological Seminary
1971	Pasadena, California	Pasadena College
1972	Waterloo, Ontario	Waterloo Lutheran University
1973	Bethlehem, Pennsylvania	Moravian Theological Seminary
1974	Denver, Colorado	Iliff School of Theology
1975	S. Hamilton, Massachusetts	Gordon-Conwell Theological Seminary
1976	Grand Rapids, Michigan	Calvin Theological Seminary
1977	Vancouver, British Columbia	Vancouver School of Theology
1978	Latrobe, Pennsylvania	Saint Vincent College
1979	New Brighton, Minnesota	Bethel Theological Seminary
1980	Denver, Colorado	Iliff School of Theology
1981	St. Louis, Missouri	Christ Seminary — Seminex
1982	Toronto, Ontario	Toronto School of Theology
1983	Richmond, Virginia	United Theological Seminary in Virginia
1984	Holland, Michigan	Western Theological Seminary
1985	Madison, New Jersey	Drew University
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

Appendix III: Officers of ATLA (1947–2013)

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 Saner		
2002–03	Eileen Saner	Paul Schrodt		
2003–04	Paul Schrodt	Paul Stuehrenberg		
2004–05	Paul Stuehrenberg	Christine Wenderoth		
2005–06	Christine Wenderoth	Duane Harbin		
2006–07	Duane Harbin	Martha Lund Smalley		
2007–08	Martha Lund Smalley	David R. Stewart		
2008–09	David R. Stewart	Roberta A. Schaafsma		
2009–10	David R. Stewart	Roberta A. Schaafsma		
2010–11	Laura C. Wood	Eileen Crawford		
2011–12	John B. Weaver	Andrew J. Keck		
2012–13	Andrew J. Keck	Beth Bidlack		

* 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: 2013 Annual Conference Hosts

Carolinas Theological Library Consortium

Local Host Committee: (Back, left to right): John Kennerly, Robert Mayer, Matthew Wasielewski, Kenneth McMullen (Front, left to right): David Mayo, Mary Roby, Kaeley McMahan, Mary Steele Thompson

The 2013 ATLA Annual Conference Charlotte, North Carolina, brought together a wealth of ATLA educational programs, interest group meetings, excursions, and events against a backdrop of exciting downtown attractions. This year's conference was co-located with the annual meeting of the Center for the Study of Information and Religion (CSIR).

The Westin Charlotte is perfectly situated in downtown, with convenient access to restaurants, museums, shopping, and attractions. One of Charlotte's finest hotels, guests experienced southern hospitality in a comfortable and modern setting.

The Local Host Committee planned several opportunities for attendees to experience Charlotte, including excursions to the Billy Graham Library, a Charlotte Knights' baseball game, and a tour of the historical and archival materials of the NASCAR Hall of Fame (sponsored by the Special Collections Interest Group).

Our opening reception took place at the Mint Museum Uptown, bringing together an elegant meeting space with a beautiful collection of American, contemporary, and European art. The networking and connections continue with an all-conference luncheon with the ATLA Board of Directors and a closing luncheon plenary session.

Charlotte's Got a Lot! We thank you for sharing the 2013 ATLA Annual Conference with the Carolinas Theological Library Consortium.

-2013 Local Host Committee, Carolinas Theological Library Consortium (CLTC)

Appendix V: 2013 Annual Conference Attendees

ATLA MEMBER AND INSTITUTIONAL MEMBER REPRESENTATIVE ATTENDEES

Cheryl L. Adams
Marti Alt
Dr. Christopher J. Anderson
David Anderson
H.D. Sandy Ayer
Jennifer K. Bartholomew
William H. Beermann
Jessica Bellemer
Dr. Charles Bellinger
Chris Benda
Yuh-Fen Benda
Miranda Henry Bennett
Eric Benoy
Carisse Mickey Berryhill
Dr. Beth Bidlack
Sarah D. Brooks Blair
Marsha J. Blake
Joan Blocher
Michael P. Boddy
Evan E. Boyd
Dr. Kenneth A. Boyd
Michael L. Bradford
Debra L. Bradshaw
Jeffrey L. Brigham
Jill Brown
Paul Burnam
Trisha Burr
Phillippa Caldeira
Donna R. Campbell
Miss Kelly Campbell
George Carlson
Rev. Jane R. Caulton
Dr. Jaeyeon Lucy Chung
S. Craig Churchill
Milton J. Coalter
Matthew S. Collins
Linda Corman
Eileen K. Crawford
Wesley Custer
James Marion Darlack
Gary F. Daught
Virginia Dearborn
Leland Deeds
Jennifer L. Dekker
Melody Diehl
Dr. James W. Dunkly
Odile Dupont
Erica E. Durham
Susan Ebertz
Jane Lenz Elder
Bruce Eldevik
Anthony J. Elia
Teresa Cardin Ellis
Glory R. Emmanuel
Leslie A. Engelson
Victoria Ertelt
Suzanne M. Estelle-Holmer
James Andrew Estes
Bonnie J. Falla
Dr. D. William Faupel
Lynn A. Feider
Cheryl A. Felmlee
Rev. Dr. Daniel F. Flores
Jason Fowler
Paul Friesen
Ellen L. Frost
Christina Mae Geuther
Rev. Richard Leland Gillert
Lisa Gonzalez
Karla Fackler Grafton
Dr. Douglas L. Gragg
Dr. M. Patrick Graham
Dr. Jeff Griffin
Miss Lisa Grover
Lois Guebert
Shirley Ann Gunn
Fred Guyette
Elysia Guzik
Carrie M. Hackney
Denise Marie Hanusek

Duane Harbin
Laureen Harder-Gissing
Laura W. Harris
Kathleen Harty
Benjamin D. Haupt
Joanna Hause
Elyse Baum Hayes
Terry Heisey
Bradley C. Hess
Dr. William J. Hook
Thad Rian Horner
Janice Huber
James Humble
Debbie Hunn
Marvin T. Hunn
Stephen G. Jamieson
Terese M.J. Jerose
Tammy L. Johnson
Rev. Andrew G. Kadel
Andrew Keck
Donald E. Keeney
Bruce L. Keisling
John Kennerly
Mary Anne Knefel
Amy Koehler
Brent A. Koehn
Cait Kokolus
Alan D. Krieger
David Kriegh
Richard A. Lammert
Neil Curtis Le May
Alexandra N. Leach
Elizabeth A. Leahy
Monica Michelle Leak
Justin Matthew Lillard
Dr. Amy E. Limpitlaw
Rev. Dr. Timothy D. Lincoln
Saundra R. Lipton
Sylvia L. Locher
Roger L. Loyd
Dr. Robert J. Mayer
David Mayo
Melody Mazuk
Jonathan Andrew McCormick
Robert A. McInnes
Dougald McLaurin
Kaeley McMahan
Melody Layton McMahon
Rev. Kenneth J. McMullen
Don L. Meredith
Ruth Millard
Karen Miller
Rebecca L. Miller
Meagan Morash
Angela G. Morris
Sara M. Morrison
Shanee Yvette Murrain
Claudette Newhall
Phu Daniel Nguyen
Lorraine H. Olley
Brad Ost
Sheila A. Owen
Denise M. Pakala
James C. Pakala
Jaclyn Lee Parrott
Stephen Zenas Perisho
Beth Perry
Robert L. Phillips
Dr. Thomas E. Phillips
David R. Powell
Tracy Powell Iwaskow
Joan Pries
Elizabeth Toroy Pulanco
Angeles Ramos-Ankrum
Kelly Riddle
Terry Robertson
Christopher Michael Rosser
Patrick Roughen
Alice I. Runis
Eileen K. Saner
Filomena Saxton
David Edward Schmersal
Mary Linden Sepulveda
John E. Shaffett
Sandy Shapoval
Beth M. Sheppard
Konstanza Shier
Armin Siedlecki

Jeff Siemon
James R. Skypeck
Mariam Sogoian
Stephanie Solomon
Dr. Stephen Spencer
Michelle Y. Spomer
Kyara K. St. Amant
Sarah Stanley
David R. Stewart
Rev. Dr. Paul F. Stuehrenberg
Karl Stutzman
Dennis M. Swanson
Stephen V. Sweeney
Desirae Sweet
Margaret Tarpley
Dr. Sharon A. Taylor
Catherine Thiesen
Matthew Milton Thiesen
Sarah Thomas
Mary Thompson
Paul A. Tippey
Ruth Tonkiss Cameron
Joseph Edward Torchedlo
Jennifer M. Ulrich
Linda Umoh
Rev. Kristine J. Veldheer
Veronique Verspeurt
Andreas Waldvogel
Blake Walter
Matthew Wasielewski
John B. Weaver
Jefferson P. Webster
Ferne Weimer
Nicholas A. Weiss
Donna J. Wells
Dr. Christine Wenderoth
Stella Wilkins
Karen Wishart
Jennifer Lynn Woodruff Tait
James A. Wortman
Clifford S. Wunderlich
Patricia J. Yang
Dolores Yilibuw
Jessie Zhong

NON-MEMBER ATTENDEES

Dr. Denise A. D. Bedford
Leslie Morrison Brown
Yoel Cohen
Jonathan Doner
Ashu Arrey Emmanuel
Stephanie Fletcher
Robert Fox
Meredith Burke Hammons
Mary Harty
Jonathan Helmke
Beth J. Hoeltke
Tony Horava
Tarun Jyoti
Patricia Katopol
Michelle M. Kazmer
Daniel LaValla
Dr. Andrew Y. Lee
Debbie Lineberger
Alan Michael Linfield
Cindy S. Lu
James Lutzweiler
Karen Madigan
Dr. Khosro Movahed
Paul S. Osmanski
Betsy Polakowski
Dr. Larry Poston
Linda Poston
Robert Presutti
Dr. Carol Susan Reekie
David E. Settje
Dr. Andrew D. Streett
B. Lolana Thompson
Bob Turner
Prof. John A. Walsh
Amalia Warshenbrot
Kon Yang

NON-MEMBER PRESENTERS

Nancy Arnison
Dr. Denise A. D. Bedford
Robert Burgin
John Chambers
Dr. Clara Chu
Jonathan Doner
Robert E. Fox, Jr.
Dr. Samantha Hastings
Jonathan Helmke
Cynthia Mae Helms
Tony Horava
Patricia Katopol
Michelle M. Kazmer
Debbie Lineberger
Beth Martin
Lauren R. Matacio
Dr. Khosro Movahed
Dr. Larry Poston
Linda Poston
Hannah Rozear
David E Settje
Kevin L. Smith
Ian Stevens
Nancy Jean Vyhmeister
Prof. John A. Walsh
Cindy Wheatley

ON-SITE STAFF

Brenda Bailey-Hainer
Tawny Burgess
Lavonne J. Cohen
Miguel A. Figueroa
Judy Knop
Margot Lyon
Denise McFarlin
Richard Rybak
Gregg Taylor
Justin Travis

Appendix VI: 2013 Annual Conference Exhibitors and Sponsors

EXHIBITORS AND ADVERTISERS

ACLS Humanities E-Books
ATLA
ATLA Endowment
Association of Christian Librarians Christian Periodical Index
Baker Publishing Group
BiblioLabs, LLC
Biola University Academic Publications
Bloomsbury Publishing
Brill
Casalini Libri
Christian History Institute
Convivium Press
Copyright Clearance Center
Credo
David C. Lachman, Ph.D.
EBSCO
Eisenbrauns
EOS International
Equinox Publishing
Fortress Press
Gorgias Press
Harrassowitz
Ingram Coutts Information Services
ISD
IVP Academic
Kregel Academic and The Acton Institute
Ministerio Biblico Verbo Divino
Ministry Matters
OCLC
Orbis Books/Maryknoll Fathers & Brothers
Oxford University Press
Peeters Publishers
Project Muse
Smyth & Helwys Publishing
The Theological Book Network
Scholars Choice
Vandenhoeck & Ruprecht
Westminster John Knox Press
Wiley-Blackwell
Windows Booksellers/Wipf and Stock Publishers

CONFERENCE SPONSORS

ATLA Products and Services
Brill
CBIZ Benefits & Learning
EBSCO Publishing
First Bank & Trust
Ministry Matters
OCLC (Online Computer Library Center)
Project Muse
SCLEC

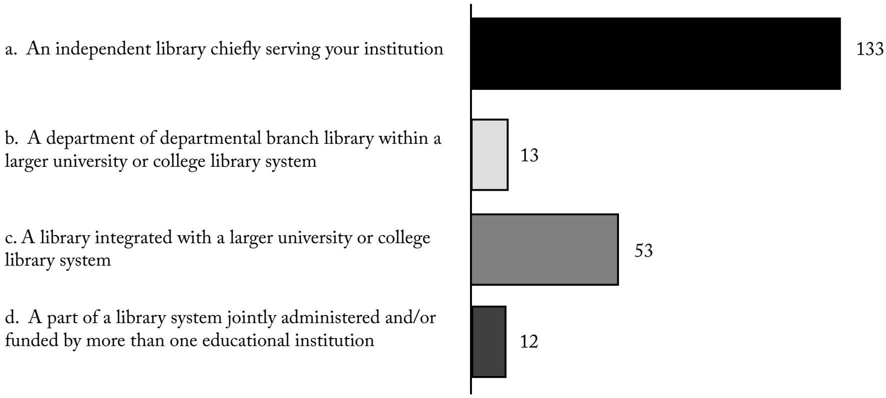
Appendix VII: Library Statistics

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 2012-2013 ATLA Institutional and Affiliate member libraries that completed the survey, issued in the Fall of 2012, reflective of the most recently completed fiscal year (2011-2012).

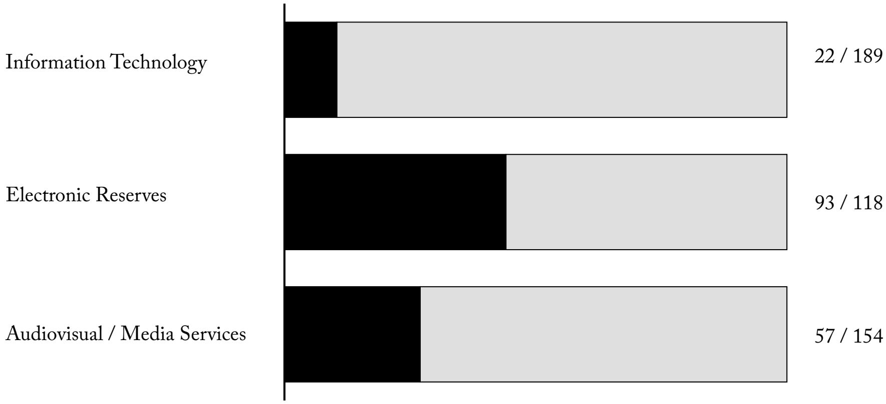
The full data set is available in the ATLA Community (http://www.atla.com/community) under ATLA Member Publications and ATS Statistics (2013) or from the Member Center's Publications page (https://www.atla.com/Members/benefits/statistics/Pages/default.aspx).

PART A - LIBRARY CHARACTERISTICS

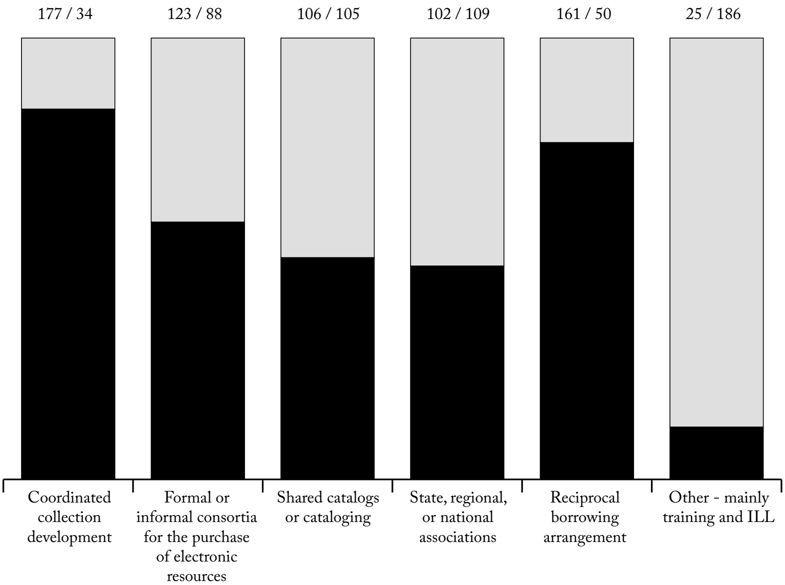
1. Which of the following most accurately describes your institution's library?



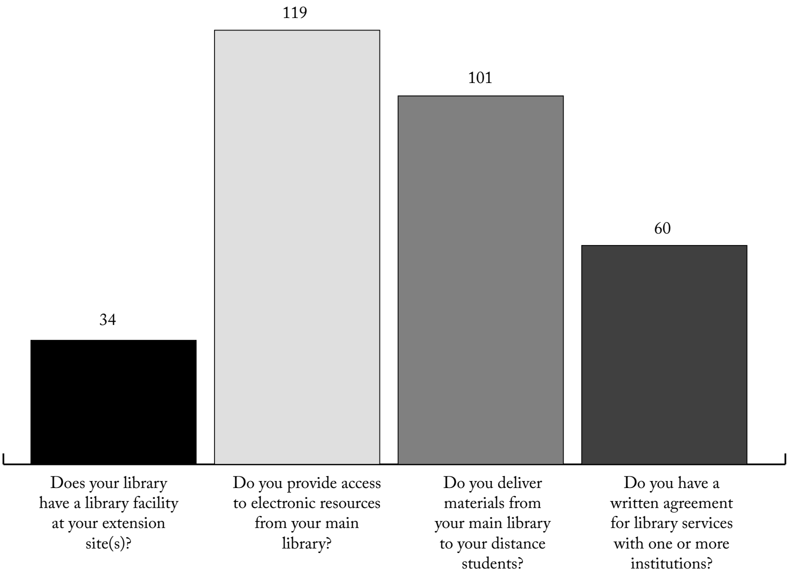
2. Is your library the primary source of support on your campus for:



3. Does the library for your institution have consortial arrangements for providing library services with one or more other institutions? (Yes - 177) If yes, please describe the arrangements:



4. Does your institution have one or more distance education program(s) or extension site(s)? (Yes - 128) If 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	18	15	18	17	57	32	8	7	12	7	3	3	11
2	1	5	3	2	2	0	2	0	1	1	0	0	0
0	3	0	2	0	0	0	1	0	0	0	0	0	0

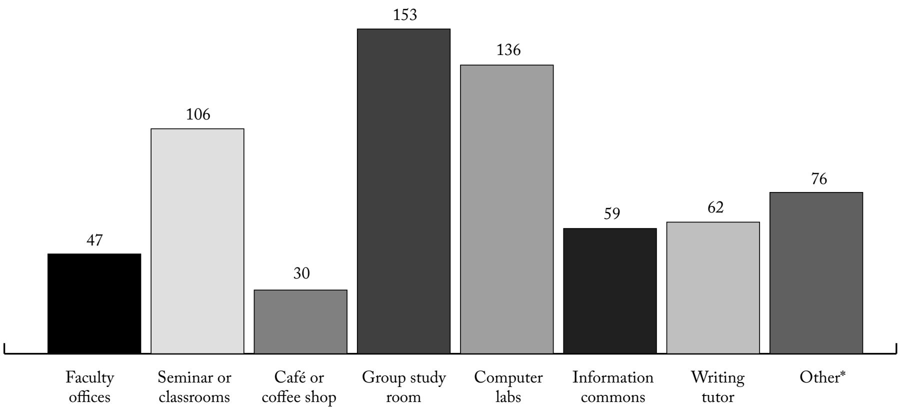
2. When were the buildings in which the main library is located subsequently renovated?

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
34	68	26	21	5	1	1	1	0	0	0	0	0	11
3	8	0	0	0	0	0	1	0	0	0	0	0	0
0	2	1	0	0	0	0	1	0	0	0	0	0	0

3. DO YOU USE OFFSITE STORAGE?

Of the 43 libraries who responded in the affirmative, it was reported that an average of 21.2% of the total library collection was stored offsite, with the average number of volumes being 80,000. 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
Asbury Theological Seminary
Ashland Theological Seminary
Assemblies of God Theological Seminary
Athenaeum of Ohio
Atlantic School of Theology
Austin Presbyterian Theological Seminary
Azusa Pacific Graduate School of Theology
Bangor Theological Seminary
Baptist Missionary Association Theological Seminary
Barry University Department of Theology and Philosophy
Baylor University Library
Beeson Divinity School of Samford University
Bethel Seminary of Bethel University
Biblical Theological Seminary
Biola University Library
Blessed John XXIII National Seminary
Boston University School of Theology
Bridwell Library
Brite Divinity School
Burke Library
Byzantine Catholic Seminary of SS. Cyril and Methodius
Calvin Theological Seminary
Campbell University Divinity School
Canadian Reformed Theological Seminary
Catholic Theological Union
Catholic University of America School of Theology and Religious Studies
Central Baptist Theological Seminary
Centro de Estudios Dominicos del Caribe
Chicago Theological Seminary
China Evangelical Seminary North America
Christ The King Seminary
Christian Theological Seminary
Christian Witness Theological Seminary
Cincinnati Christian University
Claremont School of Theology
Columbia International University - Seminary & School of Ministry
Columbia Theological Seminary
Concordia Lutheran Seminary (AB)
Concordia Seminary (MO)
Concordia Theological Seminary (IN)
Covenant Theological Seminary
Dallas Theological Seminary
Denver Seminary
Drew University Theological School
Duke University Divinity School
Earlham College Library
Eastern Mennonite Seminary
Ecumenical Theological Seminary
Eden Theological Seminary
Emmanuel Christian Seminary
Episcopal Divinity School
Erskine College and Seminary
Evangelical Theological Seminary
Freed-Hardeman University Graduate Studies in Bible
Fuller Theological Seminary
Gardner-Webb University
General Theological Seminary
George Fox Evangelical Seminary
Golden Gate Baptist Theological Seminary
Gordon-Conwell Theological Seminary
Grace Theological Seminary

Graduate Theological Union
Grand Rapids Theological Seminary of Cornerstone University
Harding School of Theology
Hartford Seminary
Harvard University Divinity School
Hellenic Coll. / Holy Cross Greek Orthodox School of Theology
Hiebert Library - Fresno Pacific Biblical Seminary
Hood Theological Seminary
Houston Graduate School of Theology
Howard University School of Divinity
Huron University College Faculty of Theology
Iliff School of Theology
International Theological Seminary
JKM Library
John Leland Center for Theological Studies
John W. Graham Library, Trinity College & Wycliffe College
Kenrick-Glennon Seminary
Lancaster Theological Seminary
Lexington Theological Seminary
Lincoln Christian University - The Seminary
Lipscomb University
Logos Evangelical Seminary
Logsdon Seminary of Logsdon School of Theology
Louisville Presbyterian Theological Seminary
Loyola Marymount University Department of Theological Studies
Luther Seminary
Lutheran Theological Seminary at Gettysburg
Lutheran Theological Seminary at Philadelphia
Lutheran Theological Southern Seminary
Meadville Lombard Theological School
Memphis Theological Seminary
Mercer University
Methodist Theological School in Ohio
Mid-America Reformed Seminary
Midwestern Baptist Theological Seminary
Moody Theological Seminary and Graduate School
Moravian Theological Seminary
Mount Angel Seminary
Mount Saint Mary's Seminary
Msgr. James C. Turro Seminary Library
Multnomah Biblical Seminary
Nashotah House
Nazarene Theological Seminary
New Brunswick Theological Seminary
New Orleans Baptist Theological Seminary
New York Theological Seminary
North Park Theological Seminary
Northeastern Seminary at Roberts Wesleyan College
Northern Seminary
Notre Dame Seminary
Oakland City University / Chapman Seminary
Oblate School of Theology
Oklahoma Christian University Graduate School of Theology
Oral Roberts University College of Theology and Ministry
Palmer Theological Seminary
Payne Theological Seminary
Phillips Theological Seminary
Phoenix Seminary
Pitts Theology Library
Pittsburgh Theological Seminary
Pontifical College Josephinum
Princeton Theological Seminary
Providence Theological Seminary
Redeemer Theological Seminary
Reformed Episcopal Seminary
Reformed Presbyterian Theological Seminary
Reformed Theological Seminary

Regent College
Regent University School of Divinity
Regis College
Robert W. Woodruff Library, Atlanta University Center
Sacred Heart Major Seminary
Sacred Heart School of Theology
Saint John's University
Saint Louis University
Saint Meinrad School of Theology
Saint Paul School of Theology
Saint Paul University Faculty of Theology
Saint Vincent Seminary
Saskatoon Theological Union Libraries
Seattle Pacific Seminary of Seattle Pacific University
Seattle University School of Theology and Ministry
Seminary of the Immaculate Conception
Seminary of the Southwest
Seventh-day Adventist Theological Seminary of Andrews University
Shaw University Divinity School
Shepherds Theological Seminary
Sioux Falls Seminary
Southeastern Baptist Theological Seminary
Southern Baptist Theological Seminary
Southwestern Baptist Theological Seminary
SS. Cyril & Methodius Seminary
St. Augustine's Seminary of Toronto
St. Charles Borromeo Seminary
St. John Vianney Theological Seminary
St. Joseph's Seminary
St. Mark's College
St. Mary Seminary
St. Mary's Seminary and University
St. Patrick's Seminary and University
St. Paul Seminary - University of St. Thomas
St. Peter's Seminary
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
Taylor College and Seminary
The Seattle School of Theology and Psychology
The United Library
Theology and Ministry Library of Boston College
Trinity Episcopal School for Ministry
Trinity Evangelical Divinity School of Trinity International University
Trinity Lutheran Seminary
Turner School of Theology of Amridge University
Tyndale University College & Seminary
Union Presbyterian 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 the South School 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
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
Wilfrid Laurier University
Winebrenner Theological Seminary
Yale Divinity School Library
Yale University Divinity School

Appendix VIII: ATLA Organizational Directory (2012-2013)

OFFICERS*

President: Andrew J. Keck (2010-13), Luther Seminary
Vice President: Beth Bidlack (2011-14), Burke Library
Secretary: Eileen K. Saner (2011-13), Anabaptist Mennonite Biblical Seminary

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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**
Timothy D. Lincoln (2012-15), Austin Presbyterian Theological Seminary
Saundra Lipton (2010-13), University of Calgary Library
André Paris (2011-14), Saint Paul University**
Melody Layton McMahon (2012-15), Catholic Theological Union
John B. Weaver (2010-13), Abilene Christian University

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: Cameron J. Campbell

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. Institutions are current as of the close of the 2012-13 Association Year.

** André Paris passed away on September 30, 2012. The Board of Directors appointed Tammy L. Johnson to complete the term beginning October 22, 2012.

The directory reflects the 2012-2013 membership year.

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Andrew J. Keck, Luther Seminary
Timothy D. Lincoln, Austin Presbyterian Theological Seminary

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Kelly Campbell, Golden Gate Baptist Theological Seminary
Melody Layton McMahon, Catholic Theological Union
Eileen K. Saner, Anabaptist Mennonite Biblical Seminary

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Eric Benoy, New Orleans Baptist Theological Seminary
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Marti Alt, Galena, Ohio
William D. Faupel, Wesley Theological Seminary
Dennis Swanson, The Master's Seminary

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FUTURE ANNUAL CONFERENCE HOSTS

2014, June 18-21: New Orleans Baptist Theological Seminary. Site: New Orleans, LA
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

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Appendix IX: ATLA Member Directory (2012-2013)

LIFETIME MEMBERS

Patricia K. Adamek
Marti Alt
Thomas Altmann
Carole Badger
John David Baker-Batsel
Pierre Beffa
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Rev. Oscar Burdick
Alva R. Caldwell
Thomas Edward Camp
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Rev. Lawrence N. Crumb
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Dr. Julia A. Foster
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Rolfe Gjellstad
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Hernan D. Hammerly
Wm. T. & Kathryn Luther Henderson
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Rev. Elmer J. O'Brien
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Rev. Kenneth O'Malley, C.P.
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Rev. George Papademetriou
Stephen P. Pentek
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Mrs. Cynthia Runyon
Miss Barbara Russell
Dr. John L. Sayre
Dr. Paul Schrodt
Suzanne Selinger
Newland F. Smith, III
Richard D. Spoor
Dr. John R. Stephenson
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Dr. Ray R. Suput
Rev. Norma S. Sutton
Miss Elizabeth Swayne
Mrs. Tamara Swora-Gober
Page A. Thomas
Mrs. Dorothy Gilliam Thomason
Dr. Joseph E. Troutman
The Rev. Norman G. Wente
The Rev. Martin O. Westerhaus
Dr. Cecil R. White
Karen L. Whittlesey
Dr. Louis Charles Willard
Rev. Roger M. Williams
Anne Womack

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INDIVIDUAL MEMBERS

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Karen J. Alexander
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Dr. Clifford Blake Anderson
David Anderson
J. Theodore Anderson
H.D. Sandy Ayer
William B. Badke
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Dr. Sara Baron
Jennifer K. Bartholomew
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A. Chris Beldan
Dr. Charles Bellinger
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Yuh-Fen Benda
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Lynn A. Berg
Theodore W. Bergfelt
Carisse Mickey Berryhill
Dr. Beth Bidlack
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Rev. James C. Blaylock
Joan Blocher
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Adam Bohanan
Dustin T. Booher
Evan E. Boyd
Dr. Kenneth A. Boyd
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Michael Bramah
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Jill Brown
Terrence Neal Brown
Moira L. Bryant
Russ Buchanan
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Kathleen Buescher-Milligan
Lyle E. Buettner
Dr. Cynthia Davis Buffington
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Trisha Burr
Keith T. Byers
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George Carlson
Nell K. Carlson
Thomas J. Cashore
Robert Michael Cataldo
Sheng Chung Chang
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S. Craig Churchill
Marsha Cleaveland
Milton J. Coalter
Matthew S. Collins
Hope Cooper
Linda Corman
Eileen K. Crawford
Deborah B. Creamer
William H. Cullinan
Chris W. Cullnane, II
Wesley Custer
Gary F. Daught
Virginia Dearborn
Leland Deeds
Jennifer L. Dekker
Mariel Deluca Voth
James A. Derksen
Kevin W. Dinkens
Dale C. Dobias
Brad Doerksen
Dr. James W. Dunkly
Odile Dupont
Erica E. Durham
Susan K. Ebbers
Susan Ebertz
Jane Lenz Elder
Bruce Eldevik
Anthony J. Elia
Leslie A. Engelson
Br. Timothy Paul Erdel
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Rowan Fairgrove
Bonnie J. Falla
Michael W. Farrell
Dr. D. William Faupel
Lynn A. Feider
Cheryl A. Felmlee
Eugene C. Fieg, Jr.
Alexander Finlayson
Jason Fowler
Eric Friede
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Miss Christina Mae Geuther
Rev. Richard Leland Gillert
Nadine Ginkel
Lisa Gonzalez
Christopher Todd Goodman
Cheryl M. Goodwin
Karla Fackler Grafton
Dr. Douglas L. Gragg
Dr. M. Patrick Graham
Dr. Jeff Griffin
Jenny Griffin

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Miss Lisa Grover
Timothy N. Grover
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Dr. Jenifer Gundry
Fred Guyette
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Susanah Hanson
Denise Marie Hanusek
Duane Harbin
Laureen Harder-Gissing
Laura W. Harris
Kathleen Harty
Matthew C. Haugen
Joanna Hause
Elyse Baum Hayes
Don Haymes
Carissa M. Hernandez
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Maria Ho
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Barrett Holmgren
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James Humble
Debbie Hunn
Marvin T. Hunn
Robert Huttmeyer
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Terese M.J. Jerose
Sis Jesse
Alicia Johnson
Gabriel Johnson
Tammy L. Johnson
Ron Jordahl
The Rev. Andrew G. Kadel
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Rev. Charles D. Kamilos
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Jan Kelley
Hae-Sook Kim
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Justin Matthew Lillard
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Dr. Patricia M. Lyons
Rev. Richard Matiachuk
Dr. Robert J. Mayer
David Mayo
Melody Mazuk
Robert J. McFadden
Mikail Marie McIntosh-Doty
William Glenn McIntyre
Donald Rex McLaughlin
Kaeley McMahan
Melody Layton McMahon
Rev. Kenneth J. McMullen
Lorraine McQuarrie
Don L. Meredith
Emily Marie Meyer
Joshua B. Michael
Ruth Millard
Lisa C. Miller
Miss Rebecca L Miller
Dr. William C. Miller
Elizabeth Miraglia
Geoffrey C. Moore
Angela G. Morris
Sara M. Morrison
Grace E. Mullen
Shanee Yvette Murrain
Paul O. Myhre
Diane Napert
Phu Daniel Nguyen
Elena Nipper
Charlotte E. Nutter
Lorraine H. Olley
Ray A. Olson
Philip M. O'Neill
Miss Sandra Oslund
Brad Ost
Matthew John Ostercamp
Zachary Ott
Sheila A. Owen
Denise M. Pakala
James C. Pakala
Andre Paris
Jeanette Ann Parker
Thomas R. Parker
Lila Parrish
Alvaro Perez
Stephen Zenas Perisho
Robert L. Phillips

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Dr. Jane Marie Pinzino
Russell O. Pollard
Sylvia Pongener
Susann Posey
David R. Powell
Tracy Powell Iwaskow
Clair E. Powers
Joan Pries
Elizabeth Toroy Pulanco
Angeles Ramos-Ankrum
Hugh Rendle
Laura Rhoden
Jonathan S. Riches
Kelly Riddle
Mary-Carol Elise Riehs
Mary Martha Riviere
Paul A. Roberts
Stephen Roberts
Terry Robertson
Janice M. Rod
Anthony D. Rogers
Michael Allen Ross
Christopher Michael Rosser
Lenore M. Rouse
Ernest Rubinstein
Alice I. Runis
Jeffrey Stephen Sabol
Aaron Arenas Sandoval
Eileen K. Saner
Roberta A. Schaafsma
David Edward Schmersal
Tina Schneider
Christine A. Schwartz
Elizabeth M. Scott
Dr. Timothy Senapatiratne
John E. Shaffett
Yvonne Beever Shelton
Beth M. Sheppard
Lorna A. Shoemaker
Patricia S. Shufeldt
Brady Shuman
Benjamin Thomas Shurance
Armin Siedlecki
Jeff Siemon
Lindsey Sinnott
Timothy L. Skinner
Dr. Paula Youngman Skreslet
James R. Skypeck
Martha Lund Smalley
Eileen L. Smith
Suzanne Smith
Mariam Sogoian
Dale W. Solberg
Stephanie Solomon
Miss Janet Spaulding
Dr. Stephen Spencer
Michelle Y. Spomer
Kyara K. St. Amant
Eric R. Stancliff
Michael Peter Stear
Myka Kennedy Stephens
Kerrie Stevens
David R. Stewart
Dr. T. Wesley Stewart
Melodie Rae Storey
Germano G. Streese
Christa Strickler
John Nathan Stroud
Rev. Dr. Paul F. Stuehrenberg
Karl Stutzman
Dennis M. Swanson
Stephen V. Sweeney
Margaret Tarpley
Dr. Sharon A. Taylor
Barbara Whittle Terry
Mary Ann R. Teske
Annette M. Tews
Catherine Thiesen
Matthew Milton Thiesen
Marilu James Thomas
Sarah Thomas
Vance M. Thomas
Paul A. Tippey
Ruth Tonkiss Cameron
Christina A. Torbert
David Trim
Gerald L. Truman
Sherrie Tuck
Jennifer M. Ulrich
Linda Umoh
Mary Van Atta
Rev. Dianne Van Marter
Rev. Kristine J. Veldheer
Peter G. Veracka
Veronique Verspeurt
Jeffrey Alan Waldrop
Andreas Waldvogel
Elaine T. Walker
Blake Walter
Benjamin Wappler
John B. Weaver
Jefferson P. Webster
Ferne Weimer
Nicholas A. Weiss
Donna J. Wells
The Rev. Keith P. Wells
Dr. Christine Wenderoth
Larry C. Wild
Stella Wilkins
Christine Willard
Audrey Williams
Jane K. Williamson
Gillian Wilson
Karen Wishart
Donna Witek
Laura C. Wood
Jennifer Lynn Woodruff Tait
James A. Wortman
Clifford S. Wunderlich
Patricia J. Yang
Dr. Wojciech Zalewski
Jessie Zhong

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STUDENT MEMBERS

Rebekah Bedard
Jessica Bellemer
Miss Alana Leigh Boltz
Todd Bordow
Kirstin C. Boswell-Ford
Rebecca A Butler
Nita Calico
Garrett Willie Calloway, Jr.
Roy M. Carlisle
Rev. Jane R. Caulton
Christine Joy Cherney
Caroline Clark
Tracy Jane Cotterell
Julie Crouse
Tom Dallianis
James Marion Darlack
Brent Dickman
Mark Eaton
Florian Ehrensperger
Glory R. Emmanuel
James Andrew Estes
Marcel Ficheroux
Nathan Fredrickson
Timothy Gallati
Shaun Robert Grohn
Elysia Guzik
Robert Justin Harkins
Geoffrey Haugh
Justin Hostutler
Rev. Haskelle House
Catherine Miriam Hutchison
Dean Jackson
Michael Ross Janakis
Steven Edward Jung
Ryan Darryl Kennedy
Alice Kestler
Dosung Kim
Jodi Lee Kozan
Caroline Elise Lee
Edward F. Liggett III
Terence Chua Lim
Bryan Martin Little
Daniel MacDonald
Jonathan Andrew McCormick
Julia Rebekah McGrath
Glenn Carl McQuown
Garald G Merriman, III
Robert Conrad Miessler IV
Theodore Patrick Milas
Karen Miller
James Ray Mitchell
Brian Morin
Brandon Kreig Morrison
Mary Rachel Myers
Tiffany Newton
Garnet Nowell
Jaclyn Lee Parrott
Martin Patrick
Janetta S. Pegues
Dr. Thomas E. Phillips
Jon Rainey
Patrick Roughen
Christopher Rozynkowski
Filomena Saxton
Dave Edward Seng
Tan Sern Khoon
Konstanza Shier
Charles Smith
Troy Wellington Smith
Andrew Lennon Soncrant
Sarah Stanley
Christopher Stewart
Joseph Robert Stroup
Desirae Sweet
Carmon Annetta Thomas
Sarawudh Tongpalad
Joseph Edward Torchedlo
Jordan M. Vale
Robin Volker
Matthew Wasielewski
Brandon C. Wason
Lee G. Webb
Trevor Matthew Wilkes
Brent Erik Wilson
Chris Wilson
Christine Marie Young
Eric Ziecker

As of 8/31/2013. For the most current information and contact data, see the Member Directory at http://www.atla.com/community.

The directory reflects the 2012-2013 membership year.

Appendix X: ATLA Institutional, International Institutional, and Affiliate Member (with Member Representatives) Directory (2012-2013)

INSTITUTIONAL MEMBERS

Abilene Christian University — S. Craig Churchill
Acadia University — Melissa Kendrick
Ambrose Seminary — H.D. Sandy Ayer
Amridge University — Terence Sheridan
Anabaptist Mennonite Biblical Seminary — Eileen K. Saner
Andover Newton Theological School — Diana Yount
Andrews University — Terry Robertson
Asbury Theological Seminary — Paul A. Tippey
Ashland Theological Seminary — Sylvia L. 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 — Rev. Dr. Timothy D. Lincoln
Azusa Pacific University — Michelle Y. Spomer
Bangor Theological Seminary — Lorraine McQuarrie
Baptist Missionary Association Theological Seminary — Rev. James C. Blaylock
Barry University — Philip M. O'Neill
Baylor University Library — Pamela Belser
Beeson Divinity School — David Hogg
Bethel Seminary — Sandra Oslund
Bethel Seminary San Diego Library — Mary Lou Bradbury
Biblical Theological Seminary Library — Daniel LaValla
Biola University Library — Robert M. Krauss, Jr.
Blessed John XXIII National Seminary — Jacqueline Miller
Boston University School of Theology Library — Dr. Amy E. Limpitlaw
Brethren Historical Library and Archives — William Kostlevy
Bridwell Library — Roberta A. Schaafsma
Brite Divinity School Library — Dr. Charles Bellinger
Burke Library — Dr. Beth Bidlack
Cairn University — Stephanie S. Kaceli
Calvary Baptist Theological Seminary Library — Clint Banz
Calvin Theological Seminary — Lugene L. Schemper
Campbell University — Derek Hogan
Canadian Reformed Theological Seminary — Margaret Alkema
Canadian Southern Baptist Seminary — Kathy Seidler
Catholic Theological Union — Melody Layton McMahon
Catholic University of America — Dustin Booher
Central Baptist Theological Seminary - KS — Vance M. Thomas
Central Baptist Theological Seminary - MN — Pat Passig
Centro de Estudios Dominicos del Caribe — Sr. Ada N. Pagan, S.V.
Chicago Theological Seminary — Rev. Dr. Neil W. Gerdes
Christ the King Seminary Library — Teresa Lubienecki

The directory reflects the 2012-2013 membership year.

Christian Theological Seminary Library — Dr. Lorna A. Shoemaker
Cincinnati Christian University — James H. Lloyd
Claremont School of Theology — John Dickason
Columbia International University — Stephanie Solomon
Columbia Theological Seminary — Kelly Campbell
Community of Christ Library — Rachel Killebrew
Concordia Lutheran Seminary Library — Stephen Chambers
Conception Seminary College — Thomas Sullivan
Concordia Seminary — Benjamin D. Haupt
Concordia Theological Seminary — Robert V. Roethemeyer
Concordia University — Carolina Nargis Barton
Congregational Library of the American Congregational Association — Claudette Newhall
Corban University — Floyd Votaw
Covenant Theological Seminary — James C. Pakala
Dallas Theological Seminary — Marvin T. Hunn
Denver Seminary — Nadine Ginkel
Dominican Theological Library — John Martin Ruiz, O.P.
Drew University — Ernest Rubinstein
Duke University Divinity School — Beth M. Sheppard
Duquesne University — Bridget Euliano
Earlham College — Dr. Jane Marie Pinzino
Eastern Mennonite University — Jennifer M. Ulrich
Ecumenical Theological Seminary — Rev. Dianne Van Marter
Eden Theological Seminary — Michael P. Boddy
Emmanuel Christian Seminary — John M. Wade
Episcopal Divinity School Library — Aura A. Fluet
Erskine College and Seminary — John Kennerly
Evangel University - Assemblies of God Theological Seminary — Dale R. Jensen
Evangelical Theological Seminary — Terry Heisey
Faith Baptist College & Theological Seminary — Dr. John Hartog, II
Fordham University Library — Kira Haimovsky
Freed-Hardeman University — Wade Earl Osburn
Gardner-Webb University — Mary Thompson
General Theological Seminary — The Rev. Andrew G. Kadel
George Fox Evangelical Seminary Library — Rev. Charles D. Kamilos
GETS Theological Seminary — Priscilla Lo
Golden Gate Baptist Theological Seminary — Dr. Fredrick Youngs
Golden Gate Baptist Theological Seminary - Pacific Northwest— Patricia J. Yang
Golden Gate Baptist Theological Seminary -Arizona — Julie Hines
Golden Gate Baptist Theological Seminary - Southern California— Harvey Martindill
Golden Gate Baptist Theological Seminary - Rocky Mountain— Rev. Barbara Russo
Gordon-Conwell Theological Seminary — Meredith M. Kline
Gordon-Conwell Theological Seminary - Charlotte — Dr. Robert J. Mayer

The directory reflects the 2012-2013 membership year.

Grace Theological Seminary — Tonya L Fawcett
Graduate Theological Union — Robert Benedetto
Grand Canyon University — Nita Mailander
Harding School of Theology — Don L. Meredith
Hartford Seminary — Steven P. Blackburn
Harvard Divinity School — Dr. Douglas L. Gragg
Hellenic Coll./Holy Cross Greek Orthodox Schl. of Theol. — Very Rev. Dr. 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 Sue Kennard
Howard University School of Divinity — Carrie M. Hackney
Huron University College — Jennifer Robinson
Iliff School of Theology — Alice I. Runis
Indiana Wesleyan University — Sheila O. Carlblom
International Theological Seminary — Hsiu Mei Tsai
JKM Library — Dr. Christine Wenderoth
John Paul II Institute — Joseph Atkinson
John W. Graham Library, Trinity College & Wycliffe College — Linda Corman
Kenrick / Glennon Seminary — Ms. Mary Ann Aubin
Kino Library — Darcy Peletich
Lancaster Bible College Library — Gerald E. Lincoln
Lancaster Theological Seminary — The Rev. Richard R. Berg
Lexington Theological Seminary — Dolores Yilibuw
Lincoln Christian University and Seminary — Nancy J. Olson
Lipscomb University — Carolyn Wilson
Logos Evangelical Seminary Library — Sheng Chung Chang
Logsdon Seminary — Teresa Cardin Ellis
Louisville Presbyterian Theological Seminary — Angela G. Morris
Loyola Marymount University — Anthony J. Amodeo
Luther Seminary — Andrew Keck
Lutheran Theological Seminary at Gettysburg — Dr. B. Bohleke
Lutheran Theological Seminary at Philadelphia — Rev. Dr. Karl Krueger
Lutheran Theological Southern Seminary — Alexandra N. Leach
Marquette University — Scott Mandernack
Meadville Lombard Theological School — Rev. Dr. Neil W. Gerdes
Memphis Theological Seminary — Jane K. Williamson
Mercer University — Beth Perry
Methodist Theological School in Ohio — Paul Burnam
Mid-America Baptist Theological Seminary — Terrence Neal Brown
Mid-America Baptist Theological Seminary Northeast Branch — Dr. T. Van McClain
Mid-America Reformed Seminary — Bart Voskuil
Midwestern Baptist Theological Seminary — J. Craig Kubic
Missionary Church Archives & Historical Collections at Bethel College — Br. Timothy Paul Erdel

Moody Bible Institute — Jim Preston
Moravian Theological Seminary — Dr. Dana S. Dunn
Mount Angel Abbey — Victoria Ertelt
Msgr. James C. Turro Seminary Library — Stella Wilkins
Multnomah Biblical Seminary — Dr. Philip Johnson
Naropa University — Nicholas A. Weiss
Nashotah House — David G. Sherwood
Nazarene Theological Seminary — Debra L. Bradshaw
New Brunswick Theological Seminary — Christopher P. Brennan
New Orleans Baptist Theological Seminary — Dr. Jeff Griffin
North Park Theological Seminary — Dr. Stephen Spencer
Northern Seminary — Blake Walter
Notre Dame Seminary — Thomas B. Bender, IV
Oakland City University/Chapman Seminary — Denise Pinnick, Ph.D
Oblate School of Theology — Maria M. Garcia
Oral Roberts Theological Library — Dr. William Jernigan
Pacific Islands University — Lisa Collins
Palmer Theological Seminary — James L. Sauer
Payne Theological Seminary — Elise Peyroux
Phillips Theological Seminary — Sandy Shapoval
Phoenix Seminary — Douglas R. Olbert
Pitts Theology Library — Dr. M. Patrick Graham
Pittsburgh Theological Seminary — Dr. Sharon A. Taylor
Pontifical College Josephinum — Peter G. Veracka
Princeton Theological Seminary — Donald M. Vorp
Providence University College and Seminary — Terry Kennedy
Redeemer Seminary — Steven Vanderhill
Reformed Episcopal Seminary — Jonathan S. Riches
Reformed Presbyterian Theological Seminary Library — Prof. Thomas G. Reid, Jr.
Reformed Theological Seminary - Charlotte, NC — Rev. Kenneth J. McMullen
Reformed Theological Seminary - Florida — Michael W. Farrell
Reformed Theological Seminary - Jackson, MS — Kenneth R. Elliott
Regent College — Rev. Richard Matiachuk
Regent University — Melody Diehl
Regis College — Teresa Helik
Robert W. Woodruff Library, Atlanta University Center — Brad Ost
Roberts Wesleyan College - Northeastern Seminary — Dr. Barry Hamilton
Sacred Heart Major Seminary — Christopher Spilker
Sacred Heart 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
Saskatoon Theological Union Libraries — Sarah Benson
Seattle Pacific University — Stephen Zenas Perisho
Seattle University — Mary Linden Sepulveda
Seminary of the Immaculate Conception — Elyse Baum Hayes
Seminary of the Southwest, an Episcopal Seminary (SSW) — Donald E.

Keeney
Shaw University Divinity School — Tom Clark
Sioux Falls Seminary — Ronelle Thompson
Southeastern Baptist Theological Seminary Library — Dr. Shawn Madden
Southeastern University — Joanna Hause
Southern Baptist Theological Seminary — Bruce L. Keisling
SS. Cyril and Methodius Seminary — Caryn Noel
St. Augustine's Seminary — Librarian St. Augustine's Seminary Library
St. Charles Borromeo Seminary — Cait Kokolus
St. Francis Seminary — Kathy Frymark
St. John Vianney Seminary — Stephen V. Sweeney
St. Joseph's Seminary, Dunwoodie — Sr. Monica Wood
St. Louis University — Ron Crown
St. Mark's College — Cristina Drego
St. Mary Seminary — Alan K. Rome
St. Michael's College Library — Laura Crain
St. Patrick's Seminary — David Kriegh
St. Paul School of Theology — Logan S. Wright
St. Paul Seminary - University of St. Thomas — Neil Curtis Le May
St. Paul University — Elizabeth Hayden
St. Peter's Seminary — J. Claire Callaghan
St. Thomas University — Rev. Jonathan Chad 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 M. Swanson
The United Library — Dr. Jaeyeon Lucy Chung
Theology and Ministry Library of Boston College — Esther Griswold
Trinity International University — Dr. Rob Krapohl
Trinity Lutheran Seminary — Ray A. Olson
Trinity School for Ministry — Susanah Hanson
Tyndale University College & Seminary — Hugh Rendle
Union Presbyterian Seminary — Milton J. Coalter
Union Presbyterian Seminary - Charlotte campus — David Mayo
United Theological Seminary — Sarah D. Brooks Blair
United Theological Seminary of the Twin Cities — Susan K. Ebbers
University of Chicago — Anne Knafl
University of Dubuque — Mary Anne Knefel
University of Notre Dame — Alan D. Krieger
University of St. Mary of the Lake — Lorraine H. Olley
University of St. Michael's College — Noel S. McFerran
University of the South Library/School of Theology — Dr. James W. Dunkly
Vancouver School of Theology — Faye Chisholm
Vanderbilt University — Dr. William J. Hook
Victoria University — Lisa J. Sherlock
Virginia Beach Theological Seminary — Michael H. Windsor
Virginia Theological Seminary — Mitzi J. Budde
Wake Forest University — Kaeley McMahan

The directory reflects the 2012-2013 membership year.

Wartburg Theological Seminary — Susan Ebertz
Wesley Biblical Seminary — Beth Neihof
Wesley Theological Seminary — James Andrew Estes
Western Seminary — Dr. 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
Woodstock Theological Center Library — Paul S. Osmanski
Yale University Divinity School Library — Rev. Dr. Paul F. Stuehrenberg

INTERNATIONAL INSTITUTIONAL MEMBERS

Alliance Bible Seminary — Chung-Wai Law
Australian Lutheran College — Blan MacDonagh
Bibliotheek Theologische Universiteit — G.D. Harmanny
Bibliothek der Theologischen - Hochschule Friedensau — Ralph Koehler
Central Taiwan Theological Seminary — Rachel Tsai
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
North American College — Sr. Maximilian Marie Garretson
Olive Theological Institute — Anne Oommen Thomas
Seminario Teologico Wesleyano — Dora Canales
Singapore Bible College — Jan Shen
The Library at Queen's — Deirdre Wildy
Trinity Theological College — Michael C. Mukunthan
Tyndale Theological Seminary-Tyndale Library — Linda Gottschalk
World Council of Churches Library — Andreas Waldvogel

The directory reflects the 2012-2013 membership year.

AFFILIATE MEMBERS — LIBRARIES

Anna Maria College — Ruth Pyne
Aquinas Institute of Theology — Kathleen Tehan
Bethlehem College and Seminary — Gregory J. Rosauer
Canisius College — Barbara Boehnke
Center for the Study of Information and Religion, Kent State University Library — Don Wicks
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 — Dr. John H. Morgan
Greenville Presbyterian Theological Seminary — James A. Wortman
Hong Kong Baptist University Library — Xin Li
Hope International University — Robin R. Hartman
Institute of Lutheran Theology — David Patterson
International Baptist College & Seminary — Marcia Lynn Gammon
Lourdes University — Sr. Sandra Rutkowski
Lutheran Brethren Seminary — Barbara Ellis
Mid-Atlantic Christian University — Ken Gunselman
National Bible College and Seminary — Hope Murphy
New Life Theological Seminary — Robert A McInnes
Ohio Dominican University — James E. Layden
Piedmont International University — Dr. Catherine Lynn Chatmon
Queens University of Charlotte — Carol Walker Jordan
Shepherds Theological Seminary — William Coberly
Smeltzer-Bell Research Center — William L. Waybright
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 — Kristin Abraham
The Salvation Army — The Librarian
The Seattle School of Theology & Psychology — Cheryl M. Goodwin
Theosophical Society in America — Marina Maestas
Trinity Lutheran College — Seong Heon Lee
Unity School of Christianity — Linda Bray
University of Mississippi Libraries — Christina A. Torbert
William Carey International University — Gerson Ramirez
William Jessup University Library — Kevin Pischke

AFFILIATE MEMBERS — ORGANIZATIONS

American Instutute for Christian Education — Tom Barnette
Backstage Library Works — John Merrill
Bibliolabs, LLC — Maurice Dewitt
Books for Libraries, Inc. — James F. Stitzinger
Brill Academic Publishers, Inc. — Stephen Dane
Casalini Libri — Kathryn Paoletti
Convivium Press — Maritza Hidalgo
D.K. Agencies (P) Ltd. — Ankur Mittal
Editorial Verbo Divino — Adam Peter Grondziel Richter
Eisenbrauns, Inc. — Andrew Knapp
InterVarsity Press — Liz Klassen
ISD — Krista Zimmer
Kregel Publications
Liturgical Press — Erik Williamson
Ministerio Biblico Verbo Divino — Joseph Scott
Orbis Books — Michael Lawrence
reSource Leadership International — Melody Mazuk
Theological Book Network — Kurt Berends
TREN - Theological Research Exchange Network — Robert William Jones
Vandenhoeck & Ruprecht — Hanna Boes

As of 8/31/2013. For the most current information and contact data, see the Member Directory at http://www.atla.com/community.

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 2012 *Proceedings*, Douglas L. Gragg's Board term (page 331) was incorrect.

DIRECTORS

Douglas L. Gragg (2011-14), Harvard Divinity School