SUMMARY OF PROCEEDINGS

Sixty-Sixth Annual Conference of the AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

Tawny Burgess
Editor

American Theological Library Association

Scottsdale, Arizona
June 27—30, 2012

ISSN: 0066-0868

Published by: American Theological Library Association, 300 South Wacker Drive, Suite 2100, Chicago, IL 60606-6701 USA

PREFACE

Set amidst date palms and colorful bougainvillea-covered grounds, ATLA's sixty-sixth Annual Conference held in the summer of 2012 proved to be a memorable experience.

Members of the 2012 Local Host Committee, Theological Library Cooperative of Arizona (TLCA), provided an Annual Conference that rejuventated the mind and spirit.

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, and meetings, plus other items for general reference and record in the appendices.

The 2013 Local Host Committee, the Carolinas Theological Library Consortium (CTLC), invites you to celebrate the "speed of change" at the sixty-seventh annual conference held in the "Queen City" of Charlotte, North Carolina, June 19–22, 2013.

Hope to see you there!

Tawny Burgess
Editor

TABLE OF CONTENTS

PROGRAM

American Theological Library Association
66th Annual Conference • June 27–30, 2012 • Scottsdale, Arizona

TUESDAY, JUNE 26

12:00-6:00 p.m.	International Collaboration Committee Meeting
4:00-5:00 p.m.	Education Committee Meeting
6:00-9:00 p.m.	Board of Directors Orientation
7:00-9:00 p.m.	Technical Services Interest Group "Acquisitions Practices" *Armin Siedlecki*

WEDNESDAY, JUNE 27

7:00-11:00 a.m.	**Excursion** Native Cultures and Plants of the Southwest
7:00 a.m.-4:00 p.m.	**Excursion** Sedona Arizona Highlights
8:00 a.m.-11:30 a.m.	**Excursion** Visit to Taliesin West, Frank Lloyd Wright Foundation
8:00 a.m.-5:00 p.m.	Board of Directors Meeting
8:30 a.m.-4:30 p.m.	**Pre-Conference Workshops** "Creating the Leaders of Tomorrow"* *Mick Weltman* "Making Innovation Happen"* *Jeffrey Cufaude*
1:00-4:30 p.m.	**Excursion** Musical Instrument Museum
5:30-7:00 p.m.	Choir Rehearsal
6:00-7:00 p.m.	President's Welcome
7:00-9:00 p.m.	Opening Reception

THURSDAY, JUNE 28

7:00-8:00 a.m.	Endowment Committee Meeting
8:00-8:45 a.m.	**Worship** Spiritual Discipline of Meditation
9:00-10:00 a.m.	**Plenary Address** "The Power of the Desert" *Dr. Norm Wakefield*
10:00-10:30 a.m.	Exhibit Hall Opening
10:30-11:30 a.m.	**Papers** "Technical Services Assessment: Help for Navigating the Wilderness" *Leslie Engelson*

*Material not included in *Proceedings*

	"New Light Discovered From the Great Awakening: William Robinson 1716(?)-1746"*
	Jim Williams
	"Stories of Our Past as Parables of Our Present: Japanese American Internment Camps in Arizona"
	Susan Ebertz
10:30-11:30 a.m.	**Conversation Groups**
	"Exploring the Future of Theological Library Publishing"
	Brenda Bailey-Hainer, Justin Travis
	"Cooperative Online Serials (CONSER)"
	Judy Knop
11:30 a.m.-1:00 p.m.	NACO Lunch
11:30 a.m.-1:00 p.m.	International Collaboration Committee Lunch
12:15-12:45 p.m.	Showcases of Products and Services
1:00-2:00 p.m.	ATLA Business Meeting I
2:00-3:30 p.m.	**Panels**
	"Author Interviews: Faculty Involvement via Self-Promotion"
	Chris Benda, Brad Ost
2:00-3:30 p.m.	**Workshops**
	"Macro-Economics: Saving Time (and Money) by Using Macros in Cataloging" — Technical Services Interest Group
	Armin Siedlecki
	"ATLA Unconference"
	Miranda Bennett, Lisa Gonzalez, Leland Deeds, Luba Zakharov
2:00-3:30 p.m.	**Interest Groups**
	"Pre-Arrival Contact with Students" — Teaching and Learning Interest Group
	Matthew S. Collins, Clair Powers, Liz Leahy, Jane Elder
	"Discussion of Issues Regarding World Christianity" — World Religions Interest Group*
	Stephen V. Sweeney
3:30-4:30 p.m.	Exhibits & Poster Sessions
4:30-5:30 p.m.	**Papers**
	"The Politics of Special Collections Exhibitions: The Civil War or The War of Northern Aggression?"
	Christopher J. Anderson
	"Ethnic Parishes: A Case Study"
	Audra V. Adomenas
	"Digitization: Lessons Learned"
	Judy Knop
4:30-5:30 p.m.	**Conversation Groups**
	"Writing a Successful ATLA Publication Grant Proposal"
	Amy Limpitlaw, Daniel Kolb, Lisa Gonzalez

*Material not included in *Proceedings*

	"Acquiring the Stuff We Want"*
	Jennifer Ulrich
4:30-5:30 p.m.	**Interest Groups**
	"Cataloging with MARC Edit" — Technical Service Interest Group
	Terry Reese
6:30-9:30 p.m.	**Excursion**
	Shuttle Service to the Kierland Mall Area
7:30-10:00 p.m.	**Movie**
	Diversity Committee Movie and Discussion
	"Rabbit Proof Fence"

FRIDAY, JUNE 29

8:00-8:45 a.m.	**Worship**
	Spiritual Discipline of Service
9:00-10:30 a.m.	**Panels**
	"Mass Migration: Moving 3 Million Records and 200 Library Staff to a New ILS"
	Armin Siedlecki, Tracy Powell Iwaskow, Matthew S. Collins, Meredith Hammons
9:00-10:30 a.m.	**Workshops**
	"Using DEVONThink Pro to Create a Research Archive of Sermon Texts"*
	Daniel Roland
	"Tools of the Trade: Helping Your Faculty Enhance Their Teaching"
	Michelle Y. Spomer
	"Writing for *Theological Librarianship*"
	David R. Stewart, Ronald L. Crown, Andrew J. Keck, Daniel Kolb, Melody Layton McMahon
9:00-10:30 a.m.	**Interest Groups**
	"Self-Identity" — World Religions Interest Group*
	Freddie Johnson
10:30-11:00 a.m.	**Exhibits**
11:00 a.m.-12:00 p.m.	**Papers**
	"Why Do Assessment Anyhow?"
	Timothy D. Lincoln
	"Books From Grand Rapids: A Century of Protestant Publishing"*
	Lugene Schemper
	"Building a Theological Commons"
	Clifford B. Anderson, Stephen Crocco

*Material not included in *Proceedings*

11:00 a.m.-12:00 p.m.	**Conversation Groups**
	"Librarians Managing Copyright"
	Eileen Saner
	"Exploring ATLA's Role in Developing Research Tools for Clergy & Laypeople"
	Justin Travis, Margot Lyon
	"Incorporating Social Media for Yourself or Your Library"
	Stephen V. Sweeney, Mitzi J. Budde, Jennifer Bartholomew
	"NACO Conversation Group"
	Judy Knop
12:00-1:30 p.m.	Professional Development Committee Lunch
12:00-1:30 p.m.	Publications Committee Lunch
12:00-1:30 p.m.	Anabaptist/Mennonite Denominational Meeting
12:45-1:15 p.m.	Showcases of Products and Services
1:30-2:30 p.m.	State of the Association
	Brenda Bailey-Hainer
2:30-3:15 p.m.	ATLA Business Meeting II
3:15-4:00 p.m.	**Exhibits**
4:00-5:30 p.m.	**Panels**
	"How Do 'They' Do It? Digital Initiatives and Electronic Resources, an International Panel of Specialists"*
	Mariel Deluca, Daniel Flores, Rob Bradshaw, Cindy Lu Wu
	"Core Competencies for Theological Librarians"
	Andrew J. Keck, M. Patrick Graham, Carisse Mickey Berryhill, Tammy Johnson
4:00-5:30 p.m.	**Workshops**
	"E-Book Records: the Good, the Bad, and the Ugly"— Technical Services Interest Group
	Leslie Engelson
4:00-5:30 p.m.	**Interest Groups**
	"Outsourcing & Offshoring in Special Collections: From Theory to Practice" — Special Collections Interest Group
	Clifford B. Anderson
5:30-6:30 p.m.	Denominational Meetings
	Anglican,* Baptist, Campbell-Stone, Lutheran, Methodist,* Presbyterian & Reformed, Roman Catholic, United Church of Christ
7:00-10:00 p.m.	**Excursion**
	Shuttle Service to Old Town Scottsdale

*Material not included in *Proceedings*

SATURDAY, JUNE 30

8:30-10:00 a.m.	**Panels** "Theological Reading & Learning" *Matthew John Ostercamp, Christine Wenderoth* "Interfaith Panel: Pedagogy, Resources, Opportunities" *Gregg Taylor, Odile Dupont, Rev. Dianne Van Marter, Dr. Paul O. Myhre*
8:30-10:00 a.m.	**Interest Groups** "Measuring Success: Assessment of Public Services for Fun and Funding" — Public Services Interest Group *Leland Deeds, Mitzi J. Budde, Timothy D. Lincoln* "Digital Information: An Introduction for Librarians and Archivists" — Cooperative Preservation for Archives and Libraries *Richard Pearce-Moses* "Best Practices for Institutional Repositories" — College and University Interest Group *Mimmo Bonnani, Philip Konomos*
10:30-11:30 a.m.	**Papers** "E-Content Our Way: Libraries as Publishers" *Beth M. Sheppard* "Give Your Students the Space They Want: Ideas for Every Budget"* *Deanna Munson* "The Role of Theological Librarians at the Librarians' Convention of 1853" *Douglas Campbell* "Friends of Friendless Churches: The Library and the Parish Guide" *M. Patrick Graham, Linda Corman*
10:30-11:30 a.m.	**Conversation Groups** "The Changing Face of Evangelical Seminary Students" *Charles Kamilos, Suzanne Smith* "Gift Books Galore: Best Practices for Collection Development" *Michelle Y. Spomer, Liz Leahy*
11:30 a.m.-1:00 p.m.	**Lunch and Plenary Address** "What's for Lunch? Serving a Diversity Salad & Sharing a Recipe for Organizational Change" *Dr. Camila A. Alire*
1:00-2:00 p.m.	**Papers** "Connecting East & West: Helpful Resources for Building a Collection in Eastern Orthodoxy" *Rebecca Russo*

*Material not included in *Proceedings*

	"Using Multiple Intelligences in Library Instruction"*
	Robert Huttmeyer
	"100 Years Young: The Andover-Harvard Theological Library"
	Renata Kalnis, Michael Bradford, Russell O. Pollard, Clifford Wunderlich
1:00-2:00 p.m.	**Conversation Groups**
	"E-Books, E-Readers, E-Resources, Oh My! What's a Small Theological Librarian to Do?"
	Stephen V. Sweeney, James C. Pakala, Elyse Hayes, Evan Boyd
	"Contemporary Religious Literature"*
	Donna Wells, Jennifer Ulrich
	"Emergency! A Conversation About Library Security"
	Robert J. Mayer
2:00-3:00 p.m.	**Worship and Memorials**
3:00-6:00 p.m.	Closing Fiesta

*Material not included in *Proceedings*

BUSINESS REPORTS

Minutes of the Business Meeting I
Thursday, June 28, 2012

The business meeting was convened by Board President John B. Weaver at 1:00 p.m.

Carrie M. Hackney presented the Secretary's report. Members of the Teller's Committee were James Estes, Dr. D. William Faupel (chair), and Karen Madigan. The Committee received the election results via e-mail from Survey & Ballot Systems and verified that 271 valid ballots were received. The membership elected H.D. Sandy Ayer, Carrie M. Hackney, Timothy D. Lincoln, and Melody Layton McMahon to the Board of Directors for the 2012-2015 term of office. The Secretary's report was accepted.

Beth Bidlack, Chair, Bylaws Committee, along with committee members Saundra Lipton and Eileen K. Saner, presented the proposed revisions to the ATLA Bylaws. William Hook moved to accept the proposed revisions to the ATLA Bylaws. André Paris seconded. The proposed changes will be voted on at the Friday, June 29, 2012, business meeting. The membership was encouraged to attend the Friday business meeting and voting members were reminded to bring the balloting cards to the Friday meeting. Only those with balloting cards will be eligible to vote. Replacement balloting cards will not be available on site at the Friday meeting

President Weaver delivered the presidential address, "Library as Trust." The meeting was adjourned until Friday, June 29 at 1:00 p.m.

Minutes of the Business Meeting II
Thursday, June 28, 2012

The business meeting was convened by Board President John B. Weaver at 1:00 p.m.

President Weaver called for the establishment of a quorum for institutional and individual members. A quorum of 25 institutional members was established with tellers reporting a total of 51 institutional members present to vote. A quorum of 75 individual members was established with tellers reporting a total of 113 individual members present to vote. The President called for the motion. Beth Bidlack made the following motion:

> "Mr. President, the committee appointed to revise the bylaws has agreed upon the draft distributed to the ATLA membership in spring 2012, and has directed me to move its adoption. This draft was offered to the entire membership in online forums for two months prior to the conference, and at yesterday's meeting for comment, with no resultant changes or indications of amendment. Mr. President, by direction of the committee, I move the adoption of this revision of the bylaws."

The President called for the vote. Among institutional representatives, 51 voted in the affirmative and zero in the negative. Among individual members, 112 voted in the affirmative with one abstention. The motion was adopted. The revised Bylaws will immediately go into effect.

Retirees Sara J. Myers (Columbia Theological Seminary), Roger L. Loyd (Duke Divinity School), Norma Sutton (North Park University), and Russell O. Pollard (Harvard Divinity School) were recognized for their contributions to ATLA.

The new Board officers for 2012-2013 were introduced: Andrew J. Keck (President), Beth Bidlack (Vice President), and Eileen K. Saner (Secretary).

President Weaver recognized the outgoing Board members Carisse Mickey Berryhill and Laura Wood for their contributions and time served on the Board. Gifts were presented to each outgoing Board member.

President Weaver concluded the meeting by passing the "gravel" to the incoming Board President, Andrew J. Keck. The Business meeting adjourned at 1:55 p.m.

Board of Directors Meeting
Wednesday, June 27, 2012

The Board discussions included items and recommendations from the report of the Executive Director; the dates, locations, and annual cycle for Board meetings and agendas. The Board will hold three meetings per year: October, February, and June. The October Board meeting was set for noon Thursday, October 18, 2012, to noon Saturday, October 20, 2012, in Chicago at the ATLA Headquarters. Suggested topics for the October meeting might include a discussion of preservation of products and a discussion of identity of the association. Reports were received on the work of the Governance and Finance Committees. The Board also spent time working on the revision of the ATLA Ends 1.3 thru 2.2 of the Board Policy Manual.

The Board held a luncheon meeting with the participants in the "Creating the Leaders of Tomorrow" program. The cohort consists of nine mid-career theological or religious studies librarians and is designed to help develop the knowledge and skills necessary to become library directors. Miguel A. Figueroa, newly appointed Director of Member Programs, met with the Board to share how his background as the Director, Office for Diversity and Spectrum Scholarship program, and Director, Office for Literacy and Outreach Services at the American Library Association (ALA) will benefit the American Theological Library Association. He hopes to create new programs and services for the members.

Carrie M. Hackney
Secretary, ATLA Board of Directors

Board of Directors Meeting
Sunday, July 1, 2012

Board members reported on the various events of the Annual Conference and shared comments received from the members. The Governance and the Finance Committee's recommended changes to the Board Policy Manual which were adopted with minimal revision. President Andrew J. Keck announced the members of the Governance Committee and the Finance Committee for the upcoming year. These committees and three task forces will work on various tasks in preparation for the next meeting of the Board in October. The Board will use the wiki on SharePoint to discuss revisions of the Organizational Ends. Brenda suggested topics for discussion at the October and February meetings.

Eileen K. Saner
Secretary, ATLA Board of Directors

Presidential Address: Trust in Libraries
Dr. John B. Weaver, Abilene Christian University

Trust and Libraries

If you were to promote a disposition regarding the library and librarians at your school, what would it be? If you could cultivate an attitude that would promote and support your theological library, and also the American Theological Library Association (ATLA), what would it be? Perhaps we would seek to grow our school's generosity, or maybe its wisdom. What state of mind in our presidents, provosts, faculty, students, and alumni/ae would we develop in order to advance the missions of our libraries, and the professional association that supports them? For me, the answer is "trust."

Whether it is termed "faith," or "confidence," or "principled reliance," trust is the disposition among our academic leaders and clientele that is most important to the thriving of theological libraries and their professional association in the twenty-first century. One piece of evidence in support of this thesis: when the premier large-scale collaborative repository of digital content from ARL libraries was formed in 2008 — serving to store over 10 million digital volumes from over 50 research libraries — the name chosen for this digital library was HathiTrust, which is a combination of the Hindi for elephant (an animal highly regarded for its memory), and also the word "trust," which the HathiTrust website describes as "a core value of research libraries and one of their greatest assets." The mission statement of the HathiTrust emphasizes the need to "build a reliable . . . digital archive" and "To help preserve these important human records by creating reliable . . . electronic representations."[1] As with the HathiTrust, the disposition of trust and reliability is important both to our ATLA libraries and to ATLA, not only with regard to our preservation of digital materials, but also every other aspect of our professional and academic enterprise, especially our capacity for innovation in library services and resources.

Trust is a cardinal virtue of libraries and the librarian. Librarians often seek to cultivate trust among our library patrons through their reading. For example, librarians build trust in practices of reading, in places of reading, and in the persons of reading — in faculty and other ministers — who write and mentor from a well-informed perspective. From the first day of new student orientation to our final review of graduate theses and dissertations, we emphasize the importance of credible sources — sources that can be trusted. We emphasize the physical and digital places that can be trusted to be accessible when most needed. We emphasize the librarians to whom people can turn with confidence for both information and encouragement. Students who once lacked confidence in finding sources, evaluating information, and formulating research papers leave our tutelage with newfound confidence — new trust in their ability to create knowledge for academic, ecclesial, and public communities.

Similarly with ATLA, we promote the notion that our religion databases are the "premier" databases in theology and religion, to which students can turn with trust, confidence, even faith, in the results it provides. Most of our institutions continue to have confidence that ATLA products are not overtly duplicating resources already available, either from larger databases or from electronic resources freely available on the web. This is not blind trust; it is often substantiated by the recommendation of our librarians, as well as the performance of our database. Indeed, trust is an attitude toward the library and ATLA that has long been fundamental to the identity of our libraries and association.

Losses of Trust in Libraries

However, trust in our libraries may be eroding, and reliance on ATLA's databases may soon follow, if this loss is not already in process. This trust is eroded by a variety of societal factors. We might think that one factor is the financial pressure that our schools and libraries have experienced in recent years, and the related loss of societal confidence in the value of higher education, especially as relates to its value for students' intellectual and moral formation, and also preparation for the job market and workplace. These difficult financial circumstances are not a cause, however, but only a context within which our administrators and faculty act on previously formed lack of trust in libraries and their associations. As has been recently argued by Charles Taylor in *A Secular Age*, and in other related works, like James Davison Hunter's book *To Change the World*, the potential erosion of trust in cultural institutions like libraries is directly related to cultural phenomena that are not so easily observed as trends in the stock market and higher education, but are nevertheless pervasive in our society.[2] Specifically, reasons for the potential erosion of trust in our libraries and ATLA are located in three cultural phenomena: 1) cultural pluralism, 2) the deconstruction of pre-modern and modern assumptions about the correspondence of reality and language, and, 3) the cultural ascendance of digital technologies. However, even in the face of these challenges, I argue that trust in our libraries and ATLA can be maintained and increase, and that our institutions can endure, and even thrive, through 1) innovative information services, 2) re-articulation and reaffirmation of the library's cultural significance, and 3) recommitment to trustworthy personal and professional practices among our librarians.

How can our libraries and ATLA retain or regain trust? This is both a matter of addressing our patrons' trust in libraries, and also our own trustworthiness as librarians.

Building Trust: Libraries as Centers for Learning Innovation

One answer to the question of how to maintain and develop trust and confidence in libraries resides in two hyphenated words: "problem-solving." Our libraries must in perception and reality be the solvers of problems, or at least the observable support system for other problem-solvers in higher education, not only for students who come to our service desks, but also for administrators, who might not initially perceive the library as their first resort for solutions to institutional challenges poised by the North American economy and society, as well as the broader global marketplace. Beyond preservers of textual and electronic traditions, we must be seen as centers for educational entrepreneurship that innovate through supporting faculty and students' own innovative creation of new types of solutions to educational and broader societal problems.

This understanding of trust in the library, and its formation through problem solving, is similar to representations of trust or faith in God in the Hebrew and Christian Bibles. In the Bible, faith in Yahweh is repeatedly grounded in the guidance, deliverance, and new life provided by Yahweh during times of distress and danger, for example during the escape from Egypt in Exodus, or the miraculous flight from prisons in Acts. Similarly, our library patrons' confidence has always been based on our presence and provision in their times of need. As their real and perceived needs change, so too must the guidance and deliverance we provide, if we are to retain their trust.

First, libraries' future credibility depends on their ability to become *centers for learning and teaching with digital texts and other electronic data*. Libraries have, of course, long been trusted as stewards of the printed word, and some faculty continue to look to libraries for circumspect action during the current revolutionary cultural shift toward digital texts and data, away from a predominately print-based culture. However, the credibility of librarians as caretakers and curators of words and images relies in large part on our capacity for steady and, at times, opportunistically rapid transition to digital formats. A doctrinaire refusal to transition to digital versions of library holdings of almost all serial publications and most book publications will result in an erosion of the trust our patrons, and especially our administrators, who may never have used a digital book but will read daily of the implications of digital texts for higher education and its future marketplace, have. On the other hand, a seemingly precipitous adoption of electronic texts will equally discredit us with significant portions of our faculty and librarians who have both visceral allegiances to the printed word and also experiential evidence of the disadvantages of digital texts in their present form — from the challenges of licensing, to the uncertainties of usage, both in terms of user-needs and user-preferences.

A central demonstration of our trustworthiness with regard to e-books will be our campus *leadership in the licensing and distribution of digital textbooks* and other type of digital publications in the next one to three years. The rapid expansion of tablet computing, combined with the advent of freely available publishing tools, have led us to a tipping point in the large-scale adoption of digital textbooks for higher education. The library's role in this adoption is still uncertain and will likely be uneven among our different institutions in the coming years, which makes it all the more important for ATLA libraries to collaborate in the ways that we leverage our digital licensing prowess, our expertise in intellectual property issues for teachers and researchers, and also our experience with online course reserves and other educational materials in order to provide cost-effective and user-friendly access to digital textbooks within the Leaning Management System and other digital platforms supporting digital rights management (DRM) and possibly electronic commerce.

A related question: who at your institution is prepared, or preparing for, the sea change in the format of textbooks that is likely coming in the next couple years? Our libraries' *leadership in consideration of this new modality of teaching and learning* will be important to institutional confidence and investment in our libraries as licensors of the digital content that our faculty and students need, both in the classroom and in other increasing distributed and contextual learning environments. Similarly, this reformulation of educational content provides ATLA with both an opportunity and a challenge to its business model. On the one hand, the growing distribution of scholarly resources outside of traditional scholarly journals, essays, and reviews will likely continue to de-incentivize the usage of scholarly databases like ATLA. On the other hand, the digital "unbundling" of traditional textbooks and other previously multipart texts is allowing scholars and scholarly associations to extend the utilization of textual pieces (often of out-of-print materials) in the classroom and other learning environments. This increased functionality of scholarly texts in digital formats suggests that ATLA might raise its credibility by reaching and developing full-text resources that are focused not only on research but also teaching in theological and religious studies and related disciplines.

Second, libraries must maintain trust by becoming *centers for the innovative creation and curation of online and blended courses*. Confidence in the library as a learning center will be steadily eroded if our technical support continues to focus only on licensing and management of information resources that, although essential to teaching and research, are largely "invisible" to our faculty and administers in strategic discussions about the future of our universities and seminaries. This confidence will also erode if our public service librarians continue to work on the fringes of course design and delivery — focused on voluntary workshops, supplementary instructional sessions, and "elective" for-credit courses on research skills. Academic confidence in the library and librarians will only increase through their direct and determined contribution to the design and development of online and blended courses, which will often be revisions or reinventions of the existing face-to-face courses that librarians have struggled for so long to impact through bibliographic and information literacy instruction and resources.

As teaching materials increasingly come to be viewed as modular "learning objects" that are described, stored, and distributed digitally for reuse and remix in both restricted and "open" learning environments — think, for example, of the university course sections currently available through iTunes U — course design and development will increasingly become part of seminary and university information resources and services. As this occurs, library directors and coordinators of library instruction should begin to gain greater input and oversight in relation to instructional design of online and blended courses, with corresponding development of learning outcomes, including critical-thinking and research-literacy learning objectives and grading rubrics. This realignment of the instructional design team in closer proximity to the library, or even as part of the library and its information services, should bring with it collaborative responsibility for support of the learning management system(s), including licensing of digital publications and other educational resources, such as the ATLA database, for more seamless integration into the teaching and learning process. Unless this expansion of the library's information resources occurs, then our schools' effectiveness will be increasingly impaired both by two disabling disjunctions in their organization: 1) the separation of technological innovation from the library's unique connection to faculty teaching and research practices across the seminary/university, and 2) the separation of the management of educational technologies from the library's programmatic instruction regarding scholarly standards and competencies for investigation and publication in the twenty-first century. To help maintain this coherence between the educational technologies and educational mission of our institutions, libraries should begin to require instructional design and educational technology experience as a hiring qualification for new librarians (in addition to traditional qualifications in scholarly communications and information technologies). More substantially, as the organizational and personnel implications of online and blended learning become apparent on our campus, librarians must be willing and proactive to step into the gaps, taking responsibility and leadership for the instructional and information needs of our schools in collecting, curating, and helping to create courses and educational content for new online modalities of teaching and learning.

For ATLA, as both a membership and production organization, there are potentially significant implications of this further conflation of information and educational resources, of course delivery and library support. As seminary and university courses become increasingly intertwined with seminary and university library resources, our association's support of librarians will increasingly involve support of instructional designers and multimedia specialists who license and provide access to information resources, not only in order to develop a collection but in order to enable active and problem-based learning in course assignments and course products, which themselves become important parts of the distinctive collections of the university. The credibility of our library products will increasingly depend on their integration into the teaching and learning experience, and the confidence of our membership will increasingly rest on the pedagogical and digital technology training that ATLA affords.

Third, trust in libraries will increase or decrease depending on the extent to which we "flip the library," which means reorienting our work to more radical support of *faculty and student collection and creation of the library resources*. Rather than emphasizing only librarians' creation of reliable collections and instructional materials – which is increasingly difficult due to the doubling of scholarly information every few years or months (depending on whom you believe) – our libraries will likely find ourselves emphasizing our mentoring and coaching roles in support of direct selection of library materials by faculty and students through demand-driven acquisition, and through their creation of digital content for inclusion in our digital institutional repositories.

Our teaching faculty are increasingly "flipping the classroom," focusing less on transmitting information through lecture-format instruction and other pedagogical models in which students are only passive recipients of disciplinary information; so too librarians will become most credible in our roles as coaches and mentors to our faculty and students in creation of need-based library collections and program-based course and research content. Our roles will be decreasingly to transmit information to our faculty and students based on our assumptions about their needs and increasingly to network our students and faculty to digital materials that they select or create, and to describe these materials in ways that are subsequently discoverable within and outside our academic community. In a phrase, libraries will increase our credibility by emphasizing the *creative role of libraries* in supporting faculty and student creation of instructional and scholarly content, including the support and provision of open-access models of scholarly communication among both our faculty and students.

Fourth, in the same breath as we emphasize creativity, we reemphasize the importance of *conservation and preservation*. Because the needs of the present moment are so pressing upon our institutions, libraries and archives have often faced an uphill battle in advocating for the long-term preservation and conservation of our institutional and cultural heritages. However, our uniqueness, even oddity, in advocating for the long-term preservation of information is also a source of significant social trust. People trust us because we at least attempt to keep our word about keeping texts and data safe. Most libraries and archives are unique in raising questions of historical preservation and conservation, and this distinctiveness, though sometimes troublesome to our institutional consciences and budgets, is at the same time a demonstration of our social consciousness and trustworthiness. Similar to the opportunities and challenges facing our libraries, ATLA's policies and procedures related to the preservation of its digital content will be an opportunity for the association to reaffirm its identity as a librarian association committed to the preservation of scholarly resources for the study of religion and theology, as our organizational ends currently state. Most pragmatically, our professional association and our libraries have a crucial role to play in identifying both the promise and the challenges with the ascendant model of digital storage known as "cloud-computing." Stated differently, our association and libraries have the ability and responsibility to identify both the advantages and disadvantages of not holding digital data in "local" storage and back-up cycles that are not directly controlled by our academic institutions. The advantages of cloud computing are many, and libraries need to seize on every one of them while also seeking to mitigate any disadvantages, if only through rigorous negotiation and management of digital hosting and service licenses so as to minimize costs and maximize accessibility and stability.

Fifth**,** as caretakers of the printed and electronic expressions of our schools' histories and traditions, our libraries increasingly bear the distinctive responsibility of *advocating for the awareness and critical use of these historical traditions* in our universities and colleges. I am not here addressing the very real need for digital curation of our schools' e-mail and other digital file systems, although these are important concerns. I'm thinking primarily of the vital roles libraries have as trustworthy stewards of our communities' institutional and broader cultural histories, especially in relationship to the research and teaching responsibilities of our faculty. Of special importance is faculty and student orientation to the intellectual and religious traditions, especially the primary documents and appertaining literature, that have defined our institutions for decades. With the possible exception of the President and Provost's offices, no other campus office is as well attuned as the library to the cross-campus and cross-departmental reliance on shared traditions of religious faith and scholarly values for their distinctive institutional approach to teaching, research, and services. As stewards of the institutional history, including the special collections and archives related to our institutions' religious pasts, the library has a unique and pressing need to foster an appreciation of the importance of these traditions to the educational mission of our schools. This critical but appreciative relation to our institutional histories and legacies is articulated in Philip Eaton's recent call for seminaries and schools of religion to be brokers of a "hermeneutics of trust," which critically, but faithfully, educates students and faculty regarding the intellectual, social, and spiritual importance of the histories of our schools.[3]

The Trustworthiness of Librarians

Why do we trust libraries? Why do we trust ATLA? I have asked a number of ATLA members this question in recent days, and the answers have not focused on the nature of the library's collection, nor its building, nor its products nor services, nor its innovative relation to the curriculum and broader school, but rather the answers have mainly related to the excellent character, the virtuous dispositions of the librarians, and other library workers in the library. Put simply, trust in our libraries is often rooted in the trustworthiness of the librarians at that library. We have come to trust each other and have confidence in each other through experience of our reliability, and even our faithfulness. If time permitted, I'm sure that we could all tell stories of librarian trustworthiness, and of the significance of the librarian's character, like that of other teaching faculty, to the education of our students.

I think, for example, of recent ATLA retiree Seth Kasten, who worked the reference desk for many years at The Burke Library at Union Theological Seminary in New York City. When I worked at The Burke, Seth had the distinctive habit of repositioning his chair during our staff meetings, so that he could see the unstaffed reference desk in the adjacent room, observing students coming up for assistance, and hopping up to help them when needed. Now, although this behavior was maddening for me during my meetings, I also saw in it a professional faithfulness that had over the years built social trust in our library's information services, and led to considerable confidence in those services and the librarians who provided them. Of course, there are many other stories of colleagues who are essential to the value and virtue of their libraries.

Our faculty, students, and administrators' trust in ATLA, if they have it, is deeply connected to their confidence in the librarians that represent our association and license its products. I want to thank you all for your professional and personal practices that have helped to develop the social trust that ATLA enjoys, and I want to encourage you to continue and grow in your habits of reading, of research, of reflection, of writing, of conversation, of worship and prayer, of loving others, and serving others in both meaningful and innovative ways. Truly, these faithful habits of life are the primary and precious sources of trust in our libraries and association.

Endnotes

[1] "Mission and Goals HathiTrust Digital Library," HathiTrust. http://www.hathitrust.org/mission_goals. Last accessed May 25, 2012.

[2] Charles Taylor, *A Secular Age* (Belknap Press of Harvard University Press, 2007); James Davison Hunter, *To Change the World: the Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (Oxford University Press, 2010).

[3] Philip W. Eaton, *Engaging the Culture, Changing the World: the Christian University in a Post-Christian World* (Downers Grove, Ill.: IVP Academic, 2011), 147.

State of the Association Address
Brenda Bailey-Hainer, Executive Director, ATLA

Today I want to talk with you about ATLA and its work. First I'll talk about the immediate past by highlighting some key accomplishments since last year's conference. Then I'll share information about the present — namely, the environment in which ATLA operates that in part drives decisions about how to use our resources. And finally I'll cover the future, including summarizing our plans for next fiscal year.

The use of ATLA resources — staff, member committees, and funds — are all driven by ATLA's mission and organizational ends. The mission of ATLA is always at the forefront when we make resource decisions at headquarters. Just a reminder about that mission*: the mission of the American Theological Library Association is to foster the study of theology and religion by enhancing the development of theological and religious studies libraries and librarianship*.

Construction continues in front of ATLA Headquarters on South Wacker Drive in Chicago.

Highlights from the Past Year

It's been a memorable year at the ATLA office, but not just because of the endless construction directly in front of the building and the daily challenges of finding the latest route to a nearby restaurant for lunch, not to mention the desks shaking from constant jackhammering. We've had some changes within the office walls as well.

Some of those changes have been related to personnel. We are always sad to see long-term employees leave, but at the same time we're pleased that they have the chance to advance their own lives through new experiences at other organizations. It also offers an opportunity for ATLA to bring new skills and knowledge into our organization. Every member of the staff plays a key role in supporting ATLA in its day to day work, but in the interest of time this afternoon, I'm only going to mention changes among our management level staff.

Bulldozers and jackhammers serenade the ATLA staff regularly.

As many of you already know from the June/July *ATLA Newsletter*, Tami Luedtke is leaving ATLA — her last day is June 30. She made many contributions to ATLA in many different capacities over the course of 14 years. Most recently she served as Director of Electronic Products and Services (EPS). We wish her well as she takes a personal sabbatical, then goes on to pursue other opportunities. ATLA will not be replacing her position per se; as an interim step the EPS and Indexes Departments have been merged into a single Production Department under Cameron

Campbell's leadership. Margot Lyon, Director of Business Development, has taken on oversight of product support efforts that were formerly part of EPS.

Miguel A. Figueroa, ATLA Director of Member Programs

Barbara Kemmis left last October to become executive director of another organization.

Miguel Figueroa was hired in early June to become ATLA's new Director of Member Programs. He comes to ATLA with extensive experience working with library-related membership organizations as well as a publishing background. I hope you've all had a chance to meet Miguel during the conference. He brings a wide range of skills and experience to ATLA, and you'll be hearing from him throughout the year about improvements to current services and the addition of new ones.

Jim Butler, ATLA Director of Information Systems

Many of you will recognize Jim Butler from his attendance at previous conferences. Earlier this year a new Information Systems Department was created, and Jim was promoted to Director of that department. Another important addition to ATLA's staff was Debbie Winarski, formerly at the Catholic Library Association, who joined ATLA to manage the production of the *ATLA Catholic Periodical and Literature Index*® (*ATLA CPLI*®).

One major aspect of ATLA's organizational ends is to ensure that there is a continuing, prepared, and diverse complement of librarians, and to provide opportunities for professional development for librarians at all levels. Three items merit noting here.

Carisse Mickey Berryhill continued teaching the Theological Librarianship course through the University of Illinois Urbana-Champaign's LEEP program, and had a record enrollment of 25 students during the spring term. Many of the course's alumni from over the years are here attending the conference.

The Directors-Only Listserv was created this past year, which offers both new and more seasoned directors the opportunity to share knowledge and information in a confidential environment. Over 140 directors are currently active on the list.

Creating the Leaders of Tomorrow, 2012 Cohort. Front row, left to right: Miranda Bennett, Michelle Y. Spomer, Leland Deeds, Suzanne Estelle-Holmer, Kris Veldheer. Back row, left to right: Jeff Siemon, Eric Friede, Eric Stancliff, Jennifer Bartholomew.

Creating the Leaders of Tomorrow is a new year-long program for mid-career librarians who are considering advancing their careers. There are nine participants in this year's program, which began in January. The group meets virtually on a monthly basis and held their first face-to-face gathering on Wednesday here at the conference. Many of their mentors and the Board of Directors were able to join them for conversation over lunch.

One way that ATLA works toward achieving its organizational ends is through its committees, and I want to acknowledge their efforts over the past year.

The Nominating Committee put together a strong slate of candidates for the 2012 board election. The Editorial Board of *Theological Librarianship* released two excellent issues of this open access journal. The Professional Development Committee and the Publications Committee advanced the organization's goals by issuing grants and conducting research. More details about their work are included on the printed handout that was distributed at this meeting. Highlights from the work of the International Collaboration Committee, including their grant awards, are contained on that same handout.

The Diversity Committee underwent a transitional year as the previous members rotated off and new ones were appointed. The new Committee met last evening, and Miguel Figueroa will be utilizing his past experience as Director of ALA's Office for Diversity in working with them going forward. The Endowment Committee has a new chair and will have two new members; I know you'll be hearing from them soon about how you can contribute to help secure the association's long-term future.

Attendees at the 2012 BETH General Assembly enjoy a quiet moment at the entrance to the University of Amsterdam's special collections.

And of course, we are all enjoying the fruits of labor of the Annual Conference, Education, and Local Host Committees in the form of this annual conference and are grateful to them for pulling together this event, particularly in such a lovely venue.

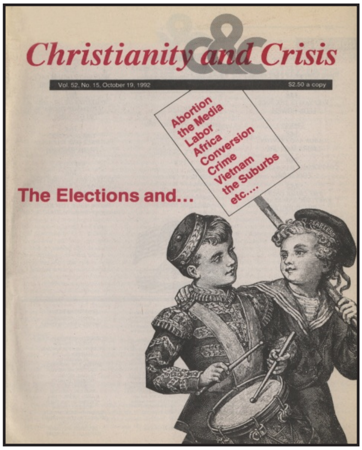
Committee transitions for the coming year were noted in the June/July *ATLA Newsletter*.

ATLA has a separate organizational end specifically related to our collaboration efforts. As part of continuing efforts to collaborate with theological libraries throughout the world, ATLA representatives participated in two events: BETH (Bibliothèques Européennes de Théologie), which was held in Amsterdam in September, and ForATL (Forum of Asian Theological Librarians), held in the Philippines this past spring.

A second major area of ATLA's organizational ends is the creation of scholarly research tools in religion and theology. The *ATLA Religion Database®* (*ATLA RDB®*) continues to grow. It now contains 1.9 million records, of which over 622,900 are journal article records and 261,600 are essay records from over 18,400 multi-author works. It also contains more than 573,400 book review records covering 295,100 titles. *ATLA RDB® for ALUM* currently indexes 568 journals.

The *ATLASerials®* (*ATLAS®*) collection continues to grow as well, with new journals added throughout the year. It currently contains 382,800 records from 219 journal titles.

Attendees at the ForATL Workshop and Consultation 2012.



Christianity and Crisis is one of several historically significant, ceased journals being added to ATLAS.

Of special note, ATLA has been actively pursuing historically significant, ceased titles for *ATLAS*®. To date, agreements for 23 of these titles have been signed for inclusion into *ATLAS*®, including significant portions of *Christianity and Crisis* (i.e., the content to which Union holds copyrights), which was founded in 1941 to encourage America to intervene in the war against Nazism. The journal remained a mainstay of the American Protestant left until it ceased publication in 1993. Please note that these articles have not yet appeared in *ATLAS*® as we are in the process of digitizing this material now.

ATLA continued work on the $1.2 million grant from Lilly Endowment Inc., which covers the cost of *ATLAS® for ALUM* for eligible ATLA/ATS member sites. Originally, the grant benefited participating institutions for three years. In 2011, sponsorship coverage was extended to the end of the grant term, April 30, 2013. Currently more than 140 ATLA member institutions participate in this grant program. As part of this grant, ATLA continued its partnership with *The Text This Week*, a popular ecumenical website for clergy and congregations that features a wide variety of resources for scripture study, reflection, and liturgy.

Perhaps the most exciting news of the past year was ATLA's acquisition of the *Catholic Periodical and Literature Index*® from the Catholic Library Association effective September 1, 2011. We have been working on integrating this database (now called *ATLA Catholic Periodical and Literature Index*® [*ATLA CPLI*®]) into our production processes as well as evaluating potential editorial changes. Since ATLA acquired it, there has been a new focus on adding non-English, academic, and e-only content. Examples of titles that have been accepted for inclusion in *ATLA CPLI*® include *Revista Praxis & Pistis: Pastoral Theology*, *Usus antiquior*, *Cauriensia: revista annual de ciencias eclesiásticas*, *Spiritan Horizons*, and *Digital Journal of Lasallian Research*.

As part of the research for this expansion, ATLA posted surveys in English, Spanish, and French to gather input from users. We appreciated the assistance of our colleagues from BETH in distributing the surveys outside North America. Debbie Winarski oversees *ATLA CPLI*®, and has hired new indexer analysts with expertise in Catholicism.

ATLA continued its partnership with The Text This Week to support the ATLAS® for ALUM project funded by the Lilly Endowment Inc.

The Product Center section of the ATLA website has been expanded to help you support your students and faculty in using ATLA products. There are new improved Frequently Asked Questions (FAQs) and a listing of Events and Appearances for ATLA Staff. Several videos introducing ATLA's products have been added. But likely to be of the most interest to new students in your programs are a series of tutorials developed by ATLA's product support staff. These include: Searching Scripture Citations Using the Scriptures Tool, Searching Scripture Citations Using the Scripture Citation Index, and Searching Subject Headings for Sacred Texts of World Religions.

The software that supports our website infrastructure was recently updated and will allow us to make additional improvements to the Product Center. You'll hear more about this in the coming year.

EBSCO Publishing (EBSCO) has announced the release of the latest database in its Historic Digital Archive Collection, *The African American Historical Serials Collection*™. Developed in conjunction with the American Theological Library Association (ATLA), this digital collection includes African American periodicals, annuals, and reports published from 1829-1922 including materials from African American religious organizations and social service agencies.

The African American Historical Serials Collection™ was developed as part of an effort to preserve endangered serials related to African American religious life and culture. Compiled and accessible to researchers in one digital collection, this unique resource of formerly fragmentary, widely dispersed, and endangered materials contains more than 60,000 pages of content from over 170 unique titles. It documents the history of African American life and religious culture in America during the 19th and early 20th centuries.

Environment in Which ATLA Operates

This brings me to the second section of my presentation: the environment in which ATLA operates. Before I can discuss ATLA's FY13 plans, I must place them in the context of the larger world in which ATLA and its members participate.

No matter what your mental image of an ideal library is now, it is clear that libraries of the future — and specifically theological libraries — are changing. While there are many factors driving these changes, I want to mention three specific influences on theological libraries: 1) trends in higher education generally, 2) trends in theological education, and 3) trends in academic libraries.

One of the greatest impacts on higher education in the last several decades has been technology. A great source for technology trends in higher education is the *NMC Horizon Report,*[1] an annual collaboration of the New Media Consortium and the EDUCAUSE Learning Initiative. Each year this report identifies and describes emerging technologies likely to have a large impact over the coming five years in education around the globe. This report is useful for examining broader trends because it strives to reflect a contemporary context and the realities of the time both in the sphere of higher education and in the world at large.

While some of the report's predictions for technology are blue sky, the trends and the challenges they use to describe the contemporary context are equally or even more interesting. Out of the trends cited in the report, there are two that I find the most intriguing. The first is that people expect to be able to work, learn, and study whenever and wherever they want to. This expectation is reflected in the many types of educational experiences that have proliferated in higher education. While the library has already become accessible beyond its physical walls at any time of the day or night, the need to provide robust support for multiple mobile devices with appropriately formatted websites or mobile apps is becoming even more critical. A recent Nielsen poll shows that smartphone ownership among Americans is growing rapidly, with 66 percent of those ages 24 to 35 owning one.[2] These smartphone owners are our current or future students.

I confess that I am old enough to be a digital immigrant. However, my day-to-day use of technology is still a good indicator of the behavior of students. I find myself travelling with some combination of three different devices. These include an Android-based mobile device, an iPad 2, and a laptop since it is still the only device that enables me to access large data files stored on the office network. But what I carry on any one trip depends on a myriad of factors: How long will I be gone? How much weight am I carrying? What projects must be completed? How much time will I have between different phases of my trip? So I might use one device while travelling on public transport to the airport, another while I stand in line at the gate, and a different one once I arrive at my destination. Or I might simply use whatever I happen to have in my hand at the time. As Lee Rainey from the Pew Research Center's Internet & American Life Project said of young Internet users, "If you can't be with the device you love, love the device you're with!"[3]

A second observation in the 2012 *Horizon Report* has implications for libraries beyond simple access to information. New modes of scholarship are presenting significant challenges for libraries and university collections, how scholarship is documented, and the business models to support these activities. While the university library has traditionally housed collections of scholarly resources, social networks and new publishing paradigms (such as open content) are challenging the library's role as curator. Students and educators are increasingly able to access important, historic research, or primary materials that have been created in new ways and in new formats. As such, libraries are under tremendous pressure to evolve new ways of supporting and curating scholarship. This came up in yesterday's conversation group on the future of publishing in theological libraries. The need to support media beyond print and electronic books and journals is becoming increasingly important.

I had the privilege of attending the BETH Conference in Amsterdam last September. Two faculty who use social media as part of their research gave presentations that highlighted the challenges they face when using digital material that may be ephemeral. One studies young Christians in the digital age by analyzing blog posts, and the other remotely tracks trends in Pentecostalism in Ghana by reviewing websites, listening to audiotapes of preachers, and watching their YouTube videos. These two scholars made a plea for the academic library community to ensure continued access to these types of resources so future scholars can build on their research. The academic library of the future must be prepared to create institutional repositories on its own or in conjunction with other institutions in order to house datasets of all kinds as digital humanities research continues to evolve.

Trends in theological education also impact theological libraries. In a recent issue of *Theological Education*,[4] Daniel Aleshire, Executive Director of the Association of Theological Schools[5] (ATS), described several trends impacting theological education. He noted that the make-up of students in ATS accredited schools has shifted over the last decade. In 1990, around 13 percent of students were persons of color, and that has now grown to more than 24 percent. Likewise, there has been an increase in the number of female students, growing from 29 percent in 1990 to 35 percent currently. The demographics of ATS faculty are shifting as well. People of color represented 8 percent of faculty in 1990, and now represent 15 percent. Female faculty members grew from 15 percent to 24 percent during the same time period.[6] Theological libraries will need to respond to this trend in serving a more diverse student and faculty population by creating a more diverse staff to serve them.

An article by Nick Carter[7] in this same issue noted that some institutions are actively responding to a decline in some mainstream Protestant denominations and an increase in other faiths by changing their curriculum. For example, Andover Newton completely redesigned the curriculum and moved away from a discipline-based curriculum to a competency-based curriculum. They also now include one competency called "Border Crossing" skills, which includes the ability to minister and witness to one's faith in an increasingly pluralistic world. This reflects a small but growing multi-faith trend of bringing together Christians, Jews, Unitarians, Muslims, and other faiths in a single academy. The Interfaith discussion panel planned for tomorrow morning during this conference is a small step toward creating a dialogue among theological librarians.

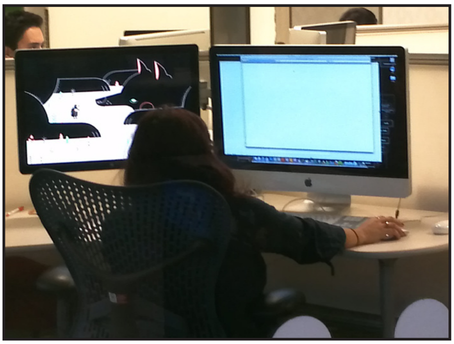
Online education is also on the rise in theological education. Librarians must respond to this trend by making sure that online students are aware of the library's resources and receive the same quality of instruction on how to use them.

Many of the trends in the broader population of academic libraries are present in theological libraries as well. OCLC recently published a report called *Libraries at Webscale.* It includes essays by various librarians, including James Neal, Vice President for Information Services and University Librarian at Columbia University. He calls for "radical collaboration" among libraries that embodies "new, drastic, sweeping and energetic combinations."[8] Many important contributions to librarianship in the digital age have been due to successful collaborations; OCLC itself was a radical idea when it was originally proposed as a way to collaborate on creating cataloging records. The really big breakthroughs in the future will result from the confluence of people, organizations, and ideas, which will occur in ways that encourage risks and challenge assumptions. The theological library of the future will collaborate regionally and nationally not just with other libraries like itself, but also with organizations that share a similar purpose like the Wabash Center for Teaching and Learning in Theology and Religion[9] or the Fund for Theological Education,[10] or Theological Book Network.[11]

Earlier this spring I attended a "Game Changers" symposium at OCLC that explored some of the ideas from *Libraries at Webscale*. Rick Lugg from R2 Consulting was one of the presenters who spoke about trends based on his observations while consulting at libraries throughout the U.S. One of these reflects a shift in how libraries consider their collections in the context of space and physical plant. Current economic conditions no longer make it feasible for libraries to collect everything published in a discipline "just in case" it is ever needed. Instead, they are moving to a "just in time" approach that takes advantage of e-books and other electronic formats. Using metadata to describe the materials that could potentially be purchased and placing that information in the online catalog before an item is purchased, many libraries are beginning to acquire only those items only after faculty and students have actually attempted to use them. A Council on Library and Information Resources study from 2010[12] published the results of a cost analysis that indicated that the annual cost of keeping a book on the shelf in central stacks is $4.26 while it costs just $.86 per volume per year in high-density storage. Several groups have collaborated to create shared storage facilities such as PASCAL[13] in Colorado.

Higher education institutions have requested better accountability from their libraries. This has resulted in identifying new measures of the effectiveness and value of academic libraries in terms of learning outcomes and student success. IMLS funded a study on measuring the value and return on investment of academic libraries (The IMLS Lib-Value Project)[14] and has created a website devoted to this topic. Just one of the measures included in the study involves querying users about the outcomes of journal article reading.

I want to echo a comment from ATLA President John B. Weaver's presentation yesterday. He said that libraries are creative partners. Annie Talvé, a consultant in Australia involved in leadership training, recently called libraries "places of invention."[15] The integration of information technology with the library doesn't threaten traditional concepts of what libraries do. Rather, it has become a catalyst that transforms the library into a more vital and critical intellectual center of life in the university. The library can be seen as the logical extension of the classroom, a place to access and explore information with peers in a variety of formats, analyze the information in group discussion, and produce a publication or a presentation for the next day's seminar. I saw evidence of this at Seattle University, which I visited earlier this year to attend a meeting of the fledgling Pacific Northwest theological library group. The Production Center in the library was filled with students creating media.



Students at work in the Production Center at Seattle University's Lemieux Library and McGoldrick Learning Commons.

Another example of academic libraries as creative partners is the role they are taking on in publishing. At several universities, the university press has been merged into the library. At other institutions, including libraries such as those at Vanderbilt University, the University of South Florida, and Catholic Theological Union, libraries have begun hosting open source journals from a variety of disciplines.

FY13 Priorities and Budget

So what are the major initiatives that ATLA will undertake during fiscal year 2013 to better position the organization and its members to cope with this ever-changing environment?

Improvements in infrastructure. ATLA has embarked on a review of the technology used to produce our products, with the expectation that we will need to develop specifications and an RFP process to replace it. This will require a serious investment of both staff time and funding.

Envision next generation products. ATLA's current core products are highly respected by scholars and researchers in the field of theology and religion. However, we must be looking to the future and envision new products that reflect changes in theological education and scholarly research as well as the adoption of new technology by students and faculty.

Assessing preservation needs. For many years, ATLA was involved in creating microfilm to preserve serials and monographs, which was funded primarily with grants supplemented by investments from some of ATLA's members. Grant funding has essentially dried up in this area. ATLA will be sending out a survey to members in September to gather baseline data and assess their needs in order to make an informed decision about what ATLA's future role in preservation should be.

Review and realign committees. The organizational ends were significantly revised a couple of years ago, but the committee structure was not reviewed or restructured to fit the new ends. A review of the existing committees and their charges will be conducted, and any needed adjustments made.

Publishing advisory group and symposium. ATLA is currently involved in some publishing activity: an open access journal on theological librarianship and the ATLA Book Series. Many members have expressed concern about rising journal costs and needs for scholarly material that are not being met. A publishing advisory group will be established with the goal of educating members and staff more extensively about this topic, including holding a symposium that will be open to all members.

Preparing theological librarians for a changing future and *Increased virtual learning opportunities.* These two priorities go hand-in-hand. Only about a third of our members are able to attend the annual conference. It's important to offer others the opportunity to advance their knowledge and skills through other forums as well as to offer learning opportunities more frequently than once a year.

Talking about priorities leads me to ATLA's draft budget for fiscal year 2013. Each year ATLA's resources are allocated around the initiatives and high priorities for the fiscal year. As you look at the draft 2013 budget that was distributed today (Figure 1), you'll see that some resource allocations have shifted from last year. First, let's look at the revenue side. Research and development (R&D) spending will be increased significantly through funds that will come from accounts holding cash or cash equivalents that were previously earmarked specifically for R&D — not from reserves. ATLA will continue to maintain a healthy reserves balance equivalent to nearly six months of operating costs. You will also notice that grant funding ended in fiscal year 2012 when the last Lilly Endowment Inc. Grant was completed. For the first time in many years, ATLA will be entirely self-funded during fiscal year 2013. The way consortia activity for group licensing of databases is reported has changed. Last year all of the money that was collected from consortia was shown as revenue. The vast majority of money collected from members to pay for databases licensed through buying consortia is just a pass through.

ATLA signs a single contract with a vendor for subscriptions, then invoices members so that ATLA can pay the single invoice that is sent to us from the vendor. In order to be more transparent, we have excluded those payments (and the corresponding expense) from the budget so as not to artificially inflate the total operating budget.

American Theological Library Association
Comparative Budgets - Summary
for the year ending 8/31/2013

DRAFT

	2012-2013	2011-2012	2010-2011	2009-2010	2008-2009
Revenue:					
Product Revenue	$ 5,513,586	$ 5,319,966	$ 5,000,841	$ 4,834,700	$ 4,911,000
Member Dues	143,348	143,000	140,800	140,800	154,500
Annual Conference	110,000	128,000	90,000	50,000	50,000
Grants		125,000	464,860	437,000	513,500
Other Member Service Revenue	16,200	20,150			
Consortia Group Purchases		455,000			
Interest/Misc.	31,278	24,500	85,000	95,000	110,000
Reserves			203,500		
R&D Funds	250,000				
	$ 6,064,412	**$ 6,215,616**	**$ 5,985,001**	**$ 5,557,500**	**$ 5,739,000**
Disbursements:					
Production Costs	2,690,343	$ 2,545,620	$ 3,000,785	$ 2,861,500	$ 3,084,800
Research and Development	250,000	45,000			
Rent & Leasehold Expenses	536,267	543,551	538,577	511,400	495,900
Operating Insurance	35,313	33,316	32,845	25,500	25,500
Administrative Salaries & Benefits	1,443,369	1,792,692	1,525,889	1,404,700	1,467,800
Board & Advisory Expense	108,374	42,700	141,400	23,900	40,200
Member & Product Marketing	112,950	104,305	106,775	105,100	86,200
Telecommunications	63,900	59,000	67,000	72,800	73,300
Office Expense & Postage	57,400	63,500	64,000	74,300	79,800
Staff Travel	54,336	23,027	18,400	14,000	19,800
Professional Development	59,889	49,496	52,000	51,300	61,400
Legal, Payroll, Other Services	275,608	204,135	196,150	206,200	160,300
Interest Group/Committees	124,894	110,174	133,280	101,200	80,800
Annual Conference	237,469	128,000	90,000	90,000	50,000
Consortia Group Expense		455,000			
Institutional Member Benefits	4,300	5,600	5,600	5,600	3,200
Miscellaneous	10,000	10,500	10,000	10,000	10,000
Total Expense	**$ 6,064,412**	**$ 6,215,616**	**$ 5,985,001**	**$ 5,557,500**	**$ 5,739,000**
Excess/(Deficit)	**$0**	**$0**	**$0**	**$0**	**$0**
Net Surplus/(Deficit)-Actual			$ 498,042.00	$ 421,582.00	$ 476,324.00
			8/31/2011	8/31/2010	8/31/2009

Figure 1

In regard to the annual conference, we strive to balance the revenue from registration fees, exhibitor and advertising fees, and sponsorships with actual expenses. The increase you see in the expense line for next year is due to cost accounting, which was implemented during fiscal year 2012. The cost of staff that supports the conference — Member Programs staff, Financial Services staff, etc. — is now calculated and charged to the conference.

Budgeted expenses for travel and professional development have also increased to support more outreach to members and to ensure that our staff have the skills that will be needed to support a new production system. Board and advisory group budgeted expenses have been increased to support three board meetings per year and an additional advisory group. Legal, payroll, and other consulting services will naturally increase due to trademarking and other intellectual property issues as new products are acquired or developed.

Utilizing all of ATLA's resources — money, staff, and the efforts of the board and our member committees — will help maintain a healthy organization and sustain progress toward achieving ATLA's mission and organizational ends over the long term. Together we have already accomplished much and will continue to do so in the future. All of you should be proud of the role you have played in ATLA's accomplishments and success.

Thank you.

Endnotes

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INTEREST GROUP MEETING SUMMARIES

Public Services Interest Group

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The Public Services Interest Groups (PSIG) held both a full business meeting, followed by a panel presentation, and a separate meeting of its steering committee during the 2012 annual conference. The PSIG steering committee met on Wednesday, June 26, at 5:00 p.m. in the lobby of the Hyatt Conference Center in Scottsdale, AZ. Present were Leland Deeds, Tracy Powell Iwaskow, Steve Perisho, and Erica Durham. Absent were Karen Madigan and Luba Zakharov.

The first item of business was to discuss the steering committee roster. Luba submitted her resignation from the steering committee. The committee accepted her resignation with gratitude for her faithful service. She had served two years of a four-year term and had served as secretary of the steering committee.

After a lengthy discussion and humble acquiescing, the following offices and officers were appointed: Chair, Leland Deeds (term ending 2013), Vice-Chair, Steve Perisho (term ending 2013), Secretary, Erica Durham (term ending 2014), Electronic Resources Coordinator, Tracy Powell Iwaskow (term ending 2014). At large members: Karen Madigan and a person to be appointed at the upcoming PSIG meeting.

Steve, in his role as PSIG steering committee Vice Chair, issued a call on ATLANTIS for nominations to the committee. Two names were submitted. At the 2012 PSIG meeting a new member was elected to serve a four-year term. Two names have been placed in nomination: T. R. Parker, Golden Gate Seminary, and Donald Keeney, Seminary of the Southwest. During the following PSIG business meeting T. R. Parker was voted in as a new member of the Steering Committee.

The interest group meeting took place on the morning of Saturday, June 29, at the beginning of the PSIG program. The first item of business was to elect a new member to serve through 2016. The second business item was to solicit suggestions for the upcoming 2013 PSIG conference program. Some of the topics raised were

- Presentations using new technologies for bibliographic instruction
- Public services outreach for non-book technologies (e-books, online resources)
- Practical materials (especially D.Min. projects)
- Information literacy for doctoral students and other advanced researchers
- Assessment/provision of resources for online education

Presentations were given by the three panelists participating in "Measuring Success: Assessment of Public Services for Fun and Funding." The panelists were Mitzi J. Budde, Virginia Theological Seminary, Dr. Timothy D. Lincoln, Austin Presbyterian Theological Seminary, and Leland Deeds, Union Presbyterian Seminary. Following the panel and a Q&A period the meeting was adjourned by the Chair.

Submitted by Erica Durham, Secretary

Special Collections Interest Group

Contact Person:	Christopher J. Anderson
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The Special Collections Interest Group sponsored one session at the 2012 annual conference. The session was held Friday, June 29, from 4:00 p.m. to 5:30 p.m., with approximately twenty people in attendance. Clifford B. Anderson, Curator of Special Collections at Princeton Theological Seminary, gave a presentation titled "Outsourcing and Offshoring in Special Collections: From Theory to Practice." The presentation was followed by a brief business meeting. Two new members were elected to the committee. For 2012-13, the SCIG includes: Lyle Buettner, Concordia Seminary, Chair, Jane Elder, Southern Methodist University, Vice-Chair, and Liz Leahy, Azusa Pacific University, Secretary. Additional SCIG members include Carisse Mickey Berryhill, Abilene Christian University, and Armin Siedlecki, Emory University.

Submitted by Christopher J. Anderson, Chair

Technical Services Interest Group

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Approximately thirty-five people were present for a short business meeting chaired by Armin Siedlecki following the TSIG workshop on cataloging e-resources by Leslie Engelson. The steering committee announced their election of Donna Campbell as the interests group's chair and Leslie Engelson as the group's vice-chair, each for a two-year term. It was also announced that Michael Bradford and Armin Siedlecki would serve for a second three-year term on the steering committee and that Siedlecki would serve as the group's secretary for the next two years. A sheet was circulated with possible topics for next year's programming, including acquisitions, a hands-on workshop on managing e-records, RDA and non-MARC metadata. Attendees were invited to indicate their interest in these topics and to add others. Tammy Johnson asked for submissions of short articles, tips, or news items that could be included in the *Theology Cataloging Bulletin*.

Submitted by Armin Siedlecki, Pitts Theology Library, Emory University

World Religions Interest Group

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Annual Report for the Past Year

The World Religions Interest Group spent some time planning an excursion at the 2012 conference in Scottsdale. Unfortunately, not enough individuals signed up for the excursion.

Summary of Meeting at Conference

The World Religions Interest Group met on Friday, June 29, 2012, from 9 to 10:30 a.m. Our speaker was Freddie Johnson, Cultural Specialist at Phoenix Indian Center, Inc. Mr. Johnson, a Navajo culture and language instructor and a court interpreter in New Mexico and Arizona, talked with us about Navajo self-identity, which is very much clan-focused. He introduced us to the four clans central to Navajo self-conception (mother's, father's, maternal grandfather's and paternal grandfather's) and discussed the specific teachings associated with each clan. Nine were in attendance at Mr. Johnson's presentation.

A brief business meeting followed the presentation. Attendees discussed possible contacts in Charlotte for an excursion and program at the 2013 conference. There was also some discussion about the WRIG list and a promotional e-mail for next year's excursion and program. New officers were elected. Further conversations about next year's plans will occur through e-mail.

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

Submitted by Chris Benda, Secretary

PRESENTATIONS TO INTEREST GROUPS

Institutional Repositories: Development and Best Practices (College and University Interest Group)

Panelists: Mimmo Bonanni, Arizona State University, and Philip Konomos, Arizona State University

Philip Konomos could not attend but Mimmo was able to present his section for him.

Let me start by saying why we are here, why this presentation is important, and why we are talking about repositories.

Libraries are changing. Students come to us but they don't necessarily use our tools. They come to our libraries to study and do group work because we offer comfortable chairs, use of computers and group study rooms. There's more emphasis on place than on the research tools.

Not only are libraries changing, but librarian roles are changing as well. A few years ago, there were more collection duties and reference duties. Now that there is less money, there is less opportunity to purchase collections and e-collections. With the advent of virtual reference and e-library guides (i.e., LibGuides), the need for in-house physical reference and instruction is less.

Library roles and librarian roles have changed dramatically.

Before we discuss the electronic frontier, I want to emphasize that technology is here to help and it's not an end result. I still believe that the most valuable resource a library has is its staff. I want to stress with this presentation that technology is here to provide tools for librarians to help researchers, scholars, and students store and find information.

There has been a rapid tech change in colleges. Professors hired in 1980 and still working today would have seen:

- Typewriters to PCs to mobile devices
- PCs becoming smaller
- Chalkboard to Blackboard
- Landlines to cell phones to smart phones
- Post service to e-mail to networked computing

As an aside, when I started in college, we had stand-alone dummy workstation. where we could type out word processing on orange screens and print out very slowly to dot-matrix printers.

The electronic frontier has made it easier to look for information online and not enter a library. Online catalogs, starting in the 1980s, have allowed faculty to spend less time in libraries. The question is then, how are libraries still relevant? How can libraries better understand what support and services faculty need and want? How can we build capacity to support new research and teaching demands? How can libraries provide new tools and services in a cost-effective and sustainable way?

To help in setting the agenda, the research community has come up with a number of initiatives:

- We see a growth of repositories.
- DLF E-science Institute is building bridges to prepare colleges for the coming of "Big Data" sets.
- NSF and the big health foundations are now requiring researchers with grants to have data management plans, to show sustainability.
- The Obama administration has made available 25 million dollars for institutions to plan the management of big data sets.
- There's been a recent push by university and colleges to promote open access for their content.

These are all initiatives where the library can take the lead or at least be a strategic partner.

One of the areas where libraries can play and have a role is in the realm of repositories. This is a critical role for libraries. Ten years ago when libraries started building repositories, they saw them as the silver bullet — "build the repository and then users will come and use the content." Well…they were built and the repositories were not used.

Since then, we reevaluated. Instead of making one repository to fit all, our approach is now to build several repositories to fit different needs. The library does not have to be the owner of all of them. We can be a pivotal partner. The idea is to give subject librarians a suite of tools to work with faculty.

Here at ASU, we are building a repository to collect the scholarly resources of the university. There are repositories for different types of content:

- Institutional repository exists to hold the scholarly and intellectual content of the university.
- Storage repository (currently exploring), the faculty junk drawer, class rosters, and course grades, information that does not fit any other of these repositories.
- Learning objects using Omeka for faculty and librarians to share learning objects.
- Video repository (currently exploring using Kaltura: http://www.kaltura.org) for faculty to share videos. They can include instruction videos that they would use to teach concepts for their classes, or videos from vendors which can be distributed via streaming.
- Research repository (currently exploring) where they can store and share their information, and edit their information until they are ready to publish their content.
- Then there is a discipline-specific repository such as tDAR (http://www.tdar.org) specifically for archaeological data, and they are a non-profit organization.

How can you move forward? You can build your own repository. You can partner with another institution that has already built one. You can work with vendors like DSpace or ContentDM. You can outsource and pay someone else to run the repository. Or you can buy space in the cloud with a company like Amazon S3.

When we started, we built our repository using Fedora Commons (http://fedora-commons.org). At the time there weren't a lot of choices. We spent a lot of time and monies to get where we are, and now you could purchase an out-of-the-box solution that would be similar to what we built. That being said, we were able to customize to our needs at ASU. As you consider your options, you must account for your available resources, especially time and money. Any of these can affect your choice and final decision.

Where are the potential collaborators for building of repositories? At ASU, the following are the folks that we found to be willing collaborators.

- ASU VP Research (Office of Knowledge Enterprise Development: http://asuresearch.asu.edu). They were interested in creating a data management and storage plan.
- ASU University Technology Office (http://uto.asu.edu) and their interest in supporting us in the e-Science project.
- High performance computing (http://a2c2.asu.edu) to support us with big data and big data sets.
- Individual projects. I'll talk about these later in the presentation.

This is what we created at ASU, the ASU Digital Repository (http://repository.asu.edu) (figure 1). We used the Fedora architecture at first commons (http://fedora-commons.org). We had some difficulties, everything needed to be programmed. There isn't a Fedora for dummies. We moved to a platform that is a collection of open source libraries. It's been tested and vetted, and now we have a working repository which I will be demonstrating in a few minutes.

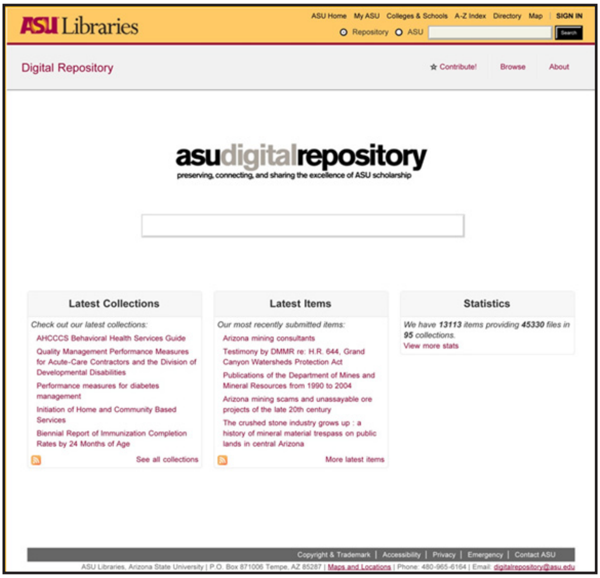

Figure 1

I'll be walking you through the partners we worked with. In our beta phase, we worked with the Office of Knowledge Enterprise Development on a data management plan (i.e., DMPtool [https://dmp.cdlib.org]) in collaboration with California Digital Library. During this phase, we also worked with various schools that were receptive and sought us out to store and provide access to their information like the Herberger School of Dance (http://dance.asu.edu), the Herberger School of Art (http://herbergerinstitute.asu.edu), and individual scholars such as archaeological professors. I will next highlight some successes we've had with the repository thus far.

Let me just highlight a few of our projects:

- ASU School of Music Performances
- Cambodian Mimijac Palgen Image Collection
- ASU Electronic Dissertations and Theses
- Morrison Institute for Public Policy

- James Schoenwetter Research Papers
- Herberger Institute School of Dance Videos
- Mediterranean Landscape Dynamics Project
- ASU State and Local Government Documents (SALAD)
- ASU West Campus History Collection

What does the ASU library provide in our repository? Here is what we provide for free:

- Repository system maintenance
- Training for new content submitters
- Permanent unique identifiers
- Usage statistics
- Server refreshment and file migration
- Metadata descriptions consultation
- User support
- File storage and preservation (10GB)
- Copyright consultation
- Project management consultation

For services like metadata, support, and storage, we are working on a cost sustainable model. We are currently in the process of evaluating some scenarios, and it is a work in progress. There are opportunities with current technology.

- Better discovery tools like Summon from Serial Solutions (http://www.serialssolutions.com/en/services/summon) that allow one-stop-searching across all our resource platforms. We call it Library One Search: http://lib.asu.edu/one.
- Web facilitates instruction and gives us more exposure than traditional in-class instruction. Twenty thousand students came into the library for instruction throughout the year. On our busiest prime-time days, we have 20,000 visitors to the website in a single day.
- Catalogs have alerts to push out and prompt users when books or articles are available.
- Databases can be "amazon-ized" where we can suggest other citations.
- Subject librarians can provide virtual help through library guides, through short videos embedded in BlackBoard, and Screenr PowerPoint presentations.

This isn't tomorrow's technology, this is today's technology. Right now! Real time!

At ASU, we realized that we needed to think a little outside the box to meet and reach our user's needs.

We created Library Channel (http://lib.asu.edu/librarychannel) to market our materials and content, highlight our instruction, and connect with our users virtually where they tend to work:

- Virtual tours
- Tutorials
- Library news
- Exhibits

- Podcasts
- Instruction
- Outreach
- Promotional
- Informational

Here are two videos that I would like to show you. These videos were made at ASU Libraries and will introduce you to the library channel. They are part of our most popular and successful creation by our staff member Matt Harp: The Library Minute.

Library is Central in Research and Keeps the Trains Running:

At ASU, one of the challenges we have is maintenance. It takes up 90 percent of our time: computer maintenance, server maintenance, network maintenance, ILS maintenance, and web maintenance.

The challenges we have moving forward is that most library technology areas are trying to keep things going; it keeps us from being innovative.

Our goal is to bring these maintenance costs down so we can spend more monies on innovation and not just maintenance. It keeps us from building the space station.

In the remaining time I would like show you how the repository works.

Measuring Success: Assessment of Public Services for Fun and Funding (Public Service Interest Group)

Panelists: Leland Deeds, Union Presbyterian Seminary; Mitzi J. Budde, Virginia Theological Seminary; and Timothy D. Lincoln, Austin Presbyterian Theological Seminary

Assessment of Library Public Services: Bibliographic Instruction by Mitzi J. Budde, Virginia Theological Seminary

This assessment project was designed around library bibliographic instruction on biblical research resources for exegesis which I offer annually at Virginia Theological Seminary. The quantitative and qualitative analysis of this project is based on two sessions that I taught for the Old Testament 501 and New Testament 501 courses for Master of Divinity students on December 2, 2011. The focus of the project was the students' selection and integration of research resources into their exegesis papers after bibliographic instruction, as assessed through three sets of papers that the students wrote for the Old Testament and New Testament classes.

James G. Neal from Columbia University described well the intended focus and approach of this type of assessment project when he stated at the 2011 ACRL Conference, "Librarians ought to be asking, 'How much did the user receive through an investment of time, energy, and resources in the resources and services of the library?' Design for the agile rather than the static. Start with the user and not the collection."[1] This project sought to assess how much the users received from the library instruction session.

The annual bibliographic instruction sessions on exegetical resources on which the project was based are part of the introductory Old Testament and New Testament courses. Students are strongly encouraged (but not required) to attend. There are generally 12-20 students per group, and the session lasts an hour and a half. I placed an array of exegetical resources on the tables in the reference room (lexicons, dictionaries, interlinears, commentaries, etc.), selected a Bible passage that is not included in any of their course assignments, and presented how I would exegete that passage utilizing these resources. I have developed an extensive handout, organized into categories, which the students used to take notes as I taught. The session covers printed literature and the *ATLA Religion Database®*, but does not include BibleWorks software.

My goal in the project was to explore these questions: Does this session make a positive difference in how students use library resources for exegesis papers? Does the session improve student course grades? Was the timing within the semester optimal? Is the handout the most helpful tool, or should it be changed to another format? The first step was to brief the Academic Dean and the faculty Library Committee in order to receive their endorsement for this assessment project.

Selecting the student sample for the project became an important decision point early in the project. Originally, the professors and I had discussed using either a demographic sample, a grade spread sample, or a random sampling of student papers for the project. However, we decided that we needed to obtain written informed consent from the students. Thus, the sample used for the assessment project became a student self-selected sample. I sent all the students in the two classes a written explanation of the project and invited them to sign a form granting the professors permission to share the students' exegesis papers with me. The professors also encouraged students to participate by endorsing the study in class. Twenty-two students gave permission for me to review their papers (out of a potential thirty-one who attended the session or fifty-nine who were in one of the two classes), and six of the twenty-two also agreed to participate in a focus group conversation about the session.

The assessment part of the project utilized both qualitative and quantitative assessment strategies. For the qualitative assessment, I conducted individual interviews with both professors who teach the two introductory classes and the teaching assistant for the Old Testament class; the Writing Center Director and a Writing Center tutor; and three members of the library Public Services staff: the Public Services Librarian and two non-student public services support staff. I also conducted a focus group conversation with the six students who volunteered to participate.

Here are some of the interview questions that I used with the faculty members, the teaching assistant, the writing tutors, and the public services library staff, along with samples of the responses that I received:

> *Question: "Did you observe any direct measurable result from the session in the student papers?"* The faculty members, teaching assistant, and writing tutors all said that they saw positive evidence in papers, in both the body of the text and the bibliographies. A faculty member said: "I could probably say that weak students who would have used three sources had used a stronger array of resources; I would like to think that those who used more than the ordinary sources did so because they were exposed to resources that they would not have gone to before."
>
> *Question: "Did you receive any feedback from students about the session, either orally or in the course evaluations?"* Uniformly all interviewed said that they received positive feedback and the suggestion that the session should be a required part of the course. A faculty member said: "Student level of anxiety about the paper dropped noticeably; students felt more confident and competent about using the sources and felt equipped to write the paper."
>
> *Question: "In your view, are these students able to articulate a rationale for evaluating exegetical resources?"* Faculty felt that students are just beginning to learn about evaluating resources.
>
> *Question: "Were students able to discover appropriate resources for subsequent exegesis papers?"* Library staff kept some copies of the handout at the library circulation desk because students would come in without it and say, "Mitzi showed us [something specific], can you help us find it again?" Some students would say to library staff: "Can you remind me how to begin a word study?"

Questions asked of the student focus group included:

> *Question: "What did you know about exegetical resources prior to the bibliographic instruction session?"* A typical student response was "that there would be something in the library, but I had no idea how to access those resources."

> *Question: "How might your paper have been different if you hadn't attended the session?"* One student responded with "OMG, it would have been much worse!"
>
> *Question: "How do you evaluate whether a particular exegetical resource will be useful to you?"* One student said, "I find if I hang out near the copier long enough, the book I needed shows up." Another responded, "It is important to know what lens a commentary uses and match that with the professor's interest and approach." And perhaps the most insightful student response was "My process is somewhat random. It takes time to learn how to know to go to a source for a particular reason. I am not there yet."
>
> *Question: "How did you use the handout? Was it helpful? How might it be made more useful to you?"* Students replied: "It was the most helpful thing in the world, but next exegesis I couldn't find it." "I made notes all over the handout." And my favorite: "It would have been dry by itself, but your presentation made it sing."
>
> My final question of the student focus group was, *"How might we reach students who are non-library users?"* The students admitted that they are aware that some students depend entirely on what they find in Google for exegetical papers, pointing out that "some people find libraries overwhelming; they don't want to look like they don't know what they're doing. It's a comfort level issue." And the students offered me advice: "You need to continually lift up the library's resources."

For the quantitative assessment, I focused on citation analysis of the exegesis papers to which I was granted access. For the Old Testament class, students had written one paper, which was due ten days after the bibliographic instruction session. There was a 45 percent participation rate: fourteen students out of thirty-one who had attended session. (There were a total of forty-seven students in the class; sixteen did not attend the session.) For the New Testament class, I had access to two sets of papers: the first written before the bibliographic instruction session, and the second written after the session. There was a 67 percent participation rate: eight out of the twelve students who attended the session from the New Testament class. (The class had thirty-seven students, but of those, twenty-five were also in the Old Testament class.) I was also able to establish a control group of six students who did not attend the session but who allowed me access to their papers. For three of those, I had three sets of papers: one Old Testament paper and two New Testament papers; for the other three, I had two New Testament papers.

For the quantitative analysis, I used Virginia Seminary's writing grading rubric, which the seminary derived from the University of South Florida's Cognitive Level and Quality of Writing Assessment (CLAQWA).[2] I used the portion of the metric on use and integration of sources.[3] I graded the students' use of sources based on the metric without looking at the grade given by the faculty member for the paper, and then compared my source analysis with the faculty member's grade. I analyzed three components of each paper: 1) the number of sources the student used from the bibliographic instruction session, 2) the relevance of the sources the student selected, and 3) how well the student integrated those sources into the paper itself. In my opinion, using the seminary's writing grading rubric was essential, making the project consistent with the seminary's curriculum and its stated standards for student papers.

The conclusions that I reached from the quantitative data were these:

1) There was a statistically significant increase in the number of scholarly sources the students used: an 18 percent increase on average between the New Testament pre- and post-session papers.

2) There was also a significant increase on average between the New Testament pre- and post-session papers in the integration of sources into the paper. At nearly 20 percent, this was the largest increase of the measures used.

3) The N.T. post-session group had a significant increase on all three measures on the use of sources. The control group also had a significant increase in the three source variables, but somewhat less than those who took the course. The performance increase among the control group can be partly explained by the availability of the books (left out on tables in the reference room for several days) and the handout (made available to all students whether they attended the session or not). One wonders, looking at the results, whether the control group's post-session performance would have equaled the New Testament post-session group's performance if they had attended the session.

4) The Old Testament quantitative data does not reveal much. This exercise highlighted the importance of collecting pre- and post-session data in order to make a coherent claim.

The findings from the assessment project:

1) This project strongly affirmed the importance of "point of need" or "just in time" library instruction. Timing is everything.

2) The "A" students seemed to have needed the session least. The rate of improvement was highest in the "B" students.

3) The overall paper grade given by the faculty member and the source assessment grade were usually congruent, although not in every case.

4) Relatively few of the faculty members' grading comments specifically addressed the students' selection or use of sources; rather, they focused on the students' analysis of the biblical text. So having a separate grading of the use of sources might provide the students some additional helpful feedback as they continue to develop their exegetical research skills.

5) The quantitative data were hard to develop into a meaningful measure of change; the qualitative data from the interviews and focus group conversation were clearer.

It should be acknowledged that there were limitations to the project. There were significant variables for which I could not control: The professors and teaching assistant also discussed sources in class and one-on-one with students; the books used in the session were available on tables in the library reference room and were heavily used by these students during this period, so the control group had access to the recommended sources; the handout was made available to all students in the Old Testament and New Testament classes; also, the student grade range in the group was a small range within which to tease out distinctions. It seems that in the self-selected sample, most of the weaker students opted out of participating in the study.

There were longer-term outcomes from the project as well. In the past, all course evaluations had included a question about library resources, but that question had been dropped from the course evaluation form several years ago. Through this project, I was able to get that question restored on all course evaluations (not just the biblical courses).[4] The faculty members plan to integrate the exegetical bibliographic session into their course syllabi and course schedule in future years so that it will no longer be an ad hoc added session. I hope that faculty members will also incorporate some information literacy learning outcomes more explicitly into their course outcomes. The Library has subscribed to LibGuides for next year, and the handout will be converted into this format. This project helped to justify the expenditure of funds for this new tool. At student request from the focus group conversation, the library and biblical faculty will provide additional sessions in future years. Specifically, students requested a session on the use of biblical language skills in exegetical work, a session on the use of RefWorks to create bibliographies and footnotes, and a request for a similar session on church history resources, especially how to identify and locate primary sources.

These types of assessment partnerships with faculty members are time-consuming and labor-intensive, but they are certainly worthwhile. I discovered many benefits from this assessment exercise. The faculty members involved in the project were quite receptive when I designed the project. The assessment process seemed to clarify that requesting a bibliographic instruction session to be taught for their classes is something that is central to the library's core mission and academic identity, not an imposition or favor. The students seemed to appreciate the invitation to give feedback and evaluation, and many generously agreed to share their papers and participate in the study. A deeper sense of partnership between the library and the campus Writing Center was an unexpected side-benefit of this project as well.

Christopher Dixon, Coordinator of Assessment, Planning, and Development for the George Mason University Libraries, emphasizes the importance of "creative partnerships" between academic libraries and their constituencies within the university and asserts that these "creative partnerships can lead to higher visibility and a better reputation on campus [for the library]."[5] This has certainly been borne out in my experience through this assessment project this year. When the library is an integral partner in the teaching/learning endeavor, students, faculty, and librarians all benefit.

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Endnotes

1 Jennifer Howard, "College Librarians Look at Better Ways to Measure the Value of Their Services," *Chronicle of Higher Education* (April 1, 2011): http://chronicle.com/article/College-Librarians-Look-at/126975 (accessed June 19, 2012).

2 Trudy Banta, Elizabeth Jones and Karen Black. *Designing Effective Assessment: Principles and Profiles of Good Practice* (San Francisco: Jossey-Bass, 2009), pp. 62-66.

3

	18-20 points	16-17 points	14-15 points	12-13 points	0-11 points
Use and Integration of Sources 20 points	Skillfully integrates credible source material with strong introductions.	Effectively integrates credible source material.	Sufficiently integrates credible source material.	Inappropriate or out-of-context source material.	Inappropriate or out-of-context source material without interpretation or analysis.
	Extensive and relevant research.	Relevant secondary sources.	Mostly relevant secondary sources.	May include some relevant secondary sources.	Lacks relevant secondary sources.
	Thorough interpretation and evaluation of evidence; comprehensive analysis.	Sufficient interpretation and evaluation of evidence; develops a coherent analysis.	Evidence may be interpreted and evaluated; may develop some analysis.	May have credible evidence accompanied with some interpretation; not enough to develop an analysis.	Sources selected without analysis of relevance to the main idea.
	Uses sources to support and inform, not to substitute the writer's own ideas.	Uses sources to support and inform but not to substitute the writer's own ideas.	Occasionally uses sources as a substitute for the writer's own ideas.	Writer's ideas substituted with substantial reliance on secondary sources.	Over-dependence on secondary sources.

[4] The restored question is "How strong were library resources in support of this course?" with Likert scale response options and space for comments.
[5] Howard: http://chronicle.com/article/College-Librarians-Look-at/126975.

Simple, Sustainable Assessment: One Library's Experience by Timothy D. Lincoln, Austin Presbyterian Theological Seminary

Assessment of library services may require complex tools and commitments of large amounts of time. I want to argue here that this is not always the case. Further, I want to give an example of how the Stitt Library at Austin Presbyterian Theological Seminary has used a very simple procedure to collect and analyze user perceptions about staff courtesy and helpfulness over time.

As I see it, assessment of library services need not be complex in all instances. Just as a golfer uses much less force when putting than when hitting a shot off of the tee, so too assessment of library services can often be modest but do what needs to be done: provide library managers with information needed to make decisions about improving services. ATS standards require assessment of all aspects of a theological school, including libraries (General Institutional Standard 1.2 Planning and Evaluation). The standards do not mandate methods for carrying out planning and evaluation. In my work on evaluation committees, I have reviewed some schools that built elaborate processes for evaluation but not carry them through. I have also visited schools that used much more modest approaches and faithfully followed through collecting and analyzing data year by year. I am calling such processes sustainable.

The ATS standard for libraries (General Institutional Standard 4) requires the chief library administrator to "exercise responsibility for regular and ongoing evaluation of the collection, the patterns of use, services provided by the library, and library personnel." My example of simple, sustainable assessment today has to do with evaluating library services and personnel. For many years, I have asked students to answer three questions about their experience as library patrons:

1) Were library staff members courteous to you this term?
2) Did library staff members provide you with helpful information this term?
3) Did you find what you were looking for when you used the library this term?

The scale for responses is a 4-point Likkert scale ranging from "almost always" to "most of the time" to "sometimes" to "almost never." We collect responses to these questions by visiting three or four classes that roughly map to the breadth of our curriculum. We distribute the survey and collect results on the spot. This takes all of eight minutes. I enter the responses into a database and compute simple averages and modes. Results are reported to the library committee and are part of our institutional effectiveness reporting. Most importantly, librarians discuss the data and try to find reasons for low ratings. Assessment makes an impact on the running of the library.

Notice that this approach is low tech. It does not inconvenience students and faculty very much. It produces data immediately. Just as importantly, these data relate to things that I care about as a library manager; I want staff to treat students courteously and helpfully. I want students to discover and retrieve information that they think is pertinent to their academic work. Notice also that one brief survey provides data about staff performance (specifically, courtesy and helpfulness) and services that the library provides (providing access to pertinent collections and assisting patrons to find and retrieve information). Our school has never been asked by an evaluation committee to develop more complicated data gathering and analysis procedures to address our adherence to the requirements of General Standard 4.

Now, this survey is not the only means of assessment that we use in Stitt Library. But my point is that this simple approach is a form of assessment that can be done term by term with relative ease. This approach speaks to what matters to library leaders and accrediting agencies, the quality of the service that the staff provides. Every theological school accredited by ATS must assess its library. Simple assessment techniques can often get the job done.

Assessing Instruction(+) with Pre/Post Tests by Leland Deeds, Union Presbyterian Seminary

This presentation, part of the 2012 Public Services Interest Group panel "Measuring Success: Assessment of Public Services for Fun and Funding," focuses on one of the assessment tools used by the William Smith Morton Library at Union Presbyterian Seminary, a short multiple choice quiz given as a pre and post test for a bibliographic instruction session tied to two required courses in our Masters of Divinity program. I will briefly discuss the development of the instrument, how it is currently deployed, the pros and cons associated with it, and its resulting data, as well as how the data can be used for assessment in a wide range of contexts, such as accreditation, student research skills benchmarks, measuring instructional effectiveness, evaluating collection impact, or the success of library services.

Context of Accreditation

Union Presbyterian Seminary (UPSem) is accredited by both the Southern Association of Colleges & Schools (SACS) and by the Association of Theological Schools (ATS). Though requirements pertaining to library services and collections are covered by several standards, the sections I'll note today, stipulating a need for "adequate" library collections, services, resources, and facilities, are found in SACS 2.9 and ATS 5.1.1, 5.5.4-5 & 6.2.4. Each stipulate what is required of the library for institutional support, but in generalized language. Without more specific guidelines, how is a library to prove the adequate nature of its offerings within the context of its institution? As noted above, this talk will discuss how our library used a simple, short pre/post test instrument to accomplish this for instruction, but will also raise areas in which the same tool could be leveraged to offer feedback on a wider spectrum of services.

Course Choice/Context

The pre/post test is not used in all library bibliographic instruction or training, but specifically in the second semester of both "Introduction to the New Testament" and "Introduction to the

Old Testament." As stated in UPSem's recent accreditation documentation, "Library staff has made a concerted effort to embed bibliographic instruction in required courses…Courses in Biblical Studies are ideally suited for this in the curriculum." This scenario usually gives Library staff two separate opportunities to interact with as many students as possible. Because of the workload associated with these two required courses few students take the second semesters simultaneously, instead generally opting for one course in the second term and the other in the third term of their program.

Instrument

The Library's testing instrument is a simple, quick eight-question quiz that has been delivered both as a print-out and as an electronic questionnaire online using a paid SurveyMonkey account. The number and specific topics of the questions used developed over time from using the quiz, though the set had become stable at the same eight discussed here by the time the online service was employed. The statistics in this presentation are pulled from the time period in which the SurveryMonkey service was used.

The eight questions vary in specificity, from a very narrow question concerning a specific service, such as Example A, to a very broad question such as Example B. The number of answers available as options also vary — running from three possibilities to six. It is also important to note that the number of correct responses comprising a full correct response was unique to each question. This form, developed for course-by-course human interpretation by library staff while working with students, could be highly nuanced. As you will see, it also makes analyzing the data it generates problematic.

Example A: *You are at home, or off campus somewhere. To access the Library's online databases and e-journals, you need to login. You should use:*

(A) Your Library barcode number and the first three letters of your last name

(B) Your network user ID and password (the same ones you use for Blackboard and campus e-mail)

(C) I don't know

Example B: *If you need to find a book in the Library's collection, which of these would you use?*

(A) Libary's Online Catalog

(B) Online databases

(C) E-journal list

(D) BibleWorks

(E) Tutorials

(F) I don't know

Interpreting the Data

When the library recently provided a snapshot of its quiz data as supporting documentation associated with UPSem's reaccreditation, it pulled scores directly from SurveyMonkey — the raw, simple percentage scores the survey tool auto-generates. The increase in the number of correct responses to the multiple-choice quiz, whether presented as a list of percentages or as a visual bar graph, give a quick affirmation that students' scores increase in almost all cases after attending an instruction session. Another way of looking at this quick, raw data would be to look at the decline in the responses of "I don't know," which is an option in each multiple-choice question. This can be done in aggregate or separated to see the impact of the two separate instructional opportunities, one tied to Introduction to the New Testament II and the second to Introduction to the Old Testament II. This simple measure again shows marked improvement, both after the individual instructional sessions, but also a sharp decline in the initial number of negative responses in the pre-tests between the session given in the second semester and the pre-test administered in the third semester of the students' program.

Such easy analysis of the raw data from SurveyMonkey has obviously proven very useful. It is important to note, however, that this can mask some problems in trying to derive truly statistically valid results from our small data set. There are a handful of reasons for this problem. First, the SurveyMonkey service as deployed does not allow for tracking an individual quiz-taker's responses either within an individual quiz or across the pre and post tests. Because the quiz questions have multiple correct answers in many cases, participants are allowed to select multiple answers in all questions. In theory, a participant could choose to select all responses available in a question other than "I don't know," and a quick review of our quiz data that only looked at the increase in correct responses would accidentally see improvement. Likewise, looking purely for a decline in the only completely incorrect response, "I don't know," could also accidentally hide this type of participant strategy. How, then, can we get a completely valid measure of improvement? The closest method is to treat each individual selection of an option to a multiple-choice question as a true/false response. The difference in the number of participants between each pre and post test score set must be equalized. The overall impact of such a method is to significantly reduce the rate of improvement between the pre and post tests in some cases, but never to remove the sign of improvement.

So our current method, having evolved over time within our particular institutional and curricular context, is far from perfect. I believe that this puts it in line with all other methods of assessment when evaluated fairly. Its merits are that it is quick, which helps both with the response rate of students and in convincing faculty to allow the pre-test to be given; it offers useful quick measures that library staff can use both before the instructional session in preparing and after for follow-up; its deployment in our curriculum allows for two sessions which reinforces this core set of information; and it is relatively cheap, even using a paid SurveyMonkey account. The "cons" are that it gives the library limited information — it is only eight questions after all, the data set is somewhat difficult to score, we currently do not have an end-of-program or exit follow-up quiz to gauge overall retention, and the current survey tool does not allow us to track individuals across tests. Within the natural limitations in which all libraries work, these negatives continue to be outweighed by the positive gains of the tool and program.

Other Uses

Now that we've looked at some of the initial feedback from the survey and discussed some of the problems interpreting the data across time particularly, it is worth going back and looking at an example of how this short question set can also highlight potential issues with services and collections. Look again at example question (A) quoted earlier. This question concerns the service the library manages to authenticate users when accessing licensed electronic material from off-campus. Quickly looking at scoring for this question pre and post over time highlights a persistent confusion. These responses were reinforced by other feedback the Library receives, such as responses to our biennial survey that is e-mailed to our user communities. Such feedback does not tell us how to resolve continued confusion concerning authentication across platforms on campus, but it does serve as a reminder that further attention is needed.

Likewise, a quick review of the quiz responses over time highlights low scores for the database *Old Testament Abstracts* (*OTA*). When other sources of feedback are consulted, in this instance the full biennial survey, again, the questions there regarding use frequency by e-resource corroborates that this resource has a lower level of use and familiarity than similar titles. How is this information of use to library staff? It might raise that this resource needs to receive more attention in instruction, or be highlighted in resource "spotlights" to differentiate it from other resources in this subject area. The information might also come into play during difficult budgetary times when resource expenditures are reviewed.

Conclusion

At the end, like most assessment programs once they are in practice over multiple years, the data set created over time by the Library's pre/post test instrument is far from perfect. It has taken its form over time, straining to meet the needs for immediate, practical measurement within the bounds of significant time restraints and restricted resources to allocate to assessment. Despite all of this, however, this simple questionnaire, placed within its institutional context within the curriculum, has the ability to tell us a good deal about our users, our services, and our collections — even beyond the instrument's original design. The survey also offers potential areas of follow-up. All of this, and easy, as well as cheap, implementation. That is not a bad roster of achievements for any program.

Outsourcing and Offshoring in Special Collections: From Theory to Practice[1] (Special Collections Interest Group)

Panelist: Clifford B. Anderson, Princeton Theological Seminary

As the programs of special collections departments become more ambitious, the challenges of provisioning them become more complex. Whereas expectations of special collections librarians were once fairly uniform, position requirements are all over the map these days. Among other things, we may be expected to develop collections, process papers, arrange exhibitions, coordinate conferences, correspond with donor and grant agencies, publish scholarly articles, mark up finding aids, scan source materials, configure content management systems, and develop attractive digital interfaces. These increasing ambitions require us to think differently about how we approach not only our work but also the boundaries of our organizations. The question should not be what is most expedient but what is the most effective way to accomplish this range of tasks.

My purpose is to suggest a way to address a deceptively straightforward question: how should special collections librarians decide whether to hire staff, contract for services through the market, or engage in peer production when developing new initiatives? My goal in what follows is to make a *prima facie* case that transaction cost economics provides a useful framework for addressing this question. Along the way, I will illustrate this case with reference to practical examples of outsourcing and offshoring from my work in the office of special collections at the Princeton Theological Seminary Library.

The origins of transaction cost economics go back to the 1930s.[2] Ronald Coase (1910 -), a British economist, published a seminal paper in 1937 titled *The Nature of the Firm*.[3] Coase asked why firms, that is, corporations and other forms of legal organization, exist in market economies. If markets are efficient, then it should be more profitable to purchase products and services through the market than to develop them within firms. But since firms do profitably exist, Coase reasoned that there must be an economic rationale for their existence. His proposal was that organizing production through the market was not frictionless, but involved certain costs. "The main reason why it is profitable to establish a firm," he suggested, "would seem to be that there is a cost of using the price mechanism."[4] In other words, the additional expense of discovering the price of a good or service, contracting for it, and enforcing that contract may make it more profitable to produce that good or service within a firm than to purchase it on the market. The upshot of Coase's thought is that market prices can be deceiving; market prices do not include the full cost, which also includes the frictions related to information acquisition, contracting, and enforcing contracts. To see the justice of this point, just consider that in a world without transaction costs firms would not need lawyers — and yet, how many legal firms specialize precisely in commercial law?

Ronald Coase was awarded the Nobel Prize for Economics in 1991. In his history of the prize,[5] Thomas Karier contends that Coase received it largely on the basis of his 1937 article and a 1960 article titled "The Problem of Social Cost."[6] The common thread linking the articles is his appreciation for "transaction costs," which, like sand grains, can be sufficient to produce sizeable pearls.

How does Coase's insight apply to libraries? The short answer is that Coase can help special collections librarians decide whether to develop products or services in-house or whether to buy goods from vendors or outsource services to service providers. Will it be expedient to hire employees to develop a new service, for example, or does it make sense to outsource? Librarians face this question all the time, but frequently fail to take into account transaction costs. Coase teaches us that such decisions cannot be made on the basis of price alone (e.g., the costs of hiring and managing a new employee, including salary plus benefits but also training costs, management costs, etc. versus contracting with a service provider) since the market price hides information about the actual cost, including the informational costs (e.g., engaging in a "Request for Proposals" process), contracting costs (including a manager's time and legal resources), as well as the ongoing costs of monitoring and reviewing the product (e.g., quality control and dispute resolution). But this short answer does not suffice, especially since the topic of hiring versus outsourcing is controversial; a longer answer is required to fend off misunderstanding.

In what follows, I make several assumptions that restrict the application of Coase's theory but are necessary to maintain the scope of this paper.

First, let me define what I understand by my terms. By "outsourcing," I mean relations mediated through the market rather than the organization. In practical terms, I mean contracting with a vendor to perform some service or provide some product. By "offshoring," I have in mind outsourcing with an international vendor — e.g., with a vendor whose operations are located in China. Offshoring is essentially equivalent to outsourcing with the distinction of wage arbitrage. That is, offshoring takes advantage of differences in prevailing wages for the same work, passing along the savings in the form of lower costs. A related term, "insourcing," is sometimes also used for contractual relationships where work is carried out onsite but under the management of the external party rather than the contracting organization.

Second, I am not talking about "outsourcing" libraries in general. The question whether libraries should exist at all in societies with free markets (or perhaps "capitalist" societies) is, of course, quite controversial. With respect to public libraries, for instance, one hears frequently the complaint that taxpayers as a whole should not be required to pay for the information and entertainment needs of the few library users in their communities. Would it not be more efficient to allow citizens to purchase books, DVDs, and other media according to their individual preferences by eliminating public libraries and lowering tax rates? This question goes beyond the scope of this paper, especially since it fails to deal with the political (i.e., questions of justice and fairness) issues and also the indirect economic benefits of public libraries. One must keep other rationales in mind when accounting for school media centers, academic libraries, and special libraries. For the purpose of this paper, then, I will assume the existence of academic libraries and restrict my line of investigation to decisions about how to allocate resources within their special collections departments.

Third, I assume that Coase's insights apply *mutatis mutandis* to non-profit organizations as well as to for-profit corporations. This is a significant assumption because some economists regard non-profits as prone to inefficiencies since they are not subject to market discipline in the same manner as for-profits.[7] This point has been contested, however.[8] For our purposes, we assume that non-profits share the same requirement as for-profits to allocate scarce resources efficiently. Anyone who has acted as a budget officer in a library can attest to the scarcity of resources. And non-profit administrators also bear a fiduciary responsibility to allocate resources efficiently.[9] So we assume that special collections librarians intend to make economically efficient decisions about hiring or outsourcing and do not introduce non-economic considerations into the decision-making process.

Lastly, I should make clear that our study is concerned with components of the library rather than the library as whole. In other words, the question is whether to hire or to outsource (or to engage in peer production — see below) certain services, not whether to privatize the library as a whole. Privatization has been called one of the "sacred cows" of librarianship.[10] "There's a consensus among librarians," writes Gordon Flagg in *American Libraries*, "that such practices are a potential threat to professionalism and an abdication of librarians' responsibilities."[11] The issue at stake in the privatization debate is whether for-profit or non-profit models provide more efficient libraries. In our discussion, however, the question is more fundamental — what products and services should constitute a library? Assuming that there are incorporated libraries, the discussion of for-profit versus non-profit reflects a disagreement about the proper legal framework for incorporation but does not touch on the subject at issue.

We may turn at this point to the work of Oliver Williamson (1932 -), who developed Ronald Coase's theory that firms arise in response to transaction costs firms into a school of thought he titled "New Institutional Economics."[12] Williamson enriched Coase's understanding of transaction costs by "dimensionalizing" his concept of transactions.[13] That is, Williamson identified at least three dimensions of a transaction that can lead to different decisions about organizing through the market or developing internally: uncertainty, frequency, and asset specificity.[14] Obviously, the greater the level of uncertainty, the more likely it is that firms will organize transactions internally since the cost of revising agreements due to shifting and unpredictable circumstances will be high.[15] By contrast, recurring purchases of materials are best left to the market.[16] The third dimension, asset specificity, was among Williamson's creative contributions.[17] Roughly, he suggested that more "idiosyncratic" transactions, namely transactions in which the asset is produced to meet the specific needs of the purchaser and may not be resalable elsewhere, will generally lead, if not to integration, then to strategic agreements, such as partnerships. Williamson was awarded the Nobel Prize in Economics in 2009.

Williamson advances our understanding of our initial query about when to hire, purchase, or engage in peer production by focusing on drawing what he terms, following William Ouchi, "efficient boundaries."[18] What is the efficient boundary of the firm? Let us picture the firm and the market as two intersecting sets as, for example, in a Venn diagram. The symmetric difference of the two sets represents, on the one hand, what Williamson terms the "core" activities of the firm, and, on the other, obvious market transactions. The intersection of the two sets leaves a wide area of overlap in which it is not immediately obvious whether the activity should be carried out by the firm or contracted out to the market. A manager thus needs to determine where to draw the line between the firm and the market in this intersection. The line the manager draws through the intersection represents an edge of the efficient boundary of the firm. "The efficient boundary," writes Williamson, "is the inclusive set of core plus additional stages for which own supply can be shown to be the efficient choice."[19]

Let's put the point more simply. Imagine sorting the transactions of a library into three columns: core, marginal, and market. We might, for instance, place administration, strategic planning, collection development, reference services, etc. into the core activities. By contrast, we might put supply purchases, telephony and telecommunication services, and the integrated library system into the market column. But this still leaves a number of transactions that could be handled by the library or vendors. For example, should the library hire maintenance staff or should it contract with a maintenance service? Should the library hire a web designer or contract out to a web design company? Should the library develop a preservation department or should it send out books for repair? How the library decides to draw the line between the firm and the market in the middle column will determine its boundary. Whether the line has been drawn efficiently will be determined not only by comparing the price of hiring versus buying but also the transaction costs that accompany both decisions. Of course, these decisions may also reflect strategic priorities. A library may decide, for example, to develop its own digital library platform rather than purchase a vendor's commodity platform because its librarians want to deploy highly customized web applications. A library may decide to outsource cataloging because it has mostly generic books whereas another library may hire many catalogers because it wants to develop a rare book catalog for scholars. These decisions shape not only the "efficient boundary" of the library but also its institutional character.

In the special collections of the Princeton Seminary Library, for example, we've concluded that it's more efficient for us to outsource the majority of our scanning to the Internet Archive rather than to purchase equipment and hire people to operate scanning machines. The marginal cost of scanning documents through the Internet Archive approximates the cost of photocopying the same document. Other libraries might make different decisions, of course. If a library aspired to specialize in the digital representation of ancient documents, for example, then it might make sense to develop scanning expertise in house.

Another practical example arises from our production of online finding aids. When I first arrived in my position, we had not converted any of our finding aids to Encoded Archival Description (EAD). In conversation with our manuscript librarian, I came to the conclusion that it would be more efficient to send out our finding aids (in Microsoft Word format) to an outsourcer with offshore operations in India. We devoted our staff time to improving the quality of the finding aids before sending them out for encoding and checking the quality of the encoding when the documents were returned to us. While not a frictionless process, outsourcing our encoding allowed us to concentrate our attention on the content of the finding aids rather than their markup. We also freed up our manuscript librarian from painstakingly retyping (or "cutting and pasting") our content from Word to XML. As a consequence, we put 227 encoded finding aids online within a matter of months rather than years.

Let's get back to our three columns: core, marginal, and market. My placement of the integrated library system (ILS) in the market (i.e., vendor) column may raise objections. Few initiatives have been so disruptive in the library world as the introduction during the past few years of open source ILS. Whereas purchasing an ILS from a vendor was once a foregone conclusion, libraries now have the option of installing an open source ILS. But what is an open source ILS (or any open source software)? An open source system like Evergreen or Koha does not fit cleanly into either category.[20] Individual libraries do not develop open source systems, at least not exclusively — this marks the difference between open source and so-called "home grown" ILS, which suffered bad reputations (i.e., as inefficient choices). But, while vendors exist to service them, vendors do not own open source ILS. In short, open source software seems to inhabit a different space than the firm and the market.

In a seminal paper from 2002 titled "Coases's Penguin, or Linux and 'The Nature of the Firm,'" Yochai Benkler contends that peer-to-peer production in fact represents a distinct context of production from the firm and the market. "The emergence of free software as a substantial force in the software-development world poses a puzzle for this organization theory," he argues. "Free software projects do not rely either on markets or on managerial hierarchies to organize production."[21] Benkler, Berkman Professor of Entrepreneurial Legal Studies at Harvard Law School, suggests that we need to think about a third form of production, namely peer production, when drawing the efficient boundary of the firm. In other words, managers may actually have three options when deciding how to draw the boundary of the firm — hiring, purchasing, or engaging with the open source community.

The notion of using open source software in libraries is much less controversial now than a decade ago. After all, many libraries routinely install Firefox browsers on library computers, and a substantial number operate websites with open source programming languages like PHP that connect to open source databases such as MySQL on top of the open source Apache web server and Linux operating system.[22] The use of open source software may no longer be controversial, but special collections librarians have not yet grasped the significance of the emergence of this third mode of production for hiring or purchasing decisions. While a few libraries sponsor open source projects (the Massachusetts Institute of Technology, the University of Virginia, and the University of California at Berkeley spring immediately to mind), most libraries do not provide encouragement for staff members to engage in peer-to-peer projects. Librarians, if they engage in peer-to-peer production, generally do so at their own initiative and on their own time. In many cases, there may be wasted productivity, that is, there may be many librarians who could make significant contributions to open source projects which would pay dividends not only to their own libraries but also to the practice of librarianship as a whole who do not make such contributions because they are not encouraged to or, in some cases, are actively discouraged from doing so.[23]

The failure of many special collections librarians to consider peer production as a viable alternative to in-house development or market transactions may actually be producing inefficient boundaries. For, as Benkler argues, peer production "has certain systematic advantages over the other two [forms of production] in identifying and allocating human capital/creativity."[24] Benkler provides a rich set of arguments in defense of this thesis, which elude easy summarization. However, a basic contention is that open source projects do a better job of allocating the most skilled and creative agents to the appropriate tasks.[25] For example, a library developing a digital library project may employ a highly competent metadata librarian who is only moderately competent at user interface development. The library could contract out to the market for a user interface specialist, but the information costs of identifying a skilled specialist acquainted with the library market would likely be high. So the most expedient choice would be to ask the metadata librarian to develop the user interface, even if that means having a second-rate interface. By contrast, if the library releases its new project under an open source license, a user interface specialist at another library might self-identify as someone who could develop a first-rate interface, thus significantly enhancing its appearance and usability without charging up the information costs of the project.

When working with partners external to their organizations, librarians need to change their habits somewhat. Here are a few tips toward making the experience successful from our experience at the Princeton Seminary Library. First, make your expectations as explicit as possible. The more clearly you communicate at the onset of a project the more likely you will be satisfied with the outcome. In some cases, this communication will take the form of a Service Level Agreement (SLA), which formally specifies responsibilities on both sides. In other cases, communication may take place through the exchange of model documents. For example, we've carried out projects on the basis of an informal set of guidelines and a model document (with embedded comments) indicating how to instantiate those guidelines. Second, monitor quality quickly and promptly. When an outsourcer delivers a product, you should have a method in place to sample its quality. If a batch of materials is small, this may mean looking over all the documents, paying particular attention to known sources of error. If a batch is big, e.g., thousands of bibliographic records, you will either have to automate the quality control process or use a sampling method. Whatever method you adopt, do not let the quality control process slide. Generally, outsourcers specify a certain window of time for you to report any issues with their deliverables. While a generous outsourcing company may correct errors pointed out after the formal window has closed, good practice dictates monitoring quality as soon as possible after delivery. Finally, a third tip is to communicate with your outsourcing company as frequently as feasible. In some cases, you may wish to arrange weekly conference calls to monitor the progress of your project. In others, irregular phone calls to your sales representative may be sufficient. Developing a rapport with your outsourcers before you come across problems in deliverables will make it much easier to agree on course corrections. Additionally, good outsourcers frequently act like consultants, giving you indications of what other libraries and vendors are doing and suggesting improvements to your processes.

The purpose of this paper was modest. My goal was to suggest that special collections librarians must think more explicitly about how to allocate their resources when deciding how to develop new products and services. By considering only staff resources or looking only at market prices, librarians fail to make economically efficient decisions. The transaction cost of organizing projects using the market (or other mechanisms) must also be considered. Furthermore, the emergence of peer production introduces a new factor into this calculus, which librarians have only recently and inadequately taken into account when making decisions about deploying resources. We can hope that by taking the work of Coase, Williamson, and Benkler into account, special collections librarians will draw more efficient boundaries for their departments and thus increase their productivity and range of services for their patrons.

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Endnotes

[1] An earlier version of this paper was developed in Dr. Irene Lopatovska's course, LIS 651: "Introduction to Information Professions," at the School of Library and Information Science at the Pratt Institute (New York, New York).

[2] Oliver E. Williamson, "The Economics of Organization: The Transaction Cost Approach," *The American Journal of Sociology* 87, no. 3 (1981): 550.

[3] R. H. Coase, "The Nature of the Firm," *Economica* 4, no. 16, New Series (1937): 386–405.

[4] Ibid., 390.

[5] Thomas Karier, *Intellectual Capital: Forty Years of the Nobel Prize in Economics* (Cambridge: Cambridge University Press, 2010), 52.

[6] R. H. Coase, "The Problem of Social Cost," *Journal of Law and Economics* 3 (1960): 1–44.

[7] See Thomas Sowell, *Basic Economics: A Common Sense Guide to the Economy* (Basic Books, 2010), 580 ff.

[8] A. G. Holtmann, "A Theory of Non-Profit Firms," *Economica* 50, no. 200, New Series (1983): 439–449.

[9] Oliver Williams remarks, "Transaction cost reasoning probably has greater relevance for studying commercial than noncommercial enterprise, since natural selection forces operate with greater assurance in the former. Transaction cost economizing is nevertheless important to all forms of organization. Accordingly, the following proposition applies quite generally: governance structures that have better transaction cost economizing properties will eventually displace those that have worse, *ceteris paribus*. The *cetera*,

however, are not always *paria*, whence the governance implications of transaction cost analysis will be incompletely realized in noncommercial enterprises in which transaction cost economizing entails the sacrifice of other valued objectives…" Williamson, "The Economics of Organization," 573f.

[10] Gordon Flagg, "Sacred Cows? Bring 'Em On!," *American Libraries*, December 2000, 30.

[11] Ibid.

[12] Bernard Chavance, *Institutional Economics* (New York: Routledge, 2009), 45.

[13] Williamson, "The Economics of Organization," 555.

[14] Ibid.

[15] Ibid., 559.

[16] Oliver E. Williamson, "Transaction-Cost Economics: The Governance of Contractual Relations," *Journal of Law and Economics* 22, no. 2 (1979): 248.

[17] See Karier, *Intellectual Capital: Forty Years of the Nobel Prize in Economics*, 295.

[18] Oliver E. Williamson, "The New Institutional Economics: Taking Stock, Looking Ahead," *Journal of Economic Literature* 38, no. 3 (2000): 557.

[19] Williamson, "The Economics of Organization," 557.

[20] See Yochai Benkler, "Coase's Penguin, or, Linux and 'The Nature of the Firm'," *The Yale Law Journal* 112, no. 3 (2002): 372ff.

[21] Ibid., 372.

[22] This open source stack is customarily referred to as the LAMP stack — i.e., Linux, Apache, MySQL, and PHP (or perl).

[23] Most librarians are not subject to policies that restrict their Internet usage, but many are restricted from installing software without the permission of their IT department. This barrier—or transaction cost—may be sufficient to discourage librarians from exploring open source software and finding possible avenues of collaboration.

[24] Benkler, "Coase's Penguin, or, Linux and 'The Nature of the Firm'," 381.

[25] See ibid., 416.

Pre-Arrival Contact with Students (Teaching and Learning Interest Group)

Panelists: Matthew S. Collins, Pitts Theology Library, Emory University; Clair Powers, Phillips Theological Seminary; Liz Leahy, Azusa Pacific University; and Jane Elder, Bridwell Library, Southern Methodist University

Presentation 1 by Matthew S. Collins, Pitts Theology Library, Emory University

Rationale

The Public Services staff at Pitts Theology Library began a pre-arrival contact program to engage incoming students at Candler School of Theology, Emory University, in June of 2010. There were three factors at play in the decision to contact incoming students.

1) As a part of our annual survey of students, faculty, and staff regarding library services, we asked a question along the lines of "What should Candler students know before they begin classes?" The responses to this question fell into two broad areas, both of which are a part of the library's educational mission and support areas. The areas were the ability to use Emory's learning management system (Blackboard) and e-mail and the ability to use the library's basic catalog search functions.

2) We were in the process of implementing a larger information literacy initiative for all of the students in Candler. This ongoing initiative is based on the ACRL Information Literacy Standards (http://www.ala.org/acrl/standards/informationliteracycompetency). We created a series of learning goals for Candler students based on the standards, including what we ideally hoped they would know prior to arrival.

3) The last part of the rationale comes from the more pragmatic issue of time availability during new student orientation and prior to the beginning of classes. We had a short time to cover all of the library basics — including a tour — in large group settings. Given the information and hand-out overload already present in orientation, we knew that waiting until students arrived was too late.

Process and Tools

In order to fully implement the pre-arrival contact program, Pitts staff relied on the support of the Candler Office of Admissions and the Office of Student Programs. Students are transitioned from admissions support to student programming support during the summer months prior to arrival. Pitts staff needed to insure planned contact did not conflict with programs planned by both Admissions and OSP. Staff proposed the contact process and rationale to both offices as a way to further help students prepare and adjust for the academic year. The Admissions Office provided the names and e-mail address of all matriculated students, including both personal and new Emory addresses. Pitts staff also worked within the planned e-mail contact schedule of both Admissions and Student Programming to avoid spamming students. The e-mail lists were updated prior to sending each e-mail to students.

A second element of the pre-arrival contact involved using Emory's Blackboard learning management system to provide content. All incoming students were loaded into a Blackboard organization that would be visible at Blackboard login. Blackboard organizations work like courses and can hold content, quizzes, and links to resources. E-mails to students contained instructions on accessing Blackboard and the organization. Using Blackboard in this way also provided students the opportunity to use the key piece of academic life at Candler, without requiring staff time during orientation.

The other key element in the pre-arrival contact program was the use of widely available and sometimes free software. A key piece of software is GroupMail, which is a program that allows the creation of custom groups and merge type e-mail messages. Messages can be fully formatted and include graphics. GroupMail is available at http://www.group-mail.com and comes in both free (limited) and professional editions. Each student received a message personally addressed to him/her, giving the impression that a member of the library staff individually wrote the message.

Implementation 2010

E-mails

In 2010, Pitts staff sent three e-mails to incoming students. E-mails were sent in early June, July, and August. Each e-mail contained detailed information about library services, instructions on using one or more tools, links to other tools available on the Web, and a check-list of pre-arrival items students should consider. For example, the June checklist contained the following:

Checklist for June:

- ☐ I have looked at the online research guides and know where to find them in the future
- ☐ I know how to contact librarians by e-mail, phone, and instant message
- ☐ I have looked at the *Stanford Encyclopedia of Philosophy* and Oxford Reference Online
- ☐ I have tested the guide to evaluating Web resources and can find it again in the future
- ☐ I have checked my Learnlink e-mail account; if I do not plan to use Learnlink often, I have forwarded my Learnlink account to an e-mail account I use regularly
- ☐ I have logged into my Blackboard site and visited the Candler Research and Technology organization.

Results

The response to the e-mail survey and the Blackboard quiz were not as robust as initially hoped. In a post-orientation survey, students indicated that only 27 percent read the entire text of all e-mails, with most reading only part of one or two. The post-orientation survey comments indicated that the e-mails were too long and contained too much information.

Implementation 2011

Revisions in 2011

In 2011, the program was revised and limited to only two e-mails, one in early June and one in early August. Each e-mail was greatly reduced in content, and two new elements were added. SurveyMonkey was used to create a simple four-question survey of student experience in writing research papers. SurveyMonkey (www.survey-monkey.com) is a Web-based survey provider that allows users to create and deploy surveys. Free and subscription version are available, with customization and number of surveys/users as the primary differences between versions subscription levels. Candler School of Theology has a subscription that Pitts staff are able to access. The benefit of using SurveyMonkey is that it includes excellent statistical analysis tools to help understand results. A Blackboard quiz of library skills was added to assess student skills in reading bibliographic records from the Emory catalog and from the *ATLA Religion Database®*.

Results

The key question in the online survey asked, "When was the last time you have written a research paper of 15 or more pages?" The result was surprising. More than half the respondents (54.6 percent) had not written a research paper of 15-plus pages in at least a year, with 18.2 percent at more than three years ago and a few had never written such a paper. The key questions in the quiz asked about locating journal articles, determining whether a journal was scholarly or non-scholarly, and the information needed to find a book. The results were what staff expected based on anecdotal evidence, in that 61 percent missed journal articles location, 42 percent missed scholarly vs. non-scholarly, and 32 percent missed book location info. For journals, students seem to assume everything is available in electronic form. This confirms some of the information we've seen over the last couple of years on the "Net" generation. The idea is that "if it is not online it doesn't exist." Students also do not know what makes a journal scholarly. There was some confusion with authoritative, but news reporting, journals. For finding books, most students only knew part of the information they needed to find a book (that it was in Pitts, or the Call Number, or in stacks/reserves).

Because the survey and quiz were completed prior to orientation in 2011, Pitts staff were able to adjust library orientation sessions and content. Rather than introducing a large range of tools and resources, staff focused primarily on using and understanding the catalog and the *ATLA Religion Database®*. Pitts Library staff also offer workshops each Wednesday during the semester. The workshop topics were changed beginning in the fall of 2011 to address the issues raised in both the survey and quiz. Survey results were reported in a fall faculty meeting.

Continued Revision

The pre-arrival contact plan for 2012 is similar to that used in 2011. The combination of two shorter e-mails plus the survey and quiz provided a small amount of useful information to students and helped staff assess needs. Initial responses to the 2012 survey indicate results similar to those of 2011. Plans for orientation include the changes implemented in 2011, plus additional exercises to assist students with locating library materials.

Presentation 2
by
Jane Elder, Bridwell Library, Southern Methodist University

Over the past few years, the Perkins School of Theology Student Life Office has created closed Facebook groups for each incoming class, which they launch in early June. Once the groups are created, they then invite faculty and staff to participate. We join by sending a request to the group administrators, which allows us to become part of the group without having to "friend" each new student individually — although that option remains available.

[Note: Prior to this session, I used my personal Facebook page in a professional capacity. While I tried to be mindful that I was representing the university, I have since created a separate Facebook page for "Jane at Bridwell Reference." I did this after careful consideration of the feedback I received in this session.]

The results have been tremendous and involve minimal effort on the part of staff. As our Director of Student Services says, "We get it launched each summer, encourage discussion, and then get out of the way." The students themselves utilize it as a means of community formation: getting to know one another, exchanging information, sharing concerns and, of course, asking questions, which is where we as librarians come in. While we started using it as a means of getting messages out to students, the key has really been getting to know what their specific concerns are at any given point in the academic year. This has given us more insight into the various assignments with which they may be having problems. The beauty of this forum is that our answers to one student's questions can be seen by all the students — especially those who may have similar questions but are afraid to ask. In this respect it has proved far more effective than Blackboard, for example. As we learned last fall, course management software is not the students' preferred digital hangout.

Some of the ways we have found ourselves connecting with students via Facebook:

- Building relationships with the students in a way quite different from the usual librarian/patron paradigm. People seem less intimidated online — especially if they can see you don't have fangs and claws.
- Promoting library events, like Theological Libraries Month programming — especially free dessert days.
- Stressing our services, especially our writing workshops, willingness to teach and, thereafter, proofread citations.
- Alerting students to recently purchased resources, especially resources that bear directly on specific courses — much more targeted advertising than general announcements in the weekly newsletter.
- Community building — Simply by responding to concerns, musings, rants, or requests for information expressed within the group, we are able to convey that we actively participate in the life of our school and we actually care about students' success *and* their well-being.

Overall, we have found that this program lessens the stakes for Orientation and the one-shot instruction session for new students that we call Bridwell 101. We no longer have to think in terms of imparting all that they need to know in a single session. We have already interacted online, and they've seen our posts and our photos, so they feel that they know us. More and more students come into these sessions and greet us like old friends. We include invitations to "friend" us in all our instruction sessions now, and statistics are showing steady increases in the number of questions we field via Facebook's IM option. There has been a new trend of patrons posting questions on weekends. They generally begin with: "I know it's Saturday, but I noticed you're on FB and I have a quick question . . ." We are especially tickled by the unexpectedness of the mobile environment when we get this kind of question: "I'm in class right now and Prof. Chinstroker can't remember the title of Kenneth Scott Latourette's autobiography. Can you help?"

Future Trends

According to our Director of Recruitment and Admissions, the popularity of this interface has increased dramatically. In an e-mail to me last week, he had this to say: "Actually, on the day we opened the group to this year's incoming class, we could not respond and add them to the group fast enough. These new students were waiting for the group to begin and they are really connecting already! It is really amazing to witness this type of formation." This leads me to believe that the next stage will be getting groups of students who not only want to participate in pre-arrival contact, but who *expect* it as a matter of course.

Presentation 3
by
Liz Leahy, Azusa Pacific University

When we first began planning this session last year, we were looking at all the ways we reach students before they begin their coursework at our schools…and my presentation reflects this, but our primary focus has been on reaching students in the few weeks before their coursework begins. We have a rolling admission deadline and are often adding students in the weeks and days before the fall semester begins — so for us, right now, I will connect with more students if I can catch them in the week or two before their classes begin. I do realize that this makes my pre-arrival contact with students the latest of our panel.

To begin with, I'm a theological librarian at Azusa Pacific University in southern California and serve jointly as a faculty member of our Graduate School of Theology. Our Graduate School has around 450 students and is a part of a larger institution of about 11,500 students. Our students are mostly commuting to the campus and many have commutes that may be 2 hours or more each way — so they may be only on campus once a week for coursework (limiting their in-library research time). Nearly all of the students are pastoring and/or working in one or more jobs while attending school. The Graduate School has a Wesleyan-Holiness emphasis and in addition to some of the denominational partnerships we have, such as with the Free Methodist Church and Friends Church Southwest, teaches seminarians from a wide range of evangelical churches; we also teach our coursework (and provide library resources) in three languages: English, Korean, and Spanish. We teach theological programs at three campuses – Azusa, Los Angeles, and San Diego. The primary theological library collections are maintained at the Azusa campus, and two smaller theological libraries are located at our regional campuses in Los Angeles and San Diego.

We have an all-day on campus orientation for new students each semester shortly before the semester begins. Like many things, this has morphed through the years and is run through our student services staff. Orientation programs are held at all three campuses; the Azusa campus has programs for both in English- and Spanish-speaking students, and at the Los Angeles campus the programs are held in Korean and in English.

This orientation includes an hour presentation relating the library services and basic database searching instruction. The students receive an overview of our services and how to obtain items they will need. This training opportunity gives the students an *introduction* but is not an opportunity for in-depth instruction, which will come through lectures in various courses throughout the semester.

I have found that there are up and down sides from presenting at the beginning of the semester like this.

If you are considering joining in with an orientation program like this at your campus, you probably need to be realistic as to what it will accomplish…for us it really serves as an introduction only, and some students may recall enough to help get them started on initial assignments, but nearly all students will require additional training. The students are made aware that the library and librarian are an important part of their research process and this is communicated as they begin their studies, which is a plus.

Some faculty members feel that this introduction to the library is sufficient for their students' research needs — you will need to be sure that your colleagues are aware that this provides a basic introduction only. Offering an introduction at orientation can potentially exclude you from a course where you should likely have a presence. It is important to communicate to your colleagues what your orientation overview can accomplish — and what it will not.

The Graduate School of Theology has an active presence on Facebook, where announcements are made about upcoming guest speakers, information is posted from students and alumni, and special programming is announced. New students are encouraged to connect with this Facebook site once they have registered. I provide update posts for the page and write a blog (www.stampstheologicallibrary.wordpress.com) and connect the blog posts with this page as well, so there is a regular stream of information content about programs and services related to the library.

Over the semester, I present library instruction in a variety of classes and design my lectures around a given class research assignment, and find that overall, this presents a better learning opportunity — because the students recognize that they have an upcoming project or paper and need to learn or refresh skills in order to complete their assignments. While it will vary as to the timing in the semester when I present, I find the closer to an assignment discussion, the better! The classes may involve specific databases, use of Endnotes (our campus has a site license), or ways to research topically. This is also where I am better able to meet with students who are learning in the Korean or Spanish languages. These presentations are made with the assistance of translators — in our Korean programs, the librarian who serves as our Korean cataloger has worked with me to present the research skills presentation, and the advantage with her background is that she is able to show students how to search more precisely in the

Korean script. I have several members of our theology staff who are native Spanish speakers and graduates of our programs who assist with translating for the Spanish-speaking students, and each of these presenters bring an enthusiasm from their own research into the mix, which adds a great deal to our classes.

Technical Services Conversation: Acquisitions Practices (Technical Services Interest Group)

Facilitators: Donna Campbell, Westminster Theological Seminary; Leslie Engelson, Murray State University; and Tammy Johnson, Columbia Theological Seminary

Twenty-four people gathered for the annual pre-conference discussion meeting of the Technical Services Interest Group. The topic for this year was “Acquisitions Practices.” The discussion centered around issues of workflow and the sequence of steps involving ordering, receiving, cataloging and processing before turning to the question of patron-driven acquisition and the different degrees and possibilities of involving patrons in purchasing decisions.

MarcEdit: Doing More, But Faster

The Technical Services Interest Group invited Terry Reese, the Gray Family Chair for Innovative Library Services at Oregon State University, to speak about MarcEdit, a metadata software suite he developed specifically for large-batch record processing. About forty people attended the presentation, which included the functions of MarcEdit, such as batch editing MARC records, character set conversions, and record extractions, as well as its usefulness for simplifying database maintenance activities and for customizing and correcting vendor records before introducing them to one’s database. The presentation also included demonstrations of complex metadata cleanup, automated editing techniques, and validation, and introduced MarcEdit’s built-in OAI metadata harvester, which provides libraries a simplified method for generating MARC records from OAI repositories, such as DSpace, Fedora or CONTENTdm. The PowerPoint slides for the presentation as well as slides for another presentation by Terry Reese on using regular expressions in MarcEdit are available on the Technical Services Interest Group page, http//www.atla.com/Members/divisions/interest/Pages/Technical-Services.aspx.

Information Needs of the Underground Seminary Libraries in China (World Christianity Interest Group)

by

Cindy S. Lu, Rutgers, The State University of New Jersey

Introduction

To contextualize the information needs of Christians in China, I first overview some important characteristics of the Christian Church in China today:

- **Significant Christian population**: According to Chinese government sources, the number of Protestant Christians had reached 100 million in 1995.[1] In addition to this population, there are about 40 million underground Christians, based on an estimate conducted in 2008.[2] Moreover, some estimate that unregistered Christians may be the largest autonomous social group in China.
- **Insufficient official seminaries**: However, there are only nineteen official seminaries and Bible schools in China which can admit only around 1,700 students on campus.[3]
- **Restrictive regulation**: As Yang has observed,[4] all countries under Communist rule enact heavy regulation against religion; without exception, Christianity in China is under tight surveillance.
- **Underground churches and seminaries are all over China**: Despite regulations if not outright oppression, underground churches and seminaries continue to grow all over China.
- **Strong Faculty**: Many young church leaders, recognizing the lack of theological training opportunities in China, go to seminaries to Singapore, Hong Kong, Malaysia, the U.S.A., and Canada. They then usually return to China to serve as faculty in the underground seminaries.

How Do They Do It?

This amazing phenomenon makes one wonder how the seminaries provide library services to the students and faculty in the underground setting. Below, I summarize some of the urgent needs and challenges faced by the underground church.

- **Security issues:** These underground theological libraries have a challenge in storing and displaying their collections in secure places where the books will not be found and confiscated by the government.
- **Space problems**: Hence, many underground theological libraries are facing space problems, since they can only house at most thousands of books in one apartment.
- **Collection development**: The operations of routine library services have to be conducted in secrecy. In most cases, books and CDs can only be sneaked in from different sources.
- **Unstable Internet**: Some libraries even manage to set up an online library catalog. However, access to the Internet is unstable and, often, the website of the seminaries or libraries blocked by government censors.

- **No professional librarians**: It goes without saying that the underground libraries cannot hire professional librarians thus they have to rely on volunteers from inside their groups.

Case Studies

A Library in Southern China

During a visit to an underground theological library in southern China, I discovered that the two library staff continue to catalog and label books manually, though they are able to print book labels using a simple and compact machine. When I asked them about daily routine and the procedures they conduct library services, they both indicated that they were often living with high pressure and frustration because they do not have sufficient professional skills to carry out the services that the faculty and the students expect them to provide. They expressed that they had better training to know how to provide better library services. They are particularly annoyed by the unstable Internet connection; for example, in the days I was at this library, there was no Internet connection. The library staff told me that it had been like that for weeks!

A Library in Northern China

The library that I visited in northern China is located in a remote area of the city in order to keep the books away from the surveillance of the government. There is no library staff in this library; instead, a faculty member who lives nearby serves as the circulation librarian. This library is closed, and open only if users and visitors first call this particular faculty to open the library. This has been the general practice ever since most of the collection in the library was confiscated years ago. Today, the library only has a few hundred books which are not cataloged in any sort of systematic database. Moreover, most of the books have no labels.

Reflections

To my surprise, the underground seminary libraries are quite active in knowledge production. For example, they earnestly seek out-of-print materials and reprint them to enrich the library collection. They are desperate in finding partners to launch digital projects to provide remote access to the students who may scatter in vast geographical areas. Nevertheless, copyright is the prominent barrier that they have to overcome before they start any digital project. At this moment, there are some existing e-books circulating among the seminarians. But the administrators of the underground seminaries wish to work out a plan to solve the copyright issue as soon as possible.

I was amazed when I came across some exquisite paintings in northern China which portray the long-lasting fruit of the mission work of several former missionaries in southwestern China. It is noteworthy that many Christian artists in contemporary China have attempted to use their talent and expertise to produce knowledge about mission history in art form.

What Can We Do For Them?

- **Training of Theological Librarians**: What the underground seminary libraries in China needs most is basic training for library staff.
- **Collection Development**: Because of the secrecy involved in the operation of these underground seminary libraries, collection development is facing many challenges. The supporters of these underground seminary libraries have worked very hard in

identifying partners to produce e-journals and e-books for the educational use of these underground seminaries. Back in 2005 I was encouraged by a veteran in the field of theological education in China to explore the possibility of setting up many portable libraries to provide religious knowledge to fulfill the information needs of these underground seminaries. Nowadays with more and more retrieved manuscripts, diaries, and books from many individuals around China, there is an urgent need to find partnership in digitization of these newly discovered materials.

- **Research**: It is a mandate for us in the field of theological librarianship to conduct in-depth research to document, analyze, and further develop relevant models to help solve the dilemma of these underground theological libraries. I am currently using a multidisciplinary approach to understand the secrecy of information behavior among the underground seminarians in China. I believe that a better understanding of the information behavior of the underground seminarians in China will uncover insights about the information landscape in China and help rethink the global information landscape. In doing so, we not only help these underground libraries in developing better services, but also improve our understanding and delivery of library and information services in a cross-cultural setting.

Endnotes

[1] Li, Pingye, “A Report of the Status of Religious Development in China in the 1990s,” *Journal of Christian Culture*, 2 (1999): 201-22, cited in Yang, Fenggang, “The Red, black, and gray markets of religion in China,” *The Sociological Quarterly, 47* (2006): 102-03.

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PLENARY SESSIONS

What's For Lunch? Serving a Diversity Salad and Sharing a Recipe for Organizational Change
by
Dr. Camila A. Alire

Introduction

The title of my talk, *What's for Lunch? Serving a Diversity Salad and Sharing a Recipe for Organizational Change*, is most appropriate for today and for this luncheon.

Although I will be talking about diversity and organizational change, I will be doing it within the context of recruiting and retaining a multicultural workforce in your theology libraries and focusing on the ethnic/racial population in the U.S.

We are basically being hit with two near-crises. The first crisis is the graying of our profession. Our profession has one of the highest median ages of 47 years old. Additionally, as of 2009, more than ¼ of all librarians with MLSs have reached the age of 65. This figure does not consider early retirements, deaths, or other reasons for leaving the profession before the age of 65.

The second crisis, in my opinion, is the dramatic change in our country's demographics which, based on the 2010 Census, could lead to a trend of an emerging minority in the United States.

- The U.S. Census Bureau [May 17, 2010] released a set of estimates showing that 50.4 percent of our nation's population younger than age 1 were minorities as of July 1, 2011. This is an increase from 49.5 percent from the 2010 Census taken April 1, 2010.

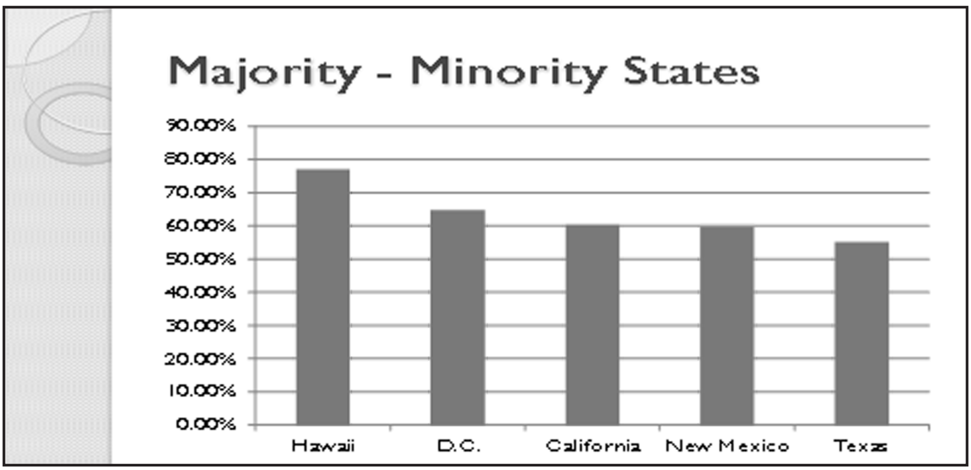


Figure 1

- Figure 1 demonstrates four majority-minority states or equivalents in 2011: Hawaii (77.1 percent minority), California (60.3 percent), New Mexico (59.8 percent), and Texas (55.2 percent). Add Washington, D.C. (64.7 percent) to all this.

The theological institutions/organizations you support are fretting over these demographic changes because neither their student enrollments nor their staffs have, in any way, reflected the changing demographics over the last four decades. And, now with the dramatic increases in racial/ethnic minorities, there is a near-crisis brewing in the theology academy today.

ATLA is no different than most professional associations in this country nor than their parent organizations they represent. Figure 2 demonstrates a need for more ethnic/racial diversification than ever before. There is pressure by all to have a student enrollment, a faculty, and a membership that is more reflective of our nation's demographics.

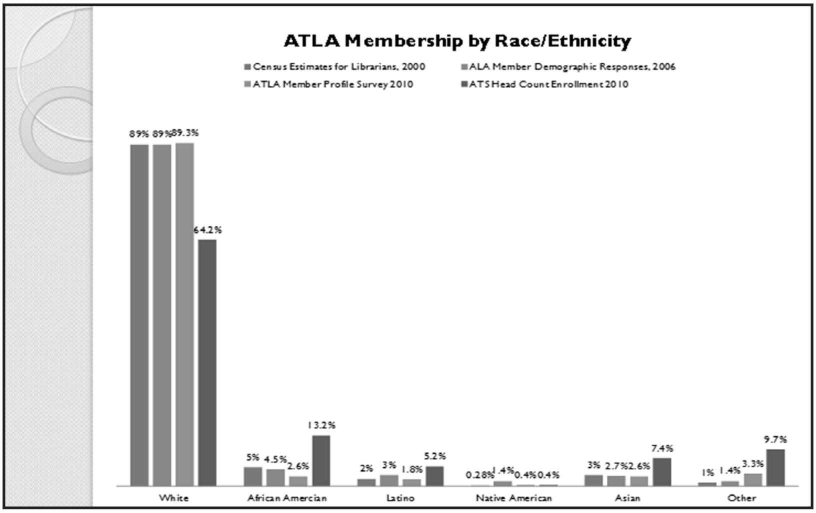


Figure 2

So in the spirit of this speech title, I want to share with you thoughts on my salad for diversity and my recipe for organizational change to achieve that diversity.

What Happened to the "Melting Pot"?

How many of you remember the melting pot theory? It was a great supposed sociological phenomenon preached about originally starting in the 1920s and very popular in the 1960s. People of color were to have assimilated into our mainstream American society. Assimilation in this context meant giving up our ethnic/cultural values to melt into a predominantly white society.

The reality is that the melting pot theory was just that, a theory. It never did become a phenomenon. That is, most minorities in this country did not then and do not now want to become totally assimilated.

Although the melting pot theory was most popular in the late 1950s and 1960s, the concept first surfaced in 1906 in a New York City play title, *The Melting Pot*. The play focused on a superior society where all ethnic differences would disappear because all ethnic groups would blend or melt together. This concept was understandable then because of the massive migration to the U.S at that time. The melting pot was viewed as immigrants from all over the world somehow fused together in America, thereby producing a mixture that combines the best cultural contributions of each ethnic group.

Consequently, assimilation became a school of thought in the 1920s after a full century of 33 million immigrants arriving to the U.S. At the time, it was thought that ethnic diversity was very divisive and a threat to social unity in this country.

But, let's make sure we are on the same page relative to the definition of "assimilate." Assimilate is defined as "to integrate somebody into a larger group, so that differences are minimized or eliminated, or become integrated in this way" (Encarta World English Dictionary English -North America — accessed May 20, 2010).

This was understandable even though immigrant parents wanted *their first generation* and generations after that to succeed in our land of opportunity. For the most part, the first generation believed that the only way to do this was to totally assimilate. However, this belief was not necessarily shared by succeeding generations. There are many of us ethnic minorities today who wish to continue to share some kind of cultural heritage that has been passed down from generation to generation.

However, the melting pot theory was already unraveling when Daniel Moynihan co-authored with Daniel Glazer the book *Beyond the Melting Pot* (1965) and found that ethnic minorities had not assimilated but we actually had maintained our ethnic and cultural identities generation after generation.

This concept of maintaining some cultural and ethnic identity was first termed *cultural pluralism.* That is, you could become a productive American and still preserve your heritage — culture, religion, and language. Cultural pluralism was the foundation for the terms we used today — multiculturalism and ethnic diversity.

The prevalent theory that I like to use today is the salad bowl theory where, instead of a mixture of cultures melted together in a pot, the salad bowl is a host for various ethnic groups who are willing to live side by side. By doing so, everyone recognizes each other's cultural differences and realizes that those differences are what make the salad appetizing.

It is okay to be different. We have the right to be culturally and ethnically different.

Diversity as a Salad — A Metaphor

Let me explore with you the metaphor for diversity that is a salad. In this salad we have a variety of ingredients. Each ingredient brings uniqueness to the salad — flavor, color, size, texture, sustenance, and enrichment. Each ingredient has a special dietary role in the salad.

No one ingredient in the salad is more important than another. However, there may be more of one ingredient in the salad than others. One main reason we eat salads (besides all the above) is for the nutrition. To nourish is to provide sustenance necessary for life and growth. I am convinced that being around diverse individuals and groups who are very different from me allows me to learn and grow.

Diversity makes our academic communities stronger in that it enriches our lives and helps us grow as individuals and as communities. We just have to accept that our country has always been full of salad ingredients and that this diversity of ingredients has really brought many of us together in this social salad.

This salad represents the diversity in our total service community which in your case is our theological academic communities. Many of us are blessed with one of the most tempting salads in the country. We have Asians/Pacific Americans, Latinos, African Americans, Native Americans, and many other ethnic groups on our campuses. Many of us have top-level academic administrators who recognize the vital role academic libraries can play in serving our ethnic users — students, faculty, and staff. We have academic library deans/directors who understand their leadership roles in terms of sharing their vision in making sure that the salad maintains its diversity and freshness.

But let me emphasize that our diverse academic communities and/or our changing academic communities cannot be served well unless we are willing to understand and accept that our libraries must change also.

Challenges with the Salad

We all know that nothing in life or in a salad is perfect. There are challenges to our salad of diversity.

Remember when we were kids — we probably all went through a stage or knew someone who went through a stage where we would only eat certain food items? Growing up, we probably preferred French fries many times over a salad.

At some point in our lives as our small worlds or experiences expanded, we were much more willing to try new foods. We were more willing to put additional ingredients into our salad as we experimented with these foods. Similarly, as we are exposed to more people different than we are, the more familiar we become with them. And, the more familiar we become, the more accepting we tend to be.

I wonder how many of us were influenced by others when it came to food items. I have a nephew who hates eggs. I love eggs! He has hated eggs all his life. Well guess what? His father hated eggs since he was a child. My point is that at some point in our lives we have been influenced by someone who may not have been accepting of someone who looked or acted different than that person. And, hopefully, if that was the case for any of us, we have outgrown that prejudice.

How does this salad metaphor affect you? The more you are willing to embrace and encourage diversity in your theological academic communities and internally within your theology libraries, the more diverse your theological communities will be come.

If we look at embracing change from the food metaphor point of view and if some of us were meat and potatoes folks in terms of our service diet, we may be asked to add a salad to that service. Another way to put it is that if one particular theological institution has been educating mostly white students with mostly white faculty because that has been the demographic make-up of that community, then that is understandable. However, now that the demographics are changing dramatically in our nation and within our states, then the theological institution and the theology library need to begin positioning themselves to reflect that change.

- The first step is to recognize that a demographic change is happening in our country and within our states and within our communities.

- The second step is determining what recruitment and retention mechanisms, services, and support programs need to be revised, added, or deleted to attract, educate, and serve our emerging and very different theological academic community. If a theological institution and its theology library have gone from meat and potatoes to adding a delicious salad to the menu, then it is, at least, trying to embrace change.

If diversity is our salad for the academy, then think how much we can sustain and enrich our academic lives and experiences. And, the theology library has a definite role to play in this enrichment.

Salad Dressing

Well, with a good salad full of diverse, nutritious ingredients comes the salad dressing. I see theology libraries playing the important role of the salad dressing. What better place, I ask? In general, academic libraries for years have been some of the more accepting organizations of people in our academic communities:

- We don't pass judgment on the subject matters of materials our users are checking out.
- We don't pass judgment on what kinds of questions they ask at the reference desks.
- We don't discriminate as to whom in our academic service community can or cannot have a library card within certain requirements.
- We allow all users the freedom of thought and expression through their reading materials.
- We have been very accepting of other diverse individuals – such as gay and lesbians and disabled staff.

Like salad dressing, theology libraries can enhance the flavor in our academic service areas by contributing to a more diverse workforce. And like salad dressing, academic libraries can play no favorites in terms of what types of ethnic diversity they cover.

Once you understand the diversity salad concept and realize that diversity can bring you together in this salad analogy, you need to make sure that your theology library organizations can adapt and change.

Recipe for Organizational Change

Remember that as the world, our nation, our states, and your academic communities become more diverse, theology libraries have to be ready to accept those changing demographics and adapt accordingly.

I am the first one to admit that change is not easy for some staff (administrators, supervisors, and frontline folks). We need to recognize that staff needs additional information and time to become familiar with change. However, the status quo will only last so long until external/internal forces make you change.

Theology libraries are always in the position to make changes continuously because you are always looking to provide better services. So why not make changes to hire and accommodate a more diverse library workforce — administrators, librarians, staff, and student workers? And, recruitment is where I continue to concentrate — e.g., the recruitment of a more diverse theology library workforce.

In the context of making your theological institutions more diverse by making your theology libraries more diverse, I offer the following recipe for organizational change: personnel, strategies, communication, funding, timing, and evaluation/reflection. Let me describe those ingredients in a little more detail.

Personnel Ingredient

The personnel ingredient for this recipe of organizational change is fundamental because it includes hiring a more diverse workforce — professional, support staff, and students. Additionally, libraries need an empathetic, understanding non-minority workforce. The more we try to understand diversity, the more it brings us together.

Strategies Ingredient

This is a very important ingredient for affecting organizational change. Your strategies for developing more diversity must be well planned/designed and based on data like demographics, your theological institution's needs, etc. Ideas for the activities under these strategies should come from the rank/file — the frontline folks. They are the ones responsible, to some degree, for making the process happen. However, the vision needs to be initiated from the top and developed into a shared vision. And in most all personnel decisions, the library director and the management team make it happen.

Communications Ingredient

You need to understand my 3 C's of organizational change — communicate, communicate, and when you think you have communicated folks to death, communicate some more. Let folks know what is going on at all stages of organizational change. Make sure to have a communication strategy for communication — don't leave it up to chance.

With whom do you communicate in areas of increasing diversity? Everyone — staff, administrators and administrators of the theological institution, your users, etc. And understand that when it comes to implementing change to meet the diversity needs of your institution and your theology library, there will probably be a backlash of some sort.

Funding Ingredient

The funding ingredient must be linked, directly, to your strategies. However, the funding ingredient for organizational change should not necessarily drive the change. If there are truly no funds available at the time of trying to change and diversify your library, there are other ways to be creative. To become more diverse in your staffs, you can take advantage of retirements, resignations, and reassignments. However, you do not need to create a new position to diversify. You need a little creativity in your search policies and procedures and/or when you refill existing positions. More importantly, you need some commitment from all levels of the library.

Timing Ingredient

This ingredient in my recipe for organizational change is key when trying to diversify. If your timing is off and you wait too long to achieve effective diversity in your theology libraries, the attitudes of your administration may change. That happened at one of the universities I worked in. The deans of all the colleges and the library were supposed to effect change in the university-wide diversity plan for their respective organizations. Not much was happening, so the provost enacted a major evaluation component for the deans in regards to their involvement/leadership/actual results towards achieving diversity in their students and in their faculty.

Timing must be well thought out and reasonable. We shouldn't expect your libraries to change overnight. But with the staggering, changing demographics, there will be more and more pressure for your institutions to reflect the changing demographics in their student bodies and in their faculty.

Consequently, there should, at least, be a plan in place to achieve this type of organizational change within a reasonable timeframe. I call this the PBP Factor — patient but persistent. And, there should be some kind of monitoring/evaluation component.

Evaluation/Reflection Ingredient

Evaluation of the organizational change must be ongoing. That is, you need to monitor the organization during the change process, not just after it is all done. There needs to be flexibility to tweak policies and programs as needed.

Overall evaluation of organizational change needs to be done systematically when reviewing the organization's strategies relative to creating a diverse organization.

Everyone should make time for reflection when looking at the changes the organization has experienced. This reflection can be more intuitive than systematic. It can be based more on informal conversation/observation than on data collecting.

Conclusion

I hope that my salad for diversity presented a clearer picture of why we need to be embracing the changing diversity in your communities, in your theological communities, and in your libraries. Your library should not only be the salad dressing that enhances the richness of all the diverse groups, but it could also be the salad bowl that becomes the premier organization/ the role model in your institution for achieving diversity.

My recipe for organizational change recognizes that planning change must be systematic and that all the ingredients need to be in tandem for change to happen. The more your rank and file/frontline folks are involved to some extent in the change process, the more buy-in the organization gets.

I continue to say that organizational change is challenging for many people within the organization. However, you don't need to wait for your theological institution to come around in order to diversify your library staff. So if you imagine great theology libraries, you will understand the role we can play as leaders for diversity on your campuses.

Thank you to ATLA for the invitation to speak here today and the opportunity to visit with you all, now and throughout the conference.

A Desert Retreat
by
Dr. Norm Wakefield, Ed.D.

At Phoenix Seminary where I teach we have a phrase we use to describe our mission. We say that our goal is to train scholars with a shepherd's heart. I have over eighteen years of pastoral experience and twenty-five years as a seminary professor. But if you asked me to describe who I am I would say that I am a shepherd. I care about people. I want to use the wisdom, compassion and gifts that our Lord has given me to come alongside individuals and serve as a caring shepherd.

So for our time together you can expect that I will speak to you as a shepherd.

You have come to the desert for a retreat. But to be more accurate you have come to an oasis in the desert. This oasis provides you with an air-conditioned building for your personal comfort, a swimming pool for cool relaxation, delicious food to appease your appetite, and so on. However, if you venture out into our Arizona desert you will find a radically different environment: a hostile, challenging environment where you may have to cope with coyotes, rattlesnakes, scorpions, and prickly cacti. It is an environment lacking in sufficient water. At this season of the year blistering heat can quickly dehydrate you. The desert is a place of isolation, a place of barrenness, a place of desolation, and a place of potential danger.

But the desert holds a unique attraction for many people. In our twenty-first century many people are seeking a place symbolized by the desert. Not for its hardships, but for its solitude. How many of you have a feeling of being rushed through your day? Most of us are pressed with our society's demands that keep us hustling from early morning until late at night. And in this hurried and harried environment we are bombarded with electronic input that supercharges our brain until we operate on overload. We possess iPods, iPads, iPhones, iTunes, video games, Kindle, Nook, satellite TV, Facebook, Twitter, blogs, e-mail, voice mail, etc. Perhaps rather than saying, "We possess" I should say, "We are possessed by . . . !"

Many people are attracted to the desert as a place of solitude, a place without distractions. The desert is viewed as a place where our minds can be released from the pressures of society and refreshed with the hope of quietness and peace. For followers of Jesus Christ it has meant a place of renewed intimacy with God.

I am reminded of my friend Don who needed a desert experience to help him reevaluate and refocus his life. Don was experiencing stress in his family life and work place. He had a boss that he admired greatly. His boss had a big salary, a lovely home, a wife, and four children. He was a leader in his community. But one day, this man Don so admired committed suicide. This really shook Don's foundations. In addition his wife was experiencing emotional issues and she had health problems that ultimately led to her death.

At a desert retreat center my friend was meditating in a chapel when he noticed the following verse from Hosea 2:14: "The desert will lead you to your heart where I will speak." He told me that that experience became a turning point for him, so he decided to make desert retreats a regular part of his life.

Biblically, remote places we call a wilderness or desert have been significant places where individuals have been prepared by God for ministry. Abraham faced his greatest test of devotion on a remote mountain in God's call to sacrifice his son, Isaac. Moses fled from Pharaoh's wrath and spent forty years in a desert wilderness near Mount Horeb. It was there that he received a call from God that revolutionized his life. Elijah needed a place of isolation to find renewal for the important work ahead of him.

One of the more colorful men in the New Testament was John the Baptist. From the moment of his conception the hand of the Lord was powerfully shaping his life and calling. His appearance and lifestyle were unusual. The Bible says that "John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey" (Matthew 3:4). His dwelling place was the barren wilderness. That is not a typical lifestyle, and most of us wouldn't choose to live that way. But God used these circumstances to shape the man and his ministry in a remarkable way.

We know that the apostle Paul, that great New Testament theologian, spent time in the Arabian desert. We believe that this time was a formative time for the profound biblical truths he taught.

If we jump forward to the mid third century A.D. another radical desert movement arose. This took place in the Scetes wilderness of Egypt.

The movement began with a man known as Paul of Thebes. But the more famous individual was Anthony the Great, who is credited with inspiring the movement. When Anthony died in 356 A.D. thousands of men and women had moved to the desert to be freed from the distraction, lifestyle, and immorality associated with urban life. In their hunger to experience intimacy with the Lord they sought to forsake the pleasures associated with urban living. They hunted for the place of refreshment and renewal that the Old Testament prophet, Isaiah, spoke of.

> For thus said the Lord GOD, the Holy One of Israel, "In returning and rest you shall be saved; in quietness and in trust shall be your strength." But you were unwilling. (31:15)

Again in chapter 40; 29-31 Isaiah describes the effect on one who seeks the power and presence of God himself: "He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint."

I believe that all of us have been created with an inner hunger for this place of solitude where we can experience the presence of God in peace and freedom. Though the desert wilderness speaks to our hunger for intimacy with our Lord, going to the desert is no guarantee that it will be a spiritually enriching experience. In my more than thirty years as a seminary professor I've found that men and women in our theological communities are not as equipped as we think to practice the presence of God. We can do an outstanding job of laying a theological foundation in their lives, but intimacy with our Lord requires something more. I want to think with you this morning about the process whereby we come to experience this intimate relationship.

Let's begin by identifying the barriers that thwart us.

The first barrier is our stress-filled, technological, demanding society. You know what I'm talking about. Many professions require long hours dealing with technical data that leaves people mentally exhausted. Traveling to and from work on overcrowded freeways adds to the pressure. The media keep us intimately informed about all the national and international crises before us. We are daily bombarded with all sorts of input that keeps our brains supercharged. Legal and illegal drugs have flooded the market as men and women seek to anesthetize themselves to daily stress.

In a class I teach called "Living in God's Presence," I assigned students to spend forty minutes in solitude. Then they jotted down a brief report of what they experienced during that time. The most common response I get from students is frustration. I've read comments like "I couldn't get my mind turned off from all the things I have to do" or "I'd start to meditate on a verse of scripture and then find my mind drifting off thinking of the baseball game I was watching on TV last night." The majority of students found this simple assignment very difficult. I'm confident that if I give the same assignment to you, the majority of you will encounter the same dilemma. It tells me that we have lost the ability to experience quietness, peace and inner rest.

A second barrier to intimacy with God is the distorted view that we have of our Lord. Let me ask you a question. Where did you get your view of God, and how do you know that it is biblically accurate? This has been an important aspect of my ministry the past three or four decades. So you realize that I've have hundreds of conversations with men and women around this topic. I rarely find an individual who has thoughtfully evaluated how his or her understanding of God has been formed, and whether it is accurate. Most of us have a mixture of thoughts and feelings that are based on fairy tales, threats, distortions and facts.

A. W. Tozer describes the high value of a healthy, accurate view of God. He says,

> The gravest questions before the Church is always God Himself, and the most portentous fact about any man is not what he at a given time may say or do, but what he in his deep heart conceives God to be like.[1]

> The man who comes to a right belief about God is relieved of ten thousand temporal problems, for he sees at once that these have to do with matters which at the most cannot concern him for long.[2]

If we are going to understand how to nurture intimacy with our Lord we have to grasp this principle: *My perceptions of a relationship shape the nature of the relationship.* In every relationship the individuals have expectations, terms or conditions that shape the relationship.

Let me give you an example. You came to this conference with some expectations about me. Those expectations may be realistic or unrealistic. You might expect that I have memorized the entire Bible. You might expect that I hold a specific theological position. You might expect that I be an expert on library science. You may be saying, "I'll listen to him *if* …"

And I have expectations of you. I expect that you will treat me with respect and courtesy. I expect that you have an interest in what I'm presenting. So what we expect of each other will shape the nature of our relationship.

This principle is true of all relationships: marriage, parenting, work, and friendships. Recently I conducted a wedding for a bride and groom. I listened as they spoke vows to each other. They were saying, "You can count on me to live in this way before you. I promise to treat you in this way." The vows led the other person to expectations for the relationship.

One reason why many relationships are disappointing and end in alienation, anger, or hurt is because expectations, terms, or conditions were not fulfilled. One person thinks the other person will do certain things and is disappointed when it doesn't happen. And because we believe that we can have a relationship with the God who created us the principle applies here too.

So, let me ask you three questions:

1) What expectations, terms, or conditions does God require for us to have a relationship with him?
2) What expectations, terms, or conditions are you placing on God?
3) On what basis did you form them?

In Genesis chapter three we have the encounter between Eve and the serpent. It is an excellent example of the principle we are exploring. Let's review it.

> Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?" And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" But the serpent said to the woman, "You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.
> (Genesis 3:1-6)

What was the serpent trying to accomplish? If you were following closely you'll notice that his basic line of attack was to distort Eve's view of God. He is challenging Eve's expectations of her relationship with God. He is saying, "God isn't who you think he is! I'm your friend and I want to set you straight." When he could convince her that God was a selfish, deceitful person he could change Eve's relationship with him forever. And the serpent was successful. Eve's expectations of who the Lord is and the nature of his relationship with her were challenged by the serpent. As a result her relationship with her God changed radically.

I would submit to you that the fundamental strategy of evil forces is to distort and discredit the goodness, faithfulness, and integrity of the God of heaven and earth.

A third barrier to intimacy with our Lord is the lack of biblical understanding. For those of us who embrace the Christian faith it is a faith in the reliability and integrity of the Bible, the Word of God. The Bible gives us our understanding of our Lord. If I don't know the Bible I won't have an accurate view of God. In my experience as a pastor and seminary professor I find that most people have a poor understanding of what the Bible teaches as to the heart of God. Thus the relationship is built on hearsay, ignorance, and misinformation.

A fourth barrier to intimacy is our society's overemphasis on cognitive information. We need reliable information to function in life. But if our cognitive information isn't carefully balanced with experiential learning then we know much, but don't know how to live well. One of the dangers of our theological institutions is the overemphasis on doctrine without practical application. We equate knowledge with wisdom. Wisdom is knowledge that has been internally digested and translated into life.

It is common knowledge that the Bible is the bestselling book in the United States. But one could wonder if those Bibles are being read! Research into people's knowledge of the Bible is revealing. For example, studies revealed such fact as:

- less than half of Americans could name the first book in the Bible.[3]
- few knew who delivered the Sermon on the Mount. (Some thought it was Billy Graham!)[4]
- 80 percent believe that the Bible says "God helps those who help themselves."[5]
- more people could describe the ingredients in a Big Mac than could name the sixth commandment.[6]
- 40 percent of professing Christians believe that the Koran, the Book of Mormon, and the Bible teach the same spiritual truths.[7]

My own experience of more than a half century of ministry affirms that there is a great lack of biblical understanding among Christians. Our technological age has drawn us away from diligent study of those truths that matter most in life.

Historically a library was seen as a storehouse of books. A theological library has a focus on books that aid in the study of God. But the study about God is not the same as knowing God. For example, you may know about me, but that doesn't mean you know me personally. In the same way we may know about God, but not know him personally.

In the New Testament era the Pharisees were deeply devoted to theological learning. But their form of religion became excessively legalistic and restrictive. The danger of theological education is that it can stimulate the mind but not warm the heart.

Theological education must do more than provide theological training. I submit to you that our task should be built around this underlying principle: *My perceptions of a relationship shape the nature of the relationship.* If we are preparing men and women to give spiritual care we must help them to evaluate their own relationship with the sovereign God. And to do that they must look back to the influences that taught them about God and the nature of the relationship that we can have with him. We must help them discover the truths and errors that have been taught about him. We want them to discover a biblical view of God and the dynamics of a healthy relationship with him. This should be a life-changing experience.

Let me give you an example of one way I have helped students in this process. It involves an activity that I have my students do that has brought significant transformation to many of them. First, they read through the 150 Psalms identifying each verse that tells them something about our Lord. If you do this activity you'll find hundreds of statements about the nature, character, and behavior of the Lord. Statements such as:

> In your presence is fullness of joy; at your right hand are pleasures forevermore. (16:11)

> Your steadfast love, O Lord, extends to the heavens, your faithfulness to the clouds. (36:5)
>
> God is our refuge and strength, a very present help in trouble. (46:1).
>
> Come and see what God has done: He is awesome in his deeds toward the children of man. (66:5)
>
> He does not deal with us according to our sins, nor repay us according to our iniquities. (103:10)
>
> The Lord is gracious and merciful, slow to anger and abounding in steadfast love. (145:8)

Remember, these are samples. The Psalms have an overwhelming number of these kinds of statements describing the God of heaven and earth.

Next, students review their findings and group similar characteristics. For example, there is an abundance of statements related to God's devoted love for his children. Again and again the psalmist speaks of God's faithfulness to those who put their trust in him. Many times the writer affirms that the Lord is a refuge in times of trial, hardship, or danger.

After diligent research, the student then writes a paper developing what I call a "Profile of Our Heavenly Father." This process is very revealing to students. I've noticed that a significant number of them have never read through the Psalms so this experience is very enlightening. In addition a large number had no clue that the Psalms contained such a rich storehouse of information about the Lord. Plus, they come away with an eye-opening experience of seeing the wonder, love, joy, faithfulness, purity, and power of the God of heaven and earth. And finally, students make personal application by comparing what they have discovered with what their perception of God has been prior to the investigation.

The activity I have described to you one significant aspect of a semester-long process that I lead students through. It is far more than academic research. It involves significant reflection on how that person's understanding of God has been shaped and whether it is consistent with what the Bible teaches. Students come away with a healthy grasp of the expectations, terms, and conditions that shape their relationship with the God. And they have a stronger basis for an intimate relationship with their heavenly Father, Jesus Christ, and the Holy Spirit.

So what are the implications of what I have been sharing with you today? What does it mean to those of us who are involved in theological education?

First, we must see our task as broader than academic scholarship. Theology must move beyond knowing about God to knowing God. If we are preparing men and women for leadership in their churches we must address the need for spiritual intimacy and that includes academic studies but it must go beyond to spiritual growth. We live in an age that is technologically sophisticated, and we can get caught up in being efficient in training students. In the process we can lose sight of the need for meditation, reflection, and personal application.

Second, in our equipping of men and women for spiritual leadership we must recognize that most have never evaluated the basis for their view of God. Consequently most lack a healthy and holistic understanding of the One they worship. My conviction comes from the Bible so I am interested in seeing men and women go beyond reading theological books to the development of their spiritual lives according to biblical teaching.

Third, we need to be alert to the direction our society is taking. It does not teach people how to be contemplative and reflective. Few people I know really have a day of rest. Most stores are open, it's a time for major-league sports, and the opportunity to catch up on what didn't get done during the week. Our present lifestyle keeps us busy and distracted from the eternal values of life. When one of my students wrote a reflection paper on her assignment to practice solitude she reported that her initial response was resentment. She said, "I've already got my plate full and now he's telling me that I've got to take time to be quiet and meditate on the Lord."

Fourth, we must recognize that large numbers of Christians have a distorted view of the Christian life. Consequently, they are not attracted to God because they do not perceive the Christian life as a joyful, intimate experience. Many have grown up under legalistic teaching that makes our Lord seem to be a tyrant who can never be satisfied. The expectations, terms, and conditions that they have been taught for an intimate relationship with the Lord are not biblically true so the relationship cannot be fulfilling.

These are challenges that you as librarians share with those of us who teach in the classroom. Our own library staff members exhibit a warm, positive view of our Lord, and they establish relationships with our students that encourage spiritual development. We are in a partnership that benefits our students.

As I bring my presentation to a close I must make one final point: Significant learning should lead to personal application. With that in mind I would like to challenge you to consider the basis on which you have formed your understanding of our Lord. Is your relationship with him based on a clear understanding of biblical truth, or is it built on unexamined facts and feelings?

Some of you may be familiar with the little book *The Practice of the Presence of God*. It is a small book written by Brother Lawrence, a humble cook living in a monastery several hundred years ago. As we conclude this time listen as Brother Lawrence describes his understanding of, and relationship with, his Lord.

> To sum up, kind sir, I am sure that my soul has been with God for more than thirty years. I consider God my King, against Whom I've committed all sorts of crimes. Confessing my sins to Him and asking Him to forgive me, I place myself in His hands to do whatever He pleases with me. This King, Who is full of goodness and mercy, doesn't punish me. Rather, He embraces me lovingly and invites me to eat at His table. He serves me Himself and gives me the keys to His treasury, treating me as His favorite. He converses with me without mentioning my sins or my forgiveness. My former habits are seemingly forgotten. Although I beg Him to do whatever He wishes, He does nothing but caress me. This is what being in His holy presence is like.[8]

Endnotes

[1] Tozer, A. W. *Knowledge of the Holy*. New York: Harper & Row. 1961, p. 9

[2] Ibid., p. 10, 11

[3] http://www.baptiststandard.com/2000/12_4/pages/biblereading.html. December 4, 2000.

[4] Ibid

[5] Ibid.

[6] Martin, Allie, "Ten Commandments Survey of Americans: Huh?"OneNewsNow.com. October 12, 2007.

[7] *Most Americans Do Not Believe that Satan or the Holy Spirit Exist*, Barna Research Group, Ltd. (April 10, 2009). http://barna.org/barna-update/article/12-faithspirituality/269-most-american-christians-do-not-believe-that-satan-or-the-hly-spirit-exist.

[8] Brother Lawrence, *The Practice of the Presence of God*. Whitaker House: New Kensington, PA. 1962, p. 37, 38.

Note: All biblical quotes are from the ESV translation of the Bible.

PAPERS AND PRESENTATIONS

100 Years Young: Theological Librarianship at the Andover-Harvard Theological Library
by
Staff of the Andover-Harvard Theological Library

Introduction

Last fall we celebrated the centennial anniversary of the Andover-Harvard Theological Library at Harvard Divinity School. The doors of the new library were opened in 1911 shortly after the collections of the Andover Theological Seminary in Andover, Mass., and Harvard Divinity School in Cambridge, Mass., were brought together in Cambridge. The history of religious books at Harvard stretches back to the beginning when John Harvard donated 400 books, most of them theological, in 1638; just a couple years after the General Court of Massachusetts Bay founded Harvard College for the express purpose of training Puritan ministers. To continue our celebration the four of us here decided to take a trip through our library's relatively long history and look at the development of the profession of theological librarianship through the lens of some of the librarians who served there.

Charles Ammi Cutter, 1857-59: Theological Librarianship Before the Professional Era: From Student Librarian to a Founder of the Profession
by
Michael Bradford, Harvard Divinity School

I am going to talk about Charles Ammi Cutter. You may know him from the LC Cutter tables or his early work with Melville Dewey in founding the American Library Association. However, I am going to be talking about his path to Harvard and his two years as the student librarian of the Harvard Divinity School.

Charles Ammi Cutter (1906) by W.H.W. Bicknell, Image courtesy of the Forbes Library, Northampton, Massachusetts

Charles Ammi Cutter was born on March 14, 1837. His mother died a month later. His father remarried, and when the new Mrs. Cutter was close to having her first child, Charles was sent to live with his grandfather, Ammi Cutter, and his three maiden aunts in West Cambridge, now Arlington.

The aunts raised the young boy as if he was their own and they took charge of his early education. Young Charles devoured books and frequented one of the country's first public libraries, and where Aunt Charlotte was its librarian 1849-51.[1]

The Cutter family worshiped at the West Cambridge First Congregational Parish Church. Like many congregational churches in New England, during the 1830s it became Unitarian.

Cutter's Early Years

Shortly after his grandfather's death in 1850 Charles and his aunts moved into a house in Cambridge, near the Harvard College, where Charles would enter at the age of fourteen — with the ultimate goal of fulfilling his grandfather's wish that he become a Unitarian minister.

Cutter lived at home while attending Harvard and he excelled in his studies. He graduated third in his class in 1855, at age eighteen and at the commencement exercises delivered one of the orations. Though he was partially committed to the pursuit of the Unitarian ministry through a scholarship he had received, Cutter remained at Harvard that fall, studying as a resident graduate, where he took classes in mathematics.

After a year, he resumed his theological studies and entered Harvard Divinity School in the fall of 1856.

Harvard Divinity School

Since its organization, the Harvard Divinity School traditionally used a student to be its "librarian." In exchange, the student would receive a small stipend. During Cutter's time, this amounted to about $50 per year. The student-librarian would do circulation, cataloging new accessions, and shelving new material.

At the time, the library was located in Divinity Hall and was generally open for two-hours per day.[2]

Cutter was the student librarian from 1857-59. He received advice and instruction on librarianship from Ezra Abbot, then Assistant Librarian of Harvard College, who himself was considered one of the preeminent New Testament scholars of the nineteenth century. Abbot later became the Bussey Professor of New Testament Criticism and Interpretation at the Divinity School after leaving the Harvard College Library.

In 1856, the school, with the help of a gift from Col. Benjamin Loring, acquired the library of the German theologian Friederich Lücke. Comprising of some 4,000 volumes, this collection nearly doubled the size of the Divinity School collection and added much-needed depth. Prior to the acquisition, the Divinity collection consisted mainly of English-language titles and older Latin commentaries. The Lücke collection was strong in German contributions to dogmatic and exegetical theology.[3]

The addition of 4,000 volumes presented a problem to Cutter: How to integrate the titles into the existing hand-printed catalog?

The then current library catalog was created in 1840 and consisted of two folio volumes for books and two folio volumes for pamphlets, arranged by author, title, size, city, date, in alphabetical order. Cutter later described this catalog and the subsequent additions over the subsequent twenty-year period as "having become nearly useless."[4]

An attempt to update the catalog with the Lücke accessions was altogether abandoned and Cutter decided to start from scratch by completely rearranging the physical collection then creating a new catalog. With the assistance of fellow student Charles Noyes and receiving direction from Ezra Abbot, the collection was rearranged by broad subjects during the 1857-58 academic year.

During the winter break of 1858-59, Cutter and Noyes prepared a new catalog, covering four volumes into a single alphabetical order, by author.

Information about the books were first written on slips, arranged in order, and then added to the new catalog. Though Noyes assisted Cutter in the creation of the slips, it was Cutter who arranged them.

With Abbot's guidance, Cutter created the alphabetical catalog. He would champion this form of library catalog throughout his career at the Harvard College (where Abbot would create an alphabetical catalog with Cutter's assistance), as well as the Boston Athenaeum. This core principle would be the driving force behind Cutter's seminal publication *Rules for a Dictionary Catalogue*.

While it is suspected that the 1858-59 Cutter/Noyes catalog no longer exists (we suspect that when the catalog was rewritten in the 1880s, the old catalog was discarded), we do have an alphabetical catalog created in 1864 by Cutter and Noyes for the Convers Francis collection of about 2,000 volumes, which was given to the school and was kept in a separate room in the library.

Cutter graduated from Harvard Divinity in July 1859, at twenty-two. Henry Whitney Bellows, a Unitarian minister, gave the commencement oration entitled "The Suspense of Faith," in which he described apathy and a lack of missionary zeal among Unitarians because, as he explained, the country lacked the means for a spiritual renewal. He proposed to recapture that fervor of the past in the institutionalizing of the historical church. "No lecture room can do this; no preaching-men can do this; no thin, ghostly individualism or meager congregationalism can do this. It calls for the organic, instituted, ritualized, impersonal, steady, patient, work of the Church."[5]

Cutter, still unsure about continuing in the ministry, spent the next several months preaching at various Cambridge area churches and he again returned to Harvard as a graduate resident.

Having had worked with Ezra Abbot for two years, librarianship left an impression on Cutter. In the spring of 1860, the Library Committee felt that there was a need for an assistant for Abbot and wrote the following to the Board of Overseers on May 11, 1860, recommending Cutter for the appointment: "No progress whatever has been or can be made in the preparation of the much needed classed index or catalog of books in the library … the library needs the services, not of a mere clerk, but of an educated man …"[6]

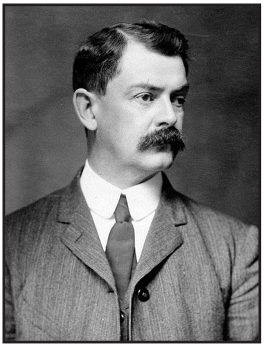
Cutter's Ministry

Cutter may not have chosen the traditional ministry as his path, but librarianship had become his calling. He became an instrumental part of the education and professionalization of librarians in the nineteenth century. He helped establish the institution of professional librarians, in the American Library Association, and was an early proponent of formal education of librarians. He was an early lecturer at the School of Library Economy, the first-ever library school organized, at Columbia College (where Melville Dewey was librarian). And in a later *Library Journal* editorial, Cutter likened the increasing number of libraries across the United States as "parish churches of literature, and education."[7]

Finally, I would like to share one of my favorite Cutter quotes. It comes from the North American Review, where in 1869 Cutter was describing Harvard College's new Alphabetical Catalog. He closes by saying, "The cataloguer should not expect to be satisfied with his work. Let him make what acquaintance he can with many languages, let him get a superficial knowledge of all branches of science, literature, and art, let him almost read the books he classifies, and be generally on his guard against the hundred sources of mistake, yet shall he err like other hurried or interrupted … and drowsy mortals."[8]

Charles Ammi Cutter was a remarkable man. We are where we are today because of men like him and Melville Dewey and others who help professionalize librarianship and found a need to organize knowledge in new ways.

Owen Hamilton Gates, 1911-36: Theological Librarian as Faculty Clerk
by
Clifford Wunderlich, Harvard Divinity School



Owen Hamilton Gates

Owen Hamilton Gates was born on October 18, 1862, in Tinmouth, Vermont, where his father, Matthew Alonzo Gates (1826-1901), was a Congregational minister.[9] Matthew had graduated from the University of Michigan (1855) and had studied at Auburn Theological Seminary (1855-57); he served several small Congregational churches in Vermont and New Hampshire.[10] Owen was the second of four children born to Matthew and Dency Louisa Ward Gates.[11]

Owen Gates graduated from Dartmouth College in 1883, and delivered the English Oration and Valedictory Address, "The Transient and Permanent in Modern Thought."[12] The next year he studied in Leipzig. He was elected a tutor of Latin (1884-85) at Dartmouth, where he continued his studies and received an AM and a Ph.D. *promerits* in 1887.[13] He then studied at Union Theological Seminary in New York, graduating in 1889. From 1889-91, he was a Union fellow at the University of Berlin. He married Henrietta Middlekauf in Sioux City, Iowa, on August 3, 1891[14] (she had been the organist and a teacher of piano and harmony at Wellesley College, 1880-89[15]), and was ordained in St. Johnsbury, Vermont, on September 1, 1891.

He was appointed Instructor in Hebrew at Union in 1891-92 and Professor of Old Testament Language and Literature at Oberlin from 1892 to 1899. From 1889 to 1902, his academic career is silent, but the 1900 U.S. Census gives some clues about his activity. He is listed twice: on June 5, he is in Dorset, Vermont (at his father's house); on June 8, he is at the "Theological School" in New York.

He was appointed Instructor in Sacred Literature at Andover Theological Seminary in 1902 (a title he kept until 1908) and the next year also became Assistant Librarian, in charge of beginning the reclassification of the collection. When William Ladd Ropes retired as Librarian in 1905, Gates was appointed Librarian.

In the 1880s and early 1890s, the "Andover Controversy"[16] had weakened Andover's popularity, and enrollment had decreased. In 1902, Andover began talks with Harvard about the Seminary moving to Cambridge; in the same year the Andover alumni voted to keep the Seminary in Andover. In 1906, the Andover Trustees voted to affiliate with Harvard, and the Alumni Association started to officially poll its members about the move. In 1907, the

Board of Trustees of Andover became two boards, Phillips Academy and Andover Theological Seminary, and the Alumni Association reported that half of its members preferred it to stay in Andover and only a third wanted it to move to Cambridge. In 1908, the Trustees and Harvard adopted an act of affiliation.[17] In the fall of that year the Seminary moved to Cambridge and shared quarters with Harvard Divinity School.

On April 11, 1910, the Trustees of Andover Theological School and the President and Fellows of Harvard College signed another agreement to combine "the resources of instruction," specifically the libraries of the two institutions.[18] The consolidated library was to be administered by a Library Council, made up of faculty from both institutions. The specific duties of the Council were to decide what percentage of the library's budget was to be spent for books from the various departments of the schools, what percentage should be spent on periodicals, and what percentage should be spent on "extraordinary purchases." The mission of the Council was "to secure the symmetrical development of the Library as a whole."

The first meeting of the Council was held November 20, 1910.[19] Professor John Winthrop Platner was elected chair, and Professor William Rosenzweig Arnold was elected secretary. The second order of business was the appointment of a Librarian, and William Wallace Fenn, the Dean of Harvard Divinity School, nominated Owen Gates. Platner was asked to contact Gates before transmitting the Council's recommendation to the governing boards. On November 25, the Council met again, and Platner reported that Gates had agreed pending information on the salary. On November 30, the Council recommended a salary of $2,500 per year and to send their recommendations to the governing boards. By the next meeting on December 22, it appears that Gates' appointment was approved, although the Council did not set the starting date (July 15, 1911) until January 20, 1911.

Andover Hall and Andover-Harvard Theological Library opened its doors in the fall of 1911. One of the first acts of the Council (October 31, 1911) was its vote "that the freedom of the Library be extended to the instructors and students of the Episcopal Theological School, of the New Church Theological School, and of Radcliffe College." Extending privileges to the first two schools foreshadows the later extension of mutual privileges through the Boston Theological Institute. The "freedom" given to Radcliffe was without parallel at Harvard for many years to come, although it would be over forty more years before Harvard Divinity School would admit women as degree candidates.

The Council's minutes and their letters of instructions to Gates sheds light on the life and growth of the library.

The budget for 1911-12 was $2,000. Selection in each subject area was assigned to one or two faculty members. The total budget remained the same at least until 1919-20 (Table 1).

The Council seemed to enjoy their role in selecting periodicals and reference books. They also determined the privileges of various types of patrons—stack passes were given to only a few. They set the hours of opening and closing. Any extraordinary supplies or expenses were approved by them—an additional typewriter and a desk lamp for the Librarian (December 10, 1911); high-efficiency Mazda electric light bulbs for the work tables in the stacks (December 11, 1915); lowering the temperature in the stacks to fifty degrees because of the scarcity of fuel during World War I (December 11, 1917). They struggled with their fellow faculty members' inability to follow simple procedures for designating books for the "reserved list" (January 16 and 23, 1915).

They also authorized Gates to hire other library staff, although they set the terms of employment and the salaries. There were usually two "assistants—Helen Haff ("Miss Haff"), who worked from 1911-19, and "Miss Ewing," who only worked one year, were the first two. Other names mentioned are "Miss Jones," "Miss Pressy," Ruth Cummings, and Dorothy Leach. From 1912 to 1916, Fred White, the "shelf-man," was jointly employed by Andover Harvard and the College Library. At various times "clerks" and student workers are also mentioned.

In addition to managing the library's operations, Gates assigned the classification for all books. He was in charge of continuing the reclassification he began at Andover and of reclassifying all the Harvard books. This was probably finished before 1915, although complete subject cataloging was not considered a priority.[20]

	Andover	**Harvard**
Old Testament	$200.00	$100.00
New Testament	$150.00	$150.00
Church History	$200.00	$100.00
History of Religions	$0.00	$200.00
Theology, Philosophy & Ethics	$100.00	$100.00
Practical Theology & Homiletics	$100.00	$100.00
Periodicals, Bibliographies, References, Special Purchases, Binding	$250.00	$250.00
Total	$1000.00	$1000.00

Table 1

Although the relationship between the Council and Gates was usually cordial, there are occasional signs of tension. In 1913 (April 9), they requested him to defer the binding of periodicals to the end of the academic year. In 1917, they denied his request to work part-time in the College Library and to give him a raise (March 8, 1917) as well as his request to prepare a catalog of Hebrew books (because Professors George Foot Moore and Harry Austryn Wolfson needed to examine them first). Gates did, apparently, feel that his knowledge was not always respected by the faculties. Secretary Arnold tried to reassure him that that was not the Council's opinion (January 15, 1915):

> For the rest, I don't understand what you mean by the repetition of criticism passed on you for interfering in such matters. I have never heard of any criticism passed on you for suggesting desirable purchases. Of course, no one but the professor concerned can actually order books against a departmental appropriation; but it is open to any well-disposed person to suggest, or even to request, that a certain book be ordered. The professors are very glad to have desirable purchases brought

> to their attention, particularly by the librarian. I am sure that is the common attitude. Certainly it is mine.

In 1922, the Andover Trustees and Harvard Corporation decided that the two schools worked well together and should become more closely affiliated. They issued a joint catalog and a pamphlet[21] describing this closer affiliation as "The Theological School in Harvard University."

The Andover Visitors, representing the alumni, declared this closer affiliation to be void and took legal action. In 1925, the Massachusetts Supreme Judicial Court ruled that this plan was illegal and that only the agreement from 1908 was valid. Andover then suspended instruction. In 1929, the Andover Trustees began to explore the possibility of an affiliation with Newton Theological School. The Court ruling did not, however, negate the separate 1910 agreement forming the Andover-Harvard Theological Library.[22]

In 1929, Gates self-published a booklet, *An Open Door for Andover Seminary,*[23] in which he, as an "Andover man," gave his opinion of the Andover Creed, which had been the heart of the reasoning for the 1925 ruling. Admitting that the creed has legal status, he declared, "The creed enjoys a reputation for historical value far in excess of the facts." He noted that it was not the personal creed of the founders and only originally adopted "for prudential reasons," that it had been written by a minister (Samuel Spring of Newburyport), who "in no sense was … an outstanding theologian." It was a "creed without adherents" "which never dominated Andover thought" and which was "largely ignored." Gates sent the booklet along with a letter to each member of the Board of Trustees of Andover on April 8, 1929, and it was discussed at an executive committee meeting on April 15. The response written by Frederick H. Page, chair of the Board, chastised Gates:

> The committee … regret that a member of the Seminary staff should have given out statements and implications which they are sure he would not have made had he informed himself respecting the general plans of the Trustees…

Gates decided to retire at the end of the 1935-36 academic year. His pension was paid by both Harvard and Andover. During his last year, he prepared a memorandum about the library with several recommendations.[24] He summarized Andover-Harvard's role this way:

> Ordinarily the library of a theological school is chiefly adjunct of its classroom work, and should be administered accordingly. However, in the rather unusual conditions existing at Harvard, this does not describe the status of our library, or suggest the line of its natural development … Harvard is naturally very attractive to more mature scholars, and it seems reasonable to stress the feature of its work in which it is already strong, in the hope of strengthening the position of the school and increasing its usefulness. For mature scholars doing individual and largely independent work, it is the library facilities of Harvard which form the attraction rather than classroom instruction, and any forward steps to bring such scholars to Cambridge in larger numbers may well begin with making the library still more attractive, not forgetting a reasonable amount of publicity.

Gates lived his last years in Wellesley, most likely with his brother Carl, who was pastor of the Wellesley Hills Congregational Church.[25] He died in the Newton Hospital on January 19, 1940.

Henry Cadbury, Jannette Newhall, Helen Luitweiler, 1939-54: A Faculty Director and His Librarian Assistants
by
Renata Kalnins, Harvard Divinity School

From 1939 to 1954 (the years directly prior to the U.S. entry into the Second World War, the war and immediate post-war years) leadership of the Andover-Harvard Theological Library was in the hands of Dr. Henry J. Cadbury, a member of the faculty of Harvard Divinity School. Professor Cadbury joined the faculty in 1934 as the Hollis Professor of Divinity, the oldest endowed chair at Harvard. In 1939, he was asked to also assume the directorship of the Library, a post he held until his retirement from the Harvard Divinity School in 1954. Professor Cadbury was assisted in the day-to-day operations of the Library at first by Librarian Jannette Newhall, and subsequently by Librarian Helen Luitweiler.[26]

Cadbury

Professor Cadbury's appointment is described in a January 1939 letter to alumni by the Divinity School's Dean Sperry in the following manner: "This step is likely to provide a permanent solution of the problem of our librarianship, and is in accord with the practice in most seminaries. All who know of Professor Cadbury's love of books and skill in handling them will agree to the fitness of the appointment. The future arrangements in the Library ought, probably, to allow for one or two full-time trained women librarians, as well as the Faculty Director."[27] This model of Faculty Director at the helm, with trained librarians overseeing operations, was in effect for a period of sixteen years — during Cadbury's fifteen-year tenure and the year following his retirement. Thereafter, the Divinity School resumed the practice of appointing a Librarian, rather than a Faculty Director, to lead and manage the Library.

Dean's Sperry reference to Professor Cadbury's love of books may have been motivated in part by two of Cadbury's articles about books in the Harvard libraries, published in 1936 and 1937, just a few years before his appointment as Library Director. "My Professor's Closet,"[28] published first, was an investigation of the collection of books gifted by Thomas Hollis to Harvard, for the use of his Professor of Divinity (i.e., the Hollis Professor of Divinity). In this article, Cadbury describes how, by serendipity, he discovered a book in the Andover-Harvard collection that had a bookplate identifying it as one of the collection of books donated by Hollis. This discovery began his quest to identify and locate the other books in this collection and to learn more about a previously unknown perquisite of the Hollis professorship that he held. In the following year, Cadbury published another article about books at Harvard, this time about Quaker books in the Harvard collections.[29]

During his tenure as Library Director, Cadbury continued to investigate and write about the history of books and libraries at Harvard. Cadbury's 1951 article "Religious Books at Harvard"[30] could be considered the backbone of historical scholarship about the Andover-Harvard Theological Library[31] and religious books at Harvard.

In this 1951 article, written as he was nearing the end of his term as Library Director, Professor Cadbury said the following: "Thus for forty years the Andover-Harvard Library has continued its development untroubled by surrounding vicissitudes at home and two world wars abroad. Its resources have been extremely slender for what should be expected of it, but fortunately in the acquisition of current books it has been helped by the receipt of many review copies of books sent to the Harvard Theological Review, established in 1908, and to the Harvard Divinity Bulletin, established in 1936. Valued collections came from three former members of the faculty upon their death: William R. Arnold (1929), James H. Ropes (1933), and Francis G. Peabody (1936)."[32] He notes that the original combined book collection of 100,000 in 1911 had increased to approximately 150,000 volumes by 1951.[33]

Referring to the library's contents, Cadbury goes on to say that they "are today not easy to describe or evaluate. In spite of the somewhat haphazard growth and unforeseen amalgamation the older libraries provided a not unhomogeneous collection. Often they exactly dovetailed … Now at least both trinitarian and unitarian theology are fully represented in the joint library. It is an unexcelled collection from which to study the development from all sides of what is called New England theology down to the most ephemeral expressions in sermons and pamphlets. But in many of the wider reaches of historical theology its holdings are to say the least adequate, while the areas of strength already hinted in the story of the two constituent libraries continue in their hyphenated successor. These include Biblical criticism, patristics, and 'ecumenics' in the several modern languages, theology since the reformation, and English and American Christian biography…On the other hand, certain subjects like missions and religious education have deliberately been very modestly represented. For much of denominational history the College Library and the denominational libraries in the neighborhood have been counted on to carry the burden."[34]

Cadbury's work as Library Director is often mentioned only in passing, if at all, in writings about him.[35] It's unlikely that this is deliberate neglect; more likely it is a reflection of the full and multifaceted life that he lived. Cadbury was a scholar but also a man of action. He is known for his scholarship on the New Testament and Quaker history, his work on the Revised Standard Version of the New Testament, but also for his activism as a pacifist and his long years of service with the American Friends Service Committee. When the AFSC was awarded the Nobel Peace Prize in 1947, Cadbury represented the organization at the awards ceremony in Oslo. In a profile of Cadbury published approximately twenty years after his retirement from Harvard, Divinity School Professor George MacRae remarks about the difficulty of providing a well-rounded picture of this man, by noting that "there seem to have been so many Henry Cadbury's to mention, and in the end I will inevitably have omitted some."[36]

Newhall

Jannette Newhall[37] began work at the Andover-Harvard Library in 1939 with some library experience, having worked as an assistant at the Newton Free Library the previous two years. But Newhall also came with a doctorate in the Philosophy of Religion received from Boston University in 1931 (when she was thirty-three years old) followed by six years of teaching experience as an instructor in the Philosophy of Religion at Wheaton College in Massachusetts.

While working at Andover-Harvard Library, Newhall attended Simmons College for four summers, graduating with a BS in library science in 1944. The full scope of Newhall's work at the Library is hard to determine, but she was involved in cataloging, book purchases, interlibrary loan, answering research questions, and hiring, and participated at some faculty and Library Council meetings. Cursory reviews of correspondence between Cadbury and Newhall reveal a collegial and collaborative working relationship between the two; Newhall makes suggestions about various administrative matters, writes drafts of annual Library reports and Cadbury suggests modifications that reference Newhall's professional achievements, such as her work with the newly formed ATLA.[38] Newhall attended the first ATLA conference held in Louisville in 1947, where she played a leadership role by presiding over an evening session devoted to Religious Periodical Indexing.[39] Both Cadbury and Newhall attended the second ATLA conference in 1948 at which Newhall presented the Report of the Committee on Religious Periodical Indexing.[40] At the third annual conference in 1949, Newhall was elected President of ATLA, the first woman to assume that role.[41]

Newhall left Andover-Harvard in 1949 to become the Librarian and Professor of Research Methods at Boston University School of Theology, where she stayed until her retirement in 1964. During this period, Newhall also spent one semester in Korea in 1958 as Professor of Philosophy and Library Science at Ewha Women's University. After her retirement from BU, Newhall continued overseas work in the Philippines, where, from 1964 to 1966, she was Acting Librarian and Visiting Professor at Union Theological Seminary in Manila. Newhall's overseas experience may have inspired her 1970 book *A Theological Library Manual* published by the Theological Education Fund of the World Council of Churches which was intended to provide guidance on organizing and developing libraries especially in the developing world.[42]

Newhall's contributions to librarianship after her departure from the Andover-Harvard Library are only touched upon here. While some additional information is available from printed sources, a potential treasure trove of information awaits researchers at the Boston University School of Theology archives, which holds a collection of Jannette Newhall papers, including diaries.[43]

Luitweiler

Of the two librarians who worked with Professor Cadbury, much less has been uncovered about Helen Luitweiler. She came to Andover-Harvard in 1949 from her job as Chief Librarian for the Lynn Public Library in Massachusetts[44] with a BS in Library Science from Simmons College in 1913.[45] She served as Librarian at Andover-Harvard for five years and left at approximately the same time that Professor Cadbury retired as Director.

Maria Grossmann, 1965-73 and 1979-86: Scholar Librarian by Russell O. Pollard, Harvard Divinity School

Dr. Maria Schweinburg Grossmann

Dr. Maria Schweinburg Grossmann was librarian, 1965 to 1973 and from 1979 to 1986.[46] During the in-between years she was Head of Collection Development at Harvard's main research library, a job she did not like because it was all administrative and political and as she put it so bluntly, "I never saw the books!"[47]

So she happily returned to the Divinity School Library where every book she selected was placed on a shelf for her review. Whenever a rare book selection arrived she would say, "Now here is a real book!" I have three parts for my presentation: Maria as Scholar; Maria as Librarian; and Maria as Farmer.

Maria as Scholar

After finishing Gymnasium at age eighteen in her birth city of Vienna, Austria, she spent a summer hiking in Southern France, and then enrolled in classes at the Law School of the University of Vienna. But whatever plans she may have had for an education in law were completely disrupted when Hitler annexed Austria in 1938, because shortly thereafter Maria and her family fled to the United States by way of England. She received a fellowship to Smith College, studied classics, graduated in 1942 and was accepted for graduate studies in history at both Harvard and Yale.

She chose Radcliffe and finished an M.A. in 1943. While studying in Cambridge Maria Schweinburg met Walter Grossmann who was also a Viennese Austrian studying history at Harvard. In fact Maria and Walter had lived just a short walk from one another in Vienna, but had never met there. They were married in 1945 and ran a small and ultimately unsuccessful book business, Erga Foreign Books, from their apartment in Cambridge. The business plan was to supply college and university libraries with European publications that could not be obtained during the war years.

After having three kids Maria returned to school, earned an M.S. in Library Science from Simmons in 1956 and found a part-time job as Acquisitions Librarian at the Andover-Harvard Library. Even with the three kids and a part-time job, she applied to the Ph.D. program in Church History at Radcliffe. One of her thesis advisors was Arthur Darby Nock, a classicist and historian of early Christianity known to be "charmingly eccentric."[48] Maria was proud to be the first woman he admitted to one of his reading seminars. She finished the Ph.D. in 1960. Her thesis *Humanism at Wittenberg, 1486-1517* was revised and published in 1975 by B. De Graaf in the series *Bibliotheca Humanistica & Reformatorica*.

Maria read and spoke English and German and also read Latin, Greek, French, Spanish, Dutch, and Scandinavian languages. She received fellowships from the American Council of Learned Societies, the American Philosophical Society and Deutsche Forschungsgemeinschaft. She published an important bibliography on the Wittenberg Press, edited the *Luther-Jahrbuch*, and wrote several articles and many book reviews.

Nearing retirement she remarked to an interviewer, "I was always interested in the research."[49] This became very apparent to me as I sifted through the archive of her correspondence: she was the Library's only research librarian for much of her tenure and much of her correspondence were replies, often in German, to complicated historical or bibliographical inquiries.

Maria as Librarian

Is it any wonder that James Tanis, then Librarian of Andover-Harvard, hired her to be Acquisitions Librarian and later promoted her to the position of Assistant Librarian and Head of Technical Services? Maria made significant contributions to theological librarianship in at least four areas: Collection Development, Cataloging, Preservation, and Library Cooperation.

Collection Development: During her tenure almost 80,000 volumes were added to the library's holdings and I suspect she saw every monograph on her review shelf. She purchased important rare books such as an early edition of Calvin's *Institutes* annotated by Huldreich Zwingli, son of the reformer, and a scarce edition of a Dutch tract by Festus Hommius, *Ordeel van het Synodus Nationael* (Dort, 1619). She strengthened the Unitarian collection and in the 1960s accepted many of the books, periodicals, and pamphlets of the former library of the Universalist Historical Association.[50] She once noted, "It is in the field of retrospective buying, filling in the collection, and opening new areas closely related to those already covered that a great library must concentrate its efforts."[51]

As a scholar librarian she was also very keen to build up a primary research collection in manuscripts and archives, and she appointed the Library's first Curator for these in 1970, the same year she accepted the archives of the American Unitarian Association covering the nineteenth and much of the twentieth century. The most significant manuscript collection she acquired was the papers of Paul Tillich. Other collections included the papers of Anandamayi Ma, a famous Indian female guru; the records of the Society for Arts, Religion and Culture; and the records of the Association for Clinical Pastoral Education in the Northeast Region.

Cataloging: Although a book person and the farthest from technology geek you can imagine, Maria, along with friend and fellow Reformation scholar Ron Diener, first librarian of the Boston Theological Institute consortium of Boston area theological libraries, brought computer-assisted shared cataloging using OCLC to the BTI libraries, and thus Andover-Harvard became the first library at Harvard to use it. In 1971 she replaced the old modified Cutter classification then in use with the Library of Congress classification system.

Preservation: Maria served for many years on, and for awhile headed, the ATLA Board of Microtext. She submitted more material for preservation filming than any other librarian at the time. She appointed Doris Freitag as book conservator, the first such position in any Harvard library.

Library Cooperation: During her interregnum at Harvard's main research library she was representative to the formative effort that eventually resulted in the consortium that became known as the Research Libraries Group (RLG), first organized in 1974 by Columbia, the New York Public, Yale and Harvard to promote library co-operation in the development and application of library technology. She was instrumental in the creation of the Library Development Program of the Boston Theological Institute, a co-operative program which eventually, in addition to joining OCLC, produced a union list of serials and facilitated expeditious inter-library borrowing among the member libraries.

Maria was president of ATLA 1968-1969, and, as mentioned, served on the Board of Microtext for many years. She wrote:

> In all theological library cooperative enterprises known to me, there has always been a willingness to work together. This spirit has prevailed even before almost insurmountable obstacles. One might hope that this is partly due to the fact that each is participating in a religious enterprise where goodwill toward one's colleagues is to be expected.[52]

Maria as Farmer

In her youth she and her sister spent happy summers with relatives living on farms in the foothills of the Alps near Vienna and thus began a lifelong love of farming and simple country ways, a love she shared with her husband, Walter. Maria even once seriously considered attending agricultural school. So it was only natural that in 1962 they bought an old New England farm house with sixty-five acres in Conway, Massachusetts, the western part of the state. During their careers —Walter was also a scholar librarian, first at Harvard, and later at UMass Boston — they spent most weekends at the farm.

Maria tended the vegetables, berries and flowers in the garden and canned the produce. The Andover-Harvard staff was often the beneficiary of the farm's harvest. An old friend recalled her saying there were three things that "were doing something sensible: weeding the berries, canning dilly-beans, and planting potatoes." And he goes on to add: "Despite her upbringing in a professional-class Viennese household, a young career of her own with international acclaim, and the refinements of Harvard degree and employment, she treasured so much the earthiness of life."[53]

Maria would not like this homage. A member of the Cambridge Meeting of the Society of Friends, she eschewed the limelight and formal ceremony. When she was president of ATLA and the subject of the president's conference address came up at a Board meeting, she said quite matter of factly: "There will not be a president's address this year."[54] She knew she was not a very good public speaker, she was self-conscious about her "Germanisms," and she also thought much of public speaking was just puffery and foolishness. So she chose silence. She was a Quaker.

We created the Maria Grossmann Book Fund to honor her retirement and later, after her death in 2003, to memorialize her. We use it to buy books on the Reformation, Quakeriana, and, occasionally, the rare books or "real" books she loved. The bookplate design, three pine trees, is based on one Maria and Walter used in their books and is meant to capture the simplicity with which they approached life and religion.

Endnotes

[1] Francis L. Miksa, "Charles Ammi Cutter: Nineteenth-Century Systematizer of Libraries" (Ph.D. diss., University of Chicago, 1974): 8.

[2] Andover-Harvard Theological Library. Mission and History, accessed August 22, 2012, http://www.hds.harvard.edu/library/about/mission-and-history.

[3] Harvard University. *Thirty-first annual report of the President of Harvard College to the Overseers, exhibiting the state of the institution for the academic year 1855-56*. (Cambridge: Metcalf & Co., 1857), 7.

[4] Cutter, Charles A. *Report of the Librarian for the year ending July 15th 1859*. Board of Overseers, Library Series, 1859-1874, Vol. 11, Box. 1, p. 46. Harvard University Archives, Cambridge, Mass.

[5] Henry Whitney Bellows. *The suspense of faith: an address to the alumni of the Divinity School of Harvard University, Cambridge, Mass*. (New York: C.S. Francis & Co., 1859), 45.

[6] Harvard University. Letter recommending appointment of Charles Cutter, May 16, 1860. Records of the Harvard Corporation, 1650-1992, Volume XXVIII, UAII 5.125. Harvard University Archives, Harvard University, Cambridge, Mass.

[7] Charles A. Cutter, "Editorial," *Library Journal*, 1882: 7, no. 1 (1882): 3

[8] Charles A. Cutter, "The new catalogue of the Harvard College Library," *North American Review*, 108, no. 22 (1869): 96-129.

[9] Basic biographical information on Gates can be found in *General Catalogue of the Theological Seminary, Andover, Massachusetts* (Andover, Mass.: The Seminary, 1908 and 1927) [Gates was the editor of the 1927 *Catalogue*]; *General Catalogue of the Divinity School of Harvard University* (Cambridge Mass.: The University, 1920); and Union Theological Seminary, *Alumni Directory*, 1836-1970 (New York: The Seminary, 1970). Additional data about his family and life has been gathered from *United States Federal Census* data from 1870-1940 [database on-line]. (Provo, UT: Ancestry.com Operations, Inc., 2012).

[10] University of Michigan, *General Catalogue of Officers and Students: 1837-1911* (Ann Arbor, Mich.: The University. 1912); *General Biographical Catalogue of Auburn Theological Seminary*, 1919-1940: W*ith Supplementary Biographical Notes on Alumni from the Classes, 1846-1918* (New York, N.Y.: The Seminary, 1960).

[11] Martyn, Charles. *The William Ward Genealogy: The History of the Descendants of William Ward of Sudbury, Mass., 1638-1925* (New York: A. Ward, 1925): 476.

[12] *Order of Exercises at Commencement, Dartmouth College, June 28, 1883* (Hanover, N.H: Dartmouth Press, 1883).

[13] *General Catalogue of Dartmouth College and the Associated Institutions, Including the Officers of Government and Instruction, Graduates and all Others Who have Received Honorary Degrees* (Hanover, N.H: Dartmouth Press, 1890).

[14] Dodd, Jordan, Liahona Research, comp., *Iowa, Marriages, 1851-1900* [database on-line]. (Provo, UT: Ancestry.com Operations Inc, 2000). His first name is given incorrectly as "Oliver."

[15] *Alumnæ Register of Wellesley College, December 1885* (Boston: Printed by Rand, Avery, 1886); Wellesley College, *President's Report* (Boston: The College, 1889).

[16] The history of Andover Theological Seminary and information about its "Creed" and "Controversy," its brief affiliation with Harvard, and its eventual merger with the Newton Theological Institute are well-documented in many works. See especially: Fiske, Daniel Taggart, *The Creed of Andover Theological Seminary* (Boston: Cupples, Upham, 1887); Rowe, Henry K., *History of Andover Theological Seminary* (Newton, Massachusetts: The Seminary, 1933); Vanderpool, Harold Y,.*The Andover Conservatives: Apologetics, Biblical Criticism and Theological Change at the Andover Theological Seminary, 1808-1880* (Ph.D. thesis, Harvard University, 1971); Williams, Daniel Day, *The Andover Liberals: A Study in American Theology* (New York: Octagon Books, 1970); Bendroth, Margaret Lamberts, *A School of the Church: Andover Newton Across Two Centuries.* Grand Rapids, Mich.: William B. Eerdmans, 2008; Taylor, Sharon Ann, *That Obnoxious Dogma: Future Probation and the Struggle to Construct an American Congregationalist Identity* (Ph.D. dissertation, Boston College, 2004); *The Harvard Divinity School: Its Place in Harvard University and in American Culture* edited by George Huntston Williams (Boston: Beacon Press, 1954).

[17] "Plan for the Removal of Andover Theological Seminary to Cambridge and Affiliation with Harvard University" in Harvard University, *Reports of the President and the Treasurer of Harvard College.* 1907-08: 347-348. Also see: "Andover Seminary to Remove to

Cambridge," *Boston Daily Globe*. March 14, 1908; "Protest On the Removal," *Boston Daily Globe*, April 29, 1908; "Appointments at Harvard," *Boston Daily Globe*, May 16, 1908; "In Divinity Chapel," *Boston Daily Globe*, October 2, 1908; "Attractive Group of Buildings Planned," *Boston Daily Globe*, March 5, 1910; "Affiliated, But Not Merged." *Boston Daily Globe*, January 15, 1911.

[18] "President's Report" in Harvard University, *Reports of the President and the Treasurer of Harvard College*, 1909-10: 18-19. There is a copy of the agreement in Andover-Harvard Theological Library Records, Accession #960117: 1/1 (3), Andover-Harvard Theological Library, Harvard Divinity School.

[19] Unless otherwise specified, the information in the next paragraphs comes from the collection mentioned in footnote 10, specifically 1/2 (3), the letters of the Council to Gates, and 1/2 (2), the minutes of the Council. Library records in the Harvard University Archives were not consulted for this brief presentation.

[20] See letter and minutes for Apr. 16, 1919.

[21] *Training for the Ministry at Harvard: The Theological School in Harvard University: Formed in 1922 by the Affiliation of Andover Theological Seminary (1808) and the Harvard Divinity School (1816)*. Cambridge: The School, 1922.

[22] For more information, see the sources cited in footnote 16.

[23] Boston: Fort Hill Press, 1929. Copy in Andover-Harvard Theological Library Records, Accession #960117: 1/1 (5). The letter of response by Frederick H. Page is also in that folder.

[24] Andover-Harvard Theological Library Records, Accession #960117: 1/1 (6), Andover-Harvard Theological Library, Harvard Divinity School.

[25] "Rev. Owen H. Gates Is Dead in Newton," *Boston Daily Globe*, January 20, 1940.

[26] Levering Reynolds, "The Later Years (1880-1953)," in *The Harvard Divinity School: Its Place in Harvard University and in American Culture*, ed. George Huntston Williams (Boston: Beacon Press, 1953), p.196, n.46.

[27] Sperry, Willard L,"Dean's Letter,"*The Harvard Divinity School Bulletin* 36 (1939), 52.

[28] Henry J. Cadbury, ""My Professor's Closet", *Harvard Alumni Bulletin* 39 (1936), 297-301.

[29] Henry J. Cadbury, "Quaker Books at Harvard," *The Friend* 110 (1937), 345-347.

[30] Henry J. Cadbury, "Religious Books at Harvard," *Harvard Library Bulletin* 5 (1951),159-180.

[31] Additional published sources that touch on the history of Andover-Harvard Theological Library during the 1939-1954 period include Reynolds, "The Later Years,"165-229; Alan Seaburg, "An Enlightened Ministry: Andover-Harvard Theological Library, 1950-1980," *Harvard Library Bulletin* 29, no.3(1981), 307-320; James Tanis, "The Library and its Role in the Divinity School," *Harvard Divinity Bulletin* 16, no.2 (January, 1962), 19-22; Andover-Harvard Theological Library Reports (1938-39,1939-40,1941-42,1942-43,1943-44,1944-45,1946-47,1947-48,1948-49,1952-53,1953-54) in *The Dean's Reports to the President and the Decanal Letters to Alumni and Friends: Chronicling and Reflecting the History of Harvard Divinity School and its place in American Culture*, 1922-1955, compiled and indexed by James Anthony Vendettuol i(955).

[32] Cadbury, "Religious Books at Harvard," 176-177.

[33] Ibid.,177.

[34] Ibid.,179.

[35] For example, the following only briefly mention Cadbury's library service: Mary Hoxie Jones, "Henry Joel Cadbury: A Biographical Sketch" in *Then and Now: Quaker Essays: Historical and Contemporary*, ed. Anna Brinton (Philadelphia: University of Pennsylvania Press, 1960), 59; Margaret Hope Bacon, *Let this Life Speak: The Legacy of Henry Joel Cadbury* (Philadelphia: University of Pennsylvania Press,1987), 253.; George W. MacRae, Henry Joel Cadbury (1883-1974), *Profiles from the Beloved Community* (Cambridge, Mass.: 1976), 17; Ralph Lazzarro, Theological Scholarship at Harvard from 1880 to 1953), in *The Harvard Divinity School: Its Place in Harvard University and in American Culture*, ed. George Huntston Williams (Boston: Beacon Press, 1954), 259; while the following do not mention Cadbury's library service at all: Amos N. Wilder, "A Grammarian with a Difference," *Harvard Magazine* (May, 1975) 46-52; Amos N. Wilder."In Memoriam, Henry Joel Cadbury, 1883-1974," *New Testament Studies* 21 (April 1975) 313-317.; *American National Biography* s.v. "Cadbury, Henry Joel"

[36] Macrae,"Henry Joel Cadbury," p.17.

[37] Basic biographical information about Newhall taken from "In Memoriam, Jannette E. Newhall" *Summary of Proceedings, Annual Conference,* American Theological Library Association, (1979): 20-21 and *The Biographical Directory of Librarians in the United States and Canada*, s.v. "Newhall, Janette E."

[38] Correspondence and other records of Librarian, arranged alphabetically (A-Z), ca. 1943-1948, Records of the Andover-Harvard Theological Library, 1840-1981, Harvard University Archives, Cambridge.

[39] *Summary of Proceedings, Annual Conference,* American Theological Library Association, (1947): 28.

[40] *Summary of Proceedings, Annual Conference,* American Theological Library Association, (1948): 7, Appendix B.

[41] *Summary of Proceedings, Annual Conference,* American Theological Library Association, (1949), Appendix A.

[42] Jannette E. Newhall, *A Theological Library Manual* (London: Theological Education Fund, 1970).

[43] Unpublished finding aid to the Jannette E. Newhall collection consisting of 10 boxes of archival material available at the Boston University School of Theology archives

[44] Vendettuoli, compiler, "Report of the Andover-Harvard Theological Library 1948-1949," 298.

[45] Justin Snow, Simmons College Archives, e-mail message to author, May 1, 2012.

[46] For Maria Grossmann biographical information see Alan Seaburg, *Maria and Walter Grossmann, Scholarly Librarians: a Biographical Bibliography* (Anne Miniver Butterfly Technologium, 2011), accessed Sept. 4, 2012, http://www.anneminiverpress.com/content/maria-and-walter-grossmann; "Colleagues Honor Maria Grossmann," *The Harvard Librarian* 20 (1986): 5; Malcolm Hamilton, "Former Librarian Maria Grossmann Dies," Official Announcement, Office of the Dean of the Harvard Divinity

School, April 2, 2003; "Maria Grossmann, 1919-2003," *Harvard Divinity Bulletin* 31 (2003): 5; Russell O. Pollard, "Maria Grossmann Dies," *ATLA Newsletter* 50 (2003):9; Russell Pollard, "Memorial Tributes, Maria Grossmann," *Summary of Proceedings*, *Annual Conference,* American Theological Library Association (2003): 243-4; and Alan Seaburg, "An Enlightened Ministry: Andover-Harvard Theological Library, 1950-1980," *Harvard Library Bulletin* 29 (1981): 307-20.

[47] Seaburg, *Maria and Walter Grossmann, Scholarly Librarians*, 42.

[48] Ibid., 37.

[49] Ibid., 35.

[50] For Maria Grossmann's contributions to the growth of the collection, see Seaburg, "An Enlightened Ministry," 314-319.

[51] Ibid., 314.

[52] Maria Grossmann, "The Library in Cluster Arrangements," *Theological Education*, vol. IV, no. 4, and Supplement I (Summer 1968): 21.

[53] E-mail from Ronald Diener to Russell O. Pollard, April 2003.

[54] Seaburg, "An Enlightened Ministry," 66.

Building a Theological Commons
by

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In March 2012, Princeton Theological Seminary launched a new digital library called the "Theological Commons" (http://commons.ptsem.edu). The Theological Commons currently provides access to more than 75,000 books in religious studies, theology, and ancillary disciplines. Visitors to the site may search the full text of these books by keyword or restrict their searches to authors or titles. When a book is located, it can immediately be read online or downloaded as a PDF. In many cases, the book may also be sent without cost to an Amazon Kindle. The goal of the site is to build "a digital library freely accessible to scholars, pastors, and other readers around the globe."

In what follows, I briefly discuss the concept of a "commons" as well as the practicalities of constructing a large-scale digital library. After giving a sense of the complexities of building the Theological Commons, I conclude with a simple way for theological libraries to contribute to its growth and development.

I. The Theory of the Commons

The concept of a commons goes back a long way. Traditionally, a commons is a space set aside for the community where laws of private property do not apply. The practice of setting aside communal space for the grazing of sheep and other livestock derived from traditional British practice and was carried over to the New England colonies. The majority of towns in New England still have a commons, though sheep grazing is generally banned these days. (The Hollis Professor of Divinity at Harvard apparently retains the right to graze cattle in Harvard Yard, however.[1]) Nowadays, these New England commons are relics of a bygone era.

Among economists, the idea of a sustainable commons likewise fell into disrepute after a biologist, Garrett Hardin, published a paper in *Science* titled "The Tragedy of the Commons."[2] Hardin argued that any commons is inherently unstable because the interests of individuals do not align with the interests of the community. Individuals rationally seek to extract as much as possible for themselves even when doing so harms the community reliant on the commons. Hardin painted a grim picture of the consequences:

> Each man is locked into a system that compels him to increase his herd without limit — in a world that is limited. Ruin is the destination toward which all men rush, each pursuing his own best interest in a society that believes in the freedom of the commons. Freedom in a commons brings ruin to all.[3]

Hardin thought the tragedy could be avoided by dismantling the commons. In a discussion of overcrowding in the national parks, for example, he raised the possibility of "[selling] them off as private property" or setting up barriers of one kind or another to entry.[4] Both solutions presuppose that problems are structural rather than local and that any commons will inevitably be depleted through overuse.

Elinor Ostrom, economist and professor of political science at Indiana University and co-recipient of the Nobel Prize in Economics in 2009, challenged Hardin's pessimism toward the concept of the commons in general. Empirical research demonstrates the existence of sustainable, functioning commons. Given the example of successful commons, how have they managed to overcome the tragedy supposedly inherent in their structure? Briefly put, Ostrom answers that there is no single strategy to overcome the tragedy but multiple lines of response.[5] The success of any particular line of response depends on many factors and cannot be stipulated *a priori.* While Ostrom's contributions cannot be summarized in a few lines, her work demonstrates, among other things, the falsity of the claim that any "logic of tragedy" is inherent to the concept of a commons. [6]

This brief discussion of the economics of the commons leads to a central thesis: theological libraries can develop a successful theological commons and avoid the privatization of their intellectual heritage by making a shared commitment to the digitization of their bibliographic resources.

II. The Internet Archive

The Theological Commons emerged in the context of a partnership between Princeton Theological Seminary and the Internet Archive. In 2008, Princeton Seminary and the Microsoft Corporation reached an agreement to digitize a substantial number of out-of-copyright books from the Seminary's Library.[7] Microsoft brokered a relationship with the Internet Archive, a nonprofit based in San Francisco "founded to build an Internet library."[8] The Internet Archive opened a scanning center in the Seminary's Library in the spring of 2008. By May, however, Microsoft terminated its book digitization program.[9] Microsoft's decision left Princeton Seminary and the Internet Archive as partners without external funding. Rather than close the scanning center, Princeton Seminary and the Internet Archive decided to continue scanning books together, albeit at a slower pace. By fall 2012, the Internet Archive had scanned approximately 30,000 books from the Seminary Library.

The Internet Archive developed a website to provide access to the Seminary's digitized books.[10] The website provided a very helpful set of access points, including the ability to browse by title, by author, and by subject heading. Presentation of the material remained rather generic, however. Given the vast quantity of digitized material on the Internet Archive, users easily became overwhelmed with their choices. Another issue from the standpoint of usability was that unrestricted searches for theological topics frequently delivered extraneous results. The sheer abundance of digitized materials made it difficult to sort out relevant from irrelevant items. The Seminary thus made a decision to build a new digital library for its digitized materials, utilizing the digital backbone provided by the Internet Archive but crafting its interface specifically for students and scholars of religious studies and theology.

III. The Theological Commons

Our goal in building the Theological Commons was essentially twofold: to curate a collection of materials directly relevant to religious and theological studies and to make those materials easily browsable and searchable. Rather than replacing the Internet Archive, we sought to build upon its foundation — i.e., by adding value to its digitized collection of materials. Among other things, we added easy full-text search, faceted browsing by date, format, language, and subject, as well as the option to explore "featured collections."

The first task was to identify and select books on religious studies, theology, and ancillary disciplines for inclusion in the Theological Commons. Our digital team quickly imported the majority of materials scanned by the Internet Archive at Princeton Seminary. But we also imported materials scanned by other libraries whenever they met our criteria for inclusion. The process of identifying relevant materials was not always straightforward. After all, it's difficult to draw precise boundaries for any theological library! We resorted primarily to subject headings in the Library of Congress' "B" Classification Schedule, but also drew in books from history, literature, philosophy, psychology, etc. whenever we deemed it appropriate. As a consequence, the digital library provides a well-rounded collection of material similar to what students might find on the shelves of the Princeton Theological Seminary Library or similar theological research libraries.

The second task was to make materials more easily searchable and browsable. To improve the search experience, we imported the full-text of every book. By indexing every word, users can search quickly and easily across roughly 26,000,000 pages of text in generally less than a second or two. Our search engine delivers lists of books that contain the search term or phrase. By clicking on any particular book, users can see a list of pages with the search term along with snippets of text from the surrounding context. The interface allows users to navigate to the beginning of the book or to any page containing the search term. To make the collection more easily browsable, we developed a controlled vocabulary of subject terms. We drew these largely from the top-level Library of Congress classifications, though we made more granular use of the "B" Classification since most religious and theological texts cluster in that class. By keeping the subject list simple, we made it possible for users to explore the broad subject areas in the Theological Commons without becoming overwhelmed by the quantity of texts. Based on feedback from early users, we also added functionality to collate sets of books. For example, if users come across a volume of Theodore Parker's *Collected Works*, they have the option to "View All Volumes," which instantly brings together the series in the order of its volumes. We hope that the attention we've devoted to the patterns of scholarly research in religious studies and theology distinguishes the Theological Commons from other, more generic digital libraries.

IV. A Brief Technical Excursus

To build a digital library at the scale of the Theological Commons requires great technology and talented programmers. The Princeton Theological Seminary Library has been making strategic investments in both areas during the past several years. In 2007, we acquired a license for a MarkLogic Server,[11] the industry-leading XML database. The MarkLogic Server is a member of a new class of NoSQL databases, which do not store information in relational tables. Built to handle "Big Data," the MarkLogic Server can scale up to the millions of pages in the Theological Commons without any perceptible degradation in the search experience. Our digital library team develops applications, including the Theological Commons, in XQuery, a programming language developed by the W3C.[12] What is great about XQuery is that we can use the same language to handle user requests, query the database for results, and format the Web response. The presentation layer also uses a combination of HTML5, CSS, and JQuery to enhance the display.

Our digital library team consists of five people. As the Product Owner, I am responsible for the overall design of the Theological Commons. Gregory Murray, Digital Library Application Developer, is our lead programmer. He builds the infrastructure of the project, including its core search functionality. Christine Schwartz, XML Database Administrator, maintains the MarkLogic Server, watching carefully over many environmental conditions as we add book after book to the project. She also contributes significantly to the metadata in the project, drawing on her years of experience as a professional cataloger and her skills as a programmer. Cortney Frank, Metadata Specialist, and Donna Quick, Digital Production Specialist, assist with selecting and importing new books as well as with improving the quality of the metadata in the digital library. The team works well together and, most importantly, enjoys the challenge of developing a digital library of this enormous size and scale.

V. Contributing to the Commons

A commons cannot succeed without a community. As Elinor Ostrom and James M. Walker have argued, a successful commons depends, among other things, on communication among its participants.[13] While Princeton Theological Seminary has taken the initiative to develop the Theological Commons, the long-term success of the project depends in large part on the contributions of other theological libraries. Let me conclude by indicating three ways that your libraries can support the Theological Commons.

First, we encourage you to digitize rare and unique items in your libraries through the Internet Archive for inclusion in the Theological Commons. While the collections of the Princeton Theological Seminary Library are deep and rich, there are innumerable books and materials we do not hold. By digitizing materials in your collections through the Internet Archive — especially materials from your special collections or denominational traditions — we can add them to the Theological Commons, making the project more representative of the member libraries in the American Theological Library Association as a whole.

Second, you can help us by identifying gaps in our collection. For example, it would be useful to know where the Theological Commons could be expanded — are there theologians we have missed or religious movements we have left out? As we continue to expand the Theological Commons, we hope to target areas that we've neglected or left underdeveloped.

Finally, we hope that you will publicize the Theological Commons to your library patrons and to pastors and church members in your denominations. We would be grateful for any feedback you provide — not only "bug reports," which we are always glad to receive, but also suggestions for new features or for improving its usefulness in your communities.

The Theological Commons signals the commitment of the Princeton Theological Seminary Library to expanding access beyond the walls of our library, creating a digital commons of religious literature that will advance theological learning and research worldwide. Thank you in advance for helping us to make this ambitious vision a flourishing reality.

Endnotes

1 Primus V, "Holy Cow," *Harvard Magazine* (October 2009), http://harvardmagazine.com/2009/09/grazing-cow-in-harvard-yard.

2 Garrett Hardin, "The Tragedy of the Commons," *Science* 162, no. 3859 (1968): 1243–1248.

[3] Ibid., 1244; see also Elinor Ostrom, *Governing the Commons: The Evolution of Institutions for Collective Action* (Cambridge: Cambridge University Press, 1990), 2; and Elinor Ostrom, "Tragedy of the Commons," in The New Palgrave Dictionary of Economics, ed. Steven N. Durlauf and Lawrence E. Blume, 2nd ed. (Basingstoke: Nature Publishing Group, n.d.), 360–363, http://www.dictionaryofeconomics.com/article?id=pde2008_T000193&edition=current&q=tragedy%20of%20the%20commons&topicid=&result_number=1.

[4] Hardin, "The Tragedy of the Commons," 1245; see also Ostrom, *Governing the Commons*, 9.

[5] See Xavier Basurto and Elinor Ostrom, "The Core Challenges of Moving Beyond Garrett Hardin," *Journal of Natural Resources Policy Research* 1, no. 3 (2009): 255–259.

[6] Ostrom, "Tragedy of the Commons."

[7] "Princeton Theological Seminary Announces Microsoft Initiative," 2008, https://www.microsoft.com/en-us/news/press/2008/mar08/03-06princetontheologicalpr.aspx.

[8] See http://archive.org/about/.

[9] Miguel Helft, "Microsoft Will Shut Down Book Search Program," *The New York Times*, May 24, 2008, sec. Technology, http://www.nytimes.com/2008/05/24/technology/24soft.html?_r=3&ref=technology&oref=slogin&oref=slogin&oref=slogin.

[10] See http://archive.org/details/Princeton.

[11] See http://www.marklogic.com.

[12] See http://www.w3.org/XML/Query.

[13] Elinor Ostrom and James M. Walker, "Communication in a Commons: Cooperation Without External Enforcement" (presented at the American Political Science Association Meetings, Atlanta, Georgia, 1989), http://hdl.handle.net/10535/233.

Connecting East and West: Helpful Resources for Building a Library Collection in Eastern Orthodoxy

by

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What is the Orthodox Church?

The Orthodox Church, sometimes called the Eastern Orthodox Church or the Orthodox Catholic Church, is the second largest community of theologically united Christians in the world, after Roman Catholicism. According to a 2011 report done by the Pew Forum on Religion & Public Life, there are approximately 260,380,000 Orthodox Christians in the world – about 11.9 percent of the world's Christians (*Global Christianity: a Report on the Size and Distribution of the World's Christian Population*, Dec. 19, 2011). Of that number, approximately 1,870,000 are located in the United States.

Douglas Jacobsen, in his book *The World's Christians*, notes similar numbers, citing about 240 million Orthodox Christians worldwide (Jacobsen 2011, 9). Jacobsen also provides a helpful description of the demographics of the Orthodox Church:

> [Orthodox Christians] are part of a family of about 40 independent and geographically defined churches that all see themselves as part of a single Orthodox tradition. The Orthodox tradition is defined by its shared consensus rather than by a hierarchically imposed uniformity … Most contemporary Orthodox churches are organized along national lines, a fact that is reflected in names such as the Greek Orthodox Church or the Romanian Orthodox Church or the Russian Orthodox Church (Jacobsen 2011, 9).

Generally, the Orthodox Church has been best known in Russia, home of approximately four in ten Orthodox Christians (Pew Research Center Forum, 2011), Greece, and Eastern Europe, but in recent decades the number of converts to Orthodoxy in North America, Great Britain, and Western Europe has increased dramatically.

In a 2008 study conducted by the Patriarch Athenagoras Institute in Berkeley, California, 29 percent of Greek Orthodox Christians in the United States are converts, as are 51 percent of the members of the Orthodox Church in America (Russian tradition), often shortened to just OCA. Additionally, the same survey indicated that 14 percent of Greek Orthodox priests in the U. S. are converts, as are an impressive 51 percent of OCA clergy (Neroulias 2008). Clearly, the Orthodox Church has taken root in the United States.

Why Have a Library Collection About Eastern Orthodoxy in the West?

The increasing number of converts in the West to the Orthodox Church is certainly one reason for theological libraries to maintain information on it, but perhaps an even more compelling one is church history. As Jacobsen points out, "Orthodoxy has the longest history of the four major Christian traditions that exist today [the other three are Roman Catholicism, Protestantism, and Pentecostal/Charismatic], and it preserves the ancient ideas and practices of Christianity more fully than any other tradition" (Jacobsen 2011, 13).

The Orthodox Church traces its beginnings to the Day of Pentecost. From then until the year 1054, when the patriarchs of Constantinople and Rome excommunicated each other because of theological and political differences, there was only one Church. After the Great Schism, the Eastern Church continued to maintain the thinking and practice of the early Church, carrying on the Apostolic tradition without change, and, as the Eastern Orthodox Church it has done exactly that. Over the centuries, and particularly with the East cut off from the West as a result of Islamic rule in the Ottoman Empire, and then of Communism during the Soviet era, the ways of the Eastern Church have largely been lost to the West. So, in the interest of providing information on the full history of the Church, both Eastern and Western, a collection about the Eastern Orthodox Church is essential in a Western theological library.

Building a Collection of Orthodox Resources

One can approach the task of building a collection on Orthodox resources in a variety of ways. A subject approach covering the primary topics of Orthodoxy is very useful; listed below are primary topics that should be addressed. An author approach is also helpful; identified below are writers whose works are widely respected throughout the Orthodox world. Most of them are or were academicians; one notable exception is Frederica Mathewes-Greene, a lay person who nevertheless has produced excellent work with very good research when needed. Yet a third avenue of approach is that of publisher; there are a number of very reputable publishers who specialize in Orthodox titles. These are listed, along with their websites, below. Additionally, there are also a number of useful websites, journals, and LibGuides on Orthodoxy that theological librarians will want to be aware of.

By Subject

This list of topics is not exhaustive but includes the major subject areas that are important in any good collection of Orthodox resources.

- History of the Orthodox Church
- Icons and Iconography
- The Orthodox Church (beliefs and practices)
- Orthodox Liturgy
- Orthodox Theology/Holy Tradition
- Orthodox Spirituality
- The Sacraments
- The Saints (including the Mother of God)

Appendix A of this paper contains a semi-annotated bibliography of resources in each of these areas.

By Author

Any publication by the following authors is considered reliable and in many cases, noteworthy, and would be desirable in an Orthodox library collection (the list is alphabetical by author's last name):

- Elizabeth Behr-Siegel
- Anthony Coniaris

- Mary B. Cunningham
- Paul Evdokimov
- Georges Florovsky
- Thomas Hopko
- Vladimir Lossky
- Frederica Mathewes-Greene
- John Meyendorff
- John Romanides
- Alexander Schmemann
- Dumitru Staniloae
- Kallistos (Timothy) Ware

By Publisher

The following list identifies reputable publishers who specialize in Orthodox materials:

- **Alexander Press**
  http://www.alexanderpress.com
  Books and media focusing on Greek authors; also a distributor of titles from a number of Greek publishers
- **Conciliar Press**
  http://www.conciliarpress.com
  The press of the Antiochian Orthodox Archdiocese of America (Arabic tradition)
- **Greek Orthodox Archdiocese of America**
  http://www.goarch.org
- **Holy Cross Orthodox Press**
  http://www.holycrossbookstore.com
  The press of Holy Cross Greek Orthodox Seminary
- **Holy Transfiguration Monastery**
  http://www.htmp.org
  A good source of Orthodox liturgical texts
- **InterOrthodox Press**
  http://www.orthodoxinstitute.org/catalogue.html
  The press of Patriarch Athenagoras Orthodox Research Institute
- **Light and Life Publishing**
  http://www.light-n-life.com
  One of the largest Orthodox publishers and suppliers of Orthodox resources, including media and music; title list includes both academic and popular items.
- **Orthodox Church in America (Russian tradition)**
  http://www.oca.org
- **St. Tikhon's Seminary Press**
  http://www.stspress.com
- **St. Vladimir's Seminary Press**
  http://www.svspress.com

Journals

- ***The Canadian Journal of Orthodox Christianity***
  A joint publication of St. Arseny Orthodox Christian Theological Institute, the Orthodox Church in Canada, and the Orthodox Church in America.
  St. Nectarios Press
  http://www.orthodoxpress.org
- ***Divine Ascent: A Journal of Orthodox Faith***
  St. Nectarios Press
  http://www.orthodoxpress.org
- ***Greek Orthodox Theological Review***
  Holy Cross Orthodox Press (Holy Cross Greek Orthodox School of Theology)
  http://www.hchc.edu/hellenic/about/administrative_offices/holy.cross.orthodox.press.html
- ***Journal of American Orthodox Church History***
  Annual publication of the Society for Orthodox Christian History in the Americas (SOCHA)
  http://orthodoxhistory.org
- ***Journal of the Chicago Pastoral School***
  Articles by students of the Pastoral School of Chicago and Mid-America; one issue per year available online
  http://journal.orthodoxtheologicalschool.org
- ***Living Orthodoxy***
  St. John of Kronstadt Press
  http://www.sjkp.org
- ***Orthodox Life***
  Holy Trinity Monastery, Jordanville, NY
  http://www.jordanville.org/orthodoxlife.html
- ***Orthodox Tradition***
  Center for Traditionalist Orthodox Studies; available online as of 2010.
  http://www.ctosonline.org/ot
- ***Phronema***
  Theological review of St Andrew's Greek Orthodox Theological College, Sydney, Australia
  http://www.sagotc.edu.au/phronema
- ***Road to Emmaus: A Journal of Orthodox Faith and Culture***
  http://www.roadtoemmaus.net
- ***Sobornost, including Eastern Churches Review***
  Journal of the Fellowship of St. Alban and St. Sergius, an ecumenical group founded in the 1920s to promote Christian unity between the Anglican and Orthodox Churches. The journal has been published continuously since 1928.
  http://www.sobornost.org/
- ***St. Vladimir's Theological Quarterly***
  http://www.svspress.com/categories/The-Quarterly

Helpful LibGuides on Orthodoxy (as of June 2012)

LibGuides (libguides.com) are library-produced online guides to print and online resources on a given topic. Although they are usually focused primarily on the collection of the library where the guide is produced, they are nevertheless available for public use on the website of the originating institution.

The following LibGuides are particularly helpful in identifying resources in Eastern Orthodoxy:

- ***Eastern Orthodoxy***
  David E. Cassens, St. Louis University, St. Louis, Missouri
  http://libguides.slu.edu/EasternOrthodoxy
  The most comprehensive LibGuide on Orthodoxy currently available; highly recommended.
- ***Eastern Orthodox Christianity***
  Tony Amodeo, Loyola Marymount University,
  Los Angeles, CA
  http://libguides.lmu.edu/EasternOrthodoxy
- ***Eastern Christian Spirituality***
  Danette Pachtner, Duke University, Chapel Hill, NC
  http://guides.library.duke.edu/easternchristianspirituality
- ***Patristics/Patrology – The Early Church Fathers and Their Writings***
  Curt LeMay, University of St. Thomas, Saint Paul, MN
  http://libguides.stthomas.edu/patrist
  Contains a section on matrology, i. e., focusing on women in the early Church who were "known for their heroic faith as martyrs, patrons, spiritual guides, teachers, and leaders."
- ***Church History: Patristic Era, Ecumenical Councils, the Papacy, and Saints***
  Curt LeMay, University of St. Thomas, Saint Paul, MN
  http://libguides.stthomas.edy/chhis
  Contains a good list of patristic texts and information on the Seven Ecumenical Councils of the early Church, which are foundational to Orthodox theology.

Useful Websites on Orthodoxy (as of June 2012)

- **antiochian.org** – The website of the Antiochian Archdiocese in America (Arab/Middle Eastern tradition); contains a very user-friendly section called "Discover Orthodox Christianity" with links to essays by prominent Orthodox writers and theologians on the Church, worship, sacraments, Scripture, and the Orthodox way of life.
- **goarch.org** – The website of the Greek Orthodox Church in America; contains a helpful section called "Our Faith" with articles and downloadable brochures on Orthodox theology, music, and worship, including apologetics as well as links to articles on ecumenism, ethical and social issues, and the environment.
- **monachos.net** – "… dedicated to the study of Orthodox Christianity through its patristic, monastic and liturgical heritage." Contains links to the writings of the Church Fathers (by title or topic), the liturgical texts and hymns for Orthodox services, and resources on monasticism.

- **orthodoxinfo.com** – Website of the Orthodox Christian Information Center, one of the oldest and largest websites on Orthodox Christianity (since 1996); includes a "vast online article repository, with over 700 articles and 6,000 printed pages."
- **orthodoxwiki.org** – A "free-content encyclopedia and information center for Orthodox Christianity" similar in structure and operation to Wikipedia. Most entries are well documented. Founded and managed by an Orthodox priest, Fr. John Schroedel (pastor of St. Juvenaly Orthodox Mission in Kailua-Kona, Hawaii).
- **oca.org** – The website of the Orthodox Church in America (Russian tradition); contains an extensive section (including a Q&A component) on the doctrine, worship and spirituality of the Orthodox faith, including the online version of the book *The Orthodox Faith* by Father Thomas Hopko.

Works Cited

Jacobsen, Douglas G. *The World's Christians: Who They Are, Where They Are, and How They Got There.* Malden, MA: Wiley-Blackwell, 2011.

Neroulias, Nicole. "Study finds more U. S. Orthodox Christian converts." *usatoday.com*, October 23, 2008. http://www.usatoday.com/news/religion/2008-10-23-orthodox-christians_N.htm [accessed June 2012].

Pew Research Center's Forum on Religion & Public Life. *Global Christianity: A Report on the Size and Distribution of the World's Christian Population.* December 2011. http://www.pewforum.org/Christian/Global-Christianity-worlds-christian-population.aspx [accessed June 2012].

Appendix A: Bibliography of Orthodox Resources by Topic

(Compiled by Rebecca Russo, MLS, M.Div., June 2012)

Reference Works

Cunningham, Mary and Elizabeth Theokritoff. *The Cambridge Companion to Orthodox Christian Theology.* Cambridge (UK): Cambridge University Press, 2008.

Grube, George. *The Complete Book of Orthodoxy: a Comprehensive Encyclopedia and Glossary of Orthodox Terms, History, Theology, and Facts.* Salisbury, MA: Regina Orthodox Press, 2001.

McGuckin, John Anthony, ed. *The Encyclopedia of Eastern Orthodox Christianity.* Maldin, MA: Wiley-Blackwell, 2011.

Parry, Ken, ed. *The Blackwell Companion to Eastern Christianity*. Maldin, MA: Blackwell, 2007.

The Orthodox Church

Alfeyev, Hilarion. *The Mystery of Faith: an Introduction to the Teaching and Spirituality of the Orthodox Church.* Jessica Rose, ed. Crestwood, NY: St. Vladimir's Seminary Press, 2011 (2002).

- The author is the Metropolitan (Bishop) of Volokolansk (Russia) and a former student of Metropolitan Kallistos Ware. This book is a kind of catechism of the

Orthodox faith and is written in a scholarly style; sources are well documented and there is both a bibliography and appendix of significant individuals in Orthodox history.

Binns, John (2002). *An Introduction to the Orthodox Christian Churches.* Cambridge, UK: Cambridge University Press.

Coniaris, Anthony M. *Introducing the Orthodox Church: Its Faith and Life.* Minneapolis: Light and Life, 1982.

- Another catechism by the president of Light and Life Publishing, a Greek Orthodox priest. This volume is written in a more popular, less academic tone.

Constantelis, Demetrios J. *Understanding the Greek Orthodox Church.* Brookline, MA: Hellenic College Press, 2005.

- "… a book that should be in the religious section of every library." — Choice

FitzGerald, Thomas E. *The Orthodox Church (Denominations in America* series, no. 7). Westport, CT: Greenwood Press, 1995.

- The author is the Dean of the School of Theology at Holy Cross Orthodox Seminary in Boston.

Florovsky, Georges. *Bible, Church, Tradition: an Eastern Orthodox View.* Belmont, MA: Nordland, 1972. Vol. 1 of the Collected Works of Georges Florovsky.

Garvey, John. *Orthodoxy for the Non-Orthodox: a Brief Introduction to Orthodox Christianity.* Springfield, IL: Templegate, 2002.

- The author is a priest in the Orthodox Church of America (Russian) and a columnist for *Commonweal.*

McGuckin, John Anthony. *The Orthodox Church: an Introduction to its History, Doctrine, and Spiritual Culture.* Malden, MA: Blackwell, 2008.

- The author is an Orthodox priest and theologian who teaches early church history at Union Theological Seminary and Byzantine Christian studies at Columbia.

Meyendorff, John. *The Orthodox Church.* Crestwood, NY: St. Vladimir's Seminary Press, 1981.

Ware, Kallistos. *The Orthodox Church.* London: Harmondsworth: Penguin Books, 1993 (1963).

- Considered a classic by many, this book is a solid introduction to the Orthodox Church for the non-Orthodox.

History of the Orthodox Church

Cunningham, Mary B. *Faith in the Byzantine World.* Downer's Gove, IL: Intervarsity Press, 2002.

- This book contains beautiful photographs of historic Orthodox churches and icons; the author teaches at the University of Nottingham.

Davis, Leo Donald. *The First Seven Ecumenical Councils (325-787): Their History and Theology.* Collegeville, MN: Liturgical Press, 1990.

Meyendorff, John. *The Byzantine Legacy in the Orthodox Church.* Crestwood, NY: St. Vladimir's Seminary Press, 1982.

———. *The Orthodox Church: Its Past and Its Role in the World Today.* New York: Pantheon, 1962.

Runciman, Steven. *The Great Church in Captivity: a Study of the Patriarchate of Constantinople from the Eve of the Turkish Conquest to the Greek War of Independence.* London: Cambridge University Press, 1968.

Schmemann, Alexander. *The Historical Road of Eastern Orthodoxy.* Crestwood, NY: St. Vladimir's Seminary Press, 1977 (1963).

Stokoe, Mark and Kishkovsky, Leonid. *Orthodox Christians in North America 1794 - 1994.* Syosset, NY: Orthodox Christian Publications Center, 1995.

Tsai, Kathryn. *Timeline of Eastern Church History: the First Millenium.* Point Reyes Station, CA: Divine Ascent Press, 2004.

Orthodox Liturgy

Cabasilas, Nicholas. *Commentary on the Divine Liturgy.* Crestwood, NY: St. Vladimir's Seminary Press, 1960.

- Written in the 14th century by a Greek Orthodox archbishop and theological writer, this is considered a classic.

Schmemann, Alexander. *Introduction to Liturgical Theology.* Crestwood, NY: St. Vladimir's Seminary Press, 2003 (1966).

———. *Liturgy and Life: Christian Development Through Liturgical Experience.* New York: Department of Religious Education, Orthodox Church in America, 1974.

Vasileios of Stavronikita. *Hymn of Entry: Liturgy and Life in the Orthodox Church.* Crestwood, NY: St. Vladimir's Seminary Press, 1984.

Orthodox Spirituality

Chryssavgis, John: *Light Through Darkness: the Orthodox Tradition*. Maryknoll, NY: Orbis, 2004.

Coniaris, Anthony M. *A Beginner's Introduction to the Philokalia.* Minneapolis, MN: Light and Life, 2004.

Feofan (Theophan), Saint. *The Path to Salvation: a Manual of Spiritual Transformation.* Platina, CA: St. Herman of Alaska Brotherhood, 1996.

- Written in the 19th century by a Russian Orthodox bishop known as Theophan the Recluse, this is considered one of his greatest works.

——— . *The Spiritual Life and How to Be Attuned to It.* Platina, CA: St. Herman of Alaska Brotherhood; Safford, AZ: St. Paisius Serbian Orthodox Monstery, 1995.

- This book is a collection of correspondence between Bishop Theophan and a young woman from Moscow society who began to question the futility of her life while at a ball; she eventually became a nun!

Gillet, Lev. *Orthodox Spirituality: an Outline of the Orthodox Ascetical and Mystical Tradition.* London: SPCK, 1968 (1945).

John, Climacus, Saint. *Ladder of Divine Ascent.* New York: Paulist Press, 1982.

Mack, John, Father. *Ascending the Heights: a Layman's Guide to The Ladder of Divine Ascent.* Ben Lomond, CA: Conciliar Press, 1999.

Mathewes-Green, Frederica. *The Illumined Heart: the Ancient Christian Path of Transformation.* Brewster, MA: Paraclete Press, 2001.

———. *The Jesus Prayer: the Ancient Desert Prayer That Tunes the Heart to God.* Brewster, MA: Paraclete Press, 2009.

McGuckin, John Anthony. *Standing in God's Holy Fire: the Byzantine Tradition.* Maryknoll, NY: Orbis, 2001.

Nicodemus, Saint and Makarios, Saint, compilers. *The Philokalia: The Complete Text.* G. E. H. Palmer, Philip Sherrard, and Kallistos Ware, translators and editors. London: Faber & Faber, 1983.

- Philokalia means "love of the beautiful/holy/exalted." This collection of writings focuses on practicing the virtues and spiritual living in a monastery, and was first published in 1792. It has become very popular among Orthodoxy laity as a source of spiritual guidance.

Staniloae, Dumitru. *The Experience of God.* Boston: Holy Cross Orthodox Press, 1994-.

- The author was a Romanian Orthodox priest who is considered to be one of the outstanding Orthodox theologians of the 20th century. He taught at the University of Bucharest and at Oxford.

———. *Prayer and Holiness: the Icon of Man Renewed in God.* Oxford: SLG Press, 1982.

———. *Orthodox Spirituality: A Practical Guide for the Faithful and a Definitive Manual for the Scholar.* South Canaan, PA: St. Tikhon's Seminary Press, 2002.

Vlachos, Hierotheos. *The Mind of the Orthodox Church.* Levadia [Greece}: Birth of the Theotokos Monastery, 1998.

Ware, Kallistos. *The Orthodox Way.* Crestwood, NY: St. Vladimir's Seminary Press, 1995 (1979).

- An excellent, very readable introduction to Orthodox spirituality; often recommended by Orthodox clergy to beginners in the faith.

———. *The Power of the Name: the Jesus Prayer in Orthodox Spirituality.* London: SLG Press, 1982 (1974).

- An insightful exposition of the importance of this ancient prayer by a master teacher and theologian.

Webber, Meletios. *Bread and Water, Wine and Oil: An Orthodox Christian Experience of God.* Ben Lomond, CA: Conciliar Press, 2007.

- The author, a Greek Orthodox priest, is the Abbot of the Monastery of St. John of San Francisco and a licensed psychotherapist.

Orthodox Theology

Benz, Ernst. *The Orthodox Church; Its Thought and Life.* Chicago: Aldine, 1963.

Bouteneff, Peter. *Sweeter Than Honey: Orthodox Thinking on Dogma and Truth.* Crestwood, NY: St. Vladimir's Seminary Press, 2006.

- The author is Professor of Dogmatic Theology at St. Vladimir's Theological Seminary in Crestwood, NY.

Lossky, Vladimir. *In the Image and Likeness of God.* Crestwood, NY: St. Vladimir's Seminary Press, 1974.

- A study of Trinitarian theology and the image of God in man.

———. *The Mystical Theology of the Eastern Church.* London: James Clarke, 1968 (1944).

- The first patristic synthesis of the theology of dogma in the Orthodox Church, written by the first Dean of the St. Denys Orthodox Theological Institute in Paris; considered a classic and the work for which Lossky is best known.

———. *Orthodox Theology: an Introduction.* Crestwood, NY: St. Vladimir's Seminary Press, 1978 (1964-65).

The Orthodox Study Bible. Prepared under the auspices of the academic community of St. Athanasius Academy of Orthodox Theology, Elk Grove, California. Nashville: Thomas Nelson, 2008.

- Contains much useful commentary with an index to annotations as well as several essays on Orthodox topics. Also includes the Church lectionary of daily Scripture readings, a glossary and concordance.

Pomazanksy, Michael. *Orthodox Dogmatic Theology.* Edited and translated by Seraphim Rose. Platina, CA: St. Herman of Alaska Brotherhood, 1983.

Reardon, Patrick Henry. *Christ in His Saints.* Ben Lomond, CA: Conciliar Press, 2004.

——— . *Christ in the Psalms.* Ben Lomond, CA: Conciliar Press, 2000.

Romanides, John. *The Ancestral Sin.* Translated by George Gabriel. Ridgewood, NJ: Zephyr Publications, 2002 (1957).

——— . *An Outline of Orthodox Patristic Dogmatics.* Edited and translated by George Dion Dragas. Rollinsford, NH: Orthodox Research Institute, 2004 (1972).

Icons and Iconography

Cavarnos, Constantine. *Guide to Byzantine Iconography, Volumes 1 and 2.* Boston: Holy Transfiguration Monastery, 1993--.

Edokimov, Paul. *The Art of the Icon: a Theology of Beauty.* Redondo Beach, CA: Oakwood Publications, 1990.

Forest, Jim. *Praying with Icons.* Maryknoll, NY: Orbis, 2008 (rev. ed.).

- A beautifully illustrated book which includes the author's own story of learning to pray with icons; includes rules for the icon painter, the history and meaning of icons, as well as instruction on how to pray with icons. Highly recommended.

Mathewes-Green, Frederica. *The Open Door: Entering the Sanctuary of Icons and Prayer.* Brewster, MA: Paraclete Press, 2003.

Ouspensky, Leonid. *Theology of the Icon.* Crestwood, NY: St. Vladimir's Seminary Press, 1978.

Ouspensky, Leonid and Lossky, Vladimir. *The Meaning of Icons.* Crestwood, NY: St. Vladimir's Seminary Press, 1999, 1982 (rev. ed.) First published in 1952.

- Considered a classic on the theology of icons, Leonid Ouspensky was an iconographer in the Church of Russia and taught icon painting at St. Denys Orthodox Theological Institute in Paris from 1944 to 1984.

Tradigo, Alfredo. *Icons and Saints of the Eastern Orthodox Church.* J. P. Getty Museum, 2006.

- A beautifully illustrated book of ancient and contemporary icons, grouped according to iconographic type and subject.

The Sacraments

Cabasilas, Nicholas. *The Life in Christ.* Crestwood, NY: St. Vladimir's Seminary Press, 1974.

- Written in the 14th century, this is considered a classic on the sacraments in the Orthodox Church.

Coniaris, Anthony M. *These Are the Sacraments: the Life-Giving Mysteries of the Orthodox Church.* Minneapolis: Light and Life, 1981.

Evdokimov, Paul. *The Sacrament of Love: the Nuptial Mystery in the Light of the Orthodox Tradition.* Crestwood, NY: St. Vladimir's Seminary Press, 1985.

Schmemann, Alexander. *For the Life of the World: Sacraments and Orthodoxy*. Crestwood, NY: St. Vladimir's Seminary Press, 1982.

- A wonderfully written and helpful exposition of the Orthodox understanding of the sacraments and their importance in the life of an Orthodox Christian.

———— . *The Eucharist: Sacrament of the Kingdom.* Crestwood, NY: St. Vladimir's Seminary Press, 1988.

———— . *Of Water and the Spirit: A Liturgical Study of Baptism.* Crestwood, NY: St. Vladimir's Seminary Press, 1974.

The Saints

Brubaker, Leslie and Mary B. Cunningham, eds. *The Cult of the Mother of God in Byzantium: Texts and Images.* Farnham, Surrey, England: Ashgate, 2011.

Demetrius, Saint of Rostov, comp. *The Great Collection of the Lives of the Saints.* House Springs, MO: Chrysostom Press, 1994--.

Gabriel, George S. *Mary: the Untrodden Portal of God.* Thessalonica: Zephyr, Ridgewood, 2000.

- An excellent introduction to the Orthodox understanding of the Virgin Mary by a respected contemporary Orthodox theologian and writer.

Makarios, Hieromonk of Simonas Petra. *The Synaxarion: the Lives of the Saints of the Orthodox Church.* Ormylia, Chalkidike, Greece: Holy Convent of the Annunciation of Our Lady, 1998.

- It is from this book that readings about the saint(s) of the day are taken for daily Orthodox worship services.

Poulos, George. *Lives of the Saints and Major Feast Days.* Brookline, MA: Greek Orthodox Archdiocese of North and South America, Department of Religious Education, 1974.

———. *Orthodox Saints: Spiritual Profiles for Modern Man.* Brookline, MA: Holy Cross, Orthodox Press, 1990-92. 4 vols.

Velimirovic, Nikolai. *The Prologue from Ochrid: Lives of the Saints and Homilies for Every Day of the Year.* Birmingham, England: Lazarica Press, 1985-86. 2 vols.

- The Prologue contains hymns, homilies, and reflections on the saints; Ochrid (sometimes spelled Ohrid) is the name of Bishop Nikolai's diocese in Macedonia. This is a well-respected work which is often used as a daily devotional.

Orthodoxy in the West

Abba: the Tradition of Orthodoxy in the West: Festschrift for Bishop Kallistos Ware of Diokleia. John Behr, Andrew Louth, Dmitri Conomos, editors. Crestwood, NY: St. Vladimir's Seminary Press, 2003.

Orthodoxy and Western Culture: a Collection of Essays Honoring Jaroslav Pelikan on His Eightieth Birthday. Valerie Hotchkiss and Patrick Henry, editors. Crestwood, NY: St. Vladimir's Seminary Press, 2005.

Mathewes-Green, Frederica. *At the Corner of East and Now: A Modern Life in Ancient Christian Orthodoxy.* Ben Lomond, CA: Conciliar Press Ministries, 2008.

———. *Facing East: A Pilgrim's Journey into the Mysteries of Orthodoxy.* San Francisco: Harper San Francisco, 1997.

Schmemann, Alexander. *Church, World, Mission: Reflections on Orthodoxy in the West.* Crestwood, NY: St. Vladimir's Seminary Press, 1979.

Appendix B: Top Ten Lists for an Orthodox Library Collection

The following "Top Ten" lists were provided by Father Patrick O'Grady, priest of St. Peter the Apostle Antiochian Orthodox Church in Pomona, California; Fr. Alexander Tefft, priest of St. Botolph Antiochian Orthodox Church in London, England; and Eleana Silk, librarian at St. Vladimir's Orthodox Theological Seminary in Crestwood, NY. Each was asked to provide the top ten books they would recommend for beginning a library collection on Orthodoxy. Included are their responses as well as their comments.

1) Top Ten Orthodox Book Choices from Father Patrick O'Grady, St. Peter the Apostle Antiochian Orthodox Church in Pomona, California

Rebecca, What a great exercise for me! I cannot limit myself to ten books. Too big … But if I had to do so, at the point of a knife, those marked with * rate biggest! — Fr. Patrick

- *Great Horologion* (Boston, Holy Transfiguration Monastery)*
- *Pentecostarion* (Boston, Holy Transfiguration Monastery)
- *The Liturgikon* (Englewood, 3rd ed., Antiochian Orthodox Christian Archdiocese)
- Bp Ware & Mother Maria, *The Lenten Triodion* (South Canaan, St. Tikhon's Seminary Press)

- Bp Ware & Mother Maria, *The Supplement to the Triodion* (South Canaan St. Tikhon's Seminary Press)
- Timothy Ware, *The Orthodox Church* (use 2nd ed. or later if one exists; Penguin Press)*
- *Orthodox Study Bible* (Nashville, Thos Nelson)*
- Najim & O'Grady, *The Liturgical Books of the Orthodox Church*; vol 1, the Scriptural Books (forthcoming)
- Alexander Schmemann, *For the Life of the World*
- John Meyendorff, *Imperial Unity and Christian Divisions*
- John Romanides, *Empirical Dogmatics*; vol 1
- John Romanides, *The Ancestral Sin**
- Metropolitan Hierotheos (Vlahos), *The Mind of the Orthodox Church*
- *The Synaxarion: the lives of the Saints of the Orthodox Church* (in seven vols, 1998-2008; Mount Athos, HM Simonos Petras)*
- Dumitru Staniloae, *Orthodox Spirituality* (South Canaan, St. Tikhon's Seminary Press)*
- *Philokalia* (in four vols; 1979-1995. London, Faber & Faber). However, the volume of select philokalic literature, Early Fathers from the Philokalia (1954, same publisher) is not to be overlooked!*
- Constantine Cavarnos, *Guide to Byzantine Iconography* (in two vols, 1993, 2001; Belmont MA)
- Georges Florovsky, *Ecumenism I: A Doctrinal Approach*, and *Ecumenism II: a Historical Approach* (1989, Vaduz)

2) Top Ten Orthodox Book Choices from Father Alexander Tefft, St. Botolph Antiochian Orthodox Church, London, UK.

- *A Prayer Book for Orthodox Christians.* 1987. Boston, MA: Holy Transfiguration Monastery.
- Schmemann, Alexander. 1963, 1988. 2nd edition. *For the Life of the World: Sacraments and Orthodoxy.* Crestwood, NY: St. Vladimir's Seminary Press.
- Romanides, John. 2004. *An Outline of Orthodox Patristic Dogmatics.* Ed. and trans. George Dion. Dragas. Rollinsford, NH: Orthodox Research Institute.
- Vasileios, of Stavronikita, Archimandrite. 1984. *Hymn of Entry: Liturgy and Life in the Orthodox Church.* Trans. Elizabeth Briere. Crestwood, NY: St. Vladimir's Seminary Press.
- Webber, Meletios, Archimandrite. 2007. *Bread and Water, Wine and Oil: an Orthodox Christian Experience of God.* Ben Lomond, CA: Conciliar Press.
- Florovsky, Georges. 1987a. *Bible, Church, Tradition: An Eastern Orthodox View.* Collected Works, v. 1. Ed. Richard Haugh. Vaduz: Büchervertriebanstalt.
- Kallistos, of Diokleia, Metropolitan. 1995. *The Orthodox Way.* Crestwood, NY: St.Vladimir's Seminary Press.
- Lossky, Vladimir. 1944, 1968. *The Mystical Theology of the Eastern Church.* London: James Clarke.

- Ouspensky, Leonid and Lossky, Vladimir. 1952, 1989. *The Meaning of Icons.* Trans. G. E. H. Palmer and E. Kadloubovsky. Rev. ed. Crestwood, NY: St. Vladimir's Seminary Press.
- Pomazanksy, Michael. 1983. *Orthodox Dogmatic Theology.* Ed. and trans. Seraphim Rose. Platina, CA: St. Herman of Alaska Brotherhood.

3) Top Ten List from Eleana Silk, Librarian at St. Vladimir's Orthodox Theological Seminary, Crestwood, NY

Rebecca, WHEW! This is a hard one — every person you ask will give a different list.

First off, I would buy everything from the following publishers:

- St. Vladimir's Seminary Press
- Holy Cross Orthodox Press
- St. Tikhon's Seminary Press
- Conciliar Press
- Alexander Press
- Orthodox Church in America
- Greek Orthodox Archdiocese

I would look in these books for footnotes and bibliographical entries to see what other books might be included in the library collection.

Here is my top 10 for a general reading audience:

- Garrett, Paul. *St. Innocent of Alaska*
- Gillquist, Peter. *Becoming Orthodox*
- Hopko, Thomas. *Lenten Spring*
- Hopko, Thomas. *The Orthodox Faith* (4 volume series also called *The Rainbow* books)
- Kesich, Veselin. *The First Day of the New Creation*
- Meyendorff, John. *The Orthodox Church*
- Schmemann, Alexander. *For the Life of the World*
- Ware, Kallistos. *The Orthodox Church*
- Ware, Kallistos. *The Orthodox Way*
- Runner up: Stylianopoulos, Theodore. *The New Testament: An Orthodox Perspective*

APPENDIX C: The Mind of the Church

This is a bibliography of Orthodox books in English which was compiled by Father Alexander Tefft for a community of converts to the Orthodox Church in British Columbia, and which he kindly agreed to share for this paper.

The Mind of the Church: A Brief Bibliography of Basic Orthodox Sources in English

NOTE

The Orthodox Church in its present form has been present in the English-speaking world for little more than a hundred years. Already, however, enquirers must select from among hundreds of books on the Orthodox faith published in English. Many classics, such as Kallistos Ware's *The Orthodox Way*, were written in English and translated into the "original" languages of Orthodoxy. English is now the universal language, a lingua franca such as Greek once was, able to reach maximum numbers worldwide. While many Orthodox writings remain to be translated into English, an Orthodox library in English is an invaluable resource. Many editions of better known works have appeared in addition to those listed below.

The books listed, both anthologies and monographs, form the basis of a very *modest* Orthodox library. They appear on the curricula of major Orthodox seminaries in the United States, in parish libraries, and on the shelves of parish priests. They are not all the work of Orthodox writers. Hugh Wybrew, for instance, is an Anglican and Maria Giovanna Muzj is a Roman Catholic. Very frequently, Western Christian scholars have systematized the practices of the Church in a way that is useful to her members.

Reflecting this diversity of sources, the bibliography is organized in three sections. Instead of a secular triad of beginning, intermediate, and advanced, the much more ecclesial terms "Enquirers," "Catechumens," and "Faithful" allow readers at every level to graze freely. No authentically Orthodox book is ever too simple; the truth in every book, however, ultimately lies beyond words. Let the reader never read without the opportunity to discuss with a spiritual father, or at least an older brother or sister in the faith, educated in the ways of the Church and personally rooted in her prayers. The rudder in this ocean is not the Holy Bible, the canons, or the decrees of the Holy and Oecumenical Synods, all of which the carnal mind easily misconstrues. It is such little books as the *Manual of Eastern Orthodox Prayers*. Immerse yourself in these prayers, memorise as many as you can, let them become your breath and your blood. Only then will you begin to acquire the mind of the Church.

Enquirers and Catechumens
Goal: To Implant The Mind of the Church.

Hapgood, Isabel Florence. Ed. and trans. 1983. *Service Book of the Holy Orthodox Catholic Church.* 6th edition. Englewood, NJ: Antiochian Orthodox Christian Archdiocese.

A Manual of Eastern Orthodox Prayers. 1945, 1997. Crestwood, NY: St. Vladimir's Seminary Press.

A Monk of St. Tikhon's Monastery. 1986. *These Truths We Hold: The Holy Orthodox Church, Her Life and Teachings.* South Canaan, PA: St. Tikhon's Seminary Press.

Prayer Book. 1986. 4th ed. Jordanville, NY: Holy Trinity Monastery.

A Prayer Book for Orthodox Christians. 1987. Boston, MA: Holy Transfiguration Monastery.

Schmemann, Alexander. 1963, 1988. 2nd edition. *For the Life of the World: Sacraments and Orthodoxy.* Crestwood, NY: St. Vladimir's Seminary Press.

Catechumens
Goal: To Uproot Former Errors and Nurture the Mind of the Church.

Anthony, of Sourozh, Metropolitan. 1966-1973, 1986. *The Essence of Prayer* (originally published as three works: *Living Prayer*, *School for Prayer*, and *Courage to Pray*) London: Darton, Longman and Todd.

Bouteneff, Peter. 2006. *Sweeter Than Honey: Orthodox Thinking on Dogma and Truth.* Crestwood, NY: St. Vladimir's Seminary Press.

Evdokimov, Paul. 1980, 1986. *The Sacrament of Love: the Nuptial Mystery in the Light of the Orthodox Tradition*. Trans. Anthony P. Gythiel and Victoria Steadman. Crestwood, NY: St. Vladimir's Seminary Press.

Farber, Seth. 1998. *Eternal Day: the Christian Alternative to Secularism and Modern Psychology.* Salisbury, MA: Regina Orthodox Press.

Faros, Philotheos. 1998. *Functional and Dysfunctional Christianity.* Brookline, MA: Holy Cross Orthodox Press.

Guroian, Vigen. *Incarnate Love: Essays in Orthodox Ethics.* Notre Dame, IN: Notre Dame University Press.

Hierotheos, of Nafpaktos, Metropolitan. 1998. T*he Mind of the Orthodox Church.* Trans. Esther Williams. Levadia, Greece: Birth of the Theotokos Monastery.

Romanides, John. 1981. *Franks, Romans, Feudalism, and Doctrine: an Interplay Between Theology and Society.* Patriarch Athenagoras Memorial Lectures. Brookline, MA: Holy Cross Orthodox Press.

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Schaeffer, Frank. 1994. *Dancing Alone: the Quest for Orthodox Faith in the Age of False Religion.* Brookline, MA: Holy Cross Orthodox Press.

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Schmemann, Alexander. 1969. *Great Lent.* Crestwood, NY: St. Vladimir's Seminary Press.

———. 1963, 1992. *The Historical Road of Eastern Orthodoxy.* Revised ed. Crestwood, NY: St. Vladimir's Seminary Press.

———. 1974. *Of Water and the Spirit: A Liturgical Study of Baptism.* Crestwood, NY: St. Vladimir's Seminary Press.

Sophrony, Archimandrite. 1977. *His Life is Mine.* Trans. Rosemary Edmonds. Crestwood, NY: St. Vladimir's Seminary Press.

Vasileios, of Stavronikita, Archimandrite. 1984. *Hymn of Entry: Liturgy and Life in the Orthodox Church.* Trans. Elizabeth Briere. Crestwood, NY: St. Vladimir's Seminary Press.

Webber, Meletios, Archimandrite. 2007. *Bread and Water, Wine and Oil: an Orthodox Christian Experience of God*. Ben Lomond, CA: Conciliar Press.

Whelton, Michael. 1999. *The Pearl: a Handbook for Orthodox Converts.* Salisbury, MA: Regina Orthodox Press.

Faithful

Goal: To Strengthen, Courage, and Confirm the Mind of the Church.

Afonsky, Gregory, Archbishop. 2001. *Christ and the Church in Orthodox Teaching and Tradition.* Crestwood, NY: St. Vladimir's Seminary Press.

Bettenson, Henry., ed. and trans. 1966, 1986. *The Early Christian Fathers (St. Clement of Rome to St. Athanasius).* Oxford: Oxford University Press.

———. 1970, 1986. *The Later Christian Fathers (St. Cyril of Jerusalem to St. Leo the Great).* Oxford: Oxford University Press.

Chryssavgis, John. 1998. *The Way of the Fathers: Exploring the Patristic Mind.* Analecta Vlatadon, 62. Thessaloniki: Patriarchal Institute for Patristic Studies.

Clendenin, Daniel B., ed. 1995. *Eastern Orthodox Theology: A Contemporary Reader.* Grand Rapids, MI: Baker Books.

Davis, Leo Donald. 1983. T*he First Seven Ecumenical Councils (325-787): Their History and Theology.* Collegeville, MN: Michael Glazier-Liturgical Press.

Florovsky, Georges. 1987a. *Bible, Church, Tradition: An Eastern Orthodox View.* Collected Works, v. 1. Ed. Richard Haugh. Vaduz: Büchervertriebanstalt.

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———. 1987c. *The Eastern Fathers of the Fifth Century.* Collected Works, v. 8. Ed. Richard Haugh. Vaduz: Büchervertriebanstalt.

———. 1987d. *The Eastern Fathers of the Sixth to Eighth Century.* Collected Works, v. 9. Ed. Richard Haugh. Trans. Raymond Miller et al. Vaduz: Büchervertrieb- anstalt.

———. 1987e. *The Byzantine Ascetic and Spiritual Fathers.* Collected Works, v. 10. Ed. Richard Haugh. Trans. Raymond Miller et al. Vaduz: Büchervertriebanstalt.

Hierotheos, of Nafpaktos, Metropolitan. 1994. *Orthodox Psychotherapy*. Trans. Esther Williams. Levadia, Greece: Birth of the Theotokos Monastery.

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Lossky, Vladimir. 1978. *In the Image and Likeness of God.* Ed. John H. Erickson. Crestwood, NY: St. Vladimir's Seminary Press.

———. *Orthodox Theology: an Introduction.* Trans. Ian and Ihita Kesarcodi-Watson. Crestwood, NY: St. Vladimir's Seminary Press.

———. 1944, 1968. *The Mystical Theology of the Eastern Church.* London: James Clarke.

———. 1963, 1973. *The Vision of God.* Trans. Asheleigh Moorhouse. Leighton Buzzard: The Faith Press.

Mango, Cyril. 1980. *Byzantium: the Empire of New Rome.* New York: Charles Scribner's Sons.

Mantzarides, Georgios I. 1984. *The Deification of Man: St. Gregory Palamas and the Orthodox Tradition.* Trans. Liadain Sherrard. Crestwood, NY: St. Vladimir's Seminary Press.

———. 1994. *Orthodox Spiritual Life.* Trans. Keith Schram. Brookline, MA: Holy Cross Orthodox Press.

Meyendorff, John. 1974, 1987. *Byzantine Theology: Historical Trends and Doctrinal Themes.* New York: Fordham University Press.

———. 1983. *Catholicity and the Church.* Crestwood, NY: St. Vladimir's Seminary Press.

———. 1969. *Christ in Eastern Christian Thought.* Washington, DC: Corpus Books.

Muzj, Maria Giovanna. 1991. *Transfiguration: Introduction to the Contemplation of Icons.* Trans. Kenneth D. Whitehead. Boston: St. Paul Books and Media.

Need, Stephen W. 2008. *Truly Divine and Truly Human: The Story of Christ and the Seven Ecumenical Councils.* London: S.P.C.K. / Peabody, MA: Hendrickson Publishers.

Nellas, Panayiotis. 1987. *Deification in Christ: Orthodox Perspectives on the Human Person.* Contemporary Greek Theologians, 5. Crestwood, NY: St. Vladimir's Seminary Press.

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Palmer, G. E. H., Sherrard, Philip, and Ware, Kallistos, ed. and trans. 1979-1995. *Philokalia: the Complete Text (compiled by St. Nikodimos of the Holy Mountain and St. Makarios of Corinth).* 4 volumes. London: Faber and Faber.

Payne, Robert. 1957, 1985. *The Fathers of the Eastern Church* (originally: *Holy Fire*). New York: Dorset Press.

Pelikan, Jaroslav. 1971. *The Emergence of the Catholic Tradition (100-600).* The Christian Tradition, 1. Chicago: University of Chicago Press.

Pomazanksy, Michael. 1983. *Orthodox Dogmatic Theology*. Ed. and trans. Seraphim Rose. Platina, CA: St. Herman of Alaska Brotherhood.

Sherrard, Philip. 1987. *The Rape of Man and Nature: An Enquiry into the Origins and Consequences of Modern Science.* Colombo: Sri Lanka Institute of Traditional Studies.

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Schultz, Hans-Joachim. 1980, 1986. *The Byzantine Liturgy: Symbolic Structure and Faith Expression.* Trans. Matthew J. O'Connell. New York: Pueblo Publishing Company.

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Špidlik, Tomaš. 1986. *The Spirituality of the Christian East: A Systematic Handbook.* Cistercian Studies Series, 79. Trans. Anthony P. Gythiel. Kalamazoo, MI: Cistercian Publications.

Ward, Benedicta, trans. 1975, 1980. *The Desert Christian: Sayings of the Desert Fathers – the Alphabetical Collection.* New York: Macmillan Publishing.

Wybrew, Hugh. 1989. *The Orthodox Liturgy: the Development of the Eucharistic Liturgy in the Byzantine Rite.* London: S.P.C.K.

Yannaras, Christos. 1984. *The Freedom of Morality.* Trans. Elizabeth Briere. Crestwood, NY: St. Vladimir's Seminary Press.

Zizioulas, John D. 1985. *Being as Communion: Studies in Personhood and the Church.* Crestwood, NY: St. Vladimir's Seminary Press.

———. 2001. *Eucharist, Bishop, Church: the Unity of the Church in the Divine Eucharist and the Bishop During the First Three Centuries.* Trans. Elizabeth Theokritoff. Brookline, MA: Holy Cross Orthodox Press.

Digitization: Lesson Learned
by
Judy Knop, ATLA

Focusing on textual materials. I am not qualified to discuss non-text resource digitization.

Decisions made throughout the project from conception through realization will determine how well you can serve either preservation or access.

Preservation and Access

Digitizing is costly. It is costly in money and in staff time, whether you outsource the work or do it in-house. Experience suggests that it is enough of an investment that it is better to digitize once at a preservation level, rather than doing a faster, cheaper job now, with the idea that you could always do it better at some future time. So, best practice in libraries strongly suggests that the scanning be done at preservation levels, then an access image be produced from it. Another argument for scanning at high-resolution preservation standards is related to the future. No one knows what formats are coming in the future and it is an insurance policy allowing the high-resolution format to be reconverted in the future. For the same reason, it is highly recommended that one keep the original, at least in storage, so rescanning is possible in the event of disaster or if better formats come along in the future that require rescanning.

Requires maintaining two formats, and keeping them in sync.

Analogy: preservation microfilm, where a camera master and print master are produced as high-resolution negatives, and the access film is a lower quality positive third-generation copy. Access copies are replaced as needed by producing a new copy. When the master is corrected or changed, the access copy is replaced.

Fidelity to the original: Preservation would argue that every page, even blank pages not included in the pagination, should be scanned. All color should be preserved, including ads. All gray scale illustrations should be preserved in gray scale. Access would argue that the text is most important and ads, preliminary pages and blank pages are less important. We have chosen a compromise. We include all printed pages, including ads, blank pages included in the pagination, etc. However, we do not scan ads in color unless we cannot get a legible image in black/white or gray scale. We do not include blank pages not included in the pagination. Illustrations within the text, which relate to the text, are scanned in color, gray scale, black/white to match original printed image.

OCR software works much better on high-resolution images because the text is much darker and distinct. OCRing from lower resolution is difficult because the letters are thinner and possibly broken.

Lesson 1: Analyze Your Material

- Each type of material raises different issues.
- Modern materials raise questions of copyright and condition.
- Manuscripts, rare books and special collections require special handling and raise quality and legibility concerns
- Maps, posters, etc. are often very large, awkward, possibly fragile, and may require special scanning equipment

- Photos and art prints require careful attention to color and require special scanning equipment

Lesson 2: Decide Who Will Do the Scanning and Quality Assurance

- Scanning in-house or outsourcing the scanning creates different issues.
- Will the current staff be expected to add to their duties or will new staff be hired who will be dedicated to this work?
- Continuity and training is vital to the success of the effort.
- What can be turned over to student workers? Who will supervise and monitor their work?
- How much staff time can you allocate to quality assurance and what level of staff will be assigned to do that?

Outsource

Outsourcing can save money in equipment and staff costs, but has other major non-monetary costs. While it has definite advantages for one-time projects, one must weigh the risk to materials from handling and shipping. Rare or fragile materials might be damaged irreparably.

Clear and precise communication is critical. Detailed specifications and instructions must be written. Staff need to research best practices and incorporate them into the documentation. Continuity of staff and consistency of communication are also key.

Regardless of how detailed the instructions and specifications, situations will arise that are unanticipated. If the outsourcer makes a decision on handling that situation without consultation, you may be stuck with the result. The outsourcer might not recognize a situation you would want handled in a special way.

Most outsourcers require a steady supply of material to control their workflows. Material will be out of circulation for extended periods of time. Other outsourcers might want a large supply of material at a specific time to fit their other work. Will you have the appropriate number of staff at the right time to meet the perform quality assurance of the images to meet the timeline for reporting problems?

Possibility exists for shipments to be lost in transit. The materials will be handled by persons over whom you have no control. Many will return damaged more than expected. If some materials are to be cradled and some allowed to be disbound, the wrong items could be disbound.

How much staff time in-house can be dedicated to quality checks on the images? Timely QA is very important. Outsourcers will require problems to be reported within a specific amount of time. Will you have sufficient staff at the right time to review the images within the deadline? If not, the library might have to pay again to have missing images, illegible text, incorrectly scanned images replaced. The original will have to be reshipped if already returned. If the original was defective, the outsourcer will not be responsible for paying for the correction.

In-House

In-house scanning costs considerably more in overhead than outsourcing; however, there are definite advantages in communication, control and care of material, consistency of result.

Best for on-going projects or one-time projects involving very rare or very fragile materials, which can justify the costs of equipment, training, and staff expenses.

Staff need to be conversant with best practices, formats, scanner operation, policy decisions about what and how to scan particular materials. Managing staff need to keep up to date on trends and changes in best practices.

Scanning equipment needs to be purchased after a careful consideration of the equipment and the material to be scanned.

Procedures need to be documented to provide continuity as staff changes.

Lesson 3: Research Scanners

- Scanners have different capabilities and requirements. In addition to budgetary concerns, scanner capabilities need to be considered. Most scanners produce tiff images. Tiff is the most common image format used for preservation images and is the format used for downsampling for access images.
- Resolution: Look for optical resolution, not interpolated. Optical resolution = actual number of pixels captured. Interpolated resolution = actual resolution plus the computer's addition of pixels to make the stated resolution. So, 600 dpi optical resolution means that the computer captures 600 pixels in each direction. 600 dpi interpolated resolution means that the computer captures fewer than 600 actual pixels, then uses an algorithm to figure out what pixels to add to reach 600 in each direction.
- Color range: Does the scanner claim to be able to scan at least at 1-bit black/white; 8-bit grayscale; 24-bit color? If not, it cannot create preservation-quality images.
- Ease of use: Depends on what type of material you will be scanning.
- Speed: Be aware that the stated speed of scan is based on scanning at 200 dpi black/white. Scanning at 600 dpi preservation standard black/white will reduce that speed.
- Software: How easy is it to configure and use the software? Will it create the images and the organization of the material you need? Does it have a flexible naming program?
- Image quality characteristics: Request a demo machine which will allow you to use your material to test the quality of the images.
- Location requirements: duplex and flatbed scanners require a clean area (very low traffic area), and a sturdy surface, which won't wobble during operation. Cradle scanners have more demanding requirements since the item being scanned remains upright and exposed to the conditions in the area. Primary concern is for a controlled, unvarying source of light. Ex.: The room we were using had a motion sensor which turned the room lights on and off. This would cause problems with the exposure control in the scanner, so we changed the light control to a conventional switch, and turned off the lights directly above the cradle scanner. That way, the light in the area was steady and the scanner could be calibrated to account for it.
- Output formats: Be sure the scanning software can create the formats you want for the primary images. For preservation, the primary standard is Tiff.

Consider the Material

First thing to do is to look at the material.

- Can it be disbound or does the material consist of loose pages? If so, it could be scanned on a duplex scanner.
- Is it sturdily bound with flexible paper? If so, it could be scanned on a book edge scanner.
- Is it older material that is more fragile with less flexible paper? A planetary scanner or a cradle scanner like the Indus would be best and would cause the least damage.

Duplex Scanner

It can hold up to 500 sheets of paper (Figure 1). It scans both sides of each page at once. Because the pages move over the scanning head, any particle of dust on the page becomes a black line on the image. At preservation-quality settings, it can scan one sheet of paper (both sides) in 1.7 seconds. It has some image cleaning capabilities built in. A whole volume can be scanned at one time. Using bar codes to separate sections, it can even scan several issues of a journal at one time.

Problems: older volumes have pages that can stick together, so the scanner picks up more than one page at a time, leaving the volume with missing pages. Also, older volumes have paper that is dusty or flaky, causing minute particles to break off and leave black lines through the text. Fragile paper might be crumpled by the rollers.

Works best with black/white text. Cannot easily switch from black/white to grayscale to color within the same item. Turning on auto color causes it to slow down as it analyzes each page for color before scanning. We scan all in black/white and scan color on a flatbed and replace the image.

Flatbed Scanner

Traditional flat bed (Figure 2). Can switch modes from black/white to grayscale to color easily. Can take large size sheets. Works best for unbound or perfect bound materials — items that will lay flat.

When we first started to scan journals in-house, we had only traditional flatbed scanners to use. Scanning single issues of journals was not hard to scan on this scanner, but bound volumes were very difficult. As you can see, it can be very difficult to open a bound volume widely enough to scan all the text, especially if you don't want to break the binding. The material, obviously, was not well considered before the scanners were purchased. To be fair, there weren't

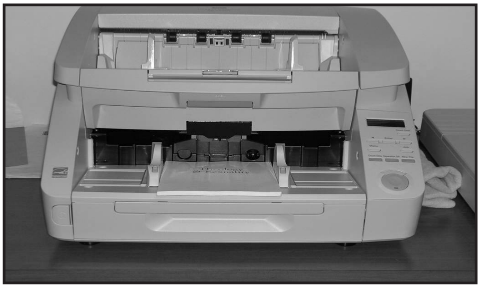

Figure 1

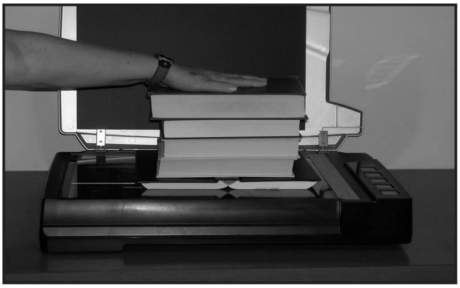

Figure 2

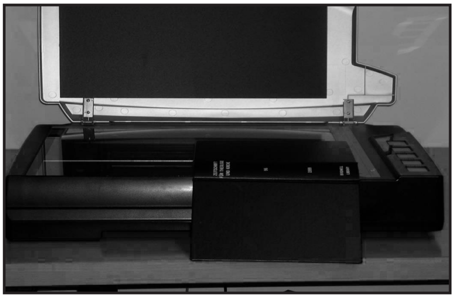

Figure 3

Figure 4

Figure 5

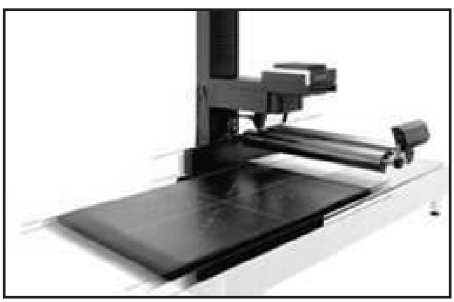

Figure 6

a lot of options when these scanners were purchased, and we were outsourcing and only expected to have to scan a few pages here and there to replace errors. Then we brought all the scanning in-house and had to make it work for awhile.

Problem: Does not scan sewn or tightly bound items. Items must be able to withstand being turned over and back between each scan. Not for somewhat fragile materials.

Book Edge Scanner

Can scan bound vols. with 1/8 to 1/4 inch margin (Figure 3). Can easily switch among black/white, grayscale, color imaging. Scanning software will automatically rotate every other page.

Problem: Items must be able to withstand being turned over and back between each scan. Not for somewhat fragile materials.

Cradle Scanner

Has two plates that move independently, so the front and back of the open bound volume is supported independently (Figure 4). Has a glass plate that comes down and holds the two pages flat. Cradle moves up and down to focus image. Has stationary camera. Original stays on cradle, right side up, so minimal handling necessary, so can work with fragile bindings.

Problem: Does not work well with tightly bound materials. Needs area with constant, unchanging light since material is face up, exposed to the conditions of the room. Must be calibrated at least monthly.

Dual Camera Cradle Scanner

Dual camera scanners: Use digital cameras that you can buy in a camera store (Figure 5). The book does not have to lay flat, so you can scan even more fragile materials. Perhaps you can scan more tightly bound volumes than the book edge or stationary camera cradle scanners can manage. There are even machines of this nature that will turn the pages automatically.

Problems: The shutter on the cameras wears out first, since it is being used much more than usual. While sharpness and picture depth is likely better, we decided it wasn't necessary for ordinary textual material, with the kind of illustrations found in scholarly works in our field. It also seems that there would be a great deal more fussing with the focus than with a stationary camera. The auto page turning machines were tempting, but beyond our price range.

If you are considering doing very rare and fragile materials, it might be worth investigating these machines.

Art, Poster, and Map Scanner

I have no experience with these types of machines, but they are more suited to oversize and special items (Figure 6).

Lesson 4: Determine Storage

Preservation images are large, so adequate storage space must be allocated. Separate space necessary for access images. These images require a long-term commitment to maintain adequate conditions, including refreshing/reformatting, replacing hardware and software as needed, and ensuring the images remain usable for the future.

Decide on the media you will use: Be concerned with the life span of whatever storage media you choose and the requirements for use.

We began using CDs, since they had a ten to fifteen year lifespan and were less expensive than large servers. Best practice was to create the CDs using a dedicated computer. However, not having an extra computer, I cut the CDs on my work machine, while doing such tasks as cleaning images in Photoshop, etc. We also did not have a climate controlled area for storage of the CDs. We put them in a file cabinet in our general work area. Result: When we purchased a dedicated server and tried to copy the tiffs from the CDs to the server, we found that at least 10%-20% of the images were corrupt and would not copy. We had to use the original material and rescan. Fortunately, we had made the decision to keep the originals, so it was possible, without borrowing from libraries. We also received CDs from the outsourcing company with tiff and gif images. Those CDs also had a percentage that were corrupt. The outsourcer had been storing the original issues in their warehouse. When we requested them back, we discovered that not all could be found. We ended up having to borrow the missing issues from libraries, scanning them on the flatbeds we had in house. Thus the need for us to use lots of heavy books to squash the binding to get a usable image.

Multiple copies, in different locations: Be sure to keep frequent copies of the data, off site, so the data would not be lost if a disaster were to hit the library.

An alternative to storing the images yourself would be using a digital repository. It would be necessary to budget for the storage and make sure the repository was committed to keeping the images refreshed and reformatted as necessary.

Lesson 5: Decide on Quality Standards

Quality is expensive. It costs staff time and can cost money, if you need to rescan materials to correct errors. Absence of quality can also cost in terms of prestige and patron satisfaction.

Pre-scanning collation: Is it important to scan only complete items with no damage or patron notations? How much time and detail do you want to push to post scanning review? If it is important that you scan items with no missing pages, pages out of order, extra signatures, no rips or tears, no patron notations, then you will have someone leaf through the material before scanning.

Post scanning review: Even if the materials have been collated, it is important to look at the images for illegible pages, missing pages, badly skewed pages, poorly scanned illustrations. Whether all images need to be looked at or only a random sample will depend on the size of your project, the number of staff available to review images, and the importance of quality to your project. A slow, detailed analysis of each page is probably not necessary, except perhaps in the case of rare books. A quick scrolling through won't catch everything, but will catch many significant errors. Some checking, such as making sure the naming of the images conforms to your specifications, can be done by running automated scripts. Also, checking images for conformity to resolution requirements, etc., can be done automatically. We discovered that a new scanning assistant scanned some issues at 300 dpi. I noticed it by looking at the quality of the PDFs produced. So we set up an automated check to see how widespread the problem was. Turned out it was one title, a cradled set, which took longer to scan than cut issues would have. Now we have created programs to control the settings on all out scanners. Now, a scanning assistant has to deliberately change the setting to make a mistake like that.

Correcting errors: Once problems have been identified, then you have to decide what to do about them. If the scanning is done in-house, any rescanning can be done relatively quickly. A program such as Photoshop can fix problems such as skew, black lines, etc. If the scanning is outsourced, decisions will have to be made as to what will be rejected and what will be ignored.

I was reading about the mass digitization being done by Google and others. The libraries have such a volume of materials being done that they are doing no pre-scanning collation and very little post-scanning quality checking. When patrons complain about missing images, images out of order, or images from the wrong work, they just make notes in the metadata. They make no corrections.

Lesson 6: Determine the Organization of the Images

Use a naming scheme that will scale up and will keep like items together. For our journals, we use directories labeled with the ISSN, Vol., Issue numbers. For books, perhaps the bibliographic control number or an assigned number would work.

To keep page numbers in order, we use a four-digit number with leading zeros. Otherwise, the pages file 1, 10,11,12, etc. to 19, 2, 20, 21, etc. Using 0001, 0002, etc. keeps them in numerical order.

When using CDs as a storage medium, be careful to continue the naming scheme from CD to CD. With the CDRI project, we found sets of CDs sent to us with various problems, such as no collection name, just the numbers of the images, sometimes, with each CD starting over with 1. When those were loaded into a database, of course, the second no. 1 copied over the first, the second no. 2 copied over the first, etc. There was no internal folder system to keep them separated. Discrete items must be separated by folders or unique numbers.

Lesson 7: Choose Formats Wisely

Preservation best practices:

- Black/white images: 600 dpi, 1-bit

- Grayscale images: 400 dpi, 8-bit
- Color images: 400 dpi, 24-bit

Preservation images are large, but all data should be preserved, so the compression should only be lossless. In order to ensure longevity of the images, the format should be open-source and widely used. This will help ensure its enduring since there will be so many users.

Preservation Formats

- Tiff is the most widely used standard.
- PDF/A has been specifically developed for archiving. PDF/A files must be self-contained, with fonts embedded, no urls to external sites, etc.
- JPEG2000 can be both lossless and lossy. Its lossless form is twenty percent smaller than Tiff files, with no loss of data. Its lossy form functions as a JPG, allowing for zoom.

Access

Access images, on the other hand, need to be able to load quickly, so need to be smaller. They are typically "down sampled" from the preservation image, so are lossy. If the images are of maps or illustrations with great detail, an ability to zoom in would be desirable. Also an ability to print is useful.

Access Formats

- Giff
- PDF
- JPG
- These and other formats are normally created from the preservation images.

Full Text

- Scanner produced formats are raster images, not full text
- Some scanners offer OCRing as part of the scanning
  - Question accuracy
  - Check for what languages are OCRed
- OCR software
  - Many programs
  - Different capabilities
  - Different prices

OCRing software is not perfectly accurate. Decide on an error percentage you can live with. Possible to hand correct and have nearly 100% accuracy, but at a large cost in staff time.

OCRing is most accurate at 600 dpi. Using an access image will significantly lower the accuracy of the OCRing. OCRing programs cannot handle all language, handwritten text, italics, white letters or colored text, broken text.

ABBYY Fine Reader tops the list with 186 languages it can OCR, including Hebrew, Chinese, Japanese, Korean, Russian. Acrobat Pro OCR 60 languages.

OCRed Text

Example of OCRing by Acrobat Professional 8 of a mimeographed statement from the 1970s (Figure 1).

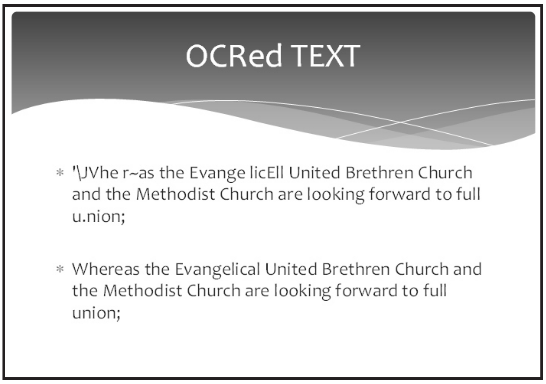

Figure 1

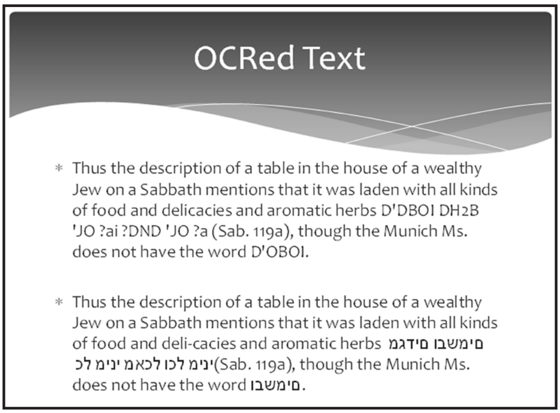

Figure 2

OCRed text from AABBYY Fine Reader. This was OCRed from a 600 dpi tiff, with a 10% allowable uncertainty rate. No human fixing was done (Figure 2). Same sentence from Hebrew Union College Annual: The gibberish is actually Hebrew! The new version of ABBYY OCRed the bottom version. The only error is the hyphen in delicacies caused by a line break at that point. The earlier version of ABBYY compensated for that.

E-Content Our Way: Libraries as Publishers
by
Beth M. Sheppard, Duke Divinity School

The world in which we work as information professionals is undergoing a tremendous paradigm shift and we are acutely aware that our theological library service models must adjust to and accommodate the e-book revolution. How widespread are the changes and how fast are they coming? Well, Robert Lee Brewer in the 2012 *Writer's Market* reminds publishers and librarians that "Amazon's top product is its own Kindle Reader."[1] With regard to the publishing industry in general, British authors Giles Clark and Angus Phillips offer a reality check to traditional publishing houses when they assert, "There will always be room for imaginative and entrepreneurial small publishers, which, with lower overheads, are more agile than some larger ones."[2] They also issue the grim reminder that "it is thought that half the books that are in print sell less than 250 copies per year, many just a few copies."[3]

Other analysts in the publishing industry have additional comments to add about the impact of the new paradigm shift on publishers. For instance, Steve Weber enthuses, "The book world is coming unglued." He then observes that authors can now avoid the "old gatekeepers" as the world embarks on the "golden age of publishing."[4] In the 56th Edition of *The Library and Book Trade Annual* Dennis Dillon provides, in a tone less ebullient than Weber's, the nevertheless powerful summative insight that "… the past couple of years have been marked by a series of uneven and tentative efforts to come to grips with the e-book market, publisher by somewhat reluctant publisher and library by somewhat reluctant library."[5] He offers two facts for our consideration. First, by July 2010 Amazon was selling 143 e-books for every 100 in print.[6] Second, in 2010 the average academic library offered more than 30,000 e-books.[7]

If your library is anything like the United Library at Garrett-Evangelical, which I was serving at the time I did the research for this presentation, these facts and comments are a mixed bag. On the positive side, theological libraries are niche libraries. So warnings to supersized publishing houses that niche publishing is the wave of the future actually sounds like the clarion call of opportunity for us. What if we became the publishers for our own audiences? Thus, the main objective of this paper is to demystify the publishing process and point the way to how theological libraries might become publishers. There is, however, a negative side implicit in Dillon's musings. The idea that two years have already passed since academic libraries were able to amass general collections of e-books that number in the tens of thousands is depressing. Even in a mythical land where a hypothetical theological library might have an unlimited budget, it would be hard pressed to develop a collection of quality theological e-books that numbered in the thousands let along tens of thousands. The publishing houses we patronize to build our collections are not producing e-books at that rate on the platforms used by many libraries even if these publishers are producing books for the Kindle or Nook. We essentially have an e-book problem on our hands. As Dillon baldly asks, "Why would a publisher sell one copy to a library when it could sell a dozen or more copies to that library's community of users?"[8]

Theological Disciplines and the E-Book Problem

The inadequate supply of e-books for the Bible was highlighted for me about eighteen months ago during a phone conversation with a customer service representative at Augsburg-Fortress Press. I had rung to beg the press to produce the *Hermenaia* commentary series as an e-book offering on a platform accessible via IP recognition. The reason for my request? Garrett-Evangelical was getting ready to provide two courses, Intro to NT and Intro to OT, in 100 percent online delivery formats. The syllabi for those classes indicated that the distance students who would be enrolled would complete traditional exegesis papers. The urgent need for e-book formatted commentaries was exacerbated by the fact that these first fully online courses were to be offered as two-week intensives during the summer session. This narrow time frame pretty much eliminated the library's ability to package and ship print books to students speedily enough through the U.S. Mail, even at priority rates.

Although the library already subscribed to what was known at the time as "iPreach" (now Ministry Matters), which contained the electronic version of *The New Interpreter's Bible*, and students also had access to the Oxford Scholarship Online Religion Collection, the latter was scant help in this scenario.[9] Oxford Scholarship's religion collection only contains 1,048 books. A mere 141 of these pop up on a search limited to "Bible." When the search is narrowed further to a particular New Testament Text, in this case the Fourth Gospel since that was the focus of one of the course assignments, only twenty-four monographs were categorized as related to the Gospel of John. Of those, not a single one was, strictly speaking, a commentary.

Thus in the search for additional commentaries beyond Ministry Matters and OSR, Fortress seemed a logical place to beg for an e-book version of their superlative *Hermaneia* commentary series. After all, that set is already available in digital format via a CD-ROM. But, according to the customer service rep during that call, moving those texts to an IP recognition platform was impossible. My interlocutor mentioned that the layout for these particular books had involved the use of specialty true-type fonts for Greek and Hebrew. These fonts are able to be delivered to researchers' computers via a special file on the CD-ROM, but there was no way to render the fonts readable for users in IP authorization-based platforms.

Although there have been incremental gains in the number of e-books being offered to libraries for purchase in the subject of religion, for instance, Baker, which announced in a letter to its library customers issued in early June 2012 that it would be providing all of its titles in e-book format via e-Brary and EBSCO books, other aspects of e-books in a theological library context remain hurdles. Specifically, Dillon laments the pricing structure for libraries, which may fork out 150 percent the cost that an individual consumer might pay for the same title in digital format.[10] There are also a myriad of pricing models and access issues, not to mention multiple platforms and interfaces, which create confusion for faculty members who wish to make use of embedded direct links to these resources in online course management systems. For instance, if one actually succeeds in finding an appropriate commentary, there might be restrictions on the number of simultaneous users, budget implications in pay per use schemes (where the library only makes the purchase when the book is clicked by a patron), or even "check out times." Taylor and Francis has even been experimenting with point of use rentals, where they provide a cheaper version of a high priced monograph for a very short period of time with the rationale that this practice generates "… income that might never be realized by a traditional book sale."[11] But, the "short period" may not coincide with a class's scheduled assignments. In short, e-books are not library or classroom friendly, and pricing models show that e-books are the new wild, wild West of the library frontier.

Should they be user friendly? Well, at Garrett-Evangelical 76.7 percent of our students and faculty use e-books at least occasionally for some purpose, including leisure reading,[12] according to the recent ATLA e-book reader survey coordinated by Timothy D. Lincoln. Sixty respondents took this survey or roughly 20 percent of our regular patron population, so the results likely are accurate.

The solution? I would like to suggest that libraries, and library associations, must seriously consider branching out into publishing their own content.

Many of us are publishing already. We publish (when publication is defined as making original or now obsolete out of print works available to the public) finding aids, bibliographies, reading lists, instructional videos, e-versions of our institutional archives, and even original cataloging records. These are all considered, in the publishing world, to be "works for hire." Copyright for these items is owned by the institution because the content was produced as a part of the librarian's day-to-day job responsibilities. Generally we provide these items to the public or to select groups of patrons "free of charge" and via "open access." While that is the ideal for libraries since a key objective is to promote the flow of information and knowledge, and we would love to offer everything to all potential audiences and consumers without cost, that isn't always possible. When one is considering e-book publishing, however, one must reckon with the fact that e-book publication involves financial investment on the part of the publisher. At the very least there are costs related to labor (be it in house or subcontracted), computer hardware and software, cloud storage, and marketing).

So one must carefully consider when one is getting into publishing whether one has in hand the financial resources to subsidize "open access" or needs to publish for revenue. Let's break this down. Libraries have a history of being cost centers for schools. That means that they spend more on materials for the collection, salaries, supplies, and additional expenses than they bring in via used book sales, library fines, subcontracting library services to other organizations that do not have libraries of their own, renting shelving to third parties, selling "borrower's cards" to the public, ILL lending fees, and copier revenue. Did I miss any sources of revenue?

In an era where libraries are increasingly viewed as an expensive department to support, absorbing the costs for publishing in an open access model just isn't always feasible. Like other departments in the theological school environment, libraries are under increasing pressure to demonstrate to their schools' business-model-minded school administrative teams that the library is capable of generating additional streams of revenue to help offset the costs of library operations.

E-book publishing, therefore, as discussed in the balance of this presentation, will not be tilted toward the idea of producing freely accessible content for open access (information commons), but rather publishing for revenue.

The Basics of Publishing

So, let's start with the basics publishing, the first step of which is of choosing a financial model. There are four options, each with legal implications. The first scenario involves establishing the press as a department within one's college, university, or school of theology. Northwestern University Press follows this model. Specifically, the chief editor of the NU Press reports to the Provost of the Northwestern Library System. Similarly, Stanford University's Highwire Press began as a division of Stanford University Libraries, and even Australia's RMIT library entered e-publishing in 1990. The latter operates on a cost recovery model and has since spun off from the library. Clearly, given this list, establishing a press as an extension of library services is not a radical proposal. Catherine Harboe-Ree, who discussed the publishing ventures of some of these same libraries in 2007, references Clifford Lynch who asserts that libraries are now moving beyond their "historic relatively passive role of supporting established publishers."[13]

Setting up a press as a branch or program within the academic institution as these libraries have done is the simplest and quickest way to launch a publishing endeavor. It allows the fledgling press to take advantage of existing university or seminary-wide support services and infrastructures like accounting services, IT support, and so forth, not to mention affording the publishing house the ability to write grants under the parent institution's umbrella and obtain donations to subsidize producing individual titles or series. The difficulty with this model relates to liabilities, both financial and legal. Regarding the first, a press may operate at a loss. This means that when a press is a department within the larger institution, the parent organization is required to absorb any debt that is incurred with vendors contracted by the press. Essentially, the press can't go into bankruptcy as long as the school itself has assets. While some institutions may be comfortable with the idea of a press being a loss-leader at least initially, and may be content to continually subsidize a publishing endeavor when the need arises, others may prefer a press to stand or sink on its own.

The second difficulty with the "press as a department within the school" model is that if a lawsuit is ever brought against the press, say for copyright infringement or slander stemming from something that the press publishes, the larger institution is vulnerable. Now, that is not to say that lawsuits are rife. Care and attention to detail related to copyright infringement at the point of copy editing as well as ensuring that clauses in book contracts firmly place responsibility for securing necessary third-party permissions on the shoulders of the author help to alleviate this. When it comes to suits related to slander, acquisitions and copy editors should be carefully attentive to any red flags before allowing a work to "go to press." Some institutions, however, may desire an extra level of insulation "just in case." In that event, the best way to protect endowments of the academic institution and wall the parent institution's assets off from any claims incurred by suits against its press is to establish the publishing venture as a stand-alone corporation, either as a for-profit or not for profit. These are the second and third business models, respectively. If either of these is the chosen route, be prepared for an extensive time commitment to get the press "established" before accepting any manuscripts for publication. When setting up a stand-alone business it is best to consult with legal counsel for filing regulations for the individual state in which the business will be headquartered and obtain advice on the best type of corporate structure for the needs of the press.

If one of these two stand-alone models is chosen, whether profit or nonprofit, the press must have a mission statement, board of directors, articles of incorporation (the Illinois fee for this is $281.25) and apply for a FEIN (whether or not there will be employees). Additional steps are required for 501 c 3 or non-profit status including the filing of 501 c 3 paperwork (form 1023) with a fee of $300 if gross receipts will be less than $10,000/year for the first four years, and then state and local tax exemption paperwork. In short, starting a stand-alone press is not easy or particularly inexpensive, and these fees must be researched and budgeted in startup costs for the press.

The final option is one that might be pursued if the academic institution already has an existing academic press. It involves the library and press cooperating to establish either an imprint of the press that is managed by the library, or, if a smaller scale is preferred, setting up a series for which the library oversees the acquisition of content as an option.

A key piece in starting a press no matter what model is used is determining the name. There are two places one must check to see if the prospective name is already registered. The first is the U.S. Patent and Trademark office and the second is Global Books in Print. If one is not registered with the USPTO, one must be prepared to pay the additional fee of registering the name as a trademark. When it comes to Global Books in Print, however, registering as a press is free and is included as part of the process of purchasing your very first block of ISBNs. Yes, e-books need ISBNs too!

Because academic institutions are large entities, you might be surprised at what you find when doing your research about press names. For instance, Garrett-Evangelical does not have an active publishing house, but a search of Global Books in print reveals that it was registered as a publisher back in 1996. Ultimately I discovered that the registration was completed by the Development office when they "published" an alumni directory. What does that mean for Garrett-Evangelical? Essentially, the school already has an official publisher prefix and need not register again. If an existing publishing house name is registered in Bowker, but one wishes to change it, say if "Garrett-Evangelical Theological Seminary" wanted to change its press name to something like "Garrett-Evangelical Theological Press," it is possible to do so and the new name will appear in Global Books in Print with the notation "Formerly publishing as …"

This, of course, brings us to ISBNs themselves. The North American agent from which one purchases ISBNs is Bowker www.myidentifier.com. If you have found that your institution already has a press prefix, you may need to ring and get new login info in order to purchase a new block of numbers using Bowker's online module. Once they are in one's "cart" at Bowker, one must indicate whether or not your publishing operation already has an ISBN prefix. If this is the first time your press is purchasing ISBNs ever, one selects the option that allows one to register the press when "checking out" and thus fills out a form with basic information such as the name of the organization that will be doing publishing and so forth.

They are expensive if purchased individually. The cost for one is $125.00. Ten cost $250 and 1,000 cost $1 each. But beware, beginning a press does not mean that you will be publishing many new books each year. In 2005 I purchased 1,000 ISBNs for Southwestern College Academic Press when I was working in Kansas and we were just getting a press started. To date, Southwestern has published two books, though it has several in the pipeline. The ISBNs, however, are an asset of the press and don't expire. Determining the appropriate amount to purchase is, in essence, a cash-flow issue for the institution. The more funds that are tied up in ISBNs the fewer funds one has for other expenses. On the other hand, in a flush budget year, purchasing an excessive number of them at a cheaper bulk rate may make sense since the they will be readily available in lean budget years.

I also figure in for a penny, in for a pound since each format of a book be it paper or e-version requires its own unique ISBN. This brings us to a discussion of e verses print publishing. Generally, the initial stages of publication are EXACTLY the same. For both formats a press 1) “acquires” a book, 2) subjects it to copy editing, 3) arranges layout, 4) completes proofreading, preferably by a professional, 5) registers copyright, and 6) designs a cover. While this last step may seem counter-intuitive for e-books, a cover graphic is extraordinarily useful in marketing and advertising the book. Even Amazon Kindle e-books and Barnes &Noble Nook books provide consumers with cover graphics.

What may seem surprising to those not familiar with the ins and outs of publishing is that even traditional publishing houses that produce print books generally do not have presses on the premises. When I attended the University of Sheffield in the 1990s I occasionally dropped by what was then the publishing offices of Sheffield Academic Press to pick up books to review for *JSNT*. The press building was a pleasant stone-faced stone house in a residential neighborhood. The only thing inside were a few rooms that had been converted into administrative offices. There was no mechanism on site for printing; that task was outsourced. Frequently, a publishing house doesn’t even have copy editors, layout editors, designers, or proofreaders. For very small presses, virtually all of the steps in book production with the possible exception of actual acquisition of the manuscript are outsourced on a piece basis. *The Writer’s Market* provides all the latest details on average prices for these services. In the case of academic presses, it might even be possible to arrange to outsource some aspects of acquisitions too. For instance, recently I have become a part of the volunteer editorial board for the European Studies on Christian Origins series which is a subset of the *Library of New Testament Studies* titles published by Continuum. Part of my duties as a member of this board is to solicit worthy manuscripts and review those that have been submitted for suitability of publication. This peer-review and evaluation work is considered to be service to the academy. As Clark and Phillips observe, the only activities required of a press are making the decision to publish a book and having the funds to finance all the work that is outsourced or completed by freelancers.[14]

OK. So now that we have revealed that presses may appear to be little more than an administrative shell with many of the actual activities outsourced, let’s backtrack a bit and discuss the differences between e-books and traditional print books. For its part, a traditional print publisher sends the final file to a printer, sometimes called an offset printer, with whom he has already obtained quotes for paper stock. The printer determines whether the book will be paperback or hardback, whether to use color, the type of cover dust jacket, and other features. The printer ships the completed work back to the publisher who stores it in a warehouse and contracts with a distributor like YBP or Hopkins fulfillment service. The distributor interfaces with bookstores and libraries by filling orders.

By contrast, the e-book publisher never accumulates stock. The files, depending on the intended sales venue, may need to be converted since there are differences between PDF, epub, .mobi, and several other formats. Then they are uploaded by the press into its own interface, or transmitted to a DAD, a third-party digital asset distributor which uses other platforms.

Amazon's Kindle store or Barnes & Noble's Nook store are examples of DADs. But that doesn't mean that print books are never produced by publishers who do not have warehouses and specialize in e-books. There is a grey area between print and digital publishing filled by a process known as print on demand (POD) where print books are produced but no stock ever accumulates. A popular POD vendor is Lightning Source (www.lightningsource.com). Lightning Source retains a digital file of the book. When it receives orders it prints books within 24 hours and can even ship them directly to the end consumer or a middle vendor like Amazon or Barnes & Noble. Ironically, Lightning Source is owned by Ingram, and books produced via Lightning Source's POD technology are available through Ingram's own distribution services to bookstores. Likewise, the publisher itself can use its home webpage to receive orders from consumers which are then routed to Lightning Source for same-day or twenty-four-hour printing and shipping.

Details about the Various Stages of Publishing: Adding Value to Manuscripts

Now that we have a broad overview of the publishing process, let's turn to some of the details of each stage. At every step of the production process a press adds value to a manuscript that might otherwise be self-published. The first stage is, of course, acquisitions. As Madeline McIntosh of Random House asserts, a core competency of a publisher like her own Random House is content selection and development. That is where a publisher has "positive impact on the author-reader relationship."[15] Essentially, a press lends its reputation to promote the work, identifies a quality work from a pool of others,[16] and obtains the rights to publish the work via a contract. Let's discuss the reputation of the press and the contracting process in turn since there are details about these two elements that are fairly nuanced.

A chief value that a press lends to a manuscript is its name or brand. Fair warning, however, to those seeking to start a new press — as soon as word gets out that you are open for business, all sorts of nonacademic "soft works" will come your way that may negatively impact the reputation of an academic press if they are put into production. There may even be times when a fledgling religion press is under pressure to publish things like the recipe collection of a trustee and chief donor. There are three possible solutions for protecting the brand of an academic press:

1) Create multiple series. Peer-reviewed academic works should be published under one series title and more popular items under another. The separate series can be marketed to audiences appropriate to each.
2) Form an editorial advisory board. Such boards may draw members from the academy at large and may be willing to blind-review manuscripts. It is better for a manuscript rejection to stem from a group decision than to originate with a single editor at the press.
3) Establish an imprint. Imprints look almost like separate presses because they have their own trademarks, but an imprint is merely a single press doing business under another name (DBA — "doing business as" paperwork may be required). Multiple imprints of a publisher may even use the same block of ISBNs. In our field we are familiar with Zondervan, which publishes reference works in Bible. Zondervan, however, is an imprint of HarperCollins, which also runs Avon. For its part, Avon produces romance novels. The imprint scheme allows HarperCollins to publish in

these two widely divergent genres while keeping the respective reputation for content and quality of each from affecting the other.

In addition to brand, the contract is a chief asset of a press. If a press is ever sold lock stock and barrel to another entity, the existing contracts and the rights that they include transfer to the new owner. Contracts detail the intellectual property owned by the publisher. For instance, a contract will specify whether copyright resides with the press or if copyright is retained by the author who grants the publisher either exclusive or non-exclusive rights of publication. The contract also spells out the schedule for royalty payments and if these payments are assessed on net or gross. Other elements in a contract are the stipulation of deadlines related to the manuscript submission and details about contract terminations or expirations. An excellent sample contract may be found in *Kirsch's Guide to the Book Contract*.[17] When it comes to electronic publishing, book contracts should spell out the publisher's rights to adapt and use the work in computer-based media, make certain rights extend to media and technologies that might be developed in the future, and are clear that the publisher has the right to issue the item POD.

Once the manuscript has been submitted by the author and accepted for publication in accordance with the terms of the contract, the manuscript undergoes copy editing. This may be done either in house at the press or subcontracted. The average rate freelancers could command for this service in 2011 was $4.22/page.[18] The copy editor adds the initial coding for the layout of headings and graphics, ensures the style and voice are consistent, double checks all citations, and makes certain that transitions in the prose flow. Copy editors also check for spelling and typos while also reading with an eye for internal consistency of basic argument, chronology, and other elements.

Following copy editing, a software program like Adobe InDesign is used to create the layout and generate a proof copy that is reviewed by the author and the proofreader. Professional proofreaders, who may make on average $3.26/page,[19] are keeping an eye out for errors in layout, odd fonts, typos, and spelling errors. The proofs are modified to reflect any corrections. While indexes are not required for e-books since OCR allows text to be fully searchable, if the book is to be produced POD, an index may be required once the corrected proofs are available. Indexing may be one of the most expensive steps in book production,[20] and it is a common practice in academic publishing to add a line in the contract that requires an author to complete his or her own indexes.

At this point, the book is almost ready to see the light of day. One of the last things to be completed is a cover design. If the book will be printed via POD the designer must take into account final page counts and the weight of the paper so that the spine lines up correctly with the anticipated thickness of the book. Generally, at this stage the publisher also registers copyright on behalf of the author or the press as specified in the contract. The current fee is $35 and may be accomplished through the U.S. Copyright Office using their online module at http://www.copyright.gov/eco.

Concentrating on e-books

To this juncture we have concentrated on preparing a book for printing, either using traditional methods or POD, but there are a few ways that final files for e-book publication differ from those of their print counterparts. We've already mentioned, for instance, that indexes are not required in e-books and that digital versions must have a unique ISBN rather than use the same one assigned to a print version of the book. There are additional modifications to make as well. If the press plans to distribute a book through Amazon, for instance, the layout editor should avoid special fonts, keep subheadings to no more than 14 points, do away with page numbers, and make certain that the final file format is not a PDF. In a PDF the text is static, but many e-book readers require a basic document file that allows words to flow. For their part, copy editors should catch references to page numbers in the body of the text and make certain they are excised.

There are three primary vendors with which a publisher might wish to distribute e-books. The first is Amazon's Kindle Digital Publishing. While promoted as a self-publishing vehicle on Amazon's site, the Amazon interface allows small presses to upload e-books and receive up to 70 percent of retail or 35 percent of list according to a complex scheme established by Amazon[21] and dependent on the publisher's willingness to allow Amazon to set the ultimate retail price. By contrast, the Barnes & Noble Pubit publishing program has a tiered pricing structure where e-books less than $9.99 receive a 65 percent return, but those priced over $10 only garner 40 percent (http://pubit.barnesandnoble.com/pubit_app/bn?t=support). The most favorable return rate, albeit with a vendor that likely has smaller sales volume, is that offered by Smashwords. Smashwords pays up to 85 percent of net for items sold on its site (http://www.smashwords.com/about/supportfaq#Royalties). Smashwords will also distribute in many formats including those for Sony e-readers, Barnes & Noble, and Apple's iBook.

Essentially, these three e-book giants between them distribute via .pdf, epub, .mobi, and .txt which comprise 79 percent of downloaded formats.[22] They also include DRM, or Digital Rights Management, software which on some sites is optional for the publisher who submits the work but prevents e-book content from escape into the jungles of public domain. For small presses that wish to distribute works on their own sites, converting into a wide range of e-book formats may be accomplished through Calibre, an open source software wizard located at http://www.calibre-ebook.com.

Marketing and Selling

Marketing is essential to driving sales regardless if the book appears in print or digital formats. Getting the word out is done by distributing review copies for free and soliciting endorsements for the cover or in the "review/comments" sections of the online bookstores. Of course, keeping track of the number of items supplied gratis is important since author royalties are not paid on these copies yet authors appreciate knowing that the book is promoted by being able to view the number of desk copies distributed on royalty reports. It is also important to promote the book on the press's own website and at tradeshows.

One avenue for spreading word about a new release that might not be obvious involves the purchase of distribution lists from professional organizations. Academic societies and membership groups are usually willing to sell contact information of their members, which allows the publisher to effectively target the primary audience for an individual academic title. While print advertising may be expensive, small publishers and those willing to distribute sample chapters of digital books may also take advantage of free advertising through Facebook, YouTube, e-mail, and widgets. The important thing is to remember that authors may be willing to assist in promoting their own works by creating short author videos, suggesting appropriate professional journals to which to send review copies, and so forth. Essentially, promotion can be a team effort between author and publisher.

Eric Kampmann has created an anagram using the word "pencils" which provides an excellent overview of some of the venues for marketing publications.[23] It may be summarized as follows:

- P — People who can endorse and review a book.
- E — Events like lectures and discussions.
- N — Networking. Find well-known individuals who can promote and "talk the book up" in person or on their Facebook sites.
- C — Communities. Connect with organizations and associations who have distribution lists.
- I — Internet. Establish both author and press websites.
- L — Local opportunities. Look for ways to promote the book locally in the author and publisher's home towns.
- S — Special Sales. Explore whether there are non-traditional places beyond bookstores that might carry a particular title.

In essence, Kampmann advises the publisher to get creative. In our own field this would mean seeing if a local wedding planner might be willing to put up display of books on the sacrament of marriage or marital counseling, and exploring the possibility of promoting the book in churches for use in religious book clubs. In a way, libraries as niche publishers have an advantage in this arena because we know and connect well with the most likely readers. Those skills do transfer into the broader marketplace.

Another key component in successfully marketing a book involves setting the price. There is a delicate balance between picking a price point that the market can bear while still providing a modest return to the press. Generally, a publisher of print books only receives 45 percent of a book's list price which means the standard trade discount to the retailer is 55 percent.[24] Print publishers also have to figure deductions for remainders/returns costs of warehousing, and royalties on top of costs for printing and manuscript production. In short, the publisher's profit on a copy of a print book is only 9-12 percent.[25] With e-books profit margins may be larger because costs for shipping, warehousing, and printing are eliminated. This is particularly true if the publisher sells directly to the consumer through the publisher's site.

Should, however, the publisher wish to supply e-books print on demand, one additional cost is to add a scanable Bookland EAN barcode to the POD cover file. This graphic includes the list price and ISBN. Barcode graphics that include Bookland EAN are available for purchase from Bowker or other vendors that are easily discovered by an Internet search. A free barcode generator is available at http://www.tux.org/~milgram/bookland/, though disclaimers on the site urge publishers to verify the image before incorporating it into the cover and going to press.

When it comes to selling books, basic business and accounting practices are necessary. For example, even if a publisher is a non-profit, when books are sold directly to consumers, sales tax must be collected. This means that the press must register for a state tax ID number in the state in which it operates. Nonprofits also must file IRS 990 forms annually, though there is a postcard version if gross is less than $10,000. If royalties are paid and they meet the legal threshold of $10, a publisher must also provide form 1099-MISC to the author for tax reporting purposes. There are also fees to credit card vendors if one plans to sell on one's own online site. Clickbank.com, for instance, charges an activation fee, collects 7.5 percent of every sale, and adds a dollar transaction fee. Google Checkout (Google Wallet) currently assesses a 2.9 percent commission plus a .30 transaction fee for its services.[26] PayPal also provides a popular and well known credit card service.

Other than turning a profit or becoming at least self-sustaining, there are some very important reasons why libraries might venture into the publishing arena.

The Vision: e-book Publishing and Theological Libraries

Kate Wittenberg champions the idea of librarians serving as publishers. She comments, "Librarians may have one advantage over traditional publishers. They do not have preconceived notions about what the market wants."[27] Indeed, one key reason for theological libraries to engage in publishing endeavors is that we see each day what our patrons, who are actually book consumers, need. Librarians in academic settings also have access to the primary information producers — our faculty. There is a natural synergy between library staff and faculty that would provide a natural bridge for libraries that wish to step into publishing roles. Essentially, what is being proposed in this paper is the idea that theological libraries dismediate other publishers, from whom we are accustomed to obtaining edited content, in order to edit our own theological content and provide it in the formats that our students and researchers are increasingly demanding. This is not something, however, that we need to do as islands with each seminary library competing with others. Rather I would like to suggest we approach this project with a spirit of cooperation and have three recommendations.

First, we would need to form a consortium of theological library presses, similar to SPARC, the Scholarly Publishing and Academic Resources Coalition. Such associations would allow us to share best practices, study market trends, and learn the newest technologies and techniques from one another.

The second recommendation would be to create a metering accounting system and perhaps even a platform that would allow us to supply free copies of the e-books we publish amongst ourselves for use by our libraries, students, and faculty, while allowing the individual theological library publishers to sell to alumni, non ATLA member universities, and other markets.

Finally, we need to explore ways in which ATLA can assist us in publishing endeavors. For instance, might it act as a distributor to third parties like EBSCO, although first figuring out how ATLA member institutions might subscribe for free or steeply discounted fees since we will be chief contributors of the content? Might ATLA look at buying inactive religion presses to obtain the rights to publish their backlists in e-format? When we work together, a world of new possibilities opens for us.

I would like to close this presentation with a thought from Roger Sutton. He comments that there is a hard truth for both librarians and publishers to consider: "… electronic literature doesn't need either one of us, at least as we currently understand our respective missions."[28] Let's not write our obituary yet. Together we can think creatively to do what we do best, match readers with the perfect content.

Endnotes

[1] Robert Lee Brewer, ed., 2012 *Writer's Market* (Cincinnati, OH: Writer's Digest Books, 2012), 43.

[2] Giles Clark and Angus Phillips, *Inside Book Publishing*. 4th ed. (London & NY: Routledge, 2008), 5.

[3] Ibid., 9.

[4] Steve Weber, *ePublish: Self-Publish Fast and Profitably for Kindle, iPhone, Create Space and Print on Demand* (Steve Weber, 2011), 5-6.

[5] Dennis Dillon, "E-Books Post Major Challenge for Publishers, Libraries" in Dave Bogart, ed. *Library and Book Trade Almanac.* 56th ed. (Medford, NJ: Information Today, 2011), 3.

[6] Ibid., 5.

[7] Ibid., 7.

[8] Dillon, 8.

[9] Search executed 6/27/2012

[10] Dillon, 12.

[11] Christopher Chester, "E-books," textbox in Giles Clark and Angus Phillips, *Inside Book Publishing.* 4th ed. (London & NY: Routledge, 2008), 216.

[12] Results are from question # 3 of the ATLA e-book Reader Survey coordinated by Timothy Lincoln and received 5/15/2012.

[13] Catherine Harboe-Ree, "Just Advanced Librarianship: The Role of Academic Libraries as Publishers," *Australian Academic and Research Libraries* March 2007 (Vol 38: 1) 16.

[14] Clark and Phillips, 3.

[15] Kate Sheehan. "Kate Sheehan Talks to Random House's Madeline McIntosh," *Library Journal* (October 1, 2011), 24-25.

[16] Peter Hupalo comments that most publishers receive ten manuscripts for every one they publish. *How to Start and Run a Small Book Publishing Company* (St. Paul, MN: HMC Publishing, 2002), 16.

[17] Jonathan Kirsch, *Kirsch's Guide to the Book Contract for Authors, Publishers, Editors, and Agents* (Los Angeles: Acrobat Books, 1999), 22-44. A less exhaustive treatment of contracts may be found in Sharon De Bartolo Carmak, *Carmack's Guide to Copyright and Contracts: A Primer for Genealogists, Writers and Researchers* (Baltimore, MD: Genealogical Publishing Co., 2005).

[18] Lynn Wasnak, "How Much Should I Charge?" in Robert Lee Brewer, ed. 2012 *Writer's Market* (Cincinnati, OH: Writer's Digest Books, 2012), 135-152.

[19] Ibid.

[20] $4.72/page according to Wasnak.

[21] https://kdp.amazon.com/self-publishing/help?topicId=A30F3VI2TH1FR8#11royalties_calculated

[22] Jason Matthews, H*ow to Make and Sell E-books All for Free* (Truckee, CA: Jason Matthews, 2010), 56.

[23] Eric Kampmann, *The Book Publisher's Handbook: Seven Keys to Publishing Success with Six Case Studies* (NY:Beaufort Books, 2007), 57-59.

[24] Hupalo, 65.
[25] Clark and Phillips, 75.
[26] https://accounts.google.com/ServiceLogin?service=sierra&ltmpl=seller&continue=https://checkout.google.com/merchantSignInRedirect
[27] Kate Wittenberg, "Librarians as Publishers: A New Role in Scholarly Communication," *Searcher* (November/December 2004), 50.
[28] Roger Sutton, "We Belong Together," *The Horn Book Magazine* (May/June 2012), 7-8.

Ethnic Parishes: A Case Study
by
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This is a case study that examines ethnic parishes and their inextricable ties to American immigration policy. An overall understanding of the Lithuanian peoples' migration patterns to the United States will help us to understand the importance that Lithuanian ethnic parishes have played in history. By more closely examining the "ethnic" aspect of parishes, we will be able to see the close interrelationship between ethnic populations and American history. The ethnic aspect of this study could draw parallels with other refugees to the U.S., for example Poles and other East European peoples. To understand the role that ethnic parishes have played in U.S. history, we must first take a closer look at U.S. immigration policy.

American National Identity: What Must One Do To Be An "American"?

The "Mother of Exiles," or the Statue of Liberty, reminds us of three things for which it stands: liberty, independence, and refuge. Liberty, independence, and refuge have long been a lure for tens of millions of immigrants that have been absorbed into American society, a process spanning virtually the entire history of the United States. Americans did not occupy a territory "naturally" their own. In the words of Frenchman Alexis de Tocqueville, a visitor to the United States in the 1830s, "[picture] a society formed from all the nations of the world," not held together by emotional ties to ancient memories, ancient habits, ancient prejudices, ancient heroes, an ancient dynasty, an ancient faith, or ancient attachments to place (Mann, 48). Thus, to be an "American" means not to have come from "common stock" but to have identified with the founding ideals of the Republic.

The Revolutionary generation initiated the unprecedented policy of unrestricted immigration through the Congress Act of 1790. At the time, what was then considered "Old Europe" (England, Spain, Portugal) was unreceptive to foreign nationals settling there. The United States, after attaining sovereignty, was the first country to decide that it would be an immigrant-receiving country. Until repeal by the Johnson-Reed act in 1929, close to 38 million immigrants entered into the United States. There were reasons other than ideological ones to be hospitable: immigrants would help to fill America's vast, unsettled expanses, immigrant labor would help to exploit boundless natural resources, and immigrant skills and manpower were needed. Also, immigration promised to make the United States more populous, more wealthy, and more powerful.

Prominent eighteenth-century thinkers reflected on their current views on the newly enacted unrestricted immigration policy. Thomas Jefferson in *Notes on the State of Virginia* (1782), while being an ardent spokesman for the rights of mankind, also expressed doubt in a policy of unrestricted immigration on political or ideological grounds. In his words, "Every species of government has its specific principles. Ours perhaps are more peculiar than those of any other in the universe" (Mann, 74). Jefferson thought that because most eighteenth century immigrants would come from "absolute monarchies," such persons might find it difficult to internalize the free principles of American government, and worse, perpetuate those "old world ideals" to their children. Jefferson felt that it was safer for America to let the population grow by natural increase. He did not favor restricting immigration, but only to let immigrants come without encouragement. Jefferson's thoughts remained thoughts only, and the policy of unrestricted immigration to the U.S. was to continue for another 139 years.

The opportunities to escape "Old World" shackles such as class, caste, oppression, and slavery/indentured servitude were too great of a temptation for the wave after wave of immigrants who came to the U.S. to seek a better life and the pursuit of freedom. In the 1820s, the U.S. started to count how many immigrants were admitted annually. At the beginning of 1970, the total passed the 45 million mark. To put that into perspective, barely three generations after the American Revolution, the U.S. population was 16 times the size it was when the Founding Fathers wrote the Constitution. Even after immigration began to be restricted, the U.S. population did not stop increasing by leaps and bounds. In 2012, barely four generations after the Revolution, the U.S. population is roughly 314 million, which is 111 times greater than that of the Founding Fathers.

Let's briefly compare the 2012 United States population with the populations of countries that have been popular European and East European immigrant destinations. Today, Brazil has a population of approximately 193 million, South Africa 50 million, Argentina 40 million, Canada 35 million, Australia 23 million, and New Zealand 4 million people. Historically, the heaviest intercontinental migrations extend from the Napoleonic Wars to the beginning of the Great Depression. Scholars estimate that during that time there were 62 million immigrant arrivals to various countries worldwide. The U.S. received the greatest share of those immigrants: 60 percent. Whether calculated by net or gross gain, the numbers of immigrants who came to the U.S. by 1970 surpassed the combined intake of all other immigrant-taking countries: Canada (11.5%), Argentina (10.1%), Brazil (7.3%), Australia (4.5%), New Zealand (3%), and South Africa (2.2%).

The 1890 United States census revealed that immigrants permeated almost all regions of America (with the exception of the race-torn Southern states). In 1890, the percentage of foreign born in San Francisco was 78 percent, Salt Lake City was 65 percent, St. Louis was 67 percent, Duluth was 75 percent, Chicago was 78 percent and Milwaukee was 86 percent. One does not typically associate immigration with Iowa, Nebraska, Idaho, or Washington, but in the decades after the Civil War, the percentage of foreign-born in those states never fell below 35 percent. The 1920 census showed similarly high figures for foreign-born persons across the country. For example, 65 percent of people in Minnesota were foreign-born, as well as 58 percent of people in New Jersey. In 1920, the most homogenous areas were the most inaccessible ones: the Rockies, Appalachians, Ozarks, and a small strip along southern parts of Ohio, Indiana, and Illinois and into Kansas and Missouri.

An eminent historian wrote, "Once I thought to write a history of the immigrants in America. Then I discovered that the immigrants were American history." It is no small wonder that there has been a concern for identity among America's millions of immigrants! Immigrants' reasons for leaving and their identity are often deeply tied to one another. For example, Lithuanian immigrants to the U.S. during the "first wave" of immigration (prior to WWI) came for primarily economic reasons. The "second wave," referred to as émigrés by Antanas J. Van Reenan in *Lithuanian Diaspora: Kőnigsberg to Chicago*, came for political reasons, thus bringing with them a different mindset of preserving their language and culture in a foreign land while their own homeland was occupied by Nazi Germany and Soviet Russia. Whereas emigrants have likely chosen to leave one place and become immigrants in a different country, not usually expecting to return, émigrés see exile as a temporary situation forced on them by political circumstances. Second-wave émigrés came from a country (Lithuania) that had been combined into one state with Poland, occupied by Tsarist Russia, Nazi Germany, and later Soviet Russia for the better part of several hundred years. For example, during the Tsarist occupation, "Lithuanianism" was kept alive only through a "linguistic nationalism." Lithuanians had only their language to unify them because books in Lithuanian were banned by Tsarist Russia. Books in Lithuanian were shared in secret circles, and the language and customs were passed down for hundreds of years from generation to generation.

Ties Between the Awakening of Lithuanian National Consciousness and the Catholic Church

The awakening of Lithuania's national consciousness in the late 1800s was closely tied to both the Lithuanian language (linguistic passion) and the Catholic Church, whose priests and religious printed books that sought to rekindle a Lithuanian national identity. Many of the displaced persons (future émigrés) belonged to "Ateitis," or "The Futurists," an early twentieth-century Catholic action movement which "fused [the] linguistic ideology of nationalism to Roman Catholicism" (Van Reenan, 113). Ateitis leaders greatly influenced the refugee community by nurturing a desire to maintain a national identity in exile, while at the same time operating under the influence of the Roman Catholic Church.

For Lithuanian immigrants, Catholicism became both an identity and catalyst, forging strong bonds between the Lithuanian language and the Catholic Church. There is a saying in Polish: "To be Polish is to be Catholic." Toward the end of the nineteenth century, the same could be said of Lithuania: "to be Lithuanian is to be Catholic" (Chernoski, 17). The Lithuanian people had no recognized country — they only had their linguistic nationalism and the Catholic Church as a reminder "that they were a great people and a nation" (Chernoski, 17). In the late nineteenth century, Alexander Burba, parish priest in Plymouth, Pennsylvania, led an organized call for Lithuanians to disengage from Poles in religious and other affairs. For parish priest Burba,the awakening of Lithuanian spirit would occur within the Lithuanian Catholic churches in America. By 1900 there were about thirty-five or so Catholic churches in the U.S. that catered to Lithuanian or joint Lithuanian-Polish parishoners. During the early twentieth century, the numbers increased by almost 100 more Lithuanian parishes. The Catholic Church is inextricably tied to the creation of Lithuanian ethnic parishes in the U.S. (Chernoski, 17).

The first Lithuanian ethnic parishes were located on the East Coast in New Jersey, New York, Pennsylvania, Massachusetts, Rhode Island, and Connecticut. Later churches sprang up in Ohio, Illinois, Michigan, Wisconsin, Indiana, and California. Church was not only a place to worship, but a place where one's identity as Lithuanian was affirmed in the vast melting pot of America.

Marian Fathers: Educators, Political Dissidents, and Publishers

Father Stanislaus Papczynski founded the Marian Order in 1763 on three main ideals or charisms for his followers: devotion to the Immaculate Conception; prayer for the dead; and assistance to pastors, especially in educating people in the truths of the faith (Rogalewski, 11). The nineteenth century brought death and suffering for all Lithuanians as well as for the Marian Fathers. While Lithuania was subjugated under Tsarist Russian rule, the persecution that the Marian Fathers experienced only served to strengthen them. They grew more outspoken, and Marian monasteries became more politically active. The monks took part in uprisings, thus inspiring their parishioners to fight for a "Lithuanian national identity" separate from Tsarist Russia. The Marian Fathers became integral in the awakening of a Lithuanian national consciousness during Tsarist and later Soviet-occupied Lithuania.

The Marian Fathers were repeatedly punished for their activist leanings. In 1864, the Tsarist government doomed Marian congregations to extinction. Under nineteenth century oppression, the Marian congregation in Lithuania had perished, all but for one member — Father Vincas Senkus (Senkauskas). The future Blessed Jurgis Matulaitis set about reviving the Marian Order after pronouncing his temporary vows in Warsaw, Poland, in 1909. The revised statutes for the Marians quickly gained papal approval within a year. During the following years, Jurgis Matulaitis opened novitiates in other European countries.

In post-Tsarist-occupation Lithuania, the Marian congregation increased to twenty-five members in 1923. The Marians ministered to a parish of 11,000 members, supported ten societies, and worked in primary and secondary schools. A high school was founded in Marijampolė in 1921, where they operated model farms for agriculture, crafts workshops, a printing press, published the weekly *Šaltinis* ("The Source") for young people and farmers, published books and brochures, collected a library for Lithuanian studies (50,000 volumes), and erected a parish hall with space for motion pictures and theatrical productions. This monastery in Marijampolė was very active in publishing and printing, contained workshops, and housed a professional school where young boys were able to acquire a profession. The monks also taught at the high school for young men. Due to the high level of training they received at the school, it earned a good reputation. As a result, many young people chose to become Marian priests. Other Marian houses were located in eleven other cities in Lithuania. In 1930, with the approval of the Holy See, a province of Lithuania was established. It had 15 monasteries, 165 members, and a mission in Harbin, Manchuria. During the second Soviet occupation in 1944, about ten Marian priests were deported to Siberia, and others scattered to other parishes to continue their work under difficult conditions. Yet others came to the West.

In 1913, Father Jurgis Matulaitis visited the United States where he laid plans for the first Marian foundation in the U.S. The Marians' first assignment was ministering to the St. Michael Parish in Chicago, along with the responsibility for the administration of the Catholic, Lithuanian-language daily newspaper *Draugas* ("The Friend"), published at Wilkes-Barre, Pennsylvania, from its start in July 1909, but by then transfered to Chicago in July 1912. Later, the Marians pastored the Melrose Park parish and later Aušros Vartai in 1918 — both in Chicago. At Hinsdale, Illinois, they opened a novitiate in 1922 and a college in 1926, but the latter section shifted to the east to Thompson, Connecticut, in 1930. Later, in 1934, Hinsdale became the Marian Seminary. In 1926, the Marians somewhat reluctantly assumed a parish in Kenosha, another in Milwaukee in 1945, and one in Niagara Falls, New York, in 1953. In terms of authority, the Marians continued to belong to the Province in Lithuania until 1926 when they began taking steps toward their own independent province (achieved in

1930). In 1948, members of Polish roots separated to form their own province. These U.S.-based Lithuanian Marians reached out to fellow Lithuanians in Argentina, building them a church (Mater de la Misercordia), monastery, and school in 1939 in Avellaneda, a suburb of Buenos Aires. In 1953, the parish population numbered 25,000 in Argentina, which included a majority of Argentinian natives (Wolkovich-Valkavičius Vol. III, 195).

Just as soon as Lithuania became independent, it once again was occupied by first Germans and then Soviets. In 1948, the Soviet government liquidated all Lithuanian monasteries. When the largest Lithuanian Marian Monastery in Marijampolė was closed, the destruction of a national treasure was complete. A small part of the Marian Order remained in the West, a reminder that the Church in Lithuania, forcibly silent during fifty years of Soviet rule, still existed in America. Marian priests in the Western World ministered to the needs of immigrants from Lithuania in locations like Chicago and Argentina. Circumstances and need dictated the efforts of Marians into parish work which kept them closely aligned to their original purpose in the apostolate of the press. Including *Draugas*, their publications included *Tikyba ir Dora* (1914-1919), the monthly devotional *Laivas* (from 1920, changed to *Kristaus Karaliaus Laivas* in 1932), *Studentų žodis* (from 1933), and an illustrated monthly, *The Marian*, from 1948. Selections from *The Marian* appeared as *The First Marian Reader* and contained short articles of a generally high caliber (Wolkovich-Valkavičius Vol. III, 195).

Given the decline in vocations that began in the 1950's, the Marian seminary at Hinsdale, Illinois was phased out in 1955. During their history in the U.S., the Marians suffered a loss of priests when more than a few succeeded in transferring to the diocesan clergy after they had become accustomed to parish work. Like many other congregations, the Marians had a shortage of aspirants and approached the millennium with a very small, aging population. The Catholic newspaper *Draugas* lives on, despite the fact that it is no longer edited by a Marian Father, which was the case for most of *Draugas'* 100-plus-year-old history.

On October 24, 2006, the Lithuanian Marian Province (official title: Congregation of the Marian Regular Clerics under the title of the Immaculate Conception of the Blessed Virgin Mary) ceased to exist in Chicago and was connected with the Marian St. Stanislaus Kosko Province (center of Stockbridge, Massachusetts.). The combined forty-nine Fathers of both provinces have created a new one — Blessed Virgin Mary Mother of Mercy Province. The new Province does not have any formal associations with Lithuanians or the Lithuanian language, and the center of the Province remains in Stockbridge, Massachusetts. Now, the entirety of the Lithuanian Marian Province in the United States has been liquidated.

Present Day Activities of Lithuanian Archives Project (LAP)

The Lithuanian Archives Project (LAP) began in August 2009 as an emergency effort to preserve archival materials in the Marian Order's collection (monographs, serials, sound recordings, maps, personal memoirs, and ephemera) related to Lithuanian immigrant/exile history in the United States. This activity was the founding project of LAP, which has grown to become incorporated as a not-for-profit organization in the State of Illinois in April 2012, and today encompasses two other collections of historical significance to the Lithuanian ethnic experience in the U.S. LAP is currently involved in publishing a printed bibliography and creating finding aids for the Marian collection's content, many of which are unique items not held by any other repository in the world.

LAP is not a library. Its goals are to (1) facilitate preservation/digital conversion projects (2) find archival collections a permanent home (3) publish bibliographies and/or finding aids to help make materials accessible, and (4) ensure perpetual access to these collections by scholars and the general public in order to preserve the Lithuanian cultural heritage. LAP was recipient of the 2011 American Theological Library Association Publication Grant, which enabled the hiring of part-time staff in order to create a database of bibliographic records of the shuttered seminary's library collection. As of September 2012, LAP has partnered with the archives department of Dominican University Masters in Library Science program in providing opportunities for MLIS students taking the archives practicum to work with the Marian Order's archives. The students, among other archive-related activities, are involved in creating finding aids and bibliographic records for its contents.

LAP is also currently involved in facilitating the preservation and digital transfer of fifty-eight linear feet of primarily magnetic tape recordings of "The Sophie Barcus Radio Program," a renowned Lithuanian immigrant radio show that ran consecutively in Chicago for fifty-three years and spans the first and second waves of Lithuanian immigration. The collection contains thousands of hours of audio with well-known Lithuanian poets, actors, artists, political figures, and scholars in the U.S. immigrant community and from the homeland. The collection also contains the photo albums of radio personality Sophie Barcus. A published bibliography will be printed to make the collection's content accessible to scholars and researchers.

A third project of LAP involves creating a published bibliography of the film collection of Captain Povilas Juodvalkis, Lithuanian Army (retired). Captain Juodvalkis, a political dissident as well as decorated war hero and journalist, has had many doors open to his questions and his camera. Now in his mid 90's, Captain Juodvalkis has had the chance to film and interview countless Lithuanian cultural events and Lithuanian army events, as well as interview important political and military figures.

Future Activities of LAP

LAP anticipates working with Raymond Lapas, Lithuanian radio personality and retired Melrose Park Library Director (MLS Rosary College, present-day Dominican University), in digitally preserving and creating published bibliographies of Žeme L Productions Lithuanian Radio Archives from the 1980s to 2009. The early part of these radio archives (in total of which there are eleven separate radio programs) are of particular historical importance as guests were commentators and political activists during the time of Lithuania's occupation by Soviet Russia. Additionally, this material is unique because it was the only broadcast news from Lithuania produced outside of Lithuania, and the only broadcast in the diaspora to regularly use bilingual material. Also, it is the only Lithuanian broadcast in the world to have some 99 percent of all their air copies spanning a period of some twenty-five years. It is also unique because it was the only broadcast in the diaspora to focus attention on problems the post-1990 (newest immigrants) from Lithuania faced, the only ethnic broadcast in the United States to have a regular children's segment, and the only ethnic broadcast in the United States to produce historical weekly archival programs focusing on anniversaries, and historical dates through interviews and recordings.

Please contact me if you are interested in the work we are doing, or have suggestions for future LAP activities. Or, let's connect on LinkedIn! More information about LAP can be found here: http://www.linkedin.com/in/audraadomenas. While our website www.LithuanianArchivesProject.org is under construction, please e-mail me at aadomenas@yahoo.com if you would like a brochure of LAP's current projects to be mailed to your home.

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Friends of Friendless Churches: The Library and the Parish Guide

by

Linda Corman, John W. Graham Library, Trinity College, and M. Patrick Graham, Pitts Theology Library, Emory University

Part 1

In his Introduction to *Saving Churches*, a history of the first fifty years of the British Friends of Friendless Churches organization, which is dedicated to the salvation of redundant churches in England and Wales, Sir Simon Jenkins writes:

> The idea of a friendless church should be unthinkable anywhere that prides itself on its past and wants to cherish it … The English parish church is a supreme monument of European culture. It embodies the sweep of the nation's recorded history … At the start of the twenty-first century these structures still stand proud over almost every settlement. They give a presence to the villages, towns and cities of England … And yet, the Church of England has moved to the periphery of English communal life...custodian of social rites, notably marriage, baptism and death … Its national status, especially in the person of the Archbishop of Canterbury, remains out of proportion to its active membership.[1]

The notion of dwindling congregations of believers in 2010, when this was written, is not surprising, but as early as 1958, for the first edition of what would become his classic guidebook to British churches, poet laureate Sir John Betjeman wrote:

> To atheists inadequately developed building sites; and often, alas, to Anglicans but visible symbols of disagreement with the incumbent: "the man there is 'too high,' 'too low,' 'too lazy,' 'too interfering'"—still they stand, the churches of England, their towers grey above billowy globes of elm trees, the red cross of St. George flying over their battlements, … schoolmistress at the organ, incumbent in the chancel, scattered worshippers in the nave, … the familiar seventh-century phrases … echoing down arcades of ancient stone.[2]

Does recognition of the cultural and historic centrality of the parish church—the church as "museum" rather than simply a place of worship, "a shrine of holiness" (as the Lavenham Church guide puts it)—justify a special collection of parish guides in a theological library? "I know no greater pleasure than church-crawling," Betjeman further claimed. "It leads you to the remotest and quietest country. It introduces you to the history of England in stone and wood and glass which is always truer than what you read in books." Contemplating Betjeman's "church crawl" (a phrase he famously coined), we suggest that the humble parish guide can play a key role that is distinct from the "books" he discounts and consonant with the mission of the theological library.

Why Collect Ephemeral Parish Guides?

There are many fine scholarly and popular books that describe, contextualize, and sometimes memorialize English parish churches. In some of the best of these, churches are viewed explicitly as "museums," collectively as "a dispersed gallery of vernacular art," and only secondarily, if at all, as living places of worship. There is Simon Jenkins's *England's Thousand Best Churches* (Penguin, 2000) and the latest edition of Betjeman updated by Richard Surman and now entitled *Betjeman's Best British Churches* (HarperCollins, 2011), which includes 2,500 churches (of some 16,000 Anglican churches in Britain). Nikolaus Pevsner's renowned *Buildings of England* series (Penguin 1951-74), which is now being updated, remains a major, comprehensive source for any study of English churches. Of a different genre, more obviously relevant to an academic library, is architectural historian Terry Friedman's beautiful scholarly tome *The Eighteenth-Century Church in Britain* (Yale, 2011).

These works are just examples of the substantial, authoritative body of literature on the English parish church that has been produced by credentialed writers and established publishers, conveniently marketed for library acquisition and critically reviewed. Why, then, would we seek to acquire, catalogue, preserve, make accessible, and promote the use of such seeming ephemera as the typical "parish guide"? Parish guides are not usually acquired in conventional ways—through publishers' catalogues or current reviews or approval plans with national vendors. They are relatively costly to process—there is no cataloging-in-publication, and there are rarely records to be derived from WorldCat (though the Pitts Library at Emory has substantially enriched that source); cataloguers and others are not inevitably convinced of the value of leaflets of four, or even pamphlets of twenty-four, pages. The quality and character of these publications varies widely with respect to authoritativeness, scope, currency, style, etc. The prefatory caveat of the vicar of St. Peter's Church, Britford, is telling: "To you each and all, welcome and good cheer. These notes are intended for the ordinary visitor, not for the expert. So far as they go they are accurate …"

The Variability of the Parish Guide

Physically the parish guides range from folded leaflets (or less) to booklets with well-designed covers and elegant typography. An especially fine specimen is the 1966 guide for the parish of Long Melford with a cover design by the artist John Piper and text by Edmund Blunden, who succeeded Robert Graves in the Oxford Professorship of Poetry.

If not merely anonymous, the author may be a historically minded parishioner or vicar or the canon of a cathedral, a fellow of an antiquarian society, a history professor, or even the occasional moonlighting theologian. Intended audiences vary at least as much, from loyal parishioners to "the ordinary visitor" to potential supporters deemed ripe to be convinced of the incalculable cultural value of the church to the community or, indeed, to the British nation.

The content of the guides ranges from a simple tour of the building to a full-blown history of the parish that extends well beyond the church itself and is sometimes enlivened with scandal—or at least dissension! Polemical interventions often focus on matters liturgical or architectural, but in the 700th anniversary guide (1968) for the parish of St. James the Less, Teignmouth, we read of "the dispute between West and East Teignmouth at the beginning of the 19th century," when the town was a fashionable resort and the people were reputed to be "rather turbulent and obstinate in character." A convoluted account of the dispute covers issues of socio-economic class, the tourist industry, scheduling of Sunday services, and the vicar's compensation. A substantial part of the guide to Worstead Church, Norfolk, is devoted to the local woolen industry, and the cover drawing shows the church resting on the back of a sheep.

Notable among the various occasions or purposes for publishing parish guides are the following:

- To celebrate an anniversary by documenting the history and lineage of the church and its community.
- To create a memorial record of a redundant, deconsecrated church.
- To describe, justify, and/or raise funds for major church restoration and alterations. A typically passionate commitment is reflected in the guide to St. Mary's, Kersey: "This beautiful and ancient church has suffered to an extreme degree at the hands of the misguided iconoclast who has smashed and mutilated with an insane fury all that the world deemed beautiful. Everywhere one sees broken fragments which were once objects of magnificence and the result of long and patient craftsmanship." A significant portion of another guide consists of photographs dramatically depicting the deterioration and restoration needs of the church, with a pledge form appended.
- To educate. Most guides were meant to enlighten the reader to a considerable extent, but some are above all intended to be informative tourist publications. The well-known Pitkin "Pride of Britain" series, for example, is probably the most commercial of these. But the more common products of local historians are also intended to be educational. Especially interesting is the extent to which they include a secular historical portrait of the parish, nearly always looking back to medieval roots (even when the evidence is relatively speculative). Accounts of notable local luminaries or famous visitors associated in various ways with the church are featured. "The museum of England," as Jenkins calls the parish church, is "not a place of revealed truth but rather a shrine of impenetrable mystery, symbol of humanity's everlasting quest for explanation … Great cathedrals may speak the history of the rich and powerful. The local parish church is like Thomas Gray's tombstone. It tells of 'homely joys and destiny obscure … the short and simple annals of the poor.'"[3]
- To raise funds. In many cases a price for the pamphlets is printed on the front cover (which is sometimes a clue to identifying different editions), and the expected revenue from the sale is nearly always explicitly designated for support of the church, either specific projects and/or ongoing upkeep. A request for donations may also appear, with a similar simple commitment regarding their use or with elaborate details of expenditures incurred by the church that need to be covered. "I believe that visitors should pay," Jenkins writes. "Nobody should visit and enjoy a church without contributing to the cost of that enjoyment."[4]
- For spiritual nurture. In contrast to the concept of the church as museum is the sense in many of the parish guides of a church building's potential to have a spiritual impact even on non-believing visitors. If "today a church is a puzzling place," what the poet Philip Larkin called "A shape less recognizable each week,/A purpose more obscure," does the generic parish guide go some way toward addressing this perceptual lacuna? Does Betjeman's "church crawl" become, as Pat Graham has discovered in these parish guides, something more than a mere weekend tourist outing?

The Parish Guide as Primary Source

With such inconsistency in the scope, the purpose, and the reliability of their contents, why, one might persist in asking, would a library devote scarce resources to collecting these publications, in all their variant editions? I would argue in the first instance that this is primary source material — for church and architectural historians, certainly, but also for other serious researchers. Consider, for example, as fodder for social historians, the advertisements in parish guides showing the support of local businesses — the usual bakeries and car dealers and funeral directors, of course, but even, to cite one case, a full-page ad for a cigarette manufacturer on the verso of the front cover. In his study of eighteenth-century church architecture, Terry Friedman notes that parish guides are "useful barometers of changing fashion,"[5] and Jenkins declares that "the best are superb, with the advantage of parish historians able to include most recent research." (He also notes that they are "variable and tend to rely on Pevsner and local gossip.")[6]

In our own library genealogists have enquired about specific parishes where their ancestors were married or buried, or were notable benefactors or churchwardens. Students heading for the English countryside have asked about obscure local churches that have not made it into those guides to the "best" one or two thousand. Scholars interested in material reflections of liturgical developments and conflicts — their geographical and chronological spread—have consulted different editions of guides to a particular parish, seeking, for example, evidence of interior renovations that have brought the altar forward since the mid-twentieth century. Or it may be just the simple question, "high" or "low"?

A second and more intriguing argument for collecting parish guides is that they are, in fact, not just supporting primary source documents for more sophisticated accounts, but a unique genre of literature of special relevance to theological libraries—a case supported by Pat Graham's discoveries and analysis.

The Graham Library Collection of Parish Guides

However great the potential of the parish guide collections, their existence and value are not widely known, and promoting them as a primary source is challenging. They are not readily available (unless you are in Atlanta or, to a considerably more modest extent, Toronto). I think it extremely likely that the Pitts Library collection is the largest and best in the world. As that collection grew, its lacunae diminished, and bulk acquisitions inevitably included many duplicates. This is where the Graham Library in Toronto came into the picture.

In a desultory fashion we had been stashing parish guides when they came our way as gifts, something that happened with some frequency in connection with donations to our annual Friends of the Library book sale. (Members of our community, even when not observant Anglicans, tend to be historically rooted and to travel extensively in Britain, so such offerings, their holiday souvenirs, are predictable.) But what should we do with them — this random representation of a substantial, ephemeral literature, publications that on the surface would appear to be inconsistent with acquisition policies for both purchases and gifts? At first the Friends who were sorting for the book sale simply discarded the guides — or sent them to a local ephemera dealer. (That is, I should say, unless they were Canadian. About fifteen years ago, with a special grant, parish histories were systematically solicited from all parishes in the Anglican Church of Canada, and that collection now numbers about 1,000 items. This project was deemed useful as much for outreach as for scholarship. But that is another story—and in a sense, another genre, as they lack certain key qualities of the British guides.)

Then Pat Graham asked if we would be interested in the Pitts duplicates. A shipment or two arrived. Later a recommended UK dealer supplied lists from which we purchased more guides. And more duplicates came from Emory. Soon we, too, had a *collection*! Initially we intended to limit our collection to parishes in the Church of England, but we have since expanded to include Anglican churches worldwide, and our collection now approaches a total of 3,000 items, most of which have been catalogued and processed.

In my view this Pitts Library initiative constitutes a brilliant and generous approach to bilateral North American relations—a fruitful instance of international cooperation. And I have even wondered if Pat Graham's proposal of this session on British parish guides in this particular year was meant either as a balm for any lingering wounds on both sides of the War of 1812 or a celebration of the Queen's Diamond Jubilee. Or both! Certainly the monumental Pitts Library collection of parish guides, of which ours at the Graham Library in Toronto is mere infant progeny, is itself a cause for celebration.

Part 2

In the spirit of American reconciliation, I happily follow Linda Corman's remarks with a few about the parish guide collection at the Pitts Theology Library, followed by some comments about the genre itself.

The Reverend Gordon Taylor Collection of Church Histories

Prof. Channing Jeschke, former director of Pitts Theology Library and a University of Chicago PhD in church history, began collecting the parish guides/histories after travel in England impressed upon him their value for historical research. Comprising a part of the library's English Religious History Collection, he gathered these materials for churches in England, Wales, and Scotland and had amassed probably upwards of 2,500 during his tenure (1971-94).

The Pitts Theology Library continued to collect the guides after Jeschke's retirement, usually via a few UK book dealers, but purchased about 3,500 from the Rev. Gordon Taylor and later received by gift about 7,000 pamphlets, most of which were church guides, from Susan Dalton. About 150 guides have been donated to the Pitts Library by churches and collectors in the UK, in response to a brief article that I wrote for *The Church Times*, an Anglican newspaper. As part of the agreement with Rev. Taylor and his heirs, his name was placed on the collection, which now includes 7,251 pieces. Pitts staff still have not processed most of the Dalton Collection. We anticipate the final figure to be about 9,000.

For many years, I've wanted to study these materials more closely, and as someone who's done a bit of biblical form criticism, my initial interest was in approaching the collection in terms of genre analysis. So, I divided the collection into chronological units: nineteenth century and then twenty-year intervals in the subsequent years. I asked a Candler student, Jared Beverly, to use random numbers to sample the various groups and then record information about the pamphlets. I worked with his sampling data, and then briefly reviewed each of the works in his samples. Along the way, I followed up on several topics of interest and so will offer a few questions today, perhaps best phrased in terms of theories that I'd like to pursue and test later on.

Analysis

By way of rough definition, the guides are typically pamphlets (fifty pages or less) that describe the history, structures, furnishings, and personnel of churches/congregations in England, Wales, and Scotland. These are primarily Anglican, but Catholic and Dissenting churches are included as well, and range in date from the nineteenth century to the present. (Recently, these publications have been issued in electronic format, and we place these on the Pitts server, catalogue and then link from the bibliographic record to the electronic document.)

Most of the pamphlets were published in England for Anglican churches still in operation, but there is a significant number for the Church of Scotland The typical item is 10-50 pages in length and has a spine height of 17-23 cm. They are usually attractively printed (though some are mimeographed), and some appear to be offprints from articles in journals or other publications (especially the case for nineteenth-century pamphlets).

While most are devoted to a single church, some deal with all the churches in an area. Sometimes they were used to commemorate special anniversaries, and some include lectures delivered at or about the church. Some are numbered copies, and others note that they were "printed for private circulation." Many went through multiple editions. While some note the name of the author, others include only the author's initials or were issued anonymously, and while the printer is often noted, sometimes this is lacking, along with place of publication and date. They often include photos, sketches, inscriptions, advertisements, lists of rectors or benefactors, a brief history of the church, explanation of architectural features, information on the church registers, maps, lists of sources used for their composition, and occasionally certain liturgical or poetic compositions, such a prayers and solicitations for such. Sometimes there will be a preface written by a bishop or other notable figure, and some from the 1960s begin to include times for worship services. There is a wide variety of printers who issued the pamphlets, probably local firms, but as time progressed, the British Publishing Company came to specialize in this genre and is represented more often than any other firm. By the 1960s, most of the pamphlets are professionally done.

A quick survey of chronological distribution:

1800s	242	**1930s**	379	**1970s**	892
1900s	81	**1940s**	598	**1980s**	663
1910s	123	**1950s**	1160	**1990s**	485
1920s	271	**1960s**	1322	**2000s**	236

The stated intention of the pamphlets is most often that of instruction — a guide to the church's building for visitors or as an architectural or historical record for residents and visitors. Many of the pamphlets were also issued for fundraising purposes and sold for two-three pence to one shilling (in the 1960s, some went for two shillings). The publications will often note that all revenue from the sale of the pamphlets will be used for building repairs and upkeep, as my Canadian colleague has already noted.

Since the authors of the guides take particular pride in the age of their church buildings and in their notable features, it is common for the pamphlets to begin with a reference to the Domesday Book, the famous record of the survey of England and (parts of) Wales, completed in 1086. Another historical aspect that receives frequent mention is the church register, usually a manuscript record of baptisms, marriages, and burials. Often it is noted that the church registers from earlier times have been lost. Historical and scientific concerns find further expression via the lists of bibliographies or sources consulted in the pamphlets. However, some of the guides argue against the antiquarian spirit or historical interests of visitors, urging visitors to make the visit as much a spiritual exercise as an intellectual one.

As churches fell into decline and disuse, efforts arose to save and preserve the structures. The Redundant Churches Fund, for example, was established to protect historic churches declared "redundant" by the Church of England. It became the Churches Conservation Trust with the passage of the Pastoral Measure of 1968. The decisions of the Trust sometimes meant that churches dear to the people were not preserved, and so a supplementary charitable organization was established in 1957 to care for them — The Friends of Friendless Churches, which now owns more than 40 churches, divided almost equally between England and Wales (see http://www.friendsoffriendlesschurches.org.uk/CMSMS/index.php).

Historical Development

Although there were guides before, the nineteenth century witnessed an increase in their production, and such accelerated dramatically in the twentieth century, perhaps reaching a peak in the 1960s. There were surveys (archaeological and architectural, sometimes connected with the Fellows of the Royal Society of History) done in England in the mid-nineteenth century, the results of which were published in scholarly and academic journals, and these included detailed information about the ancient parish churches. These likely heightened the appreciation of parish clergy and members for their church buildings and furnishings, and so the publication of church guides provided a convenient way to share this information with church members and visitors. In some cases, the articles from the journals were simply issued as reprints or reproduced in pamphlet format (e.g., J.S. Walker, *A Guide to the Churches of Bredon, Kemerton, and Overbury* [Worcester: Deighton …, 1856], which shows reliance on earlier survey and archaeological data).

This interest in the church structures led to increasing desires to restore them, as time continued to take its toll on the buildings. Therefore, the churches began to sell the guides and solicit advertisements, which went toward building upkeep. The need accelerated with the damage done to buildings in WWII.

There also developed in the guides certain liturgical and religious practices, which may not have been entirely absent from the earliest guides with their archaeological and architectural foci. The guides added prayers, poems, and other devotional practices so that visitors were encouraged (1) to leave a donation at the church to fund its upkeep and (2) to say a prayer for the church, its ministries, or other wider concerns. In this way, the church guide supported and encouraged religious practices, and it may well be that visitors came to see their visits, offerings, and prayers in terms of good deeds in service to God. One interesting aspect of this relates to the historic Christian language of pilgrimage, in which someone makes a pilgrimage to a holy site (perhaps where a miracle was performed) in order to receive a similar miraculous intervention, atone for sin, or simply express devotion. The guides sometimes use the language of pilgrimage in order to sanctify what was for many an exercise of historical or scientific interest, and so to secure for the pilgrim a spiritual blessing. A cursory examination of the online catalog yields about two dozen pamphlets that use "pilgrim" or "pilgrimage" in the title of the pamphlet.

Conclusion

Several observations may be in order by way of summary. First, the parish church guides offer some value to the researcher, and not just to the casual visitor of the structures, and the authors hope that their efforts and those of their libraries have helped make such possible. The guides offer in many instances an "on the ground" assessment by those who knew the churches and their histories well and who had interacted with the facilities and their congregations intimately and over many years. The testimony of these witnesses deserves a hearing. Second, the variety among the guides — their formats, materials included, and range of purposes — also attests the richness of the variety among the churches and provides the contemporary researcher with a long view of how congregational interests and needs changed over more than two centuries. Thirdly, the guides offer grist for those with historiographical interests and so show how communities of faith reacted when presented with the opportunity to tell the story of their church and its congregation. Finally, the guides show a complex development, as authors attempted to navigate a course that attended to the needs of a variety of audiences — the casual visitor, the educated layperson with architectural interest, etc. — while making an effort to advance the church's historic mission of witness to the historic Christian faith.

Endnotes

[1] Matthew Saunders, *Saving Churches: The Friends of Friendless Churches*; The First 50 Years, intro. Simon Jenkins (London: Frances Lincoln, 2010), 8-9.

[2] John Betjeman, ed., *Collins Guide to English Parish Churches*, including the Isle of Man, (London: Collins, 1958), 17.

[3] Simon Jenkins, *England's Thousand Best Churches* (London: Penguin, 2000), vii.

[4] Jenkins, xxxiv.

[5] Terry Friedman, *The Eighteenth-Century Church in Britain* (New Haven: Yale, 2011), xii.

[6] Jenkins, xxxv.

The Politics of Special Collections Exhibits: The Civil War or The War of Northern Aggression?

by

Christopher J. Anderson, Drew University

This session examines the politics involved in the construction and curation of museum and library exhibits. Recent literature and personal narrative function as lenses through which attendees will analyze and appreciate how the presentation and representation of texts, objects, photographs, and even the names of exhibits can generate interest, aggravation, and outrage. Exhibits are meant to draw attention to history or contemporary issues so that viewers both reflect on the past and ask questions in the present. The contents of an exhibit also echo the educational background, interests and biases of both curator and curatorial team. As a result exhibits are often positioned sociologically, theologically, and politically in order to give voice to the voiceless and to champion certain positions from history.

This paper investigates three specific areas: 1) the politics of museums and exhibits; 2) the politics of the selection, arrangement, and use of museum objects; and 3) the takeaway perspectives of the viewer of the exhibit. Thus, three central questions are asked and will be analyzed during our time together. What are museums and special collections exhibits? What are the politics of the selection, arrangement, and use of the objects for an exhibit? And, perhaps most importantly (if we can say such a thing), what do we as curators want our viewers to experience and/or take away from the exhibit? These three questions frame the content of this paper. My hope is that after the paper we might talk out loud together about our own personal experiences curating exhibits or sort out the various thoughts or questions that emerge while we view exhibits.

Identifying Museum and Special Collections Exhibits

Museums and exhibition halls as structures are temporary or permanent locations built to house the objects of history. They are designed to showcase the arranged in order to give contemporary audiences opportunities to learn more about the past. Exhibits themselves are the creative assemblages of artists, historians, archivists, and curators who use these locations in the present. Exhibits, with their charming curios, extravagant cases, spectacular murals, and audio/visual equipment, are meant to draw attention to history or contemporary issues in order that viewers might reflect on the past (real or imagined) and ask questions (through a contemporary lens) in the present. Exhibits also present viewers with a contested and constructed series of spaces. In essence, exhibits function as a location (the exhibit) within a location (the museum, library, or exhibit hall).

Curators are often forced to make do regarding where a museum or special collections display can be organized. Often the museum and exhibit spaces are givens. The curator, then, is required to decide how they want to arrange the space and how they want to construct the exhibit. Deciding how to plan, construct, and display an exhibit brings to light several questions about the politics of selecting and positioning based on the educational and ideological biases of the curator and curatorial team. What to select? What not to select? And how to arrange special collections exhibits cannot be removed from one's own subjective biases. This makes the selection process easy for some, challenging for others, and incredibly difficult for a few.

James A. Boone in his chapter "Why Museums Make Me Sad" from *Exhibiting Cultures: The Poetics and Politics of Museum Display* notes, "Museums then, or things or processes museum-like, may be said to occur whenever viewers (or their equivalent) are guided, not always willingly, among artifacts, samples, labels, captions, stereotypes, light, categories, drawings, feathers, skulls, visual reminders, and (in the case of museums and zoos and theaters) other goers."[1]

In this statement Boone lays out the basic processes of how a museum works. Viewers walk into a museum facility and examine an assortment of material culture including manuscripts, objects, and textual and citation labels, among many other components. These objects represent the familiar, the controversial, and the grotesque while providing viewers with a carefully (or occasionally haphazardly) constructed snapshot of a narrative (or several narratives) from history.

Boone goes on to note that the museum and the materials displayed are "fragments [or objects] wrested from their pasts and elsewheres to be exhibited and categorized, only to yield instead, through their juxtaposition, aphorisms [or memorable forms] of coincidence."[2] This idea demonstrates that museums and special collections exhibits are often intellectually, ideologically, and politically messy. They bring together an assortment of papers and objects that have their own historical contextualities and past provenances. They were created in a historic space, by historical individuals, or entities during and for a given time and location. Those items, when removed from those past locations and placed in a forced contemporary arrangement, can yield interesting yet constructed narratives.

But exhibits also disorder the orderly. The fragment becomes the arranged. In a way, bringing order to a contemporary exhibit actually disorders the original document or object. Curating an exhibit in the present, then, yields a constructed narrative of chance. We hope to bring some order to Boone's wrested fragment noted earlier. And, we hope to do it well so that viewers can make sense of how we've brought ordered items from the past together in a disordered yet seemingly ordered way. As curators we must present a product, an exhibit that will make people think in order for viewers to walk away better informed or asking themselves questions they did not have prior to viewing the exhibit.

The year 2011 was the 150th anniversary of the beginning of the American Civil War. From March 2011 to May 2012, I planned, selected, ordered, named, and presented a ten-case museum exhibit at Drew University on American Methodists and the war. I selected two locations for the exhibit, just inside the entrance to the Drew Rose Library and also in the lobby of the United Methodist Archives and History Center located about 100 feet from the main library. Both buildings have exhibit space that is temporary and permanent. There is little room to be creative with the space other than the rearranging of the movable flat exhibit cases. I wanted the exhibit to identify the multiplicity of expressions of American Methodism (close to a dozen unique denominations) in the United States between 1861 and 1865. I also wanted the exhibit to tell a story knowing full well my narrative would be constructed based on my academic background, available resources, and intellectual curiosities (and biases).

After several months of looking through special collections and archival materials I decided upon 200 items for display representing ten historic Methodist traditions. I had ten cases with which to work. This meant I needed to place approximately twenty items in each case. Our curatorial team at Drew prefers not to crowd items into cases and usually limits each case to eight to ten objects including text and citation labels. Thus, I had 200 items selected and space for between 80-100. I had to decide what to use and what to put back into the archive. In the end I used ninety-five items that included manuscript letters of soldiers and missionaries, photographs of church leaders, lithographs by government dignitaries, diaries and journals of ministers, printed publications, and assorted ephemera. Attempting to shape a narrative with ninety-five items representing ten uniquely different Methodist denominations meant I had to be selective regarding what to use and what not to use and have it make sense to the viewer. I decided to go chronologically and thematically in how I arranged the cases. As a result, I had my physical space (a museum-like lobby and entrance to an academic library). I had my objects in mind and was ready to design the exhibit and write the narrative. Now I needed to decide what to title the exhibit and how to organize the objects in the cases. I also needed to tell a compelling story in order for viewers to leave the exhibit having learned something new and having several questions in mind.

The Politics of Selection, Arrangement, and Use of Museum Objects

The politics surrounding the selection, arrangement, and use of special collections objects for museum or library exhibits present curators with an array of difficulties. If exhibits were simply the result of the curator digging through a couple of boxes, discovering a few interesting objects, placing those objects in an exhibit case, and telling others to visit the "display" then the job of a curator would be a snap. But, those of us who have curated exhibits realize the process is much more time consuming and politically charged. The creation of a well done exhibit requires intellectual fortitude, pain-staking research, subjective decision-making and lots of time. The presentation and representation of texts, objects, photographs, and even the name given an exhibit generate responses from the viewer ranging from boredom to interest to aggravation to outrage.

Harriet Hawkins, in her article "Collection as Artistic Practice: The Geographies of Collection and Politics of Display" writes that "[displays] develop a visual language that advances a personal and a material politics based on the formation of the relationship among the collector, her objects, and those who experience the collection."[3] This "visual language" is etched into each exhibit case regardless of whether or not the curator attempts to approach the construction of the exhibit and arrangement of objects with an open mind. How one chooses the contents of an exhibit echoes the educational background, interests, and biases of both curator and curatorial team. Training, intellectual development, and outright curiosity bring some objects to the fore because we think they might be more interesting than others. These decisions lead curators to make subjective calls regarding whether or not an object appears in a display case. Once selected, Hawkins confirms, these objects are "never simple representations of the world and of self, but rather as part of the active creation of the subject."[4] As curators we become partakers in a special collections Genesis project by bringing order out of an assumed chaos by arranging manuscript letters, photographs, and ephemera into an arrangement we find comfortable.

Additionally, Barbara Kirschenblatt-Gimblett in her chapter "Objects of Ethnography" from the book *Exhibiting Cultures: The Poetics and Politics of Museum Display* notes that "[objects] require a context, or framework, for transforming otherwise grotesque, rude, strange, and vulgar artifacts into object lessons."[5] As curators we attempt to manage history by constructing narratives that makes sense to us, and we hope, in turn, to the viewers of the exhibit. We select objects often because we are aware of the item in our collection or we feel that item can contribute to the whole of the display. Kirschenblatt-Gimblett goes on to confirm that objects "were never intended to hold up to scrutiny as singular creations. Moreover, they are at their most documentary when presented in their multiplicity, that is, a collection."[6] The selection of objects by curators leads to the joining of fractured historic things, written in the past by people who experienced contemporary life in their historical context. This may include, in the case of our collection at Drew University, a thumb bone fragment purported to be from the hand of British colonial evangelist George Whitefield, the death mask formerly affixed to the face of Methodist founder John Wesley, or a leather whip given to a Methodist missionary by an indigenous Tribal leader in Sierra Leone, Africa. In their historical contexts the items were tied to death, sadness, and pain. By themselves they are curiosities. Brought together into an exhibit with text labels they can become part of a narrative that weaves together a story from the past.

What we then hope to do echoes the scholarship of Maria Zedeño. In "Bundled Worlds: The Roles and Interactions of Complex Objects from the North American Plains" from the *Journal of Archeological Method & Theory*, Zedeño writes, "But despite profound epistemological differences between us as analysts in the present and them as objects and persons of the past, it is possible to find a taxonomic middle ground, where fixed spatial, temporal, and formal dimensions may be combined with the notions of transition and relative position of objects in a set."[7] This "middle ground" ideal brings complexity out of singularity, richness out of sameness, and order out of chaos. We locate these items alongside similar items that tell a story chronologically or thematically. For example, what does the death mask of John Wesley placed on his face just hours after his death in England have to do with a leather whip used on Africans by Africans from a people group in Sierra Leone?

While curating my Civil War exhibit I first needed to think through what to title the exhibition. I grew up in Erie, Pennsylvania, attended college and graduate school in New York and New Jersey, and now work in Northern New Jersey. The American Civil War, one of the most destructive conflicts in the history of the United States, was taught to me with the title "Civil War." So, I thought, that should make it easy to title my exhibit using that same phrase. Well, as we know, depending upon where one grows up in the United States, how one is educated, and how and where one presents that same conflict, the title is slippery, and has ranged from "The Civil War" to "The War Between the States" to "The War of Northern Aggression." My selection of ninety-five objects, some of which represented items from the Methodist Episcopal Church, South, the Methodist Protestant Church, and Colored Methodist Episcopal Church, required me to consider alternate names for the same war. While examining contemporary websites of United Methodist churches in the U.S. South, in this case, the State of Georgia, I realized once again not everyone calls that bloody conflict the same thing. And, now I am creating an exhibit that will be based in New Jersey, include almost 100 items from historic locations all over the United States, and will eventually be moved to a global online audience. Titles do matter for some, and the hotly contested history and cultural trickle down of that one four-year conflict creates a political conundrum. What does one curator do?

The selection of particular objects for the exhibit on the American Civil War required me to carefully think through several questions: what items would be of interest to the viewer, what could I select that I know a little bit about in order to write up text and citation labels in an efficient and accurate manner, and, ultimately, what could I present that would make people think upon, or inform them of, the rich history of American Methodism, the connections between the war and the church, while at the same time promoting our vast amount of archival and special collections material? Prior to my work on the exhibit I had used Kirschenblatt-Gimblett's theory of objects, mentioned earlier, as part of my PhD work on missionary expositions from the early twentieth century. While planning the Civil War exhibit I recalled her thoughts on objects as lessons. And so, the building of the exhibit entailed selecting objects that would inform or tell a story. And, if I was lucky, viewers would walk away asking all sorts of interesting questions. Thus, I selected several manuscript letters by Methodist soldiers written from fields of battle or missionaries lamenting the assassination of Abraham Lincoln. What did those letters say in their historical context and what are they saying to exhibit viewers today? Or, perhaps most importantly, what did I envision the objects would say to the viewer?

Hawkins' notion mentioned above of objects as "visual language" meant that I was writing history simply by placing one manuscript letter next to another. The letters of Union soldiers and Confederate soldiers written near whizzing bullets or around the stench of death had been arranged side-by-side in my case on the "letters of war." These letters had been ripped from their historical context and neatly arranged in a display case on the serene campus of Drew University in Madison, New Jersey. Far away from the battlefield, far from a soldier's anguish evidenced in letters of being so distant from home and family, in order to tell a story (my story) of Methodists and the American Civil War.

What Do We Want Our Viewers to Experience and/or Take Away From the Exhibit?

Exhibits are often positioned sociologically, theologically, politically, and even metaphorically in order to give voice to the voiceless and to champion a certain position from history. As curators we attempt to bring the past to life through the representation of the past in objects and their lessons. We also want viewers to walk away from our exhibits having learned something new and hopefully asking themselves questions about the past. James A. Boone's chapter "Why Museums Make Me Sad" indicates "What viewers do — amidst the exhibitions and other viewers and captions of museums — is view, and perhaps eavesdrop. I am uncertain that this 'way of seeing' can ever be simply ameliorative … yet the unwholesome 'spectacularity' of museums may be as authentic in its fashion as others."[8] The notion of viewer as eavesdropper or partaker of the spectacularity beckons curators to plan and construct exhibits that awe, or to build exhibits that are at least interesting. We want viewers to leave contemporary time and space to connect with historical objects, texts labels with quotes, and various assorted images. This forces curators to be careful with their historical framing and contextual analysis since one text label of narrative can inform or misinform a generation of viewers. The takeaway is then dangerous, history is skewed (or at least inaccurate), and the object represented accidentally misinforms the viewer of the past. The object is not to blame as it has been wrested from the past. The error falls directly on the curator, like a teacher misinforming a room full of students about the past.

Curators want to be accurate and they want to provide a frame of reference for the viewer. Barbara Kirschenblatt-Gimblett writes, "Approaches to installation establish a theoretical frame of reference for the viewer, offer explanations, provide historical background, make comparisons, pose questions, and sometimes even extend to the circumstances of excavation, collection, and conservation of the objects on display."[9] This frame of reference positions the viewer in the contemporary past, as they bring their twenty-first century cultural and analytical lenses to objects from centuries ago. Our task as curators is to help establish that frame of reference for viewers in order to better inform them and to help the viewer ask questions after they leave the exhibit. Using post-modernist or post-structuralist theories on a handwritten letter from 1862 can be informative for exhibit viewers, but the approach can also be disconcerting. As curators, do we want to determine how one reads an object through the narrative provided on the text label? Is that really our task? Or, do we want to present historical evidence about the object and its location in history without having the viewer read the letter through the forced philosophical lenses of, say, Derrida or Foucault?

My approach to curating exhibits is to inform at a fairly basic level while allowing the viewer to examine the object and text labels and walk away with more questions than when they arrived at the exhibit. I'm not particularly interested in telling them how they should read history or analyze an object. Curators should inform, allow for eavesdropping, and the walk-away value of multiplicity of interpretation. Curators need to realize they have been informed and continue to inform others with a particular set of biases. We all have them. These biases are ingrained into our whole self because of how we were informed in our past and how we were trained in our universities, seminaries, and library and archival programs.

During the planning stages of my exhibit on Methodists and the American Civil War I knew my religious background and academic training would bleed into the exhibit as much as I tried to carefully nuance the selection of objects and text labels. I am an ordained minister in one particular stream of the larger American Methodist movement. Because of this personal familiarization I was inclined to include objects from the movement that may have been overlooked by a curator not a part of my Methodist tradition. I had to be careful not to include too much or to make my particular tradition into a hagiographical side-show. When I began to think about and plan for take-away value related to the exhibit I had to decide if I wanted to create the narrative in an ultra-academic way or if I wanted to write for someone with an interest in history but not holding a graduate degree in Civil War Studies. Exhibiting history to the educated as well as the interested forced me to create texts in a balanced manner by attempting to make the exhibit informative and interesting for the viewer with or without academic credentials.

Concluding Remarks

Museums are temporary or permanent locations for the construction of exhibits. Exhibits are ordered attempts to bring together fragments from the past into a narrative that will both inform and raise questions. Selection of the name, objects, and ephemera of exhibits are subjective decisions made by the curator and curatorial team. The naming of the exhibit and the final selection of objects for display are selected based on one's intellectual, ideological, philosophical, and sometimes theological biases. Those objects represent fragments from the past that curators use to tell a story in the present. The objects become lessons in and of themselves. The objects selected help inform viewers while at times they can also confuse or disturb. As curators, we hope viewers will be better informed and ask questions after they leave the premises.

The process of imagining, selecting, and ordering an exhibit on Methodists and the American Civil War helped me think through the politics of exhibition. I had in mind an approach toward the construction of an exhibit narrative and the chronological or thematic positioning of exhibit cases. But once I got down to the business of selecting the objects for the exhibit, and having too many to show, I had to make hard decisions regarding what to display and what to return to the archive. While placing objects in the cases I began to think about what these objects might represent to the viewer. For example, a whip used by Africans on Africans in Sierra Leone given to a Methodist missionary during the 1850s. I planned to use the object as a poignant example of the historic trajectory of Methodist views on slavery from founder John Wesley to the American Civil War. But, could the object have been offensive to certain viewers? Did it evidence a history of oppression and pain and possibly detract from the exhibit rather than support my narrative in the exhibit case?

These questions forced me to think about what curators must deal with while constructing an exhibit. The multiple political layers involved in ordering historic objects in exhibit cases are things we need to keep in mind as curators. Like authors of books, curators help shape (and misshape) history through the presentation of objects and text. In the end the exhibit was finished just in time for the opening talk. Several hundred people made their way around the display during its seven-month run at Drew. I trust people walked away with more information and questions than when they initially walked through the doors to view the display. I know I had more questions as a result of the process and felt better informed regarding how I curate exhibits and the politics behind this challenging yet creative process.

Endnotes

[1] James A. Boone, "Why Museums make me Sad." In Ivan Karp and Steven D. Lavine, eds., *Exhibiting Cultures: The Poetics and Politics of Museum Display*. Washington, DC and London: Smithsonian Institution Press, 1991, 265.

[2] Ibid., 256.

[3] Harriet Hawkins, "Collection as Artistic Practice: The Geographies of Collection and Politics of Display in the Installations of Tomoko Takahashi and the Geographies and Politics of Display," *Women's Studies* 39 (September 2010): 648.

[4] Ibid., 653.

[5] Barbara Kirschenblatt-Gimblett, "Objects of Ethnography," *Exhibiting Cultures: The Poetics and Politics of Museum Display*, Ivan Karp and Steven D. Lavine, eds., Washington, DC and London: Smithsonian Institution Press, 1991, 390.

[6] Ibid., 391.

[7] Maria Zedeño, "Bundled Worlds: The Roles and Interactions of Complex Objects from the North American Plains," *Journal of Archeological Method & Theory* 15:4 (December 2008): 376.

[8] Boone, "Why Museums make Me Sad," 264.
[9] Kirschenblatt-Gimblett, "Objects as Ethnography," 390.

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The Role of Theological Librarians at the Librarians' Convention of 1853
by

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Introduction

Sometimes, researching a particular topic does not proceed as hoped. At least two attendees of the Librarians' Convention of 1853 were theological librarians. They were William Henry Green, Professor of Biblical and Oriental Literature and Librarian at the Theological Seminary at Princeton, New Jersey, and Henry Boynton Smith, D.D., Professor of Church History and Theology and Librarian at Union Theological Seminary, New York City, New York. I had hoped to find information detailing the motivation of these two for attending the convention. I had hoped to find significant and interesting statements from the proceedings of the conference, from other primary sources, or from secondary literature. Instead, I found nothing that might reveal why these men participated in the first gathering of librarians on a national level.

I discovered, however, that at least sixteen participants of the convention were theological librarians, ministers, or had theological training (see Appendix). One of these was Charles Coffin Jewett, graduate of Andover Theological Seminary, president of the convention, and one of its chief organizers. I uncovered enough sources to examine his role in the Librarians' Convention of 1853, and propose why it "ended in disappointment because they failed to meet again as resolved," as stated in my original proposal. Perhaps, a more appropriate title for this paper is "Charles Coffin Jewett and the Failure of the Librarians' Convention of 1853."

In the May 15, 1853 issue of *Norton's Literary Gazette*, a call was made for an unprecedented meeting of librarians and others interested in book culture:

> The undersigned, believing that the knowledge of books, and the foundation and management of collections of them for public use, may be promoted by consultation and concert among librarians and others interested in bibliography, respectfully invite such persons to meet in convention at New York, on Thursday, the fifteenth day of September, for the purpose of conferring together upon the means of advancing the prosperity and usefulness of public libraries, and for the suggestion and discussion of topics of importance to book collectors and readers.[1]

For three days, beginning at 10:00 a.m. on Friday, September 15, 1853, the most influential librarians and others interested in bibliography from the most prestigious libraries and institutions in the United States met in the small chapel on the campus of the University of the City of New York "to provide for the diffusion of a knowledge of good books and for enlarging the means of public access to them."[2] Three resolutions unanimously accepted by the eighty-two delegates were to establish and improve "*popular* libraries throughout the land," to promote the formation of a national library "under the administration of the Smithsonian Institution," and to form "a permanent Librarians' Association"[3] (italics in the original).

The delegates of the convention failed to accomplish these and all other resolutions that were proposed and adopted. Simply stated, their efforts failed in whole because the group failed to meet again. In this paper, I investigate possible reasons why they failed to meet as resolved during the convention. Their failure to meet halted any momentum gained during the meetings of organizing a national association, and, therefore, halted any attempts to undertake the other resolutions. This paper highlights the role that Charles Coffin Jewett played as president of the convention and his role as assistant secretary and librarian of the Smithsonian Institution before and after the convention, focusing on the disagreement he had with the Smithsonian's secretary, Joseph Henry, over establishing a national library at the Smithsonian Institution. I argue that Jewett's over-zealous ambition to create a national library, over which he would have administrated, overshadowed his obligations as president of the librarians' convention. Jewett's over-zealous behavior lead to his insubordination of Joseph Henry, which lead to Jewett's termination from the Smithsonian Institution less than a year after the librarians' convention adjourned. Some scholars believe that Jewett was forced to resign.[4] Jewett's termination extinguished any desire he may have had as convention president and chair of the Committee for Permanent Organization, of which it had the charge to "draft a Constitution and By-Laws for such [a national] association." These were to be presented at the next meeting on a date set by the same committee. The final sentence of the proceedings states that "[a]t the close of these deliberations the Convention adjourned to meet in Washington [presumably at the Smithsonian Institution], upon the call of the above Committee."[5] The committee never met to decide a date, therefore Charles Jewett and the other four members of the committee never made the call for another librarians' convention.

The primary sources used for this paper include the proceedings of the convention, journalistic reports of the convention in the *New York Daily Times* and the *New York Daily Tribune*, Jewett's annual reports to the Board of Regents of the Smithsonian Institution, and letters from Jewett and other members of delegates of the convention.

Charles Coffin Jewett

Charles Coffin Jewett served as president of the convention at which time he was the most prestigious and influential librarian in the United States. Before accepting the position as librarian of the Smithsonian Institution in 1848, he served as librarian and professor of modern languages at his alma mater, Brown University. He graduated from Brown in 1835. As a student, he helped catalog a special collection of over 1,500 books given by the Philermenian Society, a student social club founded at Brown in 1794. This was Jewett's first experience in library work, notably in cataloging, a sub-field that would distinguish him as an innovative leader among librarians.

Before returning to Brown as librarian, Jewett entered Andover Seminary in preparation for the ministry, as his father did before him. He may have been influenced to enter the ministry by his father's ministerial career or by a general religious fervor among young men in the Boston area in the 1830s as part of the Second Great Awakening.[6] He also may have been attracted to the idea of studying ancient languages at seminary. Jewett showed mastery in modern and ancient languages, later teaching them while serving as librarian at Brown.

While at Andover, the nation's first graduate school of theology, Jewett worked in the library. Oliver A. Taylor, Andover's librarian and a professor of languages, capitalized on Jewett's experience to help him create the innovative *1838 Catalogue of the Andover Theological Seminary Library*.[7] Jewett graduated from Andover Seminary in 1840, giving a graduation address titled, "The Utility of the Arabic Language in the Interpretation of the Old Testament." He planned to visit Palestine and Asia upon graduation, but a mix-up in the date of departure prevented him from boarding the ship. He then accepted the position as principal of Day's Academy in Wrentham, Massachusetts, later taking the offer of head librarian at Brown University in the fall of 1841. His destiny was fixed in the library profession from this point until his death from apoplexy on January 9, 1868.

Jewett worked at Brown, earning a national reputation as an excellent library administrator and innovative cataloger. Brown's president, Francis Wayland, increased the library's holdings during his tenure. In 1841, Brown's collection numbered around 10,000 volumes, ranking it as one of the larger and most prestigious libraries in the nation. It was located on the first floor of Manning Hall, which was completed in 1835, and was capable of holding up to 30,000 volumes. Wayland raised an endowment of $25,000 in 1839, giving it an annual provision of $500 for the purchase of books. Wayland, a pioneer university administrator regarding its library, made Jewett the first paid full-time academic librarian in the country with an annual salary of $600. Jewett's two greatest achievements at Brown included his *Catalogue of the Brown University Library* in 1843 and his book-buying tour of Europe in 1844-1845. As a result of the European trip, he acquired 7,021 books and pamphlets for Brown's library at an average cost of $1.20 per volume before shipping.[8]

Jewett at the Smithsonian Institution

In February 1848, Jewett accepted the offer as librarian and assistant to the secretary of the newly founded Smithsonian Institution. English chemist James Smithson left his estate "to the United States of America, to found at Washington, under the name of the Smithsonian Institution, an Establishment for the increase and diffusion of knowledge among men."[9] It was bestowed on the government when a provision in Smithson's will stated that if his nephew Henry James Hungerford died without an heir, then the estate should be given to the United States. Hungerford died childless, and in December 1835, President Andrew Jackson informed Congress of the gift, giving them charge of administering it as instructed by Smithson.

For nearly ten years, Congress made several proposals on how to fulfill Smithson's request of increasing and diffusing knowledge among men. A plan was proposed primarily by Democratic Senator Benjamin Tappan of Ohio, which, after some amendment, would become the "organizing act" of the Smithsonian Institution.[10] Whig Senator Rufus Choate of Massachusetts proposed an amendment, sparking much debate in Congress.

The idea of the Library of Congress as the nation's library had not yet come to maturity. It primarily was known as the library for Congress and other high-ranking government officials. Senator Choate's proposed amendment provided ample financial support. He asked rhetorically, "Does not the whole history of civilization concur to declare that a various and ample library is one of surest, most constant, most permanent, and most economical instrumentalities to increase and diffuse knowledge?"[11] Although drawing a line of demarcation in Congress between those who supported a national library and those who did not, it was ultimately accepted and strengthened the role of the Smithsonian's library, setting the stage for making it the national library of the United States.

Senator Choate's "big library plan" was amended to Senator Tappan's proposal, and the Act to establish the Smithsonian Institution was signed into law by President James Polk in August

1846, specifying "that no more than $25,000 [annually] should be devoted to the gradual formation of the library."[12]

In December 1846, the Board of Regents hired one of the most prominent physicists in America as Secretary to the Smithsonian Institution, Joseph Henry from the College of New Jersey. Henry submitted an organizational plan to the board, including a reduced role for the library. While he advocated a large and comprehensive research library, his plan favored "original research [conducted by Smithsonian scientists] in the physical sciences (to increase knowledge) accompanied by publication of the results (to diffuse knowledge)."[13]

Henry had the support of Maryland Whig Senator James Alfred Pearce, Chairman of the Committee on the Library for ten years until his death in 1862, effectively micromanaging the Library of Congress. Pearce also served on the Board of Regents of the Smithsonian Institution, exacting nearly as much influence on it as he did on the Library of Congress. Pearce shared Henry's plan for a reduced role of the Smithsonian's library in fulfilling the mission of the Smithsonian Institution.

Undeterred, proponents of a big library plan on the Board succeeded in hiring Jewett, the most prominent librarian at the time and a proponent of a national library. The working relationship between Henry and Jewett from 1847 to 1854 was wrought with disagreements over the role of the library at the Smithsonian. Jewett tirelessly advocated that the Smithsonian Institution's library should be the national library of the United States, but Henry halted Jewett's progress every step of the way.

Jewett's annual reports to the Board of Regents repeatedly advocated for a national library at the Smithsonian. The debates between Jewett and Henry over the issue came to a head in March 1853 when the Board appointed a special committee to settle the dispute. They submitted their report on May 11, 1854. Pearce chaired the committee and authored the report. The special committee interpreted Congress's directive of spending not more than $25,000 annually on the creation of a library as the maximum limit of expenditure, not an order to spend that entire amount each year. The report also confirmed the authority of the Board of Regents and the Secretary of the Smithsonian to determine the annual expenditure of that $25,000 limit. In the report, Pearce established, perhaps once and for all, the interpretation of Smithson's bequest for "increase and diffusion of knowledge among men." The report states, "Neither of these purposes could be accomplished or materially advanced by the accumulation of a great library at the city of Washington. This would be to gather within the walls of a building here those fruits of learning which had been reaped elsewhere. It would be the *hiving* of knowledge, not its increase and diffusion."[14]

Interestingly, Pearce once advocated for a national library at the Smithsonian in 1845. He advocated against such a library at the Library of Congress, where some proponents of a national library wanted it. However, at that time he did not serve on the Board of the Smithsonian. Carl Ostrowski speculates on Pearce's change of mind. Pearce and Henry had developed a warm friendship and professional relationship, exchanging personal letters and gifts. Also, and perhaps more intriguing, Pearce was a slaveholder from Maryland, and Jewett's brother, John P. Jewett, was the first publisher of *Uncle Tom's Cabin* in 1852. "It seems inevitable that a slaveholding senator from Maryland would have resented John P. Jewett for his role in publishing the most influential antislavery work of the period, a feeling that would perhaps have affected Pearce's relationship with Charles [Jewett]."[15]

One other possible reason for Pearce's support is his sympathy toward Henry as the recipient of Jewett's "boundless energy, … enthusiasm, egoism, resentfulness of affronts, assertiveness, … and a certain quickness of temper."[16]

Jewett and the Librarians' Convention of 1853

In May 1853, the call went out for the convention of librarians with Jewett as one of the signers, and inarguably the most active and vocal participant at the convention. The meeting convened in mid-September in the small chapel on the campus of the University of the City of New York with the stated purpose of "conferring together upon the means of advancing the prosperity and usefulness of public libraries, and for the suggestion and discussion of topics of importance to book collectors and readers." The call went to librarians and "others interested in bibliography." Forty-seven of the eight-two delegates were or would later work as librarians. All were men.

Twenty-six men signed the call. Notable signers besides Jewett included Lloyd Pearsall Smith, who succeeded his father as librarian of the Library Company of Philadelphia. He and William Frederick Poole, who at the time was librarian at the Boston Mercantile Library but later became chief librarian at the Cincinnati and Chicago public libraries, were both active in the American Library Association after it formed in 1876. Henry Barnard was superintendent of schools in his native Connecticut, but later became the first United States Commissioner of Education in 1867. A notable attendee of the convention, but not a signer of the call, was recent Yale graduate and future Johns Hopkins University president Daniel C. Gillman. He was the youngest attendee at twenty-two, and, at the time, an assistant librarian to Seth Hastings Grant at the New York Mercantile Library. Both Gillman and Grant were assistant editors to Charles B. Norton, editor of *Norton's Literary Gazette*, "Agent for Libraries,"[17] and "prime mover" of the librarians' convention.[18]

The meeting began on September 15, 1853, at 10:00 a.m. Charles Folsom, librarian of the Boston Athenaeum, called the assembly to order, and after a few explanations of procedure, read the Call. He stated that the meeting would need little organization and would proceed in a more informal nature. A motion was made to make Folsom, the oldest member of the convention at fifty-nine, its Chairman. He declined, and a motion was made by Reuben Guild, librarian at Brown University, to make Jewett President. The delegates unanimously voted in favor of Jewett. After Folsom was relieved of the Chair, he made the motion to make Seth Hastings Grant, Secretary. Grant, too, was accepted unanimously. The journalists present noted in their articles that the members of the convention acted in a spirit of tranquility, harmony, and passivity. "The quiet diffidence of the [chapel] seemed to have accompanied these literary Treasurers, and it was some time before their proceedings took a definite form; each appearing to prefer a whispering consultation with his neighbor, to the more formal proceedings of appointing President and organizing Business Committees."[19]

Jewett then delivered his presidential address, restating the charge of the call to not go beyond the "means of advancing the prosperity and usefulness of public libraries." He established that there were no "particular set of measures to propose," and that "our proceedings must be spontaneous." He evoked the words of James Smithson, "But our object, at present, is of a more manifestly and eminently practical and utilitarian character. We meet to provide for the diffusion of knowledge of good books, and for enlarging the means of public access to them. Our wishes are for the public, not for ourselves."[20]

Jewett concluded by referring to a "demand of our peculiar civilization" of the need for thorough investigation and research. "The mental activity of this country is surveying every field of research … It requires to know what others have done and thought, that it may itself press farther outward. This country, therefore, demands the means of the amplest research, this demand must and will be met." Here, he possibly, although ambiguously, referred to a national library. He ended the address, "I unite most cordially in the hope which I have heard expressed this morning, that this Convention may be the precursor of a permanent and highly useful association," thereby giving hope to a national association.[21]

After Jewett's address, a few courtesies were announced and reports were given from particular libraries, then Jewett returned to the platform to present the Smithsonian Institution's plan of cataloging. Jewett recounted the formation of the Smithsonian and the various proposals about how Congress would appropriate the funds for the Institution. Here again, Jewett evoked the famous Smithson quote "to found at Washington an establishment for the increase and diffusion of knowledge among men." Jewett interpreted that charge as best fulfilled in the creation of a national library, and that library must be in Washington as instructed in Smithson's will. He then recounted Senator Choate's support of a national library, but that not all Congressmen agreed. Before launching into his explanation about the Smithsonian Catalogue System, as Jewett called it, he concluded,

> For myself I have always believed, and still believe, that a large central library of reference and research will be collected at the Smithsonian Institution, if not by the expenditure of the funds of the Institution, by other means. … A great central library is an important national object; as necessary, to secure the literary independence of this people, as was the war of the Revolution to secure its political independence.[22]

Jewett then, in an attempt to gather support from the leaders of the nation's top libraries, said,

> There is one other remark I wish to make respecting the position of the Smithsonian Institution among the other literary institutions of the country. So far as I know, it possesses, claims, desires, no authority or power of dictation. The principle has been established and steadily pursued, or occupying, as far as possible, untenanted ground. The position of the Institution at Washington, its connection with the government, and its large fund, devoted by its donor and by the act of Congress to the promotion of the cause of knowledge, give to it the means of doing much which could not otherwise be accomplished for literature and science. In these efforts it needs and relies on the cordial support of other institutions, which, I am happy to say, it has always received.[23]

Immediately following Jewett's second address, Elijah Hayward of the Ohio State Library presented the following resolution to thank the Board of Regents and officers of the Smithsonian for their dedication and efforts "for the increase and diffusion of knowledge among men, and particularly for the measures which they have adopted for the encouragement and promotion of the public libraries of our country; and we have great pleasure in looking to that institution as the central establishment of the United States for the furtherance of all such subjects."[24] The resolution passed.

Jewett spent the rest of the morning of the second day explaining his cataloging system and its importance to the Smithsonian and the possibility of using the Smithsonian as the central catalog of all titles in the libraries of the U.S. Charles Folsom then made a resolution to accept Jewett's idea of using the Smithsonian as the central cataloging library, "the more so as it is an enterprise which cannot be successfully prosecuted except under the protection, guidance and pecuniary support of this central establishment, for the increase and diffusion of knowledge."[25] Again, the resolution passed.

After some discussion among the delegates about Jewett's particular cataloging scheme, Charles Folsom made the resolutions, which were adopted unanimously, for the establishment of a great central library administered by the Smithsonian Institution, and that the National Treasury financially support this national library.[26]

According to the published proceedings, immediately following these resolutions, in what is the longest speech outside of Jewett's, the Rev. Samuel Osgood of New York, and representative of the Providence Athenaeum, as one of its trustees, spoke on the importance of remaining true to the call of the convention of seeing to the importance of establishing popular or public libraries in every village, town, and city in the country. However, according to the newspaper articles, Osgood's resolutions were the first ones proposed at the convention on the first day of meetings, and he was the next delegate to speak after Jewett's presidential address, aside from formal announcements made by Charles Norton. In the official proceedings as published by Norton, Osgood's resolutions immediately followed Folsom's for the establishment of a central national library. Osgood spoke passionately about the primary focus of supporting public libraries in the villages and towns throughout the U.S., de-emphasizing the focus on a "great central library."[27]

On the last day of the convention, the following resolutions were presented by Reuben Guild and unanimously adopted:

> "That this convention be regarded as preliminary to the formation of a permanent Librarians' Association.
>
> "That a Committee of Five be appointed to draft a Constitution and By-Laws for such an Association, and present them at the next meeting of the Convention.
>
> "That when this Convention adjourn, it adjourn to meet in Washington City at such a time as the said Committee of five may appoint.
>
> "That this Committee be requested, with reference to this adjourned meeting, to suggest topics for written communications or free discussion, and also to make such other arrangements as shall in their judgment, be best adopted to meet the wants of the public, in regard to the whole subject of Libraries and library economy."[28]

A Committee of five was chosen, of which Jewett was chair, but they never met, and none of the resolutions came to fruition. Another national convention of librarians would not meet again in the United States until 1876 in Philadelphia during the Centennial Exposition when the American Library Association was formed.

The convention ended with everyone in high spirits about the possibilities of the future of American libraries. However, by the next summer on July 10, 1854, Jewett left his position at the Smithsonian Institution. In June 1855, he joined the Boston Public Library that had opened in 1854. He eventually became its superintendent in 1858, serving there until his death in 1868.

Conclusion

Many reasons have been given as to why the convention was deemed a failure, never again meeting as resolved. As president of the convention and chair of the Committee of Permanent Organization, Jewett never called for the committee to meet, to construct a constitution and by-laws for a national association, and to set a date for the next national librarians' convention.

In a letter dated 1899 from Reuben Guild to Charles W. Jencks, an 1853 delegate from the Mechanics' Library in Providence, he recalled his thoughts from the Librarians' Convention of 1853, and speculated why they never met again:

> The Convention adjourned to meet in Washington, after appointing a committee of five to arrange for permanent organization. The committee failed to make arrangements, and there was no further meeting of librarians until 1876, when the present American Library Association was organized in Philadelphia. The Committee on permanent organization has been criticized for its failure to act. The chairman, Professor Jewett, about this time had a controversy with Dr. Henry of the Smithsonian Institution, and eventually left Washington to organize the Public Library in Boston. He was too busy to arrange for another convention. The second man on the committee, Prof. Charles Folsom, resigned as librarian of the Boston Athenaeum, and no longer served the cause. The third, S. Hastings Grant, gave up his position as librarian of the Mercantile Library and went into politics on a much larger salary. Elijah Hayward, the fourth, lived in Ohio, and the fifth man, your humble servant, did not feel inclined to shoulder the burden alone. Besides, the prime mover in the first Convention, Gen. Charles B. Norton, had met with reverses and was unable to go on as in the beginning, acting as an agent of librarians. Then came the financial crisis of 1857, the Civil War, reconstruction, etc.[29]

In a letter one month before the Librarians' Convention of 1853, Jewett wrote to Seth Hastings Grant, stating Jewett's desire to

> be present [at the convention] and contribute all that I can. I should like to bring forward, for a full and familiar discussion, my catalogue plan, or rather the 'Smithsonian Catalogue System' as I prefer to call it. … If thought desirable I will also read an article on the Classification of books. … There is another topic which I should like to bring forward if circumstances favor it — I mean that of a National

> Library of reference and research. I will write a form of circular which will show my views with reference to it.[30]

In the same letter Jewett wrote that the meetings should be conducted informally and that the "meeting this year cannot be a failure unless we raise expectations which we cannot meet."[31]

I argue that Jewett capitalized on his opinion that librarians were "generally very quiet, unostentatious men, not accustomed to public speaking, or fond of exhibiting themselves."[32] He clearly dominated the convention with his rhetoric, promoting his "Smithsonian Catalogue System" and professional agenda of establishing a National Library at the Smithsonian Institution. In fairness, he did this without neglecting the charge from the original call to the convention and resolutions from other delegates to promote the cause of public libraries throughout the country.

While every resolution of the convention was accepted unanimously, their primary mission was divided between the promotion of a National Library and the promotion of public libraries. However, the focus of Charles Coffin Jewett was resolutely set on forming a National Library, of which he surely would have been its first librarian. Accomplishing either of the resolutions, as well as all others proposed during the three-day convention, rested on the Committee of Permanent Organization to decide on a date to meet again in Washington.

In another letter to Grant, dated May 11, 1854, two months before Jewett left the Smithsonian Institution, he wrote, "I have felt great doubt what to do or to recommend with respect to our convention. I have been so peculiarly situated that I have not … felt that it would be proper for me to invite the brethren here [to Washington and the Smithsonian Institution]. I have been hoping to see my way clear by *the next week*. Thus I have been beguiled."[33] Jewett was referring to his conflict with Henry.

After Jewett left the Smithsonian Institution, he did not refocus his energies to the causes of the Librarians' Convention. Jewett was determined to establish a National Library at the Smithsonian, as evidenced in his annual reports to the Board of Regents of the Smithsonian Institution, and from his presidential address and presentations at the Librarians' Convention, but when this plan was blocked by Henry and Pearce, he lost interest in the idea of forming a national association of librarians.

Although he left the Smithsonian dejected, forfeiting his dream of a national library, he began working at the first public library in the United States where he had an opportunity to renew the call of the Librarians' Convention to advance the "prosperity and usefulness of public libraries." Jewett lost interest in this idea as well. Jewett was a pioneer librarian, but he allowed his professional ambition of directing a national library distract him from advancing librarianship on a national level and failed to advocate in a national unified voice the promotion of public libraries in their infancy in the middle of the nineteenth century. Jewett must be remembered partially as a primary organizer and president of the first national librarians' convention with lofty, but somewhat selfish ambitions. He also should be remembered and respected, however, as one of the giants of librarianship and measured on the whole of his career. This remembrance occurred twenty-three years later when another call was made to form a national association of librarians, and Charles Coffin Jewett was deservedly memorialized as a great librarian to the American Library Association for his contribution to the profession.

Endnotes

[1] Call, *Norton's Literary Gazette*, May 15, 1853, in *The Librarians' Conference of 1853: A Chapter in American Library History* by George B. Utley (Chicago: American Library Association, 1951), 16.

[2] Charles Coffin Jewett's presidential address to the convention, in *The Librarians' Conference of 1853: A Chapter in American Library History* by George B. Utley (Chicago: American Library Association, 1951), 1.

[3] Charles B. Norton, ed., *Norton's Literary and Educational Register, for 1854*. "Proceedings of the Librarians' Convention" (New York: New York, 1854), 71, 74, 94.

[4] Jesse H. Shera, "Jewett and Spofford: National Librarians: A Review Article," *The Library Quarterly* 47 (1977): 59.

[5] Charles B. Norton, ed., *Norton's Literary and Educational Register, for 1854*. "Proceedings of the Librarians' Convention" (New York: New York, 1854), 94.

[6] Ian Frederick Finseth, "Liquid Fire Within Me": Language, Self and Society in Transcendentalism and Early Evangelicalism, 1820-1860, (master's thesis, University of Virginia, 1995), http://xroads.virginia.edu/~ma95/finseth/thesis.html (accessed December 5, 2009).

[7] Michael H. Harris, ed., *The Age of Jewett: Charles Coffin Jewett and American Librarianship, 1841-1868*. The Heritage of Librarianship Series, No. 1 (Littleton, CO: Libraries Unlimited, 1975), 9.

[8] Ibid, 17.

[9] Ibid. 20.

[10] Ibid. 21.

[11] Ibid. 22.

[12] Ostrowski, Carl, "James Alfred Pearce and the Question of a National Library in Antebellum America," *Libraries & Culture* 35 (2000), 262.

[13] Ibid., 263.

[14] Ibid., 264.

[15] Ibid., 269.

[16] Joseph A. Borome, *Charles Coffin Jewett*, American Library Pioneers 7, (Chicago: American Library Association, 1951): 172-173. In fairness, Barome also describes Jewett's "sympathetic understanding of human problems, … piety, [and] kindliness," echoing Jewett's only other biographer, Michael H. Harris, in *The Age of Jewett*, describing Jewett as "a generous man … willing to make great personal sacrifices to serve his profession" (112).

[17] "Agent for Libraries" was Norton's self-designated title that was printed under his name in each copy of *Norton's Literary Gazette*. It was the first, and only one at the time, periodical devoted to library news, facts, and events.

[18] Reuben Guild to Charles W. Jencks, 1899, in *Papers and Proceedings*, American Library Association, 1902. In *The Librarians' Conference of 1853: A Chapter in American Library History*, ed. Gilbert H. Doane (Chicago: American Library Association, 1951), 104.

[19] *New York Daily Tribune*, "Librarians' Convention: First Day's Proceedings," September 16, 1853.

[20] Charles Coffin Jewett, "Opening Address of the President," Librarians' Convention, New York, NY, September 15-17, 1853, in "Proceedings of the Librarians' Convention," in *Norton's Literary and Educational Register, for 1854*, Charles B. Norton, ed. (New York: New York, 1854): 57.

[21] Ibid., 58.

[22] Ibid., 62.

[23] Ibid., 62-63.

[24] Ibid., 63.

[25] Ibid., 69.

[26] Ibid., 71.

[27] Ibid., 71-74.

[28] Ibid., 94.

[29] Reuben Guild to Charles W. Jencks, 1899, in *Papers and Proceedings*, American Library Association, 1902. In *The Librarians' Conference of 1853: A Chapter in American Library History*, ed. Gilbert H. Doane (Chicago: American Library Association, 1951), 104.

[30] Charles Coffin Jewett to Seth Hastings Grant. Washington, 16 August 1853, in the Seth Hastings Grant Papers in the American Library Association Archives, in *The Age of Jewett: Charles Coffin Jewett and American Librarianship, 1841-1868*, The Heritage of Librarianship Series, No. 1, Michael H. Harris, ed. (Littleton, CO: Libraries Unlimited, 1975), 113-115.

[31] Ibid., 113.

[32] Ibid.

[33] Charles C. Jewett to S. Hastings Grant, 11 May 1854, in *The Librarians' Conference of 1853: A Chapter in American Library History*, ed. Gilbert H. Doane (Chicago: American Library Association, 1951): 101.

Appendix

Participants of the Librarians' Convention of 1853 with ministerial experience or theological training:

- Rev. Gorham Dummer Abbott (1807-1874), New York, clergyman and Principal of the Spingler Institute
- Rev. Edwin Hubbell Chapin (1814-1880), New York, Universalist clergyman
- Howard Crosby (1826-1891), New York, Presbyterian clergyman, Professor of Greek (1851-1859), Librarian of the University of the City of New York
- George E. Day (1815-1905), Cincinnati, OH, Professor of Biblical Literature at Lane Seminary (1851-1866), signer of call for the librarians' convention, did not attend
- Rev. Thomas DeWitt, D.D. (1791-1874), New York, Dutch Reformed clergyman, Vice President of the New York Historical Society
- Rev. James Taylor Dickinson (1806-1884), Durham, CT, Congregational minister
- Rev. Isaac Ferris, D.D. (1798-1873), New York, Chancellor of the University of the City of New York
- William Henry Green (1825-1900), Princeton, NJ, Professor of Biblical and Oriental Literature and Librarian of the Theological Seminary

- Rev. Edward Everett Hale (1822-1909), Worcester, MA, Unitarian clergyman and author, Chaplain of the U.S. Senate in 1903
- Roswell D. Hitchcock (1817-1887), Bowdoin College, Brunswick, ME, Congregational clergyman, Professor of Natural and Revealed Religion at Bowdoin College at the time of the convention, later Professor of Church History, Union Theological Seminary
- Charles Coffin Jewett (1816-1868), Washington, D.C., President of Librarians' Convention, Assistant Secretary and Librarian of the Smithsonian Institution, former librarian at Brown University, and later director of Boston Public Library, graduate of Andover Seminary (1840)
- Jerre Lorenzo Lyons (1824-1888), New York, student and later assistant librarian at Union Theological Seminary
- Rev. Samuel Osgood (1812-1880), New York, pastor and delegate from the Providence Athenaeum
- Rev. Thomas Jefferson Sawyer (1804-1899), New York, Universalist clergyman
- Henry Boynton Smith, D.D. (1815-1877), New York, Professor of Church History and Theology, Librarian, Union Theological Seminary (1850-1874)
- Rev. Charles R. Von Romondt, New Brunswick, NJ, Dutch Reformed minister, Professor of Modern Languages and Literature, and Librarian of Rutgers College

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Stories of Our Past as Parables of Our Present: Japanese American Internment Camps in Arizona
by

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My grandparents were not in the internment camps in Arizona but I think that their tale illustrates what happened to some of those who were in the camps.

Mukashi mukashi omukashi. Japanese stories often started with this phrase as our stories often begin with "long, long ago."

Grandfather

Mukashi mukashi omukashi, there was a man who lived in Japan. Many young people from the area were moving to Hawaii to work in the sugar cane fields and to seek their fortune. They also left to escape the growing military power. The young men and women were marrying and having children in Hawaii. To help the children learn the language and culture of their parents' home country, Grandfather moved to Hawaii to teach at a Japanese language school. Grandmother came a few years later to marry him. She also taught at the school. After a while Grandfather became the principal of the Japanese language school in Pahoa, on the Big Island of Hawaii. Grandfather and Grandmother had six children. Grandfather and Grandmother could not become American citizens because they were Asian. They could not own land. Their life was hard but happy.

Things changed on Sunday, December 7, 1941, when the Japanese bombed Pearl Harbor. The next day Grandfather was arrested and taken to Volcano, Hawaii. His charge was that he was a community leader and Japanese citizen. By that time, he had lived in Hawaii for twenty-nine years. He was later transferred to Sand Island on Oahu. A group of them were then moved to Camp Livingston in Louisiana and considered as enemy aliens. Later he was moved to the Justice Department facility in Santa Fe, New Mexico.

Around 120,000 people of Japanese descent were sent to internment camps after Executive Order 9066 was signed in February 1942. Two-thirds were American citizens. Most were from the mainland but a few were from Hawaii.

A year after Pearl Harbor, Grandfather and Grandmother decided that Grandmother and the two youngest children, an eleven-year-old and a twelve-year-old should join him at camp. Three of the other children were still in Hawaii so Grandfather and Grandmother did not have to sell all their belongings. The other child was attending college in Japan. Grandmother and the two children went to Jerome, Arkansas, where eventually Grandfather joined them. In March 1944, they then all went to Tule Lake in California. Those who had voted "no-no" to the loyalty questions were sent there so that they could go to Japan.

The war ended in August 1945. Grandfather, Grandmother, and the two children returned to Hawaii in December 1945. Grandfather was fifty-seven. Someone else had been hired at the Japanese language school so they no longer had jobs. They began working in the sugar cane fields. The two children did well in school because they had year-round school in the camps, and when they got back to Hawaii they skipped a grade. Grandfather and Grandmother did not tell their grandchildren what had happened to them.

Here is a copy of a letter Grandfather sent his daughter in Japan. The translation goes something like this.

> I am now living at the location shown on this letter and the family is living safely in Hawaii.
>
> I will be returning with mother, T and K by the third exchange ship between Japanese and American people.
>
> R got married to H. Last September the third granddaughter was born. She is a plump and adorable baby.
>
> Please give my best regards to your aunties and all.

Poston

There were two internment camps in Arizona: Poston and Gila River. There were three camps in Poston: Poston I, Poston II, and Poston III. The peak population was 17,814.[1] Poston was located on the Colorado River Indian Reservation, near the California border north of the present Interstate 10.

Poston was administered by the Office of Indian Affairs with the idea that the Japanese Americans would create living spaces to house Native Americans after the Japanese Americans left.

It was hot and dusty. The dust was like powder, blowing through the cracks in the wood floors. The families were housed in small rooms in barracks. All ate together in the dining halls. Many ate with friends rather than with their families. The cohesiveness of the families began to deteriorate.

We visited Poston and found remains of the school in Poston I built by the Japanese Americans after they were in camp. It is made of adobe. We also saw one of the barracks from Poston II which was moved across the street and the auditorium in Poston II. The Poston fire chief informed us that there are no remains from Poston III.

Mukashi mukashi omukashi, there was a young American college student in San Diego, California.[2] After Pearl Harbor C's father was arrested. C, his brother, and mother dealt with selling their possessions after the Executive Order. They left with two bags. They lived in the stables at the Santa Anita Racetrack while internment camps were being prepared. Later they boarded a train bound for Parker, Arizona, then bussed to Poston III.

"Before we could rest, we were ordered to fill our mattress sacks with hay and then take them to our barracks. Tarpaper walls that made our rooms hot in the day and cold at night, wooden floors with cracks that allowed dust to blow into our rooms."[3] He not only lived in the desert but his life became a desert.

Through the witness of Christians, C became a Christian. Charismatic and caring Japanese American pastors had also been sent to the camp. Later C finished his undergraduate degree and attended Asbury Theological Seminary and Berkeley Divinity School and became a pastor.

Mukashi mukashi omukashi, there was a young American man whose life changed on December 7, 1941.[4] Not only did S suffer financial loss and loss of his old community, but he also felt the rejection of his country. "Although we had committed no crime, we were made political prisoners in our own country."[5] Resurrection came through the kindness of Christian people from other parts of the country. He graduated from Andover Newton Theological Seminary and became a pastor serving many all-white congregations.

Gila River

Gila River was divided into two camps: Canal and Butte. The peak population was 13,348 but the camp was built to house 10,000. Gila River was located on the Gila River Indian Reservation, south of Phoenix.[6] Construction of the camp began without permission from the Native Americans.

We could not visit the sites. The sites are on sacred grounds and permission is difficult to get. However, we did see some memorial panels near the Gila River Cultural Center which is now closed. We could also see in the distance the monument at Butte Camp. By looking at maps we could figure out where the camps were located.

Mukashi mukashi omukashi, there was a young American woman who moved back home from Fresno because her home was outside of the first exclusion zone.[7] However P and her family did end up in an internment camp, Gila River. After six months she decided to leave camp. If the Japanese American could find work or a college to attend outside of the western states, they were allowed to leave. P ended up in Chicago and became a nanny for the children of the president at McCormick Seminary. After the war was over, she was allowed to return to the west coast.

Librarians

Caucasian Christians figure into those stories but librarians also have a story.

Mukashi mukashi omukashi, there was a children's librarian at the San Diego Public Library named Clara Breed.[8] Many of the Japanese American children spent a lot of time at her library and so she got to know them. Pearl Harbor was bombed, parents were arrested, and Executive Order 9066 was signed. When the children came in to turn in their library cards she gave each of them a self-addressed stamped postcard and asked them to write to her when they got to wherever the government was sending them. She replied to each of them and sent gifts of books and other items. Now only did she remain their librarian and friend, but she also advocated for them by writing an article in *The Horn Book* and *Library Journal*. She saved all the letters she received and gave them to the Japanese American Museum. Only one letter by her is known to be in existence. The letters tell the story of how difficult it was for these young Americans to understand what was going in.

Parables of Our Present

Last week we visited the Heart Mountain Interpretive Center near Cody, Wyoming. The subtitle on their brochure is "Lessons from the Past, Guidance for the Future." One of the questions that one of the exhibits asked dealt with the question of how we weigh individual rights as citizens with national security. This is really a question for today.

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[1] Brian Niiya, *Japanese American History: An A-to-Z Reference from 1868 to the Present* (New York: Facts on File, 1993), 285.

[2] Victor N. Okada, *Triumphs of Faith: Stories of Japanese-American Christians During World War II* (Los Angeles, CA: Japanese-American Internment Project, 1998), 169–171.

[3] Ibid., 171.

[4] Ibid., 5–7.

[5] Ibid., 6.

[6] Niiya, *Japanese American History*, 285–286.

[7] Okada, *Triumphs of Faith*, 55–56.

[8] Joanne Oppenheim, *Dear Miss Breed: True Stories of the Japanese American Incarceration During World War II and a Librarian Who Made a Difference* (New York: Scholastic, 2006).

Technical Services Assessment: Help for Navigating the Wilderness
by
Leslie Engelson, Murray State University

Viable and growing institutions of higher education must be organizations that change as they adjust to forces such as the needs of their constituents, educational trends, and market demand. Some of these changes include adding new majors, degree programs, and disciplines. Northwest University (NU) is one such institution. Founded in 1934 by the Northwest District of the Assemblies of God as Northwest Bible Institute for the purpose of training "young people in God's word,"[1] it has grown, over the ensuing seventy-eight years, into a fully accredited liberal arts university. Still affiliated with the Assemblies of God, NU now has sixty undergraduate programs, ten graduate programs, and an adult degree completion program.[2]

When Northwest University's College of Ministry (CoM) developed its first two graduate programs slated to begin in the fall of 2008, I was requested, as the library liaison to the CoM and responsible for collection development in that area, to develop a Library Impact Statement (LIS). The purpose of the LIS was to indicate how these new programs would impact library resources and services and what funding, materials, and staffing would be necessary to support these programs. This tool was to be used whenever a new program, degree, or major was developed as a way of informing the development process of potential areas of need in the library that should be addressed.

Because of the history of the institution, which was grounded in Biblical studies, as well as its continued emphasis in this area, NU already had a very well-developed collection. It met the criteria of Study Level in the Northwest University's Collection Development Policy as adapted from David Perkins' *Guidelines for the Formulation of Collection Development Policies*.[3]

Study Level

> A collection which supports undergraduate or graduate course work, or sustained independent study; that is, which is adequate to maintain knowledge of a subject required for limited or generalized purposes, of less than research intensity. It includes a wide range of basic monographs, complete collections of the works of important writers, a selection of representative journals, and the reference tools and fundamental bibliographical apparatus pertaining to the subject.

The collection included quality primary and secondary print resources; a robust print journal collection; access to databases such as ATLA, Christian Periodical Index, Religion and Philosophy Collection, and Religious Periodicals; as well as subscription and purchased access to eBooks. The need for start-up funding to build a collection for this program was unnecessary. However, ongoing collection development funds were required so the Dean of the College of Ministry, in consultation with the Provost, determined to include $10,000 for library resource funding in the budget for the new programs. This amount followed the University's pattern of funding previous new graduate programs at the level of $10,000 for collection development.

In addition to serving as the library liaison to the College of Ministry, I was also the Technical Services Librarian. As the manager of a department that consisted of two full-time staff members as well as several student assistants in addition to myself, over the course of the previous ten years I observed a continued increase to the work load of the Technical Services personnel because of new programs added through the years along with a reduction in staff (1 FTE). I was concerned with the impact the addition of any increased materials budget would have on the Technical Services staff of the library.

In response to the increased workload and reduced staffing, and in order to make the workflow in the Technical Services area more streamlined and efficient, the department was restructured at the beginning of the 2003/2004 fiscal year. Instead of being organized by format, the restructured department was organized by function. All acquisitions tasks, whether related to monographs, serials, or electronic materials, were under the Acquisitions Supervisor's management, and the Cataloging Supervisor oversaw all cataloging and processing responsibilities of all formats. Additionally, student workers were all cross-trained in order to be able to perform all of the student level tasks in each area: acquisitions, cataloging, and processing. With highly competent and well-trained staff, our production numbers steadily increased. Figure 1 demonstrates the positive impact that this restructuring, as well as other changes, had on productivity. I felt that we were operating at our maximum capacity.

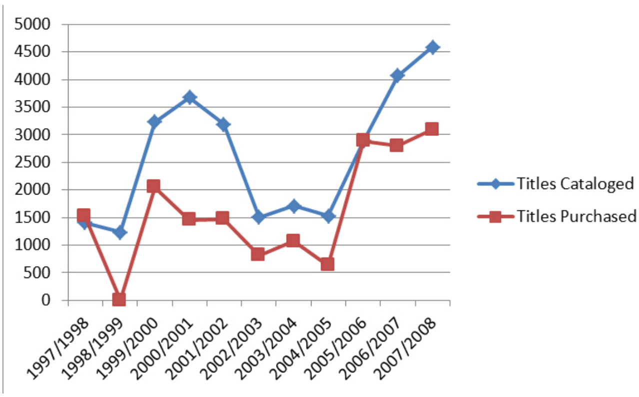

Figure 1

The acquisitions area included one full-time staff member as well as two to four part-time student workers (shared with cataloging and processing). The Acquisitions Supervisor was responsible for searching requests, ordering, receiving, invoicing, tracking, and claiming materials ordered for the collection. Additionally, the Acquisitions Supervisor served as the primary purchasing agent for all other library purchases and expenditures including supplies and travel expenses. Finally, she was responsible for all budgetary tasks including fiscal year rollover; balancing accounts with the University's accounting department; communication with vendors, consortia members, and University librarians; report writing; gift receipt; holdings maintenance; supervision of student workers; and she served on the Book Sale Committee as well as other ad hoc committees as appropriate. Even with all of these responsibilities, fiscal year 2007/2008 saw the highest number of titles purchased at 3,089.

The cataloging area included one full-time Cataloging Supervisor as well as some of the time of the Technical Services Librarian. Additionally, the cataloging area shared two to four student workers with the acquisitions area. The Cataloging Supervisor was responsible for all copy cataloging, adding tables of contents and summaries, performing some authority work and database maintenance, reclassification, withdrawing, mending, shared supervision of student workers, report writing, and serving on the Book Sale Committee and other ad hoc committees as appropriate. Figure 2 shows that the staff in this area cataloged the highest number of titles in fiscal year 2007/2008, with 4,593 titles cataloged.[4]

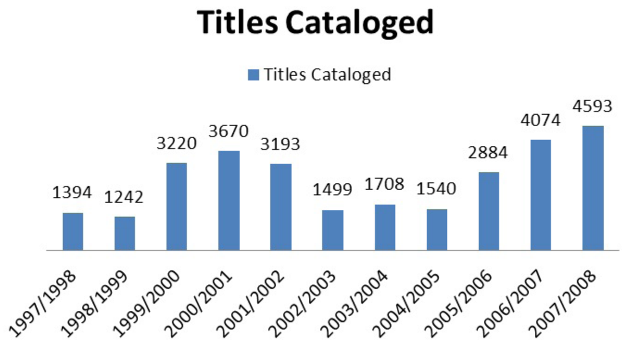

Figure 2

When analyzing the productivity of these departments, I sought a benchmark by which to compare the production numbers of NU's cataloging staff. In 2002, McCain and Shorten quantified productivity in academic libraries. Among the twenty-six libraries they surveyed, the top three cataloging productivity output levels were 3,544, 4,265, and 4,460 titles per FTE per year.[5] When adjusted by FTE to 4,490, we can see that by 2007, NU's production levels exceeded the top three libraries identified as the most efficient. While only one of those libraries ranked high in effectiveness, NU's cataloging staff performed the effectiveness tasks[6] at the same levels as that library, clearly indicating that NU's cataloging staff were performing at the highest levels of efficiency and effectiveness.

Lastly, the student workers pre-processed orders, unpacked new materials, searched the ILS for gift titles, updated holdings, checked in serials, processed all physical materials added to the collection, mended, and worked on projects related to database and collection maintenance.

Initially, the backlog of materials to be cataloged was very minimal and consisted primarily of materials that needed special treatment and/or original cataloging. However, in the summer of 2008, through the acquisition of a remote campus and their uncataloged library as well as the gift of a church library, the backlog increased by 22,786 titles.

Given their demonstrated highly efficient production as well as multiple job responsibilities, it was unclear how the TS staff would be able to accommodate the additional workload any new programs would add without a deleterious effect to either the quality or quantity of the work produced. Additionally, I was concerned about the negative impact to morale already evident with this backlog of materials which would only be compounded should quality controls be compromised. While the LIS addressed areas such as collection development, space issues (both for studying and collections), open hours, and inter-library loan, staffing was only addressed as it related to open hours. I wanted to be able to quantify the impact that new programs would have on the staff of the Technical Services area so that a dialog could begin in order to address that impact.

Literature Review

A thorough literature search revealed that costs of cataloging activities have been analyzed for over 100 years.[7] In 1925, the American Library Association's Catalog Section released a "Plan for an Investigation into and Report on the Cost of Cataloging."[8] This report included a list of cataloging activities that could be measured. However, with the advent of shared cataloging, automation, and outsourcing, that list looks quite different today. In 1991, the ALCTS Technical Services Costs Committee published a "Guide to Cost Analysis of Acquisitions and Cataloging in Libraries."[9] This article provides a comprehensive list of activities performed in both acquisitions and cataloging areas as well as a form that can be used to calculate costs per activity.

In 1987, Iowa State University initiated a longitudinal time and cost study. This study was suspended in 2001.[10] The wealth of data gathered facilitated the publication of many papers that explored the effects of automation on cataloging costs, identified high-cost tasks that could be targeted for cost-reduction actions, and assisted many other libraries in their consideration of cataloging costs. A subsequent paper based on these data was published in 2003 and addressed time and costs of acquisitions processes.[11]

The University of Oregon Library System (U of O) attempted to provide benchmarks for monograph purchasing.[12] Time spent on various acquisitions tasks such as pre-order processing, ordering, receiving, and invoicing from eleven randomly selected days over a year span were quantified by percentage of total time. The outcomes of this study were very similar to a previous study performed pre-automation in 1982/83 validating these numbers but also demonstrating that automation did not necessarily provide savings in time.

Stouthuysen published results of a case study using a time-driven activity-based costing (TDABC) model of acquisitions processes seeking to understand the costs of these processes.[13] A necessary component of the model includes activity cost drivers which measure the time each process takes to perform. After interviewing relevant staff, acquisitions tasks were identified. An observer then used a stop watch to time each activity performed in the process of ordering one book. While the pre-order and invoicing processes are similar to those used by NU's acquisitions staff, the processes for placing the order differ quite drastically, so the resulting figure of time spent could not be used to quantify the increase to workload that would result from the addition of library materials funding.

While this paper is not concerned with the costs of cataloging or acquisitions tasks, any cost analysis must include a method of quantifying time spent on individual tasks. However, while the many time and cost studies published informed the development of the methodology used in this study, they could not be mimicked because of the different workflows and procedures used by each library. Smith and Benaud, Bordeianu, and Hanson present a variety of studies that looked at quantifying benchmarks but both agree that "… standards vary significantly from library to library."[14] In fact, this lack of uniformity in workflow processes has been cited as the main difficulty in determining "… how many staff it takes to handle a defined workload…"[15]

None of the data from these previous studies could be used to determine the impact of new programs on the technical services area at NU because, while they quantified how long it took to catalog a particular item, the workflows varied from those utilized at NU. Additionally, it is difficult, in advance, to determine what types of resources will be purchased for a new program. What proportion of these materials will be print, audio-visual, or electronic; serials, monographs, or an assortment; all in English or a variety of languages; and how many of the resources would be expensive reference works, inexpensive paperbacks, or a combination? Format and language variations impact the productivity numbers of both catalogers and acquisitions staff. Therefore, quantifying impact needed to be looked at from a different perspective than these studies would allow.

The research found documented cataloging costs, cataloging and acquisitions efficiencies, cataloging quality, and cost-benefit analysis of technical services processes. No articles were found that clearly documented the impact of new programs on the Technical Services area of the library. Therefore, queries were sent to four electronic listservs (AUTOCAT, OCLC-CAT, Voyager, and Atlantis) to determine if any other technical services departments had researched this area and had just not published about it.[16] I received a number of helpful recommendations but no specific figures or formulas that I could use.

Methodology

In devising a method of gathering data, Slight-Gibney and Grenci stated that it was important to make clear distinctions between the processes in each category analyzed but that this was often difficult to do as the same task, such as importing bibliographic records, could be handled by acquisitions or cataloging depending on what point in the overall workflow the activity occurred for each title. The suggestion was made to lump activities together into larger categories for ease of data gathering.[17]

The following formulas were developed for quantifying the impact of new programs on the Technical Services area of the library:

- Collection development budget ÷ Average amount the Acquisitions Supervisor can allocate and/or invoice in an hour = Impact on the Acquisitions Supervisor.
- (Collection development budget – Costs of databases and subscriptions) ÷ Cost of monographs = Number of monographs likely to be purchased.
- Number of monographs purchased x Average time to catalog a title = Impact on cataloging staff.
- Number of monographs purchased x Average time for cataloging and processing tasks by student workers = Impact on student workers.

Some of the data were readily available and could be plugged into the formulas, such as the collection development budget and costs of databases and subscriptions (program development and implementation did not wait for the results of this study so these initial purchases had already been made). The method for determining the average cost of monographs is addressed below. The only data remaining to be gathered were the average amount the Acquisitions Supervisor can allocate/invoice in an hour, the average time to catalog a resource, and the average time for cataloging and processing tasks performed by student workers.

In order to implement these formulas, all Technical Services staff, including student workers, kept a time analysis quantifying the amount of time spent on specific processes and tasks related directly to ordering, receiving, cataloging, and processing. For the cataloging area, the data were gathered over an eight-month period beginning in October 2009 and ending in May 2010. This time frame covered a sufficient portion of the academic year that would be impacted by new program funding. By tracking time on tasks over a period of months, neither the ups and downs of the academic cycle nor the "halo" effect of only recording specific days would significantly skew the data. The Acquisitions Supervisor tracked her time starting in October 2009 and included the months of June and July 2010 in order to incorporate the fiscal rollover which consumed a significant amount of her time. Each staff member would tally the time spent on all tasks in increments of a quarter hour and round to the nearest quarter of an hour. The number of bibliographic resources cataloged would be counted by title with one bibliographic record corresponding to one title. Units tracked for acquisitions would be number of dollars allocated or invoiced.

For purposes of this time analysis, the responsibilities of the Acquisitions Supervisor were divided up into seven broad categories: 1) monograph ordering and invoicing, 2) serials, standing orders, and networked resources ordering and invoicing, 3) accounting, 4) supervisory, 5) meetings, 6) administrative, and 7) miscellaneous as shown in Table 1. Breakdown of the first two tasks is as follows:

1) Monograph ordering and invoicing: searching for publication information, maintenance of book orders spreadsheets, selecting and importing records into the ILS or creating brief bibliographic records for ordering purposes, building purchase orders, canceling out-of-print orders, investigating status changes, reordering, receiving and invoicing using EDI, recording expected use tax from weekly vouchers, processing reports from accounting, and creating vouchers
2) Serials, standing orders, and networked resources ordering and invoicing: maintaining current subscriptions, standing orders, and networked resources spreadsheets; problem solving; check-in pattern maintenance; relocating back issues to storage; display rack maintenance; renewals and cancelations; invoicing; holdings maintenance (in the ILS and OCLC); and EJS linking.

Not surprisingly, ordering and invoicing consumed 56.21% or 684 hours of the 1,216 hours analyzed. This time is fairly commensurate with the time spent by acquisitions staff at the U of O at 58.28% for those same tasks although the comparison cannot be exact since staff at the U of O used QuickCat and NU did not.[18] Also during this time period, $170,360 was spent on library resources. Dividing the total amount spent by the number of hours dedicated to the tasks related to ordering and invoicing materials, the Acquisitions Supervisor is able to spend approximately $249.00 each hour. Therefore, an additional $10,000 would add a little over 40 hours of labor to the Acquisitions Supervisor's year.

Likewise, the Cataloging Supervisor's responsibilities were divided into six rough categories, several of which mimic the Acquisitions Supervisor's categories: 1) cataloging, 2) database maintenance, 3) supervisory, 4) meetings, 5) administration, and 6) miscellaneous as shown in Table 2.

Acquisitions Time Analysis	Hours spent	% of total time
Monograph ordering and invoicing	517	42.51%
Serials, standing orders, and networked resources ordering and invoicing	167	13.70%
Accounting	133	10.90%
Supervisory	125	10.28%
Meetings	45	3.68%
Administrative	181	14.86%
Miscellaneous	50	4.08%
TOTAL	1,216	100%

Table 1

Cataloging Supervisor Time Analysis	Hours Spent	% of total time
Cataloging	432	39.13%
Database maintenance	370	33.51%
Supervisory	66	5.98%
Meetings	44	3.99%
Administration	102	9.24%
Miscellaneous	90	8.15%
TOTAL	1,104	100.00%

Table 2

The Cataloging Supervisor's tasks include all copy cataloging, including record enhancement with tables of content and summaries, and updating records in OCLC, as appropriate. Additionally, since NU uses the Dewey Decimal Classification System for classifying their resources, classification numbers provided on cataloging records were compared with the local catalog to ensure their uniqueness as well as fit in the collection and devised for those records that did not have a Dewey number. Cataloging tasks did not include authority work as the majority of that work was outsourced with clean-up occurring after receipt of reports from the vendor.

Over 39% of the Cataloging Supervisor's time is spent on cataloging tasks. This equates to 432 of the 1,104 hours during the tracking period. The Technical Services Librarian also contributed to cataloging at 5.58% of her time or approximately sixy-two hours for a total amount of 494 hours devoted to cataloging by the cataloging staff. The Technical Services

Librarian's activities that counted as cataloging included original cataloging, serial title changes, upgrading CIP and minimal level records, difficult copy cataloging, and devising call numbers as well as adding subject headings to copy cataloging records where they were inadequate. The total number of titles cataloged during the eight-month time period was 2,428. By dividing the total number of minutes spent on all cataloging tasks (432 hours x 60 minutes = 29,640 minutes) by the number of titles cataloged, it can be determined that it takes an average of a little over twelve minutes to catalog each title.

Since access to many databases as well as subscriptions in the area of theology were already purchased, it was determined that access to three additional databases as well as seven new print journal subscriptions would be acquired. The cost of these resources was \$4,508 leaving \$5,492 remaining with which to purchase monographs.

In 2007 Williams and Schmidt published an article based on research they did to find the best method of determining the average cost of academic books. Comparing four methods of deriving this information: 1) the Bowker Annual, 2) local expenditures over a three-year period, 3) approval plan profiles, and 4) Blackwells' Approval Program Coverage and Cost Study, they concluded that the methods for determining the average price of a book are not interchangeable. Each method has its own advantages and disadvantages, and no method could be selected as the most accurate. For the purposes of this study, I chose to use the Bowker price despite the lag time of two years. For the area of religion and philosophy, the average price of an academic book published in the United States in 2006 was \$59.32.[19] By dividing the amount available for purchasing new monographs by the average cost per title, the library would be able to purchase approximately ninety-three books in 2008/2009 to support these graduate programs.[20] If each title takes approximately twelve minutes to catalog, these books will add 1,116 minutes or almost nineteen hours each year to the cataloging staff workload.

Area	Time	Impact
Acquisitions	\$249 p/hour	40 hours
Cataloging	12 min. p/title	19 hours
Processing	4.5 min. p/book	7 hours

Table 3

Finally, the student worker's time was also tracked. Processing tasks included all physical processing of materials including stamping with a property stamp, printing and attaching a call number label (if the book included a dust jacket, one label was attached to the spine of the book and a second label was attached to the dust jacket which was not covered with Mylar or taped to the book), a label protector was applied over the spine label, and a security strip was applied. If the book was a paperback, book tape was placed over the length of the spine of the book. Audiovisual materials received similar treatment sometimes with the application of additional labels including copyright labels. Cataloging tasks included pre-searching orders in the local ILS to check for duplicate titles as well as searching Amazon.com for ISBN and price information. For cataloging and processing tasks, students spent a total of 1,149 minutes on 253 titles for an average of 4.5

minutes per book. Multiplying this figure by the potential number of books to be purchased (93) equates to almost seven hours of additional student worker time per year.[21]

Table 3 summarizes the total impact on the technical services staff of an increase in library materials budget of $10,000. While these figures clearly do not equate to an entire FTE position, this formula can be used for future new programs or significantly increased funding, and, indeed, can be applied to programs that have already been added to determine the cumulative impact of all collection development funds on the technical services department of the library. Bear in mind that these figures do not account for the myriad of other tasks performed in the technical services department, and these tasks will be impacted as well. However, in order to design a formula that was manageable, I erred on the side of developing one that would closely (if not exactly) reflect the impact on the major tasks in the Technical Services area.

These figures will be affected by many factors including the subject area involved (religion resources cost a relatively small amount compared to science or technology resources). Inflation will also impact the amount of titles purchased, especially if the funding amount for new programs ($10,000 in the case of NU) does not increase. As libraries collect more electronic resources and fewer print, this could potentially change the workflow in Technical Services affecting the average time to catalog a title as well as how much can be spent in a given time period. Future time analysis will need to take into consideration the effect purchasing and cataloging electronic resources has on the work load. For instance, often e-books are purchased as a package with thousands of titles so while this process would not significantly impact ordering and invoicing time, dealing with the records for these thousands of titles will have a significant impact on the cataloging staff.

Options

This information has quantified the impact of new programs to the technical services department of the library. From this, a conversation can begin between the TS Librarian and Library Director as to options for mitigating that impact. Lynden suggested one option for addressing rising costs is for the University to limit the number of programs that it offers.[22] While I think it is important for University administration to be aware of these hidden costs of additional programs, limiting them because of the cost to the library is highly unlikely to happen nor would that be the best response. For the purposes of this paper, I will explore a few of the library's more realistic options.

Workflow Assessment

Initially, the workflow of all technical services staff should be assessed for efficiency as well as unnecessary practices. This is often difficult to do as workflow can become entrenched and the value of change to the workflow is often questioned because of the time it takes to learn and adjust to the new workflow. Questions to ask when assessing workflow are: is this a task that needs to be done? Do we get enough value for the time spent on the task? Can it be done by someone else, for instance, a student worker? Can this task be automated? Often staff are nervous when these questions are raised as they may be concerned about the security of their position or their ability to adjust to new methods or systems. To mitigate their concerns, it is important for staff to have buy-in on this process. They need to see that the positive outcomes of the potential change outweigh the initial difficulties or learning curve.[23]

Additional Staffing

This is the obvious but probably least likely option. Because many libraries are facing budget cuts, additional personnel positions must be clearly justified. More often than not, they come as a result of restructuring, eliminating a position in one area of the library in order to add one to a different area. Costs for new staff are high and not only in the areas of salary and benefits. The Library Director needs to consider the cost for advertising the vacant position, the time and expense related to the interviewing process, and finally the cost of training the new person as well as the delay until they are able to perform the job independently. Ideally the library would hire the perfect person for the position but, unfortunately, sometimes a hire is not a good fit and the cost in time, energy, and delay until that person is replaced can be onerous.

Outsourcing

Unfortunately, outsourcing has been regarded with suspicion by librarians in the past and yet, if carefully implemented, outsourcing could bring needed relief to overworked staff. Outsourcing can take many forms and can be a temporary arrangement, an addition to the staff already in place, or a replacement for staff positions eliminated.

Most, if not all, technical services departments are currently outsourcing, to one degree or another, some responsibilities of the department. For instance, if cataloging records are acquired through a utility such as OCLC, or the ILS is maintained off site by the vendor, or jobbers are used for purchasing materials, the library is already utilizing a form of outsourcing. The members of each technical services department need to consider to what degree they want or need to outsource other tasks. Most vendors are flexible and can provide services that specifically benefit each library from project-specific to long-term arrangements. Outsourcing entities can be contract catalogers, utilities, or vendors that provide and maintain records (bibliographic and authority), publishers who provide records as well as process new materials, and system vendors who host and maintain the server.

If outsourcing is to be considered, the library needs to be aware of all the costs associated with it. These costs are both monetary as well as intangible. The initial monetary cost could be quite large, depending on set-up costs, the service being provided, and the size of the database. There are ongoing costs to maintain the service which will vary depending on the size of the institution, the size of the project, and how customized the service will be. The intangible costs relate to the quality of the product as well as whether or not local practices can be maintained by the service provider. Intangible savings include freeing up staffing for other projects, speeding up availability of resources, and utilizing expertise that the library might not otherwise be able to afford.

Outsourcing does not eliminate all work on the technical services department's side. An outsourcing manager should be identified. This person will be the contact person with the provider and will monitor the work the provider is doing, communicating changes in local practice, assessing the quality of the work and product, and managing the receipt of the product or service on the library's side.

It is crucial when starting an outsourced service to pay careful attention to the details. If a contract is set up, all expectations should be clearly explicated, time frames should be stated, and any local practices spelled out. Clear communication between the provider and the staff member managing the outsourcing must be maintained, including addressing errors or unexpected results, to ensure that the outsourcing work is of the quality expected and does not increase unnecessary workload to the permanent staff.

Outsourcing will require changes in the current workflow, and consideration should be made for accommodating additional processes or procedures as well as being able to make quality assessments. Sometimes multiple workflows will be necessary if a variety of entities are providing similar products or services for the library. For instance, a library could outsource the cataloging of all electronic resources but continue in-house cataloging of print resources, using copy cataloging from a utility when appropriate. Likewise, a vendor may be utilized for purchasing the majority of library materials and providing catalog records for each item ordered, while rush items would be purchased without the aid of a vendor and no catalog record provided. The procedures for each of these different workflows should be documented in detail so that each process can be understood and followed clearly and completely.

Service Elimination

The final but probably most dreaded option to consider is elimination of one or more services. Technical services staff who take pride in immaculate cataloging records, a quality database, precise acquisitions records and reports, or quick turn-around of materials ordered may not want to easily give up either the quantity or quality of these services. However, difficult decisions sometimes need to be made. As White so practically stated, "… questions about the level and extent of the bibliographic analysis and costs incurred or saved in accepting lower levels of detail become factors in overall library strategy."[24]

Therefore, it is crucial on the part of management to communicate the value of what the staff in the technical services department provides to the community it serves and that the process of eliminating some of those services is not done lightly without considered thought and clear demonstration of minimal impact to that community.

In order to do this well, it is helpful to make assessments of targeted products and/or services. These assessments should keep in mind the mission of the library as well as the cost/benefit ratio. A search of the library literature for articles related to assessment, evaluation, and cost and benefit can provide information on which specific tasks to consider as well as the tools to use to make this assessment. I think it is clear, however, that we can no longer afford the luxury of customizing every record received in order for the catalog to represent a consistent standard. Changes in cataloging standards, both in the past as well as future with RDA, are differences to which both the cataloging community as well as users will just have to adjust.

Conclusion

It is clear that additional programs, when accompanied by increased library materials funding, have a direct impact on the work load of technical services staff. When collection development budgets increase significantly, it is incumbent upon the manager of the technical services area as well as the Library Director to consider that impact and plan accordingly in order to strategically accommodate the impact in a manner that creates the least disruption to the staff as well as users of the library. Finally, even if library materials budgets are being cut, quantitative data delineating staff hours required in relationship to library materials funding provides supportive data for directors of technical services areas in their efforts to preserve staffing levels.

Endnotes

[1] Marjorie Stewart, *The Light Shines Out*. (Kirkland, Wash.: Northwest University, 2003), 10.

[2] "Northwest University Academics," Northwest University, accessed April 11, 2012, http://www.northwestu.edu/academics/.

[3] Slightly modified as defined in: *Guidelines for the Formulation of Collection Development Policies*, David L. Perkins, ed. (Collection Development Committee, Resources, and Technical Division, American Library Association, 1979). The Study Level corresponds to Perkins' Advanced Study Level.

[4] A higher number of titles were added to the collection in the 2003/2004 fiscal year (5,167) due to the addition of the Library's first eBook collection totaling 3,459 titles. The catalog records for these titles were provided by the eBook vendor so no local cataloging was necessary; therefore, they are not included.

[5] Cheryl McCain and Jay Shorten, "Cataloging Efficiency and Effectiveness," *Library Resources and Technical Services* 46 no.1 (2002): 29.

[6] Ibid. These factors include "… the presence, nature, and size of backlogs; the practice of authority control; and holdings maintenance."

[7] William Warner Bishop, *Cataloging as an Asset: an Address to the New York State Library School, May 15, 1915*. (Baltimore: Waverly, 1916), 4.

[8] "Papers and Proceedings of the Forty-seventh Annual Meeting of the American Library Association, Catalog Section," *A.L.A. Bulletin* 19 (July 1925): 277-286.

[9] ALCTS Technical Services Costs Committee. "Guide to Cost Analysis of Acquisitions and Cataloging in Libraries," *ALCTS Newsletter* 2.5 (1991): 49-52.

[10] Dilys E. Morris, "Staff Time and Costs for Cataloging," *Library Resources and Technical Services* 31 no.1 (January 1992): 79-95.

[11] David C. Fowler and Janet Arcand, "Monographs Acquisitions Time and Cost Studies: the Next Generation," *Library Resources and Technical Services* 47 no. 3 (July 2003): 109-124.

[12] Nancy Slight-Gibney, "How Far Have We Come? Benchmarking Time and Costs for Monograph Purchasing," *Library Collections, Acquisitions, & Technical Services* 23 no. 1 (1999): 47-59.

[13] Kristof Stouthuysen, "Time-Driven Activity-Based Costing for a Library Acquisition Process: a Case Study in a Belgian University," *Library Collections, Acquisitions, & Technical Services* 34 no. 2/3 (June 2010): 83-91.

[14] Mechael D. Charbonneau, "Production Benchmarks for Catalogers in Academic Libraries, *Library Resources & Technical Services* 49 no. 1 (January 2005): 41.

[15] McCain and Jay Shorten. "Cataloging Efficiency and Effectiveness," 24.

[16] Kevin Smith to Autocat mailing list, July 24, 2008, http://listserv.syr.edu/archives/autocat.html

[17] Sight-Gibney, Grenci, and Blackwell. "Starting with an Empty Map," 289.

[18] Ibid., 51.

[19] Dave Bogart, ed., "North American Academic Books: Average Prices and Price Indexes 2004-2006," *Library and Book Trade Almanac* (Medford, N.J.: Information Today,

2008), 519.

[20] Unfortunately, funding for library resources was severely cut in the 2008/2009 fiscal year, including funds to support new programs, so there is no way of knowing how many actual titles would have been purchased that year.

[21] This is a more difficult figure to establish as each title could consist of one or more volumes.

[22] Frederick C. Lynden, "Cost Analysis of Monographs and Serials," *Journal of Library Administration* 12 no. 3 (1990): 21.

[23] An excellent resource for guiding managers through the process of analyzing workflow and streamlining process is Dougherty, Richard M. S*treamlining Library Services: What We Do, How Much Time It Takes, What It Costs, How We Can Do It Better.* Lanham, Md: Scarecrow Press, 2008.

[24] Herbert S. White, "We Do, Do, Do, and Don't Know Why Cataloguing Practices Cry Out for Re-examination," *American Libraries* 12 (June 1981): 318.

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Why Do Assessment Anyhow?
by

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Once upon a time, before any of us became librarians, in the time of dragons and endless mists, there was a golden age. In that time, millions of people in Canada and the United States went to church and put money in the offering plate. In that time, theological seminaries were considered good and true. In that happy time, theological libraries were considered to be wondrous storehouses of wisdom. But we do not live in the age of gold, nor do we live in an age of silver. North American theological educators all live in a hard age of iron. According to the Association of College & Research Libraries, "Libraries must demonstrate their value and document their contributions to overall institutional effectiveness and be prepared to address changes in higher education."[1] In a similar vein, the Association of Theological Schools states in Standard 1.2.2, "Evaluation is a critical element in support of integrity to institutional planning and mission fulfillment."

One can not swing a proverbial dead cat without finding something to read about assessment in higher education.[2] Those of you whose schools are writing self-studies or creating compliance documents for your regional accrediting bodies know about accountability intimately. You may have disturbing dreams reminiscent of the *The Sorcerer's Apprentice* in which your happiness is washed away as ghoulish, Technicolor standards and reports drown you like a rat caught in a grain bin. Contemporary demands for assessment in theological schools often appear onerous, what Gaye Tuchman calls "coercive accountability" that imposes "a politics of surveillance, control, and market management" in the sheep's clothing of "value-neutral and scientific administration."[3]

The argument that I present today is that assessment, far from being an externally imposed burden, is an integral part of the provision of good service in theological libraries. To put it another way: even if ATS or your regional accrediting agency in the United States did not require you to assess library services, you should evaluate the quality of your services for other reasons. A brief sidebar on jargon: I am using the terms *assessment* and *evaluation* as synonyms for a constellation of activities that create a mobius strip of goal identification, gathering data about how well goals are achieved, analysis and reflection on data, and, finally, making changes to resource allocation or programming as a result of the evaluation cycle.[4]

My talk has three parts. In the first two parts, I make two arguments for why you should assess your libraries. (These same arguments, I think, also apply to why theological schools as a whole should evaluate themselves.) In the third part of my talk, I discuss some techniques for generating buy-in and enthusiasm for the ongoing work of assessment.

Part 1

My first line of argument is that you should engage in assessment of services of your library for theological reasons. This argument assumes that all who work in theological libraries are Christians. I realize that this assumption may be unwarranted. I mean no disrespect if you are not a Christian, and beg your indulgence for a few minutes while I lay out this line of thinking.

As librarians, we are stewards of resources given to us by God, as are all Christians. In the gospels Jesus tells several disturbing parables that describe halting human efforts to respond to the kingdom of God. In one of them, the master (Luke 19) puts his servants in charge of his working capital. Upon the master's return, two of the servants have made money — doubling it or more. The third servant misunderstands the assignment and buries the money in the ground. The master is not pleased. In his analysis of how the author of Luke-Acts depicts the way that people use money and goods, Luke Timothy Johnson wrote, "Luke [the evangelist] knows that possessions are symbols of human freedom and that the way a person dispossess of possessions symbolizes the way he or she responds to God's call."[5] In another parable (Matthew 21), Jesus talks about sons working in their father's vineyard. Well, actually, one son says that he *will* go and work but doesn't. Another son says that he *won't* work, but repents, goes to the vineyard, and works. The praiseworthy son, according to Jesus, is the one who actually does the work. Jesus uttered such parable, perhaps, to make certain kinds of Protestants uncomfortable.

I am not suggesting that those who assess library services will go to heaven and those who do not assess library services are in danger of eternal separation from God. I am suggesting that we librarians are *stewards* in a theological sense, as those entrusted with particular management of resources that ultimately come from a creative and loving God. Orthodox theologian Thomas Hopko wrote, in his *On Stewardship and Philanthropy: Forty Sentences:*

> Stewardship extends to every aspect of our life and work in the world. . . . Humans are to be stewards of all that they are and have which comes from their divine Master. They are to care first for their own souls and bodies, then for those of their family members . . . then for all people, as it is given them to do. They are to care also for the earth. . . . Finally, they are to steward their time and energies, their talents and gifts, their property and possessions…[6]

Hopko's affirmation that Christians are responsible to God for stewardship of "every aspect of our life and work" is echoed countless times by Christians across a vast theological spectrum.[7] Part of what it means to be a steward is to give a coherent explanation of the things that you are accountable for. Theologians sometimes take offense that church fund raising campaigns invoke the term stewardship — the "treasure" part of the traditional trio of "time, talent, and treasure" in some traditions.[8] I think that the embarrassing part is that you can succinctly report actual dollars in the world of Christian fund raising. You know exactly how much money was raised. In many aspects of our lives as Christians, it simply is more difficult to talk about the impact of faithfulness. Stewardship in Christian organizations like congregations, colleges, and seminaries is more than a stewardship of effort and feelings. It is a stewardship that often sets goals and then systematically notices how things turn out. Call it "faith active in love." If I have made you feel uncomfortable, please know that we will not be collecting an offering today.

The theological motivation for you to assess your library is that you want to be a faithful steward of the resources that God has placed in your hands. We are most fundamentally accountable for our professional lives to God, not the state and not accrediting agencies. Because we stewards of theological libraries serve in larger organizations, stewardship means that we are accountable to others within our divinity school or seminary. To nuance this theological argument, John VerBerkmoes suggests that a leader should take the specific confessional tradition of one's school seriously. So, in a school with Methodist or Wesleyan commitments, assessment is a way to move toward Christian perfection. We collect and analyze data to see where we are and how we might improve. In a school in the Reformed tradition, stewardship expressed through the enterprise of assessment is a way of being reformed and constantly reforming.[9] For Lutherans, the specific theological appeal might be to bear fruit that befits our adopted status as God's children.

The accountability of Christian stewards is a far cry from the coercive accountability that Tuchman describes; rather, this is accountability rooted in faith and which recognizes that every book we purchase, every database we lease, and every user that we help in our libraries receives service because of someone else's act of giving, whether it is a student who writes a tuition check or a donor years ago who gave a gift to your school because she believed in its mission. When reflected on theologically, then, evaluation is a form of stewardship. Assessment is a spiritual discipline. Christians of good will may have spirited discussions about the specifics of how we should assess our libraries. Regarding theological motivation, however, my contention is that we need to assess library services because we are stewards.

Part 2

My second line of argument is that you should engage in assessment of services of your library for management reasons. To put it another way, even if ATS did not require you to assess library services, you should. Whether you are a Christian, Jew, Buddhist, Muslim, Sikh, Hindu, agnostic, or atheist who happens to work in a theological library, you should evaluate services because assessment helps you to manage your library intelligently. Let me offer four examples of what I have in mind. Good management means (1) having a collection that fits user needs. Good management means (2) providing professionally competent service. Good management means (3) making decisions quickly based on data. Finally, good management means (4) paying attention to long-term trends. How do you know that your library is well managed? Because of assessment.

1. Good Management as Having a Collection That Fits Actual Needs

On an accreditation visit, I was part of a team evaluating a school in the Orthodox tradition. The librarian told me that the library "had a lot of good books." I walked through the stacks and saw title after title on subjects unfamiliar to me written by people with Russian names. In our report on the school, I spoke in positive terms about the library's collection. Why? Because the school assessed the adequacy of its collection. The librarian asked students and professors if the collection contained materials that supported the curriculum. He wrote a report citing specific data (survey results) and his analysis of the data. As a librarian not overly familiar with Orthodoxy, I made a professional judgment that this library indeed had a lot of good books, because the collection fit the identified needs of students and faculty. This talk is not the place to discuss in details different approaches to analyzing one's collection. My point here is that good librarians want to provide access to collections that fit the actual needs of users. Unless you have psychic powers, the name of the process for discovering the aptness of your collection is evaluation. So you should do assessment to have good collections.

2. Good Management as Having Professional Interactions with Patrons

Let's turn to a second example. Part of good management is providing competent services to patrons. Let's compare two different libraries to each other. The slide shows hypothetical data from Cardinal Collins Library in Toronto and Cardinal Dolan Library in New York. Both libraries have two full-time hypothetical librarians who regularly interact with patrons and many part-time, equally hypothetical student workers who staff the circulation desk. Both libraries have asked M.Div students the same two questions about public services staff for several years: Were staff courteous to you? Did staff give you helpful information? In the survey, students selected a level of service on a Likert scale where 5 was "almost always," 4 was "most of the time," 3 was "sometimes," 2 was "seldom," and 1 was "almost never." Here are results for courtesy, based on averages.

Staff Courtesy

	2002	2003	2004	2005	2006	2007	2008	2009	2011	2012
Collins	4	4.1	3.9	4	4.3	4.3	4.6	4.5	4.3	4.3
Dolan	3.9	3.8	3.8	3.7	3.6	3.5	3	3.1	3.1	4

Table 1

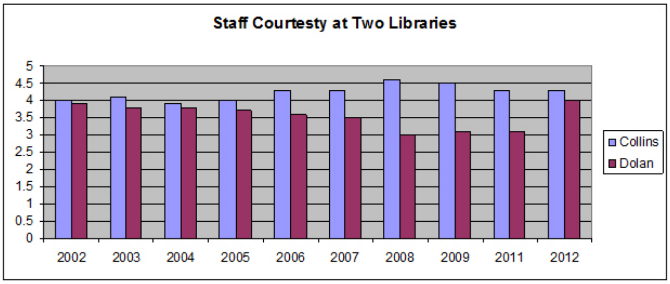

Figure 1

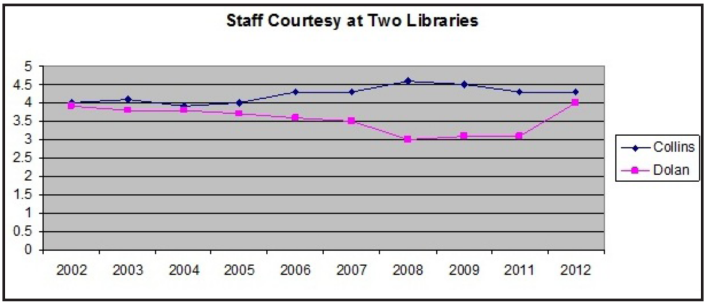

Figure 2

The table (Table 1) and two figures (Figure 1 and Figure 2) display the same data set in three ways. In my experience writing assessment reports, I have found that many faculty colleagues like seeing the data in each of these three ways: a comparative bar graph, a table of numbers, and a line graph. To be sure, each of these forms is just as accurate as the other two. When you need to report assessment results, I suggest that you err on the side of honoring the different ways that your readers' minds process this kind of information. The next cluster of data are the results for the question about staff helpfulness (Table 2, Figure 3, and Figure 4).

Staff Helpfulness

	2002	2003	2004	2005	2006	2007	2008	2009	2011	2012
Collins	4	4.1	3.9	4	4.3	4.3	4.2	4.4	4.2	4.2
Dolan	3.8	3.7	3.5	3.6	3.5	3.5	3	3	2.9	4.1

Table 2

Figure 3

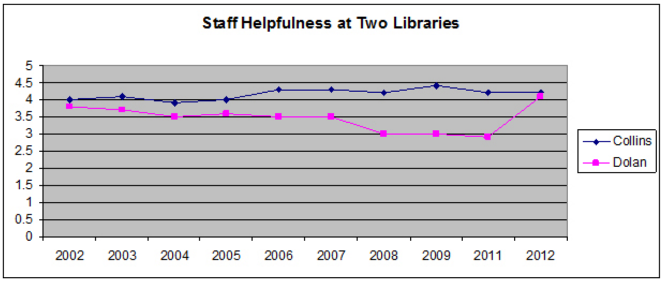

Figure 4

Speaking as a library user, I think I'd rather deal with the staff at Cardinal Collins Library. Over time, they were rated both as more helpful and as more courteous. At Cardinal Dolan Library, the average generally crept lower for both courtesy and helpfulness. The good news is that perceptions changed in 2011 at Cardinal Dolan. I know that your library staff would never get the tepid marks for public services that students gave the hypothetical Cardinal Dolan Library. But here's my point: the only way that you can have a body of data about staff courtesy or helpfulness or how clean the restrooms are, is if you take the initiative to collect such data and maintain the discipline to keep asking the same questions over time. In other words, conducting assessment of the quality of the services that you provide is part of good management.

3. Good Management as Making Informed Decisions Quickly

A couple of years ago, we had major funding cutbacks at my school. It was decided that we needed to cut back on hours of library service, specifically, to close the library either on Saturdays or Sundays. The word came down from the administration to make this decision as soon as possible. Because we required patrons to sign-in upon arrival and to sign-out when they left on these days of the week for security reasons, we had in hand a year's worth of good data about how many patrons actually came into the building on weekends. It turned out that a few more people, on average, came in on Saturdays than on Sundays. I brought this information to our library committee. One of the students said he was *sure* that students used the library more on Sundays.[10] So, I reanalyzed the data and found that he was right: on Saturdays we had more members of the public using the building than on Sundays. We chose to inconvenience our students as little as possible. We closed on Saturdays and stayed open on Sundays. I do not think that I can send a screenplay based on this incident to my agent in Hollywood for consideration as the next big action movie or thriller. My contention is this: library managers who make decisions informed by data make more coherent decisions than those who listen to the loudest complainers, the last person to drop into her office, or who flip coins. A reason to do assessment in your library is so that you can make data-informed decisions quickly.

4. Good Management as Paying Attention to Long-term Trends

Good managers are able to manage the day-to-day and seasonal tasks required of the library staff, but also can see the long view. Good management pays attention to long-term trends.

Figure 5 shows the circulation of books in Austin Seminary's Stitt Library over twenty-three years. The top line shows total circulations; the middle line shows students; and the bottom line circulations to our own professors. There is an overall pattern of declining circulations. But wait. Because of other data that our school collects, I know that student populations rise and fall over time. Faculty size also changes. The next figure shows the average circulation per student and per resident faculty member.

Figure 6 tells a more nuanced story. Average number of books circulated to faculty was close to sixty or higher per year until 2005. Then the averaged declined by a third or more. The decline in circulated books per student has been more gradual and started earlier, drifting downward from forty to approximately twenty. In the case of both faculty and students, there is a slight upswing in average circulations in recent years: faculty circs bottom out in 2007.

Whether you look at the first or second figure about circulations, the general trend over time is clear: fewer circulations of books at my school. The question for the management of a seminary library is: what accounts for the pattern? On the face of it, I do not think that any one factor explains this pattern.

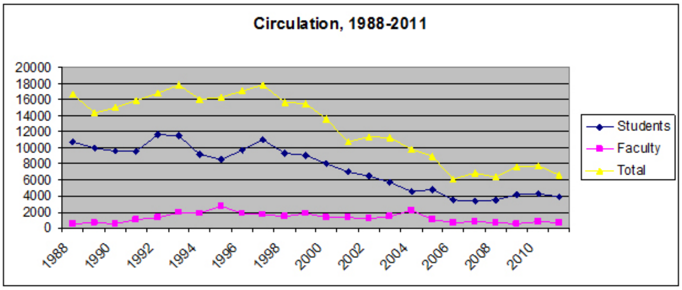

Figure 5

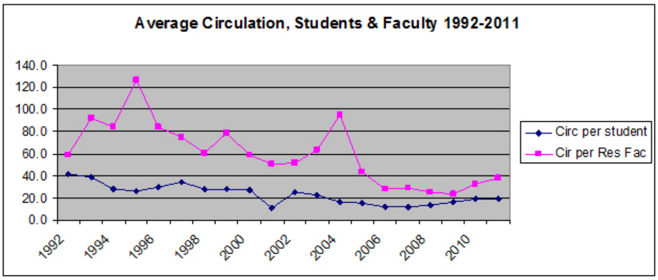

Figure 6

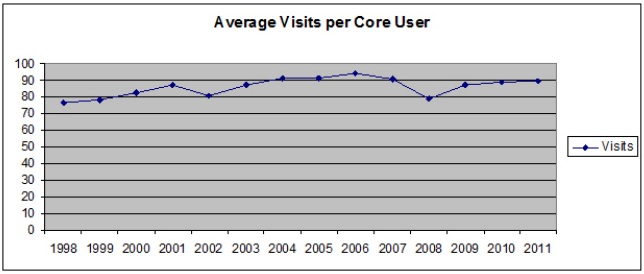

Figure 7

Here are some diagnostic questions that I think are pertinent:

1) Has the curriculum changed over time, and if so, how? Curricular changes might affect how students use books.
2) Have expectations for faculty research changed? This might affect book circulation for professors.

3) Has something changed about funding so that the library can't purchase as many new, pertinent books as it used to?
4) What was journal usage for the same time period? How has it changed?
5) What sources of information are now available to students and faculty that didn't exist in 1992? (Hint: Al Gore once asserted that he invented it.)

I also began to wonder if, perhaps, people were checking out fewer books because they were coming into the building less often than they used to. (Perhaps the student population has shifted from full-tine students living on campus to mostly part-time, commuter students.) So I used gate count data to generate (Figure 7).

I defined core users as the headcount of our student body plus the number of our full-time faculty. I used gate count numbers and computed simple averages.[11] The range was from a low of seventy-six visits per year to a high of ninety-four per year. The average for this period was eighty-six annual visits. Comparing the circulation data with gate count data for the period 1998-2911, there does not appear to be much of a correlation between the drop in average circulations and the average number of times that core users literally enter the building. As an aside, this slide helps to respond to a question that you get from time to time: why do we need to have a library, since everything is on the Internet? The story hinted at in this slide is that at one seminary library, core users have kept coming through the doors at a steady rate despite the existence of the Internet. For some unspecified reasons, the library as a place continues to matter.

Good management requires that you analyze data over time. The last two figures highlight the fact that descriptive statistics do not explain *why*; the statistics simply report possible patterns. In the world of evaluation, the interesting part is the search for reasons. Since *repetitio est mater memoriae*, let me note again: the only reason that I can see a pattern of usage over a number of years is because librarians have taken the time and energy to collect the numbers, plug them into a spreadsheet, and done the math. As I was repeatedly told during library school, this isn't rocket science. It's library science. All library managers can compute such statistics.

Good management requires that you attend to how your patrons use materials and *over time*. Really good managers want to attend to how faculty and students *will* use information in 2020. Really good managers consider if they need to start making changes now in order to meet the information needs of 2020 instead of the information needs of 1992. Perhaps the best decision that I can make is to buy fewer print books and beef up electronic resources, on the grounds that print books are simply less appealing to users than they used to be. A program of assessment will not lead to sure-fire conclusions — at least it hasn't for me. But a program of assessment puts you in the position to make informed estimates about the future.

Let me recap my second argument. There are sound management reasons for you to engage in assessment of library services. Regular assessment of usage patterns and patron perceptions of service help to discover long-term trends that may not be obvious in the short run. Having data on hand also allows you to make informed decisions relatively quickly. Data-based assessment keeps you aware of patron perceptions of staff and whether or not the collection fits the information needs of users. To all of these patron-centric reasons let me add one organizational consideration. If you assess the library better than other managers conduct evaluations of their areas of responsibility, you may end up winning some battles for funding that you would otherwise lose because you have facts and coherent arguments to back up your funding requests. To be sure, your students and faculty love the library dearly. But they seldom attend budget meetings. Why do assessment anyway? Because it's good management.

Part 3

My initial proposal to the conference committee was to present a paper called *Assessment without Metaphysics*. That title was intentionally misleading, because I was going to attack the sloppy use of philosophy as justification for avoiding the work of evaluation.[12] In its wisdom, the committee suggested that the paper become *Why Do Assessment Anyhow?* I have argued that there are theological and management reasons for you to assess library services. I have also hinted that whether or not you see the virtues of either of these arguments, the fact of the matter is that the Association of Theological Schools requires your school to operate a comprehensive program of planning and assessment that covers everything from the admissions process, educational programs, and the work experience of graduates. Systematic evaluation of the library fits into this broader expectation. So, if your school wants the imprimatur of ATS or a regional U.S. accrediting agency, you will develop a program of evaluation. In the third and concluding part of this paper, I want to address what may be an important "question behind the question" about assessment: How can I generate enthusiasm or buy-in for a program of assessment in my shop? I offer five suggestions. I hope that during our discussion you will share others.

First, *you need to be convinced* that evaluation is a good thing to do and to communicate that belief to your staff. Long-time public university system chancellor Mark Yudoff once compared reform in higher education to a Russian novel: "long, tedious, and everyone dies in the end."[13] If you present assessment to your staff as being like a Russian novel or like poor Sisyphus pushing a rock up a hill, you may not generate much enthusiasm for the task. If you present evaluation of library services as something that you are convinced will help the staff do a better job of fulfilling its mission, then you can begin to generate enthusiasm.

Second, to generate buy-in for a program of evaluation you should create a *sustainably sized assessment program*. I supervise Doctor of Ministry students as they write up proposals for their final doctoral projects. In many cases, the first draft of a proposal says something like, "This project studies the emerging church. I will conduct five extended interviews with twenty-five church planters and will critique the emerging church movement in conversation with the missiological theology of Rob Bell, Donald Bloesch, the Edinburgh World Missionary Conference of 1910, John Wesley, and the Book of Acts." The scope of that project is just too big. In the same way, an evaluation program for your library needs modesty of scope.[14] You need to make decisions about areas of service to evaluate and data collection measures. Do not measure too many things; measure and assess the right things for your context.[15] So, you will generate enthusiasm for your program if your staff knows that they can conduct evaluations of library services and still have time to go about their other work assignments.

Third, staff members often become more interested in assessment *once they see data* from their own setting. The charts and graphs generated from data at Stitt Library may seem as irrelevant to you as recipes for smoked brisket are to vegetarians. Interest grows in exploring *your* statistics about gate count and circulation and what *your* students and professors say about the quality of your collections. Once you have data, you can ask users about patterns that puzzle you. And you are in a position to make changes because you are assessing your own library. In my experience, staff members who would never volunteer to invent an assessment program often have splendid insights into data, once collected. Goethe wrote, "In the beginning was the act." So act. Collect some data and interest will grow.

Fourth, staff will be more supportive of evaluation programs when you build the evaluation program in ways that *help staff to feel as safe as possible*. The hypothetical example of lousy public service at Cardinal Dolan Library could cause a lot of squirming for everyone who works directly with patrons. Perhaps it should. To the extent possible, you need to design your program of assessment so that you evaluate services and collections.[16] You want conversations about "here's what students think about how well *the library* has served them" and "how can we work *together* to make improvements" instead of assigning blame or praise to a single staff member.

Fifth, to generate enthusiasm for assessment, be as *invitational* as you can. Leland Eliason, the former provost of Bethel Seminary, argues that stakeholders in assessment are frequently told that assessment must happen in response to the externally imposed mandates of accrediting agencies. (I've said it: don't blame me, blame SACS.) "While there is truth to this declaration," Eliason writes, "it lacks the encouragement of an invitation and an appeal to the highest motives of faculty and staff."[17] He suggests that faculty have boundless curiosity, and that such curiosity is a better hook for involvement in evaluation than a scolding appeal to going through the motions of somebody else's project. Now, I think that librarians can be just as curious as professors. So build on their curiosity when you talk about assessment.

So, those are my suggestions: Be convinced in your own mind that assessment is a good use of everyone's time; generate some data and talk about it; create a sustainable evaluation program; make your staff feel safe; and be invitational rather than coercive.

Conclusion

Daniel Aleshire, the executive director of ATS, wrote recently:

> Twenty years ago, theological schools were barely on the Internet; now thousands of students are completing courses online. Schools spent significant amounts of money to wire their campuses just as wireless technology made it possible to do the same thing at significantly less expense. More has changed than technology. Religion has changed, higher education has changed, and students have changed. The Association and its member schools have some catching up to do. *The future has arrived*.[18]

Theological librarians have important roles to play in residential, blended, and distance education. We continue to uphold traditional values such as building collections and providing settings for immersive reading and study. We champion new values as we strive to understand and interpret new technologies to students and faculty and assist them to use these tools better. In this brave, new future, those who conduct assessments of library services stand a better chance of matching how they spend money and time with the changing expectations of our core users than librarians who do not make evaluations. We assess to be good stewards. We assess to be good managers. We assess to build the future.

Endnotes

[1] ACRL Board of Directors, "Standards for Libraries in Higher Education" (The Association of College and Research Libraries, October 2011), 5.

[2] Two worthwhile works are Kathleen A Cahalan, *Projects That Matter: Successful Planning & Evaluation for Religious Organizations* (Bethesda, MD: Alban Institute, 2003) —this is the volume that staff at the Religion section of Lilly Endowment, Inc., often suggest; and Trudy W Banta, Elizabeth A Jones, and Karen E Black, *Designing Effective Assessment: Principles and Profiles of Good Practice*, 1st ed., The Jossey-Bass Higher and Adult Education Series (San Francisco: Jossey-Bass, 2009).

[3] Gaye Tuchman, *Wannabe U: Inside the Corporate University* (Chicago: University of Chicago Press, 2009), 12.

[4] The Southern Association of Colleges and Schools talks about "planning and evaluation processes" (Core Requirement 2.5) and says that a school "identifies expected outcomes [and] assesses the extent to which it achieves these outcomes (Comprehensive Standard 3.3.1). ATS General Institutional Standard 1.2.2.1 announces that "Evaluation is a critical element in support of integrity to institutional planning and mission fulfillment." Such an evaluation process includes "the assessment of the performance of the program, service, or person." This language makes assessment the drawing of some kind of conclusions about quality based on reflection on data; the more general term is evaluation. On the other hand, the Middle States Commission on Higher Education announces that institutions must use "an assessment process that evaluates its overall effectiveness in achieving its mission and goals" (Standard 7). For Middle States, the more general term is assessment, and evaluation appears to be a judgment about quality. If librarians ran accrediting agencies, I am sure that there would be more consistency in such taxonomies.

[5] Luke Timothy Johnson, *Sharing Possessions: What Faith Demands*, 2nd ed. (Philadelphia: Fortress Press, 2011), 6o. It is a joy to see that Fortress Press has issued a second edition of this careful and insightful work, first published in 1981.

[6] Thomas Hopko, "On Stewardship and Philanthropy: Forty Sentences," in *Good and Faithful Servant: Stewardship in the Orthodox Church*, ed. Anthony Scott (Crestwood, NY: St Vladimir's Seminary Press, 2003), 140.

[7] Hopko's position, for instance, seems utterly consonant with the Southern Baptist Convention's The Baptist Faith & Message (XIII. Stewardship, http://www.sbc.net/bfm/bfm2000.asp accessed on July 23, 2012). Ronald E. Vallet, *Stewards of the Gospel: Reforming Theological Education* (W. B. Eerdmans, 2011) specifically applies the concept of stewardship to theological education. See also Douglas John Hall, *The Steward: A Biblical Symbol Come of Age*, Rev. ed. (Grand Rapids, MI: W.B. Eerdmans, 1990). For an argument that many kinds of educators can find a meeting of the minds via by viewing their work as stewardship, see Timothy D. Lincoln, "Stewardship in Education: a World-bridging Concept," *Theological Education* 43, no. 2 (2008): 1–10.

[8] For instance: "Much of the stewardship culture has stayed focused on meeting budgets and raising money" David L. Bartlett, "Stewards of the Gospel: A Response," in

Stewards of the Gospel: Reforming Theological Education, by Ronald E. Vallet (Grand Rapids, MI: W.B. Eerdmans , 2011), 238. I want my church and seminary to raise money — and use those resources to the glory of God and service to neighbor. Being embarrassed about raising money for the mission of theological education makes as much sense to me as being embarrassed that you need to brush your teeth.

[9] John F. VerBerkmoes, "Understanding and Fostering a Culture of Assessment," in *C(H)AOS Theory: Reflections of Chief Academic Officers in Theological Education* (Grand Rapids, MI: W.B. Eerdmans, 2011), 346.

[10] This approach is consistent with ACRL Standard 2 (Professional Values): "The library commits to a user-centered approach and demonstrates the centrality of users in all aspects of service design and delivery" (2.6). When push came to shove, we honored the preference of our core users over the preference of secondary users.

[11] My way of computing this statistic produces an overestimate, since I know that we have many other categories of patrons who visit the library (students at other schools, local ministers, etc.). These computed statistics also hide the range in the number of visits from students and professors. Our gate-counting technology simply records entrances and exits from the building. In my view, imperfect data does excuse librarians from making judgments about the quality of library services.

[12] The thrust of my argument is this: assessment has the same metaphysical weight as National Hockey League regulations, rules for how to use commas in an academic article, or how your credit card works. Specific social groups decide what counts as good assessment and hold each other accountable to those standards. You can appeal to pragmatism in general or to John Searle (*Mind, Language and Society: Philosophy in the Real World*, Basic Books, 1998).

[13] Linda Cannell, "Adaptive Leadership: Planning in a Time of Transition," *Theological Education* 46, no. 2 (2011): 28.

[14] The latest version of ATS standards recognize that planning and evaluation in smaller schools will differ from what is possible and needed in other contexts (e.g., a university-affiliated divinity school). See Standard 1.

[15] Temple Grandin, *Animals in Translation: Using the Mysteries of Autism to Decode Animal Behavior* (New York: Scribner, 2005), 266–272. Grandin says that "normal humans" and those in academia frequently make evaluation processes more complicated than necessary. They are drawn to measure many incremental steps instead of simply measuring a few critical factors that relate to desired outcomes.

[16] I recognize that library managers do and should evaluate the performance of individual staff members. Because library services are the product of many individuals working together over time within a set of affordances and constraints that they do not entirely control (e.g., the funding available to purchase access to desired databases), I am emphasizing that evaluation should look at broad patterns.

[17] Leland V. Eliason, "Shifting Models of Assessment of Student Learning Outcomes," in *C(H)AOS Theory: Reflections of Chief Academic Officers in Theological Education* (Grand Rapids, MI: W.B. Eerdmans, 2011), 364. He contrasts an invitational approach with a coercive one.

[18] Daniel O Aleshire, "The Future Has Arrived: Changing Theological Education in a Changed World," *Theological Education* 46, no. 2 (2011): 69

PANEL DISCUSSIONS

Author Interviews Panel
Faculty Involvement via Self-Promotion
by
Chris Benda, Vanderbilt University

Why Interviews?

Some years back, I was searching the Web for materials by one of the academics whose work I follow. In the process I ran across a podcast in which this academic was being interviewed about one of his books. As I remember, my initial reaction to the interview wasn't terribly positive: I was put off slightly at first by the musical introduction and the not completely professional presentation by the interviewer. The podcast was from a program called "Entitled Opinions," hosted by Robert Harrison, a Stanford French and Italian professor. It had initially aired on Stanford's university radio station, and it sounded like a typical campus radio program. But I continued to listen, and my recollection is that, though I enjoyed the interview, I didn't investigate the interviewer or the program further at that point.

Sometime later, I came across the program again, and this time I was willing to overlook the eccentricities — in fact, I was prepared to enjoy them — and start listening to the variety of topics that they presented: Kurt Weill, Camus' *The Stranger*, athletic beauty, the historical Jesus. Here's a link to one of the programs, featuring the academic whose interview initially brought me to the program: http://www.stanford.edu/dept/fren-ital/opinions/gumbrecht.html.

After many months of walking around the apartment complex where we lived at the time, listening to various "Entitled Opinions" podcasts, I started to wonder, *Why not do interviews myself?* The subjects could be Vanderbilt Divinity School faculty, and the focus the books that they've written — better, books that they were currently writing or had just published. I enjoy reading, particularly academic books, but I read rather randomly. Interviews would force me to find out what Divinity School faculty were writing, and would connect me in a way different from my usual dealings with the faculty. And perhaps there would be folks out there who would enjoy listening to such interviews, just as I enjoyed listening to Robert Harrison talk about academic topics with faculty at Stanford and other schools. And focusing on faculty books, rather than the wide-ranging discussions on "Entitled Opinions," provided a focus that I needed. I don't have the wide-ranging knowledge that Harrison has and don't feel comfortable with a spontaneous approach. Reading a book carefully and asking questions about it would enable me to conduct a fairly well-structured and coherent interview.

It took me some time to convince myself to start this, because I knew that once I began to ask professors to do an interview, I needed to follow through. Once I finally decided to move ahead and got my director's OK, in November 2009 I contacted two faculty members whom I knew were working on books (in areas I know something about) and proposed an interview.

This was the e-mail that I sent them:

> I'm wondering if you would be interested in being part of an audio or video interview about your upcoming book. Though I have no details yet on the practicalities of carrying out such an interview or on when it might occur, my general plan would be to read the book before the interview and ask you questions about it and how it fits into your overall work and interests. The interview would be posted online — where exactly is another yet-to-be-answered question, though the Divinity Library site would certainly link to it if not host it. The goal would be to introduce people to your work outside of the typical book notice or review.
>
> Please let me know what you think about this.

One of the faculty members declined — his book wasn't yet finished — but the other (Doug Knight) said yes. His book was close to being done, so he sent me a penultimate version of the manuscript at the end of January 2010. We did the interview at the beginning of May 2010.

In between the decision to do an initial interview with Doug Knight and the interview itself, I took part in the 2010 Wabash Teaching and Learning Colloquy on the Role of Theological School Librarians. One of our culminating tasks was to develop an individual strategic plan — ways in which we would develop ourselves over the coming years, in terms of our service to our institutions, to ATLA, and to our own sense of personal vocation. I decided that one of the goals in my individual strategic plan would be the development of a faculty book interview program. Doing so would be both a public declaration of my intention to carry such a program through and also a binding of myself to a contract to which I would feel personally responsible. Thus, though I had already scheduled my first interview, the Wabash Colloquy provided yet another motivation, both collegial and personal, for taking seriously an extended interview program.

Decisions, Decisions . . .

After having settled on the basic notion of doing faculty book interviews, I still had a number of specific decisions to make about how to conduct the interviews, some of which were less fraught than others: Do I read the faculty book or not? Should the interviews be audio or video? What equipment should I use to record the interviews? Where should the interviews be staged? What kinds of questions should I ask? Should I make the questions available to the interviewee ahead of time? What kind of time limit should I impose on the interview? Should I allow post-interview editing of the content? I'll examine each of these decisions in turn.

Do I read the faculty book or not? This was perhaps the easiest decision, one that probably was made simultaneously with the decision to conduct interviews in the first place. Since, as I said, I enjoy reading academic books, it didn't really occur to me not to read the books that would be the focus of the interviews. And (perhaps because "Entitled Opinions" was my inspiration for the interviews) I imagined that each interview would involve questions deriving from the books themselves, which would mean becoming sufficiently familiar with the books to be able to ask questions that wouldn't offend the author or confuse whatever audience might find the interviews worth listening to.

A more difficult decision had to do with the format of the interview. "Entitled Opinions" is an audio podcast, and so, I thought, would be my faculty interviews. But video was also a possibility. I asked a colleague who works extensively with audio and video what he thought I should do, and he strongly recommended audio. Given my project, he questioned the need for a visual dimension, and he also noted the considerable complications involved by adding a video component. Possibly because he echoed my initial bent toward audio, I didn't go looking for a second opinion.

But even if working with audio was probably going to be easier than working with video, I still needed to make some decisions about recording the interviews. As someone with no audio experience, I didn't know what to do. I was going to try to use a laptop with external microphones, but my setup wasn't very good. And then there was the learning curve for audio programs. I asked the person who handled technical support for the Divinity School for recommendations, and he mentioned that one of the faculty, John McClure, a homiletics professor who's very much involved in music-making, had a recorder that I might be able to use. I e-mailed John, and he loaned me a Zoom H2 recording device, which records to MP3. John gave me a tutorial, and that's what I used to do the first recording.

Doing audio recording with a small recording device allows for considerable flexibility in terms of interview location. I didn't want to try the interview in the library, where I feared interruption no matter where I might do the interview, so I settled on faculty offices. Of course, the potential for interruptions exists there as well, and such interruptions have happened, but so far interviews have worked remarkably well in these spaces.

So the audio format, the faculty office location, and the means of recording the interviews were settled. Now what about the content? Unlike "Entitled Opinions," where the title of the show itself indicates the opinionated nature of the program, my interview program would strive to be informational. I wasn't going to do a book review (as if I could). I wanted listeners to have a good sense of what the book was about by the time they finished listening to the interview (but not so good a sense that they wouldn't feel the need to read the book if it sounded interesting to them). But I also wanted the interview questions to enable the author to indicate what brought them to write the book, to reflect on its argument and my interpretations of that argument, and to respond to questions about the book that would occur to me in reading it, questions that might occur to other readers of the book. I didn't think I could manage the seemingly freewheeling type of interview represented by "Entitled Opinions"— thus my focus on a specific text for discussion — but my desire was for the interviews to move in the direction of conversations rather than simply a question and answer format.

I decided to come up with a list of questions to ask, and my initial thought was for the interviewee to hear my questions for the first time during the interview. However, Doug Knight wondered if he would know what I was going to ask ahead of time. I didn't see a reason to keep the questions from him, so I sent him the list, with the caveat that I might ask some other questions depending on where the conversation went. I've only exercised that option occasionally, partly because, as I said, I'm not that comfortable with getting into a freewheeling conversation. The questions keep me focused and keep the interview more coherent.

Initially, I decided on a one-hour limit for the interviews, probably because "Entitled Opinions" only ran an hour. I've gone over that time in a number of the interviews, but even those interviews have tended to come in under seventy-five minutes. I try to keep watch of the time, but I also don't feel a need to break in on an answer to keep to an artificial deadline.

One of my goals has been to keep the editing of the interviews to a minimum. I'll crop noises from the beginning and end of the recording, and in cases where there have been interruptions during the interview, I've gone in and removed them as best as I could. But I haven't edited the content. As much as possible, I want these interviews to reflect the conversation fully, in whatever way it developed.

First Interview and Advertising

My first interview took place on May 6, 2010, in Doug Knight's office. It lasted a little under an hour. I tried using the Audacity software to edit the interview; John McClure kindly did some work on it using his much more sophisticated software, and got it sounding much better. Here's a link to that interview: http://divinity.library.vanderbilt.edu/interviews/dougknight05062010.mp3.

Now that I had the interview, I had to let other people know about it. At the time, Vanderbilt was more involved in iTunesU than it currently is, so the interview was added to Vanderbilt's iTunes U site. I got a photo of Doug Knight and placed it, with a brief description of the interview, on the Divinity Library home page. This photo linked to a Web page where you could listen to the interview, download it to an MP3 player, or access it from iTunes. The main library Web site has a ticker with library news; it became a featured news item. Featured news items also automatically go on the library's Facebook page and Twitter feed. An entry for the interview, along with a copy of the MP3 file, went into the university's institutional repository (which is managed by the library). A note about the interview appeared on the Divinity School home page. I sent a link to the interview to a group of folks whom I thought might be interested. I also sent an advertising/solicitation message to the faculty:

> I wanted to draw your attention to something that the Divinity Library has just posted on its home page (http://divinity.library.vanderbilt.edu/) and Vanderbilt has placed on its iTunes U site: an interview with Doug Knight about his forthcoming book *Law, Power, and Justice in Ancient Israel.* I mention this not simply to advertise this particular interview but also to solicit your help in the creation of future interviews. If you have a book close to publication, I'd be happy to have a conversation with you about it. The interview will be posted on our Web site and on iTunes and would be preserved in Vanderbilt's institutional repository, DiscoverArchive (http://discoverarchive.vanderbilt.edu/).
>
> The interview process is fairly quick and painless. (You can ask Doug if you're skeptical about that.) But we're hoping that the outcomes are positive — in giving you an opportunity to introduce your work prior to its publication, and in potentially raising interest in what you do among those who might not otherwise know about it.
>
> Please feel free to contact me with any questions, concerns — or prospects for an interview!

Later interviews also found their way onto the Vanderbilt news site and in the Divinity School's online publication, the e-Spire.

Results from the Interviews

What was the response? There was a fairly immediate response from faculty to my solicitation: I sent the e-mail on May 12; by the 14th, I'd heard from six faculty. The number of responses was surprising, but what was more unexpected were the faculty members I heard from. I was expecting that my message was going only to Divinity School faculty, but it turned out that it was going to a larger list of folks, those who had links to the Graduate Department of Religion. So I had requests from a philosophy professor, a comparative literature professor, a history professor, a sociology professor …

But I didn't get a whole lot of responses from listeners (other than from a few of those I had specifically targeted). That hasn't changed too much. I've only heard from one non-Vanderbilt person whom I haven't specifically contacted about the interviews. I have heard from more Vanderbilt folks as time has gone on — students who've run across the interviews and have mentioned them to me face-to-face or by e-mail. It may be that listeners are contacting the faculty members directly; some professors have mentioned that they've heard from folks who've listened to their interviews.

Early on, I'd gotten some statistics for MP3 downloads from iTunesU. Within a six-month period, the first four interviews had been downloaded a hundred times each. But I wasn't able to get more recent iTunesU figures, and all of the recent interviews haven't been added to iTunes. There have been close to 1,900 pageviews of the interview Web page between May 1, 2010, and May 31, 2012, but I don't have statistics for the individual interviews. I have pageviews on each interview posted on the Vanderbilt News site, but since the amount of time spent on each page is quite brief, I'm unclear what that means in terms of whether folks listened to the interviews.

And I haven't seen an increase in course-related instruction sessions as a result of the interviews . . .

So far, I've done twelve interviews, and I have three more in the works over the next several months. I've interviewed two faculty members twice, and I've done one interview with a couple of faculty members who collaborated on a translation. All of the interviews after the first have been done on a Mac, using its internal microphone. I first used the GarageBand software to record the interview, but John McClure still needed to do further editing with the more sophisticated software available to him. So I finally got Logic Express, which (if I understood it better than I do) would let me do all sorts of amazing things with audio files. Since I don't understand it that well, I do less amazing things, but it allows me to do more than GarageBand.

What I've Learned

I've seen a number of outcomes from this interview program:

- Go with the flow — how to deal gracefully with cell phones ringing and other interruptions to interviews;
- Acquaintance with more faculty — while I see faculty on other occasions, these interviews have enabled me to sit down with folks in their offices and interact with

them on something they really care about;
- Better (in-depth) knowledge of what folks are working on;
- Faculty get a summary of their work out for others to see, and they have an opportunity to find out what their colleagues are working on;
- Ability to move with more comfort away from the "script";
- Increased visibility of the library/myself as librarian — though I'm not sure I can correlate this with increased use of the library, of library staff, etc.

This year, at the beginning of May, I created two surveys for faculty, one directed to those who haven't done an interview and one for those who have. May is probably not the best time to send out a survey, but so far I've gotten six responses from the folks who haven't done an interview and ten from those who have. Besides noting the fact that everyone has heard of the interviews, I was interested to see how many interviews the faculty themselves have listened to and what their reasons were for listening. I was also gratified to find out that nine of the ten faculty members whom I've interviewed are willing to be interviewed again, and that their comments about the interviews were almost entirely positive. And while the faculty did appreciate the opportunity to promote their books, they also noted how the interviews helped them prepare for public presentations or gave them a chance to articulate, in a different way, the content of their books.

And this leads me, in conclusion, to what is perhaps the most profound thing that I learned from doing these interviews: that my expectations for what the interviews might accomplish — expectations of some kind of direct library payoff — were subverted by the faculty themselves and what they got out of them. These interviews turned out not only to be a way for faculty to promote their books, but just as — if not more — importantly, they've served the intellectual development of the faculty themselves, both in how they understand and articulate their own work and in their engagement with the work of their colleagues. That the interviews have created warm feelings for the library as a collaborator in this intellectual development doesn't hurt.

Author Interviews Panel: Faculty Involvement via Self-Promotion by Brad Ost, Atlanta University Center

Introduction

Academic librarians are constantly in search of ways to draw faculty into a more involved relationship with the library. Robert W. Woodruff Library, AUC (RWWL, AUC) librarians are no different in this regard. Many a casual and formal setting has been devoted to this effort. The link is obvious. If we can get the faculty interested in and integrated with the library we will in turn get their students interested and integrated with the library. The stumbling block, as often as not, is a matter of priorities. Faculty have all matter of commitments pulling at them. Committee attendance, assignment grading, classroom time, professional development, and research are only a few of their pressing concerns. How to make a library event rise to the top of that ever growing list is akin to the search for the Holy Grail. This paper will discuss RWWL, AUC's own search for that Holy Grail and our successful outcome.

Concept

The idea began as a conversation over the dinner table with Chris Benda, Theological Librarian at Vanderbilt Divinity Library. We, along with several others, were attending the 2010 Wabash Center Teaching and Learning Colloquy on the Role of Theological School Librarians. Chris was explaining how he was interviewing faculty members and putting those interviews online. That germ of an idea stayed dormant until the summer of 2011 when the liaison librarians at Robert W. Woodruff Library, Atlanta University Center were in a staff meeting discussing ways to get faculty members involved with the Library. Three memories came together at the same time; we had at least one Flip camera, we had a YouTube account, and the conversation with Chris Benda. A proposal was born.

Implementation

RWWL, AUC is very supportive of fresh ideas for faculty involvement. So I was encouraged to start on this idea immediately. I enrolled the assistance of another reference librarian, Daniel Le, and we began to brainstorm about what we wanted to do in our videos.

We wanted to establish the soft aspects of the project. What would the criteria be for participating, what questions would be asked, and how would we showcase the finished video?

First, participation would be both broad and exclusive. While we wanted to involve any AUC faculty, staff, and students, we knew there were some realities that would limit the selection. We wanted someone who had published (we expanded this later to anyone who had also created or presented) within the last two years. As well, not wishing to be flooded with requests (we were very optimistic), we limited ourselves to those whom we approached personally. We didn't send out a spam e-mail. Rather we asked our librarians to approach members in their discipline area who had published recently and who they thought would give a good interview.

Secondly, we had to decide on a name and a set of questions to be asked. The name we decided upon came to be, in hindsight, recognized as somewhat short-sighted and cumbersome. AUC Authors Series does not roll off the tongue, and neither does it reflect the true intent of the project, which is to interview the entire creative community no matter what medium is used. But after several Academic Alert e-mails, articles, and the creation of a LibGuide we realized we were stuck with the awkward brand. The questions ended up being a more successful effort. We wanted to make sure we pointed the viewer toward the library so we included at least one question that was directly related to library use. These were the 5 basic questions we decided to use in every interview:

- Will you give us an overview of your latest work?
- What caused you to choose this topic?
- Some in our audience might be thinking about writing a book but are a bit intimidated about starting. Could you give them 1 or 2 ideas to help them begin that process?
- Do you have another project coming up?
- Were you able to use the library to help you with the research for this work?

The intent was to incorporate additional questions which arose from the responses to the first two. We would then end the interview with questions three through five. This format has worked well through the interviews to date. But this incorporation has added to a proposed fifteen-minute time limit. While none have proved to be boring we were often motivated, through the combination of an interesting topic and a compelling interviewee, to extend some interviews long beyond that constraint.

Thirdly, and finally, we decided to create a LibGuide where we would showcase the videos. Woodruff Library librarians have invested much time in making LibGuides, a Springshare product (http://www.springshare.com/), a useful and frequented resource for their patrons. So it was natural that the videos would find a home there. The AUC Authors Series LibGuide (http://research.auctr.edu/aucauthors) would include the videos themselves, the faces of the interviewees, and some indication of what they would be speaking about.

Technical Aspects

We quickly assessed our hardware and software and realized we needed some help. We had a Flip camera (we actually had two and began to use the additional one on the second interview), and the Camtasia software for editing. But that was all we had. To add to our need the batteries in the Flip camera were not recharging. With my own funds I went out and bought rechargeable batteries, a charger, and several tripods to which the Flip camera could be affixed. We were ready for our first interview.

We asked a dynamic professor, Dr. L.H. Whelchel from the Interdenominational Theological Seminary, to be our first interview. My 11 x 12 office was chosen as the location for the interviews. We definitely wanted a physical connection with the library so from the beginning we asked that faculty come to the library. With the Flip camera on the tripod at one end of the office and Professor Whelchel and me in two chairs facing each other at the other end we began the interview. Dan Le turned on the camera, made sure we were all in the shot and focused, and acted as our director. I (Brad Ost) conducted the interview.

We had approximately thirty minutes of video to work with once the filming was done. We already were using Camtasia at the library to edit short tutorials so we started editing the videos in the same software. Editing of the first video was not too difficult since we only had one camera. But there still was a learning curve as we had to figure out how to best work with the audio levels, transitions, callouts, and zoom and pan functions. A picture with the RWWL, AUC logo was introduced in the beginning of the video as was a picture of the featured book. We had not yet added sound other than the voices of the participants. The finished video came in at a little over twenty-seven minutes. Since YouTube only allows a maximum of fifteen minutes per uploaded video we cut the video in two, rendered both halves and uploaded them to our YouTube account. In YouTube those two videos were recombined into a playlist.

Now that the video was completed and secure in YouTube we created a LibGuide to present them in. At the AUC Authors Series LibGuide, we created a home tab and one tab for each of the schools represented in the AUC community. On the home page we decided to present pictures of each interviewee with a small introduction of name and work being discussed. However, finding the appropriate box took some thought. We decided upon the rich text box and then searched for HTML code that would give us the accordion effect we were looking for. We wanted to try and duplicate the listing of interviews displayed on this Frontline page. (http://www.pbs.org/wgbh/pages/frontline/view/). Ultimately HTML didn't seem adequate for the task. JavaScript seemed to be a possible alternative. We then went to the web to find the coding which we felt was too advanced for our talents. The JQuery site (http://jqueryui.com/) seemed to offer our best solution while also providing a place our IT people felt was safe from malicious hacking. On the pages representing the different schools we used a multimedia — embedded media and widgets box — and embedded the YouTube code in order to present the video interview. Next to each multimedia box we placed a smaller Rich Text box showcasing an image of the author's specific work featured in the interview.[1] We went public with the LibGuide in September of 2011 and it soon became the fastest growing LibGuide in our collection, collecting over 1,500 hits by the end of the year.

Lessons Learned

The effort to develop the Authors Series and make it a viable source for information and promotion has not been without its lessons.

- We started with too narrow a scope. We had started with the idea of interviewing authors of books. We began the process, created the LibGuide, and started posting before we realized that there was a creative community comprised of much more than authors. Artists of every stripe began to approach us and we quickly realized that while we were already branded it would have been better not to have limited to the title of the series to "Authors." We have thought about rebranding but are waiting for the initiation of our new stage, see more in the "Moving Forward" section below, to decide about creating a new name for the project and LibGuide.
- Camtasia was the resource we had available so we used it. It was the software package we used to create small tutorials and it performed that function very well. But it soon became clear that this was not a good platform for larger projects. Memory caching was a constant problem, slowing production down markedly. We were limited in the types of effects we could produce with the package. We had Final Cut Pro on several public machines and saw a stark difference between those two pieces of software. To try and overcome this deficiency we have tendered a proposal for new equipment and software. Among the requests are licenses for Final Cut Pro. This software would be placed on our office machines where the editing is accomplished. In the meantime we will continue to use Camtasia.
- While servers are most secure with their back-up capabilities, they made the editing process drudgery. Every back-up required quite a delay which in turn delayed output. Eventually we risked catastrophic PC failure and kept the videos on our office computers. The increase in speed and rendering made it a decision we were willing to live with.
- While this is a great idea and still very popular with faculty we felt early on that we needed to expand the impact and academic usefulness of this project. We did not want to find ourselves at the end of the project's run of popularity without a viable use for continued interviews. We felt sure that while self promotion would draw people in it would not likely keep them coming back for more. More about our solution to this below in "Moving Forward."

- It was hard to get help within the library. It wasn't that no one wanted to help. Rather, we had specialized ourselves out of the present capabilities of some of our colleagues. While most had done tutorial editing of one kind or another the more extensive video editing required, to gain a comfort level, a trial and error period that most did not have time for. Between my co-producer, Dan Le, and myself we were often editing over sixteen hours a week. We didn't really solve this problem. But as we have helped others with their video projects we hope we are creating a comfort level that will develop a new group of available editors.

Moving Forward

Although we have been conducting these interviews for less than a year we recognize that we need to keep expanding our horizons. With that in mind we took some time to consider different ways to use our interviews.[2] We were guided in our thinking by the idea that we wanted to continue to involve the library in the work the faculty was doing. The next logical step seemed to be to move the interview series into the classroom.

One interview seemed very suited to such an effort. Dr. James Gillam, professor of History at Spelman College, had participated in an extraordinary interview where he discussed his book *Life and Death in the Central Highlands: An American Sergeant in the Vietnam War, 1968-1970*.[3] During the academic year he also leads a seminar on the Vietnam War. This confluence of the book and class seemed the perfect vehicle for moving our interviews into the classroom.

We presented Dr. Gillam with our proposal. We would edit his interview into individual question and answer segments. We would then take these discrete segments and logically attach them to lectures from his syllabus, which address the same topic. We would then create a LibGuide which would be tabbed according to each specific lecture. These tabs, which can be hidden, would all appear at the same time or only be revealed the week of the lecture. Upon Dr. Gillam's direction the students would be sent every week to the LibGuide to listen to extra-lecture material which then could be put into homework or test questions. By doing this Dr. Gillam could add extra material to his class without having to take up valuable class time. Dr. Gillam told us to go ahead with our plan.

We are working on this project now. To extend this idea we are changing the construction of our introductory letter to possible interviewees. We will reveal the five basic questions. But we will also suggest that they come prepared with their own questions which can be used in a classroom setting such as the one being arranged for Dr. Gillam.

Conclusion

This is the best project I've started on a shoestring. With really nothing more than a Flip camera and the Camtasia software already installed on our computers we were able to develop a project that drew faculty into the library. While we are working toward a better presentation with better equipment, this initial run of seventeen interviews is a testimony to the effective ways that library staff can reach out to their faculty counterparts.

Endnotes

[1] Users are allowed to use book images based upon the agreement spelled out in Springshare's documentation.

"LibGuides offers two services for adding the cover art: Syndetics and Amazon. Between these two services, you should be able to add cover art for most books.

- The Syndetics cover art service is available for all LibGuides customers, whether you subscribe to their service or not — the licensing is through LibGuides. A partnership we're *very* excited about. :)
- If you use the Amazon service, the cover art will be linked to Amazon, not your catalog. We utilize Amazon's API to provide these images; however, their terms of use require that the cover art link to Amazon, so we cannot change it."

Springshare, "L C Guide FAQ," Springshare, http://guidefaq.com/a.php?qid=4831 (accessed July, 2, 2012).

[2] Dan Le has moved on to Public Library pastures and his co-producer spot has been filled by Roylee Cummings.

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Core Competencies for Theological Librarians Panel Part One: Observations on Existing Competency Lists

by

Tammy Johnson, Columbia Theological Seminary

What is a theological librarian? What makes it so great to be a theological librarian? Can't anyone do our jobs? If a person can find anything on Google or heaven forbid a book in the library, then does the world really need theological librarians? Are there certain standards or foundational principles that undergird all of the activities that librarians working in a theological setting do on a daily basis? In our field, there are evaluations, job advertisements, job descriptions, etc. filled with various requirements or necessary attributes needed for the vocation of a "theological librarian." Is it possible to have some standard statements in these documents that reflect job characteristics of persons working in theological libraries? Would a standard list of requirements lend value to the profession of theological librarianship? Should theological librarians have a list of core competencies? This panel seeks to pose these questions to our colleagues serving in theological libraries.

In order to begin to address the question of core competencies, we can turn to others in the field of librarianship. An exploration on core competencies is easy to undertake. Librarianship is an occupation that by its very nature shares information. Therefore there are several examples of core competencies lists available to serve as examples for theological librarians. As we examine these lists, keep in mind that the immediate goal is to stimulate thinking about standards, core values, and common requirements for theological librarians. By examining some of the areas that other librarian groups have held up as important core values and competencies, we may gain some insight about which core competencies could be important for theological librarians.

The first list we will examine is from core competencies for the American Library Association (ALA). It will provide a general perspective. The second list is from specific group librarians, music librarians. This list will demonstrate how a specific subject area approached core on core competencies for theological librarians.

The information that follows comes from ALA's Core Competences of Librarianship (http://www.ala.org/educationcareers/sites/ala.org.educationcareers/files/content/careers/corecomp/corecompetences/finalcorecompstat09.pdf) and from Core Competencies and Music Librarians (http://www.musiclibraryassoc.org/uploadedFiles/Employment_and_Education/Music_Librarianship/Core_Competencies.pdf?n=7658). An examination of these two lists can be fruitful for the beginnings of a discussion on core competencies for theological librarians. These outlines will be followed by a brief list of some of the broad common areas in both the music and ALA core competency lists.

American Library Association (ALA) Core Competencies

- Foundations of the Profession
- Information Resources
- Organization of Recorded Knowledge and Information
- Technological Knowledge and Skills

- Reference and User Services
- Research
- Continuing Education and Lifelong Learning
- Administration and Management

Music Library Association Core Competencies

- Professional Ethos
- Training and Education
- Reference and Research
- Collection Development
- Collection Organization
- Library Management
- Information and Audio Technology and Systems
- Teaching

Some Common Threads

- Technology
- Administrative and managerial skills
- Professional development
- Collection development
- Reference services
- Information resources

The purpose of examining core competencies of other librarian groups was to determine if some of the attributes of their lists are applicable for theological librarians. In the twenty-first century, when resources are continuously reexamined and reallocated, one method of promoting and ensuring relevancy is to create a list of core competencies. Such a list could contain those attributes that are unique and necessary to best serve constituents in theological libraries. Core competency lists can allow a group to compile a list of requirements and standards that a particular group values. Core competencies can be used in professional and continuing education programs, recruitment, evaluations, and perhaps even for accreditation. Theological librarians may benefit from creating a list of core competencies.

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Part Two: Observations on the Idea of Competencies by M. Patrick Graham, Pitts Theological Library, Emory University

As the program description of our session notes, the use of the idea of "core competencies" has become increasingly attractive in the world of libraries and librarianship, prompting some in ATLA to wonder how such would appear in the subset of theological libraries — hence, today's program.

As a gauge of the popularity of competencies in librarianship, one need look no further than the list of entries from the ALA website, which charts more than a dozen different library organizations that have generated their own documents, ranging from Law and Medicine to Public and School Libraries to Archives and Special Libraries (http://www.ala.org/educationcareers/careers/corecomp/corecompspecial/knowledgecompetencies).

As my contribution to the panel's discussion, I would offer four categories of observations or questions.

Strategies

Some associations have invested enormous work in the development of core competencies, and the results are extensive and detailed lists. These may be difficult for most to manage intellectually, remember, or perhaps even use. They may also be discouraging for conscientious professionals or people considering the profession. Would it make more sense to identify a relatively small number of absolutely critical competencies, arrange them in some way that would make sense for theological librarians, and then relate them explicitly to our professional life? The point of this would not be to formulate the basis for library school curriculum but perhaps for a schema of professional development for theological librarians. We might even choose to pool our sense of how such competencies might be nurtured.

Context

Generally, the idea of competencies was developed in the commercial sector (Craig C. Lundberg, "Planning the Executive Development Program," *California Management Review* 15/1 [1972], 10-15), and so one of the challenges that academic or theological librarians (or others in the social sector) face is the translation from the commercial to the social sector.

Testing

Once it has been determined that competencies are important for our profession, it will be necessary to test for the competencies. Should competency testing focus on "clusters of life outcomes," per David McClelland ("Testing for Competence rather than for Intelligence," *American Psychologist* 28 [Jan. 1973], 1-14) or should the move be toward task or job-based analysis (which could lead to hundreds of tests for each job)?

Relevancy

Finally, there is the question whether the use of "competencies" is adequate or appropriate for professional education and for the assessment of applicants for professional positions (in librarianship, etc.), or are competencies better suited for a consideration of industrial skills or procedures than for an application to professional librarianship? For example, Darren A. Kilroy ("Competency in the New Language of Medical Education," *Emergency Medicine Journal* 26 [2009], 3-6) argues for "performance standards" rather than "competencies," since the former has the sense of "raising your game" of achievement and learning, but with the latter a sense of "getting to be adequate."

Part Three: The Character of the Theological Librarian by Carisse Mickey Berryhill, Abilene Christian University

Since 2005, I have taught Introduction to Theological Librarianship seven times online for the University of Illinois. This tenure has included three course management system changes. As of this spring, 141 students have completed the course. Twenty-eight are on the attendee list in your packet, including five from this year's spring class of twenty-five.

In transition themselves, these students enroll to explore how theological librarianship is distinctive: what is its essential nature? For some it is almost unethical to see the field as anything more than a subject specialty. For some the language of vocation common in ATLA discourse produces puzzlement; for others, affirmation. In the four units of the course we discuss contexts and communities; resources; services; and outlooks.

We use readings from *Broadening the Conversation*[1] and other selections from *ATLA Proceedings*, articles from ATLA's open-access journal *Theological Librarianship*, and from *Theological Education*, among others.

But my most precious resource for introducing students to theological librarianship is the librarians themselves. It's been my privilege to host conversations online between students and ATLA librarians and staff. Between fall 2005 and May 2012, thirty-five different ones of you have graciously submitted to seventy-seven live interviews with me online, using questions submitted by the students of the class, usually after they have read things the guest has published. I invite guests who have expertise in the topic for the week, whether collection policy and development, cataloging, information literacy, or the history and future of our discipline. In addition to the questions submitted by my students, I always ask guests about their career path. How I admire the generosity and patience of my guests, some of whom have appeared repeatedly. Their thoughtfulness embodies what I call "professional hospitality."

I'm in the process of transcribing and studying these interviews. This year four of my students took on transcription projects, resulting in twelve transcriptions. So when our panel began discussing the core competencies of theological librarians, it seemed to me that reflecting on the interviews of the past seven years would be in order.

As I have thought about what we would look for in evaluating a candidate for a position as theological librarian, these interviews offer insight into the character that we might seek. By "character" I mean the candidate's disposition or professional ethos. I could not help but remember Herman Peterson's remarkable essay on theological librarianship as ministry that he delivered in 2001 when ATLA's annual meeting was at Duke.[2] He described the ministry of the theological librarian with three roles: steward, servant, and sage, each with its attendant virtue. The steward's key virtue must be faithfulness; the servant's, hospitality; the sage's, wisdom. As I consider the voices of our own community in conversation with my students over the last seven years, I think of those among us whose lives speak to us about these virtues.

This past spring, one of my students struggled seriously all semester to put her finger on what makes theological librarianship different from other forms of our profession. She arrived at the notion that theological librarians are the stewards of a living textual tradition. Another in the class wrote that theological libraries "revolve around [that is, serve] communities of faith." The theological librarian has an attitude of reverence toward the sacred status of the texts that have formed the community the librarian serves. I think my students are profoundly right. And they heard it from you. Let me illustrate from Herman's three dispositions.

What is required of a steward? Faithfulness. What are the ingredients of faithfulness? Well, for one thing, faithfulness requires expertise in how to care for what's been entrusted. Consider the stories we share of Julia Pettee, who developed the Union classification. Faithfulness requires humility, in recognizing that one has been given a trust greater than oneself. Modesty and self-deprecating humor are good marks of humility. David Stewart is my favorite example of modesty because of his habit of understatement and his candor about mistakes. Faithfulness requires a willing diligence fueled by a sense of meaning, even vocation. For example, Don Meredith is the most diligent educator I've known in my thirty-eight-year career in Christian education. Or hear Raymond Morris, whose 1953 address to our conference said, "We work with the wisdom of the ages."[3]

We recognize that many of our profession serve in very small libraries, whether geographically or culturally isolated. These stewards must possess some degree of being able to function all-around, even alone. Consider Anne Womack's trenchant observation in a section introduction in *Broadening the Conversation* that folks in our tribe routinely work eighty hours a week.[4] When my students read this, they react with horror. Some of you, when asked about this by my students, say, "Oh, no, I keep regular hours." Then they ask, "How do you keep up?" And you confess that you read after supper. Or, "When do you do research?" And you say, as Beth Bidlack did to them, "Oh, nights and weekends." By the time they've talked to a dozen of you through the semester, they decide that Anne's essay may have been pretty close to right.

Some of my students, and some of us, resist the language of vocation as divine call. Very well. Nevertheless, what my students see in you is devotion, effort, and a kind of serious joy. A steward is faithful.

The theological librarian, Herman says, is also a servant. The service that the librarian renders is fueled by the virtue of hospitality, that generous compassion that seeks to meet the true need of the stranger. Hospitality is disposed toward valuing the voices of others. It is the natural partner of diversity, this love of strangers. My students have heard Diana Brice, Carrie Hackney, Susan Ebertz, and my fellow-panelist Tammy Johnson reflect on our continuing need for diversity in the profession.

Hospitable people understand the right of everyone to be heard, and we listen, as John Trotti said in an essay my students always are required to read,[5] to the voices of the witnesses in the volumes on our shelves. We hear and value the ancient voices, the recent, and the emerging ones. We hope to put them in conversation with one another. And, as Melody Layton McMahon reminds us, we strive to remove the barriers to access by advocating for open journals like *Theological Librarianship*.

Valuing the voice of the student who converses and creates in our libraries, we find ourselves employed in a kind of midwifery to intellectual — and spiritual — labors. The hospitality of the servant comes from being able to imagine oneself in the place of the stranger. A hospitable librarian has the teacher's ability to imagine how the situation looks to someone new and to bring clarity into the confusion. One of our current best at this is Laura Wood, who by being willing to treat four different topics in six class appearances offered my students her clear-eyed analysis and grasp of the essentials.

Because the servant host is oriented to the need of the stranger, the service the librarian renders is also rendered with alacrity — what a great word from Herman — and with facility. Great librarians are eager to help, and skilled in knowing what is helpful. Who among us isn't glad when Bill Badke chimes in on ATLANTIS with the answer to a puzzler? Bill has enjoyed — or tolerated — being a guest every time my course has been offered. What generosity! And I must not fail to mention how often course guests have thanked the students for the thoughtfulness of their questions, and have offered to continue the dialogue after class. So I have seen demonstrated over the last seven years that theological librarians are hospitable servants.

Finally, the theological librarian has the disposition of a sage. The attendant virtue, according to Herman, is wisdom. This wisdom, we know, comes through engagement. The learned librarian values learning as spiritual formation by a wide community of voices. As a result, we take the texts we collect seriously, whether ancient polyglots or emerging digital texts. We believe in the profit to be gained by reading; so as we seek and evaluate resources, we recognize their transformative power. Joe Coalter's presidential address on slow reading,[6] or Barry Hamilton's essay on research as theological formation[7] — these works challenge my students to apprehend that theological librarians desire to see readers whose minds, hearts, and communities are changed by the resources we have brought together for their benefit. After they've read John B. Weaver's paper on seeds of virtue, they hear him say the librarian needs "the mind of a scholar and the heart of a butler."[8] And it is Pat Graham, always reading for innovation, who reminds my students and all of us that even a learned librarian must keep learning from a wide variety of resources to serve a rapidly changing educational environment.

Time fails for me to tell of more, of many who are no longer with us, but who because they shared these virtues collected and provided access to treasures; welcomed and guided generations of scholars; and desired that the wisdom in the texts they had chosen would be a light through the years to minds and hearts.

So as we contemplate how to describe the credentials of a theological librarian, let us remember not only the knowledge and skills, but the virtues, which characterize the best of our profession.

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Part Four: Observations from Library School Curriculum, Job Postings, and Assessment Tools
by
Andrew J. Keck, Luther Seminary

Section 1: Observations from Library School Curriculum

Work with Users/Patrons

- Understanding users/contexts
    - (Easily the most common across this literature.)
- Assisting users
    - (A number of library and information schools mentioned "service orientation" that seemed to key to the professional identity.)
- Develop and evaluate programs
    - (Often stated quite vaguely to cover a wide range of possible educational programs.)

Working with Resources

- Effective and innovative use of information technology
    - (Often included evaluation or assessment.)

- Organize, create, archive, etc. ... information resources
    - (A long list of verbs often preceded this statement.)
- Management and leadership

Skills

- Critical thinking and problem solving skills
    - (This often got at analyzing a problem, applying research, and developing solutions.)
- Communication
    - (Sometimes listed separately but often was applied to others competencies.)

Values

- Diversity
    - (Working cooperatively with a diverse group of users and colleagues.)
- Ethics
    - (Particularly advocacy.)
- Lifelong learning
    - (Continuing education and contribution to the profession.)

Section 2: Observations from Job Postings

Knowledge

- Knowledge of current issues in both theology and librarianship
    - (Typically theological librarianship requires advanced degrees in both divinity and library science, carrying the implicit assumption that the librarian has in-depth knowledge of both fields.)
- Knowledge of new and emerging technologies
    - (This was probably the most common feature of job postings, and is perhaps particularly relevant to theological librarianship. Librarians need to keep up with technologies to help guide religious studies into the digital age.)

Leadership

- Leadership/Independence
    - (Leadership seemed to be a desired trait in job postings, whether it was managing staff or helping to guide collaboration between the library and outside bodies. Postings wanted candidates who could act independently and take initiative in the library space.)
- Outreach within and outside of their campus
    - (A lot of postings talked about communication skills being essential, and mentioned the librarian acting as liaison to other parts of campus or working with other schools/libraries.)

Values

- Service-oriented
    - (Another theme, often explicit but sometimes implicit from the job functions, was a focus on providing the best service possible.)

- Forward thinking
  - (Several postings mentioned outlook toward the future, and it seemed implicit in many others. A theological librarian needs to have an eye on the future, whether that's looking at the role of the library in the coming years or new trends emerging in theology and ministry.)

Section 3: Observations from Assessment Tools

Doing Your Job...

- Position knowledge and quality of work.
  - (This tends to be defined as knowing your job and having the skills and knowledge to complete the demands of the position effectively. And do you complete those with a high quality of work?)
- Dependability and productivity
  - (If the first is about knowing and being able to do your job, this is about actually doing it. Can you be depended upon and are you relatively productive in doing it?)
- Contribution to the mission of the library and institution
  - (This is a little way to slice the first two. You know your job, can do your job, and do your job efficiently. But can you demonstrate your value to the mission of the library or institution?)

Skills and Traits

- Initiative/Innovation
  - (When faced with an issue or opportunity, do you take the initiative to address. If so, can you independently or with others develop innovative approaches?)
- Communication
  - (This covers communication skills to supervisor, as supervisors, among colleagues but also to external constituencies.)
- Interpersonal and teamwork
  - (Do you play well with others?)

Service and Scholarship

- Service to library/community/profession
  - (Would include committee work in the broader university library or in the broader seminary. Community activities. Service to the profession through library consortia or associations like ATLA.)
- Scholarship
  - (Not included in all but almost similar question about how you have contributed to the profession, etc. through formal writing and scholarship.)

Interfaith Panel: Pedagogical Insights from Wabash Center Funded Projects by Dr. Paul O. Myhre, Wabash Center for Teaching and Learning in Theology and Religion

Introduction

I am thankful to ATLA executive director Brenda Bailey-Hainer and to the ATLA for the invitation to serve as a member of this panel and to have an opportunity to openly reflect with others on pedagogical questions around the topic of interreligious dialogue in theological school contexts and curriculum for the twenty-first century.

When I think of the topic it causes me to reflect on all of the interreligious events and personal interactions that I have been privileged to receive over the course of my life. Encounters with people who maintain specific religious commitments other than my own can often be enlightening. For example, when I taught in Fiji, intercultural theological education was front and center in nearly every course I taught. Although all of my students would count themselves as Christian, their Christian affiliations were varied and markedly different depending on which island group with which the student identified. The courses in ethics and theology were intentionally interreligious because the school's mission encouraged it since the contexts into which the students would minister would be religiously diverse and require some familiarity with beliefs, customs, and practices of religions other than Christian. The theological school courses provoked questions among the students about other faith traditions and prompted reassessment of their own Christian convictions and theological positions. That said, some students found it immensely challenging to enter a Muslim Mosque or Hindu Mandir because of a fear of idolatry or apostasy or both. I have found in the span of teaching a number of courses in an array of higher educational contexts that they are not alone in this regard. Interreligious dialogue and encounter coupled with interreligious pedagogy call for new approaches to theological education. In particular, pedagogical strategies can take both the contexts from which students come to seminary and the contexts to which they will minister after seminary quite seriously. Perhaps one shared hope in much of the literature associated with the subject is that of providing students with a capacity for not only greater understanding about the people of the world and their religious practices, but also aid in helping students begin the work of careful examination of their own religious convictions and biases.

This alone could comprise a day of conversation about this topic. Clearly a related topic for discussion could be that of student resistance to effective interreligious dialogue. And yet, the fact remains that the practice of religion in North America has become and is becoming more and more diverse. Michael Jinkins, President of Louisville Seminary, underscores this claim in a recent essay when he wrote, "…a report about current linguistic diversity… began by asking the question: 'Where in the world is the largest number of different languages spoken?' Conventional wisdom, even among experienced linguists, the report went on to say would probably offer New Guinea as the answer. The island offers more than eight hundred distinct languages 'scattered around its isolated, jungle-covered valleys.' However, there is another place in the world that now surpasses the remote island when it comes to diverse languages. 'The five boroughs of New York City,' according to recent linguistic studies, 'are reckoned to be home to speakers of around eight hundred languages, many of them close to extinction (*The Economist*, Sept. 10, 2011, p. 93).'"[1] It would not be amiss to also conclude that hundreds of religious beliefs and practices would mark that same grouping of people. One would think that ministers working within locations such as this would need to possess a range of capacities for and knowledge about religions other than Christian and to be equipped for engaging interfaith ministerial contexts and relationships effectively.

Interreligious Efforts Can Spark Interreligious Pedagogies

In the June 13, 2012, issue of *The Christian Century* Andrew Packman writes about the efforts of a Bosnian choir made up of multiple religious traditions that is focused on singing about reconciliation. The interreligious choir "Pontanima" was the brainchild of Ivo Markovic and it reflects the diversity of Bosnia that experienced the trauma of war. When asked about the work of the choir Markovic claimed, "Pontanima is an illusion… It is an illusion because it is not the way things are here, where politicians make the rules… But it is the way it could be."[2] Packman perceives a word of hope through the work of Pontanima. He writes, "Life does not have to be a zero-sum contest between rival ethnicities. Artistic beauty does not have to be based on ethnic and ideological purity. Pontanima points to an alternative reality, a world in which redemption is found in conversation, cooperation and the pursuit of beauty together."[3]

Teaching in interreligious contexts with pedagogical methods that are sensitive to the dynamics of multi- and interreligious classrooms require teachers to possess a variety of skills that include knowledge of the religious histories and practices of the students in the class, a capacity to engage particular topics of study in critical and respectful ways, and a sensitivity to emotional bonds with religious convictions that students carry into the classroom.

Background Information on Wabash Center Activities

The Wabash Center has funded over twenty grant projects involved with some pedagogical aspect of interreligious or interfaith dialogue. Four of the Wabash Center grants were specifically focused on the topic of interreligious dialogue — Hartford Seminary, Boston School of Theology, Catholic Theological Union, and Wilfrid Laurier University, respectively. Three grants were centered on the topic of multi-faith pedagogy — Andover Newton Theological School, Jewish Theological Seminary, and Hartford Seminary; five grant projects related to the topic of transnational pedagogy — Candler School of Theology, Christian Theological Seminary, University of California Riverside, Agnes Scott College, and Fuller Theological Seminary; and eleven grant projects related to intercultural pedagogy. Each of the grants has yielded a wealth of insight about issues related to the topic of interreligious dialogue in higher education and for theological school contexts in particular.

The Wabash Center has also published a number of essays and articles related to the topic in our internationally peer-reviewed journal *Teaching Theology & Religion*. These essays provide keen insights about the topic and can aid institutional, librarian and faculty decisions concerned pedagogy related to how to foster meaningful interreligious dialogue.

In addition, the Wabash Center's Internet Guide to Religion provides syllabi on the topic of Interreligious Dialogue — twenty-one syllabi cover a range of approaches. Please see http://www.wabashcenter.wabash.edu/resources/result-browse.aspx?advkey1=interreligious%20dialogue&advkey2=&advconj=and&type=syllab. A quick perusal shows that the syllabi concern some dimension of interfaith dialogue between Christian, Muslim, and Jewish faith traditions and the courses are taught in theological school, college, and university contexts. Related to the topic we also have over sixty books, articles, and other materials that focus on questions around interfaith dialogue. See http://www.wabashcenter.wabash.edu/resources/result-browse.aspx?advkey1=interreligious&advkey2=dialogue&advconj=and&type=all.

The Hartford Seminary book *Changing the Way Seminaries Teach: Pedagogies for Interfaith Dialogue* indicates that at the time of the writing in 2009 all of the syllabi and related materials on the Wabash Center Internet Guide fell into categories of "informational" or histories between two or more faith traditions with much of it concerned with a singular purpose — information. That said, additional syllabi have been added since then — about a third of which came from the American Academy of Religion's syllabi collection. Hence, another look will probably yield different results.

Five Types of Dialogue are Identified in the Hartford Seminary Book

There are five types of pedagogies of interreligious dialogue identified in the Hartford Seminary book. They are indicated as:

1) Informational: Acquiring of knowledge of the faith partner's religious history, founding, basic beliefs, scriptures, etc. (This appears to be the most common mode for instruction.)
2) Confessional: Allowing the faith partners to speak for and define themselves in terms of what it means to live as an adherent.
3) Experiential: Dialogue with faith partners from within the partner's tradition, worship and ritual — entering into the feelings of one's partner and permitting that person's symbols and stories to guide.
4) Relational: Develop friendships with individual persons beyond the "business" of dialogue.
5) Practical: Collaborate to promote peace and justice. http://www.scarboromissions.ca/Interfaith_dialogue/guidelines_interfaith.php#goals.[4]

Scriptural Reasoning Project

The Wabash Center funded project around the pedagogy of Scriptural Reasoning involved Peter Ochs, David Ford, and others from the religions of Islam, Christianity, and Judaism. It has already proved to be an important step toward interreligious and interfaith dialogue. The book that emerged from this work, *The Promise of Scriptural Reasoning* edited by David F. Ford and C. C. Pecknold, represents a collection of essays about various strategies for this type of pedagogical work. Perhaps their list of basic maxims could serve well in other contexts of interreligious dialogical work. This set is threaded through each chapter, and an abbreviated list of these maxims for those engaged with this type of pedagogy would include:

- Acknowledging the sacredness of the others' scriptures to them (without having to acknowledge its authority for oneself)

- The "native speakers" hosting a scripture and its tradition need to acknowledge that they do not exclusively own their scriptures — they are not experts on its final meaning
- The aim is not consensus, but honest sharing
- Embrace and model intellectually honest ways for discussion that may include argument, dispute, and so on
- Draw on shared academic resources to build understanding of each religious philosophies, ethics, practices, etc.
- Allow time for reading and re-reading texts, and inviting questions
- Read and interpret with a view to the fulfillment of God's — in the case of Islam, Judaism, and Christianity — purpose of peace between all people
- Be open to mutual hospitality that could turn into friendship[5]

A brief video about the project can be found in the October 12, 2007, issue of *Religion & Ethics Newsweekly* at http://www.pbs.org/wnet/religionandethics/episodes/october-12-2007/scriptural-reasoning/3118.

Particular Insights from Wabash Center Funded Projects Include the Following:

Terminology and Definitions

Hartford Seminary Project Grant

Hartford Seminary has over thirty years of work involved with questions about how to effectively engage interfaith dialogue in a theological school context. As mentioned previously, their grant project eventuated in a book entitled *Changing the Way Seminaries Teach: Pedagogies for Interfaith Dialogue*. This text provides insights gained through six case studies at no less than five different higher educational institutions — St. Joseph's University, Philadelphia; Perkins School of Theology; Harford Seminary; Drew University School of Theology; and Lutheran Theological Seminary at Philadelphia.

In the editor's introduction we learn the case studies were meant to "…describe not only the context, content, methods, and related goals and rationales of the course, but also present an evaluation of the course and discussion of the implications of the evaluation for teaching interfaith dialogue in theological institutions. Our hope for the book: To create a practical literature and related conversation among theological educators on the role of interfaith dialogue in a seminary curriculum, anon the substantive and structural issues related to it."[6]

A key question that arises in their text is that of the role of the practice of interfaith dialogue in a seminary curriculum. Their hope through the book is to: "…enhance the capacity of seminaries to equip their students to engage the multi-faith reality of the American (and global) context in ways that advance mutual understanding and appreciative relationships across faith traditions."[7]

Each case study highlights different approaches to interreligious pedagogy. For example: the Jesuit School of Theology offers a course in which in-class exercises in meditation and a direct dialogical experience are required. Other case studies provide detail about grafting religious dialogue to existing world religion courses, a separate eight-day interfaith intensive experience, international and cross-cultural immersion education focused on interfaith encounter, and threading interreligious dialogue across a curriculum.

Free copies of this text are now available through the Hartford Seminary website: http://216.153.145.62/changing-way-seminaries-teach-pedagogies-interfaith-dialogue.

Transnational Pedagogy Grant Projects

The Wabash Center has also awarded several grants for projects centered on the topic of transnational pedagogy. The term "transnational" has triggered a range of definitional responses and proved to be an important term for conversations about pedagogies intent on some form of intercultural and interreligious dialogue in classroom contexts. Among the grant projects awarded were Candler School of Theology, "The Pedagogy of Transnational Education: Enhancing Faculty Creativity and Student Learning," and Fuller Theological Seminary, "Teaching Theology in a Globalized and Transnational World."

Each of these projects has sought to take seriously the issue of transnational students within their educational contexts and the diversities of educational methods required to foster rich pedagogical engagement across religious and cultural boundaries.

1. Cultural and Religious Histories and Practices

Many would claim that the need for understanding cultural and religious histories of any group of people is vital for theological education in a religiously pluralistic world. Theological school students will eventually find themselves ministering to others who will have textured cultural and religious histories that may or may not include Christian. The challenge of how to work alongside multiple cultures and religious affiliations is not new to Christian history. However, the desire for more reflective, respectful, and responsive interactions with others seems to be relatively recent. Language competency and cultural awareness are regarded as important components for any interreligious dialogue. In addition, it is often the case that the lines of demarcation between religious bodies are closely tied to different cultural affinities. Hence, a need for knowledge about the cultural histories of people and historic interactions among them along religious lines is vital for effective ministerial work to ensue.

In an Andover Newton Theological School grant project entitled "Christian Heritage, Multi-Faith Community: Faculty Discernment on a Multi-Faith Future," Mary Luti and Sharon Thronton tackled the tough topic of faculty-led worship for teaching and learning in an ecumenical and multi-faith context. Their work focused on the inevitable tensions that arise in interreligious educational contexts such as identity, particularity, boundaries, language, symbol, hospitality, and generosity.[8]

Michel Andraos in his article "Engaging Diversity in Teaching Religion and Theology: An Intercultural, De-colonial Epistemic Perspective" published in *Teaching Theology & Religion* offers, "…a class session is dedicated to discussing the relation to the cultural and religious 'other' in students' early religious education and cultural experience. In light of some analytical readings on understanding other religious worlds, students do a critical theological reflection on their formative experience of learning about other religions and cultures. We try to analyze and understand where the prejudiced theology comes from and why it has such a powerful grip on students' minds. Colonial relations of Western Christianity to other world religions and cultures are also discussed from historical and theological perspectives with many examples from around the world. Many students also share their personal stories in this area. In an international, culturally diverse classroom, students have different experiences of living with people from other religions. Many students come from areas in the world where they experienced ethnic and religious conflicts, wars, and violence. Listening to the experience of these students gives the class an opportunity to discuss the question of religion and violence and why the same religions co-exist peacefully in one place and are at war in another."[9] The course reader consists of a collection of articles from different cultural perspectives from around the world, which include a variety of interreligious theological views.[10]

The challenge of widening student perspectives about religious and cultural diversity is enormous. It is especially acute when theological schools are located in regions where religious others are largely absent. Helping students constructively engage interreligious dialogue is particularly challenging for many involved with theological education.

2. Interreligious Dialogue in Relation to Theologies and Christologies

The fear of apostasy or idolatry often figure into any discussions about interreligious dialogue in more theologically conservative school contexts. Coupled with a concern about distorting Christian teaching or a risk of syncretistic slippage some theological school contexts are leery of moving too quickly toward embracing active interreligious dialogue. In addition, some would maintain that the role of seminary is to equip ministers not for interreligious dialogue for its own sake but to engage it as a means of proselytization or conversion. Underlying this would be a conviction of the superiority of Christian beliefs over any other belief system. This approach could be problematic in some educational contexts and may serve to thwart interreligious dialogue.

The case study in the Hartford Seminary book entitled "World Religions and Christianity: A Global Perspective in the Context of the Overall Program of Theological Education at Perkins School of Theology" is particularly helpful here. The summary of lessons learned could be applicable to other pedagogical efforts. For example, among the lessons learned were dialogue must take into consideration religious holidays of all religions represented, pre-dialogue meetings with dialogue facilitators is warranted, trained moderators are critical, non-Christian and Christian ought to identify their particularities in religious observance and practice, diversify the dialogical experiences, and provide students with ways to process their struggles.[11]

3. Interreligious Dialogue Requires Conflict Management and Peacemaking Skills

Since religious and cultural histories matter there will be inevitable friction or even conflict when two or more come into contact with each other. Religious and cultural values are woven deep within the fabric of any given group and can stir deep emotions about core values that are held to be unmovable. Examples of theological school curricular efforts to address this need include courses that address a theology of trauma, peace building, interreligious theologies of forgiveness, and restorative justice. Perhaps the ministry of reconciliation would figure most prominently in theological school curriculums. Boston University School of Theology's efforts in this area are commendable. In the learning abstract from their grant, published on the Wabash Center website, they concluded the grant project "…revealed the healing contours of a relatively new movement in theological school and higher education. The movement studies the role of religion in stirring and sustaining conflict, and the simultaneous power of religion to inspire and guide the transformative work of forgiveness, restorative justice, trauma healing, and reconciliation. We discovered that many schools' mission statements support this emerging field with accents on social transformation; programs in the field have expanded significantly in the last decade; and effective pedagogies accentuate mentoring, narratives, pilgrimages, hard conversations, collaboration, meditation, and action-reflection. We also learned that, to advance the movement, we need to continue sharing our best pedagogies and programs. The conversation begun in this Consultation will continue through the creation of a support network and resource pool. An interfaith consultation is also being planned to expand the conversation within Abrahamic traditions."[12]

Marcia Riggs, Columbia Theological Seminary, has also produced important work in this area. Her study leave project, "Teaching as a Practice of Cross-Cultural Encounter," was directly focused on developing a pedagogical model that would make connections between religion, culture, and conflict. According to her, the model is meant to "…integrate theories of the social construction of difference, cultural analysis of religion and conflict, communicative ethics, transformative mediation, and intercultural communication for use in both academic and congregational contexts."[13]

4. Pedagogical Strategies Integrate Cultural and Religious Sensitivity Development

In a wide number of grants the importance of developing faculty, administrator, and student capacities for cultural and religious sensitivity was regarded as significant for developing student capacities for ministry in diverse contexts. Engaging others on their own terms can be one means by which to develop cultural and religious sensitivity. Storytelling could comprise one dimension of this.

Cross-cultural immersion trips was cited in a number of projects as an important means toward theological student formation for intercultural dialogical capacity. This could involve short immersion trips of as little as a week to year-long experiences. It might involve service learning as one means by which to engage others in intercultural and interreligious dialogue. Robert Priest's essay "Peruvian Churches Acquire 'Linking Social Capital' Through STM Partnerships" surfaces some of the key issues — access, privilege, partnerships, social capital, and the impact of learning experiences on students and receiving communities.[14] The article highlights global wealth disparities, the high cost of immersion education, and how intercultural immersion trips may impact communities in a range of ways. More research is merited on the impact for receiving communities.

5. Cross-Cultural Encounters Merit Intercultural Pedagogies

Several Wabash Center grant projects have been concerned about intercultural engagement and the development of intercultural pedagogies — examples include Robert LaSalle Klein, Holy Names University, "Faculty Seminars on Intercultural pedagogies"; Eduardo Fernandez, Jesuit School of Theology, "Intercultural training"; and Mary McGann, Franciscan School of Theology, "Global Theological Education Initiative: Intercultural Learning in a World Church." Perhaps one of the most insightful projects around the topic was Joseph Tortorici, Wesley Theological Seminary, "Short-term Intercultural Immersion Experiences at ATS Seminaries: A Study of Pedagogical Practices Contributing to Transformative Learning and Cultural Competency."[15] Through this study they identified five elements that contribute to the success of programs for transformative learning and cultural competency. These include 1) institutional leadership that is supportive of this curriculum component; 2) faculty who are passionate about leading immersion trips; 3) adequate funding for immersion programs; 4) well-designed pre-immersion components of readings, presentations, and discussions in order to prepare students for the actual cultural immersion experience; 5) adequate evaluation instruments and procedures that ensure feedback and improvement of the program and the learning.[16] Several recommendations emerged from this work for theological schools to consider when engaging in cross-cultural contexts. Among them were defining key terms, identification of multiple curriculums at play in the work — explicit, null, and implicit curriculum, understanding self, action-reflection pedagogy, and so on. Insights from this work can be found in Joseph S. Tortorici and Shenandoah M. Gale's essay "Intercultural Immersions and Cultural Competency: Preparing Seminarians to Minister in Today's Global Reality," *Reflective Practice: Formation and Supervised Ministry*, 2008.

The importance of cultivating relationships for intercultural and interreligious dialogue cannot be over stressed. Nearly all of the funded projects would suggest relational development between students, faculty, and people of other faith and/or cultural contexts in interreligious dialogical teaching and learning is paramount for a program's successful outcome. The forthcoming work *Misunderstanding Stories: Toward a Postcolonial Pastoral Theology* by Mindy McGarrah Sharp, Phillips Theological Seminary, would be helpful for theological educators who are concerned about praxis components to their pedagogical strategies. The book includes case studies and an appendix of journal prompts and discussion questions. It could be particularly helpful for those engaged in intercultural pastoral care teaching for intercultural and interreligious ministerial contexts, and I understand from the author that it will be available from Wipf and Stock in September.

Pedagogical Practices are Attentive to Student Learning

In a 2003 article, Sophie Gilliat-Ray made the claim, "…good learning refers to educational methods of teaching ordinands about other faiths that (a) broaden their practical experience and theological understanding of religious diversity, (b) enable them to appreciate diversity within and between major faith communities, and (c) equip them to respond to theological and pastoral issues related to religious diversity later in their ministry. Good practice refers to educational methods of achieving these goals."[17] In this article Gilliat-Ray also notes that several things contribute to enhancing student learning about other religions or faiths. She claimed that these "best practices" include personal encounter, prior preparation for multi-faith encounter, group size, providing student choices for learning, and offering spaces for reflection and follow-up.

Pedagogies Engaging the Arts Can Aid Interreligious Dialogue

In a paper I presented a few years ago for a Society for the Arts in Religious and Theological Studies conference, I made the claiming that interreligious dialogue can be a contested and difficult space for constructive conversation. Power dynamics are latticed throughout faith positions and cultural perceptions. Hermeneutical frameworks can create obstacles for dialogue and can misread and misrepresent the ideas that another regards as sacred or special. Dialogue that is honest and respectful of all positions can be trumped by other operative agendas. True dialogue can seem untenable and unattainable in interreligious conversations where truth claims assert primacy over a desire for candid conversation. Yet, there is something about the capacity of the arts to transcend and create arcs over those things that would divide people of different religious affinities. The arts provide constructive ways forward for mutual understanding and respect to occur in the context of interreligious dialogue by the very nature of their expression and experience. It is in and through the visual, auditory, kinesthetic arts that people find commonalities and shared ideas. It is in the multivalent capacity of the arts to speak with numerous voices at once that spaces and places for dialogue are given the room necessary for emergence. Perhaps it is the capacity of the arts to speak both with singular and multiple voices that enables interfaith dialogue to occur in the spaces created by the art forms themselves.

Three areas seem most pertinent for consideration when engaging the question of how the arts could enhance interreligious dialogue. First, the idea of "resonance" may provide some indication of hope for meaningful dialogue to ensue. Second, the notion of "reflection" as a site for internal and external dialogue could provide a place for extended conversation. And third, the concept of "repetition" may yield places for conversation because as images or ideas are repeated frequently they may hold specific places of connection between core religious ideas and values.

One of the great strengths the arts can bring to interreligious conversation is a capacity to provide places of resonance between different religious traditions. Largely associated with the fields of physics and mathematics, a host of dictionary definitions are available. Perhaps for our purposes here the most relevant definitions for the words "resonant" and "resonance" might be "…having a lasting presence or effect" and "the state of a system in which an abnormally large vibration is produced in response to an external stimulus, occurring when the frequency of the stimulus is the same, or nearly the same, as the natural vibration frequency of the system."[18] In music, a single note played on a piano string may cause another string on a nearby instrument — such as a cello or bass — or in the piano itself to vibrate in sympathetic harmony with that note. The resultant sound produced creates a sonic space in which the music produced is neither the original tone of the first string or the second tone of the resonant string, but something that blends to create a third tone.

In the visual arts the presence of resonance may occur when kindred forms and images trigger associations in the viewer between it and something familiar to their own frame of context. When placed alongside each other there can be the production of a type of reverberation or resonance between the two that eventuates in a third perception that is neither rooted in one or the other but occurs somewhere between the two. Efforts to encourage this "resonance" have been many over the course of interfaith and interreligious interactions and have been particularly acute in regions where contextual theology has been embraced. While resonance may be sought dissonance may result."[19]

Janet Walton, in a 2010 essay published in *Teaching Theology and Religion*, came to a similar conclusion when she wrote, "I have found the task of designing interfaith rituals very challenging. By interfaith worship I do not mean expressions of side by side prayers, that is, each community of faith praying in its own words, but rather rituals where we pray together, where we go beyond our boundaries, where we listen deeply to each other in order to pray together…At Union Theological Seminary during a meeting of international peace activists from many traditions and cultures we prepared an opening ritual using symbols and words that were common to all traditions or were new to all of us. … The theme was 'Peace is Possible.'

Our goal was to have moments in the ritual where we felt together that this human hope is possible. We were acting 'as if' it were true."[20]

Using a one-minute quick write strategy she invites people to use four categories — symbols, sounds, actions, and movements — for imaginative reflection on what a particular religious tradition might hold as central. Right and wrong answers are set aside in order to allow for a freedom of exchange to occur between multiple responses. In one liturgy she invited reflection on the concept of peace from a multiplicity of religious traditions. In the liturgical action she arranged for "seven sweepers on stilts dressed in medieval earth-toned colors and rustic material led the opening procession. They swept the space with twelve-foot brooms. The interpretations about peace as possible from this action were varied and rich."[21]

Conclusion

Pedagogies associated with interreligious dialogue are manifold, and each practice embraced carries with it particular responsibilities. Recognition of the interreligious makeup of twenty-first century classrooms is a first step toward developing respectful, responsive, and substantive teaching methods that advance student learning in the study of religion and theology. That said, the practice of teaching that encourages interreligious dialogue raises a host of questions for me. A number of questions arose when reflecting on the grants and essays produced through the sponsored efforts of the Wabash Center. A few of these questions are provided below.

Questions

1. How far can interreligious dialogue advance in theological school contexts that have been historically cautious about risks to fidelity to a specific theological position?
2. What does it practically mean to provide students with opportunities for authentic interreligious dialogue and what dangers might be inherent in doing so?
3. How does an approach to interreligious dialogue promote or hinder intercultural and interreligious understanding?
4. What are the foundational theological concerns with which a theological school curriculum ought to be concerned in the twenty-first century?
5. What risks do theological institutions take in either openly or not openly engaging authentic interreligious dialogue across the curriculum?
6. How might the cultural and religious histories of students and faculty be a resource for thinking creatively about how to engage interreligious dialogue?
7. How might problem based learning assist librarians, faculty, and students in learning about how to effectively engage interreligious dialogue in theological school contexts?
8. Are there specific models for education that could aid faculty, librarians, and students in interreligious collaborative efforts that might also help promote interreligious dialogue?
9. What specific steps might theological institutions and librarians in particular make in order to facilitate theological education for diverse contexts in the twenty-first century?
10. How do theological educators address the thorny questions associated with teaching interreligious dialogical capacity in diverse contexts where issues about identity, language, convictions, boundaries, inclusivity, exclusivity, and so on are foremost in students' minds?

Sample Essays Published in *Teaching Theology & Religion*

Michel Elias Andraos, "Engaging Diversity in Teaching Religion and Theology: An Intercultural, De-colonial Epistemic Perspective." *Teaching Theology & Religion*. Volume 15, Issue 1, Pages 3-15.

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Interfaith Panel: Religious Libraries in Dialogue Special Interest Group by Odile Dupont, Catholic University of Paris

RELINDIAL: SIG IFLA Serving Dialogue Between Religion

First, I want to thank Brenda Bailey-Hainer, executive director of ATLA (American Theological Library Association), who kindly requested me to present the latest SIG (Special Interest Group) built in the worldwide association of librarians IFLA (International Federation of Association of Library and Institution).

This group, serving interfaith dialogue, has found its name last year, during the ATLA ICC (International Collaboration Committee) meeting: RELINDIAL (Religion in Dialogue).

I will first present the original ideas and beginning of the project, explain the historical development and then present what I expect of the project on the eve of the first meeting of the SIG after its approval by the Governing Board of the IFLA on April 2, 2012.

Creation

First Intuition

The project was initiated by two Italians: Father Silvano Danieli, director of URBE (Unione Romana de Bibliotheche Italiana), Marianum Pontifical Theological Faculty Library, and Mauro Guerrini, President of the National Library Association of Italy, ABI in 2009.

Convinced that an in-depth dialogue between cultures has to be done in truth and in freedom, we think that this dialogue must involve the religions that have built the roots of the cultures of the world.

Convinced that this dialogue is more and more necessary because of the growing number of international and intercultural exchanges and because of the great proportion of displaced populations, we want to create, within the IFLA, a special libraries group, to serve the dialogue between religions and cultures.

First Step

As the 75th WLIC (World Library and Information Congress) of IFLA took place in Italy, in Milan, Father Danieli and Mauro Guerrini organized an offsite session on August 24, 2009: Babele Bibbia e Corano: From Cultures to Sacred Books: Modern Functions of Libraries in the Religious Traditions of Mediterranean Civilizations.

This conference gathered representatives of two prestigious Italian libraries: Vaticana and Ambrosiana, European theological library associations from Italy, Spain, and the president of BETH (Bibliothèques Européennes de Théologie) were expected to present the European theological library network. Steve Witt, IFLA chair of Library types division, were also present.

The organizers of the conference asked the president of BETH to build, within the IFLA, a special group of theological libraries serving interfaith dialogue to serve the dialogue between the cultures.

The president of BETH accepted to take up the challenge, for many reasons:

- The quality of the Christian theological network had to be known in the IFLA
- The network developed thanks to ATLA meetings, all over the world, was a solid background to develop the actions
- The absolute necessity of dialogue was evident for a person in the family of which three cultures were present: Christianity, Islam, and Buddhism.

Next Steps

IFLA being an international structure, the way to open a Special Interest Group (IFLA SIG) is a long story, but very well described in the rules of procedures: http://www.ifla.org/files/hq/rules-of-procedure-en.pdf.

The main actions to be developed were

- Find a maximum of contacts of libraries from all religions and regions of the world interested by the project and ready to work for it, with a minimum of twenty-five signatures
- Find a section of IFLA to support the IFLA SIG
- Be approved by the Standing Committee of the section. The Social Sciences Section accepted to host RELINDIAL and the Standing Committee of the section voted to present the IFLA SIG to the IFLA Governing Board (IFLA GB) in August 2011.
- Draw up a registration form to be submitted to the Governing Board of IFLA

These steps have taken two years, and during these two years, many people were questioned, in the libraries of the Catholic University of Paris, in BETH (Bibliothèques Européennes de Théologie), ATLA (American Theological Library Association), ForATL (Forum of Asian Theological Library), ANZTLA (Australia and New Zealand Theological Library Association), the other national European associations, theologians of the Catholic University of Paris and of other countries, GlobeTheoLib, the National Library of France. All these contacts were necessary to succeed in the project.

Following the advice of the IFLA Governing Board, a program of activities in collaboration with the IFLA section was built.

Approval

On April 2, 2012, the Governing Board approved the creation of RELINDIAL unanimously.

Missions

From the very beginning, we defined the missions of the group:

- to serve the diffusion of the knowledge on religions
- to facilitate and broaden the dialogue between cultures
- to represent the cultural weight of religions in our contemporary societies
- to make known the cultural inheritance of the different faith practices
- to help the recognition of diversity all over the world today

Objectives

Whom do we serve? Many types of public can be served, but the answer has to be different for each category. That issue must be considered.

- People wanting to know more about religions and cultures
- Documentalists
- National and international structures
- Students and researchers

Who can participate in RELINDIAL?

- Libraries with religious studies collections
- Theological library associations
- Specialized research centers
- Interested stakeholders as WDL, Gallica, INFLIBNET, GlobTheoLib, etc.

Activities Considered

IFLA being a real task-force for librarian activities, every considered activity can join an already existing group/section that can help a new group thanks to its experience. The considered activities are then listed with the sections possibly interested in this activity.

Patrimony

- Listing the religious patrimony available
    - See Library services to multicultural population section 32
- Listing the available online resources serving religious thoughts
    - See Alliance for digital strategy, Core activity
    - See Digital libraries, joint activities

Librarianship

- Working with the "Children and young adults section," to share their religious experiences allowing an open-minded look on different ways of life
    - See Libraries for Children and Young Adults, section 10
- Contact is already taken with this group, thanks to the French-speaking group

Theological Library Literacy

- Working with Asian and African librarians the first having started working on that topic, the second being interested in curricula
    - See Literacy and reading section

Technical issues

- Working on the indexation-classification and semantic web with the specialists of ABEI Associazione dei Bibliotecari Ecclesiastici Italiani — Italy, who wrote the ACOLIT vocabulary: http://www.abei.it/
    - See Classification and Indexing, section 29
    - See Semantic web SIG

Writing

- Preparing call for papers and communications for the IFLA congresses and the congresses of theological library associations

- Preparing a publication for De Gruyter, Theological Libraries in Dialogue: gathering authors

Communicating With the World

- Listing the main interfaith dialogue structures already existing and publishing the list. (SIG RELINDIAL)
- Building a poster to make the religious libraries network better known.
    - The idea is to increase public awareness of that issue, organizing a competition in design high schools to build this poster

IFLA Possible Support

IFLA can help programs:

- IFLA can finance projects by giving up to €6,000 by project.
    - This year €50,000 were available for these grants.
- IFLA also allows its members to use its website and web lists.

RELINDIAL Needs to Grow

To be able to grow, RELINDIAL must build a Standing Committee around the convener, with a secretary, an information coordinator and representatives of the work groups that are yet to be built, depending on the activities to develop.

All these activities need people who speak English and are ready to get involved..

Working for the Future

A question will arise promptly: the retirement of the convener of RELINDIAL who turned sixty-four in May 2012!

It will be necessary to find motivated and experienced people from our network. And a person especially interested in interfaith dialogue. The nationality of this person doesn't really matter, but international experience could help.

IFLA is looking for active members from developing countries. India could be good to drive this group, as India keeps all religions together:

- Traditional beliefs
- Salvation religions (Judaism, Christianity, Islam)
- Relief faiths (Buddhism, Hinduism…)
- Others

But many elements are necessary: the support of the institution of the convener, so that he/she can give time for this project, and the travel expenses can be taken charge of. Motivation and the possibility of speaking and writing in English are essential. So is a good librarianship experience.

Next IFLA Congress

78 WLIC Helsinki August 10-17, 2012

There the first RELINDIAL official meeting will take place, on Monday, 13 from 4:00 p.m. to 6:00 p.m..

The objectives of this meeting:

- Presentation of the project

- Two stories of libraries involved in interfaith dialogue
- Gathering the talents and volunteers
- Gathering ideas for the next WLIC 79 in Singapore

79 WLIC Singapore August 17-23, 2013

Our colleagues from ForATL are enthusiastic about this location and want to join the IFLA congress, having a great desire to learn from and share with other librarians.

Presently, their main activities are about:

- Information literacy
- Professional entertainment
- Collaborative tools
- GlobeTheoLib participation

The participation of ATLA to help build a program with our colleagues of ForATL would be quite welcome!

80 WLIC 'Somewhere in Europe' August 2014

An offsite session could be considered at this congress.

Some contacts have already been made with librarians and theologians but nothing is really decided.

The participation of ATLA is quite welcome.

Conclusion

After three years serving this project and working hard to make it take form, I want to thank all those who helped a lot in that purpose. The present session is a very good example of what can be done to enhance the sharing and help the future.

I am very happy to underline here how helpful ATLA's policy was for the project RELINDIAL.

Mass Migration: Moving Three Million Records and Two Hundred Library Staff to a New ILS

by
Matthew Collins, Tracy Powell Iwaskow, and Armin Siedlecki, Pitts Theology Library, Emory University

Background and Charge

In June 2010, it was announced that core systems were to be the Emory libraries' top priority for fiscal year 2011. The reasons given for this were multiple:

1) Need to be more up-to-date. Our current integrated library system, Sirsi WorkFlows, was considered to be several generations behind the cutting edge. We had been using our ILS for fifteen years at that point with minimal upgrades during that time.
2) Need to adapt to changing user expectations and needs. With an increased focus on user experience and productivity, the current ILS was seen as no longer satisfactory.
3) Need to lower cost of ownership. We were paying more to run our system, including support and maintenance, than some peer institutions were paying to run their ILS systems.
4) Better integration with other library software. Emory Libraries was already using several other Ex Libris products, including Primo (discoverE in the Emory environment) and SFX. We were experiencing some challenges in fully integrating these newer softwares with our current ILS, and hoped that using multiple products from the same vendor could help us more fully integrate the advantages that these newer products promised.

After considering open source solutions for a number of years and waiting for an open source solution that could meet our needs, Emory Libraries moved in the direction of preferring vendor-based solutions, particularly those that could be hosted on the vendors' servers rather than our own. This move was part of a desire to lower systems maintenance costs.

In July 2010, Emory libraries staff were invited to attend a demonstration of Ex Libris' integrated library system, Aleph. We watched an initial orientation to the product, and then key stakeholders from Emory's Woodruff Library talked with Ex Libris senior management while the rest of the crowd attended a question-and-answer session about the product. Most questions during this session revolved around Aleph's cataloging functions, and the demonstrator was able to answer most of the concerns raised by demonstrating Aleph's capacities in this arena. One week prior to this demonstration, we had been invited to see another ILS product, but during that presentation it had become obvious to those in attendance that the product was not yet ready for complex environments like ours.

In September 2010 it was announced that Emory had selected Ex Libris' Aleph ILS as its next operating system. A kick-off meeting was held in October 2010, and the libraries were asked to complete conversion questionnaires looking at both operations and the conversion of data. Pitts staff from cataloging, acquisitions, circulation, and serials looked at these questionnaires and added additional questions.

Initial onsite training for testers and trainers was held at the end of January. Some testers were asked to attend only for the modules they worked with most (circulation, acquisitions, cataloging), while ten individuals across the libraries were asked to attend the entire week of training in order to look for commonalities and interactions across the modules.

Preparing for implementation occurred in a few distinct phases, although as the overall process developed some of these phases were truncated or absent altogether for some modules. In what follows, we're going to step you through this process in phases, to give a sense of what to expect during a similar migration and to flag some of the issues that arose. Our hope is that by learning about this process in a large and rather complex library system, you will be able to identify common stages of implementation and troubleshoot some of the issues we encountered before they arise in your migration. While some of these issues may be unique to the Emory environment, we think that many of the general processes and lessons learned are applicable to libraries of different sizes, both smaller and larger, as well as with different constituencies. May you learn from our migration.

Timeline

As a way to help visualize the complexity of the migration project and the number of groups involved, we are using a timeline. The timeline displayed is based on the "Timeline" widget developed as a part of the SIMILIE project at MIT. SIMILIE stands for Semantic Interoperability of Metadata and Information in unLike Environments. Information on this widget can be found at www.similie-widgets.org. At the time of this writing, the presentation timeline can be found at http://www.pitts.emory.edu/outside/AlephImplement.html. Our decision to use a timeline for data visualization is based on the need to show the multiple overlapping elements of the migration with institutional dates and events that impact the project.

In looking at the migration process and internal library communication, it should be noted that project working groups were originally provided with a complex project management spreadsheet, showing all of the dates and deadlines for all of the project tasks and subtasks. The level of detail and length of the spreadsheet (several hundred items) made it difficult for most staff to gain an overview and understand key aspects of the migration. The need to create a tool to make thess data easier to understand and visualize for the non-project manager is one important element learned from this migration. A simple timeline was communicated to the overall staff by the Communications and Outreach Working Group once it began. The staff timeline is pictured below and divides the project into major blocks. Although created for the wider staff, project managers and leadership also used this timeline when communicating to university stakeholders (Figure 1).

Getting the Data Ready for Migration: Upgrades, Questionnaires, and Test Loads

Getting Ready to Get Ready

The old system (Sirsi-Dynix) was available in two interfaces: Unicorn and Symphony (Java based) and the majority of catalogers were still using Unicorn and had to migrate to Symphony, which involved some training and temporary changes in workflow. In addition, Primo — an ExLibris product, which had been in place at Emory for over two years — had to undergo a major software upgrade.

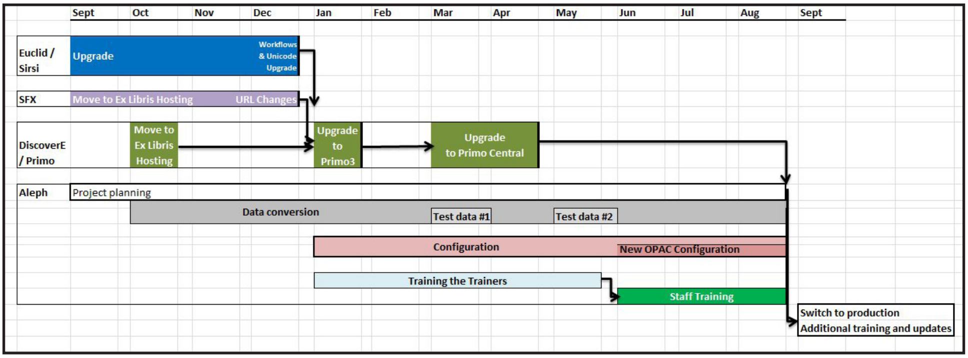

Figure 1

Questionnaires

To determine basic configuration setting, various configuration questionnaires were circulated. Three initial questionnaires (cataloging, circulation, printing/reports) had to be completed and submitted by October 2010, before Emory staff had the opportunity to see the system. Other questionnaires (indexing, data loading) were completed after data for first test-load were submitted (Jan.-Feb. 2011) and Emory staff had the opportunity to work with the new ILS software. The initial cataloging questionnaire had nine questions, pertaining to e.g., checks for authorized MARC 21 fields, local (non-MARC) fields, authorization levels for users and methods of importing data. The initial circulation questionnaire was significantly more complex, including a spreadsheet with forty-plus tabs, pertaining to e.g., patron privileges, bookings, process statuses, charges, etc. The difference in complexity between these two questionnaires is based on the fact that bibliographic data structures are standardized and predictable, while public services configurations are largely based on local policy and are less predictable.

First Wave of Clean-Ups

The first wave of clean-ups were scheduled for November 15, 2010 — January 1, 2011, prior to the initial harvesting of data for the first test load. This presented a good opportunity for some basic house-cleaning and the elimination of errors and irregularities that had accumulated over the years. The first wave of clean-ups included a review of locations and material types, the elimination of obsolete categories (e.g., material type "Hypermedia") and the consolidation of categories when possible and feasible (e.g., Stacks and Bookstacks).

First Test Load

Prior to first test load, this was intended to test issues related to data — not workflow or functionality — no Emory data were available on the ExLibris test server. On Jan. 5, 2011, the entire data for Emory's catalog were submitted to be loaded into ExLibris Aleph test server. In March cataloging and circulation data were available for testing. The availability of test data was delayed by one month with regard to the initial timeline. As a result, the original deadline for error reporting had to be adjusted from April 13 to May 9. Testers recorded errors on a shared Google Documents spreadsheet. Generally speaking, bibliographic content data (text, diacritics, etc.) migrated well without major errors. Errors discovered in monograph cataloging were almost exclusively based on configuration errors or omissions. More problems were evident in circulation data, e.g., extensive patron notes did not transfer from the old ILS issue to Aleph's limitations with regard to notes, blocked patrons didn't transfer as blocked. It also became clear that new strategies had to be developed for handling materials previously charged out to an overflow area or to Emory's storage library. Acquisitions and serials (subscription) data could not be loaded at this time and could therefore not be tested.

Second Test Load

The first test load did not focus on call number mapping and all call numbers were indexed according to the LC call number scheme. Other call number schemes used at Emory include Dewey and alphanumeric enumerations, both of which had to be configured and defined prior to the second test load. Other preliminary steps included the definition of item process statuses, display configuration, mapping serial control notes and the configuration of loaders. The second test load was designed to confirm the integrity of migrated data to ensure that previous configuration errors and omissions had been corrected and to test workflows and functionality. Call number mapping (call numbers used at Emory include LC, Dewey and Alphanumeric). Testers, who continued to use a Google Documents spreadsheet to report errors, were to receive access to the second test load in May 2011, but data did not become available until July 25. As a result, the original date to complete testing and submit error reports had to be revised from June to September 9. Problems revealed by the second test load included the failure to suppress some items in the public OPAC view and the creation of multiple holdings records, both of which were addressed by ExLibris prior to the final data load. For serials, there was a problem with parsing enumeration, which turned out to be a conversion and configuration issue and online subscriptions were hiding print subscriptions, a display issue which was subsequently addressed. In acquisitions, only minor configuration issues were evident, which could be fixed fairly easily. Likewise, circulation data migrated significantly better in the second test load and any remaining problems were the result of table configurations.

Getting the Word Out: Communication and Human Responses to Change

One of the components of the Ex Libris project at Emory involved communicating with library staff at multiple levels regarding all aspects of the project. The Communications and Outreach Working Group was established in late October 2010 and held its first meeting on December 14, 2010. The charge given to this group was that it create a "communications, outreach, and publicity plan for the Ex Libris projects, ensuring involvement from each of the Emory Libraries." The group was to work with each of the Ex Libris project component managers to schedule and publicize training. The Communications Group was made up of one individual from each of the Emory libraries, plus a few other individuals representing key divisions in the general libraries structure. The Group also included one person from the library's internal communications team. I represented the Pitts Theology Library in the Communications and Outreach Working Group.

Two significant learning points can be drawn from this initial configuration and charge to the working group. The first is the make-up of the communications team. None of the group assigned to the team had any significant marketing experience or training. As librarians we were great at communicating with other librarians, but often times ineffective at communicating the nature of the process and its impact to wider communities. The second point that quickly became obvious to the group is that a marketing plan was required, rather than just a communications plan. Not all of the staff were completely "sold" on the need for a new system and the changes it would entail. Lack of staff buy-in rendered some forms of communication infective.

Ideally a marketing plan for the migration from one ILS to another at a major institution would have consisted of six standard components: user analysis; environmental analysis; clearly articulated base message; assessment of most effective media; clear definition of goals for marketing plan; and a budget to produce the varied pieces.

In addition to communicating regarding training opportunities, the Communication and Outreach Working Group was tasked with communicating with library staff about progress related to all aspects of the migration. Three separate upgrades and changes were to be made prior to the switch to production: upgrading the Sirsi ILS backend used by most employees; moving SFX hosting to the new provider Ex Libris; and moving the discovery interface to Ex Libris hosting and then upgrading. The first two sets of changes were nearly complete when the committee began its work.

The first change, to a new Sirsi Workflows interface, was the most problematic for most employees. The interface changed in look and feel, with a few rearranged items, but the primary functionality remained. As with all such upgrades, any change creates a learning curve and requires good communication and training. The second and third changes did not affect staff as much, but did present a few instruction issues related to the wider university community.

The methods chosen by the group to communicate the migration progress involved e-mails, a staff website, and informational meetings. E-mails were sent to the library staff listserv and managers were encouraged to make sure staff were aware of the e-mails. The e-mail could have been more effective had it been more selectively tailored. The group did suggest a set of e-mail best practices to managers of various portions of the migration, including shorter e-mails, use of bullet points, and tailored messages. Project updates were also posted to the internal library staff website, called StaffWeb. The group managed the project update portion of this site, insuring some consistency. However, like the e-mail, this form of communication was also ineffective, as the majority of library staff do not regularly login to and consult the StaffWeb. Information meetings were perhaps the most effective tool in sharing migration information. The impact of these meetings was limited, though, by the number of staff who were able to attend during the limited times they were offered.

The staff training opportunities and lead-up to the switch to production were communicated as widely as possible, using all of the above methods as well as additional print pieces. The training sessions were well attended. It appeared that most staff knew of the migration by the time of the switch to production, but had not gotten the message on the rationale and process for decision making by leadership and working groups. Students and faculty seemed largely unconcerned about the changes to the discovery interface, since the look and feel remained essentially the same. The biggest set of responses from the faculty centered around the secondary catalog interface, which changed dramatically from the Sirsi-supported product.

Training

Training was coordinated across the campus libraries. The current Emory library organization involves working groups in functional areas (e.g., Circulation, ILL and Reserves, Metadata). These working groups or, if there was not an existing working group, representatives from different libraries (Serials, Acquisitions) led the training. There were multiple class sessions offering "Intro to Aleph" and "Basic Searching" class for all staff, beginning in July. For the specific functional areas, there were at least two levels, basic and advanced. Cataloging also offered an intermediate course. The groups intended for those whose primary work was in that area to take the combination of all levels (i.e., catalogers took all three levels of cataloging). For those who worked primarily one area but did a little in another (e.g., worked mostly in Circulation but did some copy cataloging) the working groups recommended taking just the basic class in the second area. There were also videos and supplementary documentation, some created by Ex Libris and other created by our staff. Those from Ex Libris were not particularly helpful when it came to specifics. For the theology library, our staff attended the appropriate libraries-wide training sessions. As the systems librarian, I attended at least one class of all levels of training and offered one-on-one support to staff who had questions after training. We trained student staff at the desk as part of their regular training.

Switch to Production

To facilitate switch to production, we froze back-end services (cataloging, acquisitions) about a month ahead of time, beginning September 6, 2012. Circulation services were frozen October, 7, the Friday before. Aleph went live October 10, which was the Monday of fall break. Despite our best efforts with the test loads, there were a number of problems on the first day, mostly due to the fact that, without a real environment, we were not exactly sure how everything would work. We were able to report problems through a web form and rank them according to priority. The project manager would e-mail us daily with updates on how problems were being addressed. Ex Libris did have staff on campus and the Aleph team was assembled in the main library, so they were available for questions. The biggest issues with the switch to production were communication: while there was some great work keeping people updated generally on how solutions were being met, several times solutions were not directly communicated to libraries. Even if they were posted on a status spreadsheet that was accessible to all, there was often not enough information to determine correct action, particularly for libraries other than the main campus library. The second largest issues was the lack of time and adequate testing to know exactly how things were going to work — this had an impact on the notice texts, how to run reports, and other major operations. Also, there were issues that lingered from not being able to clean up the old system.

Ongoing Work

In Aleph, as in most integrated library systems, patron records and item records and how they function are governed by sets of tables. While there was an option to pay Ex Libris to set up the tables, Emory chose for their own staff to configure and edit the tables. The cons of that were that we had to learn how to edit the tables, which involved a steep learning curve. The pros were that we could do it ourselves, without having to wait for our work to be prioritized by Ex Libris. Also, we knew how we want things to work better than Ex Libris would. Configuring the tables did (and does) take a lot of work. The Aleph documentation is fairly obscure and involves three different sets of documents to read. Editing one table often means making edits in several others. There are also quirks, such as one extra character causing everything on loan to be overdue. At the beginning, only a couple people on the Emory campus could edit tables. Getting someone from the theology library the training to do that has helped not only with access and greater understanding of how the system works but also to being able to make corrections without a delay. Editing tables are an ongoing projects not only to correct errors, but also because there will always be changes, such as hours changing over the summer, that need to be made.

Where Do We Go From Here?

As we have lived with our new ILS over the past year, we have developed more comfort with it, and library staff are on the whole generally satisfied with using it. Certain tasks that were cumbersome in our prior system, such as handling requests by patrons, have been streamlined. Other tasks that were fairly easy in the prior system, like getting lists of bibliographic information in a report format, have become more complicated. Based on our regular tasks and user preferences, each staff member maintains a wish list of future developments. Given that the pace of change in libraries is not likely to decrease, our key takeaways from this process have been as follows:

1) Allow adequate time for such a large change and preparing staff across the libraries for the impact on their workflows. While all library staff had access to training materials, not all staff availed themselves of the opportunity to see it before it went live, or had much chance to train on it beyond the training sessions provided shortly before the switch to production. Learning a new piece of software requires time and effort on the part of everyone, not only those involved in the implementation. Not having had experience with a migration of this sort in recent history, our organization learned a lot about this process of preparing for change. As a result, future implementations will be scheduled for a longer time horizon.
2) Do not schedule a change of this magnitude for the middle of a semester. While this desire was expressed regarding this implementation as well, financial considerations required it.
3) Plan for ongoing education and time to become acclimated to the new system following switch to production. It takes a while to rebuild features that staff had been accustomed to in the prior system and to learn different ways of performing familiar tasks. We have needed to live through the yearly academic cycle for annual tasks like budget roll-overs for acquisitions. Completing projects like our annual reports have also required the development of a deeper knowledge base about the system. As we've progressed through each month since the switch to production, more initial issues have been resolved and our knowledge base about how the system works has grown.

In the future, we are interested in moving toward a cloud-based system. There is no time frame for this shift yet, but the desire has been expressed. Our goal will be to take what we've learned from this migration into the next.

Theological Reading & Learning Panel
by
Christine Wenderoth, JKM Library

Reading Backward

Andrew Abbott, in a paper entitled "The Future of Knowing," delivered to the University of Chicago Alumni Association on June 6, 2009, contends that based on the evidence he sees as a classroom teacher, the future of human knowledge is in jeopardy. It's not that we have less information floating around: we have less knowledge, ways of construing the information we have. But in order to discern what constitutes authoritative *knowledge*, Abbott says, we need first to attend to the process of knowing and this in turn has everything to do with how we approach the projects of reading, research, writing, and speaking (or teaching or preaching) — the bread and butter of higher education. He describes this digital age as one in which people spend "much of their time on-line surfing an Internet that has been optimized in terms of retail-orientated principles of web design," and in which "knowledge" has been turned into one more commodity to be bought or sold. How can one teach the truth, he asks, when knowledge has been turned by the underlying workings of today's media into a possession to be found, idiosyncratically, and privately organized into discrete bits, and hoarded?

At the same time evidence is mounting that the behavioral practices, dependent neurological activity, and resulting long-term memory of on-line reading are quite different from print or text-based reading. Maryanne Wolf's *Proust and the Squid* is the most complete report of these differences; Nicholas Carr builds his work upon hers. These changes all have implications for intellectual creativity and understanding. It has been repeatedly suggested that we are in the midst of a transition similar to the transition from orality to literacy brought on by the invention of alphabets, writing, and the printing press. This current transition is often described in lament for the practices and capacities being lost (Carr, Abbott, Bauerlein, Ulin).

In theological schools this lament is often articulated in complaints about students being poor writers, poor researchers, and plagiarizers; and about the loss of the habitus of contemplation. The assumption is that the old-time reading — sustained, linear, and internal — is preferable, and the new-fangled on-line reading is a corruption or loss. Theological institutions thus far have responded to changes in reading practices by (a) assigning bad grades to written work, (b) changing written assignments to eliminate the need for research, (c) occasionally providing instruction on the structure and process of the writing assignments or even [gasp!] library research instruction, (d) reacting to instances of plagiarism, (e) changing the curriculum from academic to vocational emphases, and/or (f) continuing as if nothing were happening. None of these responses appears to have had a revolutionary effect.

As a librarian I am unashamedly interested in reading. I have this quaint notion that libraries, however much they are changing, were and are about facilitating people's reading. Even now, even tomorrow. So it occurs to me to ask: What if the habits, practices, and abilities (or lack thereof) of our students to write, research, think, and know are but the inevitable outcome of evolving on-line reading habits and practices? What if students have completely different understandings of what constitutes "reading" from faculty? Does this mean that faculty must adjust their teaching to students' understandings and practices … or must they convert students to theirs? Or, should theological educators attend to the differences between print and on-line reading and direct their instruction toward the strengths embedded in *both* these reading practices as these various literacies sustain the people of the Church? "Are there strengths in print and on-line reading which theological educators should foster as part of the larger theological educational enterprise? If so, how should these literacies be taught?"

I was granted my second and, in all likelihood last, sabbatical leave last year and I spent my time pursuing those questions. In other words, I spent my time reading about reading — a core activity of seminary and pastoral life. (It has occurred to me that librarians should ponder reading early in their career or even [gasp!] in library school.) I began with the history of reading and literacy — the move from orality to literacy, the invention of writing, the influence of the printing press in the West, and the particular history of the Protestant tradition's roots in [biblical] literacy. Two main points quickly emerged: first, that reading has not always been a silent, private enterprise characterized by linear, analytic movement through a text; but until well into the seventeenth century reading was an oral, communal enterprise, and early readers, even when reading privately, read in fits and starts, creating journals (their own writing) by *decoupage*. Thus, laments over the "demise" of reading are actually laments for a very time-bound, culturally specific form of literacy, not reading *per se*. Secondly, Protestant investments in the authority of scripture and the priesthood of all believers generated the move to a widespread literacy hitherto unknown in the world. True, the church needed the printing press and then a public school movement to spread reading to the masses. But the church made the practice of an elite few the pastime of a majority. (I highly recommend Elizabeth Eisenstein's book on this history.) The question is: does the church still hold this investment? Is it still incumbent upon [Protestant] Christians to be good readers … and what does that mean? Both these points contextualized my subsequent investigations.

The bulk of my research was in two areas: first, descriptive work on the influence on-line environments are having on our reading practices and on the neurological changes associated with these emerging reading practices. The overall picture is fairly consistent. Our abilities to focus, concentrate, and analyze — the kind of reading associated with scholarship in the humanities and social sciences — are being sacrificed to more nimble, distracted, cut-and-paste, collaborative, or conversational kind of reading done on-line. These changes from sustained, linear, inferential reading to distracted, multi-modal, problem-solving reading are actually changing our neural wiring and thus our neurological capacities for reading and thought. Focus, attention, and progressive argument are becoming more difficult for people.

While this emerging picture is consistent, what isn't consistent is the assessment of all these changes: some see them as a sign that our schools are bloated with incapable students and inept teachers/administrators/assessment, that our spiritual lives are in decline, and that the future of knowledge is in serious trouble (Abbott, Carr, Bauerlein, Ulin, Professor X). Others see them as the inevitable response to an inherently distracted, decentralized society, equipping us with precisely the skills necessary to twenty-first century commerce and education (Davidson, Weinberger, Rheingold). The conclusion I favor is that both the print and on-line reading environments have their own strengths and deficits which have been described and noted by various scholars. The question becomes then, are those identified strengths important to, or necessary for ministry to the church? How are seminary students learning to be the kind of readers the church needs?

The second large area of research took me to the pedagogies of literacies. I wanted to see how reading is being thought about and taught today by educators who spend all their time on literacy pedagogy. How, in today's wired environment, do we teach people to read? I quickly saw that the "pedagogy of literacy" has become in the last two decades the "pedagogies of literacies" because "literacy" is understood to be a culturally embedded enterprise. Literacy so understood is more than the raw decoding of signs. Literacy includes the history and manner of communicating within specific communities and specific modalities. It has never been one thing for all times and all peoples. In our multi-cultural world brought on by globalism and our multi-model world brought on by media technology now even a three-year-old must handle a myriad ways of "reading." Elementary and secondary classrooms are full of children speaking a variety of languages in the home (bringing into the classroom all the cultural freight they contain) and using a variety of media on a daily basis. These kids must be fluent readers of Spanish, Swahili, Chinese, and Arabic, as well as English; fluent readers of images, sounds, and movement as well as print. They must know the conceits and cultures of these many communications. And so must their teachers! (If you want to see a frightening and exhilarating example of this, look at Heather Lotherington's *Pedagogy of Multiliteracies: Rewriting Goldilocks* in which she describes a Toronto working class, immigrant kindergarten class of thirty-two kids in which sixteen languages are spoken at home.) In addition to attention to cultural context, educators urge awareness to the specific strategies required of the particular purpose of reading (sometimes referred to as functional literacy). What is the point of the reading? Is it to decide on a course of action to address a medical condition? Is it to understand the perspective of others? Is it to relax with a good story? Is it to discern the word of God? Such readings cannot be learned and taught once and for all in grades one through three. Nor are the kinds of reading we expect in school, in the work world or in the civic arena inevitable: they must be encouraged and taught. Learning to read is now a life-long process … and each of the modes, media, languages, and cultures of literacies we need must be taught and learned and re-taught and relearned.

While the bulk of this pedagogical material is aimed at the enterprise of teaching younger readers, the relevance to seminary students is clear. We too are in the midst of a global cultural and media sea-change, and what it means to be a reader is shifting mightily — faster than seminaries or faculty or students can assimilate. Our students "cannot read, cannot write, cannot research" according to the traditional standards and styles of our faculty. My foundational assumption is that therefore we have a *responsibility* to teach reading, writing, and research in our seminaries and graduate schools. We cannot assume that graduate students already "must" know how to do these things simply because they are in graduate school. Whether the values of analytical, inferential, perspective-taking *print* literacy or of nimble, multifunctional, problem solving, decision making on-screen literacy or some combination of the two are needed by the church (and someone must decide!), seminaries must teach reading. As Maryanne Wolf points out, reading is neurologically an unnatural activity. You don't just pick it up; you have to be taught to read.

Reading Forward

We cannot afford to ignore how our educational enterprise is being affected by world changes, particularly changes that influence how we read. We must continue to ask, "What does it mean to be 'people of the Book'? What does reading have to do with being Christian? And therefore how should seminaries approach reading?" Can literacy *not* be at the heart of theological education?

We live in a time when information is plentiful. In fact, we are drowning in "information" (really, "data" — the scientific definition of information is "the uncertainty, surprise, entropy, and difficulty in transmitting a message from one point to another," in other words, it involves the genuinely new. That's not what we have a lot of on the Net.). Anyway, there is too much of it — data, communication — available to all without mediation at a keystroke. What we lack is *attention*, the ability and circumstance that allows and encourages sustained focus on one thing for an extended time which, we traditionally think, can yield discrimination and discernment about how to evaluate and use what we find and read. Such sustained attention and focus is the condition we historically have believed is essential to seminary education. This is why we mourn when our students have jobs and families and commutes which rob them of time and attention, which fundamentally erase the cloistered experience of the seminary of yore. We express our lament by saying students don't have time to read and research and they turn in poor work.

What students do well — hold multiple balls in the air simultaneously, make practical and quick decisions about the efficient expenditure of their time and resources, network with family and friends to make their complicated lives work — *these* things are not considered or rewarded in seminary. Yet these are precisely the skills — the skills of multi-tasking, surfing, juxtaposition, and association, problem solving and collaboration — that are congruent with reading on the Net. [Look at the handout.] As Terje Hillesund makes clear in his article "Digital reading spaces," on-line reading involves browsing, scanning and skimming, keyword spotting, comfort with malleable, moveable, borderless "texts," and a "sustained discontinuous" experience. Sounds an awful lot like seminary life to me! I would contend the real world of ministry is a similar "sustained discontinuous" experience, replete with distractions, multi-tasking, collaborative, and process-oriented work.

And let's not forget Cathy Davidson's point that paying attention to something is by definition ignoring or being oblivious to everything else. Obliviousness to our shape-shifting twenty-first century world is not a virtue, and "deep" reading demands the luxury of intentional obliviousness. My point is simple: Let's re-examine our assumptions about "deep" and "shallow" reading and at least consider the possibility that the "shallow" reading common to the on-line world is exactly what our clergy need to do well as they minister. David Levy is on to something when he claims that what we are debating about when we pit print vs. digital reading or "deep" vs. "shallow" reading is not technology but "religious values" (111). So I'm asking: are the values of linear, solitary, analytical, and internal thought the only ones we still hold? At the very least, let's pursue tolerance as a long-term goal.

But clearly, I contend that both literacies are valuable: the former promotes analysis and contemplation; the latter promotes awareness, collaboration, and decision making. I don't want to spend too much time mourning the demise of a particular form of reading based in a particular world that is retreating to the margins, even though that is the world with which I am personally comfortable. It's the larger question of what we want our reading to do for us, the "existential, or religious dimension of our lives" that we should consider (Levy, 199). Does ministry require capacities for both kinds of reading?

Let's ask instead how can seminaries teach both ways of reading? I would imagine there are many models. One that easily comes to my mind because of its similarity to field education/supervised ministry is one extrapolated from Kathleen Tyner's *Literacy in a Digital World*. In this model, students would learn in what she calls "cognitive apprenticeships" for the majority of their time. These apprenticeships would involve primarily activities happening in the course of daily life, not ordinarily labeled or recognized as educational but as "work." In seminary education these apprenticeships might look something like supervised ministry and something like houses of learning in which students and their families live with or near a mentor/teacher. The daily work of the apprentice would be in ministry settings, supervised by lay committees, and the in situ mentor. Like traditional apprenticeships, this education would be contextual and skill oriented, but it would also be knowledge and attention oriented. There would be structure, regular gatherings of apprentices and mentor(s) for formal, group thinking upon the apprenticed ministry experiences. And there would be reading, reading of the data gathering, problem solving, and collaborative type, replete with browsing, skimming, malleable, moveable, borderless "texts." There would be the "hyper-reading" described by James Sosnoski, and the five "literacies" Rheingold identifies (more on this later). The apprentice environment would encourage and require this sort of reading; the mentor(s) would explicitly have to teach it.

These multi-month apprenticeships would alternate with cloistered reading weeks, during which nothing else — family, jobs, commutes — would intrude. For these one or two weeks deep, sustained, reflexive reading characterized by analysis, contemplation, verbal, and written debriefing would predominate. The old model of reading would prevail here, in other words.

For both of these settings with their appropriate styles of reading, faculty must engage in what Michael Pressley and Mary Lundeberg term "think aloud modeling" in which they literally go through *their* reading strategies out loud with students, connecting what they read to practice, monitoring how they comprehend and evaluate data. In other words, faculty must make explicit and conscious to students that which *they* (faculty) do intuitively and unconsciously. They must not assume that students can learn reading on their own. Notice: teaching literacies and teaching content are interconnected. Faculty must teach literacies.

This is just one model. Obviously it can be tweaked in any number of ways to suit local preferences and denomination requirements. A second model is the one Bill Badke recommends in his new book *Teaching Research Processes: The Faculty Role in Developing Skilled Student Researchers* and was previewed in his recent *Theological Librarianship* article. In this vision, faculty and librarians would work together in every class to have "students think and operate as practitioners of a discipline. Using the information available to them with skill in order to address the deep issues of our age… Discovery and problem-solving, weeding out the useful information from the useless, answering deep questions, and thus making sense in the larger world" would be at the center of education. The *process* of reading and inquiry (research) would be taught and assessed as well as the products (e.g., papers, exams) of those processes… in order to create theological practitioners. And practitioners would have to figure out how much and how they can read within the constraints of real world time and community. This model like the first one rests on two assumptions: that literacies must be explicitly taught, and that literacies involve more than decoding; they involve inquiry and assessment beyond decoding.

I suspect that both David Weinberger and Howard Rheingold can assist us at this point, and offer other suggestions for how we librarians come in. In his 2012 book *Too Big To Know,* Weinberger treats the Net as a fact, not a problem. He shows how the Net has remade our knowledge processes by binding together communication, information and sociability. He characterizes the Net as abundant, linked, permission-free, "other"-credentialed, public, and unresolved. We need to work within those facts and recognize that no amount of explicit metadata is going to tame this Internet. "The Net is going to remain not just a commons but a wilds" (192). In Weinberger's view we have therefore three tasks before us: (1) we must learn how to operate the Net, (2) we must evaluate knowledge claims, and expertise or authority found on the Net (what Rheingold colorfully terms "crap detection"), and (3) we must learn to "love difference" to "push past our urge to stick with people like us" (192). Interestingly, Rheingold recommends similar tasks needed to be "Net smart" and he calls these literacies. These literacies are (1) attention or mindfulness [a self-reflective practice not unlike meditation as he describes it], (2) participation [such as blogging, tweeting, wiki contribution, organizing on-line, social bookmarking, curating, self-publishing, sharing — whether interest or friendship driven. In other words, we have to deliberately participate, not merely lurk.], (3) collaboration [examples include wikis, Firefox and other open source software, crowdsourcing, crisis mapping], (4) critical consumption of information [a.k.a the analytic work of "crap detection"], and (5) network smarts [understanding the logarithms of the Net's reach; Social Network Analysis (SNA) of centrality, degrees, and bridges].

What I find interesting in all of this is that on-line reading ("shallow" reading), the five literacies of the Net, and what librarians have long called (unfortunately to my mind) information literacy all have a pertinent relationship to each other. On the one hand, they all see that on-line or Net reading need not be shallow at all, but in fact to be good reading must be quite sophisticated in its awareness, navigation, and assessment of its incredibly complex environment. Right now, after decades of print reading and at the front end of Net reading, it feels to me that on-line reading is more complicated than print reading, in fact. I do worry a little that we belittle on-line literacies because we old farts ain't good at it, and because we're basing much of our assessment on novice on-line readers.

On the other hand, what I find interesting in the positive assessments of on-line reading from Davidson, Weinberger, and Rheingold is a vision of reading that explicitly entails the kind of inquiry-based or research-based skills that we librarians have always taught. On-line reading should be a bonanza for us, an opportunity to participate in education at the center. Why are we joining Abbott and Carr in lament? We librarians have an important contribution to make to seminary education precisely because of on-line literacies.

Bottom line: If the world of ministry is a service world (which I think it is), replete with distractions, multi-tasking, collaborative, process-oriented work, we need to re-examine our assumptions about "deep" and "shallow" reading. We need to ask why our students wouldn't be well served by on-line literacies as well as print literacy. I would propose that we need to teach our students to read in *multiple* ways, ways that cultivate new forms of attention, not just in the old seventeenth- to twentieth-century ways. And whichever curricular model our faculties ultimately favor to promote and practice these multiple literacies, I confess, this all scares the *bejeezus* out of me.

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Further Resources

The British Library has done quite a bit of research on how the "Google generation" uses digital research: see www.explorationforchange.net/index.php/rot-home.html and www.ucl.ac.uk/infostudies/research/ciber/downloads/.

The Pew Research Center's Internet & American Life Project has a lot of information on Americans' technology usage: www.pewInternet.org/.

Some useful articles at the Chronicle of Higher Education, for example Bauerlein's: www.chronicle.com/article/Online-Literacy-Is-a-Lesser/28307.

The Sloan Consortium is more concerned with online learning, but their reports might be useful: http://sloanconsortium.org/publications/freedownloads.

CONVERSATION GROUPS

The Changing Face of Evangelical Seminary Students

Facilitators: Suzanne Smith, Multnomah University, and Charles Kamilos, George Fox Evangelical Seminary

> Evangelical Theology in North America has separated itself from fundamentalism; yet it is still subject to convulsive controversy over scripture, the role of women in leadership, post-modernity, and the doctrine of God. Although a legacy of the Reformed tradition within Protestantism, evangelical theology takes a variety of forms, many in competition with one another as controversies rage.
>
> — Roger E. Olson, "Tensions in Evangelical Theology," *Dialog: A Journal of Theology* 42, no. 1 (Spring 2003): 76-85.

Discussion Questions:

- Have you seen an increase in the types of research/reference questions that might have been unusual five to ten years ago?
- Do you think these questions are being assigned by faculty or chosen by students? Or, a mix of both?
- Have you seen a theological shift reflected in your patrons' reference questions?
- How do you stay current and anticipate possible unusual questions?
- Is your collection equipped to support responses to these questions, such as earth care, gender/feminism, and different faith traditions?

Discussion:

1) Seminary students may be struggling with a wider range of issues today than in the past; for example, women are seeking more significant leadership roles in the church.

a. This is particularly true for women who have been missionaries, doing everything in the field but are stymied back in the States.

b. Is it ethical to enroll women in seminary who will face hostility in the church with respect to their role in the church?

2) We need to remember and consider our institution's core values as we assist students in facing new issues.

a. The library is a "place of rest" wherein students can ponder these things without the need to defend themselves to professors or fellow students.

b. To what extent should reference librarians steer patrons toward various new ideas?

i. What is the place for "librarian intervention?"

ii. We need to keep professional ethics in mind and not "spin" information for students.

- We need to be careful how we express our opinions.

iii. Several agree that a two-part role for librarians is a good thing:

- Providing access to information
- Assisting in formation; for example, at Talbot, spiritual formation is a requirement in an effort to reduce the "washout of pastors."

c. It is important to provide diverse collections.

i. Library is an "oasis in the desert."

- Students should be free to explore all aspects of a topic.

ii. This is true even with respect to the theological perspective of commentaries.

3) Students are arriving with less knowledge of the Bible.

a. It's OK for a reference librarian to suggest various points of view.

i. We can point out the difference, for example, between Scholarly v. Devotional.

ii. We can provide "scholarship with a shepherd's heart" — Phoenix Seminary.

b. Students need to be able to explore the differences between our culture and the cultures of the authors of the Bible.

i. As we need to appreciate different cultures between ourselves, even more so the cultures of the Bible.

4) One person does not represent a whole culture.

a. However, cultural values do impact a student's approach to research.

b. Faculty members influence students.

i. Do librarians influence students in a similar manner?

ii. Should librarians influence students in the same manner?

5) Collections and librarians should represent a balance between the pastoral and the academic.

a. Today faculty members are becoming more open-minded.

b. Today it seems that students are arriving at seminary more close-minded than before.

6) Are reference librarians a "blank slate"?

a. Is there value in not presenting one's own belief?

Facilitators' Reflections:

The conversation floated between what the facilitators had in mind and what the participants had in mind as they signed up and as they arrived. The facilitators were particularly thinking of Evangelical students engaging in hitherto "liberal" social issues, such as gender roles, eco-theology, etc. What seems clear from the outline of the conversation, as it developed, is that librarians are concerned with our role in the changing milieu within the Evangelical seminaries we serve. Issues of the library as place, the ethics of inserting our own beliefs and values into the research exchange, the diversity of views within the collection, and the freedom of the library as an "oasis" within which students may explore different and growing convictions within themselves and within the larger Evangelical movement are important for us to address within our own contexts.

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Cooperative Online Serials (CONSER)

Facilitator: Judy Knop, ATLA

Seven attendees discussed the changes RDA would bring to their serial cataloging records. There was a discussion of training possibilities. Information from the 2012 CONSER Operations Committee meeting was shared.

E-books, E-readers, E-resources, Oh My! What's a Small Theologica

Facilitators: Stephen V. Sweeney, St. John Vianney Seminary; Elyse Hayes, Seminary of the Immaculate Conception; Evan Boyd, Chicago Theological Seminary; and James C. Pakala, Covenant Theological Seminary

The Small Libraries Interest Group conversation focused on e-books and the many, particular issues small theological libraries face. The group broke into three conversation groups with the following foci: (1) examining recent e-book survey results, led by Stephen V. Sweeney; (2)

logistics and experiences around utilizing e-books, co-led by Elyse Hayes and Evan Boyd; and (3) negotiating licenses for e-books and e-book collections, led by James C. Pakala.

E-book Survey

In Spring 2012, an e-book survey was sent to members of the ATLA library directors' listserv by Christine Wenderoth (JKM Library Trust) and Timothy D. Lincoln (Stitt Library). The majority of the people in this group were from stand-alone institutions. Most of the libraries represented were not yet supporting fully online courses, and most did not have extensive experience with e-books in their collections. Some librarians who had started acquiring e-books in their libraries shared concrete information with the group. A clear need for commentaries in e-book format was mentioned by many individuals. The group quickly moved its focus to the peculiarities of theological libraries. Topics covered included basics of acquiring the titles (buying or leasing); experiences with particular vendors and collections; how e-books would be incorporated into the local ILS; how patrons would access the material, etc.

Negotiations

The sub-group session on negotiating with e-book vendors began with selected quotes from "E-books on Fire," by Charles Hamaker (UNC-Charlotte) in the December 2011 *Searcher* (pp. 20-28). Hamaker raises issues such as revocable rights, protection of text from alteration or disappearance for ideological or other reasons, interlibrary resource sharing, confidentiality, bibliographic management, operability, and insistence upon archival rights.

Covenant Seminary's recent experience with a major academic publisher was cited to reveal how negotiation may yield a series of changes by the publisher to accommodate the library's needs. Before agreeing to terms of e-book licensing, librarians need to raise numerous questions. Who are the authorized users and what flexibility of use exists? Related but more subtle is the question as to whether distant students have to be within the country, owing to other nations' copyright laws or other factors. What support does the vendor provide? Is the library prohibited from revealing terms of the deal? Who has the archive copy? Can content change and, if so, how much? How does renewal or termination work? Besides all of the questions, there are some procedures to insist upon, such as a date on the pricing page, a countersigned copy of the agreement, and even (should legal issues arise) jurisdiction specified in the state where the library is located. A librarian never needs to apologize for saying that review by legal counsel or others is needed, and objection by sales reps should raise a red flag.

Logistics & Experiences in a Small Theological Library

Each library in the sub-group session on logistics and experiences was at a different stage of using e-books — from those just considering e-books for the future to already long-implemented programs. This broad range of experience and knowledge helped lead the discussion along from funding, technical/cataloging issues, questions about vendors, purchasing models, and queries about the levels of interest from institutional or degree needs. There seemed to be no one prevailing model, as some libraries elected to yearly license large e-book collections while others did title-by-title or patron-driven acquisition. Everyone agreed that a large problem was in finding the time and being fluent enough in the devices to train faculty, staff, and students in finding e-books, downloading them to e-readers, and using some of the tools e-readers allow for.

Common threads in the conversation included the lack of specialized, denominational titles in e-book format, and the need for training staff, faculty and patrons to work with e-books. All present agreed that ATLA should act as an advocate for theological libraries in this arena. The group planned to use the Small Libraries listserv to share their experiences with e-books. Additionally, some of the conveners have elected to put out an open invitation on the Small Libraries listserv seeking individuals for a possible task force. This task force hopes to meet through webinars and map out a strategy alongside ATLA Member Services for approaching publishers to let them know our needs and that we are a substantial market for their products.

Emergency! A Conversation About Library Security

Facilitator: Robert J. Mayer, Gordon-Conwell Theological Seminary

What was the last security issue that you faced? Does your staff, especially your student workers, know what to do in case of an emergency that relates to the health and welfare of your patrons or the security of your resources? This conversation group addressed issues related to library security and invited participants to describe common and unique problems related to library security.

The leader focused the conversation with several opening observations. When we speak of library security, we are concerned with the protection of our library resources and the protection of the people who use our resources. Both are important and must be thought of simultaneously.

In addition, librarians must address the tension between security and access. If we wanted our libraries to be totally secure, we would not allow anybody to access them. So access involves risk to resources, staff, and patrons. How do we grant generous access for academic research and use while at the same time properly caring for the resources entrusted to us as theological librarians?

Library security connects with disaster planning, but focuses more on short-term emergencies. Some of the issues relating to library emergencies include:

1) Power outages at the library, campus, or immediate neighborhood.
2) Theft of important and valuable books, computers, and resources.
3) Human emergencies including major illness of a patron or staff member.
4) Threats of physical violence including stalking, violence, and firearms used in the library space.

Addressing issues regarding library security involves:

1) Staff training. Do staff know how to handle emergencies, including simple matters like calling 911 and contacting campus security? Do staff know how to respond to a dangerous situation such as stalking, physical violence, or use of weapons?

2) Library technology. Does staff have an understanding of how to respond when library technology is compromised internally or externally?

3) Has the library developed policies to guide response to emergency situations and are those policies regularly reviewed and communicated with staff, especially new staff?

Following this introduction, the group focused on three areas of discussion. First, the group raised several security issues that had emerged in their library context and discussed the stops taken in response. Second, the group brainstormed a list of potential security risks and reflected on which ones may be unique to their library context. Finally, the group discussed how to include issues related to library security in library policies and staff training.

Exploring ATLA's Role in Developing Research Tools for Clergy and Laypeople

Facilitators: Justin Travis, ATLA, and Margot Lyon, ATLA

In an interactive session with fourteen participants, the conversation group explored how ATLA could expand its support of clergy and congregational leaders by developing new research tools for use in pastoral education, as well as for use by the alumni of member institutions. The attendees divided into two small groups and reconvened at the end of the session. Questions explored: How do you define pastoral education? Based on your experience how has this field changed in the past ten years and what transformations are on the horizon? What existing research tools are currently being used by ATLA members to serve pastors and clergy? What are their strengths/weaknesses? If you were building the optimal research toolkit for your ministry-engaged alumni, what would it include?

Key Takeaways:

The word "clergy" implies serving a church, parish, or community of worship. Many alumni serve parachurch organizations including nonprofit charities, counseling centers, specialized ministries, etc. that are not a "church." Is ATLA's organizational end referring to "clergy and laypeople" too restrictive? Is there a role for ATLA and ATLA members to serve local churches and communities of worship?

In general, there are increased expectations and demands by alumni from the library. It is difficult for our members to explain licensing restrictions and why alumni cannot simply take library resources and databases with them when they graduate. This expectation is especially true for full-text resources.

The number of free, quality electronic resources for clergy and alumni could be increased, especially those that would support distance and continuing education. Respected resources listed include Wabash Center's Internet Guide to Religion, http://www.wabashcenter.wabash.edu/resources/guide_headings.aspx/, *ATLAS for ALUM*®, and ATLA's *Research in Ministry*® *(RIM*®*)* site.

There are increasing inquiries from clergy and alumni about areas topical outside of churches or religion. For example, there is a need for more quality resources on business plans, real-estate, etc. from the church perspective.

Social media is an area needing further exploration. For example, how could we build social media around common themes, such as media, commentaries, instructional tools, vocations, etc.? How can we use social media to share, collaborate and evaluate resources for ministry?

Exploring the Future of Publishing for Theological Libraries Conversation Group

Facilitators: Brenda Bailey-Hainer, ATLA, and Justin Travis, ATLA

Over eighty ATLA members participated in a conversation group discussing the challenges facing libraries resulting from changes in both publishing and theological education. In a conversation facilitated by ATLA's Executive Director Brenda Bailey-Hainer and ATLA Book Series editor Justin Travis, theological librarians analyzed the challenges facing their libraries in acquiring materials for theological education.

Based on the discussion, our member libraries are continuously striving to remain up-to-date with changes in publishing, including digital resources which provide new opportunities for serving their students and faculty. At the same time, they are concerned by some trends in publishing, including journals moving between publishers and a perceived lack of small-institution pricing models.

The librarians present were looking to provide their students with superior digital resources, including online materials for distance education as well as improved reference tools and bibliographies for students. Moreover, member institutions are increasingly engaged in online education and multi-language education, which means acquiring materials for increasingly varying populations including distance education students, alumni, and local laity, as well as foreign-language materials and works in translation for an increasingly global student body. Overall, their students require new materials in a wide range of fields, varying from worship and liturgy to practical and interdisciplinary education (including such fields as marketing and media, real estate, and sociology).

A significant priority amongst the participants was accessibility. ATLA libraries seek to ensure the continued access to valuable materials, and are interested in investigating topics such as the development and maintenance of repositories, the future of open access, and developing financial models for hosting and sustaining digital publications. Further discussion emphasized the need to identify ATLA's role in supporting libraries in these endeavors, including ways the association can provide support and standards for libraries that take on responsibilities as publishers.

It was expressed by the facilitators and attendees that this session should be seen as the beginning of a conversation on these topics, and the hope was expressed that the attendees would continue to seek innovative solutions for the questions that arose.

Gift Books Galore: Best Practices for Collection Development

Facilitators: Michelle Y. Spomer, Azusa Pacific University, and Liz Leahy, Azusa Pacific University

Michelle Y. Spomer opened the session by asking that participants introduce themselves and tell the group about either a) a gift book challenge they have recently had, or b) why they were attending the conversation group. Most of the session was taken up by the recounting of difficult, unique, and sometimes bizarre gift book situations. There were also some common themes that appeared, such as how to dispose of unwanted gift books (possible solutions included selling them through Amazon or Alibris, giving them to agencies such as Theological Book Network or other libraries that need them, and creating an ongoing book sale in the library), how to turn down donations appropriately, and the importance of addressing gift books in collection development policies. Conversation group participants were interested in creating some sort of listserv or online group to continue these discussions, and to perhaps provide a venue for the exchange of unwanted gift books.

Incorporating Social Media for Yourself or Your Library Panel

Facilitators: Stephen V. Sweeney, St. John Vianney Seminary; Mitzi J. Budde, Virginia Theological Seminary; and Jennifer Bartholomew, Luther Seminary

LinkedIn

LinkedIn is a social media online site for professional networking. In this session we will look at its usefulness for you as a job search tool (both for seeking a job and for hiring processes) and explore what it can do for your institution.

Whereas Facebook is for personal contacts and friends, LinkedIn is for professional contacts and colleagues. LinkedIn calls itself "the world's largest professional network."[1] Launched in May 2003, LinkedIn had 161 million members as of end of March 2012 (compared to 102 million a year ago) and reported adding sixteen million new members during the first quarter of 2012. A basic LinkedIn membership is free. According to *The New York Times*, LinkedIn's "largest business is selling access to information about its members."[2]

The primary purpose of LinkedIn is to allow individuals to post their resumes online. LinkedIn provides a utility for importing the data from a Word document. A Google search on your name finds your LinkedIn profile within the first few search results, allowing you some control over the information that is available about yourself on the web. The LinkedIn posting allows you to indicate whether or not you are open to receiving job inquiries, career opportunities, consulting offers, expertise requests, and reference requests. You can also view how many times your profile has showed up in others' recent search results, and LinkedIn suggests ways in which you might improve your profile's visibility.

The networking of those "linked" through LinkedIn allows others to see your network of professional contacts and for you to search other people's networks. You can solicit work recommendations from colleagues and post recommendations for others, and you can ask your linked colleagues for referrals to people who are linked to them. You can also see a partial list of who has viewed your profile in the past thirty to ninety days — there is no anonymous peeking at someone else's profile in LinkedIn. A Premium (paid) subscription allows you to see the full list of everyone who has viewed your profile and how they found you.

Affiliating with professional groups through LinkedIn (e.g., ALA, ACRL, library school alumni associations) allows you to participate in online discussions. For example, the ACRL group recently discussed suggestions for information literacy textbooks, while the ALA group discussed how to handle patron requests for assistance with downloading e-books to new tablets.

A June 11, 2012, article in the *Chronicle of Higher Education* describes how an institution might utilize LinkedIn to analyze placement of alumni. Stacey Patton reported on a research project which sought to locate graduates of professional science master's degree programs. Through LinkedIn, the research team found 80 percent of the 2,400 graduates that they had not been able to locate through conventional means of tracking alumni.[3]

I recently tested LinkedIn in a hiring process for the seminary library. I tried to use LinkedIn to identify candidates in the greater Washington D.C. area who might be qualified for the position, but I could not access their full identities and profiles without a premium subscription. I did a search on those who submitted resumes for the position, and I found that about 75 percent of them were in the LinkedIn database. In every case, their LinkedIn profile matched the data on their resume.

In summary, LinkedIn is a good tool for job seekers, but a premium account would be needed to make it an effective tool for recruitment of candidates for a position. It might be utilized creatively for accreditation self-study, particularly for tracking of alumni for placement data and analysis. It certainly is a useful venue for professional discussion groups, and ATLA may want to explore utilizing this professional social networking site more effectively for this purpose.

Twitter

Stephen V. Sweeney has been using Twitter for personal and library use since April 30, 2009. His account is used for sharing library information as well as Roman Catholic denominational news. Recent examples at the time of the session included local Denver Catholic news as well as relevant keynote information that had been shared.

An explanation of Twitter, its uses and applications for theological libraries and librarians began the conversation. A May 9, 2012, *Chronicle of Higher Education* article was cited as having useful information by way of the why and how of having a Twitter account for academics. That article can be found at http://chronicle.com/article/10-Commandments-of-Twitter-for/131813/.

Many of the attendees had Twitter accounts but made the distinction between whether they were for personal use or for library use. There were a couple of libraries that were actively tweeting to reach students but most were self-professed lurkers of other "twitter-ers." The use, or non-use, of Twitter for personal, professional, or library-specific purposes varied widely among the attendees.

Discussion ensued at three full tables of attendees. Each of the discussions was unique, and the information shared was valuable. Some had come to the session to learn more about the various social media presented, some had come to share what they felt were best practices, and some had come to learn how to bring themselves or their libraries into the world of social media.

Facebook

Luther Seminary Library started a Facebook page in December 2009. We use it to share pictures and brief write-ups of library events. Recent examples include the rain garden we installed on campus last July (an effort led by the librarians), a Recovery Resources event with our Artist-in-Residence Matthew Nelson, an end-of-the-year Food Drive, and John August Swanson's visit this spring. We may also post sudden changes in hours due to power outages, or current noise levels (contractors are rewiring the building and there is a fair amount of drilling going on).

We try to use Facebook to show our fun side, our personality. We want to seem more approachable and we want students (and our other patrons) to think of us when they need help with projects.

Two of the librarians post to the site. We try to post about once a week. We don't want to post too often but we want to maintain a balance. We have an open page. Anyone is allowed to post. So far we have had no issues with inappropriate content or comments.

Luther Seminary is in the process of creating a social media policy. At this time we use the Facebook page to tell the outside world about events that are happening in or affecting the library. We also see the page as a good way to inform the rest of the seminary about what is going on. We work to "stay on brand," to promote the mission of the seminary, and to speak in the voice of the library. We are careful not to speak for other departments in the seminary and to be professional.

I showed several examples of posts from our library and other library Facebook pages. http://www.facebook.com/pages/Luther-Seminary-Library/204869924337.

We had three twenty-minute discussions with groups that varied widely in experience with social media. Some had not used social media before and wanted to learn more about Facebook, others were very sophisticated users. Issues discussed included how the page would be created and whose account would be used, how often to post, what kind of content to post, what has worked really well, what has been unsuccessful, what has been taken down. Ideas were shared freely, and many questions were asked. Each group had more to say than was possible in the time allowed.

The group is interested in creating a place on the ATLA Sharepoint website where we could post guidelines, links, best practices, etc. for social media use in libraries.

Endnotes

[1] http://www.linkedin.com/ (accessed June 20, 2012).

[2] Randall Stross, "Sifting the Professional from the Personal," *New York Times Online* (January 7, 2012); http://www.nytimes.com/2012/01/08/business/branchout-and-beknown-vie-for-linkedins-reach.html (accessed June 20, 2012).

[3] Stacey Patton, "Where Did Your Graduate Students End Up? LinkedIn Knows," *Chronicle of Higher Education Online* (June 11, 2012); http://chronicle.com/article/Where-Did-Your-Graduate/132197/ (accessed June 20, 2012).

Librarians Managing Copyright

Facilitator: Eileen K. Saner, Associated Mennonite Biblical Seminary

Eileen K. Saner opened the conversation with an update on the process of developing a copyright policy at AMBS. The group discussed the concepts and recommendations of the *ARL Code of Best Practice in Fair Use for Academic and Research Libraries* (January 2012). Participants considered how to respond to the recent decision of Judge Evans in the Georgia State e-reserves copyright case. The services of Copyright Clearance Center have helped some libraries comply with the provisions of the U.S. copyright law. Differences between U.S. copyright and regulations in other countries were also noted.

Conversation participants shared problems, solutions and resources for establishing policies and procedures and also for promoting campus-wide compliance with copyright law. These resources were recommended:

- Russell, Carrie, and Dwayne K. Buttler. *Complete Copyright: An Everyday Guide for Librarians.* Chicago: American Library Association, 2004.
- *Scholarly Communications* @ Duke by Kevin Smith, former ATLA member. (http://blogs.library.duke.edu/scholcomm/).
- *Know Your Copy Rights: Using Copyrighted Works in Academic Settings.* Association of Research Libraries. Excellent resources for faculty. (http://www.knowyourcopyrights.org/index.shtml).
- *Wheaton College Copyright Guide*. (http://www.wheaton.edu/acad/copyright/).

Name Authority Cooperative (NACO)

Facilitator: Judy Knop, ATLA

Eighteen conference goers gathered to discuss the impact of RDA on their NACO participation. Information was shared about training opportunities and institutional plans. The mood was upbeat and most participants expressed interest in receiving training and beginning to use the new rules and fields.

Writing a Successful ATLA Publication Grant Proposal

Facilitators: Lisa Gonzalez, Catholic Theological Union; Daniel Kolb, Saint Meinrad School of Theology; and Amy Limpitlaw, Boston University School of Theology Library)

This conversation group was led by members of the ATLA Publications Committee and focused on the key elements that the committee looks for in successful grant proposals. Amy Limpitlaw, chair of the committee, began the discussion by describing some of the projects that had been funded in the past by the committee and highlighting what made these proposals successful. Daniel Kolb, member of the committee, spoke about the key elements of the proposal, especially the importance of having a specific budget for the project. Lisa Gonzalez, also a member of the committee, spoke about her experience as a successful grant applicant. Kris Veldheer, the most recent grant recipient, also spoke about her experience in applying for a grant. Conversation ensued about the kinds of proposals that are successful and what the committee looks for in potential projects to fund.

IN-CONFERENCE WORKSHOPS

ATLA Unconference

Organizers: Miranda Bennett, University of Houston Libraries; Leland Deeds, Union Presbyterian Seminary; Lisa Gonzalez, Catholic Theological Union; and Luba Zakharov, Azusa Pacific University

The first-ever ATLA Unconference offered over thirty attendees the opportunity to create the agenda for two half-hour discussion sessions. The unconference format, which creates the conditions for an energetic, engaged, highly relevant program by inviting participants to volunteer to facilitate sessions on topics of interest, resulted in six lively conversations on diverse topics of interest to theological librarians

The topics for the breakout discussions were proposed before the conference after prospective attendees were invited, via the ATLANTIS mailing list, to submit issues or questions of interest and, by so doing, agree to host a discussion at the conference program. All submissions were posted to the blog *Unconferencing: Where Any Two Are Gathered* (http://unconferencingwhereanytwo.wordpress.com/) — a project that grew out of a presentation at the 2011 ATLA Conference — where they could be read and commented on by anyone.

At the conference session, attendees were given the opportunity to vote on the six proposed sessions, indicating which topics were of most interest to them. At some unconference programs, voting is used to determine which topics will be discussed, with those garnering fewer votes not included in the formal agenda. Since in this case, however, the available time and number of attendees allowed all six to be offered, the tally was used only to assign locations for the conversations, as the most popular topics — "Digital Humanities and Theological Libraries" and "Patron-Driven Acquisitions, e-Books, and the Future of Collections" — were given the meeting room space and the others — "Library Instruction and Doctoral Students," "Emotional Intelligence and Theological Librarianship," "ATLA Technology Interest Group?" and "The Future of Libraries: Special Collections?"— moved to nearby seating areas.

Before dividing into discussion groups, Luba Zakharov provided a brief overview of the idea of unconferencing, laying out the principles that "whoever comes are the right people; whatever happens is the only thing that should have; whenever it starts is the right time and when it's over, it's over." These principles rest on the core guideline of Open Space Technology (www.openspaceworld.org) which is simply this: "Take responsibility for what you love," which is what the participants did by contributing their ideas and questions to the program's conversations. Everyone then "voted with their feet" by choosing to attend the discussion sessions they found most compelling. Summaries of these discussions, provided by the facilitators, may be found below.

"Library Instruction and Doctoral Students"
by
Jim Skypeck, Boston University School of Theology Library

Based on some reading I'd been doing on doctoral students in preparation for a colloquium offered in the fall semester at Boston University, I asked the group to brainstorm ways we might provide instruction to doctoral students as I believe that these students have different research needs than those of undergraduate or other graduate students. Discussion included soliciting faculty feedback on student research, reviewing dissertations and theses already submitted to gather data on areas students may have needed assistance, and providing services more directly to each student rather than try to have them attend larger workshops on a voluntary basis. While most members agreed that a required course might insure the greater attendance, we recognized that it isn't always possible to get a course included in the curriculum. The group agreed that further discussion was warranted and perhaps a future conference session might be feasible.

"ATLA Technology Interest Group?"
by
Karl Stutzman, Anabaptist Mennonite Biblical Seminary

Ten participants were present in the session to discuss the possibility of an emerging technology interest group in ATLA. Persons noted that many of the unconference topics would fit in the area of emerging technology issues and that the time seems right to have a dedicated forum for these issues. Emerging technology crosses many of the lines of specialization within librarianship, so it doesn't easily fit into existing ATLA interest groups. This interest group could provide leadership for addressing those issues within ATLA. The interest group would attend to both practical details of emerging technology (how to use, customize, develop particular technology tools, recommendations on technical skill sets for theological library professionals) and visionary issues (future of ATLA's digital products and databases, appropriate/sustainable use of technology). Participants also generated a substantial list of emerging technology topics and workshops that would be interesting to explore at future conferences. Karl Stutzman, convener of this unconference discussion, will work with Miguel Figueroa, ATLA Director of Member Services, to begin organizing this new Emerging Technology interest group.

"Digital Humanities and Theological Libraries"
by
Lisa Gonzalez, Catholic Theological Union

The conversation on digital humanities focused on categories of activities that might constitute digital humanities, as well as a variety of specific digital humanities projects. Technical skills librarians exploring digital humanities could develop might include activities such as text mining, exploring linked data, data visualization, citation analysis, and crowdsourcing. Specific projects mentioned ranged from mass digitization to projects focused on special collections; some of the projects named included Europeana WWI, Virtual Qumran, Wikipedia GLAM, Google Ngram, and OCLC Wikipedian in Residence.

"Emotional Intelligence and Theological Librarianship" by Miranda Bennett, University of Houston Libraries

A small group gathered around the topic of "Emotional Intelligence and Theological Librarianship." Since not everyone was familiar with the concept of emotional intelligence, we began with an overview taken from Daniel Goleman's *Working with Emotional Intelligence* (New York: Bantam, 1998), which lays out a five-part "emotional competence framework" consisting of self-awareness, self-regulation, motivation, empathy, and social skills. The group discussed how these competencies — which, it is important to note, can be developed and improved over time — relate to our work as theological librarians in such contexts as hiring and continuing education. We learned about libraries that incorporate real world problem-solving into job interviews and about training opportunities provided to library staff by business school faculty who address emotional intelligence issues (though perhaps not explicitly). Although this topic attracted the fewest participants of any offered at the unconference, the conversation was lively and engaging, and emotional intelligence presents a rich territory for future investigation by theological librarians.

"The Future of Libraries: Special Collections?" by Luba Zakharov, Azusa Pacific University

As libraries reshape their identities to serve a technological community, what role does Special Collections play in either leading or following the idea that Special Collections will define our libraries? If theological libraries are moving in this direction, what initiatives are they writing into their policies toward this end? Are Special Collections more than a code for what has existed in the past and are they something that can change the future of a library's common practice?

After reviewing these introductory questions our discussion began around the question, "How does Special Collections fit in overall library mission?" The responses to this were as varied as the participants and the comments were as follows:

- The newest trend in re-envisioning the library is to talk about the library as a place rather than a collection (or storage area) of books.
- Given the move to purchase electronic books, it makes sense that Library Special Collections will anchor the identity of the library.
- Because Special Collections have an inherent historic and monetary they can add value to a library. That value is increased exponentially when librarians who, in partnering with faculty and scholars, can provide innovative contexts and platforms for new knowledge to emerge from primary source material.

Given this discussion, the following questions were raised:

- How can librarians use Special Collections to attract donors?
- What new ways can librarians collaborate with faculty using Special Collections?
- How does a seminary get funding to scan and then provide electronic access to the collections?

- Whose job is it to begin to monetize the library? Is this in our library mission statements?
- How can libraries attract volunteers to transcribe collections?
- Under what financial constraints do libraries give up their Special Collections?

Suggested ways Special Collections are becoming more central to scholarship:

- Librarians are creating exhibits to support and promote the use of Special Collections; i.e., 1) an exhibit on Pauli Murray resources went viral on the social networking site Facebook, 2) a small exhibit on a missionary named Katherine Brown inspired a user to pay to have the yet un-digitized letters digitized.
- Because Special Collections are valuable in so many ways, libraries must consider ways to take every provision to keep them.

"Patron-Driven Acquisitions, E-Books, and the Future of Collections" by Leland Deeds, Union Presbyterian Seminary

The conversation around patron or demand driven acquisitions, the purchasing of e-books and both endeavors' impact on library collections was focused around a two-year pilot project starting in the fall of 2012 at the William Smith Morton Library at Union Presbyterian Seminary (UPSem). This pilot project involves the selection of print and e-book titles through a standard collection profiling process. These pre-selected titles are then loaded as MARC records into the library's online catalog for discovery. Purchase of the work, whether the work is available in print or as an e-book, is only triggered by the user. Participants in the session discussed the current state of e-book availability, title level selection of such resources, the mechanics of user triggered purchasing, and the possible positive or negative responses of a library's user community to such a program. There was a high level of interest in the topic, and in seeing what UPSem's experience was with its two year pilot, as well as what use data it produced.

Conclusion

Based on attendance and participation — as well as conversational volume! — the ATLA Unconference successfully provided a venue for informal discussions of a wide variety of issues. We hope the program will inspire attendees not only to pursue new activities and projects in the areas discussed in the breakout sessions but also to continue to experiment with nontraditional formats at future ATLA conferences and other professional gatherings.

E-Book Cataloging: the Good, the Bad, and the Ugly… by Leslie Engelson, Murray State University

As so often happens when new formats emerge, the catalog records improve as rules, guidelines, and standards are developed. Often smaller libraries with limited collection development funds are not the first to embrace the new format and so catalogers at these libraries are able to wait until both the format and the rules become standardized before they

eBook Record Fields

	Position	OCLC	Code	Meaning
Leader	06	Type	a	Language material
	07	BLvl	m	Monograph
006	00	Form	m	Computer file
007	00	‡a	c	Electronic resource
		‡b	r	Remote
008	23	Form	o	Online

Field	Subfield	
020	‡a	ISBN for electronic
	‡z	ISBN for print
245	‡h	[electronic resource]
300	‡a	1 online resource (xx p.)
	‡b	Include as appropriate
	‡c	Do not include
588	‡a	Description based on…
776	‡i	Resource recorded in ‡a and ‡t [‡i Print version: ‡a …]
856	‡u	URL
	‡3	Package name and/or format, e.g. Ebrary, Oxford Reference Online, Table of Contents.
	‡z	Note, not institution specific, i.e. "Click to access resource"

Figure 1

tackle cataloging something in this format. The e-book format became available for libraries in the 1990s so the cataloging world has had some time to work on what elements are needed in a bibliographic record and how these elements should be presented.

The workshop began with a brief discussion of the features that distinguish an e-book from a print monograph, acquisitions models for e-books, as well as how bibliographic records are acquired and the challenges with maintaining these records. Then the approximately forty attendees were shown a progression of the various iterations of e-book bibliographic records beginning with the ugly (Project Gutenberg), moving on to the bad (vendor specific and describing the print manifestation), and finally unveiling the good (provider neutral and describing the digital manifestation). After discussing the elements that are necessary for a provider-neutral record,[1] participants were given an opportunity to try their hand at cataloging a selection of e-book resources. Time was given after each exercise to discuss the records as well as the elements that proved to be challenging with each resource. The contents of the hand-out are given below, including links to the *Provider-Neutral E-Monograph MARC Record Guide* as well as other resources that may be helpful (Figure 1).

Fields that were used in older cataloging that are not used in Provider Neutral cataloging:

256

506 Use only for DLF Registry of Digital Masters, HathiTrust Digital Library, and other digital preservation projects; use with ‡5.

530

533 Use only for DLF Registry of Digital Masters, HathiTrust Digital Library, and other digital preservation projects; use with ‡5.

534

538 Use only for DLF Registry of Digital Masters, HathiTrust Digital Library, and other digital preservation projects; use with ‡5.

540

550

583 Use only for DLF Registry of Digital Masters, HathiTrust Digital Library, and other digital preservation projects; use with ‡5.

710 Do not use for package/provider names.

773

Other Resources

PowerPoint Slides: e-mail lengelson@murraystate.edu

Provider-Neutral Guide: http://www.loc.gov/aba/pcc/bibco/documents/PN-Guide.pdf

OCLC Webinar: http://www.oclc.org/worldcat/catalog/quality/expert/websessions.htm Scroll down for e-book

BIBCO: http://www.loc.gov/aba/pcc/bibco/documents/BSR_TM_3Sept-2010.pdf

Endnote

[1] Becky Culbertson, Yael Mandelstam, and George Prager, *Provider-Neutral E-Monograph MARC Record Guide* (Washington, D.C.: Program for Cooperative Cataloging, 2011).

Macro-Economics: Saving Time (and Money) by Using Macros in Cataloging
by
Armin Siedlecki, Pitts Theology Library, Emory University

About twenty-five people attended an in-conference workshop on the use of macros in cataloging. The presentation focused primarily on macros for the OCLC Connexion client, including text strings, macros that were pre-loaded in the Connexion client, and how to import additional macros. The workshop also featured a basic introduction to writing macros, the components of OLM (OCLC Macro Language), and how to recognize and manipulate them. It concluded with a brief discussion of other macro products, in particular Macro Express. The PowerPoint slides for this presentation are available on the Technical Services Interest Group page https://www.atla.com/Members/divisions/interest/Pages/Technical-Services.aspx.

Tools of the Trade: Helping Your Faculty Enhance Their Teaching
by
Michelle Y. Spomer, Azusa Pacific University

Educational technology can be difficult to keep up with, especially for full-time faculty members (and for librarians, too). In this presentation, some of the best examples of web-based software and apps that can be utilized in the classroom will be introduced. Emphasis is placed on software that is free, although there are also a few items (mostly apps) included that are for-purchase. This session was based on a presentation that the author did for faculty members in the School of Theology (although none of the tools are specifically theology-related).

A LibGuide (http://apu.libguides.com/edutech) has been created as a resource for librarians, and it contains all the online tools covered in this presentation. While there is a great deal of overlap between these tools, they are roughly organized into the following categories: presentations, mapping, collaboration, polling, and video. Each of these categories has its own page in the guide (look for the tabs at the top of the guide). These pages are all organized the same way, and contain the following sections:

...Tools

This section highlights several good examples of the online tools relevant to the page topic. For example, in the Presentations page, the 'Presentation Tools' section includes Brainshark, Google Docs: Presentations, Prezi, SlideRocket, and SlideShare. The following information is also provided: a link to the tool, a description, pricing information, a link to examples of the tool, and a link to any related Apple or Android apps.

Articles on…in Higher Ed

This section is essentially an RSS feed reader widget containing a feed from the ERIC (Education Resources Information Center) database. Articles listed here are related to the particular type of software and its use in education. The links for the articles go into the EBSCOhost version of ERIC. Most of these articles should also be available here (for free): http://www.eric.ed.gov/

More Apps to Try

In addition to the Apple or Android app versions of the software highlighted in the '…Tools' section, other related apps will be listed here.

Have Anything to Add?

In this section, you may suggest a related link or resource. Your e-mail will be sent to the guide author for contact purposes (if necessary). Your e-mail will not be displayed on the page.

In addition to the pages that highlight particular types of software (which will be described below), there are a few other pages in the guide:

Home

This is simply an introductory page and contains the author's contact information, as well as a section for your input on ideas for disseminating the information about the online educational tools to your faculty.

Ed Tech Websites & Blogs

This page contains several RSS feed widgets and some links to websites that are related to educational technology. These are excellent resources for anyone wanting to keep up with educational technology.

For Further Reading

Several resources are included on this page, including WorldCat.org searches and various articles related to educational technology.

Session Demos

The demo links on this page are included so that session attendees can spend more time with anything they saw during the presentation.

The types of software covered in this presentation seemed to fall into five distinct categories. As mentioned previously, there is significant overlap between many of these. For example, Prezi software, which is listed on the 'Presentations' page, could also be used for mapping. Wallwisher, which is on the 'Polling' page, could easily be used for collaboration purposes. Most of the tools listed provide some sort of free level of use, and then usually include more levels with more features for established fees. Several tools include educational discounts. Here are the five types of tools and the corresponding examples:

Presentations

The web-based tools in this section provide alternatives to programs such as PowerPoint and Keynote.

- Brainshark (http://www.brainshark.com/)
- Google Docs: Presentations (http://www.google.com/google-d-s/presentations/)
- Prezi (http://prezi.com/index/)
- SlideRocket (http://www.sliderocket.com/index-b.html)
- SlideShare (http://www.slideshare.net/)

Mapping

Concept mapping and mind mapping are popular ways to show relationships between ideas, and can have many applications in the classroom, including brainstorming, lecture presentation, storytelling, etc.

- Bubbl.us (https://bubbl.us/)
- Mind42 (http://mind42.com/)
- Mindmeister (http://www.mindmeister.com/)
- Mindomo (http://www.mindomo.com/)
- Spicynodes (http://www.spicynodes.org/)

Collaboration

Collaboration software usually can resemble an online whiteboard, or simply be a collection of tools that several people can use concurrently. This type of software provides an online place for people to come together and share ideas through text, notes, screenshots, drawing, files, etc.

- Dabbleboard (http://dabbleboard.com/)
- Google Docs (https://docs.google.com/)
- Popplet (http://popplet.com/)
- Stixy (http://www.stixy.com/)
- Twiddla (http://www.twiddla.com/)

Polling

Polling software provides a way to get feedback (instantly or otherwise) from a group of people. Micropolls are usually just one question with either multiple-choice options, or can be one open-ended question. Other polling tools make it possible to create quizzes or lengthy surveys that can be embedded on a website. Poll Everywhere and TextTheMob provide instant graphic feedback from an audience via text-messaging or a website.

- MicroPoll (http://www.micropoll.com/)
- Poll Everywhere (http://www.polleverywhere.com/)
- Polldaddy (http://polldaddy.com/)
- TextTheMob (http://textthemob.com/)
- Wallwisher (http://wallwisher.com/)

Video

Finding videos that are appropriate for an educational setting can be somewhat difficult. Academic Earth, TED-Ed, and YouTube EDU are websites that provide a variety of educational videos from high-quality sources. Ustream provides access to live educational events. Vialogues provides a way for a group of people to make comments throughout a video.

- Academic Earth (http://www.academicearth.org/)
- TED-Ed (http://ed.ted.com/)
- Ustream: Education (http://www.ustream.tv/education)
- Vialogues (https://vialogues.com/)
- YouTube EDU (http://www.youtube.com/education)

While one of the aims of this presentation is to introduce librarians to web-based educational software, another purpose is to think about ways to present this information to teaching faculty. This information has been presented to Azusa Pacific University faculty in the School of Theology during a 'Soup & Searching' session. The presenter provided soup and other lunch items (during the lunch hour) to provide more incentive for faculty to attend. Other Soup & Searching sessions have covered such topics as setting up journal alerts and RSS feeds, online searching techniques, and overviews of subject-specific databases and corresponding features. Ideas for other ways to engage faculty can be added to the Home page (Helping Your Faculty box) in the LibGuide created for this presentation.

"Writing for *Theological Librarianship*"

Presenters: Ronald W. Crown, Saint Louis University; Andrew J. Keck, Luther Seminary; Daniel Kolb, Saint Meinrad Archabbey Library; Melody Layton McMahon, Catholic Theological Union; and David R. Stewart, Bethel University

The panel presentation was built around the following topics:

1) An introduction and overview of *Theological Librarianship*, and its progress since it was launched in 2008.
2) An overview of the Open Journal Systems (OJS) publishing platform.
3) An outline of what the journal's various sections (Columns, Essays, Peer-reviewed Articles, Bibliographic Essays, Critical Reviews) are like, and how the submission and editorial processes work.
4) Group discussion on ideas-in-progress from workshop participants, with Editorial Board members offering suggestions on how these ideas could be shaped for possible publication in the journal.
5) A Q&A session, with a wide variety of queries on how to get started, how to keep a writing project moving forward, how to find time to write amid other library responsibilities, etc.

At the end of the session, the Editorial Board collected and answered further questions about the proposals and ideas that had been written down by participants. The Editorial Board will be following up with participants during the coming months.

POSTER SESSIONS

Buying from Behind the Curtain: Any-time E-book Purchasing by Leland Deeds, Union Presbyterian Seminary

The poster will detail the process that Morton Library, Union Presbyterian Seminary (UPSem) went through on its journey to launching its Patron-Driven-Acquisitions (PDA) program. The PDA program at UPSem is unusual in that it is not an experimental addition to the collection activities of the Library but instead is being explored as a replacement. The target goal for the program, if successful, is to allow for long-term reduction in spending for monographs while trying to ensure that access is being given to those titles being actively sought by patrons. Morton Library's PDA program also focuses heavily on opting for e-book versions, when available. For e-books purchasing is immediate and hidden from the user, who is never aware the e-book was not already owned. Details to be covered are selection of vendor, selection of material, technical issues for program roll-out, and planning for the impact on public services of initial program roll-out.

A Creative Library Partnership by Ronelle Thompson, Mikkelsen Library, Augustana College

As part of the Sioux Falls Seminary's move to a new administrative/classroom facility in 2009, the decision was made to merge its library collection with those of Augustana College in the latter's Mikkelsen Library and to contract with the college to provide all library services and support to Seminary faculty and students.

For the Seminary community, partnering with Augustana immediately provided faculty and students with access to the services of a robust and growing library. Although primarily serving an undergraduate student clientele, Augustana's academic excellence and targeted graduate programs depend on the library's ability to identify and support a broad range of research interests and programs. The goal from the beginning has been for the Seminary community to benefit from all the library offers.

The Coffee Lounge Experiment by Beth Perry, Mercer University Atlanta

There has been a good bit of discussion on ATLANTIS regarding coffee and food in the library. Swilley Library turned a former study area containing tables and chairs into a lounge area with more comfortable seating, café-style tables and chairs, a flat-screen TV, and a coffee/tea machine. This poster would share our experiences in setting up the area as well as describing the results after using it for three years. The idea was to offer a more relaxed atmosphere for studying where students could feel free to move the smaller furniture around to meet their needs. We also wanted a place in the library where they would be free to eat and drink since students have come to expect that wherever they go. I will share how costs were kept down and will include information about our coffee machine, how we chose it and what was involved in getting it ready for use. This has been a positive endeavor for us and I would like to share our success with other libraries as many are interested in setting up these types of areas of their own.

Creation of RELINDIAL within IFLA
by
Odile Dupont, Catholic University of Paris

The International Federation of Library Associations (IFLA) is a huge professional association with no theological libraries represented. The moment has arrived to introduce the theological libraries network and our experiences to IFLA. By doing so we will increase our visibility and can also expect to learn a lot from their experience in return. The poster session will show the possible networking links and advantages we can expect as a result of participating in IFLA.

Curiosita: A Foray Into Social Networking
by
Cheryl Felmlee, Alliance Theological Seminary

Presentation of the background and structure of a social networking site developed for members of the Alliance Theological Seminary to interact with each other within a learning community. The site was initiated by the library and includes sections for reflection, discovery, dialog, and enjoyment.

Evaluating Sources: Information Literacy and the Epistemology of Testimony
by
Terry Robertson, Andrews University

Evaluating information is a core facet of "information literacy." Most IL literature on evaluating information illustrates principles with examples drawn from the objective and empirical, i.e., medicine, economics, etc. While these examples may speak to evaluating the qualitative and quantitative research of religious experience (Doctor of Ministry projects), the connection to theology and exegesis is not as evident. I suggest recent works on the epistemology of testimony provide a useful framework for discussing the evaluation of information in theological inquiry.

Interweaving a Christian Theological Library with a Muslim Chaplaincy Program: The Challenges
by
Rev. Dianne Van Marter and Joshua Pikka, Ecumenical Theological Seminary

The session will be about how the Muslim Chaplaincy Program affected the library in terms of materials and operating procedures. The procurement of materials and resources will demonstrate how to build an Islamic collection very quickly with very little current and no new funding. The changes in the culture of the seminary will also be examined.

Introducing E-books and E-readers to the Theological Library
by
Greg Sigountos, Asbury Theological Seminary

This poster session recounts what did and did not work in establishing a collection of e-books and e-readers at Georgetown College, a private liberal arts school that houses a new pre-accreditation seminary (Baptist Seminary of Kentucky) and Asbury Theological Seminary. This covers: (1) convincing the administration that e-books are worth our budgetary commitments, (2) implementing catalog solutions, (3) creating collection development policies, (4) educating users in access, and (5) marketing attempts.

Library Services in the Cloud
by
Robin Hartman and Lindsey Sinnott, Hope International University

The focus will be on how we use OCLC's WorldShare Management Service (WMS) and WorldCat Local and SpringShare's LibGuides and LibAnswers to provide so many online library services with three semi-tech-savvy librarians and no server. We will show how they all integrate with EZproxy and eCollege Course Management System for authentication.

- Circulation and Patron Services
- Single Search Discovery System
- LibGuides (subject guides with little or no HTML required)
- LibAnswers (Reference Help Desk 24/7)
- EZproxy – remote authentication using LDAP
- eCollege – easy access from Online Courses

Reaching Out: Outreach Initiatives to Theology Department
by
T.R. Parker, Union University

The school of Theology & Missions at Union University in Jackson, Tennessee, has grown in recent years to over two-hundred students and seventeen full-time faculty members. This poster session was an overview of outreach initiatives taken with Union University's Theology & Missions department over the last two years. The poster was organized into three main initiatives; faculty interviews, reference, and instruction; as well as developing resources to meet the needs of the theology department. Featured was the library podcast initiative for interviewing faculty authors. The podcast was used to promote events and library resources as well as faculty publications. In the center of the poster was featured Research Guides using LibGuides, the Research Coach service, and Classroom Instruction. The Research Coach service was a popular service in which students could schedule a-one-on-one consultation with a Reference Librarian. Finally, on the right side of the poster some of the digital resources useful for theology were highlighted. Faculty publications were also featured.

Recognizing Our Retirees
by
Marti Alt, Ohio State University Libraries (Retired)

Using a slide show and poster board, this session will highlight the current retirees and lifetime members of ATLA and provide opportunity for conference attendees to express best wishes to them. Information about the Endowment Committee will also be available.

Visiting China's Libraries
by
Cheryl Felmlee, Alliance Theological Seminary

A photographic display of the National Library of China in Beijing, the provincial library in Xian, and Shanghai's public library.

DENOMINATIONAL MEETINGS

Baptist

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Baylor

Three new hires this year and one hire still remaining; hired two archivists for the Texas collection.

Bethel Seminary (San Diego)

New building additions — chapel, auditorium, and student center; Library building renovated.

Bethel Seminary (St. Paul)

Of a staff of eight, four have left for various reasons.

Biola University (Talbot School of Theology)

A student body of 6,000 students; Talbot looking for a new dean of library and a metadata librarian; a growing school and lots of new construction in the works.

Golden Gate Baptist Theological Seminary

CA: master plan to get buildings altered; two new hires; added EBSCO discovery service; received a large donation from Morgan Patterson.

AZ: shifting and weeding in the library; busy being a local host for ATLA.

NW: set up the discovery service — no easy feat; had a contest to name the service, winner: Seek First.

International Baptist College & Seminary

Moved into a new library building.

John Leland

Hired a new librarian (part-time); school has moved location.

New Orleans Baptist Theological Seminary

New Orleans hosted the Southern Baptist Convention annual meeting this year, including a big gala luncheon for alumni; a Bible museum was put together in two months in time for the convention; lost a cataloger to a new job; conversion from Dewey to LC complete.

Southeastern Baptist Theological Seminary

Accreditation this year; Technical services area renovated; two retirements, one new hire — a digitization coordinator

Southwestern Baptist Theological Seminary

All are busy with the Dead Sea Scrolls exhibit and lecture series; SWLATA to meet at SWBTS in October.

Submitted by Donna Wells, Chair

Campbell-Stone

Contact person:	Carisse Mickey Berryhill
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Ten Campbell-Stone librarians met June 29, 2012, at 5:30 p.m. in Room Arroyo C of the Hyatt Regency Scottsdale at Gainey Ranch. Attending were Bob Turner, Sheila Owen, and Don Meredith of the Harding School of Theology; Marilyn Howard; James Wiser of Statewide Electronic Library Consortium in California; Robin Hartman and Lindsey Sinnott of Hope International University; and John B. Weaver, Craig Churchill, and Carisse Mickey Berryhill (convener) of Abilene Christian University.

Harding reported that Don Meredith will begin his forty-fifth year this fall, and that Evelyn Meredith her thirty-third. This year HST has been receiving the Jim Bill McInteer archive. They have begun digitizing their reel-to-reel and cassette collections. Don's seventieth birthday last fall was recognized with an endowment for acquisition of Restoration Movement materials. This year Harding University will be involved in a presidential search.

Hope International reported that they have implemented a cloud catalog with OCLC. They have received the International Society of Science and Religion collection and a pastoral collection of 1,400 Spanish titles. The university has been reorganized into five schools: Business and Management, Education, Psychology and Counseling, Ministry and Biblical Studies, and Arts and Sciences. Rodney Valeet has returned as a valuable volunteer.

James Wiser reported that Pepperdine has begun the Jerry Rushford Center for Research on Churches of Christ and the Stone-Campbell Movement.

ACU reported that this year the university has had a number of administrative changes, including John B. Weaver's first year as Dean of Library Services and Educational Technology. ACU has installed a second set of security gates to reopen the former main entrance, which has accessible self-opening doors. The library is implementing changes in acquisitions through Yankee Book Peddler. The library is in the process of building an institutional repository and digital services center to continue to enhance its role as a place for creation of resources.

A general discussion of budget conditions followed.

Submitted by Carisse Mickey Berryhill, Convener

Lutheran

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The Lutheran Librarians meeting was held at 5:30 p.m., Friday, June 29, in Room Arroyo E of the Hyatt Regency Scottsdale Resort at Gainey Ranch. Thirteen librarians representing eight ATLA institutions attended. Ray Olson, Trinity Lutheran Seminary, served as convener.

Changes in presidents, searches and hiring of new directors, retirements, renovating and rehabilitating libraries, transitions in integrated library systems and networks, and aggressive weeding projects were topics highlighted during a round robin. Concordia Seminary, St. Louis, is joining Mobius. The director position is not yet filled. Concordia Theological Seminary, Fort Wayne, is enjoying new library space and increased library usage. Richard Lammert has become a contracted catalog coordinator with Private Academic Library Network of Indiana (PALNI). Luther Seminary is awaiting Andrew J. Keck as new director. A large hymnal donation is being incorporated into its collection. Lutheran School of Theology at Chicago has a new president and is doing preparatory work for library rehabilitation. Trinity Lutheran Seminary is changing its first floor into a learning commons. The president is retiring in early 2013. Wartburg Theological Seminary has received assistance in cataloging a backlog and is presently scanning Wilhelm Loehe materials.

Submitted by Ray Olson

Presbyterian and Reformed Librarians

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Fourteen persons attended the annual meeting held on Friday, June 29, 2012, from 5:30-6:30 p.m. in Sonoran A, Hyatt Regency Scottsdale Resort at Gainey Ranch, in Arizona. Those in attendance were Clifford B. Anderson, David Anderson, Virginia Dearborn, Jennifer Gundry, Steve Jamieson, Tammy Johnson, David Lachman, Pat Lachman, Timothy D. Lincoln, Denise Pakala, James C. Pakala, Lugene Schemper, Sharon Taylor, and Christine Wenderoth.

In view of President Sharon Taylor stepping down at the end of the meeting and nobody stepping forward to be Secretary for 2012-13 (president-elect for 2013-14), by consensus the group decided for now to operate a little less formally. James C. Pakala volunteered to take notes to do the report on the meeting. The main business consisted of reports from those present.

Lugene said that at Calvin there is a new, climate-controlled rare book room with compact shelving (in addition to the Meeter Center). This new room brings together things that were in four or five other spaces, including the archives of the Christian Reformed Church and of Calvin College and Seminary, as well as a post-1800 Dutch immigrant library and archive. Launching distance education has been aided by a large monetary donation for that purpose.

Chris reported (from McCormick and Lutheran in Chicago) that the JKM Library retrocon is completed after many years, and the card catalogs have been sold. The Library weeded 76,000 volumes, mostly duplicates, because some space was lost. The staff now numbers six rather than ten.

Sharon reported that Pittsburgh Theological Seminary is anticipating a library renovation costing $11 million. The library just signed a contract with Credo Reference and probably will get the new Sierra system from Innovative Interfaces, Inc. Two key positions, head of public services and head of technical services, remain vacant at this time.

Clifford Anderson, Virginia Dearborn, and Jennifer Gundry reported that Don Vorp is now interim head of Princeton's Speer Library, following Steve Crocco's departure, and the Seminary is seeking to have a new president by the end of December. The huge library construction project is moving along and will provide capacity for 1.2 million volumes. Much is temporarily stored off site in Hartford, CT (owing to a low bid by the storage facility) but is expeditiously accessed as needed. Much other material is in the Luce collection's immediately adjacent facility which had some floors built in to accommodate it, and when the new Library opens everything will vacate Luce so that it can be renovated.

Tim reported that Austin Presbyterian is spending $4 million for some tearing down and some extensive renovation at the library. Staff reconfiguration is occurring and they are seeking a learning technologies librarian, for they need to assist faculty with teaching in an asynchronous manner.

Theological rare bookman David Lachman reported that Hobby Lobby, based in Oklahoma City, is planning to build a top-flight Bible museum in Washington, DC. They are buying Bibles, but doing so judiciously and with sources of their choosing. He sees his own special business as attracting their interest in this process.

Tammy Johnson reported that Columbia Theological Seminary is seeking a new director, with Sara Myers having her last day as director on June 30, 2012. They are in the quality control stages of digitization through Lyrasis, and the aim is to have the material freely available and downloadable on the Internet.

James C. Pakala reported that Covenant's V.P. for Academics began serving as an interim president on June 1. President Bryan Chapell is becoming (the Seminary's first) Chancellor and a search committee has been formed to seek a new president. Buswell Library is implementing Relais (after considering both it and ILLiad). Also being implemented is Trueserials, which will provide an ERM as well as A-to-Z list and URL link resolver, costing only half as much as what the latter two currently are costing from a major vendor. The Seminary is designing its own Web site for the first time and Steve Jamieson has a significant role in that.

The group was pleased to welcome David Anderson, who has two theological degrees from Duke and a library degree from the University of South Carolina. He currently is volunteering at an academic library and seeking a position in theological librarianship.

Submitted by James C. Pakala, President

Roman Catholic

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Kathy Harty, the 2012 coordinator, opened the session with introductions and a review of the agenda. The group had 22 participants, including Veronique Vespeurt from Leuven and Odile Dupont from the Catholic University of Paris.

Catholic Periodical and Literature Index® (*CPLI®*)

Gregg Taylor, ATLA Manager of Business Development, reported on current activities and future plans for the *ATLA Catholic Periodical and Literature Index®* (*CPLI®*). ATLA acquired the publication from the Catholic Library Association (CLA) in 2011, including the index back to 1981. Taylor reported that ATLA is putting significant resources into *CPLI* to improve the indexing and enhance its reliability. Along with the index, ATLA hired its editor, Deborah Winarski, providing continuity for operations and content. ATLA has also assigned several indexers to work on the product, and is also engaged in the perennially frustrating task of contacting lapsed journal publishers.

Taylor pointed out that there is a lot of background work to be done before improvements to *CPLI* may be evident to users, including migrating systems and data, converting the index entries to MARC format, creating consistency among records and entries year to year, adding fields for digital object identifiers, creating serial and issue records, and enriching the content of records with more data and more fields. As an example of the complexity of the process, Taylor noted that *CPLI* had over 200 subject headings for Blessed Pope John Paul II; it's anticipated that this list can be reduced to fifty.

Taylor reported that ATLA aims to preserve and identify *CPLI* as an academic index. To this end, ATLA has already made the decision to discontinue materials it feels are targeted to K-12 and general audiences. Popular magazines and some newspapers are among the discontinued titles, although *L'Osservatore Romano* continues to be indexed. Taylor stated that existing records for the discontinued titles will remain in the index. *CPLI* now includes born-digital titles. Taylor reported that five journals were added recently; two are born-digital. ATLA believes this change will permit more rapid inclusion of titles from the global south. *CPLI* is also beginning to include indexing of multi-author works.

CPLI will remain a separate index from the *ATLA Religion Database*® and *ATLAS*®. *CPLI* will maintain its own subject headings, search terms and format designations. Cait Kokolus (St. Charles Borromeo Seminary) reported that CLA arranged to have the pre-1981 volumes of CPLI, which were not included in the transaction with ATLA, digitized by Villanova University; these will be available freely on the Catholic Research Resources Alliance site www.catholicresearch.net. Also, CLA is considering creating an index aimed at Catholic high school students.

The group requested that ATLA move quickly to make readily available lists of discontinued and added titles; appoint the promised *CPLI* advisory committee; expand the number of non-English language publications, from Canada, the global south, and Europe; and improve communication with CPLI customers. For more information and to recommend titles for inclusion in *CPLI*, users may contact Gregg Taylor (gtaylor@atla.com) or cpli@atla.com.

Catholic Research Resources Alliance (CRRA) Vatican II Project

At the 2011 meeting, Melody Layton McMahon (Catholic Theological Union) asked for expressions of interest in a survey of holdings of Vatican II *sub secreto* documents in North American repositories. Leuven, Paris, and Ottawa reported that they all have well-documented holdings of Vatican II archival collections. McMahon will submit a proposal to CRRA later this year for support for her project, and will distribute a survey to institutions in the United States and Canada.

Catholic Reference Works

Melody Layton McMahon and Lisa Gonzalez (Catholic Theological Union) updated the group on "Catholic Reference Resources" http://cathrefbooks.wikidot.com/, the wiki created using the final print of McCabe's *Critical Guide to Catholic Reference Books* (1989). McMahon called for volunteers to add information about new titles or editions of print, digital, and online reference works. Anyone interested in adding to the work may receive instructions and support from Gonzalez (lgonzalez@ctu.edu).

Access To *L'osservatore Romano* Online

Lorraine H. Olley (University of Saint Mary of the Lake) asked if any library had been able to obtain an institutional subscription to *L'Osservatore Romano's* digital edition. The online subscription, which is available only to individuals, provides the daily Italian edition, and the ability to search the archives. The group agreed that it would be most effective to have organizations, rather than individual institutions, contact the Vatican Press to request creation of the institutional online subscription option. The RC group will coordinate with ATLA, Catholic Library Association (CLA), and European Theological Libraries (BETH) to compose and send the letter.

In a related note, Kokolus reported that Catholic Research Resources Alliance (CRRA) is developing a project to digitize Catholic historical newspapers in North America. Dupont noted that CRRA may look at digital newspapers in Gallica http://gallica.bnf.fr for a model for this project. The CRRA Newspaper project has no date restrictions, so even currently published papers that are not now being preserved may be included. CRRA is seeking a grant to support a survey of Catholic newspaper holdings as a first step.

By acclaim, the group reappointed Kathy Harty as its coordinator for 2013.

Submitted by Lorraine H. Olley (University of Saint Mary of the Lake)

United Church of Christ

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Six members met and reported events and happenings taking place over the past year at schools and libraries.

WORSHIP

Spiritual Discipline of Meditation
First Christian Church (Disciples of Christ), Globe, AZ
Thursday, June 28, 2012, 8:00 a.m.

Crucible of Meditation
Psalm 1:1-2, Psalm 77:11-12
Sermon by Rev. Dr. Robert R. Howard

My sisters, my brothers:

Once upon a time, a small church on a hill needed the spotlight on the steeple replaced. The chair of the Property Committee, the usual person to do the job, was down with a broken arm. So she asked the preacher to help. "There's nothing to it," she assured. So the preacher agreed. What the Property chair did not know was that the preacher was absolutely terrified of heights. But he was game to do what he could to help. So he clambered up the ladder, not looking down, and slowly crab-walked across the roof the size of Kansas, to the steeple. Clutching the steeple with a white-knuckled grip with one hand, *not* looking down, he stood, and stretched the other hand up toward the spotlight. Carefully he unscrewed the bulb, stowed it in his left pocket, pulled the new bulb from his right pocket, and carefully screwed it in. Then he worked his way back down to a crouch, crab-walked back across the roof, down to the ladder, found the top rung with his foot, and somehow made it down to safety. He almost kissed the ground. And the Property chair asked, "What did you think of the view?" The view?!?

How many of us can sympathize? How many of us share his "distraction," let us call it? I mean, look, we all know that we could get a heck of a lot more work done if it weren't for these pesky patrons hanging around, right? From trying to hold the budgetary line, to droning committee meetings, to software hang-ups, to filling out the circulation desk schedule to *everybody's* satisfaction, to all those crises that erupt out of nowhere, to the growing stacks of books needing repair, impatiently tapping their feet … Tell me, what do you think of the view?

So we hie off to Arizona, right? Catch a little R&R at ATLA. Family reunion with our old friends, and all that. Might even learn a thing or two while we're here. Well, welcome. Welcome … to the wilderness. That's right, take a look around you. Well, not so much this particular room. Welcome to the Sonoran Desert, a semi-arid desert, lots of vegetation adapted to a thimbleful of water every year or so. Welcome to the wilderness. Wilderness: miles and miles of miles and miles, all around you. Wilderness — the back side of beyond. Wilderness: always the place where folks go to get away, to find solitude, to think things over, to come back to themselves, sometimes to engage in a life-or-death struggle. Or … the place they go to *prepare* themselves. For, you see, in the scriptural story of God-with-us, a wilderness is also a place of encounter. Wilderness, the place where God met Moses. Where God met Elijah. The crucible where a ragged pack of slaves on the run was smelted into the nation of Israel, hand-picked by God Almighty. Theirs was a wilderness journey, on the way to something new. The back side of beyond, you see, is where you find out who you really are.

What you have been placed on this earth to do. Where if you're not careful, you just might be *transformed*. A wilderness can become a *crucible* which — through heat and material, pressure and maybe a few tears — can create something that never existed before. So, welcome to the wilderness. Welcome to the *crucible*. Happy trails.

Now change your focus. Look deeper. If you asked one of the Desert Mothers or Fathers, if you asked any who fled into the wilderness, sooner or later you would find out: they weren't running *away*. They were running *toward*. They weren't *fleeing* as much as they were *seeking*. They hungered for an encounter with the deeps of God. Away from all distractions, stripping away all inessentials, they sought the very core of life. What did they do? Sooner or later, they sat themselves down, and started to *listen*. What else do you call meditative prayer? Whatever method you happen to choose, the essence of any sort of meditation is *paying attention*. Total receptivity. The heart of prayer, Simone Weil reminded us, is "the orientation of all the attention of which the soul is capable toward God."[1] Before it is anything else, meditation is *listening*. Like when Michael's friend Mina called him over beneath a tree, in David Almond's novel, *Skellig*:

> "Be very, very quiet. Listen."
>
> "Listen to what?"
>
> "Just listen."
>
> I listened. I heard the traffic on Crow Road and the roads beyond. I heard the birds singing. I heard the breeze in the trees. I heard my own breath.
>
> "What can you hear?"
>
> I told her.
>
> "Listen deeper," she said. "Listen harder. Listen for the tiniest sweetest noise."
>
> I closed my eyes and listened again.
>
> "What am I listening for?" I said.
>
> "It comes from above you, from inside the tree."
>
> "Inside the tree?"
>
> "Just do it, Michael."
>
> I tried to concentrate on the tree, on the branches and leaves, on the tiny shoots that grew out from the branches. I heard the shoots and leaves moving in the breeze.
>
> "It comes from the nest," she said. "Just listen."
>
> I listened, and at last I heard it: a tiny squeaking sound, far-off, like it was coming from another world.

> I caught my breath.
>
> "Yes!" I whispered.
>
> "The chicks," she said.
>
> Once I'd found it, and knew what it was and where it was, I could hear it along with all the other, stronger noises.[2]

And so it is with any practice of meditation. You relax into a mindful, attentive receptivity. Gentle concentration that pays deep attention. Whatever technique you use, a verbal or mental mantra, sitting, reclining — the point is gentle concentration. Perhaps Jane Hirshfield can offer some help here, from her collection of essays entitled *Nine Gates: Entering the Mind of Poetry* (no, I will not give you the ISBN right now! Maybe later): concentration, she suggests, is kinetic, and moves in three directions. We concentrate *inward*, first of all, directed toward a common center, pulling a poem together — and maybe ourselves as well. We face outward as well, in our concentration, she says, focusing our attention on an object beyond us, clarity, perhaps, or deep insight. Concentration also means to *increase in strength or density*, Hirshfield observes, "as in concentrating a salt solution." Here the movement is neither inward nor outward; rather, says she, "it is our own state of being that alters." Emotions, thoughts, and intentions intensify. Finally, she finds, in the very etymology of the word "con-centration," a Greek word, *kentron*, the word for "the sharp point at the center, from a verb meaning 'to prick.' When you go to concentration's center," suggests Hirshfield, "you are pricked, which should mean you wake up…"[3] Though Hirshfield is ostensibly writing about poetry; she also inadvertently describes the actualities of meditative concentration. What takes place as we ease into meditation? We find ourselves drawn toward a center that we may never have visited before quite this way: the deeps of God. We focus our attention on a sound, a verse of scripture, an object, or an event in the world, and find paradoxically that we are drawn out of ourselves as well, into the object of our concentration. Listening deeply in meditative concentration, we discover an inward increase in strength over time, a "continued honing of the self at the deepest level," in Hirshfield's words.[4]

In a strange way, the practice of meditation may itself be a kind of crucible. Elements tossed in, heat and pressure applied, to bring about transformation. For in meditation, you see, we are pricked to the marrow of our soul by what lies in the center. By divinity, certainly. But also by the very heart of the matter, and by *why* it matters. In meditating on any word, object, or event, we ask at the deepest levels: "what is the meaning of this"? As we ruminate, we probe the whys and wherefores. You walk down the stacks, you pass by the reading tables, you look in on the computer lab. You see your students busy, laboring — sometimes desperately. And you reflect upon "what is the meaning of this." What is it that librarians are doing, exactly? In these Google days, when hastily-chosen search terms crowd out reference-desk wisdom. In these e-reader days when actual, physical books, with *heft*, are being placed on endangered species lists. In these days of what Guy Debord presciently termed, "the society of the spectacle,"[5] which settles for the sea-foam of Internet dabblings and "fair and balanced" shouting heads…We ask — no, we *scream*: what is the meaning of this? We are pricked by the heart of the matter, true. But also, strangely enough, in the process of meditation we ourselves just might become changed. For if we are on our toes, we learn to *trace the consequences* of this particular object of our meditation. If no theological libraries, then…what? I think it safe to say that what drew most of us in this room to work in a *theological* library was something other than the huge salary. No, something *called to us* — something of size. This profession *matters*. You meditate upon what it is you are doing, and you discover a passion deeply rooted in the thing itself. Not simply "love of the game," though for many here today that is certainly part of the attraction.

No, the simple truth is this: providing materials for theological study is absolutely *necessary* for the continued life of the world. Think to the consequences. No, not simply "if theological libraries did not exist, what then?" But rather, "what is the meaning of this?" Seek the deep center, the heart of the matter. Theological librarians are caretakers of the faith, in fundamental and *material* ways. And the influence of what happens — the *practice* of theological librarianship — stretches into churches both great and minuscule. Every piece you order, every resource you provide, every reference question you answer, every odd conversation you have in the BX 4700s, will touch somebody in the *twenty-second* century. True! What is the meaning of this, my vocation? Meditate on *that* one. Let *it* prick your soul. Every rare book in your collection is a note in a bottle, flung into the future, *praying* that faith would survive, intent upon *helping* that faith survive. You are just the latest player to come along in the process. In times of social upheaval and uncertainty, said the Psalmist, I will meditate upon Your law. When the overwhelming weight of grief has bent the bodies of our people into question marks, I will meditate upon the mighty acts of God, preserving us, said the Psalmist. In a world that busies itself in dis-orienting people, de-forming human beings made in the image of God, exploiting "human resources" as long as they serve the bottom line, and then tossing them aside like used Dixie Cups; when a nation is building an even *bigger* stockade by gleefully dismantling the buildings it is supposed to protect, I will meditate on this vocation, which *con-serves* the resources that train those who will serve churches, synagogues, temples, mosques — perhaps the only places on God's green earth where *all* human beings are cherished *simply because they exist*. Because they *are*. *You* play a vital role in continuing that faith-heritage across generations. Meditate on that. Let it prick the center of your soul, as you crab-walk across the roof to replace that lamp. Let it change you — let it lift up your eyes.

What is meditation? What is the meaning of this practice? Well, it just might be a crucible of transformation. You never know. And after we've entered the wilderness, paid attention, relaxed with mindful receptivity, unwound, listened deeply, and gently concentrated, perhaps meditation is simply this: paying attention to what *matters*, and *enjoying the view*. Amen.

Endnotes

[1] Simone Weil, *Waiting for God* (New York: Harper & Row, 1973), 105.

[2] David Almond, *Skellig* (London: Hodder Literature, 1998, 2005), 57-58.

[3] Jane Hirshfield, *Nine Gates: Entering the Mind of Poetry* (New York: HarperCollins, 1997), 6-7.

[4] Hirshfield, 16.

[5] Guy Debord, *The Society of the Spectacle*, trans. Donald Nicholson-Smith (New York: Zone Books, 1995).

Spiritual Discipline of Service
St. John's Lutheran Church, Glendale, AZ
Friday, June 29, 2012, 8:00 a.m.

The Disciplines of Scribal Service
Matthew 13:51-53
Sermon by Rev. Dr. Peter S. Perry

I've been privileged to arrange library research orientations for seminary students. Have you experienced this scene? Students are gathered, some sharp-eyed and expectant, others "TUT"—"Texting Under Table," others eyes vacant and already bored. Their introductory exegesis professor has arranged for this teaching opportunity so these students may be trained in the ways of research: how to brainstorm and narrow a research topic, accessing and using online databases such as EBSCO and WorldCat, how to look for and evaluate the quality of a source, appropriate citation, and so on. The librarian is enthusiastic! The librarian is informative! The librarian has each student practice each skill and activity to help students be confident and creative in exploring and sorting through the vast resources available. And then the librarian asks, "Have you understood all this?" "Uhhh … yeah."

After telling stories about sowers and seeds, weeds and wheat, yeast, treasures, pearls, fish and nets, Jesus asks the disciples, "Have you understood all this?" (13:51). The disciples answer "Yes," but I have to wonder if they really know what they are saying. They sound like the students in the library research orientation who have been flooded with information that they don't yet fully grasp how to use.

In Matthew 13 Jesus shares a flood of parables to his disciples. After studying these parables intensely, we can say these parables of the kingdom of heaven explain the mixed reception that the Gospel message is receiving (seeds on different soils) and explain how there is division and conflict within the Jesus movement that will only be sorted out in the eschaton (weeds and wheat growing together plus the good and bad fish in the net). Despite the mixed message and division between Christ-followers, other parables challenge believers to trust in God's power to use small things to change the world (mustard seed and yeast) and so is worth their best effort, resources, and energy (treasure and pearl). These are the kind of stories that one chews on slowly like a dense multigrain roll that requires small bites and much chewing to digest. Jesus asks, "Have you understood all this?" and the disciples quickly answer "Yes." I'm sorry but I don't buy it.

I don't buy it because it's too much information to absorb without long study, and even more it is not immediately apparent how the next "parable" (if we can call it that, since Matthew does not) fits: "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" (13:52). There are at least four exegetical problems to understanding this verse: (1) The primary and overarching problem is: How does this scribal simile relate to the parables of the kingdom? (2) What does "trained for the kingdom" mean for a scribe? (3) What are the "treasures new and old" for a scribe? And (4) does the Greek word *ekballein* denote in this context "to throw out," as in throwing out what is not useful, or "bring out," as in most English translations?

Scribes deal with books. Or, more precisely to Jesus' time, scrolls — papyrus or parchment written using plant-based resins or soot and oils. The world of scribes and scrolls: storage, retrieval, copying, sharing, discussion, training others to do the same. It seems distant from the agricultural world of the parables in chapter 13 and the lives of Jesus' first disciples — it sounds closer to the work of modern librarians!

Yet, the scribe as disciple is the simile that Matthew 13 uses to understand the role of the disciple. In fact, the word "disciple" is in this verse: many translations have "trained for the kingdom of heaven" but the Greek word for "trained" is *mathēteutheis* from the word we usually translate as disciple.[1] We would better hear the meaning if we said, "Every scribe who has been made a disciple for the kingdom..." This would better correspond to the final use of this verb in Matt. 28:19: "Go, therefore, make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit."[2] To be a scribe for the kingdom means to be made a disciple for the kingdom; and by extension, the practices of a disciple are called "disciplines." The disciplines of a scribe are analogous to a disciple's life.

David Orton has argued (persuasively, I think) that Matthew presents the disciples as scribes who have God-given understanding — in this case, revelation from God through Jesus' parables of chapter 13 and their explanations. When Jesus asks if they "understand," he is asking in this context if they are ready to accept their role, which is twofold: first, to interpret God's revelation they have received and, second, to exercise creativity on the basis of this inspiration in a way that transforms lives for God's Kingdom.[3] Like the scribes of the Apocryphal works of Ben Sira, Ezra, and Baruch and the charismatic exegesis at Qumran, Matthew envisions Jesus as the teacher who reveals the mysteries of God and makes them into disciples for the kingdom who in turn will go and "teach them to keep all that I have commanded you" (28:20).

A central point is that the disciplines of scribal service are not focused on scrolls but on the interpretation of God's revelation (here, Jesus' words) in a way that transforms people's lives. This is the service that scribes offer to their God with all their heart, soul, and strength and loving their neighbors as themselves — the question asked by a different kind of scribe in Matt. 22:34-40. To say it differently, the disciplines of scribal service are not directed at the scrolls but toward God and neighbor.

The "treasures new and old" in this context are the revelations of God. The new revelations are those given by Jesus in the parables of chapter 13; but even here, these are built on the old revelations in the Tanakh, or what Christians call the Old Testament. Jesus explicitly says he tells parables in fulfillment of Isaiah's prophecy that people will not understand (13:10-17). Jesus is dependent on Daniel (chapters 11 and 12 especially), even quoting Dan. 12:3: "The righteous will shine like the sun in the kingdom of their Father" (13:43). In this way, Jesus is making disciples: he is training his disciples to be both conservators of the traditions and innovators who creatively explain so that people may be transformed by the revelation of God through Jesus.

The last exegetical field to be searched is the meaning of the Greek word *ekballein*, usually translated "bring out." More commonly, this verb means "throw out." Matthew uses it to describe casting out demons (e.g., 7:22) or people being thrown out into the outer darkness, where there will be weeping and gnashing of teeth (e.g., 8:12). In this sense, Jesus is comparing the disciples to scribes who sort through scrolls (and traditions) and throw out those that do not make disciples of the kingdom, those that no longer encourage the service of God and neighbor. We should be clear that the old is not set against the new: both new and old may be thrown out. One thinks of Jesus' tirade against the Pharisees in chapter 23 where he criticizes their teaching because they "tie up heavy burdens, hard to bear and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them" (23:4). These particular Pharisees are not serving God or neighbor as they emphasize certain traditions.

But Matthew also uses the word *ekballein* to simply mean "take out," for example in Matt. 9:38, the disciples are to ask the Lord of the harvest to "send out workers" into the harvest. Matthew uses *ekballein* not in the sense of casting out a demon but simply "putting outside" (also see 9:25, perhaps 7:4-5). In this case, scribal service involves selecting the new and the old traditions that are most appropriate for making disciples for the kingdom.

Perhaps, Matthew means a bit of both "throw out" and "put out." The point seems to be the selection of a few treasures out of a greater storehouse — a winnowing of resources for the sake of the kingdom. A scribe can't bring everything out; there's too much! Sometimes the scribe, in service of God and neighbor, will discard a new interpretation in light of the particular person being discipled. In another case, old and new are brought together in a new combination so that the disciple will truly understand God's revelation in a way that will transform their life.

Let me suggest what this has to do with a conference of theological librarians, who I suggest are called to the disciplines of scribal service. First, I suggest that it's not about the scrolls, I mean, books — it is about making disciples for the kingdom. This is both frightening and liberating: frightening because paper and ink is all we've known for so long; liberating because it allows the modern scribe to embrace other media such as e-books, blogs, and digital publishing for the sake of explaining and interpreting God's revelation creatively to transform lives. I suggest the first discipline of scribal service is to discipline our activities to direct our time and energy toward God and neighbor.

A corollary is that a scribe for the kingdom is both conservator and innovator: conserving the revelation of God given to past generations but always listening carefully to the new treasure being offered, the creativity to explain and interpret in new ways. The temptation as librarians is to only be curators of a museum of the dead; but we worship a living God who is active and alive. The second discipline of scribal service is to live in the tension between conservator and innovator: both to conserve not books as much as the revelation of God to previous generations and to innovate new ways to express the experience of God's transforming kingdom.

Closely related to this, scribal service means both winnowing and collecting. There is some "throwing out" to do, sorting through traditions and experiences of God that may have aided believers of the past to serve God and neighbor but may actually draw away from God's call to today's disciples. Besides winnowing through the library of treasures, there is more collecting to be done: ways that God continues to be revealed through today's scribal service. The third discipline of scribal service is the discernment of what traditions and practices aid making disciples for the kingdom.

The scribe being discipled for the kingdom is both teacher and disciple, learned and learning. The revelation of God, in Matthew's Jesus, involves bringing out new treasures, creative interpretations that require scribes to be open to the movement of God's Spirit. A scribe for the kingdom cannot say, "There is nothing more to be learned. I'm done with continuing education. I'm done listening to new ways to be a librarian. Why am I attending a conference in Arizona at the end of July when its 112°F? When's retirement?" The fourth discipline of scribal service must be daily understanding: "I have something new to learn today. I am open to being transformed today. I am made a new treasure for the kingdom."

To return to the scene of the library research orientation, these four disciplines of scribal service are active: The librarian is serving God and neighbor, not the books or journals; the librarian is serving the students who need to be molded and shaped in their critical thinking and research skills so they can better serve God and neighbor; the librarian conserves old treasures and innovates by creatively adjusting style and content so that the students become disciplined scribes in their habits; the librarian guides these students so they know how to winnow through the mountain of words in print and on screen to collect what is useful for the kingdom and to throw out what is not; and most of all, the librarian shows an openness to learn and be learned, growing with each new student, each new disciple for the kingdom of heaven.

Endnotes

[1] As a side note, you can hear "Matthew" in the word *mathēteutheis*, which (among other data) has led some to conclude the author of Matthew was a scribe (cf. 23:34).

[2] I should note that the verbal form of *mathēteuō* only appears in one other place in Matthew's gospel, to describe Joseph of Arimathea (27:57).

[3] David E. Orton, *The Understanding Scribe: Matthew and the Apocalyptic Ideal* (London: T & T Clark, 1989).

MEMORIAL TRIBUTES

Dr. Susan Schultz Rose (1911-2011)
by
Dr. D. William Faupel

Susan A. Schultz Rose passed away on Tuesday, July 19, 2011, at the age of ninety-nine. Sue received her B.A. from John Fletcher College, University Park, Iowa, in the mid 1940s. From there she continued her education at the University of Illinois where she took a B.S. in library science and was among the first to receive the M.S. in library science from the same university in 1949. Upon graduation she accepted the offer to become Director of the Library at Asbury Theological Seminary in Wilmore, Kentucky that fall. She would continue in the position until her retirement in 1978.

Her first task at Asbury was to begin planning for a new library. The B. L. Fisher Library was completed eighteen years later in 1967. She used the intervening years wisely, visiting libraries across the country taking down notes that she incorporated into a detailed library building program which included Asbury's mission, the goals of both the seminary and the library, the organizational structure, collection resources, and the number of professional and support staff. The effort paid off as the building received a national award as one of the best library architectural designs in the nation in 1967.

Sue soon became a recognized leader of theological librarians. During her tenure at Asbury she mentored over twenty librarians who would go on to become directors of libraries. She was active in ALA, ATLA, the Kentucky Librarian Association, and the Association of Christian Librarians. She served as executive secretary at ATLA from 1967-1971. She was named the "Outstanding Special Librarian" by the Kentucky Library Association in 1967. Asbury awarded her with the Seminary's distinguished service award at the institutions fiftieth anniversary celebration in 1974. That year she also received the Emily Russell Award from the Association of Christian Librarians and was awarded the Doctor of Letters degree from Houghton College. In the year 2000, Sue was granted the Life Time Achievement Award by the Wesley Theological Society, and in 2004 the *Journal of Religious & Theological Information* highlighted her as "a pioneering woman theological library director" in its lead article.

Sue's real vocation did not commence until after her retirement. She had initially felt called and trained to be a missionary. A chronic illness prevented her from going overseas. She was greatly distressed, until the Lord gave her a verse from I Sam. 10:22 while in meditation one day. Samuel had been commanded by God to locate and anoint Israel's first king. Saul it appears was charged to stay with the animals and produce when his father and older brothers did their trading in the village market. God told Samuel (in the King's James English of course) that he would find the future king tending to the "stuff." Sue was content. She would spend her life tending to the "stuff" in North American libraries. After retirement, from 1978-1986 Sue attended to the "stuff" in India, the Philippines, Indonesia, Kenya, Nigeria, and Yugoslavia, by establishing and organizing theological libraries at newly founded seminaries.

She then returned to do the same at a school on a Native American reservation in Arizona before organizing the archives of the Christian Missionary & Alliance (her denomination) in New York City.

I cannot conclude this tribute without telling two stories that reveals Sue's personality. She embodied the very best of the holiness tradition — always proper but never revealing a "holier than thou" attitude that sometimes characterizes the movement. I had just been newly installed as the Reference Librarian at Asbury when Jimmy Carter gave his famous confession to Playboy magazine that he sometimes had "lust in his heart." Sue came up to my desk and said, "Bill, that article is going to be important, get a copy for our information file." I was a little taken aback but said I would look around the dorm, I was sure someone had bought one. "Why Bill," she replied, "You're a red blooded young man, I just assumed you had already gotten your copy." With that she turned and walked back into her office.

I was thirty-five when I married. Sue used to be very concerned about my single state. On the one-hundred-and-fifteenth time that she asked me if I was dating anyone seriously, I had had enough and decided to push back. "Sue," I said, "how is it that an intelligent beautiful woman like yourself managed to avoid any suitors. There were bound to have been several." Her face turned deep red. Finally, she said, "There was a young man back in college who was a year behind me, but I had a call to the mission field and he did not so we broke up. When it became clear that I could not become a missionary, he was engaged to someone else."

In 1986, shortly after she moved to Arizona, we got word from Sue that she and a retired Asbury faculty member who was recently widowed had just gotten engaged, and were coming the next month to Asbury to get married. The community was stunned that Sue would marry for the first time at age seventy-four. But I remembered our conversation. I looked in an old seminary catalogue. Sure enough, Delbert had graduated from John Fletcher College one year after Sue.

I have had the privilege of visiting Sue and Delbert many times at their retirement home in Shell Point Village, just outside of Fort Myers, Florida. They never made it past their honeymoon. Sue and Delbert lived to celebrate their twenty-fifth wedding anniversary. Sometimes good things happen to good people.

APPENDICES

Appendix I: Committee Annual Reports

International Collaboration Committee 2011-2012 Annual Report by Mariel Deluca Voth, Chair

The ICC planned and performed the following activities in order to fulfill the responsibilities outlined by ATLA:

1. Met as a committee in ATLA's offices during November 10-11, 2011.
2. Revised description of the international grant and wrote guidelines on how to evaluate them.
3. Partially funded the following International Collaboration Grants for FY12:
   a) Digital Library Development for the Seminario Teológico Wesleyano (Perú) presented by Daniel Flores
   b) International Librarian Fellowship between Asbury Seminary and the South Asia Institute of Advanced Christian Studies, presented by Paul A. Tippey
4. Discussed ATLA's relationship with IFLA (International Federation of Library Associations). ATLA offices will send staff to the 2012 IFLA meeting on an experimental basis to attend the RELINDIAL (Religious Libraries in Dialog) group meeting and investigate what type of relationship ATLA might have with IFLA.
5. Initiated, monitored and served as liaison with the following international theological library associations: ForATL, TTLA (Taiwan), Zimbabwe, RLIT, and BETH. Maintained relationships with individuals from these organizations who attended ATLA 2011 conference.
6. Significant trips:
   a) Brenda Bailey-Hainer trip to the BETH Conference in Amsterdam from September 3-7, 2011. The theme of the conference was "Religious Diversity: Past, Present, and Future in Theological Librarianship."
   b) Mariel Deluca Voth (as ICC chair) was invited to be the keynote speaker for the 6th Forum of Asian Theological Librarians, April 10-14, in Dumaguete City, Philippines. The theme of the gathering was "Asian Theological Librarians Moving Forward Towards Global Collaboration."
7. Important issues:
   a) Visibility: To increase visibility the ICC was featured in several *ATLA Newsletters*.

b) Needs of our Third World Countries colleagues: Concerns about the needs of our colleagues in other parts of the world: particularly those with limited Internet access. Will continue to investigate options.

c) Digital Initiatives: The concern mentioned in b. provided the theme for the Arizona Conference Panel: How Do "They" Do It? : International Digital Initiatives and Electronic Resources.

d) New opportunities: Explore opportunities provided by other groups interested in the needs of international theological library association.

Professional Development Committee 2011-2012 Annual Report by Ellen Frost and Christina Torbert, Co-Chairs

The PDC membership for 2011-2012 was Lugene Schemper, Eric Stancliff, Ellen Frost (co-chair), and Christina Torbert (co-chair). The committee continued to support the NACO/CONSER Funnel Project, reviewed the effectiveness of the LEEP program on *Theological Librarianship*, and approved four grants from regional groups to support continuing education events:

- Chicago Area Theological Library Association, "The Future of Theological Publishing," presented by a panel of editors and publishers from various religious publishers, Grand Rapids, Michigan, on April 27, 2012
- Minnesota Theological Library Association, "Where Do We Go From Here?: (Re) Visioning Our MTLA Future," facilitated by Conie Borchardt, St. Paul, Minnesota, on April 19, 2012
- Pacific Northwest Religious and Theological Library Association proposed new regional group, "The E-book and the Religion/Theology Collection," presented by Greg Doyle and Linda Di Biase, St. Benedict, Oregon, on May 23, 2012
- Southeast Pennsylvania Library Association, "The Rise and Diversification of the LIS Profession," presented by Dr. Keith Boyd Swigger, Bethlehem, Pennsylvania, on May 9, 2012

The major goal of the committee during the year was to organize and launch the first cohort of the Creating the Leaders of Tomorrow program. The committee worked with the instructor Mick Weltman to refine the topics, the format, and the members of the cohort. It was a great pleasure to witness the beginning of this important program.

Ellen and Christina have finished their tenure on the committee with gratitude for work completed.

Publications Committee 2011-2012 Annual Report by Amy Limpitlaw, Chair

The 2011-2012 Committee members, along with their terms, were Amy Limpitlaw (2009-2012), Daniel Kolb (2010-13), and Lisa Gonzalez (2011-2014). Amy served as chair during 2011-2012. In addition to brief lunch meetings at the 2011 Annual Conference, the Publications Committee met in person once this year (in October 2011) at the ATLA offices in Chicago and once via Web conference (in February). The charge of the Committee is two-fold: 1) to promote professional and scholarly publication by ATLA members through publication grants, programming at the annual conference, and other professional development opportunities; and 2) to foster and oversee publication of critical tools (such as the journal *Theological Librarianship*, the ATLA/Scarecrow book series, and various member publications) for use by members of the profession.

This year the Committee fulfilled its charge in several ways:

1) *Theological Librarianship*, under the able direction of its Editorial Board, continues to be published.
2) The Committee awarded one grant this year: $4,000 to Kris Veldheer, Head of Public Services, Graduate Theological Union Library, for her project, "Where Religion Meets the World: 50 Years of Multi Religious Education."
3) The Committee proposed a conversation group for the 2012 Annual Conference on the topic of "Writing a Successful ATLA Publication Grant Proposal" with the hope that this will encourage more ATLA members to submit proposals for the publication grant.
4) The Committee decided to officially sponsor the survey on e-book usage and preferences, proposed by ATLA member Timothy D. Lincoln.

The Committee's goals for next year include working with the new Director of Member Programs, Miguel Figueroa, on the effectiveness of the current ATLA website; considering possible research projects; considering continuing the relationship with Scarecrow Press; and awarding an annual publication grant. Amy Limpitlaw will rotate off the committee and Miranda Bennett will join the committee as of July 1, 2012, and Daniel Kolb will take over as chair. Two meetings are planned for next year — one in person in October 2012 and one via Web conferencing in February 2013.

Appendix II: Annual Conferences (1947–2012)

Year	Place	Host
1947	Louisville, Kentucky	Louisville Presbyterian Seminary
1948	Dayton, Ohio	Bonebrake Theological Seminary
1949	Chicago, Illinois	Chicago Theological Seminary
1950	Columbus, Ohio	Evangelical Lutheran Seminary & Capital University
1951	Rochester, New York	Colgate-Rochester Divinity School
1952	Louisville, Kentucky	Southern Baptist Theological Seminary
1953	Evanston, Illinois	Garrett Biblical Institute
1954	Chicago, Illinois	Chicago Theological Seminary
1955	New York, New York	Union Theological Seminary
1956	Berkeley, California	Pacific School of Religion
1957	Fort Worth, Texas	Southwestern Baptist Theological Seminary
1958	Boston, Massachusetts	Boston University School of Theology
1959	Toronto, Ontario	Knox College
1960	St. Paul, Minnesota	Bethel College and Seminary
1961	Washington, D.C.	Wesley Theological Seminary
1962	Hartford, Connecticut	Hartford Seminary Foundation
1963	Mill Valley, California	Golden Gate Baptist Theological Seminary
1964	Kansas City, Missouri	St. Paul School of Theology
1965	New York City, New York	General Theological Seminary
1966	Louisville, Kentucky	Southern Baptist Theological Seminary
1967	Chicago, Illinois	McCormick Theological Seminary
1968	St. Louis, Missouri	Concordia Seminary
1969	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary
1970	New Orleans, Louisiana	New Orleans Baptist Theological Seminary
1971	Pasadena, California	Pasadena College
1972	Waterloo, Ontario	Waterloo Lutheran University
1973	Bethlehem, Pennsylvania	Moravian Theological Seminary
1974	Denver, Colorado	Iliff School of Theology
1975	S. Hamilton, Massachusetts	Gordon-Conwell Theological Seminary
1976	Grand Rapids, Michigan	Calvin Theological Seminary
1977	Vancouver, British Columbia	Vancouver School of Theology
1978	Latrobe, Pennsylvania	Saint Vincent College
1979	New Brighton, Minnesota	Bethel Theological Seminary
1980	Denver, Colorado	Iliff School of Theology
1981	St. Louis, Missouri	Christ Seminary—Seminex
1982	Toronto, Ontario	Toronto School of Theology
1983	Richmond, Virginia	United Theological Seminary in Virginia
1984	Holland, Michigan	Western Theological Seminary
1985	Madison, New Jersey	Drew University

Year	Place	Host
1986	Kansas City, Kansas	Rockhurst College
1987	Berkeley, California	Graduate Theological Union
1988	Wilmore, Kentucky	Asbury Theological Seminary
1989	Columbus, Ohio	Trinity Lutheran Seminary
1990	Evanston, Illinois	Garrett-Evangelical Seminary & Seabury-Western Theological Seminary
1991	Toronto, Ontario	University of Toronto, Trinity College, & Toronto School of Theology
1992	Dallas, Texas	Southern Methodist University
1993	Vancouver, British Columbia	Vancouver School of Theology, Regent College, & Carey Theological College
1994	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary, Reformed Presbyterian Theological Seminary, & Trinity Episcopal School for Ministry
1995	Nashville, Tennessee	Divinity Library of Vanderbilt University & Tennessee Theological Library Association
1996	Denver, Colorado	Iliff School of Theology
1997	Boston, Massachusetts	Boston University & Boston Theological Institute
1998	Leesburg, Virginia	Virginia Theological Seminary & Washington Theological Consortium
1999	Chicago, Illinois	ATLA & Association of Chicago Theological Schools (ACTS)
2000	Berkeley, California	Graduate Theological Union
2001	Durham, North Carolina	Divinity School at Duke University
2002	Saint Paul, Minnesota	Minnesota Theological Library Association
2003	Portland, Oregon	Mount Angel Abbey George Fox Seminary Multnomah Biblical Seminary Western Seminary
2004	Kansas City, Missouri	Kansas City Area Theological Library Association
2005	Austin, Texas	Southwest Area Theological Library Association
2006	Chicago, Illinois	American Theological Library Association staff
2007	Philadelphia, Pennsylvania	Southeastern Pennsylvania Theological Library Association
2008	Ottawa, Ontario	Saint Paul University
2009	St. Louis, Missouri	St. Louis Theological Consortium Libraries
2010	Louisville, Kentucky	The Theological Education Association of Mid-America (TEAM-A)
2011	Chicago, Illinois	Chicago Area Theological Library Association (CATLA) and Association of Chicago Theological Schools (ACTS)
2012	Scottsdale, Arizona	Theological Library Cooperative of Arizona (TLCA)

Appendix III: Officers of ATLA (1947–2012)

Term	President	Vice President/ President Elect	Executive Secretary*	Treasurer
1947–48	L.R. Elliott	Charles P. Johnson	Robert F. Beach	Ernest M. White
1948–49	L.R. Elliott	Lucy W. Markley	Robert F. Beach	J. Stillson Judah
1949–50	Jannette Newhall	Kenneth S. Gapp	Robert F. Beach	E.F. George
1950–51	Jannette Newhall	O. Gerald Lawson	Evah Ostrander	E.F. George
1951–52	Raymond P. Morris	Margaret Hort	Evah Kincheloe	Calvin Schmitt
1952–53	Raymond P. Morris	Henry M. Brimm	Esther George	Calvin Schmitt
1953–54	Henry M. Brimm	Robert F. Beach	Esther George	Calvin Schmitt
1954–55	Robert F. Beach	Evah Kincheloe	Alice Dagan	Ernest M. White
1955–56	Robert F. Beach	Helen Uhrlich	Alice Dagan	Ernest M. White
1956–57	Helen B. Uhrlich	Calvin Schmitt	Alice Dagan	Harold B. Prince
1957–58	Calvin Schmitt	Decherd Turner	Alice Dagan	Harold B. Prince
1958–59	Decherd Turner	Pamela Quiers	Frederick Chenery	Harold B. Prince
1959–60	Pamela Quiers	Kenneth Quiers	Frederick Chenery	Harold B. Prince
1960–61	Kenneth Gapp	Conolly Gamble	Frederick Chenery	Harold B. Prince
1961–62	Conolly Gamble	Donn M. Farris	Frederick Chenery	Harold B. Prince
1962–63	Donn M. Farris	Jay S. Judah	Frederick Chenery	Harold B. Prince
1963–64	Jay S. Judah	Charles Johnson	Frederick Chenery	Harold B. Prince
1964–65	Charles Johnson	George H. Bricker	Frederick Chenery	Peter VandenBerge
1965–66	George H. Bricker	Roscoe M. Pierson	Thomas E. Camp	Peter VandenBerge
1966–67	Roscoe Pierson	Arthur E. Jones	Thomas E. Camp	Peter VandenBerge
1967–68	Arthur E. Jones	Maria Grossmann	Susan A. Schultz	David Guston
1968–69	Maria Grossmann	Harold B. Prince	Susan A. Schultz	David Guston
1969–70	Harold B. Prince	Henry Scherer	Susan A. Schultz	David Guston
1970–71	Henry Scherer	Genevieve Kelly	Susan A. Schultz	David Guston
1971–72	Genevieve Kelly	Peter VandenBerge	David J. Wartluft	Warren Mehl
1972–73	Peter VandenBerge	John D. Batsel	David J. Wartluft	Warren Mehl
1973–74	John D. Batsel	Oscar C. Burdick	David J. Wartluft	Warren Mehl
1974–75	Oscar C. Burdick	Roland E. Kircher	David J. Wartluft	Robert A. Olsen, Jr.
1975–76	Roland E. Kircher	Erich Schultz	David J. Wartluft	Robert A. Olsen, Jr.
1976–77	Erich R.W. Schultz	John B. Trotti	David J. Wartluft	Robert A. Olsen, Jr.
1977–78	John B. Trotti	Elmer J. O'Brien	David J. Wartluft	Robert A. Olsen, Jr.
1978–79	Elmer J. O'Brien	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1979–80	Simeon Daly	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1980–81	Simeon Daly	Jerry Campbell	David J. Wartluft	Robert A. Olsen, Jr.
1981–82	Jerry Campbell	Robert Dvorak	Albert Hurd	Robert A. Olsen, Jr.
1982–83	Robert Dvorak	Martha Aycock	Albert Hurd	Robert A. Olsen, Jr.
1983–84	Martha Aycock	Ronald Deering	Albert Hurd	Robert A. Olsen, Jr.
1984–85	Ronald Deering	Sara Mobley	Albert Hurd	Robert A. Olsen, Jr.
1985–86	Sara Myers	Stephen Peterson	Simeon Daly	Robert A. Olsen, Jr.
1986–87	Stephen Peterson	Rosalyn Lewis	Simeon Daly	Robert A. Olsen, Jr.
1987–88	Rosalyn Lewis	Channing Jeschke	Simeon Daly	Robert A. Olsen, Jr.
1988–89	Channing Jeschke	H. Eugene McLeod	Simeon Daly	Robert A. Olsen, Jr.

Term	President	Vice President/ President Elect	Executive Secretary*	Treasurer
1989–90	H. Eugene McLeod	James Dunkly	Simeon Daly	Robert A. Olsen, Jr.
1990–91	James Dunkly	Mary Bischoff		
1991–92	James Dunkly	Mary Bischoff		
1992–93	Mary Bischoff	Linda Corman		
1993–94	Roger Loyd	Linda Corman		
1994–95	Roger Loyd	Linda Corman		
1995–96	Linda Corman	M. Patrick Graham		
1996–97	M. Patrick Graham	Sharon A. Taylor		
1997–98	M. Patrick Graham	Dorothy G. Thomason		
1998–99	Milton J (Joe) Coalter	Dorothy G. Thomason		
1999–2000	Milton J (Joe) Coalter	William Hook		
2000–01	William Hook	Sharon Taylor		
2001–02	Sharon Taylor	Eileen Saner		
2002–03	Eileen Saner	Paul Schrodt		
2003–04	Paul Schrodt	Paul Stuehrenberg		
2004–05	Paul Stuehrenberg	Christine Wenderoth		
2005–06	Christine Wenderoth	Duane Harbin		
2006–07	Duane Harbin	Martha Lund Smalley		
2007–08	Martha Lund Smalley	David R. Stewart		
2008–09	David R. Stewart	Roberta A. Schaafsma		
2009–10	David R. Stewart	Roberta A. Schaafsma		
2010–11	Laura C. Wood	Eileen Crawford		
2011–12	John B. Weaver	Andrew J. Keck		

* 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: 2012 Annual Conference Hosts
The Theological Library Cooperative of Arizona (TCLA)

Theological Library Cooperative of Arizona (TLCA) — Front row, left to right: Marcia Gammon, Shirley Anderson, John Rose, Darcy Peletich, Nita Mailander. Back row, left to right: Doug Olbert, Marilyn Howard, Julie Hines, Rachel Leket-Mor, Sean McNulty, D. Glenn Simmons, Jim Santeford. Not Pictured: Marsha Cleaveland

TLCA worked hard to ensure that the ATLA 2013 Annual Conference was an exceptional experience. The novel resort setting provided the perfect backdrop for the invigorating and challenging programming planned.

After soaring through the western skies and arriving at a place of spiritual awakening and worship — a desert retreat, we hope you had a chance to get settled and take in your beautiful surroundings.

The Hyatt Regency Gainey Ranch is a resort like none other: beautiful spacious rooms, date palms, and colorful bougainvillea-covered grounds uniquely interspersed with acres of swimming pools, fountains, and waterways among endless emerald fairways. Within its unique confines, our meals were taken together as a group, offering even more opportunities to network than ever before.

Taking time from your busy life, we hope you had a chance to reconnect with other theological librarians while you learned, explored, and relaxed. We hope you found time to unwind as you gazed out upon majestic purple mountains and colorful orange-turquoise sky-cloud formations.

The local hosts wanted this retreat to be one of your most memorable getaways. On Wednesday, we ventured out on a combined excursion to the Desert Botanical Garden and the Heard Museum; or perhaps you visited another architectural wonder — Taliesin West. These activities, in conjunction with our pre-conference sessions, provided a rejuvenating start to the conference.

The opening reception and centennial celebration offered a warm welcome to Arizona. As the week progressed, ateendees were able to take part in several evening jaunts: Old Scottsdale, resort gondola rides, or relaxing swims. We concluded our time together on Saturday at the Closing Fiesta, savoring each other's company for a final memorable afternoon.

YAAT'AHAE QUAASINE' ("Welcome, hope you are well" in Navajo)

— *2012 Local Host Committee, Theological Library Cooperative of Arizona (TLCA)*

Appendix IX: ATLA Member Directory (2011–2012)

Lifetime Members

Patricia K. Adamek
Mrs. Marti Alt
Mr. Thomas Altmann
Mr. John David Baker-Batsel
Mr. Pierre Beffa
Ms. Mary R. Bischoff
Rev. R. Grant Bracewell
Oscar Burdick
Alva R. Caldwell
Mr. Thomas Edward Camp
Mr. Myron B. Chace
Miss Elizabeth Chambers
Mr. David Woei Ren Chen
Mrs. Judy Clarence
Ms. Evelyn Collins
Rev. Lawrence N. Crumb
Rev. Harry Culkin
Mrs. Carol P. Cummins
Fr. Simeon Daly
Dr. Ronald F. Deering
Mrs. Dorothy Ruth Parks Evins
Dr. Julia A. Foster
Mr. Gerald W. Gillette
Mr. Rolfe Gjellstad
Rev. David Green
Ms. Shirley Ann Gunn
Ms. Roberta Hamburger
Dr. G. Paul Hamm
Mr. Hernan D. Hammerly
Wm. T. Henderson
Kathryn Luther Henderson
Ms. Elvire Hilgert
Dr. David K. Himrod
Mr. M. Edward Hunter
Mr. Albert E. Hurd
Ms. Shieu-yu Hwang
Mr. Robert D. Ibach
Dr. James S. Irvine
Dr. Channing R. Jeschke
Mr. Charles E. Jones
Seth Kasten
Ms. Alice M. Kendrick
Rev. R. David Koch
Mrs. Myrta Latimer
Mrs. R. Virginia Leach
Rev. Theodore E. Leidenfrost
Miss Rosalyn Lewis
Mr. Roger L. Loyd
Dr. Robert P. Markham
Mr. Donald Matthews
Rev. David C. McClain
Dr. H. Eugene McLeod
Mr. David I. McWhirter
Sarah Lyons Miller
Mr. Allen W. Mueller
Dr. Sara J. Myers
Dennis A. Norlin
Rev. Elmer J. O'Brien
Betty A. O'Brien
Carol A. Olson
Rev. Kenneth O'Malley, C.P.
Rev. George Papademetriou
Mr. Stephen P. Pentek
Rev. Dr. Warren C. Platt
Ms. Laura H. Randall
Mr. William M. Robarts
Dr. Kenneth Rowe
Mrs. Cynthia Runyon
Miss Barbara Russell
Dr. John L. Sayre
Dr. Paul Schrodt
Suzanne Selinger
Mr. Newland F. Smith, III
Mr. Richard D. Spoor
Dr. John R. Stephenson
Mrs. Martha Aycock Sugg
Dr. Ray R. Suput
Rev. Norma S. Sutton
Miss Elizabeth Swayne
Mrs. Tamara Swora-Gober
Mr. Page A. Thomas
Mrs. Dorothy Gilliam Thomason
Mrs. Joy Tomlinson
Dr. John B. Trotti
Dr. Joseph E. Troutman
The Rev. Norman G. Wente
The Rev. Martin O. Westerhaus
Ms. Karen L. Whittlesey
Dr. Louis Charles Willard
Rev. Roger M. Williams
Ms. Anne Womack

This directory reflects the 2011–2012 membership year.

Individual Members

Ms. Cheryl L. Adams
Martha Adkins
Ms. Karen J. Alexander
Mr. Anthony J. Amodeo
Christopher J. Anderson
Clifford Blake Anderson
J. Theodore Anderson
Russ Atmore
H.D. Sandy Ayer
Mr. William B. Badke
Brenda Bailey-Hainer
Mr. Matthew Charles Baker
Gregory A. Banazak
Dr. Sara Baron
Ms. Jennifer Bartholomew
Mr. William H. Beermann
Yvonne J. Beever
Mr. A. Chris Beldan
Charles Bellinger
Chris Benda
Yuh-Fen Benda
Robert Benedetto
Miranda Bennett
Mr. Eric Benoy
Ms. Lynn A. Berg
Carisse Mickey Berryhill
Dr. Beth Bidlack
Ms. Mary R. Bischoff
Ms. Aija Bjornson
Marsha J. Blake
Rev. James C. Blaylock
Joan Blocher
Mr. Michael P. Boddy
Adam Bohanan
Ms. Cynthia L. Bolshaw
Mr. Evan Boyd
Kenneth Boyd
Mr. Michael L. Bradford
Mr. Michael Bramah
Mr. Christopher P. Brennan
Mr. Jeffrey L. Brigham
Ms. Jill Brown
Terrence Neal Brown
Mrs. Moira L. Bryant
Russ Buchanan
Mitzi J. Budde
Kathleen Buescher-Milligan
Lyle E. Buettner
Cynthia Davis Buffington
Mr. David D. Bundy
Paul Burnam
Ms. Trisha Burr
Keith T. Byers
Mr. Bryant Camp
Ms. Donna Campbell
Mr. Douglas Campbell
Miss Kelly Campbell
Ms. Katherine Card
George Carlson
Mr. Van Carpenter
Ms. Rachel Garza Carreon
Thomas J. Cashore
Mr. Sheng Chung Chang
Dr. Catherine Lynn Chatmon
Gary L. Cheatham
Jaeyeon Lucy Chung
S. Craig Churchill
Ian R. Clark
Mrs. Marsha Cleaveland
Dr. Milton J. Coalter
Matthew S. Collins
Hope Cooper
Ms. Linda Corman
Mr. Sean Cowin
Mrs. Eileen K. Crawford
Dr. Deborah B. Creamer
Dr. Stephen D. Crocco
Ronald L. Crown
Mr. William H. Cullinan
Mr. Chris W. Cullnane, II
Gary F. Daught
Virginia Dearborn
Leland Deeds
Ms. Mariel Deluca Voth
Mr. James A. Derksen
Kevin W. Dinkens
Dale C. Dobias
Brad Doerksen
Knut Dorn
James W. Dunkly
Mrs. Odile Dupont
Rev. Erica E. Durham
Ms. Susan K. Ebbers
Ms. Susan Ebertz
Catherine Eilers
Jane Elder
Mr. Bruce Eldevik
Ms. Leslie Engelson
Br. Timothy Paul Erdel
Ms. Suzanne M. Estelle-Holmer
Bonnie J. Falla
Dr. D. William Faupel
Cheryl A. Felmlee
Eugene C. Fieg, Jr.
Mr. Alexander Finlayson
Scott W. Fisher
Eric Friede
Ellen Frost
Ms. Maria M. Garcia
Rev. Dr. Neil W. Gerdes
Mrs. Nadine Ginkel
Lisa Gonzalez
Christopher Todd Goodman
Cheryl M. Goodwin
Ms. Karla Fackler Grafton
Dr. Douglas L. Gragg
Dr. M. Patrick Graham
Dr. Jeff Griffin
Jenny Griffin
Miss Lisa Grover
Lois Guebert
Dr. Jenifer Gundry
Fred Guyette

This directory reflects the 2011–2012 membership year.

Mrs. Carrie M. Hackney
Loren R. Hagen
Susanah Hanson
Dr. Denise Marie Hanusek
Duane Harbin
Ms. Laura W. Harris
Robin Hartman
Mrs. Kathleen Harty
Ms. Jaime L Hathaway
Mr. Matthew C. Haugen
Joanna Hause
Ms. Elyse Baum Hayes
Mr. Don Haymes
Mrs. Carissa M. Hernandez
Bradley C. Hess
Mrs. Julie Hines
Ms. Maria Ho
Mr. David A. Holifield
Barrett Holmgren
William J. Hook
Mr. Thad Rian Horner
Marilyn Monroe Howard
Janice Huber
Mrs. Debbie Hunn
Mr. Marvin T. Hunn
Ron J Hunter, Jr.
Mr. Stephen G. Jamieson
Dr. Rebecca Jane Wilson Jefferson
Mrs. Terese M.J. Jerose
Sis Jesse
Mrs. Alicia Johnson
Tammy Johnson
Mr. Jonathan Jones
Mr. Ron Jordahl
The Rev. Andrew G. Kadel
Evelyn Kaehler
Ms. Renata Kalnins
Rev. Charles Kamilos
Mr. Andrew J. Keck
Dr. Donald E. Keeney
Mr. Bruce L. Keisling
Jan Kelley
Warren Kent Kelso
Mr. Dirk Kennedy
Ms. Amy Killoran
Ms. Rebecca Klemme Eliceiri
Jonathan A. Klenklen
Judy Knop
Amy Koehler
Brent A. Koehn
Ms. Cait Kokolus
Daniel Kolb
Brian Keith Kooy
Kathleen M. Kordesh
Rev. Allan Ervin Krahn
Peter L. Kraus
Robert M. Krauss, Jr.
Mr. Alan D. Krieger
Anna Lois Kroll
Rev. Dr. Karl Krueger
Robert Krupp
J. Craig Kubic
Richard A. Lammert
Beverly S. Lane
Daniel LaValla
Neil Curtis Le May
Ms. Liz Leahy
Mrs. Monica Michelle Leak
Rachel Leket-Mor
Gretchen Lewis
Amy Limpitlaw
Timothy D. Lincoln
Saundra R. Lipton
Geoffrey Little
Dr. Kenneth Litwak
Mrs. Sylvia L. Locher
Ms. Sherry Elizabeth Lochhaas
Ms. Nancy L. Lois
Michael J. Lopes
Ms. Teresa Lubienecki
Mr. James Lutzweiler
James R. Lynch
Dr. Patricia M. Lyons
Riley MacLeod
Rev. Richard Matiachuk
Robert J. Mayer
Mr. David Mayo
Miss Melody Mazuk
Mr. Robert J. McFadden
Noel S. McFerran
Ms. Mikail Marie McIntosh-Doty
Ms. Kaeley McMahan
Ms. Melody Layton McMahon
James A. McMillin
Rev. Kenneth J. McMullen
Sean McNulty
Ms. Lorraine McQuarrie
Mr. Don L. Meredith
Mr. Joshua B. Michael
William C. Miller
Sr. Kathryn Minar
Ms. Elizabeth Miraglia
Geoffrey C. Moore
Mrs. Angela G. Morris
Ms. Sara M. Morrison
Grace E. Mullen
Rev. Dr. Richard William Murphy
Michael D. Murray
Mrs. Cecilia Ann Mushenheim
Ian Nichols
Ms. Elena Nipper
Mr. Philip M. O'Neill
Kwan Oi Kay
Mr. Douglas R. Olbert
Mrs. Laura P. Olejnik
Ms. Lorraine H. Olley
Miss Lisa M. Olsen
Ray A. Olson
Sandra Oslund
Brad Ost

This directory reflects the 2011–2012 membership year.

Matthew John Ostercamp
Mr. Zachary Ott
Miss Sheila A. Owen
Marvin Jesse Owens, Jr.
Mrs. Denise M. Pakala
Mr. James C. Pakala
Mr. Andre Paris
T.R. Parker
Sr. Darcy Peletich
Alvaro Perez
Mr. Stephen Zenas Perisho
Dr. Robert L. Phillips
Jane Marie Pinzino
Russell O. Pollard
Mr. Jared L. Porter
Susann Posey
Olga Potap
Mr. Kyle Douglas Potter
Ms. Tracy Powell Iwaskow
Mr. David R. Powell
Dr. Thomas P. Power
Ms. Clair E. Powers
Robert Presutti
Ms. Joan Pries
Mr. Aaron G. Prosser
Angeles Ramos-Ankrum
Mr. Thomas Raszewski
Hugh Rendle
Laura Rhoden
Jonathan S. Riches
Ms. Mary Martha Riviere
Mr. Paul A. Roberts
Terry Robertson
Mr. Kim Robinson
Mary Robison
Ms. Janice M. Rod
Anthony D. Rogers
Hannah Rozear
Mr. Ernest Rubinstein
Alice I. Runis
Rebecca Russo
Mr. Aaron Arenas Sandoval
Ms. Eileen K. Saner
Roberta A. Schaafsma
Lugene L. Schemper
Ms. Tina Schneider
Kathy Seidler
Mr. John E. Shaffett
Peter Micah Sheehan
Beth M. Sheppard
Lorna A. Shoemaker
Ms. D'Anna Shotts
Ms. Patricia S. Shufeldt
Brady Shuman
Mr. Benjamin Thomas Shurance
Mr. Armin Siedlecki
Jeff Siemon
Mr. Greg Sigountos
Ms. Lindsey Sinnott
Michael Skinner
Dr. Paula Youngman Skreslet
Jim Skypeck
Mrs. Martha Lund Smalley
Ms. Eileen L. Smith
Rev. Paul M. Smith
Ms. Suzanne Smith
Dr. Iren L. Snavely, Jr.
Mariam Sogoian
Dale W. Solberg
Stephanie Solomon
Miss Janet Spaulding
Stephen Spencer
Ms. Michelle Y. Spomer
Kyara K. St. Amant
Mr. Eric R. Stancliff
Michael Peter Stear
Mrs. Myka Kennedy Stephens
Mrs. Kerrie Stevens
Mr. David R. Stewart
Dr. T. Wesley Stewart
Melodie Rae Storey
Mark Stover
Germano G. Streese
Mr. John Nathan Stroud
Randall Studstill
Rev. Dr. Paul F. Stuehrenberg
Mr. Karl Stutzman
Dennis M. Swanson
Stephen V. Sweeney
Dr. Glenroy Taitt
Margaret Tarpley
Barbara Lea Tarr
Sharon A. Taylor
Mrs. Barbara Whittle Terry
Ms. Mary Ann R. Teske
Mrs. Muriel H. Teusink
Ms. Annette M. Tews
Mr. Vance M. Thomas
Mr. Paul A. Tippey
Mrs. Ruth Tonkiss Cameron
Irina Topping
Ms. Christina Torbert
Mr. Gerald L. Truman
Mr. Rusty Tryon
Ms. Sherrie Tuck
Bob Turner
Ms. Jennifer M. Ulrich
Linda Umoh
Ms. Toni Urquhart
Mary Van Atta
Ms. Margaret Van Der Velde
Rev. Dianne Van Marter
Kristine J. Veldheer
Mr. Peter G. Veracka
Ms. Jenny Vitti
Mr. Donald M. Vorp
Elaine T. Walker
Mrs. Leslie C. Walker
Mr. Blake Walter
Marian M. Warden
John B. Weaver
Ferne Weimer
Mr. Nicholas A. Weiss
Donna J. Wells
The Rev. Keith P. Wells

This directory reflects the 2011–2012 membership year.

Dr. Christine Wenderoth
Mr. Daniel Everett Wigner
Larry C. Wild
Ms. Stella Wilkins
Christine Willard
Ms. Audrey Williams
Mrs. Jane K. Williamson
Gillian Wilson
Ms. Karen Wishart
Donna Witek
Laura C. Wood
Dr. Jennifer Lynn Woodruff Tait
Dr. Michael Scott Woodward
Mr. Steve Lynn Wright
Mr. Clifford Wunderlich
Patricia J. Yang
Ms. Luba Zakharov
Wojciech Zalewski
Tony Zbaraschuk
Ms. Jessie Zhong

Student Members

Mr. David Anderson
John Bales
Jason Bernth
Alana Leigh Boltz
Mrs. Samantha Jean Bouwers
Mr. Jonathan Brighton
Roy M. Carlisle
Youngmin Choi
Aaron P. Clark
Jeramy Clark
David Elmer Cox
Tom Dallianis
Andrew Daugherty
Mr. Daren Jay Davis
Mrs. Colleen Amanda Dell
Stephen T. Deloney
Mr. Donald Blake DeWitt
Kathleen Dull
Mark Eaton
Florian Ehrensperger
Mr. Ryan Ross Ervin
James Andrew Estes
Rev. Dr. Daniel F. Flores
Timothy Gallati
Ms. Lauren German
Miss Christina Mae Geuther
Mr. David W Heckmann
Mr. David M Holder
Mr. Robert Huttmeyer
Mr. John Hwang
Matthew Aderogba Iyanda, Sr.
Mr. Steven Edward Jung
Ms. Portia Christine Kapraun
Michael Todd Kear
David Keasler
Jay Kim
Steven D. Kim
Ms. Emily Knox
Clifton E. Kosier
Rev. Daeyong Lee
Jeannette Leow
Ms. Cindy S. Lu
Miss Janet Macor
Mr. Sunil Mammen
Miss Stephanie M. Mangiacotti
Ms. Rachel E. Maxson
Mrs. Jil Mazellan
Glenn Carl McQuown
Emily Marie Meyer
R.C. Miessler
Ms. Rachel Minnaar
Mr. James Ray Mitchell
Rev. Richard A. Mitchell
J. Lauren Lipp Mondala
David Morris
Ms. Mary Rachel Myers
Jose Panican Nacionales
Mrs. Charlotte E. Nutter
Jonathan Chibuzo Okeke
Jaclyn Lee Parrott
Ms. Janetta S. Pegues
Mr. Joel Adrian Pettit
Thomas E. Phillips
Todd P. Phillips
Elsa C. Raab
Jon Rainey
Mr. Edward Waters Ray, Jr.
Robert Ritchie
Elisabeth Roen
Gregory John Rosauer
Jeffrey Stephen Sabol
Mrs. Filomena Saxton
Mrs. Juliet Crawford Schwab
Daniel Scofield
Dr. Timothy Senapatiratne
Tan Sern Khoon
Rev. Robert George Shepansky
Amelia A. Shivers
Mr. Troy Wellington Smith
Katrina Beth Stokum

This directory reflects the 2011–2012 membership year.

Christa Strickler
Rev. Michael Sweeney
Albert Tate
Rachel Tennant
Mr. Matthew Milton Thiesen
Sarah Thomas
Mr. Nathanael G.C. Tombs
Marisol Vasquez
Felix Villanueva
Robin Volker
Mr. Calvin Walker
Matthew Wasielewski
Roger G. Watts
Peggy Webster
Philip Kent Whitford
Mr. Trevor L. Winn
Sherry L. Young
Mr. Steven Ernest Zahm
Eric Ziecker

***As of 08/31/2012. For the most current information and contact data, see the Member Directory at http://www.atla.com/community.**

This directory reflects the 2011–2012 membership year.

Appendix V: 2012 Annual Conference Attendees

ATLA Member and Institutional Member Representative Attendees

Mrs. Marti Alt
Christopher J. Anderson
Dr. Clifford Blake Anderson
David Anderson
H.D. Sandy Ayer
Ms. Jennifer Bartholomew
Mr. William H. Beermann
Charles Bellinger
Chris Benda
Yuh-Fen Benda
Robert Benedetto
Ms. Miranda Bennett
Mr. Eric Benoy
Ms. Lynn A. Berg
Carisse Mickey Berryhill
Dr. Beth Bidlack
Sarah D. Brooks Blair
Mr. Evan Boyd
Kenneth A. Boyd
Mary Lou Bradbury
Mr. Michael Bradford
Debra L. Bradshaw
Mr. Jeffrey L. Brigham
Ms. Jill Brown
Mitzi J. Budde
Lyle E. Buettner
Miss Kelly Campbell
Ms. Donna Campbell
Mr. Douglas Campbell
Youngmin Choi
Jaeyeon Lucy Chung
Mr. S. Craig Churchill
Mrs. Marsha Cleaveland
Matthew S. Collins
Ms. Linda Corman
Mr. Sean Cowin
Mrs. Eileen K. Crawford
Ronald W. Crown
Gary F. Daught
Virginia Dearborn
Leland Deeds
Ms. Mariel Deluca Voth
Mrs. Odile Dupont
Rev. Erica E. Durham
Ms. Susan K. Ebbers
Ms. Susan Ebertz
Jane Elder
Ms. Leslie Engelson
Br. Timothy Paul Erdel
Victoria Ertelt
Mr. Ryan Ross Ervin
Ms. Suzanne M. Estelle-Holmer
Mr. James Andrew Estes
Bonnie J. Falla
Dr. D. William Faupel
Cheryl A. Felmlee
Eugene C. Fieg, Jr.
Daniel F. Flores
Eric Friede
Ellen Frost
Marcia Gammon
Lisa Gonzalez
Ms. Karla Fackler Grafton
Dr. Douglas L. Gragg
Dr. M. Patrick Graham
Dr. Jeff Griffin
Miss Lisa Grover
Lois Guebert
Dr. Jenifer Gundry
Mrs. Carrie M. Hackney
Dr. Denise Marie Hanusek
Duane Harbin
Ms. Laura W. Harris
Robin Hartman
Mrs. Kathleen Harty
Ms. Elyse Hayes
Terry Heisey
Bradley C. Hess
Mrs. Julie Hines
Dr. William J. Hook
Mr. Thad Rian Horner
Marilyn Monroe Howard
Mr. Marvin T. Hunn
Mrs. Debbie Hunn
Mr. Robert Huttmeyer
Mr. Stephen G. Jamieson
Tammy Johnson
The Rev. Andrew G. Kadel
Ms. Renata Kalnins
Rev. Charles Kamilos
Mr. Andrew J. Keck
Dr. Donald E. Keeney
Rev. Cynthia D. Keever
Ms. Hae-Sook Kim
Ms. Rebecca Klemme Eliceiri
Mary Anne Knefel
Brent A. Koehn
Ms. Cait Kokolus
Daniel Kolb
Robert M. Krauss, Jr.
Richard A. Lammert
Mr. Daniel LaValla
Ms. Liz Leahy
Mrs. Monica Michelle Leak
Rachel Leket-Mor
Amy Limpitlaw
Timothy D. Lincoln
Saundra R. Lipton
Mr. Roger L. Loyd
Ms. Cindy S. Lu
Mr. James Lutzweiler
Ms. Pamela MacKay
Ms. Rachel E. Maxson
Robert J. Mayer

David Mayo
Miss Melody Mazuk
Ms. Melody Layton McMahon
Rev. Kenneth J. McMullen
Sean J. McNulty
Mr. Don L. Meredith
Emily Marie Meyer
Dr. Sara J. Myers
Dr. Paul O. Myhre
Ms. Claudette Newhall
Mr. Douglas R. Olbert
Ms. Lorraine H. Olley
Ray A. Olson
Carol A. Olson
Sandra Oslund
Brad Ost
Matthew John Ostercamp
Miss Sheila A. Owen
Mr. James C. Pakala
Mrs. Denise M. Pakala
Mr. Andre Paris
T.R. Parker
Sr. Darcy Peletich
Stephen Zenas Perisho
Ms. Beth Perry
Robert L. Phillips
Thomas E. Phillips
Denise Pinnick, P.h.D
Russell O. Pollard
Olga Potap
Ms. Tracy Powell Iwaskow
Ms. Clair E. Powers
Robert Presutti
Ms. Joan Pries
Angeles Ramos-Ankrum
Terry Robertson
Robert V. Roethemeyer
Anthony D. Rogers
Hannah Rozear
Alice I. Runis
Rebecca Russo
Jeffrey Stephen Sabol
Ms. Eileen K. Saner
Mrs. Filomena Saxton
Ms. Roberta A. Schaafsma
Lugene L. Schemper
Mrs. Juliet Crawford Schwab
Mary Linden Sepulveda
Sandy Shapoval
Beth M. Sheppard
Mr. Armin Siedlecki
Jeff Siemon
Mr. Greg Sigountos
Ms. Lindsey Sinnott
Michael Skinner
Jim Skypeck
Ms. Eileen L. Smith
Rev. Paul M. Smith
Ms. Suzanne Smith
Mariam Sogoian
Ms. Michelle Y. Spomer
Kyara K. St. Amant
Mr. Eric R. Stancliff
Mr. David R. Stewart
Dr. T. Wesley Stewart
Mr. Karl Stutzman
Rev. Norma S. Sutton
Dennis M. Swanson
Stephen V. Sweeney
Margaret Tarpley
Sharon A. Taylor
Ms. Mary Ann R. Teske
Mr. Matthew Milton Thiesen
Mr. Vance M. Thomas
Ronelle Thompson
Mary Thompson
Paul A. Tippey
Ms. Christina Torbert
Mr. Gerald L. Truman
Bob Turner
Ms. Jennifer M. Ulrich
Linda Umoh
Rev. Dianne Van Marter
Rev. Kristine J. Veldheer
Veronique Verspeurt
Mr. Donald M. Vorp
John B. Weaver
Mr. Nicholas A. Weiss
Donna J. Wells
Dr. Christine Wenderoth
Philip Kent Whitford
Christine Willard
Ms. Karen Wishart
Laura C. Wood
Mr. Clifford Wunderlich
Patricia J. Yang
Ms. Luba Zakharov
Tony Zbaraschuk
Ms. Jessie Zhong

Non-Member Attendees

Nancy R. Adams
Mary Ann Aubin
Carolyn Cardwell
Dawn Easton-Merritt
Deb Hagemeier
Dr. Penelope R. Hall
Pamela Jervis
Mrs. Leta Loyd
Gregory Morrison
Carolyn Pressler
James Santeford
Dr. Charles Seymour
Shelley Sii
Frances Theilade
Mr. Bradley Ronald Wiltfang
Bogdan Witecki

Non-Member Presenters

Audra V. Adomenas
Dr. Camila A. Alire
Mimmo Bonnani
Jeffrey Cufaude
Freddie Johnson
Deanna Munson
Richard Pearce-Moses
Terry Reese
Daniel Roland
Dr. Norm Wakefield
Mick Weltman
Jim Williams

On-Site Staff

Brenda Bailey-Hainer
Lavonne J. Cohen
Maryori Farfan
Miguel A. Figueroa
Marie Jacobsen
Kelly Jurecko
Scott King
Judy Knop
Margot J. Lyon
Denise McFarlin
Mairita Smiltars (consultant)
Richard Rybak
Jerome Gregg Taylor, III
Justin Travis

Appendix VI: 2012 Annual Conference Exhibitors and Sponsors

Exhibitors and Advertisers

Abingdon Press
*ATLA Products and Services
Backstage Library Works
Baker Publishing Group
BibleWorks
Biola University Academic Publications
*BRILL
Casalini Libri - Fiesole, Italy
Christian Periodical Index (Association of Christian Librarians)
Continuum / T&T Clark
Convivium Press
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David C. Lachman, Ph.D.
De Gruyter
D.K. Agencies (P) LTD.
*EBSCO Publishing
Editorial Verbo Divino
Eos International
Equinox Publishers
Fortress Press
Franciscan Institute Publications
Gorgias Press, LLC
Indus International, Inc.
ISD
IVP Academic
Libros Latinos
Ministerio Biblico Verbo Divino
Mohr Siebeck
*OCLC Online Computer Library Center, Inc.
Oxford University Press
Peeters Publishers
Project MUSE
Puvill Libros - USA
Reformation Heritage Books
SAGE
San Jose State University - SLIS
Scarecrow Press
*SCELC
Smyth and Helwys Publishing
Stroud Booksellers
The Scholar's Choice
*The Text This Week
Theological Book Network Theological Research Exchange Network
Vandenhoeck & Ruprecht
Westminster John Knox
Wiley-Blackwell
Windows Booksellers/Wipf and Stock Publishers
YBP Library Services

Conference Sponsors

ATLA Products and Services
BRILL
CBIZ Benefits & Insurance
EBSCO Publishing
First Bank and Trust
Insights into Religion
OCLC (Online Computer Library Center)
SCELC
The Text This Week

*Sponsor and Exhibitor

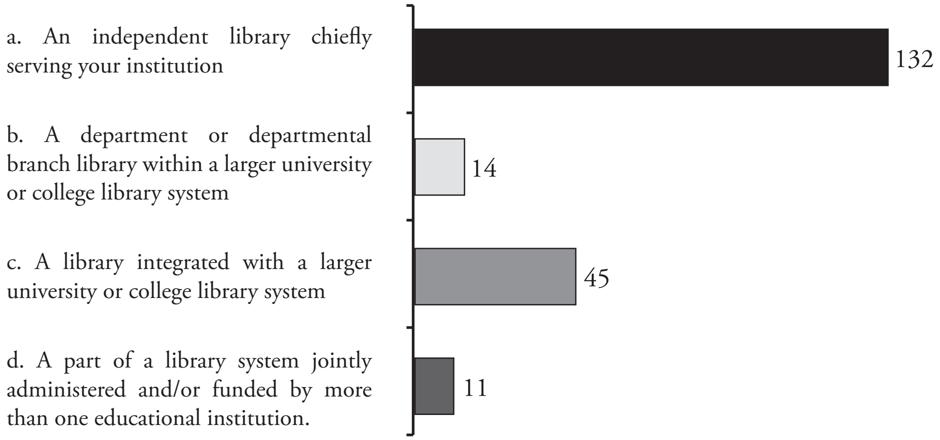
Appendix VII: Library Statistics

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 2011-2012 ATLA Institutional and Affiliate member libraries, collected in the fall of 2011, reflective of the most recently completed fiscal year (2010-2011).

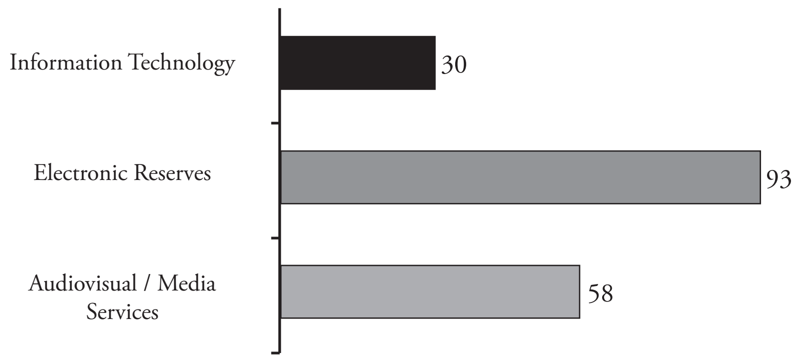
The full data set is available in the ATLA Community (http://www.atla.com/community) under ATLA Member Publications and ATS Statistics (2012).

Part A - Library Characteristics

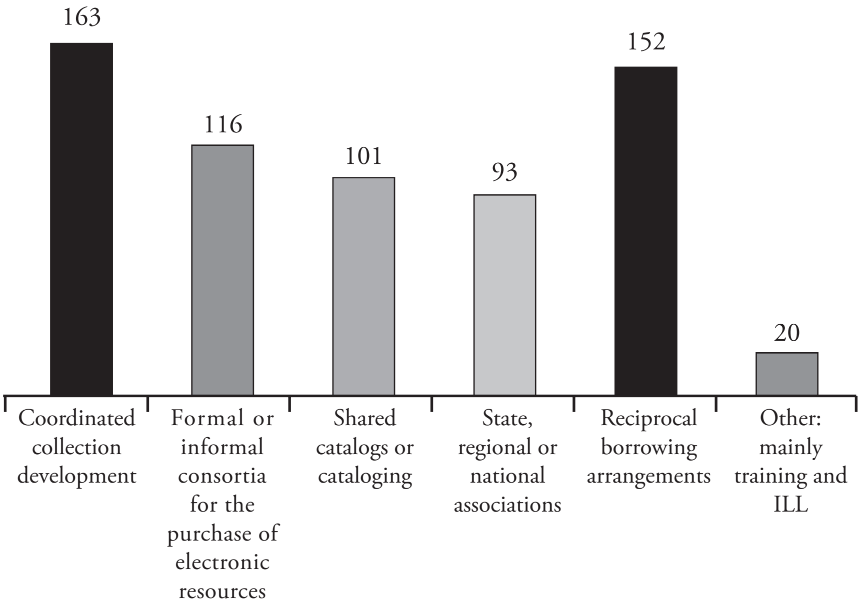
1) Which of the following most accurately describes your institution's library?



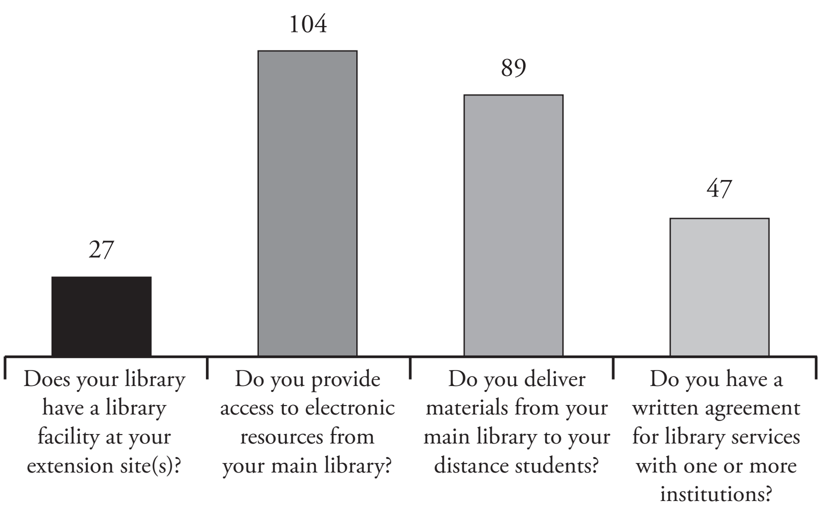
2) Is your library the primary source of support on your campus for:



3) Does the library for your institution have consortial arrangements for providing library services with one or more other institutions? (Yes — 163) If yes, please describe the arrangements:



4) Does your institution have one or more distance education program(s) or extension site(s)? (Yes — 110) If yes:



Part B - The Library as Place

1) When were the building(s) in which the main library is located built?

	2010-2012	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
Library 1	1	15	13	19	16	51	33	4	8	14	7	3	3	15
Library 2	2	3	5	4	2	2	2	0	0	1	1	0	0	0
Library 3	0	3	1	1	0	0	0	0	0	0	0	0	0	0

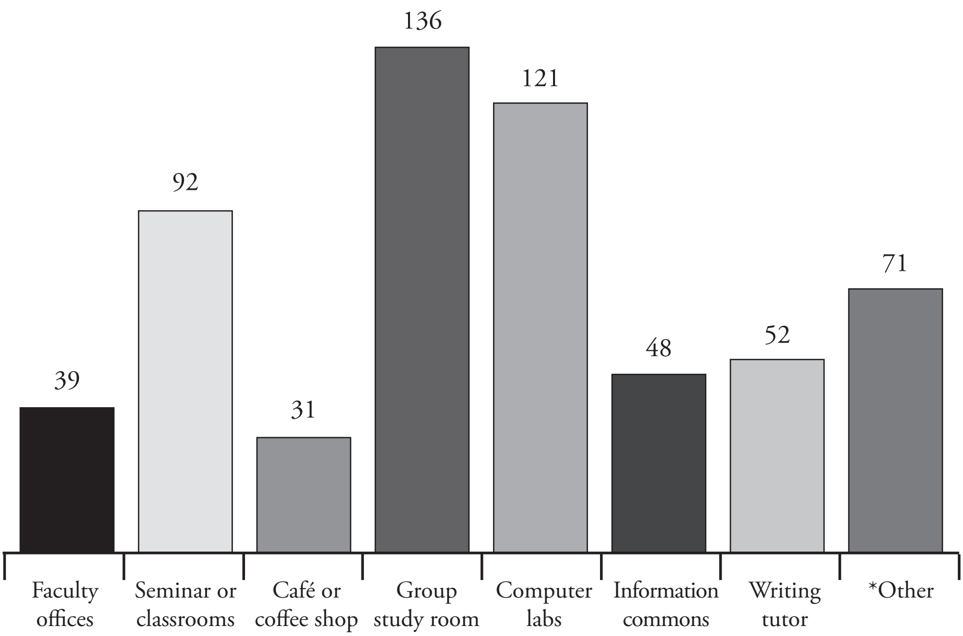
2) When were the buildings in which the main library is located subsequently renovated?

	2010-2012	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
Library 1	28	68	26	19	4	1	0	0	0	0	0	0	0	0
Library 2	3	8	1	1	0	0	0	0	0	0	0	0	0	0
Library 3	0	3	1	0	0	0	0	0	0	0	0	0	0	0

3) Do you use offsite storage?

Of the 38 libraries who responded in the affirmative, it was reported that an average of 18.9% of the total library collection was stored offsite, with the average number of volumes being 62,036. 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?



*denominational materials, other offices, archives, museums, special collections, children's materials, PhD study rooms and carrels, vending machines/lunchroom, galleries

Survey Participants

Abilene Christian University
Acadia University
Alliance Theological Seminary
Ambrose Seminary
Amridge University
Anabaptist Mennonite Biblical Seminary
Anderson University
Andover Newton Theological School
Andrews University
Aquinas Institute of Theology
Asbury Theological Seminary
Ashland Theological Seminary
Assemblies of God Theological Seminary
Athenaeum of Ohio / Mt. St. Mary's Seminary
Atlantic School of Theology Library
Austin Presbyterian Theological Seminary
Azusa Pacific University
Bangor Theological Seminary
Baptist Missionary Association Theological Seminary
Barry University
Baylor University Library
Beeson Divinity School
Bethel Seminary
Biblical Theological Seminary Library
Biola University Library
Blessed John XXIII National Seminary
Boston University School of Theology Library
Bridwell Library
Brite Divinity School Library
Burke Library
Calvin Theological Seminary
Campbell University
Canadian Reformed Theological Seminary
Canadian Southern Baptist Seminary
Catholic Theological Union
Catholic University of America
Central Baptist Theological Seminary - KS
Centro de Estudios Dominicos del Caribe
Chicago Theological Seminary
China Evangelical Seminary North America
Christ King Seminary Library
Christian Theological Seminary Library
Christian Witness Theological Seminary
Cincinnati Christian University
Claremont School of Theology
Columbia International University
Columbia Theological Seminary
Concordia Lutheran Seminary Library
Concordia Seminary
Concordia Theological Seminary
Cornerstone University & Grand Rapids Theological Seminary
Covenant Theological Seminary
Dallas Theological Seminary
Denver Seminary
Dominican Theological Library
Drew University Theological School
Duke University Divinity School
Earlham College
Eastern Mennonite Seminary
Ecumenical Theological Seminary
Eden Theological Seminary
Emmanuel Christian Seminary
Episcopal Divinity School Library
Erskine College and Seminary
Evangelical Seminary of Puerto Rico
Evangelical Theological Seminary
Gardner-Webb University
General Theological Seminary
George Fox Evangelical Seminary Library
Golden Gate Baptist Theological Seminary
Gordon-Conwell Theological Seminary
Grace Theological Seminary
Graduate Theological Union
Harding School of Theology
Hartford Seminary
Harvard Divinity School
Hellenic College / Holy Cross Greek Orthodox School of Theology

Hiebert Library
Hood Theological Seminary
Houston Graduate School of Theology
Howard University School of Divinity
Huron University College
Iliff School of Theology
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 and Seminary
Lipscomb University
Logos Evangelical Seminary Library
Logsdon Seminary
Louisville Presbyterian Theological Seminary
Loyola Marymount University
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
Midwestern Baptist Theological Seminary
Moody Bible Institute
Moravian Theological Seminary
Mount Angel Abbey
Mount Saint Mary's College and Seminary
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
Northern Seminary
Notre Dame Seminary
Oakland City University / Chapman Seminary
Oblate School of Theology
Oral Roberts Theological Library
Palmer Theological Seminary
Payne Theological Seminary
Phillips Theological Seminary
Phoenix Seminary
Pitts Theology Library
Pittsburgh Theological Seminary
Pontifical College Josephinum
Princeton Theological Seminary
Providence College & Seminary
Redeemer Seminary
Reformed Episcopal Seminary
Reformed Presbyterian Theological Seminary Library
Reformed Theological Seminary - Jackson, MS
Regent College
Regent University
Regis College
Robert W. Woodruff Library, Atlanta University Center
Roberts Wesleyan College - Northeastern Seminary
Sacred Heart Major Seminary
Sacred Heart School of Theology
Saint John's University
Saint Meinrad School of Theology
Saskatoon Theological Union Libraries
Seattle University
Seminary of the Immaculate Conception
Seminary of the Southwest, an Episcopal Seminary (SSW)
Shaw University Divinity School
Sioux Falls Seminary
Southeastern Baptist Theological Seminary Library
Southern Baptist Theological Seminary
Southwestern Baptist Theological Seminary
SS. Cyril & Methodius Seminary
St. Augustine's Seminary
St. Charles Borromeo Seminary
St. John Vianney Seminary
St. Joseph's Seminary, Dunwoodie
St. Mark's College

St. Mary Seminary
St. Mary's Seminary & University
St. Patrick's Seminary
St. Paul School of Theology
St. Paul Seminary - University of St. Thomas
St. Paul University
St. Peter's Seminary
St. Tikhon's Orthodox Theological Seminary
St. Vincent College
St. Vincent de Paul Regional Seminary
St. Vladimir's Orthodox Theological Seminary
The Seattle School of Theology & Psychology
The United Library
Theology and Ministry Library
of Boston College
Trinity International University
Trinity Lutheran Seminary
Trinity School for Ministry
Tyndale University College & Seminary
Union Presbyterian Seminary
United Theological Seminary
United Theological Seminary
of the Twin Cities
University of Chicago
University of Dubuque
University of St. Mary of the Lake
University of St. Michael's College
University of St. Thomas Graduate
School of Theology
University of the South Library
/ School of Theology
Urshan Graduate School of Theology
Vancouver School of Theology
Vanderbilt University
Victoria University
Virginia Theological Seminary
Wake Forest University
Wartburg Theological Seminary
Washington Baptist University
Washington Theological Union
Wesley Biblical Seminary
Wesley Theological Seminary
Western Seminary
Western Theological Seminary
Westminster Theological Seminary - CA
Westminster Theological Seminary - PA
Wilfrid Laurier University /
Waterloo Lutheran Seminary
Winebrenner Theological Seminary Library
Yale University Divinity School Library

Appendix VIII: ATLA Organizational Directory (2011–2012)

Officers*

President: John B. Weaver (2010-13), Abilene Christian University
Vice President: Andrew J. Keck (2010-13), Luther Seminary
Secretary: Carrie M. Hackney (2009-12), Howard University Divinity School

Directors*

H.D. Sandy Ayer (2009-12), Ambrose Seminary
Carisse Mickey Berryhill (2009-12), Brown Library Special Collections, Abilene Christian University
Beth Bidlack (2011-14), Dartmouth College Library
Kelly Campbell (2011-14), Golden Gate Baptist Theological Seminary
Douglas L. Gragg (2010-13), Harvard Divinity School
Saundra Lipton (2010-13), University of Calgary Library
André Paris (2011-14), Saint Paul University
Eileen K. Saner (2011-13), Associated Mennonite Biblical Seminary
Laura C. Wood (2009-12), Tufts University Tisch Library

Association Staff Directors

Executive Director: Brenda Bailey-Hainer
Director of Business Development: Margot Lyon
Director of Financial Services: Marie Jacobsen
Director of Information Systems: Jim Butler
Director of Member Programs: Miguel A. Figueroa
Director of Production: 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 2011-12 Association Year.

This directory reflects the 2011–2012 membership year.

Board Committees

Bylaws Committee:
Beth Bidlack, Chair
Saundra Lipton
Eileen K. Saner

Finance Committee:
John B. Weaver, Chair
Andrew J. Keck
Saundra Lipton

Governance Committee:
Douglas L. Gragg, Chair
H.D. Sandy Ayer
Carrie M. Hackney
Eileen K. Saner

Nominating Committee:
Ellen L. Frost, Chair, Bridwell Library, Perkins School of Theology
H.D. Sandy Ayer, Ambrose Seminary
Joanna Hause, Southeastern University

Committees of the Association

Annual Conference Committee:
Mitzi J. Budde, Chair, Virginia Theological Seminary
Leslie Engelson, Vice-Chair, Murray State University
Eric Benoy, New Orleans Baptist Theological Seminary
Jeff Griffin, New Orleans Baptist Theological Seminary
Julie Hines, Golden Gate Baptist Theological Seminary, Arizona Regional Campus
Robert J. Mayer, Gordon-Conwell Theological Seminary-Charlotte
David Mayo, Union Presbyterian Seminary-Charlotte

Education Committee:
Jennifer Ulrich, Chair, Sadie A. Hartzler Library, Eastern Mennonite University
Jennifer Bartholomew, Secretary, Luther Seminary
Richard Lammert, Concordia Theological Seminary
Doug Olbert, Phoenix Seminary
Stephen V. Sweeney, St. John Vianney Seminary

This directory reflects the 2011–2012 membership year.

Endowment Committee:
Daniel LaValla, Chair, Biblical Theological Seminary Library
Marti Alt, Galena, Ohio
Roger L. Loyd, Duke University Divinity School Library

International Collaboration Committee:
Mariel Deluca Voth, Chair, Fuller Theological Seminary
Terry Robertson, Vice-Chair, Andrews University
Christopher Anderson, Secretary, Drew University
Cindy S. Lu, Rutgers University-New Brunswick

Professional Development Committee:
Ellen Frost, Co-Chair, Bridwell Library, Perkins School of Theology
Christina Torbert, Co-Chair, University of Mississippi
Lugene Schemper, Calvin Theological Seminary
Eric Stancliff, Concordia Seminary

Publications Committee:
Amy Limpitlaw, Chair, Boston University School of Theology Library
Lisa Gonzalez, Catholic Theological Union
Daniel Kolb, Archabbey Library, Saint Meinrad School of Theology

Theological Librarianship Committee:
David R. Stewart, Co-Editor, Luther Seminary
Ronald W. Crown, Co-Editor, Saint Louis University
Andrew J. Keck, Section Editor of Columns, Duke Divinity
Daniel Kolb, Section Editor for Bibliographic Essays, Saint Meinrad Archabbey
Melody Layton McMahon, Section Editor for Critical Reviews, Catholic Theological Union

Future Annual Conference Hosts

2013, June 19-22: The Carolinas Theological Library Association (CTLA). Site: Charlotte, NC
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

This directory reflects the 2011–2012 membership year.

Appendix X: ATLA Institutional, International Institutional, and Affiliate Member (with Member Representatives) Directory (2011–2012)

ATLA Institutional Members

Abilene Christian University — S. Craig Churchill
Acadia University — Melissa Kendrick
Alliance Theological Seminary — Cheryl Felmlee
Ambrose Seminary — H.D. Sandy Ayer
Amridge University — Terence Sheridan
Anabaptist Mennonite Biblical Seminary, Inc. — Ms. Eileen K. Saner
Anderson University — Jackie DeLong
Andover Newton Theological School — Ms. Diana Yount
Andrews University — Terry Robertson
Asbury Theological Seminary — Mr. Paul A. Tippey
Ashland Theological Seminary — Mrs. Sylvia L. Locher
Assemblies of God Theological Seminary — Mr. Joseph F. Marics, Jr.
Athenaeum of Ohio / Mt. St. Mary's Seminary — Connie Song
Atlantic School of Theology Library — Robert Martel
Austin Graduate School of Theology — Todd Hall
Austin Presbyterian Theological Seminary — Timothy D. Lincoln
Azusa Pacific University — Ms. Michelle Y. Spomer
B.H. Carroll Theological Institute — Don Day
Bangor Theological Seminary — Ms. Lorraine McQuarrie
Baptist Missionary Association Theological Seminary — Rev. James C. Blaylock
Barry University — Mr. Philip M. O'Neill
Baylor University Library — Ms. 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 — Amy Limpitlaw
Brethren Historical Library and Archives — Mr. Terry Barkley, Jr.
Bridwell Library — Roberta A. Schaafsma
Brite Divinity School Library — Charles Bellinger
Burke Library
Cairn University — Ms. Stephanie S. Kaceli
Calvary Baptist Theological Seminary Library — Clint Banz
Calvin Theological Seminary — Lugene L. Schemper
Campbell University — Derek Hogan
Canadian Reformed Theological Seminary — Ms. Margaret Van Der Velde
Catholic Theological Union — Ms. Melody Layton McMahon
Catholic University of America — Dustin Booher
Central Baptist Seminary — Dr. Michael H. Windsor
Central Baptist Theological Seminary — KS — Mr. Vance M. Thomas
Central Baptist Theological Seminary, MN — Pat Passig
Centro de Estudios Dominicos del Caribe — Sr. Ada Ma Pagan, S.V.
Chicago Theological Seminary — Rev. Dr. Neil W. Gerdes

This directory reflects the 2011–2012 membership year.

Christ the King Seminary Library — Ms. Teresa Lubienecki
Christian Theological Seminary Library — Lorna A. Shoemaker
Cincinnati Christian University — Mr. James H. Lloyd
Claremont School of Theology — Mr. John Dickason
Columbia International University — Jo Ann Rhodes
Columbia Theological Seminary — Dr. Sara J. Myers
Community of Christ Library — Rachel Killebrew
Conception Seminary College — Thomas Sullivan
Concordia Lutheran Seminary Library — Dr. Stephen Chambers
Concordia Seminary — Prof. David O. Berger
Concordia Theological Seminary — Robert V. Roethemeyer
Concordia University — Ms. Carolina Nargis Barton
Congregational Library of the American Congregational Association — Ms. Claudette Newhall
Corban University — Floyd Votaw
Cornerstone University & Grand Rapids Theological Seminary — Frederick C. Sweet
Covenant Theological Seminary — Mr. James C. Pakala
Dallas Theological Seminary — Mr. Marvin T. Hunn
Daylesford Abbey — Mary Wilkinson
Denver Seminary — Mrs. Nadine Ginkel
Dominican Theological Library — Father John Martin Ruiz, O.P.
Drew University — Mr. Ernest Rubinstein
Duke University Divinity School — Dr. Beth M. Sheppard
Duquesne University — Ms. Bridget Euliano
Earlham College — Ms. Jennifer Weller Kiffmeyer
Eastern Mennonite University — Ms. Jennifer M. Ulrich
Ecumenical Theological Seminary — Rev. Dianne Van Marter
Eden Theological Seminary — Mr. Michael P. Boddy
Emmanuel Christian Seminary — John M. Wade
Episcopal Divinity School Library — Ms. Aura A. Fluet
Erskine College and Seminary — John Kennerly
Evangelical Lutheran Church in America — Ms. Claire H. Buettner
Evangelical Theological Seminary — Terry Heisey
Faith Baptist College & Theological Seminary — Mr. John Hartog, III
Faith Evangelical College & Seminary
Fordham University Libraries — Kira Haimovsky
Fuller Theological Seminary — Mr. David D. Bundy
Gardner-Webb University — Mary Thompson
General Theological Seminary — Andrew G. Kadel
George Fox Evangelical Seminary Library — Rev. Charles D. Kamilos
GETS Theological Seminary — Priscilla Lo
Golden Gate Baptist Theological Seminary — Miss Kelly Campbell
Golden Gate Baptist Theological Seminary — Patricia J. Yang
Golden Gate Baptist Theological Seminary — Mrs. Julie Hines
Golden Gate Baptist Theological Seminary — Mr. Harvey Martindill
Golden Gate Baptist Theological Seminary — Rev. Barbara Russo
Gordon-Conwell Theological Seminary — Meredith M. Kline
Gordon-Conwell Theological Seminary-Charlotte — Robert J. Mayer

This directory reflects the 2011–2012 membership year.

Grace Theological Seminary — Rhoda Palmer
Graduate Theological Union — Robert Benedetto
Grand Canyon University — Nita Mailander
Harding School of Theology — Mr. 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 — Ms. Clare Adamo
Hood Theological Seminary — Rev. Cynthia D. Keever
Houston Graduate School of Theology — Janet Sue Kennard
Howard University School of Divinity — Mrs. Carrie M. Hackney
Huron University College — Ms. Pamela MacKay
Iliff School of Theology — Dr. Deborah B. Creamer
Indiana Wesleyan University — Sheila O. Carlblom
JKM Library — Dr. Christine Wenderoth
John Paul II Institute — Joseph Atkinson
John W. Graham Library, Trinity College & Wycliffe College — Ms. Linda Corman
Kenrick / Glennon Seminary — Dr. John Gresham
Kino Library — Sr. Darcy Peletich
Lancaster Bible College Library — Gerald E. Lincoln
Lancaster Theological Seminary — The Rev. Richard R. Berg
Lexington Theological Seminary — Ms. Dolores Yilibuw
Lincoln Christian University and Seminary — Ms. Nancy J. Olson
Lipscomb University — Carolyn Wilson
Logos Evangelical Seminary Library — Sheng Chung Chang
Logsdon Seminary — Mrs. Teresa Cardin Ellis
Louisville Presbyterian Theological Seminary — Mrs. Angela G. Morris
Loyola Marymount University — Mr. Anthony J. Amodeo
Luther Seminary — Mr. Andrew J. Keck
Lutheran Theological Seminary at Gettysburg — Dr. B. Bohleke
Lutheran Theological Seminary at Philadelphia — Rev. Dr. Karl Krueger
Lutheran Theological Southern Seminary — Dr. Lynn A. Feider
Marquette University — Scott Mandernack
Meadville Lombard Theological School — Rev. Dr. Neil W. Gerdes
Memphis Theological Seminary — Mr. Steven R. Edscorn
Mercer University — Ms. Beth Perry
Methodist Theological School in Ohio — Paul Burnam
Mid-America Baptist Theological Seminary Northeast Branch — Dr. T. Van McClain
Midwestern Baptist Theological Seminary — J. Craig Kubic
Missionary Church Archives & Historical Collections at Bethel College — Br. Timothy Paul Erdel
Moody Bible Institute — Mr. Jim Preston
Moravian Theological Seminary — Mr. David Schappert
Mount Angel Abbey — Victoria Ertelt
Mount Saint Mary's College and Seminary — Mr. D. Steven Rockwood
Msgr. James C. Turro Seminary Library — Ms. Stella Wilkins
Multnomah Biblical Seminary — Dr. Philip Johnson
Nashotah House — David G. Sherwood
National Humanities Center Library — Ms. Eliza Starnes Robertson

This directory reflects the 2011–2012 membership year.

Nazarene Theological Seminary — Debra L. Bradshaw
New Brunswick Theological Seminary — Mr. Christopher P. Brennan
New Orleans Baptist Theological Seminary — Dr. Jeff Griffin
New York Theological Seminary — Mr. Jerry L. Reisig
North Park Theological Seminary — Stephen Spencer
Northern Seminary — Mr. Blake Walter
Northland International University — Mr. Van Carpenter
Notre Dame Seminary — Mr. Thomas B. Bender, IV
Oakland City University/Chapman Seminary — Denise Pinnick, P.h.D
Oblate School of Theology — Ms. Maria M. Garcia
Oral Roberts Theological Library — Dr. William Jernigan
Palmer Theological Seminary — Mr. James L. Sauer
Payne Theological Seminary — Elise Peyroux
Phillips Theological Seminary — Sandy Shapoval
Phoenix Seminary — Mr. Douglas R. Olbert
Pitts Theology Library — Dr. M. Patrick Graham
Pittsburgh Theological Seminary — Sharon A. Taylor
Pontifical College Josephinum — Mr. Peter G. Veracka
Presbyterian Historical Society — Frederick J. Heuser
Princeton Theological Seminary — Mr. Donald M. Vorp
Providence College & Seminary — Ms. Terry Kennedy
Reconstructionist Rabbinical College — Ms. Debbie Stern
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 — John Muether
Reformed Theological Seminary — Jackson, MS — Mr. Kenneth R. Elliott
Regent College — Melodie Rae Storey
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 — Mr. Christopher Spilker
Sacred Heart School of Theology — Susanna Pathak
Saint John's University — Sr. Stefanie Weisgram
Saint Meinrad School of Theology — Daniel Kolb
Salvation Army College for Officer Training — Meagan Morash
Saskatoon Theological Union Libraries — Ms. Sarah Benson
Seattle Pacific University — Mr. Stephen Zenas Perisho
Seattle University — Mary Linden Sepulveda
Seminary of the Immaculate Conception — Ms. Elyse Hayes
Seminary of the Southwest, an Episcopal Seminary (SSW) — Dr. Donald E. Keeney
Shaw University Divinity School — Tom Clark
Sioux Falls Seminary — Ronelle Thompson
Southeastern Baptist Theological Seminary Library — Mr. Shawn Clarke Madden
Southeastern University — Joanna Hause

This directory reflects the 2011–2012 membership year.

Southern Baptist Theological Seminary — Mr. Bruce L. Keisling
Southwestern Baptist Theological Seminary — Dr. C. Berry Driver
SS. Cyril and Methodius Seminary — Caryn Noel
St. Augustine's Seminary
St. Charles Borromeo Seminary — Ms. Cait Kokolus
St. Francis Seminary — Ms. Kathy Frymark
St. John Vianney Seminary — Stephen V. Sweeney
St. Joseph's Seminary, Dunwoodie — Sr. Monica Wood
St. Louis University — Ronald L. Crown
St. Mark's College — Cristina Drego
St. Mary Seminary — Mr. Alan K. Rome
St. Mary's Seminary & University — Mr. Thomas Raszewski
St. Michael's College Library — Laura Crain
St. Patrick's Seminary — Lauren John
St. Paul School of Theology — Logan S. Wright
St. Paul Seminary / University of St. Thomas — Neil Curtis Le May
St. Paul University — Mr. Andre Paris
St. Peter's Seminary — Ms. 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
Taylor College and Seminary — Joost Pikkert
The Master's Seminary — Dennis M. Swanson
The United Library — Dr. Beth M. Sheppard
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
Unification Theological Seminary — Dr. Keisuke Noda
Union Presbyterian Seminary — Dr. Milton J. Coalter
Union Presbyterian Seminary — Charlotte campus — Mr. David Mayo
United Theological Seminary — Sarah D. Brooks Blair
United Theological Seminary of the Twin Cities — Ms. Susan K. Ebbers
University of Chicago — Anne Knafl
University of Dubuque — Mary Anne Knefel
University of Notre Dame — Mr. Alan D. Krieger
University of St. Mary of the Lake — Ms. Lorraine H. Olley
University of St. Michael's College — Noel S. McFerran
University of St. Thomas Graduate School of Theology — Mrs. Laura P. Olejnik
University of the South Library/School of Theology — James W. Dunkly
Vancouver School of Theology — Faye Chisholm
Vanderbilt University — William J. Hook
Victoria University — Dr. Robert C. Brandeis
Virginia Theological Seminary — Mitzi J. Budde
Wake Forest University — Ms. Kaeley McMahan
Wartburg Theological Seminary — Ms. Susan Ebertz
Washington Theological Union — Stephen Brown
Wesley Biblical Seminary — Dr. Daniel Burnett
Wesley Theological Seminary — Dr. D. William Faupel

This directory reflects the 2011–2012 membership year.

Western Seminary — Robert Krupp
Western Seminary Sacramento — Donna Greenhut
Western Theological Seminary — Rev. Paul M. Smith
Westminster Theological Seminary, CA — John Bales
Westminster Theological Seminary, PA — Mr. Alexander Finlayson
Wheaton College — Ms. Lisa Richmond
Wilfrid Laurier University/Waterloo Lutheran Seminary — Helen Sagi
Winebrenner Theological Seminary Library — Mrs. Margaret Hirschy
Woodstock Theological Center Library — Mr. Paul Osmanski
Yale University Divinity School Library — Rev. Dr. Paul F. Stuehrenberg

ATLA International Institutional Members

Akrofi-Christaller Memorial Centre — Miss Korklu Laryea
Alliance Bible Seminary — Mr. Chung-Wai Law
Australian Lutheran College — Blan MacDonagh
Bibliothek Theologische Universiteit — Mr. G.D. Harmanny
Bibliothek der Theologischen — Hochschule Friedensau — Mr. Ralph Koehler
Central Taiwan Theological Seminary — Mrs. Rachel Tsai
China Graduate School of Theology — Catherina Cheng
Evangelische Theologische Faculteit — Ms. Marjorie Webber
Franciscan Friars of the Atonement — Loredana Nepi
Fundacion Universitaria Seminario Biblico de Colombia — Astrid Martinez
Katholieke Universiteit te Leuven/Faculty of Theol. — Veronique Verspeurt
North American College — Sr. Rebecca Abel
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
Yu-Shan Theological Seminary Library — Mr. David Woei Ren Chen

This directory reflects the 2011–2012 membership year.

ATLA Affiliate Members — Libraries

Anna Maria College — Ruth Pyne
Aquinas Institute of Theology — Kathleen Tehan
Baptist College of Florida — Mr. John E. Shaffett
Bethlehem College and Seminary — Gregory John Rosauer
Byzantine Catholic Seminary — Sandra Collins
Canisius College — Barbara Boehnke
Casalini Libri — Kathryn Paoletti
China Evangelical Seminary, North America — Tiffany Hou
Christian Witness Theological Seminary — Rev. Samuel Ho
Colorado Christian University — Gayle Gunderson
Friends Historical Library of Swarthmore College — Barbara E. Addison
Georgia Christian University Library — Mrs. Myo Ryoung Kim
Greenville Presbyterian Theological Seminary — Andy Wortman
Hong Kong Baptist University Library — Ms. Xin Li
Hope International University — Robin Hartman
Institute of Lutheran Theology — Mr. David Patterson
International Baptist College & Seminary — Marcia Lynn Gammon
John Leland Center for Theological Studies — Jennifer Foucher
Lourdes College — Sister Sandra Rutkowski
Lutheran Brethren Seminary — Barbara Ellis
Midwest University — James Song
New Hope Christian College — Hawaii — Cari Belczak
New Life Theological Seminary — Robert A. McInnes
Ohio Dominican University — James E. Layden
Piedmont International University — Dr. Catherine Lynn Chatmon
Salvation Army — Sheila Chatterjee
Shepherds Theological Seminary — William Coberly
Southeast Pastoral Institute — Phillip M. O'Neill
Southeastern Bible College — Mr. 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
Taylor University — Daniel Bowell
The Salvation Army — The Librarian
The Seattle School of Theology & Psychology — Cheryl M. Goodwin
Trinity Lutheran College — Mr. Seong Heon Lee
Unity School of Christianity — Linda Bray
University of Mississippi Libraries — Ms. Christina A. Torbert
Urshan Graduate School of Theology — Mr. Gerald L. Truman
Virginia Wesleyan College — Jan Pace
Washington Baptist University — Jei Whan Kim
William Carey International University — Gerson Ramirez
William Jessup University Library — Kevin Pischke

This directory reflects the 2011–2012 membership year.

ATLA Affiliate Members — Organizations

Abingdon Press — Mark Yeh
Association of Religion Data Archive — Miss Christina Mae Geuther
Association of Theological Schools — Dr. Daniel Aleshire
Backstage Library Works — John Merrill
Biblical Archaeology Society — Kenneth Kerr
Brill Academic Publishers, Inc. — Mr. Stephen Dane
Center for the Study of Information and Religion, Kent State University Library — Don Wicks
Convivium Press — Maritza Hidalgo
D.K. Agencies (P) Ltd. — Mr. Ankur Mittal
Editorial Verbo Divino — Adam Peter Grondziel Richter
Equinox Publishing LTD — Janet Joyce
Franciscan Institute Publications — Jiu Smith
Gorgias Press LLC — Hoda Mitwally
Graduate Theological Foundation — Dr. John H. Morgan
InterVarsity Press — Liz Klassen
Liturgical Press — Michelle Verkuilen
Ministerio Biblico Verbo Divino — Joseph Scott
Mohr Siebeck GmbH & Co. KG — Sabine Stehle
reSource Leadership International — Miss Melody Mazuk
Smeltzer-Bell Research Center — William L. Waybright
Theological Book Network — Kurt Berends
Theosophical Society in America — Dan Smolla
TREN — Theological Research Exchange Network — Robert William Jones
Walter de Gruyter, Inc. — Patrick Alexander
Westminster John Knox Press — Nicholas Diln
Windows Booksellers/WIPF and Stock Publishers — Katrina Stewart

***As of 08/31/2012. For the most current information and contact data, see the Member Directory at http://www.atla.com/community.**

This directory reflects the 2011–2012 membership year.

Appendix XI: Association Bylaws

Article 1. Membership

1.1 *Classes of Membership*. The Association shall have six (6) classes of membership: institutional, international institutional, affiliate, individual, student, and lifetime.

1.2 *Institutional Members (United States and Canada).* Libraries of institutions that wish to support the mission and purposes of the Association shall be eligible to apply for institutional membership if they meet one of the following criteria:

a) Institutions holding accredited membership in the Association of Theological Schools in the United States and Canada;
b) Institutions accredited regionally* that are engaged in graduate theological education or religious studies primarily beyond the undergraduate level;
c) Regionally accredited universities* with religious studies programs that also have a librarian or subject bibliographer in the area of religion;
d) Non-degree-granting organizations maintaining collections primarily of theological, religious, or ecclesiastical research material.

Applications for institutional membership from institutions that do not fit into one of these four categories may be referred to the Board of Directors, which may approve membership status in cases where these criteria are judged by the Board to be inappropriate.

Institutional members are entitled to attend meetings of the Association, to vote in Association voting matters, to participate in Association programs, and to receive those publications of the Association that are distributed to the membership. An institutional member may send one (1) official delegate to meetings of the Association to represent its interests in the affairs of the Association and to cast its vote in Association voting matters, and may send other representatives as desired. An institutional member shall designate its official delegate in writing to the Association as needed.

*Regional Accreditation agencies referred to in clause 1.2b:

- Middle States Association of Colleges and Schools (MSA) Commission on Higher Education
- New England Association of Schools and Colleges (NEASC) Commission on Institutions of Higher Education
- Higher Learning Commission (HLC) of the North Central Association of Colleges and Schools (NCA)
- Northwest Commission on Colleges and Universities (NWCCU)
- Southern Association of Colleges and Schools (SACS) Commission on Colleges
- Western Association of Schools and Colleges (WASC) Accrediting Commission for Senior Colleges and Universities
- Or the equivalent in Canadian jurisdictions.

1.3 *International Institutional Members*. Theological libraries and organizations outside of the United States and Canada that wish to support the mission and purposes of the Association may apply for international institutional membership if they meet one of the following criteria:

a) are engaged in professional theological education;

b) have graduate religious studies programs that also have a professional librarian or subject bibliographer in the area of religion/theology;
c) are non-degree-granting organizations maintaining collections primarily of theological, religious or ecclesiastical research materials.

International institutional members are eligible for the same benefits as institutional members with the exception that international institutional members are not eligible to appoint institutional representatives to the meetings of the Association and are not entitled to vote. International theological libraries and organizations that are eligible as international institutional members are not eligible for any other membership class. Membership as an ATLA international institutional member establishes only that the institution supports the mission and purposes of the Association.

1.4 *Affiliate Members*. Organizations that do not qualify for regular institutional or international institutional Association membership but are supportive of theological librarianship and the purposes and work of the Association shall be eligible to apply for affiliate membership in the Association. Affiliate members are not eligible to appoint institutional representatives to the annual meetings of the Association and are not entitled to vote. Dues for affiliate membership are equal to the lowest established amount for full institutional members.

1.5 *Individual Members*. Any person who is engaged in professional library or bibliographic work in theological or religious fields, or who has an interest in the literature of religion, theological librarianship, and the purposes and work of the Association shall be eligible to apply for individual membership in the Association. Individual members are entitled to attend meetings of the Association, to vote in Association voting matters, to serve as directors or as members or chairpersons of the Association's committees or interest groups, and to receive those publications of the Association that are distributed to the membership.

1.6 *Student Members*. Any student enrolled in a graduate library school program or a graduate theological or religious studies program who is carrying a half-time class load or greater shall be eligible to apply for student membership in the Association. A person engaged in full-time employment in a library or elsewhere shall not be eligible to apply for student membership in the Association. Student members are entitled to attend meetings of the Association, to be members of interest groups, and to receive those publications of the Association that are distributed to the membership, but are not entitled to vote.

1.7 *Lifetime Members*. Lifetime members are individual members who have all the rights and privileges of individual membership and who are exempt from paying dues. There are two ways to become a lifetime member:

a) Any person who has paid dues for at least ten (10) consecutive years of individual membership in the Association immediately preceding his/her retirement may become a lifetime member of the Association.
b) Any person who has made an outstanding contribution to the advancement of the work of the Association may be nominated by the Board of Directors and be elected a lifetime member of the Association by a two-thirds (2/3) vote of the membership at any annual meeting of the Association.

1.8 *Approval*. The Board of Directors shall establish how applications for membership are approved.

1.9 *Dues*. The Board of Directors shall establish the annual dues for individual, student, institutional, international institutional, and affiliate members of the Association, subject to the ratification of the members.

1.10 *Suspension*. Members failing to pay their annual dues within sixty (60) calendar days of their due date shall be automatically suspended and shall lose all rights, including voting rights. A member thus suspended may be reinstated by payment of that member's unpaid dues. Members may be suspended for other causes by a two-thirds (2/3) vote of the Board of Directors and may be reinstated by a two-thirds (2/3) vote of the Board.

Article 2. Membership Meetings

2.1 *Annual Meetings*. The Association shall hold an annual business [added to distinguish annual business meeting from annual conference] meeting of the membership in April, May, June, July, or August of each year for the purpose of transacting business coming before the Association. If the date of the annual meeting is set prior to or after the month of June, the timetable for the nominations and election of directors, as set forth in these bylaws, shall be adjusted accordingly.

2.2 *Special Meetings*. Special meetings of the Association may be called at the discretion of the Board of Directors. All members of the Association shall receive notification of a special meeting at least fifteen (15) calendar days before the date of each meeting.

2.3 *Quorum*. Twenty-five (25) official delegates of institutional members of the Association and seventy-five (75) individual members of the Association shall constitute a quorum at annual and special meetings of the Association.

2.4 *Admission to Meetings*. Membership meetings shall be open to all members of the Association and to those interested in the work of the Association.

Article 3. Board of Directors

3.1 *General*. The affairs of the Association shall be managed under the direction of the Board of Directors.

3.2 *Number and Qualification*. The Board of Directors shall consist of twelve (12) directors, organized in three (3) classes of four (4) directors each. Four (4) directors shall be elected by the membership of the Association each year. A director shall be an individual member of the Association at the time of election and shall cease to be a director when and if he or she ceases to be a member. No director shall serve as an employee of the Association or, with the exception of committees of the Board and the Nominating Committee, as a chairperson of any of the Association's committees or interest groups.

3.3 *Nomination and Balloting*. The Board-appointed Nominating Committee shall report to the Secretary of the Association by October 1 of each year a slate of at least six (6) nominations for the four (4) places to be filled on the Board of Directors. These nominations shall be reported in writing by the Secretary of the Association to the membership no later than the next following October 15. Nominations other than those submitted by the Nominating Committee may be made by petition signed by no fewer than ten (10) individual members of the Association and shall be filed with the Secretary of the Association no later than the next following December 1. These nominations shall be included on the ballot with the nominees presented by the Nominating Committee. No nomination shall be presented to the membership of the Association without the express consent of the nominee. Ballots, including biographical data on the nominees, shall be sent by the Secretary of the Association to all institutional and individual members of the Association posted no later than the next following January 15. Voting shall conclude no later than the next following March 1.

3.4 *Election*. Each institutional member of the Association shall be entitled to one (1) ballot, and each individual member of the Association shall be entitled to one (1) ballot. Votes shall be tallied in March, and the results shall be reported to the Teller's Committee (appointed by the Secretary), who in turn shall report to the Secretary of the Association by April 1. The Secretary shall immediately inform the President of the Association of the results of the balloting. Candidates receiving the highest number of votes for the number of vacant positions shall be declared elected. If a tie occurs, the Teller's Committee shall select the winners by lot. The acceptance by the membership of the Secretary of the Association's report to the next annual meeting of the Association of the result of the balloting shall constitute the election of the new directors.

3.5 *Term of Office*. Each director shall serve for a term of three (3) years. The term of each director shall commence with the adjournment of the annual meeting of the association at which the director was elected. No director shall serve more than two (2) consecutive terms, except that a director appointed to fill an unexpired term of (18) months or less may then be elected to two (2) consecutive three (3)-year terms.

3.6 *Vacancies*. The Board of Directors shall appoint a qualified individual member of the Association to fill the unexpired term of a director who vacates his or her position on the board.

3.7 *Meetings*. Regular meetings of the Board of Directors shall be held at least once each year. Special meetings of the Board of Directors may be called by the President or at the request of three (3) or more other directors. Notices of all meetings shall be mailed to each director at least ten (10) calendar days in advance or electronically or personally delivered at least three (3) calendar days in advance. Meetings of the Board of Directors may be held by conference telephone or other technology that allows all persons participating in the meeting to communicate with each other. Such participation in a meeting shall constitute attendance at that meeting.

3.8 *Committees of the Board*. The President of the Board of Directors may appoint committees of the Board as needed. These committees may consist of both directors and non-directors, but a majority of the membership of each shall be directors, and a director shall serve as chairperson.

The Nominating Committee shall consist of three (3) individual members of the Association appointed by the Board of Directors, one (1) of whom shall be a current Board member who is not up for re-election. The duty of this committee shall be to nominate candidates for election to the Board of Directors. Each nominating committee member shall serve for a non-renewable term of three (3) years or until his or her successor is appointed and qualifies. One (1) member of this committee shall be appointed each year. The senior member of the Committee shall serve as the chair.

3.9 *Compensation*. A director shall receive no fee or other emolument for serving as director except for actual expenses incurred in connection with the affairs of the Association.

3.10 *Removal*. Any director or the entire Board of Directors may be removed with or without cause by the affirmative vote of two thirds (2/3) of the votes present and voted by official delegates of institutional members and individual members at annual or special meetings of the association, provided that written notice of such meeting has been delivered to all members entitled to vote and that the notice states that a purpose of the meeting is to vote upon the removal of one or more directors named in the notice. Only the named director or directors may be removed at such meeting.

3.11 *Admission to Meetings and Availability of Minutes*. Meetings of the Board of Directors are open to members of the Association with the exception of portions specifically designated executive sessions. Members who wish to attend a board meeting shall inform the President at least seven days in advance to assure that adequate space is available. Executive sessions are called by the President in consultation with the full board.

Minutes of board meetings are available to the members of the Association with the exception of minutes taken during executive sessions. Minutes of executive sessions are available only to current board members until ten (10) years from the date of the meeting.

Article 4. Officers

4.1 *President, Vice President, and Secretary*. The Board of Directors shall, prior to the close of the annual meeting of the Association, elect from its own number a president, a vice president, and a secretary of the Association. Each person so elected shall serve for one (1) year or until his or her successor is elected and qualifies, and may serve successive terms not to exceed his or her elective term as director. The President. Vice President, and Secretary of the Association shall serve, respectively, as the President, Vice President, and Secretary of the Board of Directors.

4.2 *Duties*. The officers of the Association shall perform the duties prescribed in these bylaws and by the parliamentary authority specified in these bylaws. The President of the Association shall preside at all meetings of the Association and of the Board of Directors, and shall lead the Board of Directors in discharging its duties and responsibilities. The Vice President of the Association shall, in the absence or disability of the President, perform the duties and exercise the powers of the President. The Secretary of the Association shall be the custodian of the Association's records, except those specifically assigned or delegated to others, shall have the duty to cause the proceedings of the meetings of the members and of the directors to be recorded, and shall carry out such other duties as are specified in these bylaws or required by the Board of Directors.

4.3 *Vacancies*. In the event of a vacancy in the office of vice president or secretary of the Association, the Board of Directors shall appoint from its own number a replacement to fill the vacancy.

Article 5. Employed Personnel

There shall be an Executive Director of the Association appointed by the Board of Directors to serve at the pleasure of the Board of Directors; if terminated as such, such termination shall be without prejudice to the contract rights of such person. The Executive Director shall be chief executive officer of the Association. The Executive Director shall meet regularly with the Board of Directors, with voice but without vote. The Executive Director shall, ex officio, be an assistant secretary of the Association, empowered to certify to corporate actions in the absence of the Secretary. The Executive Director, in addition to appointing and overseeing staff, shall be responsible to the Board of Directors for the administration of programs, services, and other activities of the Association; shall see that all orders and resolutions of the Board are carried into effect; shall appoint members of Association committees, representatives to other organizations and other officials and agents of the Association, and oversee their work. No employee of the Association shall serve as a director or as a chairperson of any of the Association's committees.

Article 6. Fiscal Audit

The accounts of the Association shall be audited annually in accordance with generally accepted accounting standards and principles by an independent certified public accountant. Copies of the reports of such audits shall be furnished to any institutional or individual member of the Association upon written request; and the books of the Association shall be open for review by any such member upon written request.

Article 7. Committees of the Association

7.1 *Types of Committees*. The Association may have three kinds of committees:

a) standing committees are those that deal with activities that require continuity;
b) special committees are those that are created for special needs;
c) joint committees are those created with other associations.

7.2 *Formation of committees*. Committees of the Association, which help advance the ends of the Association, shall be created and overseen by the Executive Director. Committees of the Board of Directors, which help the Board govern, shall be created and overseen by the Board (see 3.8).

Article 8. Interest Groups

8.1 *General*. Groups that further the professional interests of members of the Association may be formed by members of the Association at any time. Membership in interest groups shall be open to all individual and student members of the Association.

8.2 *Organization and Program*. Each interest group shall attract its own members, develop its own agenda, and establish a suitable organizational structure as documented in its by-laws, including a rotating steering committee composed of individual members of the Association and having an elected chairperson. The steering committee shall oversee the work of the group; and the chairperson of the steering committee shall serve as the liaison between the interest group and the Executive Director.

8.3 *Recognition*. Provided it has established appropriate by-laws, selected a steering committee and elected a chairperson, an interest group may petition the Executive Director for formal recognition.

8.4 *Support*. The Executive Director shall establish the means by which interest groups are encouraged and sustained. Recognized interest groups may request financial and administrative support for their work, may request inclusion in conference programs, and may sponsor special activities.

Article 9. Publications

The Association's publications of record shall be the *Newsletter* and the *Proceedings*. Other publications may bear the Association's name only with the express permission of the Board of Directors.

Article 10. Quorum and Voting

Unless otherwise permitted or required by the articles of incorporation or by these bylaws:

a) a majority of members entitled to vote shall constitute a quorum for the transaction of business by the Association, its board of directors, and its committees;

b) an affirmative vote of a majority of the votes present and voted by members entitled to vote shall be the act of the members;

c) voting by proxy shall not be permitted. In matters to be voted upon by the membership, each institutional member shall be entitled to one (1) vote to be cast by its official delegate, and each individual member shall be entitled to one (1) vote. Individual members who are also official delegates of institutional members are entitled to two (2) votes; this being the case, the presiding officer, when putting matters to a vote at annual or special meetings of the Association, shall require that official delegates of institutional members and individual members vote or ballot separately, to ensure that those who are entitled to do so have the opportunity to cast both votes.

Article 11. Parliamentary Authority

The rules contained in the latest edition of *Robert's Rules of Order* shall govern the Association in all cases to which they are applicable and in which they are not inconsistent with the articles of incorporation or these bylaws.

Article 12. Amendments

12.1 *General*. These bylaws may be altered, amended, or repealed and new bylaws may be adopted by members entitled to vote at any annual or special meeting of the Association, provided the required notice has been given.

12.2 *Notice*. Proposed changes to the bylaws must be presented in writing to the voting members at least two weeks before the vote is taken.

12.3 *Quorum*. Fifteen percent (15%) of official delegates of institutional members and fifteen percent (15%) of individual members in good standing at the time of the vote shall constitute a quorum for voting on changes and amendments to the Bylaws.

Revised 2012