SUMMARY
OF
PROCEEDINGS

Sixty-Fifth Annual Conference
of the
AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION

Sara Corkery
Editor

American Theological Library Association

Chicago, Illinois
June 8—11, 2011

ISSN: 0066-0868

Published by: American Theological Library Association, 300 South Wacker Drive, Suite 2100, Chicago, IL 60606-6701 USA, tel. 312.454.5100.

PREFACE

Despite extremes of temperature alternating with bouts of enthusiastic precipitation, Chicago's architecture and ambience provided a reliably stunning backdrop for ATLA's sixty-fifth Annual Conference in the summer of 2011. The association's members took full advantage of this opportunity to share learning, camaraderie, and laughter with their colleagues. Members of Chicago Area Theological Library Association (CATLA) and Association of Chicago Theological Schools (ACTS) proved themselves to be worthy and accommodating hosts. From campus tours, fine dining, and baseball to river cruises, entertainment, and museums—they were available to help every attendee find activities to take delight in while visiting the Windy City.

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 would also like to thank ATLA staff, who helped put together this publication, most particularly Brenda Bailey-Hainer, Denise McFarlin, Zhongwen Jin, and Barbara Kemmis. Thanks also to proofreader Karen Kechaver for her ever-watchful eye.

I hope you will enjoy reading this *Summary of Proceedings*. The document contains full text or summaries of papers, workshops, roundtables, and meetings, plus other items for general reference and record in the appendices. Although it provides a substantial history of the conference, it does not, of course, tell the whole story. Be sure to go online to view additional conference readings and presentations on the ATLA Member SharePoint Communities website (http://www.atla.com/community).

Next year's local hosts, Theological Library Cooperative of Arizona (TLCA), are offering you the chance to rejuvenate, regenerate, and renew during "A Desert Retreat." We're sure you'll want to take part in ATLA's sixty-sixth annual conference in Scottsdale from June 27–30, 2012. Hope to see you there.

Sara Corkery
Editor

TABLE OF CONTENTS

PROGRAM

American Theological Library Association
65th Annual Conference • June 8–11, 2011 • Chicago, Illinois

TUESDAY, JUNE 7

1–6 PM	International Collaboration Committee
4–5 PM	Education Committee
6–9 PM	Board Orientation
7–9 PM	Technical Services Interest Group "What I Wish I had Known When I Started in Technical Services" *Armin Siedlecki*

WEDNESDAY, JUNE 8

8 AM–5 PM	Board of Directors Meeting
	Preconference Workshops
8:30 AM–12 PM	"Tackling the Foreign Language Backlog: Roman-Script Languages and Introduction to Romanization" *Richard A. Lammert*
8:30 AM–4:30 PM	"Doing Qualitative Research" *Timothy D. Lincoln*
1–4:30 PM	"Tackling the Foreign Language Backlog: Advanced Romanization" *Richard Lammert*
5:30–7 PM	Choir Rehearsal
6–7 PM	President's Invitational Welcome
7–9 PM	Opening Reception

THURSDAY, JUNE 9

7–8 AM	*Theological Librarianship* Editorial Board Breakfast Meeting
8–8:45 AM	Worship in the Black Church Tradition (Baptist)
9–10 AM	**Plenary Address** "What I Can Do at Starbucks: Accessibility as the New Truth" *Scot McKnight*
10–10:30 AM	Exhibits Opening
10:30–11:30 AM	**Conversation Groups** "The Elephant in the Room" *Kelly Campbell* "Library of Congress Genre Form Project in Religion" *Cameron Campbell, Erica Treesh* "NACO Conversation Group" *Judy Knop*
10:30–11:30 AM	**Papers** "Best Practices in Online Education" *Rebecca Miller*

	"Celebrating 400 Years of the King James Version"
	Donald Keeney
	"C.S. Lewis' Personal Library: History and Review"
	Roger White
	"What Librarians Can Learn About Project Management from Software Engineers"
	Clifford B. Anderson
11:30 AM–1 PM	Lunch (on your own)
	CATLA Luncheon
	NACO Funnel Members Lunch Meeting
	Professional Development Committee Lunch Meeting
	Pacific Northwest Regional Group Meeting
12–12:45 PM	Exhibitor Showcase
1–2 PM	ATLA Business Meeting
2-3 PM	**Conversation Groups**
	"ATLA/Scarecrow Book Series"
	Justin Travis, Bennett Graff
	"CONSER Conversation Group"
	Judy Knop
	"Speed Weeding Conversation Group"
	Christine Wenderoth, Neil Gerdes
2–3 PM	**Papers**
	"Frederic Huidekoper: Preacher, Scholar, Librarian"
	Adam S. Bohanan
	"Second Harvest—Digitizing Church and Denominational Materials"
	Andrew Keck
	"Sixty-Five Years of Racial Ethnic Diversity in ATLA"
	Susan Ebertz
	"Trailblazing Towards Change Using Teamwork"
	Rebekah Hall
	"When I Get Stuck I Consult a Professional: How People Assist Theological Students Doing Research"
	Timothy D. Lincoln
3–3:30 PM	Break with Exhibitors
3:30–4 PM	Poster Sessions
4–5:30 PM	**Interest Groups**
	Cooperative Preservation for Archives and Libraries
	"Preservation Problems and Solutions to Share"
	Eric Dix, Diane Pugh, Richard Seidel
	Public Services
	"Re-Envisioning the Theological Library: New Models of Service"
	Leeland Deeds, Anthony Elia, Eileen Saner

	Special Collections
	"'These Appear to be Your Property:' Theft and Security in Special Collections Libraries"
	Christopher J. Anderson
	World Christianity
	"World Christianity in Theological Education"
	David Esterline
4–5:30 PM	**Panel Presentations**
	"The CATLA Study: Reading, Researching, and Writing Habits of Master of Divinity Students and the Role the Library Plays in These Processes, a Study of Methods and Environment"
	Ruth Gaba, Kate Ganski
	"Restorative Conservation of Rare Books: Approaches to the Care and Handling of Original Bindings"
	Vasare Rastonis
	"Twenty-First Century Reference Collections—Issues and Strategies"
	Nancy Falciani-White, Gregory Morrison, Alan Krieger, Paul Tippey, Amy Limpitlaw
7:30–10 PM	Movie Night sponsored by the Diversity Committee

FRIDAY, JUNE 19

6:45–7:45 AM	Endowment Committee Breakfast
8–8:45 AM	Worship in the Disciples of Christ Tradition
9–10 AM	**Plenary Address**
	Keith Fiels
10–10:30 AM	Break with Exhibitors
10:30 AM–12 PM	**In-Conference Workshops**
	"Building Connections with Faculty in and Beyond the Classroom"
	Paul Myhre, Suzanne Estelle-Holmer, Amy Limpitlaw
	"Cataloging with RDA"
	Armin Siedlecki
10:30 AM–12 PM	**Interest Groups**
	Collection Evaluation and Development
	"Assessing Theological Collections"
	Beth Bidlack, Jeffrey Garrett, Louis Charles Willard
	College and University
	"Electronic Journal Archiving Options: A Comparison of Portico and LOCKSS"
	Lugene Schemper, Bill Hook, Christina Torbert
10:30 AM–12 PM	**Panel Discussions**
	"International Collaboration"
	Álvaro Pérez, Paul F. Stuehrenberg

	"Libraries Teaching Technology"
	John B. Weaver, Tracy Powell Iwasskow, Matthew Collins
12:30–1:15 PM	Exhibitor Showcases
12:30–1:30 PM	International Collaboration Committee Luncheon
	Publications Committee Luncheon
	SWATLA Luncheon
	LEEPers Luncheon
	Anabaptist/Mennonite Denominational Group Lunch Meeting
1:30–3 PM	**Interest Groups**
	Technical Services
	"Cost-Cutting Measures in Technical Services"
	Donna Campbell, Eric Friede, Armin Siedlecki
	World Religions
	"Parliament of World Religions"
	Dirk Ficca
	Panel Disucussions
	"Racial Diversity Among Library Staff Experiences and What We Learned Along the Way"
	Diana Brice, Daniel F. Flores, Tammy Johnson
	"Redefining Reference: Doing More With Less"
	Michelle Spomer, Amy Limpitlaw, Kris Veldheer
	"Security and Sensibility: RFID in a Theological Library"
	Beth M. Sheppard, Jaeyeon Lucy Chung, Portia Kapraun
	"Where Any Two Are Gathered: The Idea of Conference in Theological Librarianship"
	Anthony J. Elia, Leeland Deeds, Luba Zakharov
3–3:30 PM	Dessert with Exhibitors
3:30–4:15 PM	ATLA State of the State Address
	Brenda Bailey-Hainer
4:30–5:30 PM	**Denominational Meetings**
	Anglican, Baptist, Campbell-Stone, Lutheran, Methodist, Orthodox, Presbyterian and Reformed, Roman Catholic, United Church of Christ

SATURDAY, JUNE 20

8–9 AM	Transportation to Catholic Theological Union in Hyde Park
9-10 AM	Worship and Memorials in the Roman Catholic Tradition
10–10:45 AM	Coffee Break with Light Refreshments
10:45–11:45 AM	**Conversation Group**
	"Conversation Group on Christian Biography"
	Michael J. Garrett
10:45–11:45 AM	**Papers**
	"Art in Our Libraries: A Case Study of Drew University"
	Ernest Rubenstein

	"The Sentimental Education of Henry Warren Roth: Spiritual Formation, Pedagogy, and Theological Learning in Nineteenth-Century Chicago"
	Anthony J. Elia
	"Twenty-First Century Trends in Theological Publishing: Discussing Book Language Rights Sales and Electronic Formats"
	Christina M. Geuther
	"A Personal Librarian Program for Divinity Students"
	Suzanne Estelle-Holmer, Juliet Crawford Schawb
12–1 PM	**Conversation Groups**
	"Best Practices for Small Theological Libraries"
	Susan Ebertz, David Mayo
	"Contemporary Religious Literature"
	Jennifer Ulrich, Donna Wells
	"Librarians Managing Copyright"
	Eileen Saner
12–1 PM	**Papers**
	"An Army of Editors: Increasing Special Collections Access Through Volunteer Mediation"
	M. Patrick Graham, Robert Presutti
	"History and Significance of the Herbert L. Willett Library in Chicago"
	Lisa Gonzalez
	"Study of the Information-Seeking Behavior of Theology and Religious Studies Students"
	Saundra Lipton, Eric Nyrose
	"When Fungi Take Up Residence in the Library"
	Paul Burnam
1–2 PM	Campus Tours and Transportation to JKM Library
2–4 PM	Theological Block Party at JKM, McCormick Theological Seminary, and Lutheran School of Theology at Chicago
4-5 PM	Bus Transportation to Holiday Inn Chicago Mart Plaza

SUNDAY, JUNE 21

8–12 PM	Board of Directors Meeting
8–11 AM	Annual Conference Committee Meeting
8–11 AM	Education Committee Meeting

PRECONFERENCE WORKSHOPS

Doing Qualitative Research
by
Timothy D. Lincoln, Stitt Library, Austin Presbyterian Theological Seminary

What is Qualitative Research?

In the social sciences, quantitative research methods focus on testing hypotheses using numerical data and inferential statistics. By contrast, qualitative research methods focus on discovering the range of human experience, which often is not aptly reducible to numbers. Qualitative researchers ask research questions rather than test hypotheses. Research questions often take the form of "What themes do study participants articulate regarding [focus of this study]?" Typical procedures used by qualitative researchers include group and individual interviews, observation, and analysis of documents.[1] Qualitative researchers value the full range of experience of participants rather than focusing primarily on the typical.

Learning by Doing

In this workshop, participants engaged in several qualitative research activities.[2] The leader asked participants to "tell me about reading." Participants wrote words and phrases on note cards. Participants then clustered the cards into categories and talked together about tentative names for each category. Through these activities, participants engaged in "dumping, clumping, and naming," a way to discover themes of a given phenomenon of interest to a researcher. The themes discovered in this brainstorming process then become a series of open-ended questions that the researcher asks study participants in a second phase of the study. Participants also took turns interviewing each other and analyzing texts from an actual qualitative study.[3] The workshop concluded with observations about the challenges of recruiting participants for studies and the need to follow ethical practices, including securing formal approval for studies from institutional review or research ethics boards.

Approximately twenty-five enthusiastic librarians attended this workshop.

Endnotes

1. Two classic works describing qualitative methods are Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Beverly Hills, CA: Sage Publications, 1985) and Barney G. Glaser and Anselm L. Strauss, *The Discovery of Grounded Theory: Strategies for Qualitative Research* (Chicago: Aldine, 1967).
2. The methods demonstrated in the workshop were based on the workshop leader's training in interactive qualitative analysis. For details of this method, see Norvell Northcutt and Danny McCoy, *Interactive Qualitative Analysis: A Systems Method for Qualitative Research* (Thousand Oaks, CA: Sage Publications, 2004).
3. Participants literally moved bits of printed text around on a table top, demonstrating a low-tech approach to data analysis. Software packages such as NVivo and Ethnograph allow researchers to import large amounts of text, assign codes to specific words or phrases, and search on words or codes. Such tools assist but do not replace human interpreters.

Tackling the Foreign-Language Backlog
by
Richard A. Lammert, Concordia Theological Seminary

Theological libraries can expect to receive material not only about a wide variety of subject matter but also in a wide variety of languages. As libraries continue to serve patrons not only in the United States but in distant parts of the globe via distance education, one can only expect the influx of non-English languages to continue. Catalogers in those institutions must be prepared to handle this material in some manner. The situation is somewhat different for stand-alone seminaries than for divinity schools and schools of religion. In the latter, the parent institution will likely offer resources for cataloging materials in non-English languages. For the stand-alone seminary, all available resources are concentrated in the cataloging department of the seminary. The focus of this article will be on the needs of those catalogers.

"Tackling the Foreign-Language Backlog" was a preconference workshop offered in two half days: the first half day focused on Roman-script cataloging and basic romanization of theological languages, and the second half day focused on advanced romanization (languages other than those covered in the first half day). The two halves are here combined into one article.

This article provides an overview and summary of the workshop. The full set of documentation notes are available under member publications on the community section of the ATLA website at http://www.atla.com/community/Pages/default.aspx. The Library of Congress romanization tables distributed at the workshop are also included as a separate file, but are also available at LC's website, "ALA-LC Romanization Tables" (http://www.loc.gov/catdir/cpso/roman.html).

The focus of this article is on descriptive cataloging. Much of the material that comes into a theological library has a form that is rather easy to identify—or it can be readily identified as a translation of an item for which the subject cataloging is already available. Accordingly, it is the description that needs to be completed in order to catalog the item, and not the subject analysis. Most theological catalogers are only accidentally foreign-language catalogers—they were not hired for their skill in working with foreign languages, but must handle what comes into their department. A basic understanding of how Roman-script and non–Roman-script languages work can, however, help the accidental foreign-language cataloger tackle much that is in the foreign-language backlog.

The typical accidental foreign-language cataloger in a theological library might be excused for thinking that the task of cataloging foreign languages that one does not know is not common in libraries, and is simply a byproduct of being in a library with only one or two professional catalogers. The situation is, however, rather normal in libraries (including large research libraries). The following words, written by a cataloger in the Indiana University Libraries, Bloomington, can comfort the accidental foreign-language cataloger in a theological context:

> It is difficult to produce cataloging for works in languages we do not understand, and we are bound to feel at least a trace of uneasiness about nearly every item. None of us likes to expose our inadequacies on the national stage, but very few of us are in a

> position to be critical of someone else's. I am grateful for the information that others can provide, and I would like to think they can make use of mine. If we can improve each other's records, so much the better.[1]

Roman-script cataloging would appear, on the surface, to be a simple straightforward process. Undoubtedly, cataloging in Roman-script languages has fewer difficulties than cataloging in those languages needing romanization. "Fewer difficulties" does not mean, however, "no difficulties." There are various pitfalls and sources of difficulties when working with non-English Roman scripts.

One must first (or at some point) identify the language. Very often this is easy, since many books mention the language (often on the verso of the title page). But if the language is not readily identifiable, one must determine it in some way. Various possibilities include using online language guessers, identifying the language by the use of modified Roman letters, narrowing the language by place of publication (perhaps identified by the ISBN), or by using an online catalog in the country of publication for cataloging information.

Identifying initial definite and indefinite articles is a necessity, not only for correctly cataloging an item, but even for correctly *searching* the item. A limited number of languages use articles, so this pitfall is limited to those languages. An additional pitfall with the indefinite article is that, in many languages, it also serves as the numeral *one*. In such a case, of course, one would *not* exclude it from searching.

Languages have a wide variety of ways to modify the basic form of a word. Cases are well known to those who have studied any European language. Cases modify the last part of a word to indicate grammatical connections. A large number of languages (primarily the Bantu languages) modify the *beginning* of a word to indicate singular/plural and other aspects. Finally, some languages, like Turkish, can change the vowels in the *middle* of a word to indicate plurals. None of these changes make any difference in transcribing the words, but can make a big difference in determining the correct form of a name, or in locating words in a dictionary, if one wants to check the meaning of a word or phrase.

Edition statements are not, in and of themselves, problematical. Problems arise for those cataloging in OCLC in trying to apply OCLC's guidelines for edition statements. According to those guidelines, an edition statement is not to be regarded if it gives only printing information. Unfortunately, most non-English languages do not make the fairly strict delineation between edition statements and printing statements that English does. Thus, applying this guideline is difficult in practice, and consistent results seem impossible to obtain.

Language notes are easier to apply than edition statements when one follows the *Library of Congress Rule Interpretation* for AACR2 1.7B2. In practice, though, the large majority of languages spoken by more than one million people should get a language note, according to the rule interpretation, while many languages spoken by smaller groups do not receive a note. If one could determine the language from the MARC code in the record, such notes could be generated automatically. In many cases, however, the MARC code records only that a language is in a language group, without identifying the specific language, making an automatic note impossible.

Two pitfalls that do not affect in any way the transcription of cataloging data, but can certainly affect the ability to search dictionaries, are alphabetic order and orthographic reform.

There is nothing sacrosanct about the "a to z" order of the alphabetic—many languages change it slightly, particularly when it comes to modified consonants or modified vowels. Expecting a print dictionary to have words in a certain place can, in many cases, guarantee not finding a word. Similarly, looking for a word that has changed spelling can guarantee not finding it. Those who catalog German will probably recognize the two words *Theil* and *Teil* (both included in AACR2 abbreviations)—these are both the same word, the first with an older spelling that one can't find in a modern dictionary.

Fraktur script, the "broken" script found primarily in older German-language publications, can be a source of frustration for those who do not work with it often. Contrary to popular thought, however, most of the letters are readily identifiable; only certain ones can be easily confused, and these are detailed in the workshop notes. Complicating the situation is that German typography identifies *four* types of Fraktur script, any one of which one can encounter in cataloging.

When cataloging foreign-language materials in Roman scripts, one does not often encounter dates in non-Gregorian calendars, although it is possible (of interest to the theological cataloger, a large number of non-Gregorian calendars have theological roots—as does the Gregorian calendar itself). One does not expect to encounter vernacular numerals in Roman-script cataloging, however, but it is possible. If, as a last resort—one decides not to tackle the non-Roman script, or because someone is demanding the book *now*—one is cataloging from the verso of the title page ("Hodge's systematic theology in Japanese"), one is not excused from determining the pagination or the date of the book. In this case, both are probably recorded in vernacular numerals. One must work with at least this portion of the non-Roman script to produce an adequate cataloging record.

Several non–Roman-script languages are fairly common in theological cataloging: Greek and Hebrew. Greek is extremely straightforward—it is an alphabetic script, which one can transliterate letter by letter, producing accurate results.

Hebrew, on the other hand, is one of the hardest languages to transliterate correctly, since (in general) one must add vowels that are not recorded in the vernacular script. Fortunately for theological catalogers, the few words or phrases that one might encounter often have the vowels indicated in the vernacular. If the vowels are not indicated, one can determine the vowels readily from an online (or print) Hebrew Bible, referencing the verse(s) in which the indicated word or phrase is found.

Two additional theological languages, Coptic and Syriac, are not yet included in the ALA-LC romanization tables. Coptic was formerly included as a part of the Greek romanization tables, but has been dropped from the current table. (The script was not completely covered, at any rate, since the table included only those letters in Coptic that were derived from Greek.) Syriac, while not commonly encountered, can be found in theological literature. A provisional table for Coptic is included in the workshop notes. A beginning of a provisional table is included for Syriac, showing the contextual forms of the letters; the letters could conceivably be romanized as they are in Hebrew.

In cataloging non-Roman scripts, romanization of the various languages is a necessity—if only for the purpose of searching the item to be cataloged in a bibliographic utility. When working with various scripts and languages, the accidental foreign-language cataloger must be prepared for a variety of ways in which scripts act. The various ways in which scripts handle the various symbols can be classified as follows:

Half a dozen fundamentally different types of writing systems have been devised with respect to how symbols relate to the sounds of language (and there's no reason more types could not be invented).

1) In a *logosyllabary*, the characters of a script denote individual words (or morphemes) as well as particular syllables.
2) In a *syllabary*, the characters denote particular syllables, and there is no systematic graphic similarity between the characters for phonetically similar syllables.
3) In a consonantary, here called an *abjad* as a parallel to "alphabet"…, the characters denote consonants (only).
4) In an *alphabet*, the characters denote consonants and vowels.
5) In an *abugida*, each character denotes a consonant accompanied by a specific vowel, and the other vowels are denoted by a consistent modification of the consonant symbols, as in Indic scripts…
6) In a *featural* system, like Korean or "phonotypic" shorthand, the shapes of the characters correlate with distinctive features of the segments of the language.[2]

Although this may seem daunting, various scripts group themselves together into these various categories. Once one knows the characteristics of a particular script, one can handle all other scripts in that category with relative ease.

The workshop focused on *scripts* instead of *languages*, the way in which the *ALA-LC Romanization Tables: Transliteration Schemes for Non-Roman Scripts* is organized. A cataloger must eventually determine the language of a book in order to romanize successfully, but the immediate impression for the accidental foreign-language cataloger is of script, not of language. In fact, the languages that use a given script are often closely enough related that the romanization is very similar in all languages. Sets of scripts were examined in the workshop in increasing order of complexity for romanizing.

The scripts of Europe are the easiest to romanize. All the scripts of Europe are alphabetic; they accordingly act the way the Roman script acts in English: letters make up words and words are divided by spaces. One can essentially match up each letter in a given script, and replace it with its romanized equivalent. The workshop covered the Cyrillic script used for Slavic languages. The major pitfall with this script is choosing the correct romanization for certain letters, since the romanizations differ in some cases depending on language. For example, the letter "Г" occurs in all six Slavic scripts written with the Cyrillic alphabet. It is usually romanized "g," but in Belarusian and Ukrainian it is romanized "h."

Moving to the next hardest set of scripts to romanize, the workshop looked at the scripts of South Asia. These scripts, used primarily in the Indian subcontinent, are *abugida*s. The "letters" of the alphabet represent a consonant followed by the vowel "a." This inherent vowel must be "subtracted," with a special mark, from the consonant if one wants only the consonant (if, for example, the given consonant is immediately followed by another consonant without an intervening vowel).

Conversely, if one wants to write the consonant with a vowel different from "a," one can add special marks or characters to the consonant that override the vowel "a" with a different vowel.

All of this is at least implied in the printed tables, but the form of each resulting compound is not shown. Further complications arise in the scripts because consonant conjuncts (successive consonants without intervening vowels) are often written in a special form that may or may not closely resemble the individual consonants.

The Devanāgarī script, used for five languages represented in the *ALA-LC Romanization Tables*, was examined in the workshop. The Devanāgarī script has all the characteristics of an abugida, including special forms for many conjunct consonants. One must learn to recognize these forms outside the printed tables, since they are not included in those tables.

The scripts of Southeast Asia were the next set of scripts examined in the workshop. Like the scripts of South Asia, these scripts are abugidas; unlike the scripts of South Asia, breaks between words are not indicated. Instead, blanks are used only between phrases and sentences. Thus, one must rely on something other than the printed text to determine where one word ends and another begins.

The Thai script and language were examined as a representative example of Southeast Asian scripts. This language demonstrates some of the difficulties encountered by a cataloger trying to work with this script without knowing it. Although the *ALA-LC Romanization Tables* notes that generally Thai words are one syllable in length, that general statement is followed by 42 rules covering exceptions—scant help for the accidental foreign-language cataloger. Despite the difficulty of such a situation, if a person has a unique item (at least, one for which no cataloging as yet appears in OCLC), it is better to produce some cataloging than to do nothing.

The scripts of East Asia represent the next-hardest group of scripts to romanize. Although Chinese, Japanese, and Korean are considered a group (the CJK scripts), there are really (for the accidental foreign-language cataloger) great differences in their romanizing. The Chinese script, not having letters, must be romanized according to its pronunciation. The Japanese language is more complex, being written in at least three scripts: Chinese characters, and two sets of syllabaries (Japan's own way of romanizing its language, called *romaji*, is often included as a fourth script). The characters from the syllabaries can be easily romanized (each character has one pronunciation), but the Chinese characters need to be romanized in the way in which they are read in Japanese (different from the Chinese reading).

The script of East Asia that was investigated in the workshop is Korean. Korean is possibly easier than the other East Asian scripts, since Korean uses an alphabet (with the possible use of an occasional Chinese character). The alphabet is not written linearly, however; the letters are combined to form syllables, and the letters of each syllable are put together to fit into a square (just like Chinese characters). A Korean syllable consists of one consonant plus one vowel, plus an additional optional final consonant.

In theory, one could simply romanize each letter in order, and produce the romanized form. In practice, this is not the case. Using the McCune-Reischauer romanization system, each letter is romanized the way in which that letter is pronounced within the syllable or word. A given consonant may have a different romanization (because it is pronounced differently) at the beginning of a word, in the middle of a word, and at the end of the word. And there may be different romanizations (that is, pronunciations) in the middle of a word, depending on what letters precede or follow the given letter.

Such a system would be difficult enough (although straightforward) if the Library of Congress divided up words the way they were written on the page. But that is not the case. The

Library of Congress has its own rules (given in the romanization tables) for what constitutes a word. This generally provides more explicit divisions between words than the Korean script shows on the page. (And since dividing a "word" on the page into two in the transcription means that consonants now fall at the end or beginning of a word, instead of in the middle, differences in romanization can arise.)

The scripts of the Middle East, represented primarily by Arabic and Hebrew, are certainly the most difficult to romanize. These scripts are *abjad*s, scripts that include only consonants among their "letters." In principle, every vowel has to be added to the romanization, even though it is not indicated in the script itself. (In practice, both Arabic and Hebrew use some of the consonants to indicate long vowels, so they are not pure abjads.)

In general, accordingly, one can only romanize these scripts if one knows the language. In practice, some title pages include the vowels with lines and dots around the consonants; when this is the case, the cataloger can romanize the text in a straightforward fashion.

The Arabic script used for the Arabic language was used as an example in the workshop. The Arabic script has the additional complexity of letters that are always contextually written: a given letter may have a different form at the beginning of a word, in the middle of a word, at the end of a word, and in isolation.

The workshop ended by looking at a few miscellaneous scripts, all of which are rather easily romanized. The romanization tables provide romanization for four miscellaneous scripts. Three of the scripts were developed in the early nineteenth century (Canadian Aboriginal Syllabics, Cherokee, and Vai), and one script was developed in the early twentieth century (Ol Chiki). Interestingly, the three scripts invented in the nineteenth century are all syllabaries, while the one script invented in the twentieth century is alphabetic. The languages for which these scripts are used are Inuktitut (Canadian Aboriginal Syllabics), Cherokee (Cherokee), Vai (Vai), and Santali (Ol Chiki). Cherokee is represented only by a draft table in *Cataloging Service Bulletin*.

The most recent language for which a romanization table has been developed is Vai. This language was used in the workshop to indicate where romanization is heading. In the table, the Library of Congress has used six extended-Latin characters: ɓ, ɗ, ɛ, ŋ, ɲ, and ɔ. However, neither the Library of Congress nor OCLC is yet ready to use these characters, using instead the double underscore prescribed by LCRI 1.0E: b̳, d̳, e̳, n̳, n̳ and o̳. It is apparent, in any case, that romanization will move in the direction of using more extended-Latin characters, just as OCLC has moved in the direction of allowing additional vernacular character sets (such as Devanāgarī and Thai) in records input into OCLC.

Endnotes

1 Jacqueline Byrd, "A Cooperative Cataloging Proposal for Slavic and East European Languages and the Languages of the Former Soviet Union," in *Languages of the World: Cataloging Issues and Problems*, ed. Martin D. Joachim (New York: Haworth Press, 1993), 88.

2 Daniels, Peter T., and William Bright, eds. *The World's Writing Systems* (New York: Oxford University Press, 1996), 4; original is one paragraph—reformatted to introduce parenthesized numbers for the different types of writing systems.

BUSINESS REPORTS

Minutes of the Business Meeting
Thursday, June 17, 2011

The business meeting was convened by Board President Laura Wood at 1:00 p.m.

President Wood recognized the following Committees: Special Committee of the Association for Diversity; Special Committee of the Association for International Collaboration; Professional Development Committee; Publications Committee; Annual Conference Committee and Education Committee. Carrie Hackney presented the Secretary's report. Members of the Teller's Committee were James Estes, William Faupel (chair), and Jennifer Foucher. They received the election results via e-mail from Survey & Ballot Systems and verified that 271 valid ballots were received. The membership elected Beth Bidlack, Kelly Campbell, Douglas Gragg, and André Paris to the Board of Directors for the 2011-2014 term of office. The Secretary's report was accepted. President Wood recognized the outgoing Board members: Eileen Crawford, M. Patrick Graham, and Bill Hook. David Stewart and Blake Walter were also recognized for their time served on the Board. Gifts were presented to each outgoing Board member. The new Board officers were introduced: John Weaver (President), Andrew Keck (Vice President), and Carrie Hackney (Secretary). ATLA's new Executive Director, Brenda Bailey-Hainer, was introduced. President Wood delivered her presidential address, "What Good Shall We Accomplish." President Wood passed the gavel to the incoming Board President, John Weaver. The Business meeting adjourned at 1:55 p.m.

Board of Directors Meetings

The Board discussions included items and recommendations from the report of the Executive Director, the Board's practice of appointing liaisons to special and joint committees, and the revised draft of the Board's Policy Manual. A timetable was established for completion of the revision of the manual. A committee was formed to identify the process for revising the ATLA By-Laws. The Executive Director will make a decision concerning the status of the Oral History Committee. Reports were received on the work of the following committees: Audit, Endowment, Nominating Committee for Board Members, Policy Governance Committee on the Board member orientation, Special Committee of the Association for International Collaboration, and the Special Committee of the Association for Diversity. The January Board meeting was set for January 12-14, 2012 at ATLA headquarters.

Carrie M. Hackney
Secretary, ATLA Board of Directors

Presidential Address: What Good Shall We Accomplish?
Laura C. Wood, Harvard Divinity School

Over twenty years ago, the ATLA board of directors adopted the Policy Governance model as a mechanism for guiding organizational governance. This was before I became a member of ATLA—before I finished college, if you want to know the truth—so I rely on others to tell us what precipitated this move. But I understand that ATLA had reached a level of complexity that required a change in governance. The days of ATLA functioning as a membership organization run almost exclusively by volunteers were long behind us. ATLA included a permanent staff and had an executive director. Rather than three boards (preservation, indexes, and membership), ATLA would now have just one. Lots of decisions needed to be made and the organization needed a way to understand how the labor would be divided: what is the responsibility of the staff and what is the responsibility of the board?

Before I went to business school, I didn't give much thought to what a board of directors was. I just thought of them as the people in charge. And to be honest, my business school didn't talk a lot about board governance either, even though I was completing my degree during the Enron and WorldCom debacles and the ensuing Sarbanes-Oxley legislation. But given the financial and accounting scandals, it at least brought greater clarity to mind for one thing a board of directors was definitely responsible for: they had to make sure that major accounting scandals and financial fraud didn't occur.

Rather than turn to the resources of Harvard Business School's Baker Library, I turned to the Wikipedia article on "Corporate Governance," which states:

> A board of directors is expected to play a key role in corporate governance. The board has the responsibility of endorsing the organization's strategy, developing directional policy, appointing, supervising and remunerating senior executives, and ensuring accountability of the organization to its investors and authorities.[1]

It wasn't entirely clear to me how a board would accomplish those things. And from what I can tell, every board does it a little differently. As a result, some boards *don't* accomplish some of those things. But the majority seem to manage reasonably well, don't they?

Well, I'm not sure. The truth is, we don't hear about boards very much, because if they are doing their jobs well, it seems that they are much less visible. If they are fulfilling their role well, then we know the organization's direction, the senior executive is performing well, and organizational stakeholders (customers, members, shareholders, etc.) have sufficient ability to understand organizational actions.

So if you haven't given the ATLA board of directors much thought, then I suppose that is a good thing!

But wait! I *do* want you to know about the work of the board. And in particular, I want you to know about one responsibility of the board: defining our organizational ends. In order to do this, I need to back up a little bit.

In the 1970s, John Carver developed a model for governance to resolve some of his own struggles and concerns stemming from his work as a CEO. The model he developed is called Policy Governance. At its core, the Policy Governance model urges boards to be concerned with four categories of policy:

1) The ends to be achieved,
2) The means (defined simply as non-ends) to be avoided,
3) The interface of board and management, and
4) The practice of governance itself.[2]

Today, I want to talk about that first category: the ends to be achieved. What, you might well ask, is an organizational end? Is it the same as the mission statement? No it isn't. ATLA has a mission statement:

> The mission of the ATLA is to foster the study of theology and religion by enhancing the development of theological and religious studies libraries and librarians.

This is a noble calling. As mission statements go, this one is clear and succinct. One could even memorize it—something that can't be said of many of our institutions' mission statements, including my own. Yet a mission statement like this leaves a lot of questions unanswered. What will enhance the development of these libraries and librarians? Among the possibilities, which ones are the most important? And how will we recognize when the enhancement has occurred?

This is where ends come in. The organizational ends are statements of what the organization will accomplish if all goes well. The ends should frame who will benefit, in what way, and at what cost. Those three elements help us frame the purpose of an organization, or the difference that an organization will make.

What good shall we accomplish, for which people or needs, and at what cost?

According to Policy Governance, a board must be able to answer those questions. Answering means articulating the organization's ends. It is stating the reason the organization exists. Once we have that purpose articulated, we can measure how well we are doing. In some ways it is similar to a school's ability to articulate desired educational outcomes. If we can't state the learning outcomes we are attempting, then it is impossible to measure how well our students are learning.

As many of you know from working on assessment initiatives, outcomes are different from activities or inputs. Outcomes are an end-state, while activities are attempts or mechanisms for reaching that end-state. Mission statements often focus on activities. ATLA has had organizational ends for many years. Adopted in the 1990s, these ends have been modified a few times, but without major changes. Yet, while ATLA *called* them ends, they read more like extensions of a mission statement, identifying the activity the organization would pursue. There were four of them:

1) to foster the professional growth of its members, and to enhance their ability to serve their constituencies as administrators and librarians;
2) to advance the profession of theological librarianship, and to assist theological librarians in defining and interpreting the proper role and function of libraries in theological education; The Board interprets a timely element of this organizational end to be to promote the introduction and assimilation of individuals from minority communities into theological librarianship and the community of ATLA.
3) to promote quality library and information services in support of teaching, learning, and research in theology, religion, and related disciplines, and to create such tools and aids (including publications) as may be helpful in accomplishing this; and

4) to stimulate purposeful collaboration among librarians of theological libraries and religious studies collections, and to develop programmatic solutions to information-related problems common to those librarians and collections.

I'd like to draw your attention to the start of these statements. Fostering, advancing, promoting, creating, and stimulating are all activities. They are valuable endeavors. But they are aspirations, not end-states.

As we got closer to the time frame for hiring a new executive director, the board considered what it needed to do to prepare for this leadership change. Beyond the obvious need for a search process, the board came to the conclusion that board members might benefit from greater understanding of Policy Governance. As we increased our understanding, we also raised our awareness of ways in which we didn't conform to the model. In 2008, the board agreed that revising the organizational ends was a worthwhile task and an opportunity to clearly articulate the desired accomplishments for ATLA. For candidates in our Executive Director search, the ends would inform them of the primary way in which they would be evaluated, should they be successful in securing the post.

What is important to note is that we were not revising the ends out of any opinion that the prior ends were wrong or out of date. Rather, the goal was to envision and articulate what the actual outcomes might be if we were to accomplish those actions.

Our first task was to write a global end. This is the broadest statement of those questions I mentioned earlier: what good shall we accomplish, for which people or needs, and at what cost? And this is the result:

> ATLA exists so that: Libraries and librarians are effective and valued partners in the academic study of religion, theology and ministry.

Your board is thus saying what I hope you already know: ATLA is here to help you do a better job. We can evaluate ATLA's effectiveness by evaluating the effectiveness of libraries and librarians and the extent to which libraries and librarians are valued partners. In accomplishing that task, ATLA will also have an impact on other groups, such as students, faculty, clergy, and so on. But we hold ATLA *accountable* for its work with libraries and librarians.

Given the breadth of that global end, the board continued its revision to include subsidiary ends. These are subsequent goals, offering some specifics for what we mean by the global end.

1) There is a continuing, prepared, and diverse complement of librarians.

2) Primary source material and scholarly resources for the study of religion and theology are organized, preserved and made accessible at a reasonable expenditure of funds, time, and resources.

The board further specified that these two ends are in ranked order. In so doing, we established that the first priority is ATLA's role as a membership organization and a secondary role as a provider of products. It would be easy for anyone examining the financial statements of ATLA to assume the reverse. ATLA's revenue and expenses are largely driven by the production of RDB and ATLAS. The ranking of these ends is a deliberate signal by your board that the needs of the membership and the work of ATLA as a membership association is not to be neglected.

We could have stopped there. But we were just getting started and there was more fun to be had! So we expanded on these subsidiary ends.

1.1. Librarians are equipped to envision, implement, and advocate for the role of the library in their institutions.

1.2. ATLA and its members sustain collegial relationships with librarians, libraries, and appropriate organizations locally, regionally, throughout the world.

1.3. ATLA reflects the diversity of our communities and institutions, including but not limited to religious, racial, ethnic, and gender diversities.

While we ranked ends 1 and 2, the board decided not to rank the subsequent ends, noting that below the level of 1 and 2, "the ends are increasingly specific elaborations, numbered to indicate their relationship to 1 and 2. The ranking of the Ends does not dictate the proportion of resources allocated." [3] Regarding end number 2, we further specified these ends:

2.1 Excellent research tools supporting the study of religion and theology are created to meet the needs of libraries, librarians, scholars, students, clergy and laypeople.

2.2 Theological and religious studies librarians collaborate to develop solutions to information-related problems common to their libraries and collections.

As I read these ends, I hope you can easily hear the echo from the former ends. But I hope you can also recognize that the shift in language from activities we will pursue (fostering professional growth, promoting quality library and information services) to outcomes we will achieve (collegial relationships, excellent research tools) enables your board to evaluate the organization's progress.

If I haven't lost you completely by now, I imagine you are asking two questions: what does this have to do with me and when will she stop talking?

Let me explain the former so we can accomplish the latter.

The board of directors of ATLA has a number of roles. We monitor executive performance. We establish policies and steward the association's assets. But the best thing I have found in our use of Policy Governance is its clear directive that the board must represent the moral ownership of ATLA. That means all of you. Each year, your vote for board members shapes the organization's future. But your influence does not stop there. I urge you to find a board member during the conference. Tell us what your challenges are. Tell us what your needs are. Tell us how ATLA is meeting your needs, and tell us how it isn't. We also have new executive leadership. Brenda Bailey-Hainer brings fresh eyes to our work, new energy for our mission, and new vision for our future. The "State of the State" address tomorrow is an opportunity to hear her view of ATLA's present state, and elements of how we will accomplish our ends. She too needs to hear from you.

Your story, *your* needs, *your* vision for the future of theological librarianship will shape the future of ATLA. What good shall we accomplish!

Endnotes

1 "Corporate Governance" Wikipedia, http://en.wikipedia.org/wiki/Corporate_governance (last viewed June 5, 2011)

2 John Carver, *Boards That Make a Difference*. 3rd ed. (San Francisco: Jossey-Bass, 2006), p. 47.

3 For brevity, the entire set of ends was not displayed or read, but the assembled attendees were encouraged to review these online (see http://www.atla.com/about/who/Pages/MissionStatement.aspx). The entire set of ends is reprinted below.

Mission Statement and Organizational Ends

For more than 40 years ATLA maintained separate boards to oversee its indexing program and its preservation microform programs. In 1991 the boards overseeing those programs were merged with the Association board to form one Board of Directors to oversee all of the Association's activities. The Board of Directors developed policies by which the Association was to be guided and hired an Executive Director to manage the Association's financial and organizational affairs.

The Board and Membership of the Association adopted a mission statement and organizational ends to guide the Association's activities and programs:

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.

ATLA exists so that:

Libraries and librarians are effective and valued partners in the academic study of religion, theology, and ministry.

Subsidiary Ends 1 and 2 are in ranked order. Below that level, the ends are increasingly specific elaborations, numbered to indicate their relationship to 1 and 2. The ranking of the Ends does not dictate the proportion of resources allocated.

1. There is a continuing, prepared, and diverse complement of librarians.

    1.1. Librarians are equipped to envision, implement, and advocate for the role of the library in their institutions.

        1.1.1. Programming addresses the various career stages and specializations of members, enabling them to broaden knowledge, abilities, and skills, address challenges, and find greater satisfaction at work.

        1.1.2. Potential theological and religious studies librarians are assisted in pursuing the profession.

    1.2. ATLA and its members sustain collegial relationships with librarians, libraries, and appropriate organizations locally, regionally, throughout the world.

1.3. ATLA reflects the diversity of our communities and institutions, including but not limited to religious, racial, ethnic, and gender diversities.

1.3.1. Individuals from under-represented racial and ethnic minority communities are welcomed as members of the association and are encouraged to hold leadership roles.

2. Primary source material and scholarly resources for the study of religion and theology are organized, preserved and made accessible at a reasonable expenditure of funds, time, and resources.

2.1. Excellent research tools supporting the study of religion and theology are created to meet the needs of libraries, librarians, scholars, students, clergy and laypeople.

2.1.1. Research and development initiatives successfully address needs for improved and new products and services.

2.2. Theological and religious studies librarians collaborate to develop solutions to information-related problems common to their libraries and collections.

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

I hope you've found the conference so far as stimulating as I have. It's been wonderful to sit in on sessions and get a chance to talk with some of you individually.

In the past, this segment of the conference has often been referred to as the "Town Meeting." I changed the name to the "ATLA State of the State Address" because I want to talk about ATLA at a relatively high level from the viewpoint of someone who is still relatively new to the organization.

Yesterday, during the ATLA business meeting, President Laura Wood talked about the work of the Board, committees and other groups that support ATLA's mission and organizational ends. All of these groups represent a significant investment of member volunteer time and this commitment contributes to ATLA's overall success.

Because ATLA uses the policy governance model that Laura described yesterday, the Board delegates to the Executive Director the responsibility for achieving the organizational ends. The executive director does this using two primary tools: financial resources and staff resources. These resources are carefully allocated in such a way as to work in conjunction with the efforts of members to achieve the ends. In addition, the executive director is charged with guarding the organization's financial resources to ensure the long-term sustainability of the organization.

Today I'm going to talk about how ATLA's staff resources have been used over the past year by highlighting some of our activities and accomplishments. Then I'll talk about some of our plans for next fiscal year. I'll present next year's budget, which was created to support these plans. Then, finally, I'll welcome your questions.

First, however, I'd like to acknowledge the role of ATLA's leadership team over the past year. In particular, I'd like to recognize Cameron Campbell, who served as Interim Executive Director from July through December. ATLA is extremely blessed to have a senior director who was able to steer the organization safely during that period and I'm personally grateful for his support in making the transition a smooth one.

The rest of ATLA's leadership team plays a critical role in ATLA's success as well. During the transition period, they all took on additional duties and helped care for the well-being of the organization. Although many of you know them already, I'd like to introduce the rest of ATLA's leadership team: Marie Jacobsen, Director of Financial Services; Barbara Kemmis, Director of Member Services; Tami Luedtke, Director of Electronic Products and Services; and Margot Lyon, Director of Business Development. Without their combined leadership—and the work of their staff—ATLA would not be able to achieve the accomplishments I'm going to talk about this afternoon.

One of the most exciting developments in the past year was the release of ATLA's new website in January. With valuable input from ATLA's committees and membership, staff guided the implementation of a SharePoint-based web presence. In addition to providing an updated look, it supports an interactive community space that has allowed ATLA's Board, committees, interest groups and regional groups a place to work virtually and collaboratively. Sections of the website are continuing to be revised and updated, and we are always interested in your feedback and ideas for improvements.

During the past year, ATLA was pleased to collaborate with the Library of Congress on the Religion Genre/Form Project,[1] which kicked off in June 2010. ATLA staff has been coordinating the discussion and responses. ATLA continues to seek input from all catalogers interested in religion and has been working closely with the Catholic Library Association and the Association of Jewish Libraries.

One of the great pleasures ATLA staff enjoy is visiting member libraries. This past year, ATLA staff visited a number of libraries in the Boston, Philadelphia, Seattle, and Atlanta metropolitan areas as well as in Illinois, Kentucky, Indiana, the Pacific Northwest, and northern California. I am especially grateful to the libraries that hosted my visits and helped me learn more about ATLA's member institutions and theological libraries in general.

At last year's conference, you learned about a new relationship between ATLA and SCELC, which allows ATLA members to purchase a number of products and services at a discounted rate.[2] Another new relationship with JSTOR has enabled ATLA members to have access to their content at a special rate.[3]

The ATLA OCLC and EBSCO Publishing consortia are being continued, and a new one has just been added. Designed to enhance ATLA Member Libraries' database collections, the new HW Wilson Consortium offers consortial pricing on OmniFile Full Text, Select Edition via WilsonWeb.[4] This consortium replaces and expands Wilson content formerly available via the ATLA OCLC Consortium.

ATLA is respected worldwide for its scholarly research tools in religion and theology. We continue to add material to the *ATLA Religion Database*®, which now contains over 1.8 million entries for articles, books, essays, reviews, and other materials, with coverage for 557 titles. ATLA staff continuously evaluates new publications to determine if they fit our criteria for inclusion and strives for a balance across many subject areas.

During the past year, the *ATLASerials*® collection has continued to grow. *ATLAS*® now has materials from 185 journals, with 338,000 articles and book reviews.

It has been especially rewarding for us to continue work on the $1.2 million grant from Lilly Endowment Inc., which covers the cost of *ATLAS for ALUM*®[5] for eligible ATLA/ATS member sites. Currently, more than 140 ATLA member institutions participate in this grant program. In addition, we recently announced more good news: the extension of the time period that our grant funds can be used for the *ATLAS for ALUM* program. Regardless of subscription start dates, funding will continue through April 2013 for current participating institutions in good standing.

As part of this grant, ATLA also completed a major article recommendation project with *The Text This Week*,[6] a popular ecumenical website for clergy and congregations that features a wide variety of resources for scripture study, reflection, and liturgy.

ATLA is thrilled to include the first offerings of a new development in *ATLAS*, which are titles that have ceased publication but remain of great value to our customers. Title additions include: *Anima*, *Austin Seminary Bulletin* (Faculty ed.), *Continuum*, *Concordia Theological Monthly*, *CTM*, *Daughters of Sarah*, *Duke Divinity School Review*, *Ensaios e monografias*, *Iliff Review*, *Mid-stream*, *Perkins Journal*, *Reformed Journal*, and *Theological Educator*. *ATLAS* now includes journals published as early as 1881.

It's important for ATLA staff to stay current with trends in the information industry, and to help us do that, we actively participate in two arenas with peer organizations. ATLA is an active member of NFAIS, the National Federation of Advanced Information Services.[7] NFAIS is a global, non-profit, volunteer-powered membership organization that serves the information community—that is, all those who create, aggregate, organize, and otherwise provide ease of access to and effective navigation and use of authoritative, credible information. ATLA is an active member in the Humanities Roundtable and often participates in seminars regarding best practices on a variety of topics including "Portable Devices and Mobile Users," "e-Books and the Future of University Presses," and "Re-inventing Content, Discovery, and Delivery for Today's Academic Environment."

ATLA staff also attends meetings of the Society for Scholarly Publishing (SSP).[8] SSP is a non-profit organization formed to promote and advance communication among all sectors of the scholarly publication community through networking, information dissemination, and facilitation of new developments in the field. SSP members represent all aspects of scholarly publishing—including publishers, printers, e-products developers, technical service providers, librarians, and editors. SSP members come from a wide range of large and small commercial and non-profit organizations.

ATLA's FY2010 Annual Report has been posted.[9] You can use our website to review the complete results of last year. ATLA had a successful year and ended the year with $10.8 million in total liabilities and net assets.

But now, let's turn our attention to the future. ATLA will continue to support member benefits that you know and love, such as ASE—also known as the ATLA Serials Exchange—publications, consultancy grants, *Theological Librarianship*, NACO and CONSER funnels, and other activities. However, what I want to highlight today are some new activities and a few high-level priorities for the coming year.

An important aspect of ATLA's long-term health is to ensure we have an active and vibrant membership. Sometimes membership is lost when the leadership at a library changes or budgets are cut. As you can see from the table below showing ATLA's membership numbers over the last ten years, membership peaked in 2005.

	FY00	FY01	FY02	FY03	FY04	FY05	FY06	FY07	FY08	FY09	FY10
Individual	438	453	456	461	472	490	470	471	470	437	469
Student	65	56	60	68	81	67	62	52	62	67	74
Lifetime				87	89	92	86	92	86	96	89
Honorary	25	24	23								
Retired	53	57	61								
Institutional	249	254	268	270	262	265	261	257	261	252	248
Int'l. Inst.				1	10	13	14	19	14	16	15
Affiliate Lib.		20	26	34	47	46	50	50	50	48	46
Affiliate Org.		22	22	26	27	28	33	33	33	27	22
Total	830	886	916	947	988	1001	976	974	976	943	963

Table 1

One of the priorities for the coming year will be to reach out to ATS and regionally accredited schools that are not currently involved in ATLA to let them know about the benefits of membership.

ATLA is launching a new program, *Creating the Leaders of Tomorrow*,[10] which is designed for mid-career staff who are interested in expanding their current skills and knowledge as well as building leadership and managerial abilities. Up to fifteen mid-career theological or religious studies librarians will be included in the first cohort. You can read more about this in the June/July issue of the *ATLA Newsletter* which was released earlier this week.

During the coming year, ATLA will be launching a continuing education webinar series on timely topics of interest to the theological library community. Watch for upcoming announcements in our newsletter. If you have suggestions for topics, we'd love to hear them.

Part of ATLA's rich history is in preservation. Originally, preservation efforts focused on microfilming books and serials. However, many ATLA members have moved into the digital arena, and a number of projects have been started to provide digital access to the many hidden gems in special collections. ATLA as an organization also has valuable assets in electronic form.

Both of these preservation threads must be considered in the coming year. Starting with this conference, ATLA has engaged Liz Bishoff from The Bishoff Group to help begin assessment to inform us as we make decisions about ATLA's future path in this area. The discussion at the Cooperative Preservation for Archives and Libraries Interest Group yesterday brought out some interesting ideas on potential cooperative digital preservation projects.

Like other organizations, ATLA must constantly improve our processes, products, and services. During the coming year, ATLA staff will be committing both people and funding to research and development. What does R&D look like? It might come in the form of conducting member needs assessments, talking with customers about our current products, or looking for topical gaps or service gaps in the online religion and theology products that are available now.

As we conduct research and generate new ideas, we will look at not just what does the next generation of the *ATLA Religion Database* look like, but also creative ideas outside of our current comfort area.

It also involves thinking about how some of the trends we heard about from our keynote speakers will impact libraries. One of the claims Scot McKnight made yesterday was "convenient is the new local." This was aptly illustrated in a study conducted by Lynn Connaway, Timothy Dickey, and Marie Radford entitled *If It Is Too Inconvenient, I'm Not Going After It: Convenience as a Critical Factor in Information-seeking Behaviors*.[11] What can ATLA do in terms of products and services to help our libraries cope with this new mindset among digital natives?

One of the ways you can help us with ATLA's product planning future is by completing the ATLA Products and Services Questionnaire linked from the atla.com website by June 30. We are asking a variety of questions about current and future offerings, and members can volunteer to be a part of a virtual advisory board or focus group.

Those of you who are familiar with ATLA's history know that many successful initiatives were funded by grants—the *ATLAS for ALUM* grant from the Lilly Endowment is just the most recent example. Much of the past preservation work was fueled by grants as well. As our assessment of future preservation needs progresses and our R&D efforts uncover new opportunities for products and services, we will be developing grants and seeking additional funding to turn those ideas into reality.

But in the meantime, how should we manage the revenue that we already receive? That brings us to next year's budget. A copy of this comparative budget summary was included in your conference materials (see Table 2). The budget for fiscal year 2012 is in the far left hand column. Expected revenue is shown on the top portion, and expected expenses on the bottom portion. This year we've made a few changes to the budget format.

American Theological Library Association
Comparative Budgets -Summary
for the year ending 8/31/2011

	2010-2011	2009-2010	2008-2009	2007-2008	2006-2007	2005-2006
Revenue:						
Sales	$5,035,841	$4,834,700	$4,911,000	$4,712,800	$4,209,250	$3,821,400
Dues	140,800	140,800	154,500	152,000	136,000	117,750
Annual Conference	90,000	50,000	50,000	50,000	50,000	50,000
Grants	464,860	437,000	513,500	454,000	745,900	526,867
Interest	50,000	95,000	110,000	60,000	55,000	55,000
Reserves	203,500					
	$5,985,001	**$5,557,500**	**$5,739,000**	**$5,428,800**	**$5,196,150**	**$4,571,017**
Disbursements:						
Production Costs	$3,003,085	$2,861,500	$3,084,800	$2,910,300	$2,974,550	$2,756,917
Rent & Leasehold Expenses	538,577	511,400	495,900	500,200	409,500	538,700
Insurance	32,845	25,500	25,500	25,000	30,500	29,500
Administrative Salaries & Benefits	1,525,889	1,404,700	1,467,800	1,302,500	1,117,600	941,425
Board & Advisory Expense	141,400	23,900	40,200	26,700	24,700	15,000
Marketing	106,775	105,100	86,200	95,300	92,400	39,925
Telecommunications	67,000	72,800	73,300	61,700	43,650	36,500
Office Supplies & Expense	56,500	67,800	70,800	71,000	95,900	60,400
Staff Travel	18,400	14,000	19,800	19,300	19,000	5,600
Postage	7,500	6,500	9,000	8,500	8,500	8,500
Professional Development	52,000	51,300	61,400	67,000	71,350	15,750
Legal, Payroll, Other Services	196,150	206,200	160,300	196,500	159,000	25,700
Interest Group/Committees	133,280	101,200	80,800	73,200	82,900	42,500
Annual Conference	90,000	90,000	50,000	60,000	60,000	50,000
Institutional Member Benefits	5,600	5,600	3,200	1,600	1,600	1,600
Miscellaneous	10,000	10,000	10,000	10,000	5,000	3,000
Total Expense	**$5,985,001**	**$5,557,500**	**$5,739,000**	**$5,428,800**	**$5,196,150**	**$4,571,017**
Excess/(Deficit)	$0	$0	$0	$0	$0	$0
Net Surplus/(Deficit)-Actual			$ 476,324.00	$899,870.32	$1,053,680.87	$422,170.63
			8/31/2009	8/31/2008	8/31/2007	8/31/2006

Table 2

First the revenue section—ATLA no longer distributes products directly. Product revenue refers to the royalty income ATLA receives from outside parties, including information aggregators EBSCO Publishing and Ovid. Other ATLA income is from member dues, grants, and interest from investments. Both the annual conference and the consortia group purchases generate revenue, but since the revenue exactly equals the expense, those are both basically pass-through or break-even items.

Under the expense section, an initiative that was mentioned earlier as a high priority for ATLA during the coming year is research and development. We've done our best to keep costs down in other areas so that we can invest both money and staff time in ATLA's infrastructure—and conducting research that will allow us to improve the *Religion Database* and *ATLAS*—as well as potentially create new products and services that will benefit both our members and customers. But at the same time we will continue to support the valuable work of our committees, interest groups, and board, our publications, and other activities that make up member benefits. One item that we made a decision to suspend for one year is the OCLC/IFLA Early Career Fellows. This has been a worthwhile program, but we felt that it was more important during the coming year to redirect those funds to help create ATLA's future.

Thank you for taking the time to listen today. It's a privilege and honor to serve as your executive director and I look forward to learning more about theological libraries and librarianship from all of you. I know that working together, ATLA's membership and staff can continue to achieve our mission and organizational ends.

Thank you.

Endnotes

[1] www2.atla.com/member//collaborative_projects/genre_form_terms.html

[2] www.atla.com/Members/benefits/projects/Pages/ATLA-SCELC-Affiliate-Program.aspx

[3] www.atla.com/Members/benefits/projects/Pages/ATLAJSTORProgram.aspx

[4] www.atla.com/Members/benefits/projects/Pages/ATLA-Wilson-Consortium.aspx

[5] www.atlasalum.com/

[6] www.textweek.com

[7] www.nfais.org

[8] www.sspnet.org

[9] www.atla.com/community/ATLA%20Member%20Publications/FY2010.pdf

[10] www.atla.com/Members/development/Pages/Creating-Leaders-of-Tomorrow.aspx

[11] Lynn Silipigni Connaway, Timothy J. Dickey, and Marie L. Radford, "If It Is Too Inconvenient, I'm Not Going After It:" Convenience as a Critical Factor in Information-seeking Behaviors," *Library and Information Science Research,* 33: 179-190. doi:10.1016/j.lisr.2010.12.002; www.oclc.org/research/publications/library/2011/connaway-lisr.pdf.

INTEREST GROUP MEETING SUMMARIES

Collection Evaluation and Development

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The business meeting took place following a panel discussion on assessing theological collections. Presenters were Jeffrey Garrett, Northwestern University; Beth Bidlack, University of Chicago; and Charles Willard. Twenty-one persons attended.

Following the presentations, the business meeting was called to order by Chair Dan Kolb.

The first order of business was the election of a new member of the steering committee to replace Dan Kolb, whose term is ending. Matthew Baker of Union Theological Seminary, NY, was chosen as member-at-large.

This was followed by discussion of topics to consider for our next annual conference program. These include developing and evaluating electronic reference collections and consolidation in the scholarly publishing industry and the accompanying increase in journal subscription costs.

We also discussed the desire to make better use of the ATLACEAD-L discussion list, which currently has few subscribers and a very low volume of messages. A general invitation to subscribe will be sent to the ATLA membership list and ATLANTIS.

Submitted by Lee Webb, Secretary

College and University Interest Group

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Six people stayed for the interest group meeting, and discussion followed concerning topics for next year's conference. Topics of interest included threats to copyright and fair use, the use of pay-per-view journals, new formats of ebooks, and ebook collection development. Christina Torbert was re-elected as Chair.

Submitted by Christina Torbert

Cooperative Preservation for Archives and Libraries

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The CPAL Steering Committee this year planned a conference session of short panel presentations in order to bring different aspects of preservation issues to the group and to show at least one cooperative solution. We are most grateful to Malachy McCarthy of CARA, the locally based regional archives association, for his helpful advice to the committee on local preservation issues and contacts. Following from last year's work by Bruce Eldevik in transferring previously compiled resources to the CPALIG section of ATLA's Sharepoint site, there is little evident interaction in use of this site so far by CPALIG members. It is clear that a survey of members and promotion of the Sharepoint site is essential for an understanding of the preservation concerns of group members. This is particularly important in the context of the need for views from this group's members in 2011-12 to assist the identification and planning process for ATLA's future preservation services. At the ATLA conference both Ruth Tonkiss Cameron (outgoing chair 2010-11) and Robert Presutti (newly elected chair 2011-12) were in conversation with ATLA consultant Liz Bishoff, on preservation topics of mutual concern for both CPALIG and for ATLA preservation planning. The group looks forward to assisting in this investigation and planning process and will use CPALIG 's Sharepoint site for this purpose to communicate with members.

All members remained for the business meeting. The chair thanked the committee members and especially thanked Tony Amodeo the founder of the group and Daniel Kolb. Daniel was standing down from the steering committee at this session. Nominations were solicited for the 2011-12 Steering committee and the following were appointed by agreement of CPALIG members present:

Robert Presutti : Chair
Anthony Elia: Vice Chair
Ruth Tonkiss Cameron
Meredith Hammons

Submitted by Ruth Tonkiss Cameron, Outgoing Chair

Public Services

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The Public Services Interest Group met on Thursday, June 9 from 4:00pm to 5:30pm, with approximately 60 in attendance. Suzanne Estelle-Holmer, the outgoing Chair, presided. The meeting opened with a three speaker panel on the theme of *Re-envisioning the Theological Library: New Models of Service*. The panel was followed by a brief business meeting. Outgoing steering committee members Suzanne Estelle-Holmer, Yale Divinity School Library, and Derek Hogan, Campbell University, were thanked for their service. New members were approved unanimously: Karen Madigan, Virginia Theological Seminary, and Tracy Powell, Pitts Theological Library at Emory University. Because of limited time, the steering committee voted on its officers after the meeting. The officers for this upcoming year are: Leland Deeds, Librarian for Academic Computing Support at Union Presbyterian Seminary, Chair; Steve Perisho, Theology Librarian at Seattle Pacific University, Vice-Chair; Luba Zakharov, Reference and Serials Librarian at Duke Divinity School Library, Secretary; and Erica Durham, Public Services Librarian at Columbia Theological Seminary, Coordinator of Electronic Information. Planning is already ongoing for the 2012 conference.

Submitted by Leland R. Deeds, Chair

Special Collections

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The Special Collections interest group sponsored two sessions at the 2011 conference. The first was a tour of the Newberry Library on Wednesday, June 8. The Newberry granted a Rare Book and Special Collections tour to 18 ATLA Conference attendees, and John Bradey highlighted some of the Newberry's holdings of interest, especially recent acquisitions from Mundelein College, McCormick Theological Seminary, the Passionist Monastery of Chicago (Northside), the Divine Word Seminary, and Concordia University.

The regular session was held on Thursday, June 9. Chris Anderson, Methodist Librarian at Drew University, presented a session entitled "'These Appear to Be Your Property:' Theft and Security in Special Collections Libraries." In early 2010, a student employee stole 31 manuscripts from the United Methodist Archives Center at Drew University. The university, with the assistance of campus security, local police, and the FBI, apprehended the student only after many documents had been offered to and purchased by several manuscript dealers from around the world. The session explored the sequence of events related to the heist and examined how the various agencies worked together to quickly address the situation. The session also considered recent scholarship related to the theft of special collections documents and shared helpful resources for reporting thefts. Attendees discussed ways they had enhanced security within their own libraries and the many challenges still remaining. Afterwards, a short business meeting was held. Jane Elder was elected to replace Grace Yoder on the steering committee, which for the 2011-12 year will be Chair: Chris Anderson, Vice-Chair: Lyle Buettner, Secretary: Jennifer Woodruff Tait, Armin Sidlecki, and Jane Elder. Twenty people attended the session.

Submitted by Jennifer Woodruff Tait, Secretary

Teaching and Learning Interest Group

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Technical Services Interest Group

A short business meeting chaired by Armin Siedlecki followed the TSIG presentation. Leslie Engelson, Donna Campbell, and Tammy Johnson (2nd term) were elected to the steering committee for three year terms. Michael Bradford will serve as Vice-Chair this year and Chair next year.

Tammy Johnson, who is editing the *TCB*, asked for submissions of short articles, tips we use, helpful websites, anything that helps us that might help others.

Judy Knop announced that we have been approached, along with the Catholic Library Association and the Jewish Library Association, to submit a proposal on the headings for the Apocrypha, because at present RDA presents two guidelines that are in conflict with each other. Interested volunteers should contact Judy.

A sheet was circulated with possible topics for next year's programming. Attendees were invited to indicate their interest in these topics and add others.

Submitted by Lois Guebert, University of St. Mary of the Lake/Mundelein Seminary

World Christianity

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The World Religions Interest Group spent the last year planning an excursion at the 2011 conference in Chicago. Unfortunately, not enough individuals signed up for the excursion. However, the proposed leader of the excursion, Dirk Ficca, was able to offer a presentation at the interest group meeting.

The World Religions Interest Group met on Friday, June 10, 2011, from 1:30-3 pm. Our speaker was Rev. Dirk Ficca, Executive Director of the Council for a Parliament of the World's Religions. Rev. Ficca talked with us about his work on the Council. He began by summarizing what the council does: trying to help religions get along by fostering interreligious dialogue. He then noted some ways in which the interreligious movement can be helpful in confronting current global problems—e.g., terrorism. After giving a brief summary of the development of interreligious dialogue since the 1893 World Columbian Exposition in Chicago, Rev. Ficca discussed four principles that the Council holds with regard to religious diversity: 1) seeking interreligious harmony, not unity; 2) convergence of purpose, not consensus, which 3) leads to facilitation, not structure; and 4) trust is more important than agreement. The presentation was followed by a question and answer period. Rev. Ficca distributed a brief annotated bibliography of items on religious pluralism and interreligious dialogue, as well as a pamphlet about the Parliament of the World's Religions that was held in Australia in 2009. Sixteen people were in attendance at Rev. Ficca's presentation.

A brief business meeting followed the presentation. The steering committee discussed possibilities for an excursion at the 2012 annual meeting in Arizona. Further conversations will occur through e-mail. Five were in attendance at the business meeting.

Jared Porter's term as chair expired with this conference. The officers of the Steering Committee are Denise Hanusek (chair, 2011-2012), Karla Grafton (vice-chair/chair elect, 2011-2013), and Chris Benda (2010-2012). Steering Team: Chris Benda, Ellen Frost, Karla Grafton, Denise Hanusek, Laura Harris, Jared Porter.

Submitted by Chris Benda, Secretary

PRESENTATIONS TO INTEREST GROUPS

Panel Discussion on Assessing Collections (Collection Evaluation and Development Interest Group)

Panelists: Jeffrey Garrett, Northwestern University Library; Louis Charles Willard, Association of Theological Schools, retired; Beth Bidlack, University of Chicago Library

Part One—Cult and Culture of Assessment: Some Thoughts on Collection Assessment in an Age of Ubiquity by Jeffrey Garrett

Ladies and Gentlemen, in case you haven't heard: we've lost the war against glut. Where the librarian of the past was called upon to be "the doctor and the hygienist of reading,"as Spanish philosopher Ortega y Gasset put it once,[1] practicing our craft by carefully buying what was needed and respectable and not buying nor even tolerating the rest, today we have no recourse but to accept that the world of information is big, complex, compromised, and completely promiscuous. Today, we protect and serve our communities best by helping patrons navigate a sea full of flotsam, jetsam, sharks—and treasure. Collection assessment of the old kind, in which we would seek to prove our self-sufficiency to the outside world—usually accreditation boards and imperious academic deans, but sometimes also just to ourselves—makes about as much sense today as inventorying the contents of the home refrigerator and declaring: "Behold the world of food."

I am not a librarian at a seminary or divinity school, but I hope my remarks today will be on a plane where certain emerging truths are valid independent of disciplinary focus.[2] At Northwestern—and just to establish my own bona fides for this discussion—I was heavily involved in collection assessment between 1995 and 2008 before moving over to assume responsibility for our special libraries. In the 1990s, I was a firm believer in the OCLC/AMIGOS Collection Analysis CD,[3] and we used it to complete a comprehensive collection review in 1997—well, "comprehensive" if you limit yourself to monographs. A few years later, we implemented OCLC's iCAS system along with the rest of the State of Illinois, which allowed for year-by-year and decade-by-decade comparisons with peers—also restricted to monographs, however. Just when we were beginning to like iCAS, OCLC discarded it and introduced WorldCat Collection Analysis, or WCA, in the mid-2000s, which allows for very granular comparisons but has, since its introduction, most prominently been used as a planning tool by our consortium, the CIC, to prioritize Google Books digitization by identifying the largest and most unique collections among CIC libraries, since obviously Google prefers to add highly unique libraries to Google Books. This also affects, by agreement, HathiTrust, which as of this week had digitized about 8.8 million volumes, or three billion pages.

All of these tools emphasize physical monograph holdings. Today, there are now new services for evaluating non-monograph holdings, e.g., Ulrich's Serials Analysis,[4] which reveals which peer-reviewed publications are missing from a collection, Serials Solutions' Summon,[5] and OCLC's WorldCat Local. I mention these, but for a number of reasons I am not going to dwell on them. I just want you to know that if I prefer now to talk about collection assessment in a broader historical and philosophical context, it's not for lack of things to say in the area of practical application.

So let's start considering things historically and philosophically. It is, first of all, not wise to look at the assessment of library collections without considering first what libraries are intended for and how they relate to their environments—environments that include other libraries and the ever-more-numerous sources of information that are not libraries. This is not a trivial observation, for many of us who have been around for a while still succumb, often subconsciously, to what might be called the Insular Library Fallacy, or the Library Autarky Fallacy, or the belief that there is something about libraries that inherently wishes to be locally self-sufficient. (We could even call this the Full Refrigerator Fallacy.) The purpose of the library, as the creator of the term "library science," the Benedictine monk Martin Schrettinger, put it in the early nineteenth century, is not to "be" anything or to "have" anything, but rather to "rapidly satisfy every information need."[6] I will return to this thought at the end of my remarks today.

To understand where the various fallacies come from that underlie so much traditional collection assessment and why they are so persistent today, we'll need to go back several decades. Back then, in that distant past, academic libraries had catalogs full of cards and shelves full—or less than full—of quiescent, environmentally vulnerable wood-pulp artifacts, either very flat—those would be the cards—or somewhat three-dimensional—the books. If you knew your alphabet and stood in front of a card catalog, you could look up an author or a title or a subject and find references to books, with an obscure code indicating shelf location. But you had to be physically *at* the catalog or the bookshelf or be willing to go there or travel there, and you had to copy out the contents by hand or note them all in your personal random access memory tool, a.k.a. the human brain. Card catalogs had no download feature. Tap on a card with your finger all you want: nothing happens. No link to full text. Just imagine being teleported to back then. But no: Stop. Actually, we need to go further back—back a thousand years or more—to get to the roots of our various locavore fallacies. Libraries, few and far between, had unique or scribally copied texts in manuscript form, some legendarily famous, some crazy and irrelevant, some fictitious and just imagined—Umberto Eco invented hundreds of them for his *The Name of the Rose*[7, 8]—but these inventions reflected the real bibliographic complexities and uncertainties of the Middle Ages. Pilgrimages would be made to presumed treasures: "Rather than texts circulating amongst communities of readers, it was the task of readers to circulate themselves around those centers where books were known to exist."[9] Collection assessment was crowd-sourced, in a way—though the "crowd" was a very small elite, as demonstrated in this exchange from *The Name of the Rose*[10] which, though entirely fictitious, probably captures the spirit of a medieval collection assessment visit. Scholars knew that the Ambrosiana in Milan or the library of the Benedictines in Melk or that of the Wittelsbach dukes in Munich held astonishing treasures, though rarely more than a few hundred volumes.

Step Two of the information revolution was the invention of the printed book. To quote Alberto Manguel in his *History of Reading*, "[a]fter Gutenberg, for the first time in history, hundreds of readers possessed identical copies of the same book, and . . . the book read by someone in Madrid was the same book read by someone in Montpellier."[11] Suddenly, quantity became important for a library as well as quality. Do you have all of Copernicus? Galileo? Do you have a *Giftschrank,* a poison cabinet, with the *libri prohibiti*? May I see it? Libraries that could satisfy the expectations of visitors were assessed as good, others as less good. The *non plus ultra* realization of the great physical library was Etienne Boullée's design for the Royal Library of France of 1785, never built.[12]

A typical early modern accreditation tour was conducted by the Austrian cleric and scholar Adalbert Blumenschein (1720–1781) in the last third of the 1700s. He reviewed and mostly also visited 2,489 libraries, including 1,017 monastic libraries.[13] Here is what he had to say about a small "Bernadine," actually Cistercian (and today Trappist), monastery library on the Danube near Passau:

> The collection of books in this abbey for which the Bernardines are responsible may be in an entirely new and well-built enclosure; but it is all noticeably cramped and will probably hold no more than 5000 volumes. I asked about several rare works, but was told tersely: there are no such items here.[14]

But something else was going on at the same time that had nothing to do with size, with rarity, or for that matter with libraries at all. It was the post-Gutenberg creation of non-book ephemera. This development is of profound importance for the evolution of collection assessment and continues to be under-appreciated.

Look first at ideologically mainstream notions of the book and of scholarly communication in early modern Europe, as represented in the early sixteenth century when Raphael painted *The School of Athens* for Pope Julius II, a painting that puts Aristotle and Plato in the middle of an intense academic scene in which Chicago art historian Glenn Most has counted only about eleven books, perhaps the only ones that really mattered to the Vatican at the time, all others being suspicious to varying degrees.[15] Yet at the same time this fresco was being created in the Stanza della Segnatura, several hundred miles to the north, Martin Luther was circumventing the scholarly channels of his age, including libraries, as he nailed his 96 theses to the church door of Wittemberg. Oh, and it got much worse. In the following years, Luther exploited the potential of the printing press not to publish books-for-libraries, but instead to create total media blasts called *Flugschriften*, leaflets, that contained inflammatory rhetoric which contemporaries intensely wanted to read, and did read, but which librarians would never have put into a library. Today, Martin Luther would have blogged and tweeted and had 20,000 Facebook friends. And librarians of our immediate past generation would have assessed their collections and not cared less that the leaflets and tracts of this heretical monk were not represented on their shelves unless collected and published in bound volumes. In fact, until the nineteenth century, ephemera, and journals counted among them, had no place in libraries. The Enlightenment pamphleteer Joseph Addison made light of this fact, like Luther bypassing the library entirely and disseminating his thought, like many or most of his peers, as broadsides or pamphlets delivered by runners to coffee houses and other disreputable, overcaffeinated, but intellectually charged locations, leading researchers today to observe, as German library historian Bernhard Fabian has done, that ". . . the Enlightenment was an intellectual movement that was not spread through traditional libraries, but rather passed them by entirely."[16]

Let's leap ahead to the 1980s, which is when I started my career. We had OCLC, RLIN, and the National Union Catalog to tell us what other libraries had, but none of these could be used without mediation, nor were they even known by students and even many researchers. Citations were found in print bibliographies (the only kind there were) or in footnoted articles and books. ISI Citation Indexes were the rage—or perhaps not. Then, in the 1990s, over the course of little more than a decade the entire lid blew off the insular library paradigm. Catalogs went online. Indexing and abstracting publications went online, as did WorldCat. Gradually, we had total bibliographic transparency, and interlibrary loan picked up. Then came JSTOR. And Google. And Google Scholar. And hooks to full text. Federated search engines. And now Google Books and Hathi Trust. I checked recently, and a full 27 percent of the almost nine million items in Hathi are wholly in the public domain. In other words, available to all of us. This includes some of the 212,000 serial titles in Hathi—a fact that is not irrelevant to the need for and practice of collection assessment. Then there is the whole Wild West of the open web. We are inundated with information both appealing and relevant and appealing and irrelevant. But above all, what a library has in its refrigerator is secondary to how it mediates access to the whole world of materials . . . and immaterials. No wonder that library catalog use is dropping. At a typical university, only 24 percent of faculty surveyed used the library's online catalogue as a starting point for their research.[17]

Case in point: ten years ago, when my library, Northwestern, bought Eighteenth-Century Collections Online, or ECCO, we acquired the entire eighteenth century. What's there to assess about that? Faculty were worried that young users might end up using any old version of, say, Laurence Sterne's *Tristram Shandy*, as ECCO has 199 different editions published between 1759 and 1800. In earlier days, a library would have sought to have the best editions, not all editions. For this and other good reasons, four years ago, Northwestern's library decided to redefine collections as service and outreach, abolish the Division of Collection Management, abolish the very antediluvian job title "bibliographer" and replace it with the title "subject specialist" or "subject liaison." Collection management and academic liaison were merged into a single department-level operation. Collections *are no longer things*, instead they represent a kind of service that channels information to satisfy requests. This is by turns a terrifying or an appalling thought for traditionalists, requiring many of us to do things that go against our grain, somewhat as if the vegetarians of the world were to declare cows to be some kind of plant, as was in fact reported several years ago by *The Onion*. But in fact the reconceptualization of books as service represents a very salutary evolution for our profession. Books themselves are not information; they are solely a vessel for containing and transporting information. We often mistake them for what they are not. Their physical form is not inherent to their purpose, but the bulk that they represent when cumulated is responsible for the resource-draining size of libraries today—which in fact do not require a physical presence at all to perform their function.[18]

The great advantage we have today is that libraries can help their users, from college freshmen all the way up through the senior faculty ranks, to not just tread through the halls of enshrined, peer-reviewed thought, but to participate in intellectual ferment themselves: blogs reacting to and now even causing recent events, discussions with past generations, and real-time interactions with each other. It's Egypt everywhere now. It's not just whether we have enough or the right kinds of books and journals anymore—if, in fact, it ever was. It is how much access we provide to the rest of the world, and how we help our communities interact with that world.

And we must recognize that what we are doing and should be doing now is in very large measure not quantifiable. Often we insist that things be counted and put into formulas, a very soothing activity when we don't really grasp what we are doing, and one much appreciated by administrators, who long more than anything else to say to their provosts, boards, and major donors, "We have increased our holdings by 10.5 percent, our rankings by three, and have advanced learning by five cubits." My son Nathan, biking across Kansas a few years ago, found the perfect expression of our obsession to quantify—and the leaps we then make armed with such numbers—at the city limits of Packwood. Or, perhaps less graphic and more to the point in our own profession, Jane Schmidt, head of collection development at Canada's Ryerson University, complained in an article recently that instead of "focusing our energies on describing what we can provide in services, electronic resources, and access, we spend an inordinate amount of time counting beans."[19]

We browse now not along shelves, i.e., linearly, but in n dimensions. We are as totally free as a man in a rowboat on the ocean who can go anywhere at any time.

We have also changed from a just-in-case collection mentality—what would a researcher or student be likely to look for, so we can have it ready for her or him—to a just-in-time approach. We are experimenting with user-initiated ordering: items we do not own are in the catalog, which sounds like a huge deception, but for the fact that we will buy the book instantly and own it at the whim of the user. Expensive you say? Perhaps, but a whole lot less expensive than stockpiling content in the hope, or even the carefully assessed expectation, that it might be used. As we know from the famous 80-20 rule, only 20 percent of it will be. The experienced librarian says to his constituents, "Bring it on! We will help you find it, without any reference to physical location." So it comes down to knowing how to help your public—knowing your public—rather than anticipatorily building collections and hoping they will come. Traditional collection assessment is based on anticipation of use. Modern collection assessment is based on maintaining a multiplicity of open channels and having competent staff to help ensure that access takes place.

Ultimately, I argue, it matters a whole lot less what you have on your shelves than who you have at the reference desk, teaching BI, speaking at faculty meetings, and teaching the teachers. These people must know their fields and know librarianship. They must fear Google not, castigate it not, but embrace it. To fear Google is to lack confidence in one's own abilities to help in real-time situations. Systems must be modeled after the way humans think, forget, and remember again, rather than to achieve some world-removed notion of bibliographic completeness. People forget and misspell: they should not be punished, but aided, based on their hunches and flat-out mistakes. Our age is obsessed with output measures and metrics. Yet how can you measure the quality of an individual interaction? How can you quantify the importance of a book or a poster to a student in pursuit of a new idea without falling back into the paternalistic mindset of Ortega y Gasset? Librarians are facilitators and bridge-builders, not doctors and hygienists. And this truth needs to be reflected in the way we approach the topic of "collection assessment."

Thank you very much for your attention.

Endnotes

1 J. Ortega y Gasset, "The Mission of the Librarian," *Antioch Review,* vol. 21 (1961), 154.

2 Size of library may be a different matter, though I am aware that many smaller theological collections have succeeded in becoming attached to much larger academic neighbors, as is the case at Northwestern University, where we count on the specialized strengths of Garrett and Seabury libraries—together called the United Library—just as they count on us.

3 cf. S. D. Gyeszly*, et al.*, "Use of OCLC/AMIGOS Collection Analysis CD in Collection Management," presented at the Proceedings of NIT '91: The Fourth International Conference on New Information Technology, National Szechenyi Library, Budapest, Hungary, 1991.

4 http://www.ulrichsweb.com/ulrichsweb/analysis/default.asp.

5 http://www.serialssolutions.com/summon/

6 M. Schrettinger, *Versuch eines vollständigen Lehrbuchs der Bibliothek-Wissenschaft oder Anleitung zur vollkommenen Geschäftsführung eines Bibliothekars in wissenschaftlicher Form abgefasst* vol. 1. (München: Jos. Lindauer'sche Buchhandlung, 1829), 16.

7 U. Eco, *The Name of the Rose* (San Diego, New York, London: Harcourt Brace Jovanovich, 1983).

8 J. Garrett, "Missing Eco: On Reading *The Name of the Rose* as Library Criticism," *Library Quarterly,* vol. 61, no. 4 (1991), 373-388.

9 N. Rhodes and J. Sawday, "Paperworlds: Imagining the Renaissance Computer," in *The Renaissance Computer: Knowledge Technology in the First Age of Print*, N. Rhodes and J. Sawday, eds.(London; New York: Routledge, 2000), 2.

10 U. Eco, *The Name of the Rose* (New York: Alfred A. Knopf, 2006), 82.

11 A. Manguel, *A History of Reading* (London: Flamingo, 1997) 137-138.

12 E. L. Boullée, *Mémoire sur les moyens de procurer à la Bibliothèque du roi les avantages que ce monument exige* (Paris: L. Cellot, 1785).

13 T. D Walker, "An Eighteenth-Century Library Census: Adalbert Blumenschein's 'Beschreibung verschiedener Bibliotheken in Europa'," (PhD, Graduate School of Library and Information Science, University of Illinois, Urbana-Champaign, 1992) 34.

14 Ibid., 105.

15 G. W. Most, *Raffael, die Schule von Athen: über das Lesen der Bilder* (Frankfurt am Main: Fischer Taschenbuch Verlag, 1999), 61.

16 B. Fabian, "Bibliothek und Aufklärung," in *Bibliotheken und Aufklärung*, W. Arnold and P. Vodosek, eds.(Wiesbaden: Otto Harrassowitz, 1988), 6.

17 J. Schmidt, "Musings on Collection Analysis and Its Utility in Modern Collection Development," *Evidence Based Library and Information Practice,* vol. 5, no. 3 (2010), 62.

18 "To speak of the 'dematerialization' of the library is to suggest that it, the 'real library,' was ever truly material in the first place. I mean by this not some Platonic idea of the library. I mean, instead, the library as something distinct from a building, distinct even from the books on the shelves and, instead, as an abstract system of organized data that is distinguished from all the artifacts and other physical things—as well as the virtual representations—that we associate with it. Among these secondary reflexes of the 'true'

library are physical books and the architectural design metaphors realized on computer screens. All of these might be referred to as 'accidents' in the framework of Aristotelian metaphysics. They do not touch the essence of the library." J. Garrett, "The Legacy of the Baroque in Virtual Representations of Library Space," *Library Quarterly,* vol. 74, no. 1(January 2004), 42-62.

[19] Schmidt, 65.

Part Two—Assessing Theological Collections by Louis Charles Willard

After I offer a disclaimer and full disclosure, my plan is to describe a problem, to suggest an approach to a solution, and to offer specific examples.

The problem is the accepted focus on theological collections or collection development as a self-evident end, a self-referential assumption . . . an assumption that is, in my opinion, wrong. An academic library collection is never an end; a library collection is always the means to an end.

Disclaimer: My colleagues reflect both theory and practice. In my case, it is only theoretical because I have been out of the practice for more than a decade. I have no ability to try out for real what I am going to describe.

Full disclosure: During my active practice as a theological librarian, I was never much for evaluations, whether evaluations of staff performance or of stuff. I didn't like performance evaluations, or whatever they were called. Then I discovered real-world support for my dislike of performance evaluations in the work of Edwards Deming. That discovery probably brought me closer to getting fired, except for the time I really was fired, than any other action in my career. Happily embracing one of the management suggestions of Edwards Deming, one year I turned in a set of staff performance evaluations that were identical except for the name of the staff member.

I also didn't like user surveys because I assumed users weren't going to tell me anything I didn't already know. I didn't like involving the faculty in collection development decisions because I had experienced such endeavors as a waste of time . . . mine and theirs. When I became a librarian, we were subscribing to a proof set of Library of Congress cataloging in the BL-BX classification spread. We asked faculty members to review a subset of these cards in their field of specialization and to return them, divided or marked as follows: Acquire or Don't Acquire. We inevitably got *three* groups marked as follows: Acquire, Don't Acquire, or Don't Know. We already knew without faculty advice that we should acquire those marked Acquire. We already knew without faculty advice that we should not acquire those marked Don't Acquire. The third group they tagged "Don't know; use your judgment." Well, those titles were the very ones where we were most needful of their expert judgment.

Now, most of you can remember, or at least you have heard about, Camelot, defined by the *New Heritage Dictionary* as "a place or time of idealized beauty, peacefulness, and enlightenment."

Camelot is also a musical by Frederick Loewe and Alan Jay Lerner. I'm not going to sing it, but the title main piece goes like this: "The rain may never fall till after sundown . . ."

My practice of assessing religion and theology collections began in Camelot and was easily quantifiable. Numbers mattered: how many volumes, how many subscriptions, how many dollars for the acquisition of monographs and serials, how many circulations, how many professional librarians, what percent of the institution's educational and general expenses, how much traffic, i.e., how many bodies passed through the gate on an annual basis. We counted other things as well but considered them less significant, for example, how many interlibrary loans as a lender, and even less, how many as a borrower. As time passed in Camelot, other numbers began to appear among the statistics, for example, microcards, microfilm reels, microfiche sheets, audio reels, audio cassettes, video cassettes, and databases. Some of these categories soon joined those they had originally displaced, for example, vertical files, displaced by CDs, and then DVDs. Wireless access soon followed, and parallel developments occurred in the online world, with bibliographic databases, yielding place of main interest to full-text databases.

Camelot changed in other ways. At the beginning, everyone knew the theological seminary at Camelot and its library as just Camelot. Then it became ICamT and finally www.camelottheologicalseminary.edu/library.

In the film version of *The Last of the Mohicans*, Magua brings his four English-speaking captives as trophies to the Huron chief, Sachem, who reflects, "The White man came, and night entered our future with him. Our council has asked the question since I was a boy, 'What are the Huron to do?'"

We librarians have been asking ourselves the same question, "What are we to do?" Certainly, since the founding of the ATLA and for years before that, librarians knew what to do. We might have thought that we were underfunded or underappreciated or both, but there wasn't really much question about what we were to do. And it isn't news to you that everything has changed. As Dorothy might have said to Toto, somewhat ruefully, "We aren't in Camelot any more."

In the spring of 2010 the Board of Commissioners of the Commission on Accrediting posted proposed revisions in the *General Institutional Standards* and the *Procedures* on the ATS website. One of the ATS affiliate groups, which felt that its interests were under-represented in the 1996 and 2000 standards, had gone to work and produced a whole set of minor revisions throughout the standards and the addition of a section to one of the standards; moreover, the focus of this group, technology, became the fifth overarching theme in the standards. I don't have the sense that librarians were so fully involved in the revisions to Standard 5.

This is how the pre- and post-revisions of the summary introduction of Standard 5 begins:

2008	**2010**
Standard 5: Library and information resources	Standard 5: Library and information resources
The library's educational effectiveness depends both on the quality of its collections and information resources and on the vision and organization of its administration.	The library's educational effectiveness depends on the quality of its information resources, staff, and administrative vision.

To accomplish its task, the library requires appropriate collections, effective information technology, and sufficient human and physical resources.	To accomplish its mission, the library requires appropriate financial, technological, and physical resources, as well as a sufficient number of personnel.

Table 1

The 2010 introduction to Standard 5 also adds as its conclusion, "Its mission and complement of resources should align with the school's mission and be congruent with the character and composition of the student body."

To be sure, the section in this standard following the summary introduction is titled "Library Collections," but the textual link between the preliminary statement and its detailed expansion is gone.

Here's the problem: We can still pose the question "How does one go about assessing theological collections?" but that really misses the point. There are only two types of people *really* interested in an assessment of a theological collection as a static entity. They are either insurance underwriters who have been asked to insure a collection against loss or damage or experts who have been asked to determine a fair value for a collection that someone wants to acquire. For you, my intentionally provocative position is that the only relevant information bearing on the evaluation of a collection is its use. We should really be talking about assessing bibliographic resources in action, as a *kinetic* bibliographic resource, rather than a *potential* bibliographic resource. The problem is that all of our historic measures are exclusively descriptive, focused on quantitative measures: what kind and how many in terms of books and subscriptions; how much in terms of budget line items; how often in terms of circulations.

In assessment terms, our learned, Camelot-oriented, accustomed pattern is to focus exclusively on resources as the necessary and sufficient determinants of quality. In the world in which we now live, we are judged by outcomes. If we haven't articulated outcomes that flow from our mission statement and if we are unable to demonstrate that we are achieving the outcomes we have articulated, we have no standing in the new world. We are there, but we don't act like we make a difference, and we aren't acknowledged for making a difference because we don't know whether we do or not.

Now that we have redefined the focus, at least for the purpose of the discussion today, we can move to the second stage of the conversation: a possible solution.

My definition of a librarian is not what it was in Camelot, a clerk in a bookish warehouse, the unarticulated but deeply held belief of many in the community in which we work. My definition of a librarian is the mediator between users, patrons, students, professors, and members of the community, on the one hand, and, on the other hand, the bibliographic means they need.

In this new world, the question is, "How does the effective use of bibliographic resources manifest itself in the creative activity of students and faculty, in ways that may be observed?

Let's look at the activities of the two chief groups in our service area:

1) Students prepare papers, take exams, preach a senior sermon, take seminars, write theses, and engage in practice-based dress rehearsals for the real thing, which are variously called CPE, field education, and internships.

2) Faculty members prepare and deliver lectures, moderate seminars, write articles, deliver papers, and publish books.

Of course, in the space we manage, both students and faculty engage in other activities—maybe many other activities—and some activities for which libraries provide the resources, that is the means, but whose ends fall outside the scope of most library mission statements, for example, popular fiction or Internet sites that enable online booking of airline reservations or provide film reviews. But this list probably identifies enough of our mission-related activities for us to get started.

Not surprisingly, there are two ways to approach the question of observation. One is complex, and the other is simple. I call the complex approach "Saul's armor" and the other "David's sling."

I Samuel 17.38-40: Saul had his own military clothes and armor put on David, and he gave David a bronze helmet to wear. David strapped on a sword and tried to walk around, but he was not used to wearing those things. "I can't move with all this stuff on," David said. "I'm just not used to it." David took off the armor and picked up his shepherd's stick. He went out to a stream and picked up five smooth rocks and put them in his leather bag. Then with his sling in his hand, he went straight toward Goliath. (CEV)

Much assessment literature follows the path of Saul's armor. This is not surprising because those who can publish articles and hold themselves out as a consultant in the area of educational assessment have or have had that role as the sole or primary component of a full-time job. The only schools that can afford such a position have a large student body and probably multiple extension sites. These require a complex operation to manage. And Saul's Armor has a very high energy overhead, as David discovered. Better to start with the simplest approach that will produce the results you want and is also sustainable.

There are problems you are going to have to overcome whether you take the Sauline approach or the Davidic approach: First, there is a knee-jerk resistance to doing something we haven't done before. Second, there is a widespread, albeit uninformed, belief in our communities that the really significant outcomes of a theological education are not susceptible to external assessment or measurement. Faculty members intuitively know whether a senior MDiv student has gotten it or not.

Here is an example of the two approaches, simple and complex. The example assumes that the outcomes of the MDiv degree program include one or both of the following: a certain level and character of information literacy and a capacity for and a commitment to lifelong learning. When it comes to degree program outcomes, my mantra is small is super, fewer are better, and less is best.

David's Sling, the Simple Approach

Simple Seminary has ten full-time faculty. There are fifteen MDiv seniors. At the end of the senior year, distribute to the faculty a grid with the fifteen students in the first column and the outcomes at the head of each of the following columns. Ask the faculty independently to rank the graduates according to the degree to which each has achieved the learning outcomes. Also provide a way to tag any student whom the faculty member doesn't know sufficiently well to make a judgment and also any student who the faculty member believes has not achieved that outcome.

Simple Seminary—MDiv Degree Program Bibliographic Outcomes

Seniors	Religious Heritage: Use of exegetical and historical tools	Cultural Context: Analysis of social history	Formation: Use of bibliographic resources in spiritual formation	Leadership: Use of demographic data
Doe				
Jones				
Smith				
Etc.				

Table 2

Come up with an average rank for each student in each column. When you examine the results, my experience is that you will find a substantial consensus. The exact order won't be the same, but in each column, the same students will be in each quartile. Next, ask the faculty to look at the top and bottom quartiles for each outcome and to reach a consensus on the level of achievement by the top quartile of each outcome and on the proximity to non-achievement of each outcome by the bottom quartile. Next focus the discussion on the question, "What do we make of the students in the fourth quartile?" The intention of the discussion is to identify possible causes of the lower level of achievement and possible changes in the content, delivery, or management of the courses that might raise this average level in the next iteration.

This simple approach works with a small, closely knit academic community. You should try out your process first before making an institutional commitment. Sometimes a community does not always produce parallel results as these two vignettes show:

1) Evaluation of senior sermons in a preaching class: For the first years that I was at Princeton Seminary, I participated in the Biblical department and even had a nominal title, Lecturer in New Testament. One time, the senior professor of preaching invited me to serve as a critic of a student sermon delivered in one of his classes. My observation, in effect, was that the sermon, which was rhetorically well done, needed to attend more to the advice of Karl Barth, who had lectured on the campus years before and whose prescription was to embrace both the Bible and the newspaper. The sermon didn't seem to have done either. There was no second invitation for me.
2) Evaluation of a DMin thesis project: The Director of the DMin program invited me to serve as one of three readers of a DMin thesis project. The project seemed to me to reflect good work and evidence of the two summer seminars that framed Princeton's DMin program. A week or so later, the director wrote me that my positive evaluation was completely at odds with the evaluations of the other two reviewers. There was never an invitation to review another DMin thesis project.

Actually, the chief issue with these vignettes is a failure to learn. The senior preaching professor and the director of the DMin program both missed an opportunity to learn from dissonance.

Saul's Armor, the Complex Approach

Super Seminary has a full-time faculty of fifty, three extension sites, and 150 MDiv seniors, including those in the two extension sites that offer the full degree program.

In this situation, the simple approach won't work because of the size and distributed nature of the community. You cannot use the grid, rank, and scale approach to manifest and to apply the shared understanding of the characteristics of outcomes achievement. The complex approach requires several different steps:

First, the identification of the characteristics of the outcomes to be achieved:

Then the naming of artifacts, that are examples that will reflect the presence or absence of these characteristics upon examination.

Then the devising of a system for collecting, holding, and scoring a random, blind selection of artifacts for the presence and the quality of these characteristics. The current term for such a collection is a portfolio. A portfolio might contain a video of a senior sermon, a senior thesis, an integrative paper, an exegesis paper, and so forth.

The faculty will need to produce a list of qualitative, observable characteristics of different levels of achievement of each outcome. Please note that I did not say measure. These lists get refined with each iteration of the process. These graded lists of characteristics are termed rubrics.

If we librarians say we believe that an outcome flowing from our side of the standards is the ability of members of our community to find information needed, wherever located, whether within our physical location or in another physical location or in online bibliographic resources, and to incorporate those findings in sermons, other public presentations, and writing both as a student and as a graduate, throughout a life of ministry . . . if this be what we theological librarians believe, then we have to be able to identify the observable signs of the mastery and demonstration of those characteristics.

The indicators of these outcomes could include the appropriate use and integration of exegesis, historical and contemporary culture, and theology in sermons, other public statements, and written materials, all of which are informed by other voices.

Now with an MDiv program of 150 seniors, it is not possible for the readers to review every artifact in every portfolio. You will need to work with a sample, probably a stratified sample. Of course, your institution's assessment program is not going to have bibliographic rubrics as the sole focus or, at first, maybe not *any* focus, so your first task may be helping the faculty to understand the importance of what you do to what they do, and to what they require their students to do.

Here I have an aside. As I noted earlier, we are like Sachem's people asking, "What are the Huron to do?" Their question became our question, perhaps no further back than the 1960s. We felt under-acknowledged and our contribution to the academic community under-appreciated. We couldn't get tenure; we didn't get sabbaticals; we didn't have faculty status. Perhaps we thought that, with the advent of digital technology, of which we usually were the early adopters, long-sought recognition would finally come. But, it hasn't, and I think it likely won't. The reason is that the stars in our realm are the faculty.

The ATS offers a student information tool that surveys entering students and another one that surveys graduating students. In just about every one of these surveys I have ever reviewed on a site visit, the faculty is consistently among the top three reasons entering students cite for choosing the particular school—often the top reason. The faculty is consistently among the top three positive influences the graduating students report. Your collections, including those parts that are online, may be extraordinary and the distance may be enormous between your skills as an interpreter and guide to these resources and the skills of the geekiest member of the faculty, but unless members of the teaching faculty lead the way into your bibliographic wonderland, your students are going to be eating husks or satisfying themselves with the bibliographic equivalent of fast food.

Faculty members have to become willing, even lead performers, in introducing and cultivating these skills.

As you can see, there may be certain advantages to working in a large academic community, but simplicity is not one of them.

In an environment with a large student body, the assessment process is very labor intensive. We are back to Sachem's question, "What are the Huron to do?" What are we librarians to do? The most useful outline of the process you should consider is a recent publication by two brothers. The title is *Switch: How to Change Things When Change Is Hard* by Chip Heath and Dan Heath (New York: Broadway Books, 2010). It's a quick read, and it provides numerous examples.

Part Three—Collections Assessment in Principle and Practice by Beth Bidlack, University of Chicago Library

For the next fifteen to twenty minutes, I've been asked to discuss some practical principles for assessment and to describe some examples of collections assessment activities. First I'll outline the principles. Then, as I describe the examples, I invite you to think about how the principles inform each activity.

Here are seven principles that can guide assessment activities:

1) **Assessment should not be done in a vacuum; it should be integrated into the overall mission, strategic plan, communications plan, and day-to-day operations of the library and its parent institution**. Mission drives the library in its overall operations, and assessment can tell us how well we are fulfilling our mission. Assessment sets benchmarks, measures successes, and identifies areas for improvement, thereby informing planning and budgeting. Assessment is also important for our communications plans. We often focus on our weaknesses or "growing edges" and don't promote our successes and accomplishments. Communicate your successes! Use evidence from assessment projects to demonstrate your value!
2) Assessment should not be done for its own sake. Rather, **assessment is a means to an end**. It should gather evidence and data to be used in answering questions, solving problems, making decisions, and improving services both on a small and large scale. Assessment should result in action.

3) **All assessment is local**. While all of us try to meet the needs of our users, the specific missions and contexts of our libraries differ so our assessments need to be tailored to our individual contexts.
4) On the one hand**, keep it simple**. Observation is an often overlooked, easily implemented assessment method. Another simple method is an interview, which can be an informal conversation. The important thing is to document observations and interviews appropriately.
5) On the other hand, because questions and problems are often multifaceted, we may need to **utilize multiple assessment methods** to answer or address them. The more complex the question and the bigger the stakes, the more complex and multifaceted the assessment should be. For example, the following questions are quite complex so their answers will probably require a variety of assessment techniques: 1) "What should we move to remote storage?" 2) "Are our collections meeting the needs of faculty and students?" The data needed to answer such questions include both quantitative data (e.g., circulation data) and qualitative data (e.g., open-ended questions in interviews or focus groups). You could combine qualitative and quantitative methods within a single assessment instrument such as a survey. Qualitative data would include answers to open-ended survey questions, while quantitative data would include responses to a five-point scale measuring satisfaction and impact levels. You could also gather quantitative data using forced-ranking questions (e.g., to determine the importance of certain types of materials to one's research and/or teaching or to prioritize potential new services).
6) Don't forget to **look at existing data**. In other words, don't gather new data until you have exhausted existing data. Most of us have integrated library systems from which we can extract data about usage, vendors, prices, etc. We don't need to ask our users what books they check out or how often they visit our library, we can often answer these questions by mining the data we already have. For example, if I want to evaluate my library's relationship with a particular vendor, I can use data from our integrated library system to determine the average price of a book from this vendor and the length of time between the date it was ordered and the date it was received. These data, along with some specific examples of problematic titles, will inform my conversation with the vendor.
7) Whenever possible, **assessment should be collaborative**. At the University of Chicago Library, we have an Assessment Project Team currently made up of six people. Each member of the team brings different skills and interests to the group. Collaboration also includes sharing data and reports. For example, the Web Program Director can help other library staff access web statistics so that subject specialists can be more informed about the usage of the research guides they create. It is important to share the results of assessment projects so that others can learn from them. We have an established process for undertaking an assessment project in our library that includes adding a post-assessment summary report to an internal wiki. Ideally, every assessment undertaken becomes part of a growing knowledge base that can inform future decision-making and the assessment efforts of others. While

my library has been somewhat successful collaborating internally, we do not have as much experience collaborating on assessment projects with other departments on campus; however the Divinity School is currently undertaking an ATS self-study. As a result, the collaboration between the Library and School has greatly increased.

Now, I'd like to describe briefly five minor assessment projects I've undertaken. I invite you to consider how my seven principles might relate to these activities.

1) I kept noticing that certain reference books from our fourth floor reference collection were left on the tables in the Judaica reference area, also on the fourth floor, but in a different section of the space. Here are some other local factors relevant to my observation. In the late summer or early fall, our library will be consolidating and shifting our reference collections. Also, a few of the University's academic programs have changed slightly (e.g., there is a newer program in the ANE and Hebrew Bible in the NELC Department), and the University has recently created a Center for Jewish Studies. Based on my simple observation and these factors, I decided to move some titles from one reference collection to another, from the broader fourth floor collection to the Judaica reference collection. I consulted (i.e., informally interviewed) our two Hebrew Bible faculty members and some graduate students to see if there were additional titles that they wanted me to relocate. My goal was to better meet the needs of researchers. In order to "close the assessment loop," I've consulted a few students to see how they have been impacted by the change. So far, my efforts have been reviewed favorably.
2) We've used several assessment methods to try to resolve a problem affectionately known at the University of Chicago as "recall war." We have a unique set of loan rules with fixed due dates (the first week of the following quarter) and indefinite loans for faculty, advanced PhD students, and librarians. Because we have a very centralized library system, the humanities and social sciences collections are all under "one roof." In other words, we don't have multiple copies of most titles at other libraries. Another fact of life at the University is that certain titles are important to several departments, not just the Divinity School. Unlike the Ivies with Borrow-Direct, we are not currently part of a large consortium with reciprocal borrowing. Since I've been at Chicago, I've seen the recall problem grow in scope and intensity and have received a growing number of e-mail pleas for help and requests to purchase additional copies of specific titles. Comments on our recent graduate and professional student survey (conducted in 2010) provided further documentation of the problem. The comments and anecdotal evidence have led to several actions. We now systematically create lists of recalled titles. We've also implemented a multi-pronged solution: 1) I more actively promote our mutual borrowing agreements with the nearby Hyde Park seminary libraries. 2) Subject specialists receive a weekly list of recalled titles and can act in several ways. 2a) Our Acquisitions Department automatically tries to find an electronic copy of these titles when possible. 2b) Subject specialists can use a special recall fund to request additional copies of titles so they do not have to worry about drawing down their own subject funds. 3) Along with some of the Big Ten Schools, we are developing a direct consortial borrowing

program called UBorrow, which will launch in the fall. I have also been proactive in buying multiple copies or electronic versions of some books at the point of initial purchase to avoid future recalls. To help "close the loop" on this issue, I have been monitoring the recall lists every week and have found that the number of recalls in philosophy and religion has decreased.

3) Over the past few years, the Divinity School faculty has been revising the reading lists for PhD exams. The academic programs of the School currently are divided into ten areas of study, and there are multiple PhD reading lists for each area. To assess and build our collections, I have been using these lists to check our holdings. This is a time-honored method of assessing collections—comparing local holdings against an authoritative list of some kind. My metric for this assessment activity was that we should score 100 percent for each list. In other words, we should own all the books on every list. As an example, let me tell you what I discovered while checking the list for History of Christianity (modern period 1600–present). My score for this list was almost 100 percent, but not quite. I needed to purchase a few replacement copies because a few books have gone missing over the years. Also, there are now newer editions of some of the titles so I needed to collaborate with faculty to see which edition they really want to include on the list. Based on the evidence of this assessment, I also purchased additional copies (sometimes electronic versions) of a few titles. So how does this assessment exercise demonstrate the Library's value to the Divinity School or University? If you want to do a return on investment type of study, you could total the cost of titles and think about the impact on students and faculty if they each had to purchase the titles on the list. Owning all the books on the list is one illustration of how our collection supports the mission of the PhD program, the Divinity School, and the University. What other ways could I articulate value from this assessment?

4) Whenever prospective faculty are being interviewed and new faculty are hired, I try to give them a library tour, not just for a "show and tell" of our spaces, services, and collections, but also to understand their research interests and their previous library contexts. I do this via an informal interview process. My ultimate question is "would our collections meet the research and teaching needs of this faculty member?" but I usually don't ask them directly because they may not be familiar with our holdings. Prior to these meetings, I try to do my homework and check some of their publications. I do a simple citation analysis—spot checking the bibliographies of their articles or books. Do we own or have access to the resources they need? I then confirm my analysis via the informal interview. Once we hired someone who focused on religion in mass media in Indonesia, an area that has not been an historical strength of our collection. He compiled a "wish list" that I took to my library administration so that we could strategize how to fund the items on the list. As an aside, this type of assessment has also improved our services. Many new faculty members are coming from institutions that provided a scan and deliver service, something we have not provided. On our 2010 survey we asked graduate and professional students to prioritize some new services. Scan and deliver was the top priority; we will pilot such a service in the fall.

5) A few years ago I started offering a workshop called "Starting your Dissertation." I also offer individual research consultations with PhD students who have finished their qualifying exams. The workshop and consultations combine the best parts of my job—outreach, instruction, and collection development. For now, I will focus on the collection development piece. The student and I talk about their topics, which often need to be narrowed and focused. We talk about what resources they have already consulted and what resources they need or want to consult. We talk about resources that might help them narrow their topics and reformulate their research questions. I am usually able to point out resources we have that they haven't consulted, and they sometimes tell me about resources that we lack. Together we talk about possible ways for them to gain access to those resources. Sometimes interlibrary loan is best; sometimes they are archival collections so we talk about how to plan their research visits; sometimes I realize we need to purchase materials. In collaboration, we build and strengthen the Library's collection, ensuring that it meets the research and teaching needs of its users. A week or so after the workshop or consultation, I follow up with a "minute paper" (either in person or via e-mail) in which I ask what part of the discussion was most helpful, what resources they have used (or plan to use) since our meeting, and what further assistance or resources they need. One anticipated outcome of this dialogue is the student's ability to identify and recommend primary source materials for their research. One way to measure this outcome is to examine their dissertations, in which I can sometimes see traces of our ongoing conversation and collection building.

So there you have it: seven principles and five examples of assessments. I hope my brief talk has been helpful. We have some time for discussion so I invite your comments and questions. Feel free to address them to any of the panelists.

Electronic Journal Preservation: A Comparison of Portico and LOCKSS (College and University Interest Group)

Presenters: Lugene Schemper, Theological Librarian, Hekman Library, Calvin College and Calvin Theological Seminary; Bill Hook, Director, Divinity Library, Vanderbilt University; Christina Torbert, Head of Serials, University of Mississippi Libraries.

Lugene Schemper outlined Hekman Library's experience using Portico, a digital archive that stores published electronic content in an easily accessible format for use in the event that purchased digital content becomes unavailable from a publisher. Portico is a digital preservation service provided by ITHAKA. As Hekman Library relies more and more on purchased digital journals and eBooks, membership in Portico provides insurance that the library will have perpetual access to previously purchased digital content in the event of specific conditions or "trigger events." These include: 1) cessation of a publisher's operations; 2) discontinuation of a title by a publisher; 3) back issues no longer offered by a publisher; and 4) catastrophic and sustained failure of a publisher's delivery platform. Schemper gave examples of instances in which such content has been made available by Portico. He also described the extent and limitations of Portico's coverage. Hekman Library's ongoing maintenance of membership in Portico involves minimal staff time. Schemper noted that ideally participation in Portico should be supplemented by participation in LOCKSS.

Bill Hook presented details about the LOCKSS model of electronic journal preservation. LOCKSS is open source software, and they developed an innovative error correction schema where the servers interrogate each other and self-correct copies that have experienced "bit drift." The concept of using multiple redundant copies on servers in diverse geographical locations is conceptually similar to the defense in depth of print copy duplication across libraries. LOCKSS represents a "light" archive rather than a dark archive concept. That, along with the libraries' "ownership" of the data, left some publishers uncomfortable with the LOCKSS model. Portico's dark archive model was much more to the liking of some publishers. While LOCKSS software is free and open source, an institution must be a member of the LOCKSS alliance to use the software to archive electronic journals. Costs for membership are available on the website; categories of membership are divided according to the Carnegie classification.

Both LOCKSS and Portico can provide "post-cancellation access" (PCA) to content, though not all publishers in Portico have given Portico PCA rights. With LOCKSS, making the content LOCKSS-compliant includes allowing PCA. It is important to realize that neither of these two alternatives are complete solutions—none have complete coverage of all publishers and titles, and, even together, they do not provide complete coverage. One of the articles listed below quotes statistics saying LOCKSS would cover about 12 percent of a large research library's collection, Portico about 33 percent. So, there are still many titles that are not in any digital archiving plan. Both continue to grow and add new publishers regularly, but still there is much that is not in either one.

CLOCKSS differs from LOCKSS in that it archives ALL titles made LOCKSS-enabled (while LOCKSS subscribers archive locally only the titles they subscribe to). CLOCKSS differs from Portico in that a trigger event of a ceased publication releases the title to the public domain and ANYONE can access it. Portico's trigger events are made available only to Portico subscribers. Also, Portico "normalizes" the data using an archival standard for preservation, while LOCKSS preserves the exact look and feel of the publisher's platform (which will present possible issues for format migration in the future).

Summary of Differences

LOCKSS	**Portico**
Local hardware, local IT	Central storage, no local IT needed
Open source	Proprietary
Local access, control 'light' archive	Subscription dark archive
Local instance, local access	Access to all subscribers
Libraries more comfortable	Publishers more comfortable

Two good articles about differences between LOCKSS and Portico:

- Karen Schneider, "Lots of Librarians Can Keep Stuff Safe." *Library Journal*, August 2007, v 132: 13 p. 30-31
- Task Force on Electronic Archiving, HELIN, HELIN Task Force On Electronic Archiving Report (2008) *HELIN Task Force Reports* http://helindigitalcommons.org/task/3

Christina Torbert gave a short introduction to HathiTrust, based on information available on the website www.hathitrust.org. HathiTrust is a partnership of research institutions and libraries collecting, organizing, preserving, communicating, and sharing a comprehensive digital archive of the cultural record. The goals of the group are to improve access, help preserve (e-versions), coordinate shared storage (print), and create a "public good." Partners (paid participants) contribute scanned content from their collections and HathiTrust provides long-term, digital preservation for deposited materials. Some content has been determined to be public domain and is accessible to non-partner institutions and users. Each scanned item includes a brief cataloging record and indication of availability. Texts include journals and books. "The University of Michigan provides an OAI feed of MARC21 and unqualified Dublin Core records for public domain materials in HathiTrust." A new cost model (for 2013, but already available?) will allow "sustaining partners" who do not contribute content but support the preservation idea and want access to the restricted content.

Preservation Problems and Solutions to Share
CPAL-IG Presentation

Presenters: Richard Seidel, Historiographer and Archivist of the Episcopal Diocese of Chicago; Erik Dix, Archivist for Audio-Visual Material of the University of Notre Dame Library Archives; Diane Pugh, the Manager of Preservation Projects at ATLA.

Part 1: Issues Concerning the Preservation of the Archival Records of Seabury-Western Theological Seminary—Richard Seidel

Addressing the 20 ATLA members in attendance, Richard Seidel examined the complex history of both the separate and joint institutions of Seabury-Western Theological Seminary (S-WTS) to provide a clear understanding of the reasons for the current situation in which the major portion of the institution's residual records and artifacts are at risk, and of the potential intellectual value of such archival resources to the history of U.S. religious education.

Seabury Divinity School, founded in 1858, was committed to theological training on the frontier, but with a practical missionary and evangelical fervor. By contrast, Western Theological Seminary, founded in 1885 by the third Bishop of Chicago, was a High Church Episcopal seminary, training ministers for the urban context. In 1923 Western relocated to Evanston to be adjacent to Northwestern University and the future Garrett Evangelical Seminary. Both seminaries continued to struggle with resources, and, in 1933, Seabury merged with Western at their new campus at Evanston. By the 1990s, following the replacement of retiring faculty by adjuncts and a corresponding decline in student enrollment, Seabury-Western was obliged to sell the 1930s' properties and their own portion of the library resources to clear significant debts. A new direction was enabled by the leasing of space at Northwestern and elsewhere, and developing partnerships with Bexley Hall and other Episcopal seminaries to provide continuing education for clergy and laity. Having provided security for the future of the seminary, no such planning was undertaken for the joint institution's paintings and extensive archives and records.

Currently the 80 years of records of the joint Seabury-Western Seminary, plus the 1885-1933 records of Western Theological Seminary, remain undocumented and unassessed in their original boxes and steel filing cabinets stored in the large unheated and unventilated S-WTS attic space. A committee of the S-WTS Board of Trustees was established only to consider the future of art, sculpture and photographs. After encouragement from several concerned individuals, a Joint Art and Archives Committee (JAAC) was established in 2009 with membership including the retired librarian and the diocesan historiographer archivist. Transfer of the collections to the National Archives of the Episcopal Church was considered but rejected in favor of a search for a local repository. Northwestern University offered only to take the earliest part of the collections, withholding any decision on all or part of the unexplored minimum of 481 linear feet until archivists could undertake a site investigation and the Seminary could provide a minimum partial inventory. In September 2009 JAAC produced a report recommending that a professional archivist/librarian be hired to make decisions on the weeding of duplicates and transference of non-archival materials. By June 2011 it is understood that the S-WTS Board of Trustees has allocated a budget for an archives consultant, but no further action has been taken following the 2009 report. It is hoped that the next Board meeting in October will progress this. However that meeting will be held in the context of the Board's rumored intention to move the S-WTS administrative structure to a location in the area of Evanston. The contracting of an archivist/librarian and plans for rehousing is urgently needed to ensure the first steps towards preservation and access of these remarkable records.

Part 2: The Problems of Indiana Province Archives and a Cooperative Solution—Erik Dix

Erik Dix described an interesting preservation project between Indiana Province Archives of the Congregation of the Holy Cross and the archives of Notre Dame University (ND). At ND archives, Eric preserves and makes accessible the 16mm film and reel to reel audio tapes owned by Indiana Province, showing co-operative support financed from unusual sources.

The materials concerned represent significant research resources. The films contain footage of the daily life of the Holy Cross community, their work not only on the Notre Dame campus and in their parishes but also in their missionary work in Africa and Bangladesh, dating from the 1920s-70s. Unfortunately, the inaccessible format made it impossible for these resources to be catalogued or consulted. Notre Dame Archives has the facilities to transfer old-format media from approximately 20 different video and audio formats and produce access copies from Notre Dame Collections for all ND research needs, as well as film and TV production companies. ND agreed to produce DVD copies of the films and CD copies of the audio tapes for the Provinces and also on request for individuals. Notre Dame also agreed to store the original legacy format 16mm films in archival storage once the transfers were completed, but not the audio originals.

Specialized equipment and processes were described by which ND transferred films and audio. For film, a betacam sp master copy tape was produced and from this a DVD copy was made. The Province Archives received a DVD copy from the original DVD. The original film, tape, and DVD were retained at ND and catalogued. For audio reels, use of a specialized audio deck and a digital audio workstation produced an audio CD copy and a DVD back-up copy with the original wav files for supply to the Province Archives along with the original reels. Storage and preservation solutions were helpfully described for preservation problems such as vinegar syndrome on acetate film and for sticky shed on audio tape. Funding for this specialized equipment is the result of fee income received for the supply of reproductions of material in ND's graphic and audio-visual collections, mainly concerning Notre Dame Sports.

Libraries were recommended to assess such materials for transfer and to create a priority list based on format, condition and content importance. Although we were informed that it is good practice to store the resulting digitized files in various containers and alternate locations, we were assured that burnable CDs and DVDs are *not* a preservation format, unless there is an urgent format transfer need. Best practice is a CD or DVD as an access copy, with data files stored on a server and LTO tape library back-up. [PowerPoint for this presentation will be accessible to ATLA members on the CPALIG Sharepoint web page.]

Part 3: The History and Future Direction of ATLA's Preservation Program—Diane Pugh

This presentation related the history of ATLA's preservation programs, highlighted the accomplishments, and raised questions for the future planning of ATLA's preservation projects.

Ten years after ATLA's founding, the Board of Microtext was established. The Serials Preservation Program began in 1957, while brittle monographs filming began in 1971. In the late 70s and early 80s, committees and task forces were established to determine what type of preservation work should be undertaken and what level of support might be available from the membership. It was decided that a comprehensive preservation microfilming project was the most pressing need of the association, and a plan was devised to address the preservation of monographs which led to the Interim Board for the Preservation of Religious Monographs established at Princeton in 1984. By 1988, the Preservation Board and Index Board had merged to form a single program with Albert Hurd as director of Preservation Programs and Religion Indexes.

By the time of this merger, it had become clear that the Preservation Program was not financially self-sustaining. The Program was restructured so that filming would be funded primarily by grants, while administrative and all other costs would be covered by subscriptions and sales. The first grant for preservation microfilming of serials was received in 1957, while the first for monographs was received in 1987. Regular NEH and foundation funding has enabled such projects since that time with the last grant being received in 2005 for Religious Periodical Literature of the Hispanic and Indigenous Peoples of the Americas, 1850-1950.

Initially microfilming was carried out by the University of Chicago Photo-duplication Department, followed later by Preservation Microfilming Co. under the direction of Sang Sul for the On-Demand serials program. In ATLA's new Chicago offices, the Preservation Microfilm Center opened in January 2002, run initially by Sang Sul, followed by Kevin Stephens. Microfilming for NEH serials grants was carried out by Preservation Resources, which later became OCLC Preservation Service Centers and now is Backstage Library Works.

The original microfilm assets of 1,700 thousand foot cans were transferred in 1993 to ATLA from the University of Chicago. Later ATLA stored these at the National Underground Storage (now Iron Mountain). The film cans were recataloged in CONSER by ATLA's Judy Knop. APCAT was launched in December 2003 and made bibliographic records of ATLA's titles on microform searchable to the public through the ATLA website

ATLA's Preservation Advisory Committee was established by Dennis Norlin in 1996. Diane Pugh (née Shannon) joined the Preservation staff in April 2002, at which point Preservation then had four full-time staff members: Sang Sul and Kevin Stephens in the Preservation Microfilm Center, and Russell Kracke, who was promoted to Director of Preservation Products and Services after it became a department. A year later this became an official department of ATLA.

Gradually the department was reduced to one person, Diane, following closure of the Preservation Microfilm Center. Preservation has never been financially self-sustaining and has always relied on grant funding and support from the general budget. ATLA could see that NEH was moving away from awarding grants for preservation microfilming and towards funding projects involving digitization. ATLA members should consider whether digitization is preservation. Decisions about ATLA Preservation's future were on hold during the search for and appointment of a new Executive Director. Now Liz Bishoff, Principal Partner of the Bishoff Group LLC, a library and cultural heritage consulting services organization, has joined ATLA as a consultant to assist with the assessment and planning for preservation. She has extensive experience in planning and managing digital initiatives. Members' views for Preservation's goals and objectives were sought and a survey sheet was handed out for this purpose. [The ATLA survey document and PowerPoint for this presentation will be accessible to ATLA members on the CPALIG Sharepoint web page.]

Following grateful applause for the presenters, CPALIG members proceeded to a passionate and good-natured discussion on the topic of "Do you think digitization is preservation?"

Re-envisioning the Theological Library: New Models of Service (Public Services Interest Group)

Presenters: Anthony J. Elia, Union Theological Seminary; Leland R. Deeds, Union Presbyterian Seminary; and Eileen Saner, Associated Mennonite Biblical Seminary

Among the trends listed in the ACRL 2010 Top Ten Trends in Academic Libraries is the expectation that "the definition of the library will change as physical space is re-purposed and virtual space expands." Speakers from three institutions will discuss how their libraries have responded to the need to re-purpose existing space and to design services that enhance new modes of education and scholarship. Leland Deeds will present the library's Multimedia Creation Lab, a space dedicated to the exploration and creation of digital, multimedia objects for instruction in the seminary and the church. Anthony Elia will discuss the integration of a writing center/or user driven space into the theological library. Eileen Saner will discuss creating user focused space in a new library. Speakers will address the challenges of staffing a new service, how they promote synergies between physical spaces and virtual space, services, and the culture of the seminary or school, and describe how they promote their services.

Part 1: "Modeling the Business of Theological Libraries in the Twenty-First Century: Writing Centers and More" by Anthony J. Elia

What is the business of a theological library? That's probably a funny-sounding question, first of all because we probably don't think about theological libraries having "business." Rather, I believe we like to think of them as having "purpose," such that we can ask, "What is the purpose of a theological library?" We can still answer these questions in the same way, but it is more about how we ought to begin thinking or re-thinking the role of the theological library in the twenty-first century, and that is in terms of business. Why? Some might consider this to be a blasphemous claim or assertion, but perhaps the truth comes in advertising. In this harsh period of economic troubles that has found its way into more than a few libraries, especially seminary libraries, we find that talk often revolves around money, finances, and economic cutbacks. The question "What is a theological library?" is no longer viable, but should be reconfigured to the more sustainable "What CAN a theological library become?" The key part of this logistical and lexical shift is in the motion from stasis to action. Many of us know from experience that libraries change very slowly, and, in some cases, theological libraries may be the worst offenders. This is not the debate. What is the debate is how we can better promote our institutional libraries so that our parent institutions can understand and value both the tangibles and intangibles in a light that is a model of good business, while not compromising or dismissing the academic and scholarly rigor of our library operations. In short, the key word used time and again for the modern worker—librarian or not—is *versatility*.

In the last decade, it may be true that newly minted librarians are more likely to have graduated library school without taking classes in either cataloguing or reference (the bread and butter courses of erstwhile LIS education), but have surely been trained in the intricacies of HTML. The key lesson in contemporary library schools in many ways is versatility—the question of a graduating senior is likely to have changed over 25 years from "What library can I get a job at?" to "How can this *degree* get me a job?" (And note I didn't say "library job.")

Now, this leads me back to "What is the business of a theological library?" because the question of a decade or two ago would certainly have been answered differently in most cases. Libraries are taking on more responsibilities for various reasons, and many of these responsibilities include such things as technology instruction (different from classical "bibliographic instruction"), copyright seminars, website-design workshops, and writing centers, among others. These sorts of things would have come under the former "instructional" roles of reference and research librarians, but have evolved gradually.

Today I would like to share with you briefly a discussion of one of our new ventures that we are now in the "business of conducting." This would be the Burke Library Writing Center. The Writing Center was conceived as a project under the auspices of the library in coordination with the Academic Dean of Union Theological Seminary. Its programming was guided by student needs (mostly MA and MDiv, though PhD students were included). The library vetted, interviewed, and hired a PhD student as the writing tutor at the beginning of the fall 2010 term and allotted the tutor 15 hours per week to perform writing center duties. The student tutor would then meet regularly with me (Head of Public Services and the tutor's supervisor) and the Dean. We gathered statistics and discussed best practices for improved service.

The main duties of the tutor were to review and accept most appointments and walk-ins for consultations on research and papers. During evening hours, when a reference librarian was not on duty, the tutor also served as temporary reference help where needed. But the focus of the center was to provide assistance and guidance on proper research and writing techniques. The tutor relied in part on the works of Lucretia Yaghjian ("Writing Theology Well") and Wayne Booth ("The Craft of Research"), both of which are tremendously helpful and insightful. Mid-semester, the tutor arranged and led an evening seminar called "Writing With Clarity" where students and librarians joined in to discuss and review methods of better theological writing. Along with snacks and drinks, there was good discussion, and the event was highly successful.

"Research Practices in Theological Inquiry," a course taught during the fall semester through the library (in fact, I taught this class in 2010 and will teach it again in 2011), covers some of the material that would be helpful to students doing research and writing papers for classes. But this class has a broader goal than just teaching how to write well—its purpose has been to give students a safe space for discernment of their nascent seminary experience in learning. Most students are first years coming from second, third, or fourth careers into seminary and ministry. It is a class that asks students to question and identify what "research really is." What are the politics of research? What are the angles and understandings behind how people do research in different fields of religion, Bible, theology, ethics, and so forth? What does it mean to "cite" something vs. "quote" something, and does this matter? How do we understand the politics and sociology of footnoting? What is plagiarism? How is plagiarism understood cross-culturally, by people from cultures, for example, where "copying" another's idea is seen not just as flattery but actually as referential and expected? How do we understand and incorporate and discern such differences? These are just some questions that are asked.

These same students were encouraged to have learning partners and, later on in the semester, begin to consult with the writing tutor. This worked out extremely well. Additionally, a second for-credit course was added for the spring 2011 semester, which was an in-depth writing course modeled on the Writing Center and its approach to theological writing and revision, and included how to write topical papers in ethics, history, and biblical studies, for example. The course was taught by the same PhD student who was the Writing Center tutor.

Both the Writing Center and the classes have been highly successful. The center itself, which started off at 15 hours per week, boasts an almost completely full schedule of users signing up for consultation in slots from ten minutes to an hour. The classes, too, have had fairly high enrollment for their first year: at least 14 in the first semester and around the same for the second semester. The courses are single-credit courses.

Looking to the future, we ask ourselves again now, after a successful year of instruction and writing assistance behind us, "What is the business of the library?" It is a model that seems to be working. And in this era when both economics and accreditation are high priorities in our institutions, we should think about the re-branding of our libraries through such means. For our purposes, the enacting of a writing center and for-credit courses in research and writing instruction have been greatly beneficial for learning assessments of students and enhancing our relationship with our parent institutions.

Two codas to our developing "business" of theological librarianship, which are considerations for us, include educational (or academic) technology and individualized "My Librarian" programs. In brief, as the role of technology grows and its demand increases in our seminary and institutional libraries, so, too, does the demand for specialists. In one of my previous library positions, the role of academic technologist became more relevant and in-demand. In subsequent years, I've been called upon as a consultant in this field to help develop online communities of theological learning in disparate but connected seminary and church locales. At my present workplace, the Burke Library and Union Theological Seminary (UTS), the demand for both traditional and non-traditional technology is becoming ever more apparent. So, too, is the need for a full-, or at least part-time, technologist. One of the most successful and popular technological (and pedagogical) tools introduced this year in the UTS community by library instructional staff was the cartoon software "Xtranormal." Students in both research and field education classes were instructed on how to create relevant dialogue and enter it into the user-friendly web-based software, which would within seconds convert the dialogue into animated cartoon characters. The success of this tool could be seen in such cases where students created dialogues between characters about theological research methods, accented with humor, but demonstrating mastery of course content; the other area of success was when students in field education courses used the Xtranormal software to discuss uncomfortable topics with their teen-age youth groups—interns would assign topics to students about sexuality or violence and ask students to write dialogues about the topics using the software. In this case, the students could indirectly think and write about relevant issues presented by their youth leaders and interns without feeling embarrassed or ashamed; the content was engaged, but once-removed through avatar-style cartoon characters. All of this was directed from just another area of library instruction . . . or "business."

The last item I want to touch on just briefly is the "My Librarian" program. Though the Burke Library has not yet employed this, it has been successful at other schools, and, in fact, is being spoken about at this conference, in the case of Yale Divinity School's program. I first took this approach into consideration after attending a Reference Committee meeting at Columbia University recently, where we were told of the successes at Barnard College (our institutional neighbor) by our fellow librarians there. At this time, we are still in the planning stages of this approach and think that there will be lessons to be learned from the successes of both Barnard and Yale Divinity.

In conclusion, then, when I speak about "business" in theological libraries, I am not advocating that we become corporate money-making machines and turn our back on our missions to theological education and librarianship. Rather, I'm advocating for our great versatility as librarians and professionals, where we craft our work to fit non-traditional needs while fostering, supporting, and encouraging creativity. ***That*** is what our business should be.

Part 2: "Multimedia Creation Lab at William Smith Morton Library, Union Presbyterian Seminary" by Leland R. Deeds

In the fall of 2008 Union Presbyterian Seminary (UPSem) renovated and rechristened the former Spence Library as the Allen and Jeannette Early Center for Christian Education and Worship. There was a great sense of need among support faculty and students to find ways to fully utilize this new technologically enabled facility. It was in this context that what became the Multimedia Creation Lab (MCL) was first developed at the William Smith Morton Library (WSML). While there was initial debate as to whether the lab should be set aside for faculty only, the basic outlines of what the lab would support was agreed upon—basic creation and editing of digital images, audio, and video for use as learning objects for instruction.

The MCL, conceptually, was drawn out as anything from a two- to a ten-workstation-sized facility during early discussions. The philosophy of what would go in to the MCL was consistent, however; the lab would be aimed at "consumer level" equipment that faculty and students who might use the lab could conceivably replicate with a modest budget. It was also important, because of limited staff resources, that the hardware be easy to use and that the software have good, readily available help and tutorial material because creating such resources on a local level wasn't viable. Our own modest budget was then drawn up and one-time funding requested.

Once funding was obtained, working with the Director of Technology & Media Services, the following hardware and software was procured:

Hardware	Software
Standard Core 2 Duo Dell desktops Epson large format flatbed scanner Logitech webcams Canon point-n-shoot digital camera Panasonic digital camcorder Flip digital camcorder Sony digital voice recorder USB headsets	Adobe Element Photoshop Adobe Element Premiere Audacity Windows Movie Maker GIMP 2

Two additional pieces of software were also installed in the MCL on single workstations: Paperport, a product for PDF file creation, and Camtasia & SnagIT, added primarily for creating screen-casts and training videos. Outside of the lab, we've worked with PBworks for wikis, blogspot and Wordpress, Ning (a custom social networking site) and Wetpaint, Google Docs, LibraryThing, VoiceThread, Flickr, Photobabble, and others.

It was also agreed on early in the planning process that the MCL wouldn't simply be a space-driven resource, but that instructional or training sessions would also be offered to the community in order to seed the user population with ideas of what could be done in the MCL itself. We decided to divide our training efforts into four categories: traditional workshops, self-paced web tutorials, one-on-one consultations, and curricular integration.

Training sessions and workshops have been offered on topics such as working with free web-delivered collaboration tools, creating and editing audio files with Audacity, how to establish a podcast from audio files, copyright and public domain media, and using RSS feed readers. These sessions occurred, mostly, in the same teaching, computer-equipped classroom used for WSML's bibliographic instruction sessions. Simple "open lab" periods, where staff are available on site for support, have also been offered. This style of instruction brings with it all of the issues that might be expected: timing, limited space and scope, and meeting varied levels of prior experience. At UPSem we have also faced the continued challenge of finding successful ways of offering approximately the same material to both our Richmond and Charlotte campuses when the MCL and the staff involved in the project are all housed in WSML at Richmond.

One-on-one meetings have also been offered to faculty, students, and student groups (project teams). These sessions are more easily custom tailored to the individual needs and prior experience of participants. Such consultations have included simple brainstorming sessions, direct tutorial or assistance on use of a particular piece of equipment, or offering trouble-shooting assistance for an ongoing project. The end products have involved the conversion of traditional on-campus courses to hybrid delivery, student-led exhibits on the history of buildings on the historic Richmond campus, and the development of web-based church outreach programs. Such an approach, because of its focus and flexibility, can have high levels of successful outcomes but must be balanced against available staffing resources. Such interactions can also lead to further opportunities or increase the likelihood of further consultations—even for needs that require referral to other staff.

The MCL's first two cases of instructional integration are both examples of such opportunities. The MCL equipment had just been in time to meet the final projects needs for Teaching the Bible, an ECP course offered by UPSem's Christian Education department, in the spring of 2009. During that first summer students were only brought in to the MCL in their final, on-campus week. The experience of students and instructor were positive enough that in the following 2010 summer term a version of the same course allowed an opportunity of working with the instructor on the shaping of the syllabus as a whole, along with full weekly participation.

The initial MCL project has opened up opportunities beyond what the library had originally envisioned, including the extent of curricular involvement noted above. The two staff involved in training and support for the MCL have also, because of these efforts, been invited to offer a similar three-day workshop in the spring of 2012 for the Center for Ministry and Leadership Development. We have been added to an ad-hoc Presidential committee advising on support for faculty teaching with technology. Potential collaboration between the library and other units on campus, such as the Program for Excellence in Teaching & Learning, is also ongoing.

This is far from claiming categorical success, however. Allocating sufficient staff hours for support of the MCL or a stable, rotating set of training workshops from the two staff involved, myself and the Director of the Instructional Resource Center, is a continuing struggle. Also, allocating enough individual time to keep up with changes in available tools and technologies and to keep existing skills serviceable is a noteworthy challenge. The project as a whole could have benefited from better and more consistent communication to the community.

This is not unique to us. But the effort has transformed a "dead" service area, the defunct Electronic Research Room, into a modest but successful media lab with a committed group of student advocates. It has raised the visibility of the library and library staff as resources for support of instruction, not just research, and aided in adding the library into conversations campus-wide regarding technology and teaching.

Part 3: "Reflections on Building a New Library: Four Years Later" by Eileen Saner

Now that four years have passed since the new library at AMBS opened, I can look back and see more clearly what contributed to the success of the building. The support and dedication of President Nelson Kraybill and the entire fundraising staff were essential, especially when the actual cost of the building grew beyond original estimates. They, along with the AMBS Board and the maintenance staff, endorsed my proposal to build a LEED-certified green building even when this meant walking away from months of previous planning and architectural design work. In this presentation I want to share just a few elements of the planning process that I hope will be useful to my ATLA colleagues, whether or not a new building is in your future.

Leading the Planning Process

From the first hint that a new or renovated library might be in the future, the librarian needs to demonstrate competency in library building design and in assessing the present and future library needs of the campus. The librarian should write a detailed description of the requirements of the new library (often called a building program) and keep its key points before institutional decision-makers. The program includes projections of space needed for collections, users, and staff. The requirements of new technologies and information formats should be explicitly addressed in anticipation of the perennial question, "Why do you need a new building when everything will soon be online?" The seminary board and fundraisers will need to answer this question convincingly with a rationale the librarian supplies. A library building consultant supports the librarian's communication efforts by providing an outsider's perspective on the visioning and planning process. ATLA offers Consultation Grants to cover some of the costs of an expert ATLA member serving in this capacity.[1]

The librarian's vision, competency, and leadership are essential for a successful library building project. Poorly designed libraries too frequently are the unfortunate result when the president, the architect, the donors, or board members direct the process. Many libraries go through several rounds of planning before the money is raised and construction begins. Pauses during the process are opportunities for the librarian to continue learning and to adjust the vision to new realities. Savvy librarians keep the information flowing to institutional decision-makers during the years of progress and stalemate so that when ground-breaking takes place, the plan is the very best it can possibly be.

Gathering Ideas

When I interviewed for the job at AMBS in 1985, I was informed that the seminary planned to build a new library. For over twenty years, I read everything I could find on library buildings. I attended conferences sessions and library building workshops. Every time I visited a library, I imagined how users would experience the space and noticed how various functions were situated. I observed the preferences of my own library users and gathered ideas through surveys. Relevant conversations on ATLANTIS were tucked away for future reference, and I posted my own questions there to get advice.

Ideas for the new library were tested in our existing space. Would staff conversations distract students from their work? To find out, we removed a large sliding pane of glass that had separated the library workroom/service desk from the reading room. Computers for internet access, word processing, and biblical study were set up in the basement book stack area to test whether a computer lab within the new library could replace the existing one in a former classroom. Noting that students needed more space for effective study, we enlisted a carpenter on the maintenance staff to convert our traditional three-foot-wide carrels into five-foot-wide ones. These spacious carrels attracted students for extended periods of study even in our drab, windowless and sometimes damp basement.

The Library as a Comfortable and Convenient Place to Study

If we want people to study in the library with ready access to the collections we have invested thousands of dollars to develop, we must give them places to study that promote the quiet reading, reflection, and writing practices that are essential for graduate theological education. Traditional theological study typically requires sustained reading of complete texts, thoughtful consideration of various viewpoints, and formulation of personal responses to new learnings. These individual activities thrive on regular interactions with other travelers on the journey. Rooms for small group work are ubiquitous in modern academic libraries, and many also have large and flexible open spaces for collaboration and conversation. Theological libraries must consider deliberately how to provide the services and resources users have come to expect in a “learning commons” or “information commons.”

In the old AMBS library, our graduate students spread their laptops, books and papers over entire tables, stringing power cords to outlets on exterior walls. When planning for the new library building was put on hold in the late 1990’s, new study chairs were purchased as an interim improvement, but only half as many as before. There is no point in purchasing four chairs for a table when only one or possibly two students will ever sit at it. Students chose a three-position design that proved so popular we purchased the same style ten years later for the new building. In the new library, large tables (4 x 6 feet) with two of these comfortable chairs entice our users to settle in and work productively. A study lamp on each table provides optional additional illumination and has power and data connections in the base for convenient laptop connections. The building also has wireless access throughout.

The new library has twenty-two study carrels, each situated at a window with a view of the natural landscaping that is a green feature of the building. Inspired by furniture seen at the Indianapolis campus library of Indiana University, these large carrels (5 feet wide x 2 ½ feet deep) each have a shelf for books, a built-in study lamp, and power and data outlets. An adjacent lockable cabinet provides more desktop area to spread out materials and also secure storage for valuables. Carrels are assigned on a yearly basis and are usually shared by two students with complementary schedules.

Students show their appreciation for these comfortable furnishings by making the library their favored study location. Even on Monday, when no classes meet on campus, commuter students travel in from the area to spend the day working in the library. Occupancy in the new library during its first year was 70 percent higher than occupancy in the old library in spite of an 18 percent decline in students. AMBS students in a focus group with Ruth Gaba emphasized their preference for studying in the new library rather than in their campus apartments as they had done when the old library was the only option. In a student-produced video tour of the library, Justin King chose to highlight these comfortable furnishings and other features of the new building: natural light, warm natural cherry paneling, group study rooms, and a computer lab with all the needed software.[2]

Libraries that cannot build new facilities or even renovate their existing spaces can improve the study environment with creative use of existing resources. Space for library patrons can be increased by relocating little-used print materials and by careful weeding. Comfortable furnishings with good lighting can make even drab environments more inviting. Providing individualized spaces that students can claim as their own sends a strong signal that the library values the needs of its users.

Harold Shill and Shawn Tonner surveyed librarians at new and renovated academic libraries built between 1995 and 2002 and published their findings in *College and Research Libraries* in November 2003[3] and March 2004.[4] They correlated ratings of excellence for various building features with increased usage, that is, higher gate counts. The features that were most positively linked to increased usage were overall ambience, quality of natural lighting, quality of public access workstations, quality of user work space, and quality of telecommunications infrastructure.

Library Design in the Absence of Certainty

How could AMBS plan a new library building when we didn't know what the future would be? When the pace of the transition from print to digital library resources was a mystery? Even deeper questions surfaced. Does AMBS have a future as a free-standing denominational seminary on the edge of a small Midwestern city? Will the new building become an expensive dinosaur in ten years? The title of this section is based on a 2010 book, *Decision-Making in the Absence of Certainty: A Study in the Context of Technology and the Construction of 21st Century Academic Libraries* by S. David Mash.[5] In 2001, a librarian and an architect collaborated to author *When Change Is Set in Stone: An Analysis of Seven Academic Libraries,*[6] another book title that captures the dilemma faced by library building planners in the early twentieth-first century.

Pointing the way through this dilemma is Stewart Brand, who, back in 1994, wrote *How Buildings Learn: What Happens after They're Built.* He starts chapter 11 with two provocative statements. "All buildings are predictions. All predictions are wrong."[7] Planning for a new building requires predicting the future and designing a building for that future. Unfortunately, too often the future brings a different use for the building than the one originally planned.

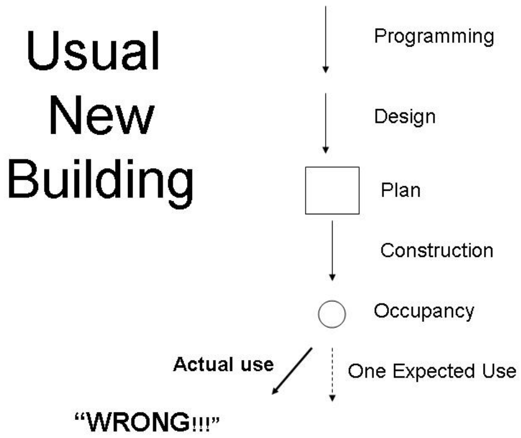

Figure 1

Brand claims that buildings "can be designed and used so it doesn't matter when they're wrong." The process he recommends is scenario planning. Rather than a building "plan" that only works for a single predicted outcome (Figure 1), scenario planning produces a "strategy" that can adjust to the requirements of various possible futures. Brand's provocative overstatement of future uncertainty invites librarians to consider creatively and even playfully how a building can serve the next generation and beyond:

> The iron rule of planning is: whatever a client or an architect says will happen with a building, won't … The only reliable attitude to take toward the future is that it is profoundly, structurally, unavoidably perverse. The rest of the iron rule is: whatever you are ready for, doesn't happen; whatever you are unready for, does.
>
> Programming cannot accommodate perversity . . . . This is where scenarios shine, because it is their job to seek out and celebrate future perversity. Like programming, scenario planning is a future-oriented formal process of analysis and decision. Unlike programming, it reaches into the deeper future—typically five to twenty years—and instead of converging on a single path, its whole essence is divergence.[8]

Scenario planners identify the major issues at hand and commonly held expectations for the future. In group brainstorming sessions, participants categorize driving forces by importance and uncertainty, recognizing that the important uncertainties will cause the most variation in future scenarios. While reliable certainties are also acknowledged, the core of the exercise is to brainstorm scenarios that are both "plausible and surprising," even "shocking." Participants imagine both terrible and delightful things that might happen based on the important uncertainties that are possibilities for the future.

Planning the building becomes an exercise in developing a strategy that takes into consideration all the scenarios to the extent this is feasible given other limitations on the project. Design decisions are critiqued from the perspective of multiple possible futures. Planners identify inexpensive features for the building that may end up not being used but that will be highly cost effective in the event they are needed (Figure 2).

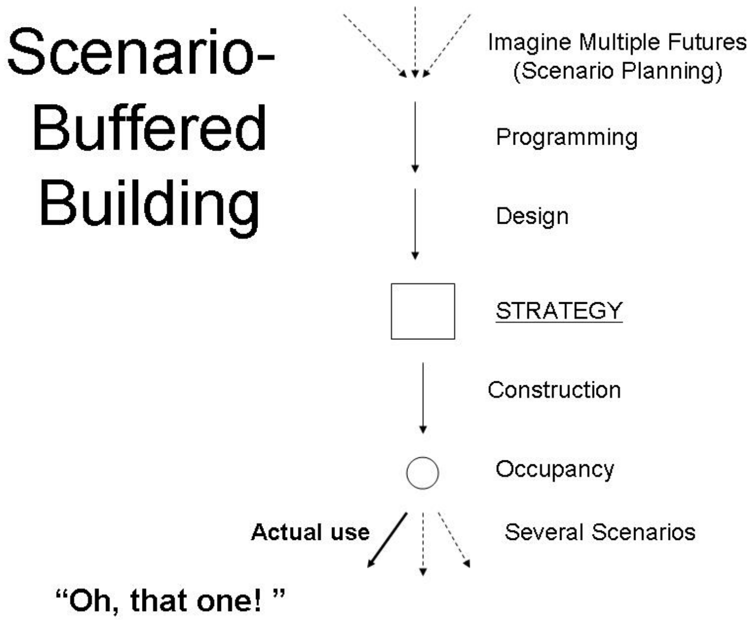

Figure 2

The AMBS Library was designed to accommodate three important growth variables in an uncertain future: print collections, users, and staff. Just a few examples illustrate our strategy.

About one fifth of the total area of the single-story library building was constructed above a pre-existing basement that had formerly housed the book collection. About half of this five-thousand-square-foot area is now storage for lesser-used library materials, accessible only to library staff. With strategic opening and locking of doors on the main floor, the entire lower level and the stairs/elevator access to it could be reclaimed for public library space, all served by the single library entrance. Upgrades in lighting and floor covering would make the lower level quite acceptable for general use. The floor structure will support compact shelving should additional collection space be needed.

Since providing convenient access to electricity is key for user satisfaction, outlet boxes were set into the floor in areas of the north wing where shelving is currently located. Should our user population grow, we can remove shelving and activate these outlets. The south wing is over the pre-existing basement, so adding floor outlets there later would be affordable should future need arise. Four of the outlets that we had installed in the north wing for possible future use were actually activated in the construction process when we discovered we did not need shelving immediately in that area. Power and data connections could easily be provided in three quarters of the new ground-floor library if some print collections were moved to the lower level.

Each of the three librarians has an enclosed office that opens into a large library staff work area. In addition to the student assistant work space adjacent to the public service desk, there are power, data, and telephone connections for three more employee workstations. One of these areas was already used temporarily during the overlap period between a retiring librarian and her replacement. One of the three offices has a second door that opens into the book stack area. This office could be used by a non-librarian with an entrance outside the library workroom. A larger or smaller library staff could easily be accommodated without expensive modifications.

While it is hard to imagine AMBS requiring significantly more user or collections space for its master's level programs, the library could adjust to substantial changes. Relocating the library's entrance eighteen feet toward the service desk would remove the entire south wing from within confines of the library, releasing about three thousand square feet for a different seminary function. The print periodicals collection and the computer lab occupy most of this space, and both could be relocated to the lower level or even possibly eliminated in the far distant future. In another highly unlikely and yet not totally implausible scenario, the Mennonite Historical Library could relocate from Goshen College to the AMBS campus. The AMBS Library could expand to absorb its valuable collection (65,000 volumes) and three employees by simply adding compact shelving to a portion of the lower level.

Dreams Become Reality

In the years of intense planning for the new library, I lay awake many hours at night wondering if we had considered all the options and were making the best choices for the new library. Even during the eighteen months of construction and the first year of occupancy, many decisions and adjustments still needed to be made. As with any building, there are a few disappointments but, for the most part, it is a success. All the information gathering and even the sleepless hours paid off. Regular communication with institutional decision makers, prioritizing the needs of users, and planning for multiple possible futures have resulted in a building that still draws rave reviews four years later. We cannot know for sure what the theological education and ministerial training needs of our denomination will be in twenty, or even forty, years. But as long as the Elkhart campus remains the location for that endeavor, this library will provide the space for scholarship, reflection, and lifelong learning.

Endnotes

1 ATLA Consultation Service http://www.atla.com/Members/programs/awards/Pages/Consultation-Grants.aspx

2 AMBS Campus Tour Series – Library http://www.youtube.com/mennoniteseminary#p/a/u/1/9DnCPvXlO-8

3 Harold B. Shill and Shawn Tonner, "Creating a Better Place: Physical Improvements in Academic Libraries, 1995-2002," *College & Research Libraries* 64, no. 6 (2003): 431-466. http://crl.acrl.org/content/65/2/123.full.pdf+html?sid=f736ba36-f730-40ea-8a5a-8b60e75c85e8

[4] Harold B. Shill and Shawn Tonner, "Does the Building Still Matter? Usage Patterns in New, Expanded, and Renovated Libraries, 1995 – 2002," *College & Research Libraries* 65, no. 2 (2004): 123-150. http://crl.acrl.org/content/64/6/431.full.pdf+html?sid=f736ba36-f730-40ea-8a5a-8b60e75c85e8

[5] S. David Mash, *Decision-Making in the Absence of Certainty: A Study in the Context of Technology and the Construction of 21st Century Academic Libraries* (Chicago: Association of College and Research Libraries, 2010).

[6] Michael J. Crosbie and Damon Douglas Hickey. *When Change Is Set in Stone: An Analysis of Seven Academic Libraries Designed by Perry Dean Rogers & Partners: Architects* (Chicago: Association of College and Research Libraries, 2001).

[7] Stewart Brand, *How Buildings Learn: What Happens after They're Built* (New York, NY: Viking, 1994), 176. Diagrams one and two are based on p. 177 and 183.

[8] Ibid., 180-181.

"These Appear to be Your Property:" Theft and Security in Special Collections Libraries (Special Collections Interest Group) by Christopher J. Anderson, Drew University

Introduction

In a 1997 article, "Preventing Theft in Academic Libraries and Special Collections," Susan M. Allen noted, "Theft is a disaster. It is a real problem which is as serious in the late twentieth century as it has ever been."[1] Today Allen's lament continues to resonate for the dozens and perhaps hundreds of libraries and archives that annually deal with stolen or missing materials. Librarians and archivists acknowledge that they are the institutional caretakers of rare and unique special collections materials. Unfortunately, they often do not fully appreciate the vulnerability of their materials until after the discovery of missing books or manuscripts as the result of a major theft.

This session provides a context for conversations between attendees concerned about the prevention of theft and the betterment of security for their individual repositories. The session also promotes collective collaboration through open discussion of both success and failure. The session includes a narrative of the theft at Drew University, relevant scholarship on theft and security for libraries and archives, a report generated by the Drew/GCAH security committee, our response one year after the report, and several practical recommendations for other theological libraries and archives.

The Heist Narrative

Monday, March 8, 2010, began as a normal day at the office. I arrived at 7:30 a.m., grabbed a cup of coffee, turned on my computer, and opened my e-mail inbox—just as I had done every weekday morning for the past three years of my job at Drew. While scrolling through the e-mail, one in particular caught my attention. The subject line read "Original Letters of John Wesley—Private and Confidential." The e-mail was from a British manuscripts dealer whom I've worked with before. My first thought was, "Oh, good, another Wesley letter (or two) has appeared on the market." I wondered how much the dealer was asking for these. When I opened and read the e-mail my stomach turned and I felt a little breathless. The e-mail indicated that several John and Charles Wesley manuscripts had been offered to the dealer. He believed these documents belonged to Drew University and wanted confirmation of that suspicion. After re-reading the e-mail several times I took the security elevator down to our underground vault to confirm the content of the e-mail. Upon reaching the location where we stored our Wesley manuscripts I confirmed that, in fact, we were missing the letters highlighted in the e-mail. I returned to my office to send urgent messages to the Dean of Libraries (my supervisor), the Dean of University Advancement, and the General Secretary of the Commission on Archives and History of The United Methodist Church (my colleague at the church archive).

When the archivists arrived at work around 9 a.m., I reported what had transpired and we immediately set out to do an inventory of all the Wesley manuscripts housed in the building.

We also checked several other collections including materials related to Francis Asbury, the Freeborn and Catharine Garrettson family, and the Countess of Huntingdon collection. As I walked back to my office, I also thought it might be a good time to update my CV, in case this turned out to be a huge heist resulting in the loss of several hundred thousand dollars worth of manuscripts while under my watch.

Later that day, I replied to the manuscript dealer in the U.K., thanked him for his persistence and honesty, and asked him to hold the letters until we discovered how much material had been stolen. Thankfully, several years ago my predecessor at Drew, Jennifer Woodruff-Tait, had received a grant from ATLA to digitize our Wesley materials. Those letters had been scanned and placed online as a component of the Cooperative Digital Resources Initiative (CDRI). Relevant metadata in the contributor fields for each letter confirmed that, in fact, those letters belonged to Drew University. As a result, the dealer had reached out to me.

The onslaught of e-mail that morning resulted in several conversations between several departments at Drew as well as local and national policing authorities. After contacting the Dean of University Advancement, she in turn contacted the Head of Public Safety, the Madison Police Department, the FBI, and the Chief Communications Officer at Drew in case word leaked out to the press that we had just experienced a major theft of documents. During that same morning, I received calls from everyone mentioned above, with the exception of the Madison police and the FBI. In between calls I continued to monitor the inventory taking place in the offices of the archivists. Every so often I would wonder how someone from outside would have found the Wesley materials since they were rarely accessed by external scholars. Thoughts began to creep into my mind that this might have been an internal heist.

We spent the next two days confirming that we had over twenty Wesley-related letters missing from the building. I recalled the list of nine letters offered to the U.K. dealer and thought to respond to him once again to thank him and to confirm that I would keep him posted on developments. This follow-up e-mail received a response from the dealer, who informed me that the FedEx box that contained the letters had a return address of a person and location in the United States. I asked if I could receive the information from the return label. He obliged and sent me the name, physical street address, town, and state written on the box.

For several minutes I stared at the computer screen running the name of the person on the address label over and over again in my head. I then discovered something that would be a major turn in the case. The name on the label was the exact same name as one of our student workers. My initial suspicion of insider theft started to gain traction. I immediately walked to the archivist's office to confirm if we had a student worker by that name. He checked his employee records and confirmed it was so. I then asked where the student was from and those details matched the city and state of the return address on the shipping box in the U.K. I had acquired this important bit of information only one hour before I had a scheduled meeting with the Federal Bureau of Investigation.

I traveled with the Head of Public Safety and Dean of University Advancement to an office building about 20 minutes from campus. Drew's lawyers were present as well as representatives from the FBI. I relayed what had happened during the week from the first e-mail to the most recent British contact that confirmed the student's name and address. I finally started to feel better about the situation but also knew that we had at least eleven or more letters somewhere around the world. Or perhaps even at Drew University.

That evening, Friday March 12, my spouse and I were in town having a late dinner at a local restaurant. I needed to take my mind off of the situation and she, at that point, had heard more than she wanted to know about the theft. In the middle of dinner I received a call on my cell phone from an unlisted number. It was an agent from the FBI. The agent told me that they had secured a search warrant that evening and had planned to enter the student's room at 6 a.m. the next morning. They wanted me with them to identify the materials should they find something of interest. We arrived at the dorm at 5:50 a.m. with the Head of Campus Security and a couple of FBI agents with a clipboard and gloves.

Within ten minutes we had found archival folders containing several Wesley manuscripts. We also discovered approximately ten additional letters with autographs of U.S. and international leaders, including a copy of an Abraham Lincoln letter, a land deed signed by Andrew Johnson, letters signed by Madam Chiang Kai-Shek, and one by Richard Nixon. It seemed the student not only wanted Wesley—he had been on the lookout for autographs of dignitaries. Also in the room, we discovered his student calendar with archival call numbers scratched in pen and several telephone numbers and e-mail addresses of manuscript dealers. There was even a bank receipt with the record of a deposit. We later learned that he had sold letters to a museum curator in Maryland, a collector in Kansas City, and a buyer in New England.

The agents gathered the evidence, taped up and autographed the archival boxes I had supplied them, and had me sign a recovery form receiving the stolen manuscripts. I returned the boxes to the archive and went home. The next morning, Sunday, I received a call from Drew indicating that the FBI and Madison police had arrested the student on campus. The Drew lacrosse team had been in California on a spring break trip and had returned to the Newark airport and taken a chartered bus back to the campus. Agents and police officers were waiting as the bus pulled up in front of the gymnasium. They boarded the bus when it arrived and arrested the student. The caller informed me that the coaches, team, and student had been stunned. The next week, the student appeared at a federal courthouse in Newark, New Jersey.

A reporter from the *New York Times* had received a lead on the student's court appearance. I was interviewed by the reporter, and an online version of the story was posted that evening. The next day I received voice mail from reporters at CNN, the *Wall Street Journal*, local New Jersey papers the *Daily Record* and *Star Ledger*, and the student paper *Drew Acorn*. Each wanted to speak with me about the case. I received e-mail from archivists in New York State, Atlanta, and Texas—and even my aunt in rural Ohio who had read about the theft in the *Times*. Eventually, the Associated Press released a paragraph-long statement about the theft, and news outlets in the U.K., Singapore, and India posted information on their online newspapers. Bloggers blogged and skeptics were skeptical. One person had blogged that I had been "an idiot" for giving an 18-year-old student a key to the vault. So, for this person, it was my fault and very far from the truth.

Once the story broke, donors called the Dean of Libraries to express concern about their special collections materials supposedly under lock and key in the same building as the Wesley items. They were safe, he confirmed, and we went about the business of trying to track down additional missing items. I also started a thread of e-mail with Drew's insurance company, which wanted to know the details of what had been stolen. The president then asked that a security task force meet to discuss the situation. The group included members of the Drew University Special Collections/University Archives committee and the staff of the General Commission on Archives and History. We were commissioned to evaluate what had happened and to report steps or recommendations regarding how we were going to enhance security.

Dozens of e-mails were exchanged over the next several weeks between the Assistant U.S. District Attorney for New Jersey, FBI agents, Drew administration, and our staff. Needless to say, I did not get a lot of library work accomplished during those weeks. But I did feel better knowing that the student had been arrested, had admitted that he had worked alone on the theft, and that we had located almost everything that had been stolen. During this time, the documents secured in the U.K. were picked up by an FBI agent working out of London. Those were returned to New Jersey, and I confirmed that they were our manuscripts. Over the past several months, we have confirmed that over thirty manuscripts and one artifact (a small wooden box claimed to be made from the wood of a tree near where Wesley once preached) had been stolen.

In January 2011 the student appeared in federal court. He formally pled guilty to the theft and his sentencing was scheduled for April 15. Only a few weeks ago I received a series of e-mails between the lawyer representing Drew University and the defense lawyer representing the student. It seems there has been a delay in the sentencing, and the defense arranged for a local manuscript dealer to visit us and to appraise the stolen letters. The sentencing has been moved to July 25 as we continue to provide the FBI with information related to the case. Thus, sixteen months after that first e-mail from England, we are still working on the theft. And we continue to evaluate where we went wrong and how we might do a better job of providing security for our manuscripts and rare books.

Literature Review

I spent some time reading several articles related to theft and security in library and archival settings. The following section provides a brief summary of these essays. Contemporary sources that help shape the ways that small liberal arts special collections libraries and archives approach security and theft are somewhat limited. Most library journal articles address security and theft concerns related to large libraries such as Southeastern Louisiana University (15,000 students) or the University of Wyoming (13,000 students). These include Herbert McGuin's article "The Evolution of Security at Sims Memorial Library: A Case Study"[2] and Sandra Barstow's article "Library Security After the Renovation: How Much is Enough,"[3] both from the July 2010 issue of the journal *Library & Archival Security*.

Each article provides practical approaches for enhancing security at larger universities with larger buildings, more staff, and more outside researchers. Security and theft in large universities, as well as steps taken in the renovation of special collections libraries and archives, are useful—if one works at a large university or can adapt protocols that echo the projects of larger academic and public libraries. In the case of our theft, Drew University has a total of 2,500 students in three schools. And with our budget concerns, much like other small liberal arts institutions, we need to think practically—providing protection at a fraction of the cost of larger libraries.

In light of these concerns I found an article by Susan M. Allen to be useful in thinking about security and theft in smaller liberal arts settings. Allen, now Director of the California

Rare Books School, was, at the time of the article, Director of Libraries and Media Services at Kalamazoo College in Michigan. Kalamazoo College has less than 2,000 students and functions as a fair comparison to my context at Drew. Though almost 15 years old, her 1997 article "Preventing Theft in Academic Libraries and Special Collections" is a useful analysis that examines practical ways to protect collections from theft and to prepare staff for dealing with the loss of materials. In the article, Allen reflects, "Stolen materials will be lost forever if timely action is not taken to attempt to recover them and to stop the thief from any future activity."[4] She also notes that librarians and archivists have been concerned about theft for centuries. One only needs to think of the chained books at the Bodleian Library at Oxford as one example of creatively thinking about ways to stop individuals from walking off with our collections.

While we may not place chains on our books, or have the budget to affix Radio Frequency Identification (RDIF) tags on our materials, we must think of ways to protect these items from the infamous thieves of book and archival history. Allen references James Shinn, who stole several hundred books from academic and public libraries, Edward Smiley, who stole maps from dozens of collections, and Stephen Blumberg, who spent 20 years stealing 25,000 titles from 300 libraries throughout the United States. According to Ton Cremers in his article "Theft, the Internet and Museum Objects: Threats and Opportunities," nearly 70 percent of all stolen cultural property is discovered in a different country from that in which it was looted.[5] This statistic echoed the fact that nine of our stolen manuscripts had been offered to the manuscript dealer in England. Allen notes that incidents of theft between 1987 and 1994 resulted in hundreds of thousands of dollars in books stolen from libraries ranging from academic to public to archives. Of those thefts, 46 percent occurred in academic libraries, 21 percent in research/archival libraries and 12 percent in public libraries.[6]

Allen continues to explain that it is quite common for libraries to not know they have experienced a theft until several weeks or months after a theft. Often these go unnoticed unless the materials have been offered to a book or manuscript dealer or the library finds its books available for purchase. Allen notes the results of a December 1994 survey completed by the Rare Books and Manuscripts Section of the American Library Association. The survey was sent to 300 libraries that had been hit by the earlier-mentioned Stephen Blumberg thefts. Of the 169 surveys returned, 130 (or 77 percent) reported that they first learned they had been robbed after contact from the FBI. Three libraries (under two percent) discovered evidence on their own.[7]

Allen offers several recommendations to help prevent theft, including making sure collections are marked for proof of ownership, maintaining up-to-date online catalogs or finding aids, the elimination of cataloging backlogs, conducting inventories of collections, and identifying and noting vulnerable materials. I will address some of these concerns and how Drew has succeeded and failed in certain areas.

Finally, in her article Allen refers readers to the latest *Guidelines* from the ACRL-RBMS security committee. The most recent version of this report, *ACRL/RBMS Guidelines Regarding Security and Theft in Special Collections* (2009), should be considered as a template for issues related to library and archives security and theft.[8] The report confirms "These guidelines identify important issues that collection administrators should address in developing adequate security measures and a strategy for responding to thefts" (ACRL/RBMS Guidelines). The document helps guide the librarian and/or archivist to think carefully about the prevention of theft while providing basic considerations on how to enhance security in one's reading room. The suggestions in this report helped our staff address security concerns while at the same time allowing us to think creatively about low-cost improvements to protect our personnel, building, and materials.

The Security Report and General Observations

In April 2010, a committee of ten staff members from Drew University and the General Commission on Archives and History of The United Methodist Church met to discuss the theft and to develop a series of steps to enhance security in our building. The report offered a brief narrative, several general observations, and a series of collective steps to tighten security. The recommendations addressed personnel, buildings, and grounds, and short-term and long-term actions. Perhaps our report will spark protocol for action in other library or archives facilities.

- The United Methodist Archives Center experienced what is labeled an insider theft. Allen notes that insider theft is "committed by a library employee whether he or she is a professional librarian or a member of the support staff."[9] These thefts are some of the most difficult to track down and to process as library and archival staff must deal with damage to morale and suspicion. These thefts are the ultimate example of breach of trust.
- In our case at Drew, the theft was not a breach of the Reading Room protocols. That is, a visitor to the building or a non-employee of the library or Methodist staff did not penetrate the restricted areas nor steal items from the collections that were being consulted in the Reading Room. The theft was committed by an internal employee. In our case, the person was a first-year college student.
- This theft is the first to occur in the archival area in the twenty-seven year history of the building. Some fifteen years ago, there was a theft of rare books from the library on the second floor. Again, it was from Drew collections and perpetrated by a well-known Methodist scholar who had been given access to the restricted collections. All the books were recovered.
- Contrary to what has been reported by news articles, blogs, and e-mail responses, student employees are given elevator keys only when their work requires them. The elevator key allows access to the second-floor stacks and to the underground general vaults. Student employees are not given master keys to the outside doors and cannot enter the building without the presence of full-time staff.

Following several general observations, the committee formulated an eight-step response to the theft and highlighted ways to tighten security in the future.

Eight Responses to the Theft/Decisions to Tighten Security

1. Identification of valuable or sought-after letters

When staff members discover highly desirable items, such as presidential letters, during processing, they are to make a photocopy, as well as scan the document, and give the original to one of the archivists for placement in the artifact vault. This will ensure that letters of *significant or potential significant attention or worth are identified, processed, and kept in a safe place.*

This does not directly address the situation we experienced with the student worker. He had been working on several "raw" collections of manuscripts and was able to pull documents from the collection during the processing stage. In our case, the student actually created a working draft of the collection he was working on. He then created a second document that removed some of the original manuscripts that he later removed from the collection. Like an accountant making two books to hide money laundering, our student made two finding aids. The first he deleted (or so he thought) and the second was presented to the Associate Archivist for approval. The Head Archivist found the first draft backed up on the server. So, deleting the document only made us more suspicious. We presented this discovery to the FBI.

2. Relocation of most valuable items to a secure location

The most valuable items have been moved from the general vaults to the artifact vault, an internal, one-room vault. These documents include: the Wesley letters, Countess of Huntingdon papers, Wesley family letters, Garrettson papers, and Asbury papers. The room is equipped with a Halon fire-suppressant system. It will be rekeyed. Only a few keys will be made; they will be given only to those persons as stipulated by the General Secretary and Dean of Libraries.

This response temporarily addressed the situation regarding the theft. The letters were moved into a locked vault from the larger stacks vault. But the humidity in that vault was not adequate to safely store the manuscripts. Additionally, that vault (the artifact vault) is directly above the audio-visual vault. Some of the many films we store there give off a strong vinegar smell that has seeped into the artifact area. We decided to move the manuscripts into a different secure location creatively hidden amidst the several million other documents. Only three of us know where they are currently stored.

3. Tightening of Security Protocols for Student Staff

Stricter enforcement of security rules is now being observed, especially the requirement that students leave their coats and bags at the coat rack in the upstairs processing room. We have an interview process in place that helps us learn more about the student's interests regarding work in the library/archives.

In a way, this approach helps vet potential student workers. But we don't have a system in place that allows us to monitor their work every minute of their shift. We have been more diligent in requiring students to place their coats and bags/backpacks in a central location. But we do not pat students down on their way out the door. Trust is an elusive commodity—we want to trust each student, and do, but we also want to be diligent and watchful because of our experience. If an insider theft is going to occur, it is difficult to eliminate every opportunity for stealing. The University of Pennsylvania Curator of Special Collections wrote in his article "Seduction and Betrayal: An Insider's View of Insider Theft of Rare Materials" that librarians and archivists need to be "thinking about the unthinkable." After years of service in librarianship he notes, "Having lived through the experience . . . I would like to think that we could now stop an internal thief. I do not believe we can. I don't think anyone else can, either, not, at least, at prices in dollars, morale, reader comfort, and accessibility of materials any of us is willing to pay."[10]

4. Scanning & Public Registers

Valuable items are scanned and made available on the Web. They are also registered in the official bibliographic sources for well-known persons and institutions. Because of this practice, the British dealer who was offered some of the stolen Wesley letters was able to quickly identify the letters as belonging to Drew University. Such scanning echoes our library strategic plan and should be increased as fiscal resources are increased.

This is a process that has happened (ATLA CDRI digitization project from 2006) and is currently underway (American Methodist Project with Internet Archive). The more material we digitize the greater the opportunity that someone will discover our stolen materials offered online through eBay or online booksellers. Other possibilities include identifying missing materials on an online blog or database. This will be evidenced below.

5. Install an Improved Key System

The installation of a fob or swipe card system that provides user, time, and date of person entering certain parts of the building could act as a further deterrent. It would enable a particular fob or card to be deleted from the system upon the departure of a staff person.

While primarily a deterrent, this approach would not have completely solved our situation with the student. We believe the student spent work time creating a list of Wesley letters and presidential letters as evidenced by the hand-written finding aid numbers we found on pieces of paper and recovered folders. Each of our students re-shelve folders returned after researchers have finished using them during their stay at the archives. It is likely that our student, with folder numbers in hand, used part of his re-shelving time in the vaults to collect certain folders that he eventually took from the building. How he moved the folders from vault boxes to his backpack or bag has yet to be determined. It happened during the winter months so it's possible that he placed them inside a jacket or sweater while leaving the building. Would the installation of a fob or swipe card system have stopped the theft in this scenario? Possibly but not for certain.

6. Check-in Procedures for all Visitors to the Building

All people (including facilities, public safety, student workers, and staff from main library) must check in with the Reading Room Supervisor or the GCAH Administrative Assistant upon entering the building. This will eliminate unknown persons from entering the restricted areas.

This approach would not have helped stop the insider theft that occurred in the building. Our library/archive has a history of problems with facilities personnel walking around the building to take care of leaks or mechanical issues without checking with staff as they enter the building. This has resulted in several instances where library and archive staff discovers someone in one of the vaults they do not expect. In the case of the student it is likely that he was in the vault areas doing other work and would not have necessarily stood out unless he was looking into boxes. If he was on re-shelving duty he would not have looked out of place.

7. Improve Reading Room Security

The plans for the renovation of the Methodist Center call for restructuring of the Reading Room so that the Reading Room Supervisor has full view of the area from her/his work area. The addition of high-resolution video cameras in the Reading Room and vault areas would also tighten security.

A donor has recently committed monies that will pay for a new HVAC system, compact shelving, and a redesign of the reading room and lobby space. Renovation will be completed by the spring of 2013. Our current layout of the reading room is a security concern. The staff attendant who monitors the reading room is actually wrapped around the corner of the reading room space. He uses a mirror affixed to the ceiling to "monitor" usage of special collections/archive materials. This layout will be redesigned with the new reading room layout. For now, the staff member moves about the room to establish a presence and to serve as a reminder that someone might see a theft in process. We have since placed a camera in the reading room to deter future thieves. In the case of our theft, reading room cameras would not have been helpful. We've discussed the possibility of having a couple of cameras in the vault areas. This might have deterred the student from taking manuscripts if he thought he had been monitored.

8. Annual Inventory of Valuable/Significant Manuscripts

This will take place annually to determine if we are missing any manuscripts over the past year. This will help determine if we have experienced internal or external theft.

Because several of the collections are closed to the general public, this has not been practiced, in part, because we assumed that no external access meant no one handled the documents. An annual inventory keeps us accountable for a year's worth of access by patrons. This is a secondary check that follows normal researcher-access procedures. Of course, insider theft happens whether or not due diligence is served with researchers. We've learned our lesson the hard way.

Developing a Plan of Action

The above points highlight how the security committee addressed the situation at Drew. The following suggestions will help theological librarians and archivists prepare their libraries and archives for the possibility of future thefts.

1) Identify a Library Security Officer (hired or appointed). This staff member is charged with keeping up to date on security issues for the library and also becomes the point person to address theft, violence, or other security issues. This person is given authority and responsibility to carry out all security needs related to staff, grounds, and materials. This involves training of personnel, understanding of buildings/grounds layout, and a comprehensive knowledge of institutional collections (ACRL/RBMS Guidelines).[11]
2) Create a contact list of primary and secondary personnel. This is something I did not have in place prior to the theft. In Drew's case I contacted the Dean of Libraries, who contacted the Dean of University Advancement, who then contacted the Head of Public Safety, who contacted the local Madison police and FBI. Having a list in place ensures that the correct authorities are informed of a theft. I learned that many parties are involved in the process and that more information given to those authorities helps streamline the situation.
3) Contact local booksellers interested in the acquisition of antiquarian materials. It is possible that materials stolen could end up being offered locally, regionally, nationally and even, as in our case, internationally. Thieves will want to reach out to dealers to make money off their stolen property. Relationships with rare book and manuscript dealers are essential to stop the proliferation of stolen goods.

4) Bookmark missing items on a blog, database, or bookseller's network. As politically counterintuitive as it may sound, it is vital that a library or archive publicize their theft. This is needed so that other librarians and archivists are aware of your theft, can be prepared if items are offered to them, and could possibly stop a future theft. It is worth the negative reactions that may result from school administration, trustees, or donors. A listing of these resources follows:
   - Antiquarian Booksellers Association of America (New York City)
     - Missing and Stolen Books Blog—http://security.abaa.org/security/
     - Missing Materials Blog (OCLC/RBMS)—http://missingmaterials.org/
   - Federal Bureau of Investigation
     - Art Theft/National Stolen Art File Search—http://www.fbi.gov/about-us/investigate/vc_majorthefts/arttheft/
5) Several final thoughts to consider following the discovery of a theft
   - Remain diligent amidst feelings of betrayal and frustration
   - Do your own private sleuth-work as it may reap dividends
   - Expect to be involved in the process for a undetermined period of time
   - Admit to yourself that theft will happen and that you will be prepared

References

[1] Susan M. Allen, "Preventing Theft in Academic Libraries and Special Collections," *Library & Archival Security* 14, no. 1 (1997): 29-43.

[2] Herbert McGuin, "The Evolution of Security at Sims Memorial Library: A Case Study," *Library & Archival Security* 23, no. 2 (2010): 105-115.

[3] Sandra Barstow, "Library Security After the Renovation: How Much is Enough?," *Library & Archival Security* 23, no. 2 (2010): 37-48.

[4] Allen, 29.

[5] Ton Cremers, "Theft, the Internet and Museum Objects: Threats and Opportunities," *ICOM News* 59, no.4 (2006): 4

[6] Allen, 31-32.

[7] Allen, 33-34.

[8] "ACRL/RBMS Guidelines Regarding Security and Theft in Special Collections" accessed May, 24, 2011 http://www.ala.org/ala/mgrps/divs/acrl/standards/security_theft.cfm

[9] Allen, 35-36.

[10] Traister, Daniel, "Seduction and Betrayal: An Insider's View of Insider Theft of Rare Materials," *Wilson Library Bulletin* 69 (September 1994): 30-33.

[11] "ACRL/RBMS Guidelines Regarding Security and Theft in Special Collections" accessed May 24, 2011 http://www.ala.org/ala/mgrps/divs/acrl/standards/security_theft.cfm

What I Wish I had Known When I Started in Technical Services (Technical Services Interest Group—Presentation 1)

Facilitator: Armin Siedlecki (Pitts Theology Library, Emory University)

About thirty people gathered for the annual pre-conference discussion meeting of the Technical Services Interest Group. The topic for this year was "What I Wish I Had Known When I Started in Technical Services." A good portion of the discussion centered around different skills people wished they had, including technical skills (computer or web-related skills) and language skills. Participants shared their responses to these challenges. Specific solutions that were addressed included the establishment of a resource page on ATLA's Technical Services Community Portal and the publication of a "tip of the month" in the Theology Cataloging Bulletin.

Cost-Cutting Measures in Technical Services (Technical Services Interest Group—Presentation 2)

Panelists: Donna Campbell (Westminster Theological Seminary), Eric Friede (Yale Divinity School) and Armin Siedlecki (Pitts Theology Library, Emory University)

The main session of the Technical Services Interest Group was attended by approximately 50 people. Each of the three panelists gave a brief 15-minute presentation on different topics which were then discussed in an open conversation. The final 15 minutes were set aside for the business meeting of the Technical Services Interest Group.

Part One: Strategies and Tools for Getting Things Done—Donna Campbell

"You're not the only one feeling stretched at the office these days: Half of all Americans say they've taken on major new roles and duties at work since the recession ended—often without extra pay." (SmartMoney 2011) Two recommended tools instrumental in flourishing in such an environment are the book *Getting Things Done: The Art of Stress-Free Productivity* (Allen 2003) and the mind mapping software *FreeMind* (*FreeMind*).

The first tool, *Getting Things Done*, explains a practical step-by-step approach to getting organized and staying organized. It provides an action-oriented system that accommodates the realities of life's unexpected events so that duties do not fall through the cracks. Consequently, where your mind was constantly trying to remember everything you had to do, it now is freed to concentrate better. Examples of dealing with an overflowing inbox (see Figure 1) and the proper usage of a calendar were given.

The second tool, *FreeMind* mind mapping software (a free download), provides a way to "see" your current workflows in Technical Services and observe what could be changed to make it more efficient (see Figure 2). Notice the different categories and sub-categories (FreeMind terms these as nodes and parent-child relationships). Questions and principles considered in making changes at Westminster Theological Seminary Library's Technical Services were: Asked what steps can I delegate to my student? What is she capable of? What are the pros and cons of handing this step over to someone else? Do the benefits outweigh the cons? Are any of the cons a deal-breaker? Where are repeated steps that should be eliminated? Goals: fast as possible with as high quality as possible.

The next step was to propose new procedures: map out all steps and who is involved. If I change this to save time, what does this change effect (domino effect)?—think of other steps and people affected by a seemingly minor change. Ask for input from those people. What will the time and money factors be?

Examples of duties delegated to a Technical Services student assistant:

- Copy cataloging of English text which are at I level and recently included K level records.
- Open boxes of book shipments, sort books according to order on invoice. Sort them by firm orders and standing orders.
- Create POs for gift books. These are attached to suppressed bibliographic records. When fully cataloged, the bibliographic records are unsuppressed.

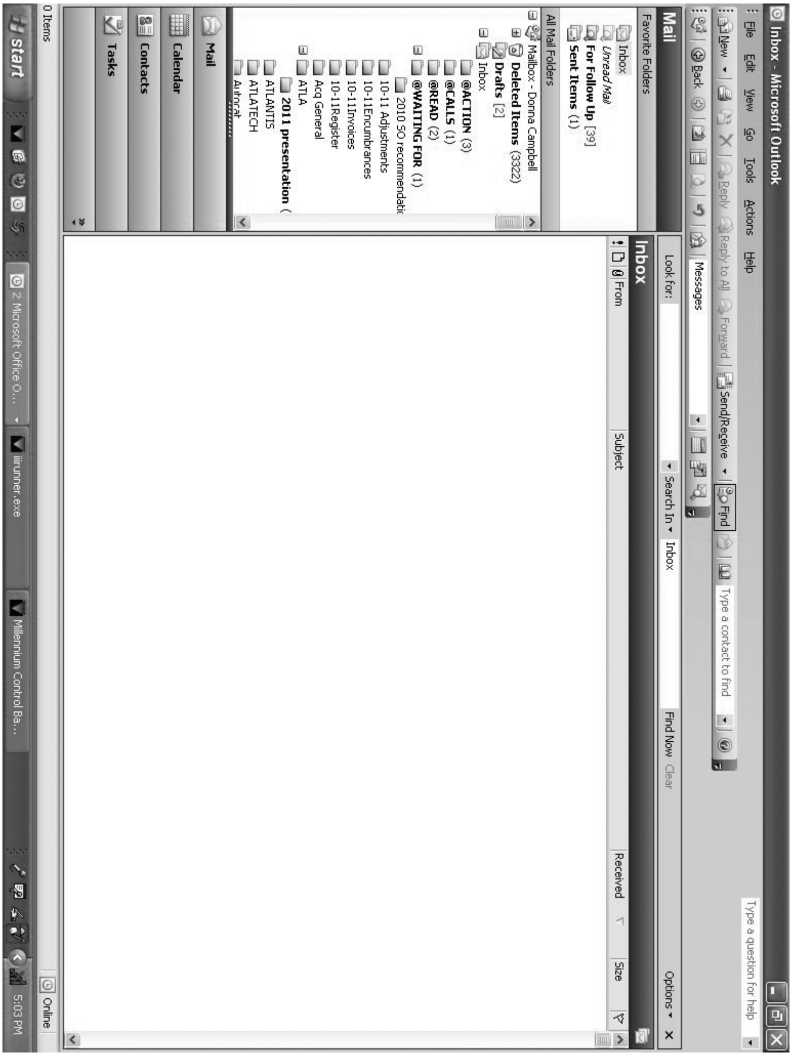

Figure 1

Illustration of *Getting Things Done* filing system to manage inbox (e.g., add prefix of @ to force action-oriented folders to file at top of folder list).

@ACTION

@CALLS

@READ

@WAITING FOR

Notice that inbox is empty!

All other folders are for reference only—the information may be needed later but no action is needed.

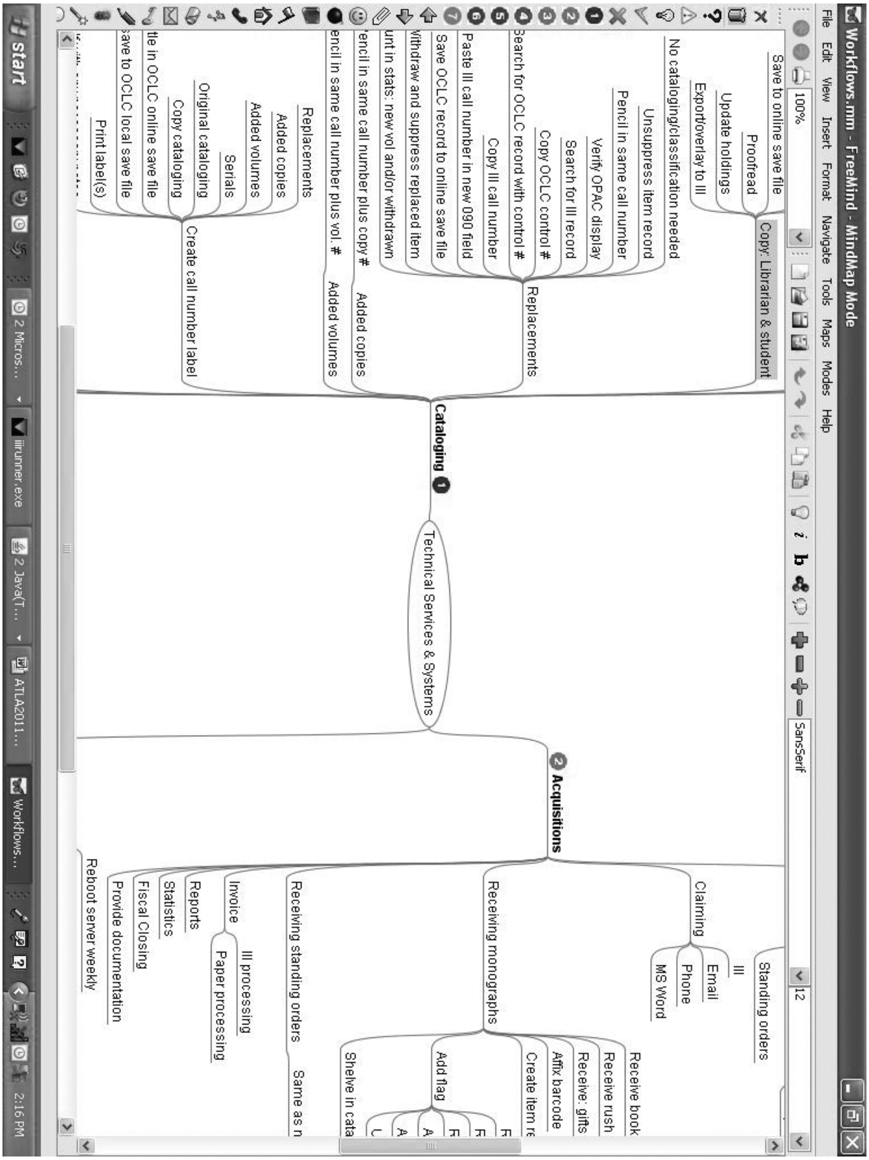

Figure 2: Illustration of FreeMind mind mapping software

- Journals back from the bindery: Adds new volume info to MARC holdings and adds new item record.
- Adds added copies to local record by attaching new item record to appropriate bibliographic record, writes call number on title page, and adds matching call number to OCLC record in online save file.
- Adds added volumes to local record. Same as adding added copies except also inserts volume information in local bib record in 505 and 020 fields.
- Cleanup projects as I come across them which are mainly ones with a pattern such as adding a local series to a special collection.

Ways I have delegated my acquisitions and cataloging duties:

- Invested a lot of initial one-on-one training time demonstrating with real books how I catalog, thinking aloud through the process. Then I have her catalog real books and have her think aloud through the process while I observe and provide immediate feedback.
- Created a training manual and continue adding to it as needed.
- Created cheatsheets for cataloging such as teaching her which libraries are similar to us and can borrow from their good cataloging, especially when it comes to choice of subject headings and call numbers (other than the local cutter).
- Did not teach AACR2 by having her read and refer to it but by initially sitting with her until she got a sense of the patterns of which MARC fields should be present, what goes into each MARC field, and what ISBD looks like. Along the way she learned "oddities" such as when there's no 100 field.
- As I continued to proof her work, I obtained a sense of what she understood or misunderstood and taught from there. I have come to a point where I do not have to check the fixed fields and the descriptive variable fields. I still check access points that are controlled, do local database cleanup as needed, check the call number, and print the call number labels. However, this still saves me an enormous amount of time, and the number of cataloged books has gone up tremendously.
- The most critical and valuable thing in our relationship is fostering communication. Making sure she knows she is doing a great job when I am giving constructive criticism and keeping her at ease to ask questions. The fact that she asks questions frequently and the type of questions she asks, whether written or verbal, puts me at ease in knowing that I can proof quickly and can even ignore certain areas of the bibliographic record as I mentioned earlier.

What does our workflow look like?

She finds the best OCLC record, edits it locally, then saves it to the online save file. She sets the cataloged books aside in a special to-be-proofed section. I take these books to my office, call up the edited record from the online save file, proof it, and print the call number labels. Since the records disappear after 14 days, together we pay close attention to saving them each Friday.

References/Recommended Reading

Allen, David. *Gettings Things Done : The Art of Stress-Free Productivity*. New York: Penguin, 2003. 267 pp. $16.00. Paperback. ISBN: 9780142000281. [See also: www.davidco.com]

FreeMind mind mapping software. Cost: Free. www.freemind.sourceforge.net

"Surviving the Superjob," *SmartMoney*, June 2011: 74-78.

Part Two: Workflow Changes and Vendor Services—Eric Friede

Eric Friede presented two concepts that he has found useful in making changes which have resulted in cost savings at the Yale Divinity Library. First, changes to technical services workflow to make procedures more efficient may result in substantial cost savings by increasing productivity. Second, libraries should investigate the technical services capabilities of vendor systems and take advantage of cost savings from automating procedures through use of vendor-supplied data.

Eric recommended reviewing workflow by using flowcharts with sufficient detail to describe the many different steps that are part of most technical services tasks. Gains in efficiency will come from looking for two types of issues on the flowcharts and making changes to those areas. One issue is duplication of effort which is visible when the same step is done at two different points in the workflow. The solution to unnecessary duplication of effort is to pick the most logical place in the workflow to do that step, and do the work only at that point. The other issue is any situation where problems are discovered at one point in the workflow and then the problem resolution process sends the work back to an earlier point in the workflow. The solution to this issue is to set up problem resolution procedures at the earliest point in the workflow as possible and to empower the staff at that point to discover and resolve the problem at that point.

Eric recommended working with library vendors to make use of both free and fee-based vendor data. Many major library vendors will supply brief MARC records which include embedded order data (EOD) for free. Most library systems can load these records in a way that will create both MARC bibliographic records and purchase orders. Many vendors can also supply free electronic data interchange (EDI) invoices that can be loaded into most library systems. In both cases loading records saves staff time since they no longer have to key in information. Loading of free brief MARC records at the point of order can be particularly useful since it saves the time spent searching OCLC or other sources for MARC records. In this scenario searching for cataloging copy is done at the point of receipt of the material once only, so it may reduce OCLC searching costs as well. It is also worth investigating fee-based vendor services such as cataloging and book processing since vendors are sometimes able to provide these services at a lower cost than doing the same work in-house. It will be necessary to do a cost analysis of cataloging and processing in-house to know if the vendor is able to provide these services at a lower cost.

Part Three: Macros and a Business Approach to Cataloging—Armin Siedlecki

Armin Siedlecki's presentation had two components: 1) an introduction to the use of Macros with OCLC's Connexion Client, which can save time and thus help cut costs by automating certain processes and 2) a summary of 10 business principles from an article about a business approach to cataloging, written by Fischer, Lugg and Boese in 2004. The first component was intended to provide helpful resources for catalogers, while the second offered ideas for discussion on how to maximize efficiency in cataloging departments.

OCLC Connexion Client Macros

Automated short-cuts for processes in OCLC Connexion Client

- reduce number of keystrokes
- automate routine operations
- reduce potential for error inherent in individual editing

Example of a macro:

```
'MacroName:DeleteArticles
'MacroDescription: written by Merry Morris to delete "A", "An",
"The" from 505 fieldline
Sub Main
    dim CS as object
    set CS = CreateObject("Connex.Client")
    CS.ReplaceTextAll "ßt The ","ßt ",0
    CS.ReplaceTextAll "ßt An ","ßt ",0
    CS.ReplaceTextAll "ßt A ","ßt ",0
    CS.EndCell
    CS.Backspace
    CS.Backspace
    CS.InsertText "--"
End Sub
```

Default Macro books provided by OCLC:

- Dewey (2 macros for Dewey cuttering)
- OCLC (12 macros for some basic operations, e.g., adding or editing field 007 in a bibliographic record via a menu)

Adding macros

- manage macros in OCLC Connexion Client: Tools > Macros > Manage (Ctrl+Alt+Shift+G)
- macros are text based, can be copied, pasted and modified
- if available, macro books can be saved to Connexion Client Macro directory
- (typically C:\Program Files\OCLC\Connexion\Program\Macros; but this can vary)
- macros can be assigned to "User Tools" and/or keyboard short-cuts
- new macros can be recorded by user or written using macro code language (see Joel Hahn's website below)

Other Macro books available on OCLC Connexion Macro Website
(http://www.oclc.org/connexion/support/macros.htm)
Merry Morris' Simple Macros http://computerwhizzard.50megs.com/minimacros.html

- macros are included in text form to be copied and pasted

Joel Hahn's Macros http://www.hahnlibrary.net/libraries/oml/index.html

- includes several excellent macros (some specific to use with Sirsi systems)
- offers option to download all of his macros in one macro book
- provides macro fragments that can be used to write macros or modify existing macros
- has instructions on understanding and using macro language (12 short lessons)

Walt Nickeson's Macros http://docushare.lib.rochester.edu/docushare/dsweb/View/Collection-2556

- provides two macro books: Essentials and Extras
- also offers all macros individually in text form for copy and paste

A Business Approach to Cataloging

Below are 10 business principles suggested by Fischer, Lugg and Boese in an article "Cataloging: How to Take a Business Approach."[1] Not every point may be equally applicable to all libraries, but each point is a good factor to consider in weighing the benefits and drawbacks of adopting a more business-like, production-oriented approach. Comments and questions are included in italics

1) Know current cost structures
    - salaries, benefits, overhead / number of records (p. 2)
    - *offset part of overhead through cataloging credits*
2) Control the "expert mentality"
    - "Operational and planning meetings with catalogers easily deteriorate into arcane discussions regarding complex and primarily manual approaches to solving workflow issues." (p. 2)
    - *expertise is a more important factor in specialized academic libraries*
    - *pragmatism should override theoretical purity*
3) Adhere to standards
    - eliminate unique local practices (p. 2)
4) Maximize use of available resources
    - accept records from LC, PCC and other "reliable libraries" (p. 2-3)
5) Design and produce an economically viable product
    - "Is the investment worth the cost? Are you providing the service your patrons (customers) want and need? Can a lesser service still meet the need?" (p. 3)
    - limit review of fields to those considered to affect access (1xx, 245, 250, 260, 6xx, 7xx; p. 3)
    - *this could be a slippery slope, quality standards need to be clearly defined*
6) Adjust capacity to match demand
    - avoid backlogs (costly liabilities, unacceptable in the business world; p.3)
7) Automate and/or outsource
    - "Skilled catalogers should be reserved for exception processing and problem resolution." (p. 3)

[1] Fischer, Ruth, Rick Lugg, and Kent C. Boese. "Cataloging: How to Take a Business Approach." http://www.r2consulting.org/pdfs/Cataloging - How to take a business approach.pdf (originally published in *The Bottom Line* 17 (2) (2004): 50-54)

   - *take advantage of vendor services (shelf-ready copies) or authority control (LTI)*
   - *make use of macros (see back of page)*
8) Establish production goals and measure performance
   - used to monitor strategic cataloging choices (p. 3)
   - "Despite the negativity often leveled at production requirements, individual and departmental performance nearly always improves when the organization establishes specific expectations, tracks productivity, and rewards high volume, high quality throughput"
9) Control quality via sampling
   - 100% review of records by new staff members or third parties is not sustainable long-term (p. 4)
   - sampling 5%-10% of records should yield 97%-98% of accuracy
10) Be strategic
    - set priorities, eliminate backlogs, review procedures

PLENARY SESSION

What I Can Do at Starbucks: Accessibility as the New Truth by Scot McKnight, Karl A. Olsson Professor in Religious Studies, North Park University

Once upon a time, at an old-fashioned Bible conference where one preacher after another rose to the pulpit to preach away and where dutiful Christians went to get a blessing from the preached Word, I was sitting in the middle of a gymnasium when a man in the section next to the middle suddenly stood up and began to pray aloud. A few lines into his hearty prayer someone nudged him and he looked around, realized he was praying while someone was preaching, sat down and the sermon resumed. Later I was told the prankster next to the praying man found his pastor friend asleep, elbowed him and told him they had called on him to pray for the sermon. Awakened from his slumber and unaware he was about to become a comic trope, the man stood and prayed. I feel like that pastor-turned-pray-er today. Somehow I was asked to do something that has awakened me from slumber, and here I stand now wondering a bit how I got here. You can nudge me and tell me to sit down if you like.

So a confession. I am not a digital native and I often stand in front of students who are. And "that has made all the difference." I recognize those words from Robert Frost but I'm not sure my students do—but they could find it in a jiffy by googling the words (and some of you may be doing just that now on your iPhones). I confess that YouTube videos are a nuisance to me since I prefer a word summary that I can scan instead of a 2.5-minute video that I have to watch, preceded always by 15- or 30-second commercial for something that doesn't interest me. I also confess that CNN.com's pages have too many images and not enough words, and I also confess that a good website for me is a book in electronically accessible form. My daughter is a grade-school teacher and reads her novels in "hard copy." She doesn't mean "cloth bound" or even the less sophisticated "hardback." She sees a bound book as one option. My son, who is a professional baseball scout for the Chicago Cubs, prefers to ingest news on his computer or his iPad and if it doesn't find its way onto that digital image screen, he's probably not going to carry it in his travel bag. When Kris and I go on vacations where we will get to read aplenty, my suitcase is heavy because of books. But we now have iPads, we are flying to Israel this weekend, and Kris is taking a book or two on her iPad. I have a dozen books now downloaded, or uploaded—I don't know the difference—into my iPad, but I will take clothbound books and read those instead. My children might like to go to Israel someday but they might already have experienced some of it through digital images. Here's the point: I *use* digital technology; my children and my students *indwell* digital technology.

My life illustrates the kind of library I'd like libraries to be: word places where I can find things fast, and I don't mind card catalogs, and those old typed cards are fine by me. But I almost never study in a library, and not just because when I do students interrupt my study time; I study and write at home in my own library. I'm not making a judgment here, but for me, libraries are places that have things I use. But my life also illustrates that my children's generation, which can be called the digital generation, also want to *use* the library, but they are no doubt asking libraries to become something they weren't designed to be, haven't been, and only slowly will be. It would take a prophet or the creator of *The Jetsons* to tell us what our libraries will be like in another generation. Not being a prophet, I shall seek merely to offer my suggestions about the emerging generation, libraries, and theological education. I will do so in interaction with a friend and graduate of our seminary who is a digital native, Chris Ridgeway, who wrote a master's thesis on the topic of media ecology and Scripture. I confess that much of what I have learned about media ecology is from interacting with him over the last few years.

Because this topic changes from day to day, and because this emerging generation doesn't yet know what it really wants because what it wants is only coming into existence, I'd like to make some claims about what's going on and open them up to you for consideration.

Claim #1: Convenient is the new local.

I swipe this very clever observation from my friend Owen Youngman, a professor at Medill School of Journalism at Northwestern. Owen is the Knight Professor of Digital Media Strategy. Once, over lunch with his new iPhone in hand, he told me that "convenient" is the new local. You and I used to shop at the local store, say, for books or shoes or supplies, and we shopped locally *because it was most convenient*. When I was a kid, my family shopped in Freeport, Illinois, but about once a year we all piled into our car and drove over to Rockford to do some more serious shopping. We didn't shop at E&W in Freeport because it was moral or because it supported local business, but because it was convenient. Convenience now has a new name and it is called Amazon or the Internet. I'll avoid the debate about local business for now so I can move on to our topic.

Libraries used to be local too. The new local when it comes to libraries is called Google or Wikipedia or a 99-cent book on my iPad. Some of my friends know how to go to Amazon and find things inside books for which they have neither paid nor which they can hold in their hands. Instead, some pages are free and accessible. It's so convenient, and this stuff can be accessed almost any place in the world by anyone with enough moxie to know how to get what they want via the Internet. Of course, when you are seeking for truth and answers, filters come into play, and not just rising to the top of the (often) paid page of a Google search—and it requires discernment, but more of that in a later claim.

What will this do to libraries? I'm not a prophet, and it is more complex than the expression that "convenient is the new local," and I will explore some of that complexity in a few minutes, but computers and digital texts and access to digital texts from home, or wherever, will surely consume more and more of what we now call libraries. Or should I say that we consumers of libraries will expect libraries to feed our electronic diets in the years to come? Certainly. But the principle is that we will go to the sources that will be most convenient. Which means libraries need to make themselves convenient. As an example, when I am filling in details in a bibliographical item, I often go to North Park's online catalog, get the information, type it in and move on. Chris Ridgeway tells me I should go to some place called www.ottobib.com where I can just "drop in" the ISBN. Why? There is no easier or more efficient or more accurate method of getting what we need.

Claim #2: There is nothing in the digital world that is not in the non-digital world. Instead, the digital world is a new constellation of older realities. The major differences are speed and integration.

The reason I make this claim is that too many are making too many—mostly negative—claims about the impact of the Internet on libraries, intelligence, reading level, and critical thinking skills, and some have even made the rather stupendous claim that digital media, since it is (supposedly) so impersonal, is gnostic. But let's take this gnostic accusation as an example of apocalyptic worries we all face. Think about it: unless one is talking to another person face to face, including in groups, when one communicates to another person that communication occurs through some kind of medium. Papyrus, scrolls, monuments, and all the way to movable type and typewriters and computer-produced documents and e-mails and texting—these are all media. And a medium is, to quote Chris Ridgeway, who "mediates" McLuhan in this claim, "any extension of a natural human faculty, either mental or physical."[1] Media, in other words, do not *replace* people or personal interaction; they *extend* people to places they could not otherwise *be*. In the olden days, I had to give announcements in class. Now I can do the same through Blackboard—with about the same percentage of students paying attention. That's not my point. This is: a personal announcement in class is *extended to an electronically present announcement* in an e-mail. Of course there are differences, but the latter is not absolute disembodiment.

One observation of McLuhan and his son Eric that struck me that is of significance here is this: "new media do not replace prior media but [instead, new media] modify or obscure them."[2] The study of media, then, sees four elements at work when a new media emerges: it enhances or intensifies something, it renders something obsolete or displaces something, it retrieves elements previously obsolesced, and, when pressed to an extreme, it produces or becomes something. But what this so-called "tetrad" of development in new media reveals is that the digital world is more or less developing and enhancing previous media. Even the massive shifts that did occur from orality to textuality only developed the already-existing capacity of words to refer and evoke.

So I'm back to my claim: there is no personal-communicative difference between digital media on my iPhone and a book when it comes to words from one person being communicated to a reader, especially if the primary purpose is to provide, or even better, inhabit information. To be sure, there are some differences, important ones, but I want to begin with this claim in order to ward off Armageddon-like doomsday warnings that our students are falling off cliffs and it is ours to save them, or that libraries are about to go the way of high-button shoes. Libraries, then, are in the business of information and that means libraries will have to enhance and filter and discern already-existing media if they want to survive. They will because they already are.

Even images are sufficiently similar. Let us say you want to see Rembrandt's famous Song of Simeon painting. There are two options: you can go to Stockholm to the museum and see it or you can find it as a reproduced image. You can order it as a print or you can download it (or upload it) onto your computer or iPhone and you've got it. So the digital world's access to an image is sufficiently similar to the access in a non-digital world. Of course, if you're so inclined, you can remix Rembrandt and drop some Picasso in it or you can put a Cubs hat on the old man in the temple. Seeing it in person is surely different and more pristine, but unless you are an aesthete, the reproduction serves you well. Which is what libraries often do for us.

Speaking of apocalyptic warnings, Lisa Miller, in her recent CNN.com article,[3] wondered aloud if digital Bibles were bringing down the church. She joined good old Thomas Jefferson, who believed Christianity, at least in the orthodox version of belief in miracles, was about to go the way of European dependency. And Jefferson is but one example of hundreds of leaders who have predicted the imminent demise of religion, and all this can be read about in *Prophesies of Godlessness* edited by Charles Mathewes and Christopher McKnight Nichols [no relation]. Lisa Miller got off to a rough start for me by making claims about the King James Bible that simply weren't true, which could have been checked on Wikipedia. She then wandered into the idea that, without authorities, young digital Bible readers could bring down the church, since they were reading the Bible all on their own. Here, for some odd reason, she seemed to be thinking that digital readers were the first to read the Bible without authorities. Had she gone to my classes, she could have heard students say things that they had supposedly found in the Bible, say such things with utter confidence, and then look completely puzzled when they hear that such a view is neither in the text nor has anyone else ever suggested it in the church. But this happens with leather-bound readers as much as it does with digital readers. And with all this individually shaped stuff, she wonders if people will need the church. OK, sure, I get it. But life isn't this simple: some people would rather talk to people than be alone, some people will go to church because people are there and not stay at home. I don't doubt she's pointing at something real: some people really will participate in virtual churches—though I don't think such a thing is the real church—but I want to point to her Armageddon-like wondering and suggest that what's happening is not that different than 50 years ago when people would read a sermon at home on Sunday morning and think they had gone to church, or, as a friend pointed out to me, what folks did 100 years ago when they read local sermons in local newspapers—like *The Chicago Tribune* and *The New York Times*.

Perhaps this is enough to make my claim: there is nothing in the digital world that is not already present in the non-digital world. I will nuance this in what follows now. I should perhaps mention that sometimes the digital world is totally inaccessible, as when I forget my password and can't gain access to something online I've paid to access. Computers, with their puffy little chests thinking they are so smart, ought to recognize an owner. Even dogs can do that. On now to something important.

Claim #3: Digital natives experience the world differently than digital immigrants.

Yes, there are differences between unmediated communication and mediated communication. Which means it's time to quote Marshall McLuhan: "The medium is the message." You don't even have to give your sources here because it's everywhere in the digital world. Then there's Walter Ong, famous for his examination of orality turning toward textuality. Then Neil Postman warned us about ecological balance, because technologies have the ability not only to become "technocracies" in which they control us, but they can convert us into them by becoming a "technopoly."[4] A medium, then, is not only a symbolic set of words that refer and inform; a medium becomes creative and can transform what we see.

I wonder what becomes of us as "hard copy" books give way to digital books. Will we "own" them as we do now? Will we love them as we do now? Will the absence of the tactile experience of turning pages and scratching notes in the margins change what we know and remember? And, as a recent study shows, can a Kindle book provide sufficient mapping locations for the brain to remember? The study said No, but this will only make Kindle and iPad work harder at "reproducing" "hard copy" technology with benefits.

Or take something so mundane as visiting bookstores. I've been in so many and have fallen in love with so many, and know the musty smells and the eccentric bookshop owners and have experienced irreplaceable learning from both the owners as well as the books on the shelves as I browse them. Will the digital generation lose something because it doesn't browse old bookshops? Or is this nostalgia? Will they, instead of learning from eccentrics, learn from Amazon? Will the digital native ever know the experience I had when I visited a bookshop and found a copy of Strack and Billerbeck's commentary on the New Testament in light of Jewish sources? Will they ever have the experience I had of telling the owner that I had to go find more funds only to return to find the price had been raised because he knew he had a buyer? Speaking of eccentrics. But is this just nostalgia? Does it matter? I don't know if it is, but I do know those experiences are part of what books and information in those books mean to me. Maybe I should ask it this way: What happens to the *digital native* when her only experience of Strack and Billerbeck is on a computer screen? The information is the same. Or is it? That's the question media scholarship is asking today.

Chris Ridgeway mapped the history of how the technological media have arisen and the impact they are making. He sees three stages. First, these technologies begin as *toys* or sport. We play with them—at first my wife Kris and I "texted" one another out of fun. I had no reason to think this was anything more than a gadget. Second, the same technologies then become *tools*. Texting was a means of communication between Kris and me when we could not talk face to face. Or, for instance, while in a boring committee meeting it is easy to text and often one doesn't miss a thing. Chris Ridgeway says I'm a digital immigrant, and it is in the third stage that we encounter digital natives. A tool eventually becomes an *environment* in which we work. Perhaps it is better to say that we inhabit such an environment because, like oxygen, it becomes invisible accept to the theoretically inclined. I don't text much, but my students do, and without access to texting, they both don't know what to do with themselves or even how now to live. What happens to us when the technology is something we indwell and inhabit? What happens when it is so instinctive? Do we become different? I suspect so. One of the insights of media ecology studies is that the *media are never neutral*. The medium is the message.

The digital medium is also deconstructing former boundaries, and, to adapt an expression from Robert Frost, if boundaries used to make good neighbors, is the elimination of boundaries making a new reality? Think about it: our work and our privacy are now blurred by e-mail and our omnipresent access to everything and everyone; our school and our library are now in our homes; what used to be distance that created privacy is now being "on call." What used to be personal—letters to one another—is now more and more impersonal e-mails; we prefer e-mails to phone calls because the transaction is simpler.

This blurring of boundaries, while it may at times enhance relationships, can distort relationships into digital connections. The essence of the Christian relation is face-to-face, and it is summed up in Jesus' famous words to love God and to love our neighbor, what I call the Jesus Creed. But digital communication is enhancing non-face-to-face and we will have to remind ourselves, and even more will digital natives have to remind themselves, that computer screens are not persons, that persons are persons, and we are called to love persons. I wonder if digital communication is like the vacationer who spends all of her or his time taking pictures of the scenery instead of absorbing it. I confess here to being the sort of person who, on vacation, can return with less than a dozen pictures because I too easily get lost in the scene and the smells and the sights and in what the scene evokes. I have memory and it shapes identity. But I wonder if our digital natives are too often addicted to a photo-generation of reality.

Speaking of addiction, I want to add something here that Sherry Turkle, in her new book *Alone Together*, observes.[5] To begin with, she observes "the adrenaline rush is continual." But she is asking if this is an addiction, and here is the important insight: "If there is an addiction here, it is not to technology. *It is to the habits of mind that technology allows us to practice*." Speed and hyper-kinetic connections and immediacy flow into impatience and a tragic incapacity to experience the importance of the routine and "flat-time" and, perhaps most telling, solitude. I sometimes wonder if I'm not almost alone in wanting my car to be totally silent when I commute. Some folks listen to music and others to talk shows and others to lectures and others are on the phone . . . and I just like the quiet. Are we losing our capacity to enter into the stillness of solitude, to be left alone with our thoughts and prayers and ponderings?

This began with the claim that digital natives are creating a new reality, and we have to move on, but I do want to register my observation that a hyper-kinetic connectivity is not the only reality and I worry about the value of solitude.

Claim #4: Classes are no longer what sociologists call "encapsulation."

I now want to enter the classroom for a moment. Twenty years ago if I needed to look up a Greek word, I needed a concordance to find the references; fifteen years ago I could access concordance-like searches on my computer; ten years ago I could bring that computer to class; now my students can find any word in any translation in any Bible in the world on their iPhones or by googling it. This changes classes.

Sociologists call classroom experiences an encapsulation experience because we are spatially, socially, and more or less intellectually contained by the four walls. I should say we *were* encapsulated. If I mention a song in class, invariably some student "YouTubes" it and within a minute the music is heard in the room. If we can't figure out some fact, a student can google it and find it on Wikipedia.

I don't know exactly where to take this but I do want to observe that *a digital culture approximates divine omnipresence*. Everything is accessible everywhere, and that means libraries and theological education. You and I may rankle when we see students "texting," and I used to call students out for this, but now they tell me they are reading their Bibles! There are problems here, but there is also the omnipresent access to information that breaks down the borders of encapsulation, and it is something that some professors today are making use of in classes. Some assume the presence of a computer—and teach in light of access in new and creative ways.

Another way of saying this is that in a digital culture, *space and time have collapsed*. Physical proximity is neither required for information nor for relationships. A student of mine is in love with a boyfriend who lives in San Diego and goes to a different school, and they "Skype" with one another every day, and they watch TV shows on their computers together—two thousand miles apart. A student from a seminary once e-mailed me to tell me a professor had just mentioned a book of mine, asked me if the professor's summary was right, I told him "Yes," the professor offered a critique which the student passed on to me, and I offered to him my response, and the student then raised a hand and said, "Doesn't McKnight say this on p. xxx of his book?" This isn't surreal folks, this is the digital world's sense of proximity. I wasn't sure this exchange was appropriate, and I suspect the student's professor wouldn't have, had he known, which he didn't, but when I talked to the student *he had no qualms about that sort of interactive communication*. During a break in class one day, I texted a friend whose book we had discussed, and when the break was over, I informed the class of our conversation. What used to take time and what used to be sealed by distance is simultaneous and present.

Perhaps we can now turn slightly toward Scripture and theological education.

Claim #5: Scripture can become an environment of virtual simultaneity.

Let us agree that for digital natives both space and time are collapsed and that access to information is a form of omnipresence. Digital natives *are also themselves—as humans—omnipresent*. Here's a grandparently observation. My son Lukas and his wife Annika have a little boy named Aksel, and they all live in Florida near Tampa. On many evenings, we watch Aksel roll around on the floor, jump on beds, and push his little Thomas the Train toys. We do this through the magic called FaceTime on our iPads and iPhones. This illustrates that we are not only present via words (an old technology) and present through sounds via a telephone (an old technology), but that we can use the same electronic lines to see one another in real time. We can not only read one another's words and listen to one another talk, we can see one another in a form of presence.

This is a digital native reality: you are present to me and I am present to you. Where do we go with this in education? Two possibilities that I see: first, we can be "Skype present" in a classroom as when a student of mine was absent this semester and asked if she could "Skype" in, which she did, and I marked her present. Something is no doubt lost in not being next to one another, but it's far better than reading the notes of a student who took notes.

I want to suggest, secondly, that something like this is happening in Bible reading. Once you've been to the Holy Land, or once you've listened to someone who's been there, you may well want to experience it yourself, or at least experience a *virtual Holy Land presence* as you read the Bible. Enter, then, the growing technology with Bibles and Bible study programs where, if you see a city's name, say Jerusalem or Capernaum, you can click on the name and an image shoots up onto your screen or a video pops up, and that leads to one click after another, and, before long, you pop out from your imaginary visual journey into the Narnia of the Holy Land and you find yourself tumbling on the floor in front of the wardrobe that got you there. What I see in this is an immediacy, a visual virtual reality, and a form of presence. Those who love social media like Facebook or Twitter, who know real-time constant interaction, are those who also want and expect a similar kind of Bible reading experience. They want the Bible to be immediate, present, and real—hyper-real. They are, as it were, returning to the oral culture's capacity to memorize and have on the tip of one's tongue the whole of Scripture, because it was so present. While the text is not memorized, in the social media world, where folks can tweet the Bible's verses, the Bible becomes more omnipresent than it is in a book-only culture. And more real than the last time they experienced it. And the more multi-media elements involved, the better—at least for some, and probably for many if not most in the digital native generation. For instance, Al Gore's newest book is a digital book that doesn't imitate a previous medium and could chart a path of future digital media for the next generation of students.[6]

For many of us the Bible is past and we are present and we are trying to make the Bible relevant and applicable to a vastly different culture. Chris Ridgeway suggests in his thesis that the digital native seems to be asking a slightly different question and answers it differently as well. The digital native apparently asks, "When is Scripture?" and answers, "Now." That is, "it sees no contradiction between the current and the past."[7] Of course, there's the potential charge of colonizing another culture for ours, and colonizing another time for ours, but this isn't new. Republicans and Democrats and Socialists have been doing this for years. The issue is how digital natives operate natively, and one element that some scholarship suggests is that their sense of time—Bible time—is collapsing, so they have learned to experience the Bible through digital media as an omnipresent experience. The Chicago Manual of Style, which used to govern life, now tells us that one doesn't have to have an "accessed on" when one cites an Internet site, because what was then may well not be now, and the now is what matters.

Some people, of course, are bent out of shape by such an experience and wonder if digital natives can ever be satisfied or if they will ever learn to read a book, even the Bible, in the ordinary (read: older) medium of what my daughter calls "hard copy." But one theological reading of all of this is that *God has always communicated through media—from creation to humans as Eikons to sacrificial altars in temples to verbal words of prophets and verbal acts of priests to written words of the Torah and the New Testament*. God doesn't very often speak directly to people, and, even then, God uses at least words, and so when God communicates God uses media.

And God's media changes and shifts into the media of each culture, and that leaves us with a profound acknowledgement to make: God is present and God is not old; God is not surprised by new media but is the life-force, the creativeness at work in each new media in some way. And, thus, we are at least led to acknowledge the potential usefulness of every medium, both in theological education and in Bible reading.

Which leads me to a development of this fifth claim. If we but factor into our discussion this sense of omnipresence of both Bible and ourselves into all of life, which is just about what digital media affords, we can find a hyper-personalism about how the Bible and church are experienced. Digital natives think they are present in their words, they think you are present in your words, and they can experience all of this in the now. They see digital presence as digital interactive personal presence. They see a text, they click on the text, they move over to Wikipedia, they move back to the text, they move to YouTube to see a video about a place that is mentioned . . . and they sometimes drop comments on the page or on the YouTube site . . . it's not just information coming to them or being discovered by them but an interactive personal footprint kind of presence as they read the Bible and as they study theology.

Claim #6: Our filters, like bloggers and Facebook or Accordance or Patheos, are the new magisteria. Perhaps the way to say this is that the cloud is the new way of judging and the new place of judgment.

We need filters, we need authorities, we need someone who can say "this is good" or "this is bad." Not in an authoritarian manner, but somehow and in some way to filter what we hear and read and see. The Internet, of course, has a filter—Google. What rises to the top is, truth be told, the good and what takes ten pages of scrolling to find must be "bad." Everything good, like cream, rises to the top. Clever folks have figured this out, so they buy the top spots on

Google and now "good" and "bad" are contaminated by money. Without filters, information becomes what plastic milk jugs or newspapers or *National Geographics* become in the home of an obsessive hoarder. They accumulate and hoarders find themselves unable to judge what to keep and what to toss. So, what will our filters be in a digital world? Who will be our filters?

I now speak a bit from experience. I am a blogger. I've been blogging for six years, and the number of people who write me to tell me that I'm their pastor or their professor or their guide both encourages and alarms at the same time. Let me bring a number of items now into play: if convenience is the new local, I'm the most convenient pastor or professor they know; if Internet words are *ersatz* presence, these folks think they both know me and are with me; if interaction is the preferred mode of knowing and learning, then a blog is just the ticket. I'm their filter.

The alarming element of this is that I'm both 100 percent distant—I know very few of my quarter million page view readers per month—and their authority figure, guide, and mentor. They write me for advice, they suggest topics, they write me for what to read, they tell me about their problems, and sometimes they write and confess sins.

What used to be done by a pastor is for some done via a blog and its virtual community. That blog is their filter. When it comes to determining what is right and true and worthy of belief, it is for some shaped by *who happens to be available for comment at a blog*. That is, the cloud and the blog are the authorities, and if you add to this social media—my "friends" on Facebook or my "followers" on Twitter—you've got a virtual magisterium at work for many, many people. Setting aside the issue of truth for a minute, I've often observed that for some people the "world" is the "cloud" they indwell. That is, what is going on for some people is what they discover on their cherished go-to sites on the web. Perhaps this is why librarians are tempted to smash computers, and were it not that smashing computers would mean typing cards for a card catalog . . . I digress but it was irresistible.

What we need to be done is for some slick sociologist who is savvy when it comes to the Internet to be able to rate the "reality quotient" of an individual website. An illustration might get this in view better. For a number of years, I have been referring to a group of young and vocal Reformed people as the *NeoReformed*. I'm not entirely convinced that is the most accurate term, but that doesn't matter. Many people now refer to them as the NeoReformed and, I think, if I may be so bold, I gave them this moniker. Their presence on the Internet is clear, and it was they who are partly responsible for the negative response to Rob Bell's book and who, truth be told, may well have made the book far more popular than it otherwise would have been. Because of the vocal and sometimes noisy presence of the NeoReformed on the Internet, many are now talking about a resurgence of the Reformed and many are speaking of a New Reformation and of the unlikely growth of New Calvinism. This stuff made it to the *New York Times*. Then David Kinnaman, the president of Barna Research, ran some numbers—and yes, I know some people don't like Barna's numbers but I like David and I trust him (and I don't know George Barna so I'm not saying anything about him)—and what David discovered is that there are no more Reformed/Calvinists today than there were ten years ago, and there are no more Reformed churches than ten years ago and no more Reformed pastors than ten years ago.

I want to jump in right here to make my point. Let's just assume that David's numbers measure reality. If we make that assumption, *the routine observation about the growth of*

Calvinism/NeoReformed is inaccurate. So why are so many saying this? Here's my guess: people who are saying such things, and I was one of them, are experiencing a cloud-shaped world wherein what we perceive to be happening on blogs and websites is believed to a map or a mirror of reality itself. "Ain't so," my father the English teacher would say. Blogs and the Internet are not accurate filters. Well, hold it a minute, because digital natives might just tell us that our virtual reality is perhaps the reality, and for those who have experienced the potency of Mark Driscoll online there is a surging presence of the NeoReformed.

My conclusion to this claim then is this: we need to remind ourselves and we need to teach our students that a blog-shaped perception of the world is a distorted reality that needs to be supplemented by studying other resources. There are better filters. But the problem here is that convenience is the new local—we go to what is closest and easiest and more comfortable, which means convenience is the new filter. Yikes. I'm not saying this is any different than those who watch only FoxNews or CNN or who read *The National Review* or *The New York Times*, for each of those filters information and produces/creates a reality that its readers may well equate with reality. Digital natives, however, almost certainly have a world filtered by their social media and their websites.

To quote Seth Godin, who on his blog recently recorded his thoughts on libraries and librarians with this, digital natives "need a librarian more than ever (to figure out creative ways to find and use data). They need a library not at all."[8] But that compliment is not all he has to offer, if offer is the right word: "Librarians that are arguing and lobbying for clever ebook lending solutions are completely missing the point. They are defending library as warehouse as opposed to fighting for the future, which is librarian as producer, concierge, connector, teacher and impresario." He's not done: "We need librarians more than we ever did. What we don't need are mere clerks who guard dead paper. Librarians are too important to be a dwindling voice in our culture. For the right librarian, this is the chance of a lifetime."

Let's not get lost. We are claiming that the Internet is the magisterium, and that librarians are part of the priestly and prophetic task. If more and more of our students will have digital media as their magisteria, our task will be to guide them into critical thinking about the media.

Claim #7: Libraries and librarians will become facilitators of creation.

Chris Ridgeway points us to Eep Talstra who discusses how texts are handled, and I wish to close with this last set of observations. The Scribe produces and copies a text, The Librarian acquires, stores and distributes a text, The Scholar analyzes and studies a text, while The Reader understands and acts upon the text. Where do the librarians fit in the digital media world?

In my years I've known some curmudgeon librarians who, in my opinion, were perfectly in love with libraries—were it not for the patrons who used them. But my experience is that librarians love what they do, they work for less than they deserve, and they do the best with what they've got. And my experience is, if funded, librarians would be at the forefront of this digital revolution in education and learning. Now that I've got at least all but the curmudgeons and cynics on my side, I want to suggest an area for exploration for librarians and libraries. I suggest that the Librarian will be involved in remixing texts so they will become increasingly The Scribe and less and less the classic Librarian. Because they will be remixing the text, they will function often like The Scholar, and, to enhance an already well-known feature of librarians, they will become more and more The Filter who provides what it is that The Reader will experience.

Digital natives aren't looking only for books and information but for *an interactive experience with a text that will both give them what they need—information, etc.—and do it in the medium they prefer*. They'd like a multi-sensory experience; they'd like reliable information; they'd like it to be interactive enough that they can sense they, too, are contributing to the source. Of course, I'm not suggesting that librarians do these sorts of things nor that libraries will be filled with these sorts of resources, but I would urge librarians to scout for, acquire, and publicize the presence of interactive resources in their libraries in order to attract and serve the digital natives. If this doesn't happen, since convenience is the new local, digital natives will find places where these things can be discovered and there we will find them . . . waiting for us to catch up to what they are doing.

Old people like me will enter libraries, notice the absence of a card catalog, fear someone will ask for a password, and so will wander into the stacks and discover all sorts of things they never intended to find. Digital natives, I suspect, will be doing the same, but will it be in the library or will it be at Starbucks? Will libraries want to become convenient enough to be the new local?

Endnotes

1 Chris Ridgeway, "Scripture in a Digital Context: Explorations in Media Ecology and Theology," Master's thesis at North Park Theological Seminary (2009), 42.

2 Ridgeway, "Scripture," 43.

3 http://religion.blogs.cnn.com/2011/05/15/my-take-how-technology-could-bring-down-the-church/?hpt=C1 (accessed 5.18.2011).

4 I rely here on Ridgeway, "Scripture," 51.

5 Sherry Turkle, *Alone Together: Why We Expect More from Technology and Less from Each Other* (New York: Basic Books, 2011), 288.

6 http://www.ted.com/talks/mike_matas.html.

7 Ridgeway, "Scripture," 87.

8 http://sethgodin.typepad.com/seths_blog/2011/05/the-future-of-the-library.html

PAPERS AND PRESENTATIONS

An Army of Editors: Increasing Special Collections Access through Volunteer Mediation

by

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Theoretical Background

The Challenge

As our user communities become more comfortable with electronic resources and their appetite for such grows, we scour the environment for free or low-cost sources and then inevitably begin examining our own collections for materials that are useful for research and teaching (usually that are in the public domain or whose owners are charitable) and considering ways to migrate the materials into electronic format.

A group of librarians from United Methodist institutions created the Digitizing American Methodism (DAM) project several years ago under the leadership of Andy Keck, in collaboration with the Internet Archive and with the assistance of ATLA, and have begun building a corpus of materials hosted by IA (http://www.archive.org/details/americanmethodism), now numbering 2,414 works and including works digitized by others as well as by the Methodist institutions in the DAM project. The works are searchable PDFs. Other libraries are pursuing similar projects in consortia or independently.

In addition to these print materials, though, our libraries contain thousands of manuscripts, prints, and other materials that are useful to our communities and to researchers elsewhere. Even if these rich resources were digitized at no cost and served to the world at no charge, they would still need editorial mediation in order to be made accessible and useful for researchers. They would need metadata to facilitate searching and provide contextual information. In addition, the use of manuscript materials could be facilitated by transcription, both for its value in searching the text and for readers inexperienced in the script of earlier periods and different places. All of this is labor intensive, and libraries generally lack funding to provide this mediation.

The Opportunity

One technique for dealing with this challenge is to tap into the large community of students, especially undergraduates, and find ways that they can incorporate the transcription and analysis into their academic programs. Professor Gregory R. Crane (Chair of the Department of Classics, Tufts University and founder of the Perseus Project) championed this avenue at a lecture on March 18, 2010 at Emory (see http://diglib.clairmontheights.org/node/1509), which takes advantage of one of the largest and most important resources that we have available—our students.

In addition to those within the academic community, there is a large population of well-educated and experienced persons with interest in advancing scholarship and affiliating in some way with educational institutions. Theological libraries can use this resource and potentially attract volunteers who might have minimal religious interests but strong antiquarian or historical interests. Moreover, the great competitive advantage that theological libraries have is their ability to reach out to faith communities, whose members want to ensure that the histories of their religious traditions are preserved and made widely available to scholarship.

An important supporting dynamic in America today is the vigorous spirit of volunteerism (see Albert C. Brooks, *Who Really Cares*; Basic Books, 2006 and the literature in response). Because the average life expectancy has almost doubled in the last century, and because people remain active and capable of making substantial contributions to society well into their retirement years, there are more potential volunteers among retirees than ever before. In addition, though, are the people who have not retired but who find that their occupations aren't entirely fulfilling or who want to do things very different from what's done during the workday. By creating opportunities for retirees and others interested in making contributions to scholarship and humanistic inquiry to provide editorial mediation for significant elements in our collections, we make an important contribution to society and the nation's intangible wealth. This editorial work may be done sometimes via the Internet, if we've digitized the requisite materials, and recent experiments in crowd sourcing (see, e.g., the Bentham project, http://blakearchive.wordpress.com/2010/09/08/transcribe-bentham-crowdsourced-transcription/) are promising in this regard. It is also possible, though, to draw people to the library itself, where they can work independently or together on projects and enjoy interaction with library staff. When they work in teams, friendships grow, the volunteer activity becomes part of the weekly schedule, and important social connections are established.

It is in this regard that Daniel Pink's research (*Drive: The Surprising Truth About What Motivates Us*; Riverhead Books, 2009) is helpful: the three critical factors in human motivation are autonomy, proficiency, and purpose. By providing our volunteers with work that contributes to the preservation of the historical record of institutions they cherish, to the creation of knowledge, and to the enhancement of education internationally, we provide purpose. Through our guidance, training, and provision of new tools for their editorial work, we enhance their proficiency in reading, understanding, and presenting the fruits of their labor, as they engage important historical and cultural objects and texts. By allowing them to work at their own pace, use resources they find helpful, and otherwise direct their own efforts (though within requisite guidelines), they are given an autonomy that many have not found in the workplace or in their communities of faith. Finally, by recognizing their work in our online materials, public gatherings, and institutional publications, we are able to express gratitude for their work, generosity of spirit, and altruism and lift them up as exemplars of important civic, religious, and scholarly virtues.

Another important social dynamic that supports the cultivation of such volunteer efforts, though among the lower ranges of the population, is the documented interest by Millennials and others to become personally involved in causes they support, rather than in just contributing financially to them (see the Pew report, http://pewsocialtrends.org/files/2010/10/millennials-confident-connected-open-to-change.pdf; see also Eniko Eva Baranyi, "Volunteerism and Charitable Giving among the Millennial Generation: How to Attract and Retain Millennials," http://digitalcommons.kennesaw.edu/cgi/viewcontent.cgi?article=1448&context=etd&sei-redir=1#search=%22millennials+involvement+charity+volunteer%22). Academic institutions may be perceived as primarily interested in people providing funds for institutional purposes, rather than in wanting to engage donors in other ways in institutional mission. It may be that the reverse is a more natural sequence: libraries solicit volunteers, allow them to engage the work and mission of the library, and then allow them to decide whether financial contributions are in order. Certainly, there are more people with strong philanthropic impulses but modest financial resources than there are with similar impulses but enormous financial resources.

In addition to the issue of fundraising, there is the broader institutional concern with attracting supporters to our libraries and schools and their primary academic and research missions. By engaging the larger public with our needs for help to mediate our collections, we are able to engage existing supporters of our institutions, strengthen relationships with the school's alums, and develop new populations of supporters. While there is a tendency for us to take for granted our institution's faculty, history of contributions to scholarship, faith communities and education, and all the rest, it is important to remember that many of those outside our institutions regard them with great respect, admiration, and appreciation and would welcome the opportunity to become partners in our work. This is the attraction of our "brand," which for not-for-profits is one of the most critical assets that we have: "While for-profits depend on the link between financial success and capital resources as the key driver in the flywheel, in the case of not-for-profits the key link is brand reputation—built on tangible results and emotional share of heart—so that potential supporters believe not only in your mission, but in your capacity to deliver on that mission" (Jim Collins, *Good to Great and the Social Sectors*; J. Collins, 2005).

The Army of Editors Project

In 2006, University of Tennessee law professor Glenn Reynolds, better known for creating the blog Instapundit, published a book entitled *An Army of Davids* (Thomas Nelson), which champions the ability of individuals to use technology to great effect. The subtitle tells it all: *How Markets and Technology Empower Ordinary People to Beat Big Media, Big Government, and Other Goliaths*. The name "Army of Editors" was chosen for the Pitts Library's project as an expression of confidence in the power of library volunteers to do great things through their dedicated service, intelligence, and collaboration.

The Collections

Increasing access to special collections materials has long been an area of discussion for the Pitts Theology Library. Throughout the years, the library experimented with various methods to attract and utilize volunteer assistance. Starting in 2010, discussion within the library turned toward identifying a new methodology that could specifically increase user access to special collections while also significantly bolstering the library's relations with its publics. After surveying the literature, the possibility of utilizing volunteers in the transcription of significant archival collections was first envisioned.

The anticipation of the beatification of John Henry Cardinal Newman in September 2010 invigorated widespread interest in the cleric's life. Emory University formally recognized the beatification through events sponsored by the Aquinas Center of Theology, which helped to attract attention on campus. The beatification offered the library a timely opportunity to take advantage of this new interest. For decades the library had been developing its English

Religious History Collection, consisting of a body of materials that illuminate the various religious currents in England, Scotland, and Wales from 1660 to 1920. The holdings, particularly strong in the areas of Anglicanism, English Catholicism, and Methodism, include the John Henry Newman papers (MSS 100).

The project commenced with the Newman papers, then expanded to include the papers of Henry Edward Cardinal Manning (MSS 002) and the sermons of James Archer (MSS 006). The decision to continue with materials related to English Catholicism was prompted by the robust interest the project received from volunteers who identified themselves as Catholic. More specifically, the Manning papers offered a contextual perspective because of Newman and Manning's interaction throughout their lives.

The Newman papers consist of only six letters. All are in Newman's hand, but one undated letter is signed by Oxford Union members. Three letters to Henry Edward Manning discuss theological issues, and one undated letter from Newman to the Reverend Dawson Turner concerns the education of Catholic youth at the Oratory's school in Birmingham. The letter signed by the Oxford Union members concerns the members' presentation of a copy of Newman's Parochial Sermons to the library of the society.

The Manning papers are a considerably larger collection, consisting of twelve cubic feet of material. The Manning material includes correspondence with notable Victorian-era individuals such as Florence Nightingale, author Coventry Patmore, and British Prime Minister William Ewart Gladstone. Also included in the Manning collection are original sermons and sermon notes, as well as lengthy position papers that provide an intimate glimpse into Manning's convictions regarding varying topics such as the doctrine of papal infallibility, the African slave trade, and the persecution of the Jewish population under the Russian Tsarist regime.

The James Archer Sermons consist of 82 sermons written for Sundays and religious holidays and as inducements into the religious profession. Only one sermon is dated (1788), although the watermarks on the paper run as late as 1826. The sermons are of varying length but generally run about twelve pages. The texts of the sermons contain many corrections and revisions and appear to be intended for delivery rather than for publication, although two appear exactly as printed in Archer's published work, *Sermons on Various Moral and Religious Subjects for All the Sundays and some of the Principal Festivals of the Year* (London: Printed for the author, 1817). The sermons illustrate the style and content of a popular English Catholic priest during this period of Roman Catholic suppression in England.

Logistics

The six Newman letters were digitized in May 2010 using a flatbed scanner at 300 DPI grayscale. In June, the first call for volunteers to transcribe was advertised to the Friends of the Aquinas Center of Theology at Emory University. Digitization of the Manning papers also began in July using the same technology, with scanning first limited to correspondence between Cardinal Manning and Florence Nightingale. The scans were saved in PDF format and uploaded to the Pitts Library website. They were then displayed on web pages dedicated for each individual collection on the Pitts Library website.

The response to the Newman letters was robust, and the call was extended to include the Manning papers to members of the Friends of the Pitts Library group. Later, an advertisement to transcribe the Manning papers was placed in The Georgia Bulletin, the official newspaper of the Archdiocese of Atlanta.

To transcribe the documents, volunteers were offered the choice to either work onsite at the library with the actual documents or remotely with the scans via the Internet. The vast majority of volunteers chose to work remotely, which suggests perhaps the inconvenience of traveling to the Emory campus during library hours outweighed the interest in working with the original documents. Working remotely saved the volunteers travel, but also allowed for work on the transcriptions outside of regular library hours.

All transcriptions were recorded as Microsoft Word documents and e-mailed to the archivist after completion. Many volunteers expressed concern over not being able to decipher the entirety of the documents assigned to them. The library also wanted to avoid incorrect transcriptions as well as the extended labor of rereading each submitted Word document. In order to address this issue, two or three volunteers were assigned to each document. After they all submitted their transcriptions, Microsoft Word was used to compare each document against the others and resolve inconsistencies. Prof. Peter Erb (Wilfrid Laurier University), a specialist on Manning's correspondence, graciously reviewed problematic texts and suggested solutions to the difficulties that remained.

After the inconsistencies were eliminated, the finalized transcription was reformatted to a standardized font and spacing, then uploaded to the collection web pages adjacent to the original document scan. The volunteers were credited at the end of the finalized transcriptions. A new document was then assigned to each volunteer until they ended participation.

The Archer sermons were digitized in February in 2011, and transcription began with a core of volunteers from the Manning papers phase of the project.

Practical Issues

As the project progressed, several issues became important to address to ensure project viability. As volunteers navigated the often difficult script, they were finding undecipherable parts or strikethroughs, often with substituted words placed on top of the original text. At the outset of the project, each volunteer began addressing these script issues in an individualized manner. Some would use question marks in place of words or sections that they could not decipher while others would use X marks. Some volunteers would attempt to transcribe both the revised and struck-through text, while others would transcribe only the revised text. There was also the issue of pagination and spacing. Some volunteers paginated and spaced their transcriptions according to the original documents, while others did not. Therefore, in order to standardize the transcriptions and avoid unnecessary revisions, the library provided volunteers with a set of transcription conventions. The application of such conventions mitigated much of the incongruence.

Reading and technical abilities amongst the volunteers were extremely varied. While some volunteers were quite comfortable reading eighteenth- and nineteenth-century script, most had no experience working with such documents. Some adapted easily to the workflow of e-mail exchange and creating Word documents, while this proved more difficult for others. To address this issue, those having difficulty with transcription were offered the opportunity to assist with proofreading.

Age and professional background also varied widely among the volunteers, who included current university students, mid-career professionals in private industry, and retirees. There was also a variety of reasons that volunteers joined the project, ranging from merely wanting something to keep the mind busy to a religious interest in the material to interest in the historical value of the documents. Keeping this diversity in mind, it proved effective to interact with potential volunteers in as individualized a manner as possible. This bolstered the connection that volunteers had with the project and the Pitts staff, especially for those working via the Internet.

Further, for those volunteers working remotely, the sense of camaraderie with those involved in the project was minimal at best. This was especially important because it diminished the volunteer's sense of involvement with the Pitts Library. So, the library hosted an evening reception titled "An Evening with the Cardinals," at which volunteers came to the Emory campus for personal introductions, a short presentation, and inspection of the actual documents from the Newman and Manning collections. Several volunteers expressed during the reception that transcribing felt as though the documents were "speaking to them" and that it was a meditative exercise. While two of these volunteers had previously had no connection to the Pitts Library, they now volunteer onsite on other projects. This has encouraged library staff to make personal connections with volunteers a high priority.

Finally, as the project progressed, library staff began looking for ways to accelerate the pace of scanning. In addition, as staff explored ways to improve the visual appearance of the grayscale images, they found that color images were much better but took far too long to scan. Therefore, the library began using an 18mp digital SLR camera, tripod, and a Polyethylene book mount. The remaining Manning papers have been digitized using the digital camera and saved to a Secure Digital (SD) card.

Statistics

As of June 4, 2011, 307 documents have been scanned, 69 of which have been transcribed, with more that were submitted but then culled, and 51 volunteers have offered their assistance. However, some volunteers who signed on to the project never submitted a completed transcription.

Web Analytics

Collection Page	Total Page Views*	Unique Views*	Since
Newman	337	157	May 2010
Manning	1,301	622	July 2010
Archer	252	133	February 2011

**Unique user views are counted when the visitor does not already have an HTTP cookie from the collection web site. The total and unique views include visits by Pitts Library staff.*

Future Possibilities

The Pitts Library seeks to expand the project on a national level, and so, in June 2011, the library placed an advertisement on the website of the periodical *First Things* seeking volunteers to assist in transcribing the remaining Archer sermons. The response from the Catholic community has been extraordinary, and the library seeks to establish new projects that would be of interest to members of other faith communities.

Art in Our Libraries: A Case Study of Drew University
by
Ernest Rubenstein, Drew University Library

Art in our libraries is an old theme for ATLA. As an organization, we last explored this theme most fully at the 2002 conference in Minneapolis, which, I regret to say, I missed. At that meeting, both the keynote by Wilson Yates and several of the papers (for example, by Mikhail McIntosh-Doty and Philip Doty and by Bonnie Hardwick), in addition to a round table, explored the topic from both theoretic and practical angles.[1] Reading the papers from that meeting, I was delighted to find in Wilson Yates' essay, which reviewed more generally the relation between art and religion at our seminaries over the past few decades, mention of so many of our own institutions, including my own, Drew Theological School, as trail-blazers in this interdisciplinary exploration.[2] For their part, Mikhail McIntosh-Doty and Philip Doty drew helpful parallels between the mission of the theological library and the role of art in it. The art in our libraries, they suggest, supports a three-part value scheme of the libraries themselves, to promote hospitality, learning, and contemplation.[3] Even apart from these essays, we have many papers on record in our proceedings that attest to our collective interest in the relation between art and religion. In other publications, outside the proceedings of ATLA, there are pieces that feature the art in our libraries, such as that by Doug Adams on exhibitions at the Graduate Theological Union (GTU) library, published in the Fall 1989 issue of the journal *Arts*.[4] Finally, I must mention with appreciation the local hosts of ATLA meetings, who often arrange for or encourage trips to local libraries particularly rich in art, such as the gorgeous public library of St. Louis, which I saw for the first time two years ago at the St. Louis gathering, or the art museum in Louisville, which I enjoyed visiting last year.

Our natural approach to this topic is through the ideal of service that informs so much of our work. In the old days, pre Information Science, we had schools of library *service*, which, by that very name, represented this ideal. There are many levels on which we might identify with an ideal of service, from the, perhaps paradoxically, most exalted expressions of it in the Bible, where it manifests, for example, in the suffering servant of Isaiah, to more problematic presentations of the ideal, such as we find in Augustine, who understood the Jewish people to serve the church as its slave librarians, according to his analogy, bearing without knowing it the ancient scriptures that verified Christian faith.[5] More innocently, we find in the government's trusty document, the *Occupational Outlook Handbook*, surveys of the prospects of, among other fields of endeavor, what it calls the service occupations.[6] Lately, from interest in perhaps another take on the ideal of service, I was moved to reread Kazuo Ishiguro's *The Remains of the Day*, which explores service in an older England as the work of household staff in aristocratic homes. Butlers, footmen, maids, and cooks were *in service*, which, at least according to Ishiguro's butler protagonist, carried a high dignity.[7]

But, natural as it is for us to value the art in our libraries for their enhancement of the services we provide to our patrons, in this reflection I want to shift the center of attention to ourselves, the librarians, and what the art in our work environments might mean for us. For, since 2002, times have changed. It is no longer an unquestionable notion that libraries are necessary to academic institutions. Over the past five years at Drew University Library, we have engaged in three critical institutional self-evaluations, two under our own aegis, culminating in strategic plans, and one in preparation for two accreditation visits. I open this presentation with a slide [*slide 1*] from a task force we convened during the second of these self-evaluations, wherein the charge was to examine changing perceptions of libraries among administrators, faculty, and students. The slide shows Gustav Dore's illustration of the last scene from Milton's *Paradise Lost*, when Adam and Eve are expelled from the garden, and the haunting verses that close the poem. The task force drew a parallel between the garden Adam and Eve had known and the unquestioned assumption in academic settings that libraries are needed. Now, under financial constraints that affect us all, we are expelled from that garden and must demonstrate, preferably according to principles of quantifiable assessment, that we do indeed make a difference to student enrollment and retention, to faculty publications, and to overall learning.

I am guessing that in the literature of education, which I have not searched, the imperative to assess has come under thoughtful pedagogic and even moral critique. But I suppose if we were seeking a philosophical foundation for the imperative to assess, we would not look to that master of the moral imperative, Immanuel Kant, but to thinkers more in the utilitarian and pragmatic lines of ethical reflection, for whom the value of acts lies more in their consequences than in their motives. And so, us closet-Kantians, and our near-religious kindred among the variety of pietists, may struggle over the imperative to assess. We will almost suffer under the language of SWOT analysis, strategy, and survey, and, over all, the bulleted lists of goals these terms seem almost spontaneously to generate. As good citizens we do our best to work with the program. But we cannot help but feel like a silent minority of right-brained intuitionists in a world of quite vocal left-brained empiricists.

And it is really to those among us who fit this bill that I offer these remarks, which draw on the art in our libraries as a potential sanctum from the imperative to assess. For, to revert again to Kant, if he is right about the phenomenon of aesthetic appreciation,[8] the part of our brains activated by that engagement is not the part attentive to relations between cause and effect, such as must be activated to perform assessments, but rather the part that takes things in whole and self-contained, without regard for external relations. What piques interest according to this admittedly quite formalist view of aesthetic appreciation is not how an object in view relates to another object, but how the parts of it interact with the whole of it. On this view, aesthetic operations of the brain interrupt or suspend assessment operations of the brain, and provide a respite from them and a place to return for nurture and refreshment before the increasingly pragmatic and utilitarian rules of the day must assert themselves again.

With this guiding idea in mind, that the art in our libraries may have become especially important to ourselves in a way it may not have been before, let me sketch how I hope to proceed from here: first, to briefly review the larger library literature on art in libraries; then to consider two particularly striking cases of library mural art, that at the Boston Public Library by John Singer Sargent, and that at Dartmouth University's Baker Library, by Jose Orozco; then to consider two examples of art in the Drew University Library that have been especially meaningful to me; and, finally, to invite sharing from all of us here on art in our home libraries that may be or have been especially meaningful to us.

As we might expect, the library literature tends to focus on the usefulness of art to the mission of libraries. In effect, this is to apply principles of assessment to the art itself. I don't want to linger here, but just to note a few points of what seemed to me special interest in the literature. First, not everyone agrees that art enhances the mission of a library. The baldest statement of disagreement with this notion was implied by a delightful article from an issue of the *Bulletin of the Metropolitan Museum of Art*, from September 1914, entitled "Pictures in Public Libraries."[9] According to this article, which surveyed the extent to which public libraries collected, displayed, and loaned works of art, one of the 132 libraries surveys reported that it *could* not collect or display art because of "a clause in the will of a donor forbidding it."[10] To expressly forbid library acquisition of art brought back fond memories of a Quaker art exhibit I once attended, called ArtQuake, where artworks by local Quaker meeting members, displayed in the upper room of the historic meeting house, were accessed via a staircase along which were pasted quotes from worthy Quakers of old discouraging wasteful indulgence in the sensual lures of art. A special treat of this article was a photo of the Art Room of *then* St. Louis Public Library, illustrating the successful incorporation of art into libraries [*slide 2*].

But then, from the same pre-war era, another article from the February 1910 issue of the journal *Religious Education* hopefully promotes, by its title, "The Library as a Minister in the Field of Religious Art."[11] And here, the writer, William Barton, a pastor at the First Congregational Church in Oak Park, Illinois, already anticipated my own talk now, by drawing attention to what was already then the fame of John Singer Sargent's murals at the Boston Public Library (BPL).

To accelerate forward, towards our own times, one of the most interesting positive assessments of art in our libraries comes from the burgeoning field of what we now hear called Visual Literacy. Many articles on this topic are extant in the literature, and, in fact, my own life partner, Paul Glassman, trained as an art librarian, chaired a panel on this topic at the April meeting of the Association of College and Research Libraries (ACRL). The idea of visual literacy proceeds from an observation that is now commonplace not only in educational circles but across our culture that we increasingly learn more from graphic images than from written texts. Hence, the very appeal of PowerPoint slides in teaching, which so assimilate text to image as to efface the distinction. Art historians have, of course, a long track record interpreting images, which they perform under the aegis of an established subdiscipline within their field, iconography. But as text segues to image, what more assessibly useful ally could there be to facilitate that process than the art in our libraries, continually challenging our patrons to not simply critically read, but to critically *see*?

But, from the vantage point of my approach to this topic, more heartening were the articles I found that focused on the enrichment the art in libraries provides for the librarians themselves. One of the outstanding articles on this point was from the June/July 2003 issue of *American Libraries,* which discussed the practice, then only recently begun, at a Chicago institution not far from here, Columbia College, on Michigan Avenue, of showcasing artworks produced by the library staff itself.[12] Operating under the title "Art of the Library" [*slide 3*], the first exhibit in this series transformed the working relations among the librarians, who revealed to each other and the larger college community, as it were, their wild sides. A vision statement for this exhibition practice virtually transforms the Columbia College library into a Platonic idea—or, if we are still working with Kant, an *aesthetic* idea—beyond the realms of space and time, that all of us who love reading about libraries in literature will recognize. "Our hope is that by fusing the library's existing portals of information with the sentient experience of a gallery, the function of the library will extend beyond the textual realm and become something akin to Jorge Luis Borges' paradise."[13] Who could not love that? The exhibition program continues today, with artistic contributions from the whole Columbia College community.

More broadly, where the library literature most suggests a non-assessment-based view of art in libraries is where it explores the joint origin of libraries and museums in a common ancestry. For this turn to the origin or motive of the modern library, in its affinity with the modern museum, is also a turn from effects or consequences, to which assessment would draw our attention. It is not that museums are not also subject to assessment—indeed, they are so, especially today. And the last time ATLA met in Chicago, in 2006, David Stewart and Patrick Graham, taking their inspiration in part from the Art Institute of Chicago, reflected thoughtfully in a shared paper on lessons for libraries from the assessment practices of museums.[14] For now, I mean only to suggest that a focus on the shared history of museums and libraries opens a space to appreciate them apart from their measurable impact on their respective publics.

An article from the journal *Art Documentation* builds on the confusion some of us may have felt in years past about the national library of Great Britain, before the British Library was founded, when the premier national collection of books in Britain was housed in the British Museum. In fact, it seems that an impulse to collect, catalog, and display, going back at least to the sixteenth century, is at the foundation of both museums and libraries.[15] Over time they simply divided between them what they would collect: objects for the museums, books for the libraries, and manuscripts for them both. Lately a move in reverse of what happened in Britain, which did finally dignify its national library with its own building and name, happened in New York, when the Morgan Library, long visited by most New Yorkers more as a museum, changed its name to the Morgan Library and Museum to acknowledge how much on display there is meant for the sheer contemplative enjoyment of the public rather than for the scrutinizing research of the scholar, though it serves the specialized scholar of older books and manuscripts, too. Newark, New Jersey also offers up a fine example of instructive conflation between museums and libraries. Under the leadership of its director, John Cotton Dana, in the early part of the twentieth century, the Newark Public Library effectively birthed the Newark Museum, again in reverse of British developments.[16] An interesting field trip in this regard would be to the Newark Public Library for its museum-worthy elements, especially its noteworthy collection of fine prints, and to the Newark Museum for its fine library. Here the point I am taking too long to make is just that, even to the small extent that libraries are museums, they engage those aesthetic functions of the human brain that I am suggesting provide sanctuary from the assessment functions.

Let us now turn for consideration to two great examples of library art that, in the effects they had on their respective libraries and publics, are problematic from the standpoint of assessment, on at least three grounds: these artworks initially alienated some of the wealthy patrons and publics of their respective libraries; they can still to this day be interpreted as in conflict with, rather than in support of, the missions of their respective institutions; and they both—by a doubt they cast, one intentionally, the other not, on the notion of progress—undermine an idea key to assessment: we can always do whatever we are doing better.

I still remember with fondness my first class in library school, at the University of Michigan, 35 years ago, on Libraries in American Society, for which I wrote my research paper on the

Boston Public Library, which I had loved ever since first visiting it some years earlier when I was in school in the Boston area. At that time, in the 1970s, the grand murals by John Singer Sargent that decorated the third floor hall of special collections had fallen into disrepair, perhaps as history's judgment on a style and ambition of mural painting that no longer fit the times. Here is an overview of them looking first north [*slide 4*], now closer up facing north [*slide 5*] and finally facing south [*slide 6*]. What Sargent conceived for those upper reaches of the building, still new in 1893 when the Library officially hired him to paint the murals, was an epic portrayal of civilization's advance through the lenses of Judaism and Christianity.[17] He executed the images carefully over a span of 24 years, from 1895 to 1919. The sequence of images, titled *The Triumph of Religion*, showed, on the one hand, the advance of ancient Judaism from its polytheistic background [*slide 7*] through to Moses and the Law, and the prophets [*slide 8*], and the longed-for messianic era; and, on the other, the Virgin Mary, the crucified Christ [*slide 9*], the persons of the Trinity and the entry of the saved into Heaven. Implicitly invoking older typological models of the relation between the two religions, Sargent paired a notion from Judaism on one wall, either the north or east, with a corresponding notion from Christianity on the other, either the south or west. For instance, as seen here [*slide 10*], a panel labeled "Israel and the Law" on the east wall corresponds to what Sargent understood as a Christian view of judgment that occupies the corresponding space on the west wall [*slide 11*].

Sargent, who had been chiefly known as a portraitist of the wealthy, was here experimenting with a grand religious idea. He understood the images to proceed in sequence. But, perhaps contrary to what we might expect, the southern image of the crucifixion and trinity was not the climactic finish. For that role, Sargent envisioned instead a panel at the center of the east wall depicting a youthful Jesus delivering his Sermon on the Mount. According to art historian Sally Promey, who wrote the definitive book on these murals, *Painting Religion in Public,* Sargent's idea was that the Sermon on the Mount represented an interiorized and universal ethical spirituality that superseded what he understood as the dogmas represented on the east wall, and which he did indeed name the Dogma of the Redemption. For Sargent, what he understood as Jewish law and Christian dogma were both superseded by a universal interiority of the spirit, typified by the preaching and teaching Jesus, not the suffering or glorified one. As Promey notes, this vision was utterly in sync with certain visions of liberal Protestantism at the time. But he never completed the final mural, and so the keystone to the interpretation of the whole is absent. We can see the absence if we return to the southern view [*slide 12*]. The empty panel along the left wall would have shown the sermon on the mount [*slide 13*]. What happened?

What happened were the two panels to the right and left of the empty panel, the last to be installed, in 1919, which this slide shows in juxtaposition [*slide 14*], personifying the church and the synagogue. These personifications of a dignified and clear-sighted church, in opposition to a defeated and blind-folded synagogue had medieval precedent in the iconography of the medieval European cathedrals. According to Promey, Sargent intended to suggest that this very opposition was superseded in the progress of religion, along with the institutions of church and synagogue themselves. We may doubt whether, without some rather fancy explanation, a depiction of the Sermon on the Mount would have brought that interpretation home to viewers. But before Sargeant could even begin the final panel, a public storm of protest broke out in Boston, and then nationwide, over his picture of the synagogue. Many Jewish and Christian friends of Sargent could not understand why he would revive what is an undeniably anti-Semitic image from the Middle Ages. For Jews in particular, the image wounded when, only a few years earlier, in 1913, the Atlanta Jewish community, and, indeed, the American Jewish community, had been convulsed by the notorious lynching of Leo Frank. The problem of the picture reached the Massachusetts state legislature, which ordered the panel removed and then repealed the order. But Sargent, a private person who shunned public conflict, had by then lost energy for the project, and the *Triumph of Religion* remained, without its conclusive panel, markedly untriumphant.

In retrospect, we might say of this story that it illustrates how important it is to consider even unintended consequences of our acts, which might indeed be measured by standards of assessment. Certainly, by any assessment of Sargent himself, the episode of the synagogue panel leaves a tarnish on his record in the art history books, which judge him insensitive at this point, if not outright anti-Semitic himself. All the same, in his own day, the *Frieze of the Prophets*, occupying space on the north wall, was immensely popular, especially with Jewish communities. Here we see a reproduction of it in a small Jewish Community Center Library, in Rochester, NY [*slide 15*]. And here we see it re-enacted as a live tableau, in a 1913 pageant in Richmond, VA [*slide 16*]. It was reproduced in color posters and cards on a massive scale and once, for a birthday present, I did indeed receive a reproduction of it, which I enjoyed for many years until, on one of many moves from city to city, it disappeared. I think if I worked in the BPL, I might retire on occasion into the space of these murals to enjoy some of them. In fact, I think if I worked at the BPL, this depiction of a distraught Zephaniah, Joel, Obadiah and Hosea [*slide 17*] would be cathartic on one of those unhappy days when the computers were down, the printers nonfunctional, or the roof leaking. But the totality of presentation in *The Triumph of Religion*, which, in its incompletion, communicates at cross purposes to itself and perhaps even to the mission of the library, which is after all a secular, public space, would bring home to me how much our efforts to carefully plot, plan, and assess our progress, as Sargent did here with these murals, can and do backfire.

Promey suggests another reason Sargent failed to complete the murals. By 1919, America had passed through World War I. Sargent had, in fact, witnessed the sufferings of it first hand, and it may well have been that his vision of triumphant progress for these murals no longer held true for him. In fact, mural painting would soon take a different turn, as illustrated by our second example, from Dartmouth's Baker Library, and another epic depiction, this time of civilization in the Americas [*slide 18*]. These murals by Jose Orozco, one of three artists (including as well Diego Rivera and David Siqueiros, sometimes known as the Mexican muralists), were completed over a much shorter span, from 1932 to 1934.[18] But this, too, was a time of trauma for the United States, still struggling with massive economic depression. Orozco, who already enjoyed an artistic reputation in the United States for his work at other college campuses, including the New School in New York, found in the then blank walls of the Dartmouth Library's reserve room a perfect space to realize his idea of a series illustrating, in this case, not the triumph or progress of civilization, but its waywardness, if not its potential for descent into catastrophe. As in the case of Sargent, the overseers of the space, in this case the administrators of Dartmouth University, gave him a completely free hand. As in the Sargent murals, so here, a typology of correspondences connects the parts of the mural to each other. In this case, a vision of America before the Spanish conquest is paired with one of it afterwards [*slide 19*]. The transitional figure is Hernan Cortés, in whose conquering wake Orozco depicts a chaos of machinery that appears to be devouring humans somehow fed to it [*slide 20*]. In contrast, in the pre-conquest scenes, a luminous and haloed figure dominates, the ancient Mesoamerican God Quetzacoatl [*slide 21*], in whose wake we see such constructive activities as harvesting and sculpting [*slide 22*]. Orozco is not analogizing ancient Mesoamerican culture to good and the post-Cortésian times to evil. A careful perusal of the two sequences, pre- and post-Conquest, turns up positive and negative imagery in both. Even in post-Cortésian, industrialized America may find redemption in a Christ figure, shown here [*slide 23*] who destroys his cross and offers a vision of peace less bound to suffering, as this worker relaxing with his book may portend [*slide 24*]. But one panel in this complex mural works so hard against the mission of Dartmouth College, as indeed of any modern institution of higher learning, that it must be the centerpiece of any interpretation that seeks in it a sanctum from the mechanisms of assessment. This is the panel titled *Gods of the Modern World*, which mounts a heavy critique of higher education itself [*slide 25*]. Here a group of academically gowned spectators observe the birth from a skeleton of a dead fetus. In the words of Laurance Hurlburt, a scholar of Mexican muralists, what we see here is "the intellectual impotence and absence of purpose resulting from the dissemination of false, useless knowledge."[19]

Like Sargent's mural, so Orozco's sparked, at the beginning, a storm of protest, but more potentially damaging to the school in that the protest came from wealthy alumni. But, like the BPL, Dartmouth stood behind its artist and in time the murals received wide acclaim. A recent article about the murals written by Dartmouth librarians observes, "Mention the Orozco room to any Dartmouth student or alumnus and most likely each will have a unique memory of the popular study space with its 3200 square foot murals as the background."[20] In fact, I recently had the opportunity to do just that—I mean, ask a Dartmouth alumna what she remembered of the murals. Last January, a Dartmouth alumna, Annette Gordon-Reed, noted for her book *Thomas Jefferson and Sally Hemings* (1997) and, more recently, *The Hemingses of Monticello* (2008), came to speak at Drew as part of a benefit for our library. Having opened her remarks with words of appreciation for the libraries in her life, especially the Dartmouth library, she later responded to a question I e-mailed her about her memories of the Orozco murals. She wrote, "I remember the murals well. They were in what we called 'the reserve corridor' where the books and articles that professors put on reserve for classes were kept. So, I spent a lot of time there. I never grew tired of looking at the murals and considering the story told in them. I marveled at how such a controversial message—critique of capitalism and the mistreatment of Native Americans—ended up on the walls of an Ivy League institution. I was/am actually very proud to have them there."[21]

I move now some centuries forward and some distance south to my home library at Drew, today, and to three small paintings that only became visible to me for the first time as a result of preparing this paper. Indeed, though a great deal of art hangs in Drew's library, including original pieces by former art faculty, reproductions of classic works, portraits of past administrators, and more, I find that much of it is effectively invisible. I rarely hear anyone, either staff or patron, comment on any of it. This is less a reflection on the quality of the work, I believe, than how it is hung. Each piece commands a bit of wall of its own, rather than sharing space with other works in clusters. And one lesson I learned from a library school roommate decades ago is that art shows best in groupings, as though the uniqueness of any given piece is set off, not compromised, by the uniqueness of a nearby neighbor. As though to stress that point, the three pieces I have in mind were produced in the 1960s by a three-person artist collective from Cleveland, known as the Anonima Group. The three artists who made it up were named Frank Hewitt, Edwin Mieczkowski, and Ernst Bekert. Here are two of their works that the Drew library displays [*slide 26*]**.**

These artists, whose work was geometically abstract and precise to the point of depending for its execution on such geometers' tools as rulers and compasses, flaunted the conventions of the art world by muting their individuality, disdaining prestigious galleries, and refusing to sign their work.[22] *Anonima* is actually an Italian word that one of them learned in connection with its Italian context, where it connotes a corporation jointly owned by stockholders. But it was the resemblance of the word to the English word "anonymous" that attracted them in their push to distance themselves from the cults of personality and creativity they associated with professional art. Unusually intellectual in their approach to art, they exhibited their work with essays explaining their intent, which was to play with the visual cues by which we judge depth, size, and color in our perceptions. In harmony with a long philosophical tradition at least as old as Kant, they believed that we do not simply receive our perceptions from without but actively construct them with the aid of our minds. By conflating visual cues of depth, size, and overlap, and frustrating conceptual efforts in viewers of their work to logically order it, they hoped to expose how much of our perception was truly the work of our minds. Their art has affinities with what some of us may remember as op-art, as *Time* magazine suggested in an article it published in October 1964 about the work of the Anonima artists entitled "Op Art: Pictures that Attack the Eye."[23] The Drew library honors the collectivity of the three artists by displaying three of their works in near proximity. Each is accompanied by a curatorial remark that explains its challenge to the viewers' perception of it. I present them here without comment [*slide 27,28,29*]. From the perspective of the approach to art I am taking here, what appeals about their work is what one interpreter of their work, Michael Oren, calls its deliberate cultivation of ambiguity and paradox,[24] for these are qualities a good exercise in assessment should minimize.

Still, this is not the art in my home library to which I most naturally turn when I am seeking sanctuary from the pressures on us today. Instead I turn to a stained glass window from 1890 over the entrance to our building, and the oldest of all the artworks I consider in this paper [*slide 30*]. Designed by the English stained glass artist Henry Holiday, a late descendent of the earlier pre-Raphaelites, the window has a curious history. It was commissioned for Drew's first library, called the Cornell Library, which it adorned [*slide 31*] until the building was demolished to make way for another, called the Rose Library, after its chief donor, Lenox Rose, a wealthy businessman. Somehow, the pieces of the window were mislaid and were only discovered decades later, in the early 1980s, when a modern addition to the Rose Library, called the Learning Center, was under construction. On discovering the pieces of the window, the architect of the Learning Center incorporated it centrally in the new building, just over the entrance [*slide 32*].[25] We call the window the rose window, though none of us are sure why, since it does not strictly fit the technical definition of a medieval rose window, which featured glass resembling petals emanating from a geometric center, nor did it ever adorn the building *called* the Rose Library, the only two reasons it might carry this name. But this very ill-suitedness of its name suits it all the better to frustrate the mentality of assessment, which is ever bent on clarity, definition, and progress.

The window functions as an identity marker for the library. We reproduce it on invitations to special library events, it appears on our web page, and, lately, our systems administrator has even adapted it to our catalog [*slide 33*]**.** Having come to love this window [*back to slide 30*], I have had several occasions to speak about it at my home library, and also at AAR, and to write about it, both for our local library newsletter and for a small Canadian publication called the *Journal of Pre-Raphaelite Studies*.[26] Its circular shape embeds a Greek cross, along whose vertical axis we see theological ideas personified—theology itself in the center, faith, hope and love along the top, humility at the bottom—in contrast with the secular ideas of the then liberal arts—history, philosophy, science, and art—personified along the horizontal axis. Quotes from the Latin Bible weave through the figures. The window is out of sync with the spirit of Drew's Theological School today, which would never accord to theology so imperial a place as it occupies here [*slide 34*], would never personify it as a Greco-Anglo woman dressed in neoclassical garb, and would not select for its Bible translation of choice anything in Latin. The datedness of the window shows most glaringly in the complete omission from among the liberal arts of the social sciences, which were not quite invented yet, but which now are a critical component of theological education at Drew. Of course, the absent social sciences effectively absence, along with them, the mechanisms of assessment, which depend so heavily on the social scientific gathering of surveyable, quantifiable data. And so, along with the internal contradictions of the Sargent mural, the pessimism of the Orozco mural, and the ambiguity of the Anonima pieces, we now have, despite the tribute to Hope in this window, the hopeless datedness and backwardness of it, to collectively fashion a sanctuary from the optimistic onwardness to which the imperative to assess our libraries impels us. We cannot live in this sanctuary or we will not survive, but then no sanctuary is meant for ongoing life. We merely step into it for a few short moments of rest, to emerge refreshed for the tasks at hand.

Endnotes

1 *ATLA Proceedings* 56 (2002).

2 Wilson Yates, "The Arts and the Seminary Relationship," *ATLA Proceedings* 56 (2002), 98.

3 Mikhail M. McIntosh-Doty and Philip Doty, "Jazz in the Stacks and Art in the Aisles: Libraries, Art, and Educational Mission," *ATLA Proceedings* 56 (2002): 157-174.

4 Doug Adams, "Art Exhibitions in Seminary Libraries," *Arts* 2, no. 1 (Fall 1989): 4-6.

5 See Augustine's commentary on Psalm 56 in his *Enarrationes in Psalmos*, in *Patrologia Latinae*, ed. J. P. Migne (Paris, 1841), 36:666, where he writes of the Jewish people, with regard to the church, "Librarii nostri facti sunt, quomodo solent servi post dominos codices ferre…" which is translated, "Jews act as book-bearers for us, like the slaves who are accustomed to walk behind their masters carrying their books…." in Augustine, *Expositions of the Psalms*, tr. Maria Boulding (Hyde Park, N.Y.: New City Press, 2001), 3:110.

[6] Bureau of Labor Statistics, *Occupational Outlook Handbook*, 2010-2011 ed. http://www.bls.gov/oco/home.htm.

[7] Kazuo Ishiguro, *The Remains of the Day* (New York: Vintage Books, 1988).

[8] See Immanuel Kant, *Critique of Judgment*, tr. Werner S. Pluhar (Indianapolis: Hackett, 1987).

[9] "Pictures in Public Libraries," *Bulletin of the Metropolitan Museum of Art* 9, no. 9 (Sept. 1914): 194-196.

[10] Ibid., 196.

[11] William E. Barton, "The Library as a Minister in the Field of Religious Art," *Religious Education* 4, no. 6 (Feb. 1910): 594-597.

[12] Jo Cates, "Staff Speaks Volumes with 'Art of the Library,'" *American Libraries* 34, no. 6 (June/July 2003), http://ezproxy.nyu.edu:2094.

[13] Ibid.

[14] David Stewart and Patrick Graham, "Metrics of Success/Effectiveness in Theological Libraries," *ATLA Proceedings* 60 (2006): 159-160.

[15] See D. Vanessa Kam, "On Collecting and Exhibiting Art Objects in Libraries, Archives, and Research Institutes, *Art Documentation* 20, no. 2 (Fall 2001): 10-15.

[16] Ibid.

[17] What follows is based on Sally M. Promey, *Painting Religion in Public: John Singer Sargent's Triumph of Religion at the Boston Public Library* (Princeton: Princeton University Press, 1999).

[18] What follows is based on Laurance P. Hurlburt, *The Mexican Muralists in the United States* (Albuquerque: University of New Mexico Press, 1989).

[19] Ibid., 73.

[20] Michael J. Beahan, Laura K. Graveline and Jennifer Taxman, "Uncommon Partners: Facilitating Creative Collaborations in the Arts Across Campus," *College & Undergraduate Libraries* 16 (2009): 196.

[21] Annette Gordon-Reed, e-mail correspondence 1/31/2011.

[22] What follows is based on Michael Oren, "The Anonima Program for Perceptual Re-Education, 1960-1970," *Cleveland Studies in the History of Art* 5 (2000): 42-71.

[23] "Op Art: Pictures that Attack the Eye," *Time* 84 (Oct. 23, 1964): 78-86.

[24] Oren, "The Anonima Program," 44.

[25] John Cunningham, *University in the Forest: The Story of Drew University* (Hagerstown, Md.: Phoenix Color Corp., 2002), 97-98.

[26] Ernest Rubinstein, "Secularization in a Pre-Raphaelite Spirituality: Henry Holiday's Stained Glass Tribute to Theology," *Journal of Pre-Raphaelite Studies,* new series 20 (Spring 2011): 43-50. Also: "A Meditation on the Rose Window," *Visions: Newsletter of the Drew University Library* 27 (Spring 2010): 4-5. http://depts.drew.edu/lib/VISIONS/VisionsSpring2010.pdf

Best Practices in Online Education
by
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Online education has grown rapidly in recent years. In fact, according to the *Chronicle of Higher Education*, online education has doubled in the last five years and is projected to double again in the next five.[1] The recent economic downturn has led to a higher demand for education in general, as students consider careers, but the demand is even greater for online classes.[2] This is partly because many of these students are nontraditional students. Many of them are older; half are over the age of 26.[3] So they are more established, often with jobs and families, and are less likely to move to attend a campus in person. Online education provides a new opportunity for these students to attend a school that would otherwise have been inaccessible to them. This can be particularly helpful for potential seminary students, who may be established and doing ministry in an area that does not have a seminary. Online education allows these students to continue their ministry while gaining a seminary degree.

As online education has grown rapidly, librarians have wrestled with how to best meet the needs of students they may never see in person. This situation has unique challenges, including how to provide resources at a distance and how to educate students that those resources are even available. In order to meet these challenges, it is important for librarians to stay informed on the latest developments in the rapidly changing world of online education. Looking at the latest developments in online education can inform how we provide services, and understanding the latest best practices in online education can also inform how we ought to conduct online library education.

This paper first examines the trend of online education at seminaries, with some examples and models to follow. This is followed by a discussion of the pros and cons of online education. We should consider both in order to capitalize on the positives of online education, while working to counteract the negatives. Next is an examination of the latest writing on best practices for online education. These practices can be utilized in our online education. We can also work toward becoming more involved in online classroom activities. Finally, the practical implications for library services and education are discussed, along with ideas for changes in services. Hopefully, this paper will provide some background and groundwork for understanding online education and how it affects libraries. Staying aware of changes in online education must be an ongoing process.

Online Education at Seminaries

Although seminaries have lagged behind other schools in providing it, online education has been growing there as well. Currently, 102 of the 234 schools in the Association of Theological Schools (ATS) provide some kind of distance or online education.[4] This varies from one or two classes to well-developed programs that are almost completely online.

One of the challenges facing seminaries is the ATS accreditation requirements. For the MDiv degree, ATS currently allows two-thirds of the degree to be offered online (60 out of 90 credit hours).[5] The balance must take place on campus. According to attendees at the ATLA conference, some schools have worked with the on-campus requirements by having students attend on-campus sessions for a couple weeks each year. ATS is reviewing the accreditation requirements and may make changes after 2012.

Although there is a wide variety in what seminaries are providing for online education, it can be helpful to look at a few examples. Trinity International University has offered distance classes since the 1970s and went online in the 1990s. This year, the school has begun work on full online degree programs, beginning with undergraduate degrees in Bible and Business. There has been discussion about an online MDiv degree, but there are concerns for a number of reasons, including ATS accreditation, about whether preaching classes could be provided effectively online, and how to provide spiritual formation from a distance. Trinity is therefore beginning by improving and expanding the current online course offerings.

Fuller Theological Seminary has an MA degree that can be earned mostly online.[6] A student from rural Idaho who is enrolled at Fuller said that he has enjoyed the online programs. He said, "It would have been cool to be in the class room talking with folks, but since most of my theological pondering seem to be online (blogs and whatnot), taking an online course fit right in."[7]

Gordon-Conwell Theology Seminary has a free online theological education program.[8] Offering free online course content has been a growing trend at some major universities (including Yale and MIT).[9] The idea is that the school is not selling course content, but rather degrees. Therefore, they will not lose revenue because students will still need to enroll to earn credit. This can be a good marketing strategy, particularly for seminaries. It could attract students who have some interest in the subject, giving them an opportunity to experience it before enrolling. Gordon-Conwell also offers online credit courses, where students can take up to one third of their education online, including Hebrew and Greek.[10]

Many of the attendees for this presentation at the 2011 ATLA conference have quite extensive online programs at their schools. For example, Lexington Theological Seminary offers an MDiv degree almost entirely online. They offer the full two-thirds of classes allowed by ATS accreditation. The remaining classes are taught in intensive week-long sessions on campus. The students are required to work at least ten hours a week in a church, which helps them to build networks and get hands-on experience. In fact, this model can be an improvement over traditional seminary education, which removes students from their communities. With online education, students can pursue their seminary degrees while still remaining involved in their communities, where they can serve and be mentored.[11]

Online education is clearly a growing and important trend for seminaries and their libraries to consider. But is it a positive trend? How will it affect the education of students? The next section will examine the benefits and disadvantages of online education.

Pros and Cons of Online Education

Many people have strongly felt opinions about online education, based on their experiences or what they have heard. For some it is a positive experience, while others have been frustrated by it. One of the biggest concerns raised is that of communication. People are concerned that online communication is more stilted or detached. For students, it can be more difficult to judge the teacher's style and expectations. Interestingly, some argue that communication can sometimes be better online. There can be more interaction in an online environment and shy students may be more willing to participate. Much depends on the attitude of the faculty and students in creating an online community.

Positives

One of the major benefits of online education is that it opens access to remote learners. This is particularly important for non-traditional students, who may be working full-time, are established in an area, and can't relocate. Online education provides these students an opportunity to study that they otherwise would not have. It also opens education up internationally. This can create more diversity in the classroom, since a greater variety of students can take online classes than can come to campus. A related advantage is that online classes allow more flexibility in schedules. Even on-campus students sometimes choose to take online classes because they can more easily be scheduled around other activities. This is especially important for those who are working full-time.

The Department of Education did a review of 51 different studies on online education to see if there is some trend in the results.[12] They discovered that online students actually performed better than those in traditional classes. As we will examine later, this could be because online classes provide more group work and activities, which can be better for learning than a lecture-based format. However, the Department of Education study discovered that the best option is blended learning, which combines the benefits of online education activities and in-person interaction.

A survey of faculty at a variety of schools found that 66 percent of faculty thought online education was equal to or better than traditional classes.[13] Of course, this means one-third of faculty thought online education was worse. However, this is a more positive view of online education than one might have expected from faculty.

Much of the literature about online education is very enthusiastic about the opportunities that online education provides to rethink how we conduct education. Because the traditional lecture format does not translate well to an online format, it forces us to reconsider our methods. This allows for the inclusion of some of the latest findings on the ways people learn best. In particular, online education includes more collaboration and problem-based learning. Ironically, online classes often have more personal interaction between students and with faculty than traditional classes have.

Rusestam and Schoenholtz-Read discuss other opportunities such an education can provide.[14] There is the possibility of customizing online classes to different learning styles or to match the content. Again, this can utilize the latest trends in these areas. They also suggest using "intelligent tutoring systems" which can give immediate feedback to students on their work. This would be more advanced than a simple right or wrong response, providing more nuanced feedback. This can be an improvement over feedback from a traditional professor, which is given long after the work was submitted, when the student has likely forgotten much of what they were struggling with. Personal interaction with a faculty member is still ideal, but it can be difficult for a professor to provide immediate feedback.

Rusestam and Schoenholtz-Read also discuss the issue of synchronous versus asynchronous classes. This is the difference between class sessions where everyone meets online at the same time, or situations where students work on the course work and post to message boards whenever they want. One would think that synchronous sessions would better promote community and interaction. Interestingly, these authors argue that asynchronous classes are actually better. They say that students are equally happy with asynchronous classes, and education leaders prefer them as well, because they allow students more time to post more thoughtful comments. Asynchronous classes also allow for more flexible scheduling and have fewer issues related to technology.

The next section on best practices will develop in more detail the opportunities that online education can provide. First, however, we must consider the problems with online education.

Negatives

Although there are many exciting potentials for online education, there are some drawbacks which should be recognized. Many people would say the major problem is that there is no in-person interaction. This can be particularly problematic for classes that require face-to-face practice, such as preaching and counseling. This has been one of the major objections raised to providing MDiv degrees completely online. However, at the ATLA presentation one solution was suggested to the preaching problem. One seminary has students videotape themselves preaching at their home church. This gives them real-world experience and has the added advantage of being done in a realistic environment, rather than the artificial environment of the classroom. Some people still feel a greater distance and detachment in communicating online rather than in the classroom. Others point out that the online communication is still an improvement over a traditional lecture class which doesn't allow for any interaction. "If you want to encounter distance education, a student once said, sit in the back of a 500-seat lecture."[15]

Another concern is that online classes can be easier than their real-world counterparts. This doesn't need to be true. Online classes could be made more difficult. Because it can be difficult to translate a class into an online environment, and it can be more work to teach, it may be more tempting for faculty and course designers to create easier classes online. Also, some students will take classes online because they expect them to be easier. This can then lead to pressure on faculty if it turns out to be more difficult than expected, which can lead to a slipping of standards.

A related concern is about the standardized approach many online programs take, where there is a set template for classes, and then course information is plugged into that template. One professor compared it to fast-food restaurants, saying "You won't get a bad meal in any of them, but you probably won't get a truly memorable one, either."[16] There are standards to prevent them from being bad classes, but it doesn't allow for the same flexibility that professors have in the classroom to do something different and original. Of course, online courses could be designed to have more flexibility (and some do); this is just more work.

Online classes are not suited for every personality type—student or teacher. For teachers, online classes require a different style of teaching. A good in-person teacher is a type of performer, dynamically engaging the student in the content. A good online teacher is one who is good at promoting discussions and giving feedback. Online teaching is more about personal interaction. One online education consultant suggested that universities may need to hire faculty particularly to teach online. Interestingly, for librarians, this type of teaching is a better fit for how many prefer teaching. It is similar to the type of instruction and assistance that is provided at the reference desk.

For students, online classes can require greater self-discipline, especially if they are self-paced. There can be less accountability than with an in-person class. There are also many distractions online, such as Facebook.

These concerns should be taken seriously when looking at online education. Some of them can and should be addressed. Determining best practices can help to capitalize on some of the benefits with online education, while addressing the issues.

Best practices in online education

There is currently a great deal of research and writing on how to effectively conduct online education. This is a rapidly changing field, and much is just being determined on best practices. Ongoing attention to this area is needed to stay current on the latest trends. Although many books were reviewed for this paper, this section highlights a couple of the most helpful on this topic.

Authentic E-learning

One major trend in online education is a focus on collaboration and problem-solving assignments. Herrington, Reeves, and Oliver set up a model for online education that they call "authentic e-learning."[17] They define this as an "inventive and realistic task that provides opportunities for complex collaborative activities." The class is focused on a large project that students work to solve over the course of the semester. It is a realistic, often job-related task, rather than lectures on abstract concepts. This makes it easier to apply later to real-life situations.

The book talks about an apprenticeship model. Rather than teaching, the instructor and other experts model how to solve the task, and provide help when needed. Instead of lectures that are gone through consecutively, information is available to be drawn upon when needed. Students can decide what resources to use, and when to use them. This may seem risky, as students may not use the materials. However, it more closely resembles how we learn in real life, where we draw upon information as needed. The instructor provides a "scaffolding of support," where they provide more help at the beginning and reduce this over time to encourage student independence. The book encourages the idea of "rich assessment tasks," which have assessment built into the process, rather than a separate process. For example, rather than giving a multiple-choice test on concepts, the instructor assesses how well the student completed the project. This concept can be useful for librarians assessing bibliographic instruction (whether in the classroom or online). Rather than having a quiz at the end that tests whether the students remember library terms, we can assess whether they were able to do the research they needed to do.

Herrington, Reeves, and Oliver argue that this model for education incorporates higher-level learning. They say that traditional classes often focus on lower-level skills, such as remembering or understanding. A project-oriented class also incorporates higher-level skills such as analyzing, evaluating, and creating. It also incorporates action, doing something, which is often neglected. They say it is easier to teach and test the lower-level skills, but the higher-level skills will be of greater life-long benefit.

As online classes incorporate these concepts to a greater or lesser extent, this is an ideal opportunity for librarians to become more integrated into the educational process. It is likely that large projects will include some elements of research. Librarians can be one of the experts who model good research skills to students in the apprenticeship model. They can also be one of the resources that students draw upon when they need help. Librarians should work on being involved and connected with the online educators on campus to help create these opportunities.

E-learning and the Science of Instruction

Clark and Mayer wrote a book that is different from many books on online education. Rather than discussing educational theories, they did scientific research to determine which methods produce the best learning for students.[18] They provide a wealth of tips. The following can be helpful for librarians developing online library instructional materials.

One major directive they had was to avoid the extremes of overusing or ignoring technology. Some people just try to duplicate the lecture format; for example, they upload their lecture notes online. This is not the best way for students to learn online, and it misses the educational opportunities that technology can provide. At the other extreme, some classes try to use the latest flashy technology, which can actually detract from the learning process. Instead, course developers should only use technology that helps encourage learning.

Related to this, the authors argue that "less is more" and that we should avoid distractions that will keep students from processing the information. The more that is included, the more the student has to process. For example, they recommend against including any unnecessary images. Use only those that illustrate a concept and support learning. Likewise, including extra interesting material can actually distract the student from learning the main material.

Like Herrington and many other authors, Clark and Mayer say that it is better to have real-life practice that will relate to how students will use the information in the future. For example, rather than having a Jeopardy-style game, it is better to have a job-like exercise.

Clark and Mayer promote the "multimedia principle," which is that it is beneficial to use a variety of forms of input. The more ways the learner gets input, the greater the learning. They say that we should use both words and graphics, and audio as well as visual. Again, graphics should not be just decoration, but should be important for learning. Additionally, the audio and words on the screen should not duplicate each other, but should give different information.

One of their most surprising findings was that static images are better than videos for learning. This is because it allows the learner to control the pace of their learning. If they are bored, learners can skim more quickly. Or, if they get lost, they can slow down and digest the information before moving on. Static images allow them to more easily return and review a concept if they need a refresher, rather than sitting through a whole video again. Clark and Mayer do allow an exception if an animation is helpful for illustrating a concept. It could be argued that a video tutorial on search could be an example of this. However, it can be illustrated equally well with static images.[19]

They also suggest that there be a "visible author." Students are more actively involved in the educational process if they feel like there is some kind of relationship. So, it can be helpful for authors to reveal information about themselves. For example, at the beginning of a tutorial, librarians can post pictures of themselves and talk about who they are and what they do. One of the benefits of in-person classes is that students get to know the librarians and may later come to them for help. Mimicking this in an online environment could help students get to know the librarians.

A conversational style is better than a more formal style. Use first and second person (I and you). Again, this helps create the feeling of a relationship, which helps the students be more engaged. Use polite speech rather than commands. Instead of saying "Click here, do this," you can say "You could try doing this…" Clark and Mayer says this helps the student feel like they have more freedom and are more actively engaged in the process of figuring out what to do.

Following these practices (and staying informed on the latest developments in online education) can help librarians improve their online instruction. Next, we will look at other ways that libraries can be involved and support online education.

Library Support for Online Education

Because of the growth of online education, it is important for librarians to consider how they can best support online students. Libraries could easily be forgotten in an online environment. Unfortunately, many faculty and students still picture libraries as repositories for print books and journals. Therefore, they may not realize that there are resources available to them online. Librarians should therefore work to make the library as visible as possible in the online environment.

This is also an opportune time for librarians to become more involved in the educational process. The ideal is for librarians to become more embedded in courses. For example, classes could include links to library resources, a librarian could teach a component of the course, and librarians could monitor bulletin boards related to library research.

To make sure the library is remembered in the online environment, it is helpful to become involved in the planning and development of online classes. Try to get on any committees related to online education. Work with the designer who is formatting the online courses. The ideal would be to get a prominent tab or links to the library. Talk with faculty, educating them on available resources and getting feedback on what resources would be most helpful to them. Develop educational materials for both faculty and students.

As more classes are provided online, it becomes increasingly important to collect more electronic resources. It is common for libraries to be collecting more online journals rather than print. Trinity International University has also begun collecting more e-books and audio books through Overdrive. Overdrive has traditionally been used by public libraries, but they have begun carrying more academic books, including Oxford University Press and Zondervan. Trinity is intentionally building our collections to support the new online degrees. We have been able to collect some online commentaries and theological books. Unfortunately, religion resources tend to lag behind other subject areas in becoming electronic. Hopefully, as demand from seminaries grows, electronic versions will be developed more quickly.

It is also important to consider reference services for online students. Because many of the students are non-traditional, covering evening and weekend hours can be increasingly important, since this is when many of them will want to ask questions. There are a wide variety of tools available for online reference. In addition to phone and e-mail, Trinity provides chat through Libraryh3lp and texting through Google Voice. We also use Jing, which is a program that captures short videos recording screen activity. This can be helpful to send to someone walking through the steps for doing a search. It's often simpler than trying to type out all the steps. We considered using Skype for video chats, which could allow for more personal interaction. Some librarians who tried it at other schools said it was not very popular, perhaps because students like to multi-task online and don't like to sit in front of the camera while the librarian answers the question.[20] However, one school that uses Skype extensively for their online education (such as faculty office hours) had success using Skype for reference. It's often good to imitate how the online classes are conducted at your institution.

It can be important to rethink ILL and document delivery services and policies. Trinity has been preparing for increased demand for these services, and also for removing barriers for students using the services. For example, we removed fees for article ILL, and have considered paying to ship books out to students. We have looked at methods of delivery that would be faster. We also want to make the processes and instructions for doing ILL simpler for people to follow.

Making the website as usable as possible is also important. Library websites can often be confusing and frustrating for students to figure out. Distance students may never contact the library to try and figure out the services. They may just give up in frustration. We should therefore work to make the website simple and intuitive to use. This also benefits on-campus students who may also never ask a librarian for help.

Related to this, we should create and improve our online instructional materials. Some of the suggestions from the previous section on best practices can help us to design materials that best educate students. It is helpful to be incorporated into the online educational system. For example, if there is an orientation for new students, make sure the library is included in that. It may be advisable to mimic the method the online classes use for instruction.

Conclusion

Online education is still in its formative years. It continues to develop and change. Librarians should thus continue to work on developing and changing library services in response. This requires continued awareness of changes and creativity in thinking about ways to better meet students' needs.

Because of its rapid growth, online education cannot be ignored, and, indeed, it offers unique opportunities for libraries to be more involved in the educational process. The positives of online education include the use of different educational methods, such as more focus on groupwork and projects. This provides opportunities for librarians to be involved in these projects. We should also consider how to counteract some of the negatives, such as the loss of in-person interaction with students. Developing good online instructional materials can help. We must also consider how to provide more materials and services to students we may never see in person. Improvements can also benefit current on-campus students, as they increasingly are using web resources to interact. As the world changes, libraries should be ready to change with it.

Endnotes

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The CATLA Study: Reading, Researching, and Writing Habits of Master of Divinity Students and the Role the Library Plays in These Processes, a Study of Methods and Environment

by

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In 2007, the Chicago Area Theological Library Association (CATLA) gave a grant to Kate Ganski and me to conduct research at CATLA schools looking at the reading, researching, and writing habits of seminary students. Kate conducted a literature review and has been a vital help with editing the various reports and presentations that have come out of the study. She has been a second set of eyes on every aspect of the process. Kate also managed the construction and distribution of the survey portion. For my part, I conducted the group interviews, wrote summary reports for each participating school, and did some of the more in-depth data analysis. We ended up calling this The CATLA Study, as it was the members of CATLA that provided so much support, along with being the source of our study participants. The relationship with CATLA has been mutually beneficial, as participating schools were all given their own data to use as they saw need, including as evidence of library services for institutional self-studies leading to accreditation visits. In exchange, we were able to use those data for a cross-denominational/cross-institutional study that considered the library as place, along with research methods and study habits. In 2008, before beginning the group interview part of the process, we received additional funds through a publication grant from ATLA.

One overall goal of the study was to create a needed baseline regarding the study habits of seminary students so that future research could track change.

The study is limited to looking at Master of Divinity students for a few reasons. First, students in this category make up close to half of the students in schools accredited by the Association of Theological Schools (ATS).[1] For many schools, the Master of Divinity program is at the core of the school's mission. Also, the program is not strictly practical or academic, but a combination of both. The subject of theology is also not simply a subset of humanities, but is a field as old as, if not older than, scripture itself, with a vast body of supporting literature that, unlike the sciences, does not become outdated or irrelevant. There is a seriousness about the subject. These students are preparing to deal with people's souls—and not simply the ones they may be charged with caring for someday, but their own souls as well.

M.Div. students come from diverse academic backgrounds. Some come to seminary directly out of undergraduate work in theology, but it is also common to find students with undergraduate degrees in business, science, music, or engineering, to name a few. Added to that diversity is the prevalence in many schools of second-career students, many of whom have been out of school for quite some time and for whom current library organization and tools are completely new. This creates a challenge for instruction, both in the classroom and the library; yet these are graduate students, most of whom have an undergraduate degree, and they are not strangers to academic work. I made it a point to interview primarily students who had completed at least one year of studies. This is also the reason why the survey was distributed in the late spring. While it may be argued that faculty members lament the quality of papers they see and the research done by students, the faculty are accepting their work and passing these students, thus our research made no effort to limit the subject pool to only exemplary students.

A Brief Review of the Literature Leading into Our Study

Currently there is no published study that investigates the behavior of second-year M.Div. students. In fact, there is virtually no information published on the study habits, information-seeking behavior, or writing habits of seminary students. Most studies of student behavior focus either on undergraduate students, discipline-specific graduate students, or faculty. These studies investigate student behavior either from the perspective of library materials and services, such as how students use the library, or from the behavioral perspective, such as what students do when faced with an information need. While these studies can provide insight into our current study, they do not entirely address our questions. In general, these studies begin with the assumption that the library is, or should be, central in the lives of the students it serves, but in the age of the Internet, the library is no longer, if it ever has been, the only source of information.

Studies Looking at Study Habits

Jiao and Onwuegbuzie have done extensive research on library anxiety and how it correlates with many aspects of student behavior. In their 2001 study,[2] which compared graduate students' library anxiety levels with their self-reported study habits using the study habits inventory (SHI) questionnaire, their results suggested that there may be an association between poor study habits and increased levels of library anxiety, though no causal relationship could be determined.

Dobie, in her 1998 presentation at a composition conference,[3] presented composites of a diverse group of writing students. These students liked to write in personal spaces where they had previous success, or were extremely comfortable, or where they could have easy access to snacks and beverages.

Hogan and Hendrickson, in an even older study from 1983,[4] looked at the study habits of adult college students, that is, non-traditional students. Using two-part interviews, they found that adult college students spend most of their time studying (i.e., reading class texts, reviewing lecture notes, preparing class assignments, and writing term papers) at home, using the library only once or twice a week.

Foster and Gibbons,[5] librarians at the University of Rochester, employed the skills of an anthropologist to better understand how students write their research papers. This rarely used method of study revealed that students are very busy, they begin their study and writing very late in the day, they work individually and in groups, they use the library as a quiet space and as a computer lab, and they are independent learners who rarely ask for help, but when they do they expect one person to answer all of their questions.

Studies Looking at Library Use

Using the 1996 College Student Experiences Questionnaire (CSEQ), collected by Indiana University's Center for the Study of Postsecondary Research and Planning, Whitmire (2003)[6] examined the students' backgrounds, their academic library use, their course learning activities, their writing activities, and their experiences with faculty to determine what role background and ethnicity play in student library usage, keeping in mind that studies have shown that greater use of the library positively influences graduation rates. Whitmire found that non-white students use the library more frequently than white students and they use the library in direct correlation to the number of papers they need to write and the number of non-assigned books they read.

Sommer and Peterson (1967)[7] briefly reported that students prefer open, spacious tables for studying and writing in the library instead of closed carrels.

Onwuegbuzie and Jiao[8] paired up again to investigate library anxiety in graduate students. Using two survey instruments, students self-reported on procrastination and library anxiety. The results suggest that graduate students tend not to use the library, both from anxiety about the library as well as from procrastination with their studies. Though the relationship is not causal, the authors theorize that it may be bidirectional.

Antell and Engel[9] in 2006 reported on their findings from a survey of faculty and doctoral students at the University of Oklahoma regarding their views of the library as place. The authors hypothesized that older scholars would make more use of the physical library and less use of the electronic library. In turn, they felt that the older scholars would value the physical library as place more than younger scholars. In general, the findings supported their claim, except that younger scholars actually valued the library more as a place conducive to scholarship despite using the space less than older scholars. Of particular interest to our study, the survey asked scholars about specific activities they did in the library, like conducting research, writing papers, working at tables and contemplation. Results showed that younger scholars are doing more research and writing away from the library while at the same time visiting the library more as a space for contemplation or getaway.

Studies Looking at Information-Seeking Behavior

Sadler and Given[10] reported in 2007 on interviews with eight graduate students regarding their use of library resources, paying particular attention to the intended use versus the perceived or actual use of the resources. These interviews elicited comments about the relationship between aesthetically pleasing space and study, browsability of materials and use, wireless networking and research, and library use with familiarity with librarians.

Barrett[11] employed interviews with graduate humanities students in order to determine if this group needs a unique information-seeking model to capture its behavior. The results indicate that humanities graduate students display similar behaviors to those of undergraduates (use of technology, search engines, and authoritative contact) and faculty researchers (reliance on primary sources, lack of anxiety associated with initiating research, and “detective-like” information-seeking strategies).

Several studies reveal similar information-seeking patterns for graduate students. Students begin their research by consulting faculty, make frequent use of the library web resources, and still consult the library’s print resources. Graduate students typically seek help from librarians only after consulting faculty and their peers.

Even with research that has been done on theology students in the past few years, most of it still neglects to look at M.Div. students and primarily focuses on faculty, doctoral students and pastors. All of them look at only one school or denomination.

Method

The primary method of discovery was the group interview. The interview script was comprised of nineteen questions with slight variance for each school. There are four major topics: reading, researching, writing, and the students' perceptions of their own libraries. As the moderator, I also took detailed notes, but each group was recorded. Each group had a representative from the local library present. I favored using the group interview method for a few reasons. Unlike conducting a survey, I had a chance to ask follow-up and clarifying questions. It is also much more efficient than person-to-person interviews and less intimidating to the students when there are about five of them and one of me. This method also made it possible for a librarian from the institution to sit in on the groups. For the sake of consistency, I even asked one of my colleagues to sit in on the groups conducted at my own institution. All together there were fifteen groups conducted at ten schools.

Group Interview Participants (conducted between 2008 & 2009)

schools	total participants	men	women	20s	30s	40s	50s	60s +	single	married	married with children at home	US	Int'l Student
Concordia Theological Seminary	11	11		7		4			4	5	2	11	
University of St. Mary's of the Lake Mundelein Seminary	10	10		6	3	1			10			8	2
Trinity Evangelical Divinity School	4	3	1	4					1	2	1	3	1
Catholic Theological Union	12	12		4	4	4			12			4	8
McCormick Theological Seminary	6	3	3	6					6			6	
Lutheran School of Theology at Chicago	3	1	2	2		1			3			3	
University of Dubuque Theological Seminary	9	3	6		3		6		3	5	1	9	
Wartburg Theological Seminary	7	4	3	4			2	1	1	3	3	7	
Associated Mennonite Biblical Seminary	10	4	6	3	1	5	1		4	2	4	8	2
Andrews University	6	6		1	2	3			1	3	2	1	5
totals	78	57	21	37	11	15	9	1	45	20	13	60	18

Figure 1

This part of the study was more in the spirit of marketing research than academic in approach. Although fundamentally against the principles of academic research, I wanted to influence my subjects. My not-so-secret agenda was to foster better communication between the library and the students they serve. I wanted the students to leave with a warmer, fuzzier feeling towards their libraries and perhaps act as ambassadors for the rest of the campus.

A detailed explanation of the group interview process can be found in the 2008 *ATLA Summary of Proceedings*.[12]

During the research process, I presented a series of preliminary reports. The first was at ATLA in Ottawa 2008, where I spoke of my research methods. At the CATLA spring conference at Associated Mennonite Biblical Seminary, I presented on the topic of library environment[13] and at ATLA in St. Louis 2009, I shared a preliminary look at research methods.[14] The questions I received back from the audiences asked for quantitative information such as questions about percentages of students who liked to read in the library, or if men or women preferred one research tool over another. Those questions led to the decision to take what had been learned from the group interviews and create a survey. The survey was drafted and distributed at a CATLA meeting for feedback. In the last two group interviews, participants filled out paper copies of the survey before the interview process was started. It was explained to them that we were testing the survey for clarity and accuracy and these surveys would not be included in the study. Participants wrote their names on the surveys so that the answers could be compared with what they reviewed in the interviews. A few adjustments were made to the wording of some of the questions, but overall it proved a sound tool. Further minor adjustments were made after reading about a similar survey reported in *Theological Librarianship*.[15]

Survey Participants (distributed spring of 2010)													
schools	total participants	men	women	20s	30s	40s	50s	60s +	single	married	married with children at home	US	Int'l Student
Anderson University School of Theology	31	18	13	10	16	1	3	1	8	16	7	30	1
Andrews University	35	29	6	15	16	2	1		13	14	5	22	13
Associated Mennonite Biblical Seminary	21	9	12	10	1	4	5	1	9	8	4	20	1
Christian Theological Seminary	21	5	16	2	3	8	6	2	6	11	4	21	
Concordia Theological Seminary	12	12		7	4	1			2	2	8	12	
Lutheran School of Theology at Chicago	30	10	20	11	7	6	6		13	11	6	30	
McCormick Theological Seminary	23	5	18	8	4	4	2	5	11	9	3	23	1
totals	173	88	85	63	51	26	23	9	62	71	37	158	16

Figure 2

The survey was distributed to library directors in spring of 2010 at all CATLA schools with qualifying programs. Seven schools distributed the survey to students. A total of 173 surveys were completed. While the group interviews skewed more towards talking about environment for reading and writing, the research component was prominent in the survey, with only brief questions about environment. None of the survey questions were open ended. It was distributed electronically with a link sent out via e-mail. Participating institutions had no idea how many surveys were completed at their schools until the results were reported back to them a month or two later.

The survey had two limiting questions to eliminate students who did not meet the scope of our study (M.Div. students). There were two limitations to the design of the survey instrument: 1) It was possible for a student to complete the survey more than once. 2) The limiting questions relied on students to self-identify, and thus, there was the potential for students to incorrectly identify their program of study. Since most students would not be interested in taking a survey twice, and there was no direct benefit to students who took the survey, we feel that these limitations had little to no impact on the results. Furthermore, the survey results supported what was recorded in the group interviews, corroborating our findings. Those areas where there was a marked discrepancy between the survey and the interviews will be discussed in this presentation, but most can be explained by the denominational differences between the survey and interview participants. Most notably, there were more conservative Lutherans and Roman Catholics represented in the interviews while no Roman Catholic seminary distributed the survey. This also contributed to the survey being almost evenly completed by men and women and a more even distribution of married vs. single participants. The only demographic area where the survey did not offer a more evenly distributed subject pool was in the area American vs. international students.

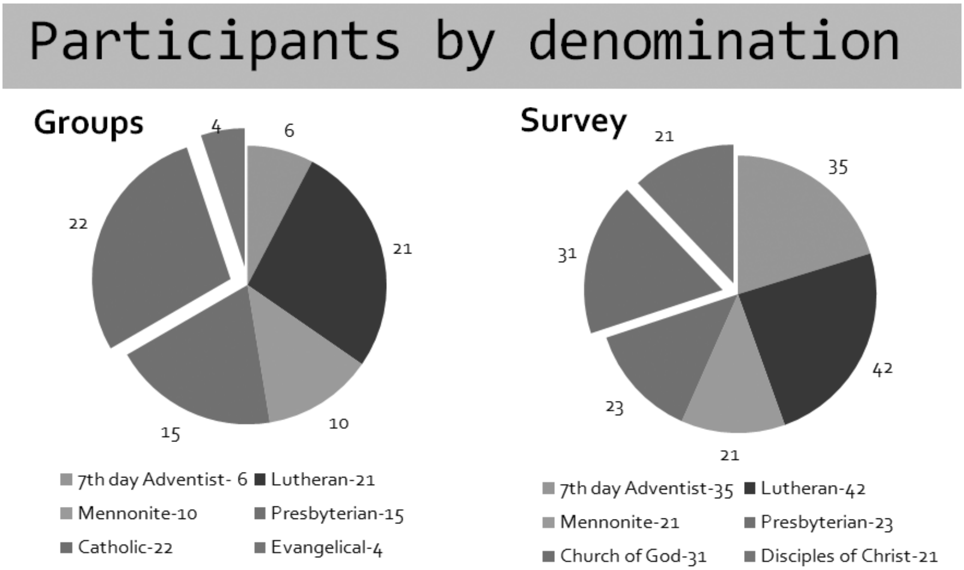

Figure 3

The breakdown by denomination does not distinguish between particular church bodies. The Lutheran category, for instance, contains participants from both the Lutheran Church-Missouri Synod (LC-MS) and the less conservative Evangelical Lutheran Church in America (ELCA). In the interview group the LC-MS is more dominant; in the survey the ELCA is more dominant. Also, at no time were participants in either part asked for their personal denominational affiliations, but rather participants were designated according to the denominational affiliations of the school they were attending. I know for a fact that one of the participants at the Mennonite seminary was Methodist.

The survey was created and distributed using a program called Qualtrics, to which Kate had access through her employment at the University of Wisconsin-Milwaukee. From there, it was easy to run Chi Square tests and analyze statistical significance for single-variable variables like, "Do you work in the library—yes or no?" Multiple-variable items like age and institution could not be run automatically. For logistical reasons, I took a copy of all the data and was able to use another program called PAWS Statistics, to which I had access at Concordia University Wisconsin. I also consulted with Paul Wangerin, CUW's Institutional Research Analyst,who happens to have his office in the library. He was able to tutor me in the use of the program, and tell me what numbers to look for in Chi Square tests and ANOVA crosstab tables to determine what findings were statistically significant.

Study Findings on Reading Environment and Methods

Quiet was mentioned more than any other attribute as necessary for reading. By "quiet," most did not mean absolute silence. What they are looking for is a kind of low ambient noise. Some mentioned that the sound of shoes clicking on concrete, or people typing on keyboards is very distracting, particularly when everything else is dead quiet. Some will seek out areas near air handling systems or by elevator shafts just to have that white noise. Some participants spoke about music, the preference being instrumental music, but when they mention it they never suggest that the library should pipe in music. If they want it they will use headphones (which have the added benefit of blocking out other sounds), or they will read at home. Regarding talking, some said that background conversations, as you would have at a coffee shop or Panera Bread, don't bother them, unless they know the people talking. Then they find it very distracting. Generally, older interview participants were more insistent that libraries should have consistently quiet spaces for students to read and study.

Libraries almost cannot offer enough variety in seating in the library. Students have very specific preferences for swivel chairs, chairs with straight backs, easy chairs, couches, etc. Every group offered several different answers for seating preferences. Some even prefer study carrels with sides that act like blinders. A few even wanted the option to stand when reading.

Natural lighting, or what approximates natural lighting, is preferred by most students. One student mentioned preferring skylights and high windows, because, while she liked natural lighting, she found windows to be distracting and would find herself watching squirrels chase each other around rather than getting her reading done. Several students were adamant about not liking fluorescent lighting, especially older fixtures that flicker, hum, or have covers that have yellowed.

Students are keenly aware of the aesthetics of their environment when they are reading: they take note of things like the color of the walls, art work, and the views out of windows. There was one Catholic seminary where a student proclaimed that he must have an image of the Crucified before him whenever he reads theology. Another student would light three candles, saying that it served both to remind her of the trinity and to keep her at her desk lest the flames be left unattended. Others looked for windows or natural surroundings. One student would make a point of going to parks to read when the weather was nice. Another student mentioned liking to see flowing water.

Lastly, several mentioned the need to have access to coffee when they are reading.

Many of these preferences are based on the challenges students face when it comes to reading. First, they are often fighting to stay awake, so if their environment is too warm or the chair is too comfortable or if the material is particularly dry or boring, they will fall asleep. Most can read for pleasure in a more relaxed environment, even reading in bed, but for some theological reading, they want to be a bit uncomfortable so they can stay awake. One student mentioned that for exegetical work in particular, he preferred to sit at a table with a hard chair.

Students want and don't want to interact with their peers when reading. This is something with which they struggle. On one hand, they will admit that often the greatest insight they get from their reading is when they spot a classmate reading the same or similar material and they talk about it. On the other hand, if they are discussing things, they are not getting through the material. Many struggle to find a balance. There were a few women interviewed who spoke of wanting to read in social places but not wanting to be bothered by anyone, or, as one put it, "I want to look social, but not be social." They would seek out spaces that looked over common areas but were separated by glass.

Another challenge to reading is taking notes with on-line or community owned materials. Many students have developed elaborate systems of marking up texts and making notes. Many of these systems are based on physically interacting with the physical text, such as writing key page numbers in the inside cover, or systems of asterisks, underlines, highlights, and writing questions to the author in the margins. One student said that whenever he uses a library book, he has to make sure that all writing utensils are first removed from his reach, or he will mark the book without thinking. Overall, when they need to really absorb materials, students prefer to use library books so they can have that physical interaction with the text. For many, this also presents a hindrance to working with online materials.

Students gave several reasons for choosing to read in the library. Some felt it was the logical choice because that is where the books are. This was particularly mentioned when the students were reading for research purposes and not trying to absorb the entire content of a text. For others, reading in the library was an issue of transportation limitations. One student explained that he got out of class at 2:00 p.m. and his wife worked until 4:30. They only had one car. So he read in the library until she was off work. Some will use it similarly to fill time between classes when they have an open hour or two and do not live on or near campus. A few read in the library simply because they have found that perfect place that meets their preferences and they can concentrate and get a lot of reading done. Others will admit that when they read in the library, they are not really looking to get a lot of reading done, but are actually looking to meet their peers.

Students who said that they don't read in the library cited the distraction of seeing their peers more than anything else. Most students find reading at home is more comfortable. One student explained that he likes reading in the library between classes, but he would never make an effort to go to the library if he was already at home. On some campuses there is a culture of buying all the required books, so, since they own the books anyway, students don't need to come to the library. Some will only come onto campus for class and go right home. In some libraries, it was a lack of access to coffee that discouraged students from reading in the library.

In the survey, students were asked to indicate the percentage of time they spent reading in various locations. They were given five choices: in the library, on campus not in the library, at home or in their room, in a coffee shop or café, and some other location. The survey instrument gave them sliding bars to estimate portions, but all the portions had to total 100 percent.

From the group interview, we know that "other locations" include places like parks or forest preserves. Some students with children will read at soccer games or while waiting to pick up their kids from school. Others mentioned reading on public transportation, and some will seek out audio texts so they can listen while driving (*see Figure 4, below*).

Most of the demographic factors did not show as being statistically significant. The one that did is that part-time students are less likely to read in the library than are full-time students. The greatest differences noticed were when the data were divided by school. Keep in mind that McCormick Theological Seminary and Lutheran School of Theology at Chicago (LSTC) share JKM Library. Those two schools, which are in Chicago, along with Christian Theological Seminary, which is in Indianapolis, have the lowest scores for reading in the library. This seems to indicate that the more urban the location of the school, the less likely it is that students will read in the library or on campus. Those urban environments also had a greater occurrence of reading in coffee shops or other locations, perhaps due to the availability of those options.

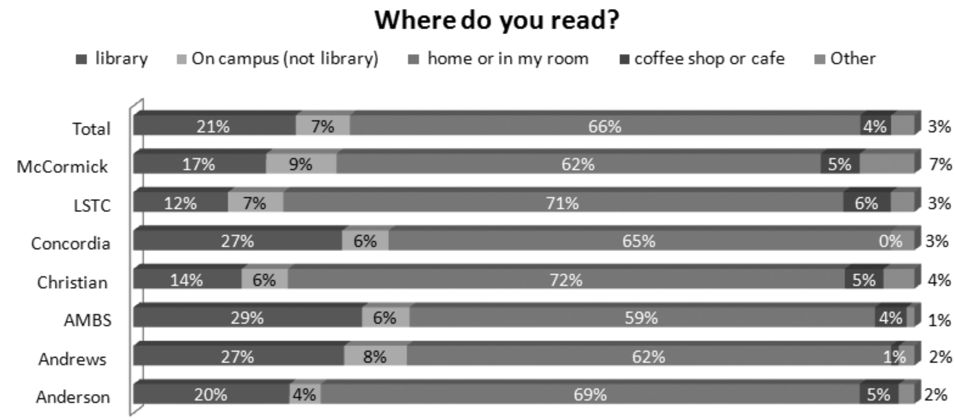

Figure 4

Factors such as age, gender, marital status, previous area of study, or even living on or off campus did not have any statistically significant impact on determining where students would prefer to read. Family status came up in the interviews, and this survey result was not surprising, because for every married person with kids who reads in the library because it was quieter there than at home there would be another person with the same situation who had to do his or her reading at home so the spouse could go to work.

In the survey, participants were asked questions regarding reading formats. They were first asked to state their preferred format for academic reading, given the choices 1) bound book or journal, 2) online [computer or a hand held reader], 3) photocopies or printout, and 4) audio books. They were not asked to rank them but simply to state their favorite, so there is no way of telling if those who prefer bound books would prefer printouts over online as their second choice.

Overwhelmingly, students prefer reading from a bound book or journal, with 80 percent of survey participants choosing that option. Online came in with 12 percent; 6 percent preferred printouts; and 2 percent said audio books. There did not appear to be any demographic factors that predicted preference for one format over another (*see Figure 5, below*).

In the next question survey participants were asked what percentage of their reading was done in those four formats. Overall, about 65 percent of their reading is done with a bound book or journal, 17 percent printouts, 18 percent online and 1 percent with audio books. No demographic factor came out as being statistically significant, but it was most interesting looking at the data divided by the age of the students, given the conventional wisdom about digital natives versus their older counterparts. The 20-somethings and 30-somethings pretty much follow the overall trend. It's with the 40-somethings and 50 and older students that differences appeared. With the 50-plus crowd, the trade off is between online and printouts, which would seem to infer that when they find reading online, they press print. With the 40-somethings, the trade off is between bound books and reading online. This group reported the highest average percentage of reading online, indicating

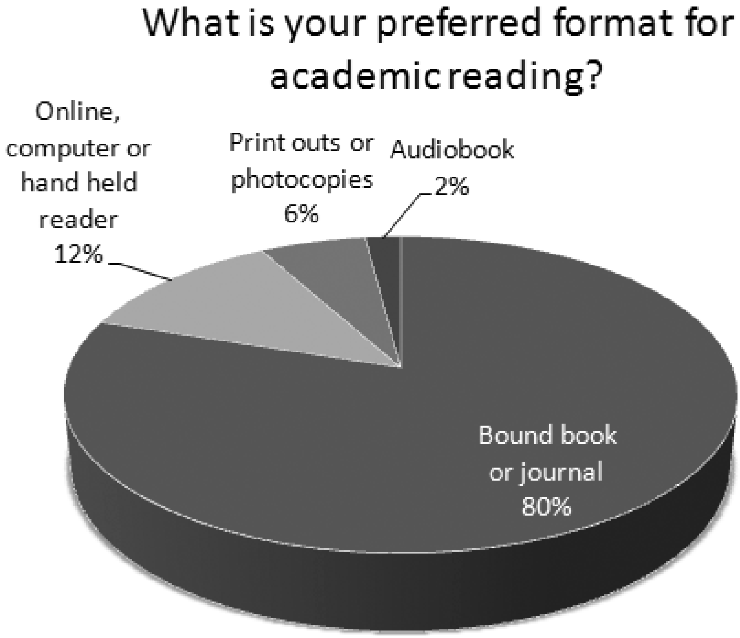

Figure 5

that 25 percent of their reading is done that way. One theory is that this group has more money coming into seminary and can afford technology. It was often the younger students interviewed who didn't own their own computers. Older students are more likely to have or to be able to afford an e-reader or a laptop with better resolution, and to invest in a Libronix book collection. Others considering the data have suggested that this group may also be more likely to hold a job and be reading while on job at a computer or, in reading at home, would be less likely to want to spend the money on paper and toner (*see Figure 6*).

Interview participants were asked about reading online. It was often the younger participants who were most adamant about wanting books. One 20-something student exclaimed, "I can't read anything online; it's like staring into a light bulb." Another young participant said that he generally failed to retain what he read on a computer. "Hard on the eyes," was the most mentioned reason for not wanting to read online. The practice of printing out any text that was longer than a page or two was common. Others didn't like adapting their note-taking habits to online formats. A few expressed that holding a book makes them feel more connected to the author. One student spoke very eloquently about this idea, and stated that the concept of the early Church Fathers being online was an oxymoron. One participant came out of the tech industry and was thrilled that he could get all of Luther's works in electronic format, but, after two classes, ended up buying hardcover volumes of those he needed for class because it was easier to curl up with it on the couch.

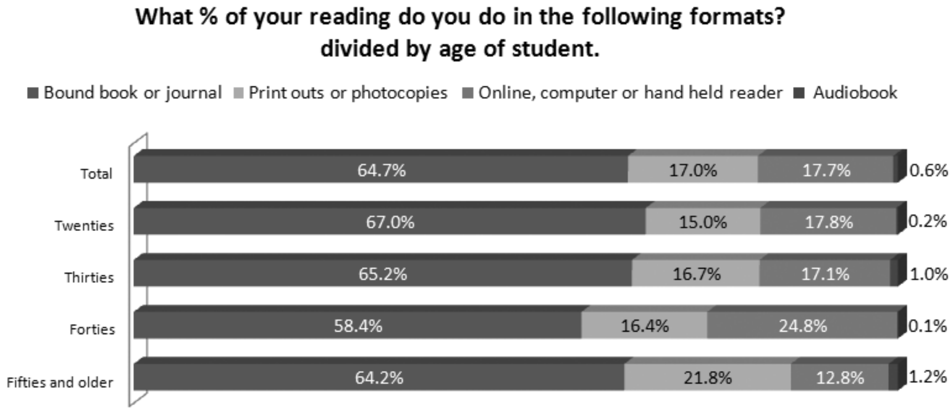

Figure 6

The students who preferred reading online were equally passionate about their choices. Some said it was easier to take notes with online text. Of those, some had invested in Adobe software extras that let them highlight and write margin notes on PDFs. Others simply opened a notepad window beside the PDF and took running notes. One student said that after he got used to that, taking notes with a book became cumbersome because there was too much shuffling of papers. Some spoke of the ease of quoting and the ability to cut and paste long quotes into their papers. One even said that he would be less likely to quote something directly if it was in a print form that he would have to type out. Others mentioned that it was easier to take a laptop than to haul around a pile of books, so while it may be easier to curl up with a single book, if they needed ten or twenty books, a laptop is much lighter. One student in his twenties even said that he found reading online to be easier on his eyes because he could adjust the size of the print, provided it was a good scan of the original. Overall, even students who preferred hard copy agreed with those who preferred electronic formats that the greatest benefit of online formats is the searchability and the ease it provides in finding exactly what you are looking for in a text.

Study Findings on Writing Environment and Methods

Quiet and good lighting were mentioned in writing, but of greater importance was having space in which to spread out. Writing is a messy process for many students, and several said that they would use every square inch of the desk or table along with stacking books on the floor. Access to a computer or electricity to plug in a laptop was also vital. Only one of the students interviewed wrote her paper drafts out longhand. In one library, a student lamented that traditional study carrels no longer have enough space. As laptop screens get bigger, there is less room on which to put materials around them, plus all the book-stacking real estate is lost behind the laptop. Another factor impacting where students write is the need for large blocks of time. Several students said that whether they are writing a one-page book review or a thirty-page paper, they want to start and finish it all in one sitting. Music was mentioned, often with the specification that it had to instrumental, as lyrics would conflict with the writing process. Lastly, access to food and drinks, particularly coffee, was mentioned as necessary to the writing process. This was most needed for staying awake for longer projects that were often written late at night or early in the morning.

The Internet was mentioned as a huge distraction to writing. It was likened to how a dieter can't just give up food. Students spoke of the temptation to check e-mail and fantasy baseball scores and do other social networking. Some went as far as removing their Internet cords and giving them to a friend to hold until a paper was done. One student said that someone had given him an old computer with no Internet access and that his writing had improved dramatically as a result.

Students are often pressed for time. They have a lot of assignments to juggle and many begin the process only when a deadline is looming. Several mentioned how rare it was for them to revise papers before handing them in, beyond simple spell checking. One student even commented that most students must be really poor writers, since he got good grades and generally handed in what he would consider to be rough drafts.

Some students choose to write in the library since all the books they want to reference are there anyway. For some, the library was more conducive to writing than the environment they had at home, since the library has fewer distractions. Other students didn't own their own computer and relied on public computers in the library. A few said that seeing classmates working on papers was inspiring to them and kept them on task.

Students who didn't write in the library often said that the library had too many distractions, particularly seeing their peers. Others owned a desktop computer and were bound to doing their writing at home where the computer was set up. Some found inadequate space in which to spread out their materials on library tables and carrels. As mentioned above, students like to write in large blocks of time. For many this means writing when the library isn't open. Other reasons mentioned for not writing in the library included a lack of access to food and coffee and the inability to leave their materials even for a few minutes.

In the survey, students were asked what percentage of their time was spent writing in various locations. Again, there was a trend that libraries in more urban areas had fewer students writing in them. Associated Mennonite Biblical Seminary (AMBS) had the newest library of those surveyed and has spaces designed specifically to accommodate writing, with larger study carrels, fewer chairs at large tables, and computers with enough space around them on which to spread out. Their students indicated that they do 33 percent of their writing in the library, which is a significant increase from other similarly situated libraries (*see Figure 7 below*).

The only other factor that was significant in determining if students would write in the library was, again, that part-time students were less likely to write in the library than full-time students.

Conclusions Regarding Reading and Writing

Quiet is still desirable and sought in library spaces. Natural lighting is important and libraries should consider this when planning spaces. Libraries should strive for variety in seating arrangements and understand that for each student who wants a hard-back chair at a table, there is another student who will read better on a soft chair. If students don't have to worry about their things being moved or stolen, they will be more likely to write in the library. But, in all of this, we should understand that the choice of students to use the library for reading and writing is more about the individual circumstances than about any

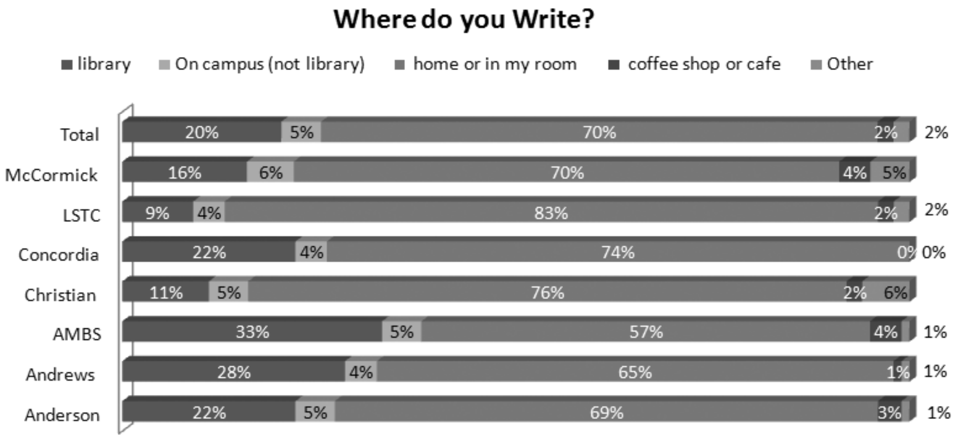

Figure 7

particulars of the library space. The best a library can do is offer a desirable alternative. Further study or a repeat of the survey at a later time will give some indication if reading format preferences will change as e-reader technology improves and the cost for devices goes down.

Study Findings on Research Methods

At the ATLA conference in 2009, I reported on my findings as I heard them from the group interviews. That presentation was quote-heavy.[16] The treatment of the subject this time will be more statistically based. In discussing the group interview results, I focused on two questions: What do students value in a source? What tools do they use to find sources? Those questions became the basis for the survey. For this project, we defined a research project as any assignment where the student must identify two or more resources for the purpose of writing a paper or giving a presentation on a topic. So, this excluded book reviews and comparative works where students were assigned what they would be reading. In the group interviews, participants were asked how many research papers they write in an average academic term. Most said four (or about one per class). The same question was asked in the survey. Again, four was the most popular answer, but the average answer was six.

More demographic questions were asked in the survey. These were based on impressions given in the group interview that I thought informed the choices students were making, including: Is this was your first graduate degree? Do you plan to go on to future studies after seminary? Have you received formal library instruction? Have you worked in the library? What was your area of undergraduate study? We also analyzed the data based on age, gender, institution, and if they were American or international. We did not ask about racial background, because in the interviews we found that the majority of racial minority students were from other countries and our impression was that race by itself did not play a significant role in research methods.

What Students Value in a Source

The first question matrix had students rating the importance of ten factors when selecting texts for use in a research paper (*see Figure 8*). We deliberately gave them six levels to rank importance. The point of this was that students couldn't say they felt neutral about anything, but either had to say it was somewhat important or somewhat unimportant. The categories and scores are as follows.

- Extremely important (5)
- Very important (4)
- Somewhat important (3)
- Somewhat unimportant (2)
- Very unimportant (1)
- Not important at all (0)

Rate the importance of the following factors when selecting texts for use in a research paper.	number of survey participants who gave the following scores							
	Rank	composite score	Not important at all (0)	Very Unimportant (1)	Somewhat Unimportant (2)	Somewhat important (3)	Very Important (4)	Extremely Important (5)
text is cited in a trusted source	1	4.09	2	3	6	23	72	67
considered a primary resource	2	4.06	0	1	5	35	75	57
availability school's library	3	4.00	1	2	11	32	62	65
recommended by a professor	4	3.84	2	3	7	35	88	38
recommended in course materials	5	3.63	1	3	15	54	67	33
how current the text is	6	3.56	5	5	13	50	65	35
online format	7	3.01	8	16	27	57	45	20
affiliation/reputation of the author	8	2.90	8	7	33	80	36	9
affiliation/ reputation of the publisher	9	2.65	12	12	43	68	31	7
own personal library	10	2.47	14	26	49	47	22	15

Figure 8

For the sake of discussion I've divided these into two categories. Each item is listed with its composite score in parentheses and the rank is listed after it. The students did not rank the ten items but considered each item on its own merits; we took the composite scores and ranked them. The ten items fall roughly into two categories. The first is about the availability and format of the text and the second is attributes of the text or things that would recommend the text to them. When the scores are considered as a whole, no items tested as being unimportant, aside from ownership of an item in their personal library.

- Availability and format
  - In the school's library (4.00)—3
  - In online format (3.01)—7
  - In personal library (2.47)—10
- Attributes of the text
  - Cited in a trusted source (4.09)—1
  - Is a primary text (4.06)—2
  - Recommended by professor (3.84)—4
  - Listed in syllabus/reading list (3.63)—5
  - How current text is (3.56)—6
  - Reputation/affiliation of author (2.90)—8
  - Reputation/affiliation of publisher (2.65)—9

Regarding the items under "Availability and Format," the highest score was for "is the item in the school's library?" The availability of the text in the school's library was often a determining factor in students choosing a paper topic. For the typical M.Div. student who is just trying to knock out papers, whatever is on the shelf is what they are going to use. As one student put it, "If I have to order ten or twelve ILL books for a topic, it probably isn't worth the trouble."

There is a minority who value what they can get in full-text online. If they own a Libronix library collection and are doing an exegetical paper, whatever they have in Libronix is what they use first, because they can copy the text into their paper for quotes and the citations come with it. A student from AMBS stated, "For that [exegetical work], I use nothing but Libronix logos software. That's all I've ever need[ed]. I purchase a couple of extra commentary sets and dictionaries and I haven't hit the wall on that yet as far as things that I need that aren't in there." Another student said that he rarely comes to the library, as most of what he needs he can find online, particularly works of the Church Fathers.

Overall, the students I interviewed had a strong preference for using books over article resources. This was explained primarily in two ways. First, some students felt they were at the beginning of their theological career and didn't need to be so cutting edge as to rely on articles. Or, put another way, they were still trying to master general concepts and those were better explained in books. Second, students could access books faster and more conveniently. Browsing the shelves and pulling books was viewed as a more efficient way to get needed materials. Even those who preferred online texts commented that Google Books would offer enough text they could access while Google Scholar would lead them to sources that needed to be paid for. Some students also complained of the difficulty of using database tools like the *ATLA Religion Database*®. There also seemed to be less demand from professors to incorporate articles in their research. Some students would make an effort to find articles, having been told in the past that it was "good to use a variety of types of sources." More than a few, particularly those with undergraduate work in the applied or social sciences, noted that in their undergraduate work their bibliographies were more article heavy, but that theology seems to lend itself to using books.

The last availability factor was ranked last, and that was whether they owned a resource in their own personal collections. For many students, it is convenient to use the texts that they own. For example, in the seminaries students are encouraged to buy required texts. At one Catholic seminary I visited, the students had a class on Mariology. There were nine required textbooks for that class. Often the dioceses paid for their books, so most felt no burden in buying the nine books. Later, when they take another class and they need to say something about the Virgin Mary, why on earth would they go to the library when they already own nine books on the topic? One student said it this way: "I have a book buying problem, which is great for research, because sometimes I already have lots of theology books." Given the prevalence of these sorts of comments, I was surprised by how low the ranking was for "the resource is in my personal library." If owning an item is not vital to the decision to use it, then their personal library plays a greater role, when you consider the tools they use to find resources.

Of greatest importance to students when selecting a text is if it is a primary text and if it is cited in a trusted source. The professor, either in person or in the course materials he or she provides, appears to be a source that students trust. Of lesser value is the reputation of the author and publisher. Some of this may be an understanding that the paper is going to be written to cater to a particular audience. As one student from Catholic Theological Union put it, "It depends on the perspective of that professor. If all of your quotations and notes are from the resource, I think it's worthy to use it, but some professors may not want you to use that resource." Another explanation for this being of lesser importance is that the students themselves often know that they don't really have enough background to know the reputations of the authors and leanings of a publisher.

One area where what I heard in the groups did not appear to match up with the survey results was the importance of how current the materials were when considering if they should be included. Many interview participants mentioned reading Luther or the Church Fathers, and a few even said that there was no academic need to be on the cutting edge for Master of Divinity work. At first glance, the prevalence of these comments seems at odds with the high score (3.6) that currency was given in the survey. Further analysis seems to indicate that this discrepancy may be explained by the difference of the denominational make-up of the group vs. the survey participants. No Catholic schools distributed the survey, and there were fewer conservative Lutheran groups in the survey. The one conservative Lutheran school that did have twelve participants in the survey gave currency a significantly lower score than others, even in comparison to participants from a more liberally minded Lutheran school. This lower score did not appear to have any other factor to explain it. This would seem to say that denominations with a longer doctrinal history and a greater emphasis on tradition will have students who do not place as high a value on current research, and some will, in fact, prefer older texts.

		Total	AMBS	Andrews	Anderson	Christian	Concordia	LSTC	McCormick
# surveyed		173	22	31	35	21	12	30	23
% of total		100	13%	18%	20%	12%	7%	17%	13%
text is cited in a trusted source	rank	1	6	2	1	2	3	1	2
	score	4.09	3.71	4.03	4.29	3.90	4.25	4.17	4.22
considered a primary resource	rank	2	2	1	2	1	1	3	3
	score	4.06	4.00	4.17	4.00	3.90	4.50	3.93	4.09
availability school's library	rank	3	1	4	3	4	5	2	1
	score	4.00	4.19	3.89	4.13	3.76	3.58	4.03	4.22
recommended by a professor	rank	4	3	3	4	3	2	5	4
	score	3.84	4.00	4.00	3.55	3.90	4.25	3.53	3.96
recommended in course materials	rank	5	4	5	6	5	3	6	5
	score	3.63	3.81	3.74	3.48	3.62	3.84	3.23	3.91
how current the text is	rank	6	5	6	5	6	7	4	6
	score	3.56	3.76	3.60	3.48	3.62	2.25	3.77	3.78
online format	rank	7	9	7	7	7	10	7	7
	score	3.01	2.29	3.49	3.03	3.33	1.92	2.93	3.30
affiliation/reputation of the author	rank	8	7	9	8	9	6	8	8
	score	2.90	3.29	3.17	2.74	2.67	2.92	2.83	2.65
affiliation/ reputation of the publisher	rank	9	8	8	9	10	8	10	9
	score	2.65	3.10	3.29	2.35	2.52	2.25	2.40	2.35
own personal library	rank	10	10	10	10	8	9	9	10
	score	2.47	1.90	3.09	2.06	2.71	2.08	2.67	2.35

Figure 9

Other areas with significant differences: Concordia students didn't place as high a value on the text being in an online format; students from Andrews and Associated Mennonite gave a higher score for the reputation and affiliation of the publisher.

The impact of the area of undergraduate work will be discussed more under the "Tools Used" section, but when looking at what students value in a source, students with previous work in education and the health sciences gave a higher score to something being recommended in course materials and syllabus than did those with backgrounds in applied science and business and law.

No other demographic factors seemed to impact what value students put on a source.

The Tools Students Use to Find Sources

In the second question matrix in the survey, students were asked to indicate how frequently they use the twenty given tools (*see Figure 9 below*) when conducting academic research, using the following scoring.

- Almost Always Used (4)
- Frequently Used (3)
- Occasionally Used (2)
- Rarely Used (1)
- Never Used (0)

For the sake of discussion I've divided these into rough categories. Each item is listed with its composite score in parentheses; the rank is listed after it. Again the student did not rank the twenty items, but considered each item on its own merits; we then took the composite scores to assign them a rank.

- Library Resources
  - Library catalog (2.95)—1
  - *ATLA Religion Database* (2.86)—2
  - Browsing library shelves (2.65)—5
  - Article databases (EBSCO, JSTOR, etc.) (2.60)—6
  - Library reference books (2.39)—8
  - Librarians (1.84)—13
  - WorldCat (1.75)—14
- Human Resources
  - Professors (2.66)—4
  - Peers (1.93)—12
  - Professionals outside of school (1.46)—17
- Internet Resources
  - Online booksellers (2.20)—9
  - Internet search engines (2.20)—10
  - Wikipedia (1.50)—15
  - Google Books (1.49)—16
  - Google Scholar (0.97)—18
  - Listservs, forums, blogs (0.75)—19
  - Internet directories (0.60)—20

- Other Resources
  - Personal library (2.71)—3
  - Course textbook & syllabus (2.57)—7
  - Bibliographies of books & articles read (2.16)—11

With the article databases and the *ATLA Religion Database* there may be some overlap and interplay since, as I discovered in the interviews, some students do not know the name of a database they use. If they get to ATLA through EBSCOHost, they may just call it EBSCO and not *ATLA Religion Database*.

"Librarians" ranked at 13, but I presume that the students only think they are using a librarian if they speak to one directly by making an inquiry at a reference desk. The truth is that we as librarians can all be proud that when they use the catalog and database, and even books in the reference collection, a librarian is at work. The work of librarians dominates the top ten resources they use—the students just don't realize it. Those resources that a library provided beyond the person at the reference desk are often more vital to students in their independent learning. I had some debate as to whether to consider librarians as library resources or under the next category, people resources. Or, put crassly, "Are librarians people?" I've come to wonder if students are approaching theological librarians because they see them as library experts or if, in institutions where many librarians have theological degrees, the students are approaching them more as a conveniently located theological professional.

Rate your use of the following people or tools when identifying and locating sources for academic research	number of survey participants who gave the following scores						
	rank	composite score	Never used (0)	Rarely Used (1)	Occasionally Used (2)	Frequently Used (3)	Almost Always Used (4)
Library's catalog	1	2.95	8	16	22	58	69
ATLA religion database	2	2.86	10	10	38	52	63
My personal library	3	2.71	1	15	59	57	41
Professors	4	2.66	2	17	54	65	35
Browsing the shelves	5	2.65	3	29	43	49	49
Article databases	6	2.60	12	22	38	53	48
Bibliographies in course textbook or syllabus	7	2.57	4	20	53	66	30
Library reference books	8	2.39	7	28	60	46	32
Internet search engines	9	2.20	19	30	47	52	25
Online booksellers	10	2.20	13	33	56	48	23
Bibliographies of books & articles	11	2.16	11	37	55	54	16
Peers	12	1.93	7	49	72	39	6
Librarians	13	1.84	17	52	61	27	16
WorldCat (OCLC)	14	1.75	42	28	51	35	17
Wikipedia	15	1.50	42	51	44	23	13
Google Books	16	1.49	46	40	56	19	12
Professionals outside of the school	17	1.46	29	62	59	20	3
Google Scholar	18	0.97	92	28	28	17	8
Listservs, forums or blogs	19	0.75	89	52	20	10	2
Internet Directory	20	0.60	103	48	12	8	2

Figure 10

With "tools used," there was a much wider range of scores. Most tools had at least some use, though Internet directories has the most "never used" scores. Even the library catalog didn't have more than half the participants saying they "almost always use it."

Contributing Factors

Seventy-seven percent of survey participants indicated that the M.Div. was their first graduate degree. Those students were more likely to use online booksellers in their research and less likely to use librarians.

Of those who took the survey, fifty percent indicated that they planned to go on to other graduate work after the M.Div. These students were more likely to use bibliographies of books and articles they had read, online booksellers, and Internet directories. They were approaching a statistically more frequent use of WorldCat. As mentioned above, the M.Div. degree has both a practical and an academic element to it. There are students who are more serious about the academic aspect of it, and those who tend to mention citation chasing and use of storage and interlibrary loan books in the group interviews. They would make comments about following the research and getting lost in the research. One indication of their dedication to more academic elements of the M.Div. is their intention to go on to further studies. On the other side, you have students, most heavily represented in the second-career crowd, who are in seminary to become a pastor and who view the academic work more as hoops they need to jump through on their way to that goal.

Forty-nine percent of survey participants said that they had received formal library instruction. These students were more likely to use article databases, bibliographies included with course textbooks, and the syllabus, and were more likely to use Wikipedia, listserv forums and blogs, and their personal libraries. It is hoped that their instruction included cautions about how best to utilize the latter resources.

Only nine percent of survey participants were international students, and almost all of them came from Andrews University. They were less likely to use an Internet directory but more likely to use Wikipedia, WorldCat and Google Scholar. This result, while coming from a very small group, echoes what I heard in the group interview with international students favoring resources that they will be able to access when they return home.

Eighteen percent of those surveyed were library student workers. They were less likely to use online booksellers and Internet search engines and more likely to use WorldCat and browse the subject area in the library. This last result seems particularly obvious since they are often the ones engaging in stack maintenance at their libraries.

The only significant difference by gender is that women are more likely to ask professionals outside of the school than men are. Women were also approaching a more frequent use of librarians, though this may also be influenced by the fact that women taking the survey tended to be older than the men.

As seen in this graph (*see Figure 11*), it appears that the older the students are the more likely they are to use a librarian. What factors play the largest role in this is not certain, but older students surveyed are also more likely to have a previous graduate degree. So, what we do know for certain is that an older woman with a previous graduate degree is more likely to ask a librarian for help then a 20-something male who came straight to seminary from college.

Rate your use of Librarians				
Age	20s	30s	40s	50+
Rank	16	14	12	9
Score	1.349	1.824	2.296	2.469

Figure 11

Another interesting aspect of age was that students in their 40s are more likely to report that they frequently make use of bibliographies included with course text book and syllabus. The composite rank for that was a 7. The 20- and 30-somethings both ranked it at 7. The 50-plus crowd ranked it at 5. For the 40-somethings it was number 1.

Rate your use of bibliographies included with the course textbooks and syllabus				
Age	20s	30s	40s	50+
Score	2.317	2.569	2.963	2.719
Rank	7	7	1	5

Rate your use of browsing the subject area in the library				
Age	20s	30s	40s	50+
Score	2.317	2.569	2.963	2.719
Rank	5	3	10	7

Figure 12

I had an older student in a group who said that the professor had given the reading list and liked those books, so he started, continued, and ended his research with the books listed in the syllabus, seeing no need to go beyond that. With this age group, you are more likely dealing with people with kids at home who have more demands on their time outside of school. Many are focused on simply getting through the program. While score didn't come up as statistically significant, this group also ranked browsing the shelves considerably lower than the other age categories.

		Tools used divided by school Part 1							
		Total	AMBS	Andrews	Anderson	Christian	Concordia	LSTC	McCormick
# surveyed		173	22	31	35	21	12	30	23
% of total		100	13%	18%	20%	12%	7%	17%	13%
Library's catalog	rank	1	1	8	1	1	1	3	3
	score	2.95	3.57	2.40	3.06	2.81	3.67	2.90	2.87
ATLA religion database	rank	2	3	1	2	4	6	2	11
	score	2.86	2.76	3.09	3.03	2.62	2.75	3.00	2.43
My personal library	rank	3	4	2	4	3	3	4	5
	score	2.71	2.67	2.71	2.65	2.62	3.08	2.70	2.70
Professors	rank	4	5	7	5	6	4	6	1
	score	2.66	2.62	2.46	2.48	2.62	2.92	2.60	3.22
Browsing the subject area in the library	rank	5	6	3	3	10	2	7	7
	score	2.65	2.43	2.71	2.94	2.23	3.17	2.53	2.61
Article databases (EBSCO, JSTOR, etc.)	rank	6	8	4	7	8	5	1	6
	score	2.6	2.33	2.51	2.42	2.43	2.83	3.03	2.65
Bibliographies included with the course textbook or syllabus	rank	7	2	9	9	2	7	5	2
	score	2.57	3.00	2.29	2.10	2.67	2.67	2.63	3.00
Library reference books	rank	8	12	5	6	7	10	9	4
	score	2.39	1.90	2.49	2.45	2.57	2.33	2.17	2.78
Online booksellers like Amazon or Barnes & Noble	rank	9	9	10	8	12	13	10	8
	score	2.20	2.24	2.20	2.23	2.10	1.50	2.17	2.61
Internet search engines (Google, Yahoo, Bing, etc.)	rank	10	7	6	10	5	17	13	9
	score	2.20	2.38	2.49	2.10	2.62	1.08	1.67	2.61

Figure 13

		Tools used divided by school Part 2							
		Total	AMBS	Andrews	Anderson	Christian	Concordia	LSTC	McCormick
# surveyed		173	22	31	35	21	12	30	23
% of total		100	13%	18%	20%	12%	7%	17%	13%
Bibliographies of books and articles you have read	rank	11	10	15	12	11	9	8	10
	score	2.16	2.24	1.77	1.84	2.19	2.58	2.43	2.48
Peers	rank	12	14	13	11	13	11	11	13
	score	1.93	1.71	1.80	1.87	1.95	2.25	2.13	1.96
Librarians	rank	13	13	17	14	9	12	12	12
	score	1.84	1.86	1.51	1.52	2.43	1.50	1.90	2.35
WorldCat (OCLC)	rank	14	16	11	13	17	8	16	18
	score	1.75	1.57	2.11	1.81	1.52	2.58	1.47	1.43
Wikipedia	rank	15	11	14	17	16	16	14	16
	score	1.50	2.14	1.77	0.81	1.57	1.08	1.50	1.61
Google Books	rank	16	15	12	16	14	15	17	14
	score	1.49	1.71	1.83	1.23	1.71	1.25	0.80	1.91
Professionals outside of the school	rank	17	17	18	15	15	14	15	17
	score	1.46	1.52	1.20	1.48	1.67	1.33	1.50	1.57
Google Scholar	rank	18	18	16	19	19	19	20	15
	score	0.97	1.00	1.51	0.58	1.14	0.25	0.17	1.70
Listservs, forums or blogs	rank	19	19	20	18	18	20	18	19
	score	0.75	0.81	0.80	0.58	1.24	0.25	0.57	0.91
Internet Directory (Wabash Center, Virtual Religion Index,	rank	20	20	19	20	20	18	19	20
	score	0.60	0.52	0.94	0.48	0.71	0.33	0.27	0.78

Figure 14

Tools used by areas of previous study Part 1

Undergraduate field		Total	Applied Sciences	Business or Law	Education	Health Sciences	Humanities	Natural Sciences	Religious Studies	Social Sciences
	number	171	8	16	8	5	35	10	63	26
	%	100%	5%	9%	5%	3%	20%	6%	37%	15%
Library's catalog	rank	1	5	1	2	1	1	5	1	1
	score	2.95	2.25	2.56	2.75	4.00	2.91	2.40	3.14	3.04
ATLA Religion Database	rank	2	2	2	1	2	5	1	2	6
	score	2.86	2.63	2.50	2.88	3.80	2.69	3.60	2.95	2.65
My personal library	rank	3	3	9	8	6	6	4	3	3
	score	2.71	2.63	2.00	2.38	3.00	2.69	2.50	2.89	2.81
Professors	rank	4	7	5	3	7	2	3	5	4
	score	2.66	1.88	2.25	2.63	3.00	2.80	2.70	2.75	2.69
Browsing the subject area in the library	rank	5	1	10	4	4	9	2	4	2
	score	2.65	2.75	2.00	2.63	3.20	2.40	2.80	2.84	2.81
Article databases	rank	6	4	11	13	3	3	8	6	7
	score	2.60	2.50	1.94	2.00	3.80	2.77	2.30	2.71	2.58
Bibliographies included with the course materials	rank	7	8	6	5	5	4	11	7	5
	score	2.57	1.75	2.25	2.63	3.20	2.69	2.20	2.65	2.69
Library reference books	rank	8	9	3	6	8	7	9	8	10
	score	2.39	1.75	2.44	2.63	2.80	2.57	2.30	2.40	2.27
Online booksellers	rank	9	6	4	9	13	11	6	10	11
	score	2.20	2.13	2.31	2.25	2.20	2.14	2.40	2.13	2.19
Internet search engines	rank	10	10	7	7	9	10	12	11	8
	score	2.20	1.50	2.19	2.50	2.60	2.17	2.10	2.11	2.46

Figure 15

Lutheran School of Theology at Chicago and McCormick Theological Seminary offer a case study in how faculty and the culture of a school impact how students research. These schools share JKM library and have similar scores for things like use of the catalog, use of personal library, and browsing the subject area, but when considering use of the *ATLA Religion Database*, we see that LSTC gave a score of 3.00 and a rank of 2. McCormick gave a score of 2.43, which ranked it at 11. A discrepancy of scores can also be seen in their use of Google Scholar and Google Books, with the separation on Google Scholar coming out as statistically significant. Students at McCormick also have a higher rank for use of their professors.

When it comes to interpreting school data, sometimes other factors are at play. Consider how students at Concordia Theological Seminary ranked browsing the shelves significantly higher than other schools. I know from working there that browsing is emphasized in the required bibliographic instruction that all incoming students receive, including mnemonics for the call number areas dealing with theology. Furthermore, the stacks, particularly in the exegetical collection, were given extra signs to aid in browsing so that students doing a paper on, say, a passage in Matthew, can simply go down the aisle marked "Matthew" and find all the commentaries there. While the survey appears to confirm the emphasis that is placed on browsing, it is important to realize that only 12 surveys were turned in from Concordia and eight of those completed by library student workers who we know favor browsing more than any other group. So while it may be true, we cannot say empirically that Concordia students rely more on browsing than do students at other schools.

Another area that may be influenced by other demographic factors is the high score librarians received at Christian Theological Seminary compared to the other schools. But the sample set from Christian had more women, and more of them tended to be in the older categories.

In the survey students were asked to indicate what fields of study they had before starting seminary. We listed broad categories and students could select more than one. For the sake of analysis we limited each participant to one category. To do this we ranked the subject areas. So if they indicated any religious studies they were put in that category, then humanities, then social science, etc. We reasoned that, even if they had majored in both theology and computer engineering, how they did research for that religious studies portion would influence how they did research at seminary more than a computer engineering student with no religious studies background. The only area that showed great statistical significance was "professionals outside of the school," which was used less by those with degrees in business or law and applied science. This seems to make sense, in that most of their professional contacts would not be theological.

Conclusions Regarding Research Methods

Instruction works. Students will be more likely to use databases if they are taught how. Instruction will also teach them how other tools like Wikipedia can be used to their benefit. Second-career students in particular were pleased with the library instruction they received and saw it as valuable.

The librarians who are most useful and vital to students' research are the ones they may not necessarily see. Often what recommended a book to a student is that it was on the shelf in the library. Many students spoke about finding books: searching the catalog, finding a call number, and then going to the stacks and pulling the book identified in the catalog, along with the ones adjacent to it. This common method shows that in their research students rely on library acquisitions, cataloging, and stack maintenance. When students mentioned seeking help from a librarian more often than not, it was to locate a resource they had already identified and not for advice about a search strategy.

How students engage in their research has a lot to do with how they view their own Master of Divinity studies. If they see it primarily as an academic program they will be more likely to engage in citation chasing, make use of more sophisticated reference tools, and use interlibrary loan. If they view the M.Div. primarily as a practical degree, they will prefer resources that are convenient, and may even resent having to locate their own sources.

The tools available for research are always changing. This study offers a benchmark. It is hoped that a later repeat of this study, particularly the survey portion, will enable us to track trends and see how students are doing research so we can know how best to help them.

Endnotes

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Pre-Interview Questionnaire

Seminarian Study Habits Focus Group Participant Survey

First Name___________

Age (circle one)

20-29
30-39
40-49
50-59
60 or older

Gender

- ☐ Male
- ☐ Female

Please check the one that best describes you

- ☐ Single
- ☐ Married
- ☐ Married with children at home

Prior to seminary when did you complete your last academic degree?

What subject areas have you studied in a formal way prior to seminary?

Write down words or phrases that describe your ideal environment for reading.

Write down words or phrases that describe your ideal environment for writing.

Write down words or phrases that describe your ideal method of doing research for a paper.

Group Interview Script

My name is Ruth Gaba. I am a librarian at Concordia University Wisconsin, but from 1999-2008 I interacted with seminary students as a librarian at Concordia Theological Seminary. This focus group is part of a study being conducted within the Chicago Area Theological Librarians Association. This session is being recorded and there is a microphone on the table so I ask that you please try to avoid tapping the table, as it will cause some interference with play back and that everyone speak clearly. I will be taking notes but don't feel that I have to be done writing for you to jump in with an idea.

Joining us is _________________________, who is here not to participate in the discussion but to provide feedback for the library and act as a resource for both you and the library as the need may arise in this discussion.

In the summer of 2006 I conducted some focus groups with the intention of providing information towards designing a library expansion. Since I was pulling students together for this purpose I took the opportunity to ask more basic fundamental questions about student study methods. The answers to those questions were both revealing and at times surprising and led me to wonder if what I was hearing was particular to students at our school or part of a larger trend.

The goal of this group is not to convince you that you should do research one way or another, but rather, recognizing that you have managed to get this far and to handle one year of Masters Level studies, to learn from you how you manage academically, why you do what you do, and what role if any does the library play or do you wish it did play.

To start out, though, I'm going to have you fill out these brief surveys, that will provide some demographic information and will help you focus your thoughts on what we are going to discuss. (give about 10 minutes)

Because of the nature of theological studies we have divided what usually falls under "study habits" into three general groups: Reading, Researching, and Writing. I understand that within each of these your methods and environments may change depending on the outcome that you are looking for: sermon writing, bible studies, research paper, apologetics etc, so we'll take each in turn.

Starting on my left I want to go around the room. Please clearly say your first name, your hometown and what your undergraduate degree was in.

Section 1: Reading

1) Talk to me about the method and environment you employ for reading.
2) How does it differ depending on what you are reading for?
3) Do you take notes or highlight as you read?
4) What is the best place in the library to read?
5) What is the worst place in the library to read?
6) Where do you do most of your reading?
7) How much of your reading do you do on-line?

Section 2: Researching

1) Starting with your first step after getting an assignment, explain your research process for a paper or presentation.
2) Does it differ according to academic discipline—historical vs. exegetical vs. practical?
3) What role does the library or its databases play?
4) Do you make use of human resources for your research—profs, librarians, peers etc.?
5) When do you stop doing researching for a project?
6) About how many research papers do you write in a term?

Section 3: Writing

1) Talk to me about the method and environment you employ for writing.
2) Does it differ according to what you are writing, a paper vs. a sermon or a bible study?
3) Do you ever write as you research?
4) How much do you use outlining?
5) How much physical space do you need?
6) Do you do writing in the library? Why or why not?

Section 4: Perception of the Library

Changing things up, I want to discuss how you perceive your library's environment. Consider the following restaurants. (In the interview I have pictures representing six types of restaurants.)

- a fine-dining establishment
- fast food montage
- a family sit-down restaurant
- greasy spoon diner
- standard all-you-can-eat buffet
- neighborhood coffee shop

1. If your library were a restaurant, which of these would it be and why?
2. Now consider the resources the library offers; does that change your answer?
3. Are there any other issues or questions you would like to discuss regarding the library?

Survey Questions:

1. Please tell us the full name of your school.
2. Are you a master of divinity student?
3. Are you working towards a master's degree leading to ordination?
4. Is this your first graduate degree program?
5. What area did you study?
6. Do you plan to pursue another graduate degree after completing your master of divinity?
7. Have you ever worked for an academic library?
8. Have you ever received formal library research instruction?
9. When did you complete your last degree prior to beginning your master of divinity?
10. Select the subject(s) that best describes your undergraduate education
    1) Humanities (history, art, music, literature)
    2) Religious Studies (theology, philosophy)
    3) Languages
    4) Education
    5) Health Sciences

6) Natural Sciences (chemistry, physics, biology)
7) Social Sciences (psychology, sociology, social work)
8) Applied Sciences (engineering, computers)
9) Business or Law
10) Other

11. Where do you do your academic reading?
    1) In the library
    2) On campus (not library)
    3) At home or in my room
    4) At coffee shop or café
    5) Other
12. How much of your academic reading is done in the following formats?
    1) Bound book or journal
    2) Print-outs or photocopies
    3) Online, computer or hand held reader
    4) Audiobook
13. What is your preferred format for academic reading?
    1) Bound book or journal
    2) Print outs or photocopies
    3) Online, computer or hand held reader
    4) Audiobook
14. Where do you do your academic writing?
    1) In the library
    2) On campus (not library)
    3) At home or in my room

4) At coffee shop or café

5) Other

For the purpose of this survey a research paper is any paper for which you need to locate and select two or more resources for writing on a given topic.

15. On average, how many research papers do you write per academic term?

16. Rate the importance of the following factors when selecting texts for use in a research paper. Extremely Important (5) Very Important (4) Somewhat important (3) Somewhat unimportant (2) Very unimportant (1) Not important at all (0)
    1. text is cited in a trusted source
    2. text is available in an online format
    3. text is recommended in course materials, syllabus or reading list
    4. text is recommended by a professor
    5. church affiliation or reputation of the publisher of the text
    6. church affiliation or reputation of the author of the text
    7. availability of the text in your own personal library
    8. availability of the text in the school's library
    9. text is considered to be a primary resource in the subject being studied
    10. how current the text is

17. Rate your use of the following people or tools when identifying and locating sources for academic research. Almost Always Used (4) Frequently Used (3) Occasionally Used (2) Rarely Used (1) Never Used (0)
    1. Library reference books like dictionaries, encyclopedias & printed bibliographies
    2. Peers
    3. *ATLA Religion Database*
    4. Online booksellers like Amazon or Barnes & Noble
    5. Google Books

6. WorldCat (OCLC)
7. Browsing the subject area in the library
8. Professors
9. Professionals outside of the school
10. Librarians
11. Bibliographies included with the course textbook or syllabus
12. Article databases (EBSCO, JSTOR, etc.)
13. Library's catalog
14. Wikipedia
15. Google Scholar
16. Internet search engines (Google, Yahoo, Bing, etc.)
17. Listservs, forums, My personal library or blogs
18. Bibliographies of books and articles you have read
19. Internet Directory (Wabash Center, Virtual Religion Index, etc.)

18. Are you an international student?
19. Gender
20. Age
    1) 20s
    2) 30s
    3) 40s
    4) 50s
    5) 60+
21. Which statement best describes your status?
    1) Single
    2) Married
    3) Married with children at home

22. Which statement best describes you?

    1) I live on campus and I am a full time student.
    2) I live on campus and I am a part time student.
    3) I live off campus and I am a full time student.
    4) I live off campus and I am a part time student.
    5) I live off campus and I am a distance education student.

Celebrating the King James Bible at Four Hundred: Examples and Resources
by
Donald Keeney, Seminary of the Southwest

Two-and-a-half months ago, on Monday, May 28, the news ticker on CNN read "Tiny Church Finds Original King James Bible." That was the ticker. The actual report in the article was a bit different (http://religion.blogs.cnn.com/2011/03/28/tiny-church-finds-original-king-james-bible, March 28th, 2011, "Tiny Church Finds Original King James Bible" by Richard Allen Greene, CNN).

In Hilmarton, England, the small St. Laurence Church found that the old Bible in the back of the church was printed in 1611, the first year the King James Bible was printed. "Parish council member Geoff Procter," noted the article, "and two other church members took it to a specialist, the Rev. David Smith at the Museum of the Book in London.

"Smith identified it thanks to a printing error—a place in the Gospel of Matthew that should say Jesus entered the Garden of Gethsemane and spoke to his disciples instead says that Judas, who betrayed Jesus, entered the garden."

Since the St. Laurence Bible had that error, but not another printing change in the Book of Ruth, Smith concluded that this copy was a "She Bible" from 1611.

This news report includes many of the features of our discussion today.

The King James Bible (KJB) was printed in 1611, with two printings. These two printings differ in several typographical places—but they are best known by the difference between the two at the ending of the fifteenth verse of chapter three of Ruth. Ruth has spent the night on the threshing floor at the feet of Boaz, the text tells us. Boaz gives her a measure of barley, and then, according to one printing, "He went into the citie." The other printing reads, "She went into the citie." The two Bibles became known as the He Bible and the She Bible, and even as the Great He Bible and the Great She Bible. (The use of "Great" here I understand to mean their large, or folio, size.)

This reading is one of many differences. Another notable difference is the reading in Matthew 26:3, where Jesus and his disciples enter the Garden of Gethsemane. The He Bible has "Jesus" and his disciples entering the Garden; the She Bible has "Judas" and his disciples, as the news article from CNN noted. If that information is correct, then the St. Laurence Bible was a She Bible and was probably printed in 1611, but was from the second printing, not the original, which is what the story, but not the headline, stated.

This brief news story illustrates different angles of what we designate as "King James Version" or "King James Bible." Until the last three years or so, it was "Authorized Version" in the United Kingdom and "King James Version" or "Authorized Version" in the United States. Now, "King James Bible" seems to be the most common usage.

First, a brief note about what was in the 1611 KJB that is usually not in our modern editions of the book. It included 80 books of the Bible—the Hebrew Scriptures called Old Testament, the books of the Apocrypha gathered together between the Old Testament and the New, and the New Testament. It included a dedication to the King and an extensive genealogy from Adam to Christ. It also included a preface, from the Translators to the Readers, about why a new translation had been undertaken, the connection between this translation and previous ones, and a defense of the translation against what they described as the slanderous comments against them.

Each of these aspects of the KJB in the news account and its contents reflects the trends in the way the book is celebrated by different groups today.

One angle looks at the history of the test of the King James Bible in its first two centuries and draws attention to the changes in the text itself—mostly spelling, but also a few word changes—and to the misprints that garnered so much attention in the early years of this translation. The distinctions between the first two printings are identified by the two alternate readings for Ruth 3:15. The He Bible and the She Bible were a way of making fun of this new Bible that offered an alternative to more established Bibles. Other printings were also identified by misprints. One edition is known as the Rebecca Bible because it says Rebecca brought her damsels to the spring for water instead of bringing her camels. The most famous misprint occurs twenty years after the first printing. The same printer produced the book, but he left out one word. It was a small word, but it was an entire word. It was the word "Not"; it was in the Ten Commandments. And yes, it was that one. It reads, "Thou shalt commit adultery." The printer was fined an exceptional amount and almost all copies were confiscated. The Library at Oxford has one of only eleven or so existing copies on display in its celebration of the King James Bible. It was this attention to typographical errors that probably prompted a typesetter to change "Princes have persecuted me" to "Printers have persecuted me" without measure (Psalm 119:161).

One angle of the King James Bible is its publication as part of a century of Bibles in English produced by Protestants—Anglicans really. Those who emphasize the King James Bible see it as the culmination of that first century of the reformation and a contrast to Roman Catholic efforts to put the Bible in English, if such effort is even acknowledged. The King James Bible is usually seen as the winner in a long contest, but closer examination of the history indicates that the KJB eventually dominated a field in which it was not clear that it would remain much used at all. Those who celebrate the KJB from this angle compare it to others in that English tradition. They stress the ties to Tyndale the century earlier and to Wycliffe more than a century before Tyndale.

Some would end their history of the English Bible with the publication of the KJB. Others mention the first major revision—the English Revised Version in the 1880s—and carry it to the present. That first major revision produced the most thorough histories associated with the King James Bible. As a result, Cambridge University Press, for example, has produced reprints of those histories and listed them on their web pages for the celebration of the four-hundreth anniversary. Coincidentally, those books are no longer in copyright, and you may, if you are so inclined, download free, legal copies of these histories from Google Books. They are in pdf format and they are NOT searchable in the copy you download, but they are free, even though they might include hundreds of pages that make up the entire copies of the King James Bible parallel with the Revised Version. Notable authors include B. F. Westcott and F. H. A. Scrivener.

Another angle is the influence of the Bible on culture, especially culture in the U.K. or in the U.S. Several departments of English have sponsored conferences where speakers discuss ways in which the King James Bible in particular, or the Bible in general, have become popular in literary themes or vernacular phrases. One challenge is to determine whether the King James Bible is the source of such influence. In Philadelphia, it was when there were riots over reading the KJB in public schools. Some conference presenters detail some of these influences. The influence is a bit more nebulous when, say, a Catholic writer might use imagery from the Bible that could be from the King James Bible, the Douay-Rheims, or other translations.

For this list of resources, I will begin with reproductions of the 1611 KJB "He Bible."

Reproductions of the 1611 Authorized Version

- A full digital version, searchable by book of the Bible, with zoom, a He Bible; http://www.kingjamesbibletrust.org/the-king-james-bible/digitized-kjv-of-1611/genesis
- Oxford University Press. Folio boxed reproduction with an essay by Gordon Campbell, and listed with four different titles in various OCLC records. ISBN 9780199557608. Size: 11.3 x 8.9 x 2.4 inches. $79.95
- Hendrickson Publishers. This edition includes the Apocrypha, but the following edition lacks the Apocrypha. ISBN-13: 9781565638082. Size: 8.6 x 5.5 x 1.5 inches.
- Hendrickson, as noted above: KJV 1611 Bible Without Apocrypha, 400th Anniversary Edition Hardcover. 9781598564655. Size: 8.6 x 5.5 inches.
- Nelson Publishers. This edition has the KJV 1611 Bible and NKJV Bible: 400th Anniversary Commemorative Set [Bonded Leather]. ISBN-13: 9781418544188. Size: 9.4 x 6.1 x 3.3 inches. $119.99.
- Nelson Publishers 1611 Edition Hardcover. ISBN 9780840700414. Size: 8.4 x 5.8 inches. $34.99.
- Nelson Publishers 1611 Edition Hardcover Size: 5.75 x 8.75 x 1.50 inches. ISBN-13: 9781418544171. $49.99.
- Zondervan 9780310440291. Paperback. Size: 8.1 x 5.7 x 3 inches. $7.99.
- See also http://www.greatsite.com/facsimile-reproductions/kingjames-1611.html. This site lists reproductions in leather of the 1611 KJB and other older Bibles, at costs frp, $300-$1500 for the leather bindings.

Some Other Facsimiles of Older Bibles or Significant Excerpts

- Matthew's Bible: a facsimile of the 1537 edition combining the translations of William Tyndale & Myles Coverdale; edited by John Rogers; with an introduction by Joseph W. Johnson. Peabody, MA: Hendrickson, 2009. Half-size at: 10.3 x 7.4 x 1.9 inches. $69.95
- The Geneva Bible: a facsimile of the 1560 edition with an introduction by Lloyd E. Berry. Peabody, MA.: Hendrickson, 2007. ISBN-13: 9781598562125. Size: 9.5 x 7.3 x 2.6 inches. $69.95.
- Tyndale New Testament 1526 Edition. Hendrickson. ISBN-13: 9781598562903. Size: 4.5 x 6.5 inches. $49.95.

Other related texts for these Bibles:

The Translators to the Reader: the original preface of the King James Version of 1611 revisited by Miles Smith [d. 1624]. Edited by Erroll F. Rhodes and Liana Lupas. New York: American Bible Society, 1997. ISBN-13: 9781585164257. $13.99. This edition includes a reproduction of the title page and preface from the 1611 edition, a transcription with notes of the preface, and a modern update of the language.

Translating the Bible: from William Tyndale to King James by Gerald Bray. London: Latimer Trust, 2010. ISBN-13: 9780946307753. $12.99. A collection of twelve Prefaces to Bibles from Tyndale to the KJB.

Finally, a particularly noteworthy volume of modern art in celebration of the KJB. The text is the four gospels. Interestingly enough, the volume is in honor of the KJB, but the translation is the English Standard Version. *The Four Holy Gospels [ESV].* Newly commissioned, full-color artworks by artist Makoto Fujimura. Size: 10.75 x 16 inches. 13-point type, 168 pages. Double-column, paragraph format. Genuine Leather over Board. ISBN-13: 9781433521959. $349.99. Hardback. ISBN-13: 9781433521942. $129.99.

Search Terms for the 1611 KJB or the Conferences and Celebrations of It

Searching for a reproduction or reprint of the 1611 King James Bible is problematic. "Bible" produces too many results, as does "King James Version" or "King James Bible" by itself. With an Internet search engine, searching for celebrations of either produces far too many results, but the best examples are usually displayed in the first few web pages. The following phrases were useful:

- "King James Version"
- "King James Bible"
- "Authorized Version"
- adding "1611" to "King James" also helps
- "King James Bible anniversary"
- "King James Bible anniversary events"

Major reference works for the study of the Bible in English Translation

The foundational work in print about the history of the Bible and its printing is *The Cambridge history of the Bible*. Cambridge, University Press, v. 1, 1970; v. 2, 1969; v. 3, 1963. Contents: v. 1. From the beginnings to Jerome, edited by P.R. Ackroyd. v. 2. The West from the fathers to the Reformation, edited by G.W.H. Lampe. [v. 3] The West, from the Reformation to the present day, edited by S. L. Greenslade.

Oxford and Cambridge Universities have significant web pages devoted to the four-hundreth anniversary, especially through their libraries and newly published books from their presses. The report on various events at Oxford is located at the site for its Bodleian Library: http://www.bodleian.ox.ac.uk/bodley/about/exhibitions. The principal exhibition at the Bodleian will then travel to the Folger Library in Washington, D.C. and then to the Ransom Center at the University of Texas in Austin. The Latter-Day Saints also contribute to the conference at Oxford, as noted at http://www.lds.org.uk/news/article-view/article/oxford-university-symposium-commemorates-king-james-bible-anniversary/.

Cambridge University Press has several items. The report on various events at Cambridge is located at http://www.lib.cam.ac.uk/exhibitions/KJV/events.html. Cambridge University Press has published some very useful titles about the KJB. These include: *The King James Bible: a Short History from Tyndale to Today* by David Norton (2011 ISBN 9780521616881pb; 9780521851497 hb); *The King James Bible after Four Hundred Years—Literary, Linguistic, and*

Cultural Influences ed by Hannibal Hamlin and Norman W. Jones (2011 ISBN9780521768276); and *The Social Universe of the English Bible—Scripture, Society, and Culture in Early Modern England* by Naomi Tadmor (2010 ISBN 9780521769716).

A Brief Bibliography for Current Study

A History of the Bible as Literature: *Volume 1, From Antiquity to 1700* by David Norton. Cambridge University Press 2004. 428 pages. ISBN: 9780521617000 pb. $84.00. 9780521333986 hb. $125.99.

Volume 2, From 1700 to the Present Day by David Norton. Cambridge University Press 2005. 508 pages. ISBN: 9780521617017 pb. $95.00. 9780521333993 hb. $167.00.

A History of the English Bible as Literature by David Norton. Cambridge University Press; Revised edition. 2000. 496 pages. ISBN-13: 9780521778077 pb. $52.99. 9780521771405 hb. $137.00. 9780511034282 Adobe ebook reader $42.00. This volume is a revision and abridgment of the two previous volumes, with a focus on English Bible.

The Oxford Illustrated History of the Bible edited by John Rogerson. Oxford University Press, 2001. ISBN13: 9780198601180 hb. $60.00.

The Story of the Bible: the fascinating history of its writing, translation & effect on civilization by Larry Stone. Nashville: Thomas Nelson, 2010. The site http://www.storyofbible.com/king-james-400th-anniversary/ accompanies the book.

The Blackwell Companion to the Bible and Culture, edited by John F.A. Sawyer. Malden, MA: Oxford: Blackwell, 2006. ISBN 9781405101363.

Essays on The Renaissance by Ilona N. Rashkow, 54-68, who uses the term “English Renaissance Translation”; and “The Reformation” by Peter Matheson, 69-84.

The Blackwell companion to the Bible in English literature by Rebecca Lemon, Emma Mason, Jonathan Roberts and Christopher Rowland. Chichester, U.K.; Malden, MA: Wiley-Blackwell, 2009. ISBN 9781405131605

History of the Bible in English: from the earliest versions by F. F. Bruce 3rd edition. New York: Oxford University Press, 1978. ISBN 9780195200874

The Major Websites Documenting Conferences, Exhibits, and Other Celebrations of the Four-Hundreth Anniversary

The King James Trust website—http://www.kingjamesbibletrust.org/

This site is also redirected from http://www.2011trust.org/home/ and for international events, the page http://www.kingjamesbibletrust.org/events/international-events

Society of Biblical Literature—http://sbl-site.org

A major set of events is through the Society of Biblical Literature, at its meeting in Atlanta in Nov 2010, at its international meeting in London in July 2011, and at its meeting in San Francisco in Nov 2011. There is a link on this page to the website above for the King James

Bible Trust, but there is also a link just below the image for the Trust to the three meetings about the King James Bible—http://sbl-site.org/meetings/2011KJV.aspx

American Bible Society—http://www.americanbible.org/king-james-bible-celebration

Translation Necessarie: The King James Bible at 400—http://www.library.upenn.edu/exhibits/rbm/kjb/

Most of these sites are from Bible and religion departments or organizations. Two notable conferences by English Departments are at the University of Pennsylvania and at Ohio State.

Baylor University—http://www.isreligion.org/events/400-years-of-the-king-james-bible/

This three-day conference at Baylor University included many presentations, an exhibit in the campus main library, and an exhibit from the Green Family Collection of Biblical Archives, Armstrong Browning Library. Baylor University Press will publish the plenary session papers in *The King James Bible and the World It Made*, edited by David Lyle Jeffrey. Paperback, 225 pages $24.95. To be published November 2011. ISBN: 9781602584167

Liberty University—http://digitalcommons.liberty.edu/kjv400/

One may see the overlap for some of the conferences with the conference at Liberty University. The site lists a two-day conference from September 30 to October 1. The keynote speaker will be Dr. David Bebbington of the University of Stirling who is widely published on the history of evangelicalism and just recently contributed a chapter to the forthcoming book *The King James Bible and the World it Made* edited by David Lyle Jeffrey.

Popular journals with brief articles devoted to the King James Bible

- *Harpers*, June 2011 (322, #1933), has a forum (featured on the cover) with seven writers, most of whom write about the Bible but the King James specifically.
- *Homiletics*, May-June 2011 (23, 3), has a brief article on the King James Bible featured on the cover.
- *Christianity Today*, May 2011 (55, 5), has an article (featured on the cover) by Mark Noll about the influence of the King James Bible.

C. S. Lewis' Personal Library: History and Review
by
Roger White, Azusa Pacific University

Introduction

I became interested in C. S. Lewis' personal library while living in Oxford, England, and leading seminars about Lewis' views on education.[1] Studying his views on education led me to his views on reading, and his views on reading led me to the books that he read and to the contents of his personal library. A number of opportune research discoveries unfolded from there.

First, while reading *The Company They Keep: C. S. Lewis and J. R. R. Tolkien as Writers in Community*[2] by my friend and colleague Diana Pavlac Glyer, I learned of a master's thesis written within a decade of Lewis' death listing the items in his library that had been acquired from his personal estate by a small college north of Oxford. Second, I was able to examine several books from his library now held at Oxford University's Bodleian Library. Third, I was able to meet and visit with the donor of some of those books as a result of my involvement with the Oxford University C. S. Lewis Society. Through this individual, who had personally known Lewis and acquired hundreds of books from his estate, I heard first-hand details of the captivating story of the library and its journeys throughout Lewis' life and afterwards.

These intriguing research opportunities and connections propelled me into a full-fledged investigation to discover what I could of the library's saga, to search out and identify as many of the original titles as possible, and to make this story and associated findings available to Lewis scholars eager to discover possible links between what Lewis read and what he wrote. This paper includes initial results of this investigation regarding the history of the library and a brief preliminary review of its contents. A fuller book-length treatment is in process, with a publication date expected in the next year or two. The plan for that work is to provide an introductory essay telling the full story of the library, list all the books alphabetically by author identifying each work's present location, and then list the books topically according to subject area so that themes and sources of influence on Lewis may be seen more clearly.

The books of Lewis' personal library were divided between several places during his lifetime, and though they were all brought together at his home in Oxford for a few months near the time of his retirement, they are today again spread across several locations, being held by academic institutions and private collectors. The largest collection of books formerly in C. S. Lewis' personal library is held in the Marion E. Wade Center at Wheaton College, Wheaton, Illinois.[3] There are currently approximately 2,400 books in that collection.

The Origins of Lewis' Love of Books

C. S. Lewis' childhood home in Belfast, Ireland, was full of books. He writes in his autobiography, "There were books in the study, books in the drawing room, books in the cloakroom, books (two deep) in the great bookcase on the landing, books in a bedroom, books piled as high as my shoulder in the cistern attic, books of all kinds reflecting every transient stage of my parents' interest, books readable and unreadable, books suitable for a child and books most emphatically not."[4] His parents initially inspired Lewis' interest in books, and this love of reading increased when he was sent to boarding school after his mother died. He shared an interest in reading and buying books with a boyhood friend, Arthur Greeves. Letters to Greeves reveal Lewis' interest not only in the subject matter of the books but also in their appearance.

Lewis' interests surrounded the whole process of acquiring books—the economic value of the purchases, knowledge of publishers and booksellers, the recounting and reciting of specific titles, the pleasure of receiving a book, the look and feel of a new edition, plus the enjoyment of knowing others who shared the same interests. Lewis' father bought and kept books, and Lewis' brother enjoyed reading too, but Lewis attributes his excessive interest in books to Arthur Greeves. In his autobiography Lewis acknowledges his debt to Arthur Greeves in this way:

> One other thing that Arthur taught me was to love the bodies of books. I had always respected them . . . . But Arthur did not merely respect, he was enamored; and soon, I too. The set up of the page, the feel and smell of the paper, the differing sounds that different papers make as you turn the leaves, became sensuous delights.[5]

Lewis' interest in the finer points of an edition's appearance, its physical form, and the quality of its binding, paper, and printing steadily grew during this period of his life. Many years later, writing in his autobiography, he recounts the happy times of these book-collecting years:

> Every man of my age has had in his youth one blessing for which our juniors may well envy him: we grew up in a world of cheap and abundant books. Your *Everyman* was then a bare shilling, and, what is more, always in stock; your *World's Classic*, *Muses' Library*, *Home University Library*, *Temple Classic*, Nelson's French series, Bohn, and Longman's Pocket Library, at proportionate prices. All the money I could spare went in postal orders to Messrs. Denny of the Strand. No days, even at Bookham, were happier than those on which the afternoon post brought me a neat little parcel in dark gray paper. Milton, Spenser, Malory, *The High History of the Holy Grail*, the *Laxdale Saga*, Ronsard, Chénier, Voltaire, *Beowolf*, and *Gawain and the Green Knight* (both in translations), Apuleius, the *Kalevala*, Herrick, Walton, Sir John Mandeville, Sidney's *Arcadia*, and nearly all of Morris, came volume by volume into my hands. Some of my purchases proved disappointments and some went beyond my hopes, but the undoing of the parcel always remained a delicious moment. On my rare visits to London I looked at Messrs. Denny in the Strand with a kind of awe; so much pleasure had come from it.[6]

One book in particular serves to illustrate young Lewis' developing interest and pleasure in books. On November 17, 1914, just two weeks shy of his sixteenth birthday, he writes a letter to Arthur Greeves telling him with great excitement of having just purchased Sir Thomas Malory's *Le Morte d'Arthur*, the story of King Arthur.[7] Months later he broods in another letter about the book's appearance and whether he in fact received the correct edition he ordered, but he further exclaims that "it is really the greatest thing I've ever read."[8] He also makes the following revealing comment about his experience with the book: "I have nearly finished *Morte D'arthur*. I am more pleased at having bought it every day, as it has opened up a whole new world to me."[9] This one statement—"It has opened up a whole new world to me"— illustrates the direction Lewis' literary interests were to take in life. He begins to refer in his letters and writings more frequently to the revelatory nature of certain books as bringing on a sense of what he calls joy. The importance of the external appearance of books lessened throughout his life as he experienced the ideas and sensations of literature more fully. Books provided him with new ways of seeing himself and the world around him. They became central in his search for meaning and in his academic life.

The Story of Lewis' Personal Library

C. S. Lewis' Belfast, Ireland, home for much of his childhood was called *Little Lea*, and the story of his library begins here. As was mentioned earlier, the house was filled with books. On rainy afternoons he would take "volume after volume from the shelves" [10] to read. These were books that belonged to his parents and, according to Lewis, he did not grow to share his parents reading preferences. On his parents' reading tastes he writes:

> What neither he nor my mother had the least taste for was that kind of literature to which my allegiance was given the moment I could choose books for myself. Neither had ever listened for the horns of elfland. There was no copy either of Keats or Shelley in the house, and the copy of Coleridge was never (to my knowledge) opened. If I am a romantic my parents bear no responsibility for it.[11]
>
> My father, far from being specially Puritanical, was, by nineteenth-century and Church of Ireland standards, rather "high," and his approach to religion, as to literature, was at the opposite pole from what later became my own. The charm of tradition and the verbal beauty of Bible and Prayer Book (all of them for me late and acquired tastes) were his natural delight . . .[12]

Even though many of the books at Little Lea did not reflect Lewis' later literary preferences, he did discover wonderful treasures amongst its shelves. The following account from his autobiography describes some of his earliest reading experiences and provides details about the kinds of books he was reading at the age of six, seven, and eight:

> Of the books that I read at this time very few have quite faded from memory. Conan Doyle's *Sir Nigel*, which first set my mind upon 'knights in armor,' I have never felt inclined to reread. Still less would I now read Mark Twain's *A Connecticut Yankee in King Arthur's Court*, which was then my only source for the Arthurian story, blissfully read for the sake of the romantic elements that came through and with total disregard of the vulgar ridicule directed against them. Much better than either of these was E. Nesbit's trilogy, *Five Children and It*, *The Phoenix and the Wishing Carpet*, and *The Amulet*. The last did the most for me. It first opened my eyes to antiquity, the 'dark backward abysm of time.' I can still reread it with delight. *Gulliver* in an unexpurgated and lavishly illustrated edition was one of my favorites, and I pored endlessly over an almost complete set of old *Punches*[13] which stood in my father's study. Tenniel gratified my passion for 'dressed animals' with his Russian Bear, British Lion, Egyptian Crocodile and the rest, while his slovenly and perfunctory treatment of vegetation confirmed my own deficiencies. Then came the Beatrix Potter books, and here at last beauty.[14]

One of Lewis' favorite books as a child was Beatrix Potter's *Squirrel Nutkin*. It awakened in him "another dimension"[15] about life, and, although he loved all the Beatrix Potter books and their sense of beauty, *Squirrel Nutkin* stood apart from the rest.[16] At nine he read *Paradise Lost*[17] and when he started school the next year he began a practice of reading the Bible.[18] At some point, his assorted collection of books became the beginning of a personal library. In some unpublished childhood writings by Lewis collected by his brother, Warren Lewis, there is a listing of books he owned. However, the seven titles on the list were actually ones he had written himself![19] Certainly by the time he left for school he would have had a set of books he called his own, some to be left behind at home for safekeeping and others for his schoolwork. Throughout his schooling career and university work he took advantage of libraries, but he also bought and sold books, sometimes receiving them as gifts and sometimes passing them on to others, steadily adding to his library along the way. As with many academics, Lewis would have always been acquiring and discarding books.

Later, when Lewis' father died in 1930 and the family library at Little Lea was dispersed, he and his brother had several exchanges about which books to keep and which to discard. An examination of the record of the ones they kept reveals that some of those same books were still in Lewis' library at the time of his death 33 years later in 1963.[20] The books the brothers called "keeps" were taken from Little Lea to Oxford following the closing of their father's estate. Some of the books were taken to Lewis' rooms at Magdalen College and some were taken to his Oxford home, called *The Kilns*, a house that he shared with his brother.

When Lewis left Oxford and began his academic career at Cambridge University in 1954, some of his books were moved from his rooms at Magdalen College in Oxford to his rooms at Magdalene College in Cambridge. He maintained The Kilns in Oxford, travelling back and forth between the two cities when his schedule allowed. Some of the excess books were sold and the others taken to The Kilns, where one of the bedrooms was turned into a second library.[21] Nine years later, in August of 1963, following Lewis' resignation from Cambridge due to his poor health, he had his library retrieved and brought back to his home in Oxford.

In the final months of his life, Lewis invited several friends to select books from his library as parting gifts. Then, following his death, the library was bequeathed to his brother, Warren. Lewis' will specified that the books his brother did not want were to be offered to two of Lewis' closest friends, Owen Barfield and Cecil Harwood, executors of his will. Soon after this, Warren Lewis, thinking he would need the money to live on, sent the library to Blackwell's bookshop in Oxford, where they stayed in storage until Wroxton College, a small institution north of Oxford, purchased them in 1965 for use by students as a campus library. A listing of the books near the time of their arrival at Wroxton College indicates 2,710 books in the collection.[22] Twenty years later, the books that survived use by students and faculty were sold by the college and eventually made their way to their present home at the Marion E. Wade Center at Wheaton College, Wheaton, Illinois.

The search for other books formerly in C. S. Lewis' library not found at the Wade Center has involved retracing the movements of the library outlined above and following clues as to where the other books may have gone. From time to time, books appear at auctions and on the rare book market. Collectors, academics, and associates of Lewis (or their family members) hold dozens of books privately. Books from Lewis' library can currently be found at six different colleges or universities including:

- Wheaton College, Wheaton, Illinois
- University of North Carolina, Chapel Hill
- Magdalene College Library, Cambridge
- The Bodleian Library, Oxford
- Taylor University, Taylor, Indiana
- Azusa Pacific University, Azusa, California

A Review of the Contents of the Library

The project to locate, catalog, and report as complete a list as possible of books known to have been in C. S. Lewis' personal library is still in process. There are still more research leads to follow. Currently, over 3,100 titles have been identified. A preliminary review of the titles reveals that the major subject areas include literature (American, Celtic, English, French, Greek, Italian, Roman, and Spanish), philosophy, theology, and poetry. Many of the books are signed or annotated by Lewis. Some are dated as to when he completed reading them. A few have his hand drawings in the margins. Several of the books formerly belonged to his father, brother, or wife.

A number of multi-volume sets make up part of the collection including works by:

- Alexandre Dumas (42 volumes)
- Tolstoy (24 volumes)
- Thomas Carlyle (30 volumes)
- Jane Austen (10 volumes)
- The Brontë Sisters (12 volumes)
- Shakespeare (12 volumes)
- Yeats (8 volumes)
- Robert Browning (6 volumes)
- Samuel Johnson (6 volumes)

Other sets include:

- *Cambridge History of English Language* (14 volumes)
- *Cambridge Modern History* (12 volumes)
- Edward Gibbon's *The History of the Decline and Fall of the Roman Empire* (7 volumes)

There are books written by fellow Inklings members Owen Barfield, J. A. W. Bennett, Lord David Cecil, Nevill Coghill, Adam Fox, Colin Hardie, J. R. R. Tolkien, John Wain, C. L. Wrenn, and Charles Williams. Lewis' friends are also among authors whose titles he owned, including Austin and Katharine Farrer, Roger Lancelyn Green, Ruth Pitter, and Dorothy Sayers. Works by science fiction writers Jules Verne, H. G. Wells, and Ray Bradbury are in the collection. There are close to two-dozen books by George MacDonald and G. K. Chesterton, individuals who were instrumental in Lewis' conversion to Christianity.

A survey of titles in his library may prompt the question: "What were C. S. Lewis' favorite books?" Some of the books in his library are annotated on every page, and others he dates as having read multiple times. In his many writings he often alludes to books that were influential to his thought or that gave him great satisfaction in reading. Fortunately, we have some additional assistance in knowing which books were most meaningful to Lewis. The June 2, 1962 issue of *The Christian Century* magazine published his response to the question, "What books did most to shape your vocational attitude and your philosophy of life?" The complete list of ten books from *The Christian Century* article reads as follows:

1) *Phantastes* by George MacDonald
2) *The Everlasting Man* by G. K. Chesterton
3) *The Aeneid* by Virgil
4) *The Temple* by George Herbert
5) *The Prelude* by William Wordsworth
6) *The Idea of the Holy* by Rudolf Otto
7) *The Consolation of Philosophy* by Boethius
8) *Life of Samuel Johnson* by James Boswell
9) *Descent into Hell* by Charles Williams
10) *Theism and Humanism* by Arthur James Balfour[23]

One goal of the investigation currently underway is to locate and catalog as much of Lewis' library as can be identified. Many titles have been located, more may be found, others will remain missing. For example, the whereabouts of two of the books in Lewis' top ten listed above, *The Aeneid* and *The Life of Samuel Johnson* (the latter was once at Wroxton College), are presently unknown. It is unlikely that an exhaustive list will ever be compiled, but the majority of the collection has been preserved. The treasure we find in studying Lewis' personal library is to have a clearer picture of what books helped shaped the life of this incredible man who has been named one of the most influential people of the twentieth century.

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Endnotes

1 My wife, Dr. Theresa C. Tisdale, directed Azusa Pacific University's Oxford study abroad program for two years 2007-2009 and I taught seminars for that program.

2 Diana Pavlac Glyer, *The Company They Keep: C. S. Lewis and J. R. R. Tolkien as Writers in Community* (Kent, OH: The Kent State University Press, 2007).

3 The Marion E. Wade Center staff has been invaluable to the ongoing research related to

the Lewis library. Many thanks go to Dr. Christopher W. Mitchell, Mrs. Marjorie Lamp Mead, Mrs. Heidi N. Truty, and Ms. Laura C. Schmidt.

[4] C. S. Lewis, *Surprised by Joy: The Shape of My Early Life* (San Diego: A Harvest Book, Harcourt Brace & Company, 1955/n.d.), 10.

[5] Ibid., 164.

[6] Ibid., 147-148.

[7] C. S. Lewis, *They Stand Together: The Letters of C.S. Lewis to Arthur Greeves (1914-1963)*. Edited by Walter Hooper. (London: Collins, 1979), 61.

[8] Ibid., 64.

[9] Ibid., 63.

[10] Lewis, *Surprised by Joy,* 10.

[11] Ibid., 5.

[12] Ibid., 7-8.

[13] A satirical magazine which Lewis would later contribute poems to under a pseudonym.

[14] Lewis, *Surprised by Joy*, 14-15.

[15] Ibid., 17.

[16] Ibid., 15-17.

[17] George Sayer, *Jack: Life of C. S. Lewis* (Wheaton, IL: Crossway Books, 1994), 51.

[18] Ibid., 62-63.

[19] Warren H. Lewis, *Memoirs of the Lewis Family (1850-1930)*. Vol. III (Unpublished [Leeborough Press], 1933-1935), 89. See also George Sayer, *Jack*, 21.

[20] Lewis, *Memoirs*, Vol. XI, 57. A comparison of books listed as taken from Little Lea with the list of books that went to Wroxton College following Lewis' death show some of the same titles.

[21] Sayer, *Jack*, 359-360.

[22] Margaret Anne Rogers, "C. S. Lewis: A Living Library" (M.A. thesis, Fairleigh Dickinson University, 1970).

[23] C. S. Lewis, [booklists]. *The Christian Century,* June 6, 1962, 719.

Frederic Huidekoper: Preacher, Scholar, Librarian
by
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Introduction

I feel that some background is necessary before we begin, not to introduce the topic of librarian biography, but rather the background of this project. The idea for this presentation came from last year's conference, when there was a paper presented about a theological librarian from the nineteenth century. There was also a panel where the editorial board of *Theological Librarianship* suggested, among other things, that articles profiling theological librarians might make good articles for the journal. Then came the news, amid partnership talks between Meadville Lombard and Andover Newton, that might have resulted in a change of location for the Meadville Library. Those talks, as we recently found out, did not yield a partnership, but Meadville has sold its campus and will soon be a tenant of another educational institution in Chicago that has yet to be named. This marks another epochal change in the history of the school that was founded in Meadville, Pennsylvania, in 1844, moved to Chicago in 1926, absorbed the Ryder Divinity School of Lombard College in 1930, and will move to new quarters in late 2011 or early 2012. This last event has necessitated a massive contraction in the size and scope of the library collection that the Reverend Frederic Huidekoper began building in western Pennsylvania in the 1840s. This time of change around the library and school has called to my mind the founding of the collection that I have been working with for the past two years. During this period in which I have been weeding constantly and must weed more to reach our target volume count that our new smaller home will accommodate, I have found it somehow therapeutic to reflect on a time when collection growth was paramount and giving away thousands upon thousands of books would have been a foreign concept.

Family and Early Years

The patriarch of the Huidekoper family, Harm Jan, came to the United States from the Netherlands around the turn of the nineteenth century. He worked for the Holland Land Company, a group of Dutch bankers and merchants who bought up land in New York state and western Pennsylvania to sell. After working for a time in the area around Utica, New York, Harm moved to Philadelphia and then Meadville, Pennsylvania, in 1804. (Meadville is about 70 miles east of Cleveland and 90 miles north of Pittsburgh.) In 1806, Harm married Rebecca Colhoon of Carlisle, Pennsylvania, and five of the seven children born to Rebecca lived past infancy.

Raised in the Dutch Reformed Church, Harm Jan Huidekoper began attending Presbyterian services upon moving to Meadville. He began to find the Calvinism of his youth and some tenets of Presbyterianism too conservative and gravitated toward Unitarianism after hearing a sermon at the Unitarian Society of Pittsburgh. In 1825, Huidekoper helped establish the Unitarian Church of Meadville (later the Independent Congregational Church and now the Unitarian Universalist Church of Meadville) and provided some of the land the church would occupy. The well-read, curious, and newly Unitarian Harm attracted bright students and ministers, mostly from Harvard and some from the Divinity School, to the Meadville church and to tutor his children. It was in this liberally religious and intellectually vigorous atmosphere that young Frederic Huidekoper and his two brothers and two sisters were raised.

Frederic was born in Meadville in 1817, Harm and Rebecca's fourth child and youngest son. A studious child who loved literature, music, and art, Frederic prepared for a life marked by study and scholarly pursuits in the service of the church in the company of young men from Harvard who would be among the most prominent nineteenth-century Unitarians. Among the tutors and student ministers who frequented the Huidekoper house were Ephraim Peabody, William Henry Channing, John Sullivan Dwight, and James Freeman Clarke, who became Frederic's brother-in-law in 1839 when he married Frederic's older sister Anna.

Harvard, Europe, and Harvard Again

After spending his formative years surrounded by these young exponents of liberal Christianity, it is perhaps no surprise that Frederic followed them to Cambridge with a view to joining the Unitarian ministry. He began his college work at Harvard, entering as a sophomore, in 1834. Through his father's acquaintance with the Unitarian ministers in Boston and with the faculty of Harvard, Frederic traveled in coveted social circles. He learned from and dined with notable scholars and clergy of the time, including Andrews Norton, Charles Follen, and the Channings. Frederic thrived at Harvard but had to cut his time there short when his eyesight became so severely strained that a doctor recommended he give up his studies lest he further damage his sight. (A case of typhoid fever when he was young likely led to his extreme near-sightedness and eventual blindness.) He reluctantly returned home to Meadville and filled his time working on the family farm and helping his father with his business dealings. During this time, Frederic was restricted to a mere ten minutes a day of study to protect his vision. Though he surely missed the rigor of college life, he said that he enjoyed his time back on the farm with his family.

After four years of farm life and little study, Frederic partook in the rite of passage that many young scholars and sons of wealthy gentlemen enjoy, a grand tour of Europe. He departed in the spring of 1839 and traveled for two years. The tour took him through England, Scotland, Ireland, France, and Switzerland. He also toured Holland, his father's native land, and Germany, where he met with a doctor and noted significant improvement in his sight. He wrote to his father that if he remained strong enough, ministry would be his aim. While in Europe he attended theology lectures in Geneva, Leipzig, and Berlin, though he found German theology too narrow and academic and unconcerned with regular people or with common sense. He studied French and German, met students and scholars of every variety, and visited libraries, museums, prisons, universities, and also institutions for the blind. Along the way, he filled his journals with his thoughts on the people, places, and ideas he experienced. He expressed some disapproval of the forms of government in most of Europe at the time, all of which he saw as unnecessarily authoritarian. He was upset by the widespread poverty, and noted with dismay the high rate of children born out of wedlock, thinking this demonstrated a lack of morality among the population.

Frederic returned to the United States in 1841 and went back to Cambridge to study at Harvard Divinity School. After some time, though, his eye troubles returned and worsened due to the strain of reading and study. Reading Hebrew, which was necessary for graduation, was especially trying on his eyes, and he was forced to leave the program. He was able to continue to study privately with the help of scholars in the area, particularly Andrews Norton. Though unable to complete the formal programs of Harvard College or Divinity School, he thoroughly prepared himself for the life he sought as a preacher and scholar. In 1843, he left Cambridge and returned to Meadville to begin his ministry.

Back to Meadville

Rather than take up a parish, which would require long hours at study and writing sermons, Frederic would serve as a minister-at-large. He reasoned that this form of ministry would allow his eyes more rest since he would be walking and visiting with people more often than he would be bent over a desk. On October 12, 1843, he was ordained at the Independent Congregational Church (formerly Unitarian Church of Meadville). His brother-in-law, the Reverend James Freeman Clarke, was on the council that served at his ordination, along with Reverend George Hosmer of the Unitarian church in Buffalo, who would go on to be one of the first faculty members of the Meadville Theological School. During this time, Frederic preached, studied, traveled, and prepared for the founding and organization of that school, which would accept its first students in the fall of 1844.

As Unitarianism grew in the United States in the first half of the nineteenth century, it was mostly a faith rooted in New England. As the church began to spread west, its leaders began thinking about setting up a theological school to educate future ministers from the west. Up to this point, Harvard was the main divinity school educating Unitarian clergy. There were a few attempts to start such schools, including a movement among Unitarians in Buffalo to form a theological school there. George Hosmer had taken the church at Buffalo based, in part, on the prospect of this school being formed. It was not to be, nor were the schools planned in Cincinnati or Louisville. The Reverend William Greenleaf Eliot got far enough in his plans to open a seminary in St. Louis that he posted an ad for students. Only one student came, and he could not attract a faculty or staff.

After these failed attempts, it seems that George Hosmer, James Freeman Clarke, and Harm Jan Huidekoper had a discussion about the state of the church, the need for more ministers, and the shortage of theological schools. This conversation is reported to have taken place shortly before Frederic Huidekoper's ordination. A few weeks after Frederic's ordination, George Hosmer made a plea for more ministers for the west in *The Monthly Miscellany*. He wrote, "We must have more ministers . . . . I hope that Mr. Huidekoper, who was ordained the last month by Brother Clarke and myself, may be induced to devote his attention to the establishment of a Theological School at Meadville." Whatever discussions these men may have been having with Frederic, they appear to have won him over, since Clarke announced in late January 1844 in *The Christian World* that the school was being formed and made an appeal for the library. In February, Frederic himself joined the media blitz for the new school, detailing in the *Christian Palladium* some of the proposed curriculum and giving advice on how students might prepare themselves for the program of study.

For most of 1844, Frederic Huidekoper *was* the Meadville Theological School. Clarke and others helped out and made appeals, but the organization and the gathering of materials and people that would make the school possible were largely the work of Frederic. His father provided some financial backing, bought a building that had once been a Presbyterian church, and donated the building and some land to the school. Frederic did not take a salary from the school. He persuaded George Hosmer to join the faculty to teach pastoral care and homiletics. On a book-buying trip to Boston, Frederic secured a grant from the American Unitarian Association to pay the school president's salary. The Reverend Rufus Stebbins of Leominster, Massachusetts, was recruited to be president and serve as pastor of the Independent Congregational Church in Meadville. Among the trustees of the school would be Frederic Huidekoper's father, brothers Alfred and Edgar, sister Elizabeth, brother-in-law James Freeman Clarke, and Frederic himself. He arranged for his students to take any prerequisites or remedial work at Meadville's Allegheny College. During the summer of 1844, with the memory of the other failed attempts and the bulk of work still left to do, Frederic wrote in his journal that "if the expenses had to come from my own pocket and I had to take all the labor on my own shoulders and work day and night, I would on the first of October have a library and text books at Meadville and begin with such students as might come." After adding the books he bought and was given to the books from his vast personal library, he catalogued these books and placed them all in the new library space at the school. In the fall of 1844, ten students began classes at the new Meadville Theological School. The school produced its first three graduates in 1846.

Though he did not initially carry the title of Librarian, Frederic Huidekoper certainly carried out that function for many years. He selected and bought books to support the school's curriculum, much of which he developed based in large part on his experiences at Harvard. He also cataloged and arranged the books in some way. What biographical material that exists does not give much attention to librarianship beyond his book-buying trips and the fact that he made his personal library available to the students. In these early years of the school, he was also professor of New Testament and Church History, also teaching Greek, Latin, German, and theology. He served as the school's treasurer and handled procurement, certainly for the library and probably more generally as well. He was the school's chief fundraiser and public relations person, continuing to make trips back east to generate goodwill and encourage donations of money and books.

The first ten years of Frederic's involvement with the Meadville Theological School allowed him to flourish in other ways but also presented further challenges. During this time he came into his own as a scholar, completing his first of three works in 1853: *The Belief of the First Three Centuries Concerning Christ's Mission to the Underworld*. This was a little-explored area of early church history, and that was what drew him to it. This period of church history would be Huidekoper's focus throughout his scholarly career, prompting James Freeman Clarke to note that "Brother Fred knew the first three centuries all to pieces." In November 1853, Frederic married Harriet Thorp of New York City. The couple would go on to have three daughters and a son. These joys were tempered by the death of Harm Jan Huidekoper in 1854, leaving Frederic and his brothers to manage their father's estate. Frederic at least seems to have learned something while helping run the family business in his youth; his management of his investments allowed him to remain independently wealthy for the remainder of his life.

Another difficult time for Frederic Huidekoper came in 1854. He was an independent thinker and had set up the original curriculum of the school to allow for free inquiry. The original charter of the school forbade any test of dogma for admission except a belief in "the divine origin of Christianity." Apparently no question about this had come up until this time, and when students expressed some doubts about this, the faculty made a rule excluding anyone questioning the divine origin of Christianity. Though Huidekoper himself held that belief, he did not think such a test was appropriate or necessary and tried to persuade the faculty. They could not be moved, presumably because of the views of President Stebbins, who was in favor of the test. Huidekoper resigned rather than be party to a doctrinal test and to avoid open hostilities with Stebbins. In 1856, Stebbins left Meadville, and the test was abolished. Huidekoper returned to the faculty as Professor of Church History and was able to focus on his research and writing. Who cared for the library in his absence is unclear since there was no formal post of Librarian until 1869, but one would assume that when Frederic returned to the faculty he continued to oversee the library.

Huidekoper's strength as a scholar was that he was well organized and thorough. This was noted by Adolf von Harnack in a review of Frederic's first book. Noted German scholar Emil Schurer said as much in a review of Huidekoper's second book, *Judaism at Rome*, published in 1876. This text examined Judaism's influence on Roman culture and suggests, among other things, that Stoicism had its roots in the Hebrew Bible. The book covered the period from 70 BCE to 140 CE and was the result of twenty years of research. It overflowed with footnotes, and while Schurer lauded this and Huidekoper's obvious depth and breadth of knowledge of the church fathers and classical literature, he found the book weak and unoriginal. This criticism was also present in Harnack's analysis of Huidekoper's first book. Frederic was undeterred by these reviews, possibly because his research and writing was fueled by experiences in the classroom. While his lecture notes were thin and there is no record of him as a lecturer, it is clear that he introduced his students to the multiple dimensions of early Christianity and encouraged them to examine the conflicts within Christianity as well as the tension between early Christians and other groups. His students were expected to incorporate, and cite properly, the church fathers as well as contemporary writers like his teacher, Andrews Norton.

Since 1869, there had been another faculty member with the title Librarian who oversaw the collection, leaving Frederic to concentrate on teaching and writing. Huidekoper retired from teaching in 1877 and published his third and final book in 1879, *Indirect Testimony of History to the Genuineness of the Gospels*. This book was an attempt to echo Andrews Norton's four-volume work *Genuineness of the Gospels*, which was intended as a repudiation of German theology. Norton and, to a less fervent degree, Huidekoper, saw German theologians as incomprehensible, chaotic, and lacking hope. They felt that the German school saw the gospels as mere fabrications from the second century. As far as Norton and Huidekoper were concerned, if the gospels led to belief then they were genuine enough for them. Questions of origin and authorship and the historical critical method were not terribly important to them, and they felt that German scholars had taken that method to extremes.

By this time, Frederic's eyesight had gotten so bad that further scholarship was not possible. He was still a trustee of the school and continued to labor on its behalf. He was involved, as he had been since his ordination, with the Independent Congregational Church in Meadville and preached there occasionally. He supported various philanthropic organizations, advocated for prison reforms, and distributed Unitarian tracts. He was also instrumental in founding the Meadville Public Library, which was one of several organizations to which he willed money. And, as if he did not have enough to do in his retirement, when the position of Librarian at

Meadville Theological School became open in 1884, Frederic took the job and stayed until 1891. On May 16, 1892, the Reverend Professor Frederic Huidekoper died in Meadville in the house where he was born. He had been a free thinker, an exponent of liberal Christianity, an able teacher, a thorough—if not always well-received—scholar, a philanthropist, an advocate for social reform, a pioneer in theological education, and a tireless, passionate theological librarian—before that was even a thing that one could be.

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History and Significance of the Herbert L. Willett Library in Chicago by Lisa Gonzalez, Catholic Theological Union

Introduction

My first encounter with the library at Disciples Divinity House at the University of Chicago was the result of a search for a paper topic for a class on the Bible and American culture I took in the spring of 2010 when I selected Herbert Willett's views on the Bible as the focus of my paper. I chose Herbert Willett as a topic after I had stumbled upon a critique of Willett's appearance on the program of the Centennial Convention of 1909 celebrating Thomas Campbell's *Declaration and Address*, one of the key documents of the Stone-Campbell Movement.[1] Herbert L. Willett served as the first dean of the Divinity House from its beginning in 1894 until 1921, and was instrumental in its foundation. Further exploration of Willett's career led me to a copy of his autobiography at the Disciples Divinity House library, which was named in Willett's honor. I also was able to use the library's copies of two key Disciples periodicals, the *Christian Standard* and the *Christian Evangelist*, for my research on Willett and the 1909 controversy. Further exploration of the library led me to the library's complete run of *Scroll*, the publication of the Campbell Institute. This led to a digitization project proposal for the *Scroll* with CARLI's Book Digitization Initiative, and subsequently more interaction with the Divinity House library, which lead me to propose this paper.

For my own research, I am particularly interested in documenting how the members of the Stone-Campbell Movement defined themselves, and how disagreements and divisions were experienced by various groups. A crucial issue in the history of the Movement is how leadership within the Movement changed after the death of Alexander Campbell in 1866. This era has sometimes been characterized as lacking leadership because no one person had the same degree of influence on the Disciples as Campbell, but this time was also an important period of growth, with multiple leaders emerging. Leadership was primarily based on the charisma of individuals, and many of the conflicts over specific issues such as the use of instrumental music and missionary organizations were strongly influenced by the opinions of specific leaders. While Campbell is indeed the key founder of the Movement, the names of key leaders in these late 19th and early 20th century conflicts are often unknown to many in the Stone-Campbell Movement today. I believe the study of the divisions in the Movement have been hindered by lack of access to primary sources, which aren't even that old, and even a lack of awareness as to what these sources are. My goal in reviewing the history of Disciples Divinity House and its library is to explore some of the stories of book donors, individual books, and publishers, and also how the stories of these interpersonal relationships play a part in the history of the Stone-Campbell Movement.

History of the Disciples Divinity House and the library

The library at Disciples Divinity House is small, about 7000 volumes altogether in the library and in the basement storage area. While the library includes a selection of materials from course reading lists at the University, I was most intrigued by the older Disciples Collection of historical materials, a collection that is not widely known among librarians and historians. This collection of about 1000 volumes represents the early efforts of the Divinity House to collect Disciples material, and provides a snapshot of what the early supporters of Disciples Divinity House thought of as their own literature.

The Disciples Divinity House was one of the many educational endeavors Herbert Willett supported in his long career as a pastor, editor, writer, and supporter of multiple Disciples organizations. Herbert L. Willett received his Ph.D in Semitics in 1896 from the University of Chicago at the age of 32. He was drawn to the new university by William Rainey Harper and his vision of popularized Biblical scholarship for a general audience. Willett was a popular lecturer on the Chautauqua lecture circuit, and was considered to be an excellent speaker. He was also a prolific writer, writing articles for the Disciples periodical the *Christian Evangelist* and the University of Chicago's *Biblical World*, Sunday School materials for Standard Publishing and other Sunday School series, and numerous books. Willett also wrote for and edited the *Christian Century*, as well as the *Christian Oracle*.

In the early years, there was some debate as to how Disciples Divinity House belonged within the Disciples of Christ educational institutions. The Men and Millions Movement, begun in 1913, was intended to raise funds for missionary, benevolence, and educational efforts, but did not initially include Disciples Divinity House as one of the Disciples educational institutions the fund-raising effort would support.[2] William Blakemore, the dean of the House from 1945 to 1975, noted that there was suspicion from other Disciples colleges that Disciples would be controlled by Baptists at the University of Chicago, and also noted that the colleges could have seen the founding of Disciples Divinity House as inherently critical of their model of education for ministry, since the highest degree offered at Disciples colleges was the bachelor's degree.[3]

The association of Disciples Divinity House with the Campbell Institute was another cause for suspicion, since many members of the Institute had attended the University of Chicago. The Campbell Institute was a target of the *Christian Standard* for a number of years as a bastion of modernist thought. Founded in 1896, the Institute was intended as a forum to freely debate divergent views among members, and to "organize men of broad Christian culture into such relations as might be mutually stimulating and helpful in special research and in practical religious work."[4] In the early years, membership was limited to those with university degrees, and Willett and Edward Scribner Ames were founding members. Other early members associated with the Divinity House included Errett Gates, Perry Rice, George A. Campbell, Charles C. Morrison, W.E. Garrison, H.D.C. McLachlan, and Alonzo W. Fortune. Early Campbell Institute meetings were held at the Hyde Park Church of Christ, where Ames was the pastor; Ames also served as the primary editor of the Institute's journal in its early years.[5]

Significant donations to the library

Disciples Divinity House was intended to provide a network of support for Disciples students studying at the University; students enrolled in University classes, but classes were also offered by Divinity House professors. The Divinity House building was not completed until 1928, so for over thirty years classes were held at the Divinity School, while office space for the dean and the library were housed in South Divinity Hall, now called Goodspeed Hall.[6] Based on notations in some of the books, it appears that the dean, and subsequently the library, was also housed in Haskell Hall for a time. Regarding the library, Willett commented in 1910 that "it may not be generally known that the Divinity House has been collecting a library of literature written by Disciples, and about Disciples, or in any way connected with them, until it now has the completest collection of the kind to be found anywhere."[7] Willett attributed part of this collection to B.B. Tyler, and also notes donations of English literature by T.D. Butler; he also mentions George Vandervoort.[8]

While no mention is made in the Divinity House trustees' minutes regarding the Tyler donation, the minutes do record another early donation to the library. This first major addition to the library was the collection of John Thomas Toof, donated by his wife in 1902.[9] J.T. Toof was actively involved in the Disciples; he graduated from a Disciples college, Abingdon, in 1868, and J.H. Garrison, who went on to become the editor of the *Christian Evangelist*, was a classmate and lifelong friend.[10] He was an associate of another important leader in the Disciples, Isaac Errett, the editor of the *Christian Standard*. Toof and Errett worked at the same church in Chicago around 1872, and Toof accompanied Errett, along with Z. T. Sweeney, on a six-month trip to Europe and the Holy Land in 1887.[11]

J.T. Toof had assembled a broad collection of historical materials, primarily Disciples material, but also other denominational materials as well, including Methodist and anti-Methodist publications. Toof's ability to collect such a broad range of materials might be attributed to his knowledge of the book trade through a relative, S.C. Toof, a book publisher in Memphis, Tennessee, who was also active in the Disciples.[12] An important part of the Toof donation was a ten-volume set of bound tracts and pamphlets, some of which are not currently cataloged in any online library catalog. Some of the rarest Disciples material in the library can be found in these volumes; for instance, most of the shorter works published or distributed by Bosworth, Chase & Hall, including what appears to be two sets of Holman's Tracts. Holman's Tracts were sold in a sort of variety pack, and could include four- to sixteen-page tracts on topics such as baptism and salvation.[13]

Some of the Methodist works in these volumes include catechetical pamphlets published by the Southern Methodist Publishing House in the 1870s, as well as a polemical tract from the same publisher entitled *Theological Grub-Ax, a Treatise on Infant Baptism*, which disputes the Disciples/Campbellite view of baptism. Some other apologetic works include Benjamin Franklin's *Christian Experience: Or, Sincerity Seeking the Way to Heaven*, in which a young man is convinced that the "Campbellite" way of baptism is the surest way to salvation. Another work by Franklin is *The Union Movement: or a Dialogue Illustrating the Duty and the Practicability of Christian Union, Among All the People of God Upon the Bible, and the Bible Alone*, which purports to be a dialogue among Christians of various denominations, who are eventually persuaded to abandon their denominationalism for the merely "Christian" way of union.

It is difficult to say how many books Toof contributed. The books were numbered as they were accessioned, but the examples I found with the Toof bookplate do not seem to be in any particular order. It seems likely that the accession and cataloging project would have started sometime in the 1930s, since the acquisitions notebooks that have survived from the 1940s and 1950s indicate that there were already over 3000 volumes by the 1940s. The trustees' minutes do mention the purchase of $15 worth of shelving in 1903 to house the collection, but how much shelving that may have been is anyone's guess.[14] Also, many older books have been rebound, which may have obliterated the Toof bookplate.

Another early contributor of historical works to the Disciples Collection was Errett Gates, who was associated with the Divinity House beginning in 1897. Gates earned his B.D from the University of Chicago in 1900, and his Ph.D in 1902. He served as the pastor of the Hyde Park Church of Christ from 1897 to 1900. This church had been founded in 1894 with Willett as the first pastor, and a temporary building stood on the lot owned by Disciples Divinity House, until a permanent church building was erected in the 1920s.[15]

Errett Gates spent a year of study in Scotland and Germany from 1910 to 1911, a trip that was funded by the trustees at the Divinity House. In addition to his commission to study the Campbells and the origins of the Movement in Scotland, he also used his time in Europe to acquire books for the library. In a letter thanking the trustees of DDH for supporting his trip to Europe, Gates noted that his acquisitions for the library were to deal with "the Old World environment of the Campbells" and "the history of Christian union movements kindred with the movement of the Campbells."[16]

Gates' purchases focused on English and Scottish works, particularly works on divisions and attempts at union, and the Scottish Presbyterian and Congregational Churches. I was pleased to find Gates' original receipts for his purchases, but the handwriting and abbreviations make it difficult to decipher what some of the purchases may have been. Some of the works most certainly purchased by Gates include Glas' *Testimony of the King of Martyrs* and a *Treatise on the Lord's Supper,* as well as a four-volume set of Glas' works, Edward Stillingfleet's *Irenicum*, the memoirs of Greville Ewing, the essays of John Walker (Walkerites), and some 18th century tracts by William Cudworth. Since the library was essentially the dean's until the building was complete, Gates' purchases may have made their way into the dean's personal collections. For instance, one work, Edward Stillingfleet's *The Unreasonableness of Separation*, in which Stillingfleet argues against toleration of dissenters, was mistakenly attributed as a donation by Willett in the card catalog.

After his return from Scotland, Gates wrote a series of articles for the *Christian Century* about the Campbells, with the intention of producing a book on Christian union movements based on his research in Europe. However, Gates became disenchanted with Disciples Divinity House in 1916, when he became displeased with the terms of his new contract.[17] According to his account of the dispute with the trustees from a series of letters that he wrote to the *Christian Standard* in 1918, he implied that he had been dismissed because he had failed to enroll a sufficient number of students in his classes on Disciples History and Thought, which were offered through the Divinity House.[18]

The correspondence with Gates in the Disciples Divinity House archives reveal a little more of the story. Unfortunately, Gates was never as prolific or successful as his colleague Herbert Willett, which seems to have generated some ill feeling on Gates' part. He also advanced through the ranks of the University at a slower pace than Willett, and felt that his duties to both the University and the Divinity House did not allow him the time for writing that was necessary to advance his career with either institution.[19] He wrote two books early in his career, as well as a few articles for the *American Journal of Theology* from 1911 to 1913, which seem to draw on his time in Germany.[20] Other than the *Christian Century* articles, none of Gates' writings after his return from Scotland were specifically on Disciples history, which was one of the tasks he was charged with in his contract with the Divinity House. Like the other early professors at the Divinity House, he was also charged with fundraising, which was another task he found distracted him from his writing.[21]

I couldn't help but wonder what might have happened if Gates had persevered with his interest in Disciples history. His focus on the Scottish-Presbyterian influence on the Campbells showed an understanding of the intellectual history of the Movement that wasn't common at the time. For example, a contemporary, G.W. Longan, denied the Scottish connection in response to William Whitsitt's critique of Alexander Campbell in his book *Origins of the Disciples of Christ*, where Whitsitt outlined Campbell's connection to Glas, Sandeman, and Haldane in derogatory terms.[22] Gates might have had a longer career as a writer of Disciples history if he had been able to carry on in the face of the ambivalence to historical studies within the Disciples.

Another significant donor to the library was Charles M. Sharpe, whose studies at the University of Chicago began in 1899, and who joined the Disciples Divinity House faculty in 1912.[23] Like Gates, Sharpe offered classes for Disciples students at the University, and fundraising was also one of his primary duties. However, Sharpe did not stay at the Divinity House for long; he left the University of Chicago to work for the YMCA in 1918.

Sharpe's contribution to the library came primarily after his death in 1953. Sharpe's widow donated about 100 books from his library in 1958, and Sharpe had previously donated books during his association with the Divinity House. These acquisitions are detailed in the acquisitions notebooks at the library from 1946 to 1963. Sharpe donated a number of books in 1949, mostly in church history, theology, and Biblical studies, with few Disciples publishers. The 1958 donation included some Bethany Press and a few Standard Publishing titles, as well as Robert Milligan's *Scheme of Redemption* and *Reason and Revelation*, but most of the 106 titles donated were more general works for a standard theological library.

Another significant donation came from Charles Clayton Morrison. Morrison had been associated with the Divinity House in 1900, though he later graduated from Drake University. He purchased the *Christian Century* in 1908, which was co-edited by Willett and Morrison from 1908 to 1913, and he is most well known for his work at the *Christian Century*.[24] In 1958, over 1200 titles were accessioned from Morrison's personal library. The collection was the result of Morrison's interests over his long career; publishers such as Macmillan, Scribner, Harper, and Abingdon are well represented, though there are some Bethany Press titles included. Morrison also donated an 1836 edition of Walter Scott's *The Gospel Restored*, which has extensive marginalia; whether the notes are Morrison's or not is difficult to say.

Another donation of a personal library was that of Edward Scribner Ames, head resident at the Divinity House from 1894-1897, and dean from 1927-1945. Over 1500 volumes from Ames' personal library were accessioned in 1958. However, like Morrison, the collection primarily represented his own scholarly interests rather than an effort to collect material from Disciples publishers. One rare item, the three-volume works of Richard Hooker from 1793, bears a bookplate that indicates it was part of Ames' library.

Interestingly, there were also items donated from the Swift Hall Divinity Library at the University of Chicago around the same time that the Morrison and Ames libraries were added. The Divinity Library donated some books in 1957, including Jeter's *Campbellism Examined* and Moses Lard's response, the *Christian Quarterly* from 1869 to 1876 and from 1892 to 1898, published by R.W. Carroll, and McGarvey's *Sermons*. In 1958 the Divinity Library donated some additional Disciples material, including more Bethany and Standard Publishing titles. According to the Divinity House newsletter in 1958, the Divinity Library was trying to send denominational materials back to organizations like the Disciples Divinity House.[25] There is also some material referred to as the Durrett collection on the Campbellite controversy on the Divinity House's website, which may represent duplicates from the University's Durrett collection. The Durrett collection was purchased by the University of Chicago in 1913, and focused on the early history of Kentucky and the Ohio River Valley.[26] The one Durrett bookplate I found was *Letters to the Self Styled Reformers* by J.T. Hendrick, published in 1838, and there are also a few pamphlets published in the 1830s in Kentucky in the pamphlet collection in the archive.

Disciples publishers represented in the library

Now that I've outlined some of the history of the growth of the library, I'd like to talk about some of the types of denominational materials represented in the collection. Early and mid-nineteenth-century publishers of note include Franklin & Rice as well as the aforementioned Chase, Bosworth & Hall, with the Gospel Advocate Publishing Company, the Standard Publishing Company, the Christian Publishing Company, John Rowe, John Burns, and Bethany becoming more prominent in the later 19th and early 20th centuries. Other publishers found in significant numbers include Fleming H. Revell, Willett and Clark, Christian Century, Christian Board of Publication, and University of Chicago Press.

With regard to journals, there is a good representation of both widely read yet rare 19th and early twentieth-century journals in the collection. Such journals include the *American Christian Review*, published by Benjamin Franklin, the *Christian Evangelist*, published by J.H. Garrison, the *Christian Standard*, founded by Isaac Errett and later published by Russell Errett, the *Christian Oracle*, the forerunner of the *Christian Century*, and the *Scroll*, the publication of the Campbell Institute. The *Christian Century* represented the "liberal" voice among the Disciples in the early twentieth century, while the *Christian Evangelist* tried to hold on to a moderate position as the *Christian Standard* had become not only more conservative but more polemic.

Through both purchases and donations, a significant number of books from the major Disciples publishers are included in the collection. Besides the shorter works of Bosworth Chase & Hall included in the Toof tracts, a significant portion of the output of this publisher in its various iterations are represented in the Disciples Collection. In its promotional material included in the back of its publications, Bosworth, Chase & Hall styled itself as supplying "Hymn Books, Hymnals, and all the Publications of the Christian Church."[27] Publisher Henry S. Bosworth was born in 1817, and his obituary in 1883 noted that "under the ministry of Alexander Campbell, he made a public profession of his faith in Christ."[28] In 1855 Bosworth moved to Cincinnati from Pittsburgh, where he owned a bookstore, and purchased the Christian Publication Society. Bosworth's company became Bosworth, Chase & Hall in the 1870s, and then just Chase & Hall by the end of the 1870s.

Another significant publisher, Isaac Errett, was the editor of the *Christian Standard* from its beginning in 1866. After a couple of years of financial difficulty, the paper was purchased by Robert W. Carroll. Errett continued as editor, and the paper moved from Cleveland to

Alliance, Ohio, and finally to Cincinnati. Carroll formed the Standard Publishing Company in 1873, mainly to prop up the *Christian Standard* financially; later the company stock passed to Chase & Hall, then in 1878, the company stock passed to Isaac Errett.[29] It is interesting to note the relationships among these publishers and their books in the 1870s. Books were often published simultaneously by Bosworth, Chase & Hall, R.W. Carroll, and the Christian Publishing Company, for instance, Isaac Errett's *Walks About Jerusalem*.

After the company of Chase & Hall failed in 1878, it then passed to Bristol & Call, of Oskaloosa, Iowa, before being absorbed by the Christian Publishing Company.[30] The Christian Publishing Company and its later iteration as the Christian Board of Publication published Bethany as an imprint.[31] R. A. Long bought the Christian Publishing Company from J.H. Garrison, the editor of the *Christian Evangelist*, in 1910, and subsequently changed the name to the Christian Board of Publication. Today, the Christian Board of Publication imprint is Chalice Press.[32]

Publisher John T. Rowe also had a relationship to Errett, since he was at the initial meeting of men who decided to begin the publication of the *Christian Standard*.[33] Rowe had been the editor at Franklin's *American Christian Review* after Franklin's death, and later published the *Christian Leader*. A copy of Rowe's *History of Reformatory Movements* is in the library.[34]

The Campbell Institute and its members have many connections to the history of the Divinity House, which accounts for the fact that the library has a complete run of the *Scroll* in its various iterations, and sometimes in duplicate or triplicate. While controversy surrounded the Campbell Institute, the controversy was based on editorials in the more widely circulated *Christian Standard* rather than the *Scroll* itself, which was initially a publication provided only to Institute members. Copies of the journal are held by few libraries, and few, if any, could claim to have a complete run of the journal.

Significance of the collection

Since the library is primarily for the residents of Disciples Divinity House, an ongoing digitization project would make this material more widely available to researchers. Much of this material is out of copyright, and due to the history of the Disciples generally, many are Midwest publishers. The CARLI Book Digitization Initiative, which focuses on digitizing items related to Illinois heritage and culture for the Internet Archive, provides an excellent opportunity to present primary source material for Disciples history to a broader audience. Digitizing primary source materials may also provide a basis for collaboration among libraries at institutions related to the Stone-Campbell Movement. Projects such as the Catholic Research Resources Alliance, whose goal is to provide access to rare, unique, and uncommon Catholic materials, or the American Methodism Project, could provide a model for a collaborative effort to identify and gather Stone-Campbell materials. The arrangement of the Disciples Collection at the Divinity House could contribute to such an effort, since Disciples material has already been identified through the call numbering system of the collection. The topics in this call numbering system include sources of Disciples thought, histories, anti-Disciples works, debates, hymnals, biographies and autobiographies, and books by Disciples authors.

Though there are larger collections of materials from Disciples publishers, most notably the Disciples of Christ Historical Society and the Heritage Collection at the Christian Theological Seminary library, the Disciples Collection at Disciples Divinity House offers another source for identifying historical Disciples denominational materials. It also provides a view into the mindset of the people who supported the mission of the Divinity House to train students for both ministry and scholarship, and what reading material they thought was important for Disciples. There is much more potential to explore both the history of the Disciples Divinity House within the historical materials contained in its library, as well as the opportunity to learn more about the importance of the Divinity House to the many people who donated fewer books to the library, but who nonetheless helped build the denominational materials in the Disciples collection over the years.

Endnotes

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3 William Barnett Blakemore, *Quest for Intelligence in Ministry: the Story of the First Seventy Five Years of the Disciples Divinity House of the University of Chicago* (Chicago: Disciples Divinity House, 1970), 7.

4 "The Campbell Institute," *Bulletin of the Campbell Institute*, no. 1 (October 1, 1903): 3, http://www.archive.org/details/bulletinofcampbe13unse.

5 "Program of Annual Meeting Chicago, July 21-23, 1904," *The Quarterly Bulletin of the Campbell Institute*, no. 4 (July 1, 1904): 3, http://www.archive.org/details/bulletinofcampbe13unse.

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7 Reprint from Christian Century, March 10, 1910, Errett Gates file, DDH Historical Archive, Disciples Divinity House at the University of Chicago.

8 Ibid.

9 Kristine Culp and Disciples Divinity House (Chicago, Ill.), *A Circle of Friends and Visionaries*, 2nd ed. (Chicago Ill.: Disciples Divinity House University of Chicago, 2002), 17.

10 Alumni Association, Eureka College, *A History of Eureka College with Biographical Sketches and Reminiscences* (St. Louis: Christian Publishing Company, 1894), 356, http://www.archive.org/details/historyofeurekac01eure.

11 Nathaniel S. Haynes, *History of the Disciples of Christ in Illinois, 1819-1914* (Cincinnati: Standard Pub. Co., 1915), 153, http://www.archive.org/details/historyofdisci00hayn; Zachary Taylor Sweeney, *Under Ten Flags: an Historical Pilgrimage Written with Especial Reference to the Needs of Young People* (Cincinnati: Standard Publishing Co., 1889), 23, http://www.archive.org/details/undertenflagshis00swee.

12 Archibald McLean, *The History of the Foreign Christian Missionary Society* (New York; Chicago: Fleming H. Revell, 1919), 434, http://www.archive.org/details/historyofforeign00mcle. In McLean's work, both J.T. and S.C. Toof are listed as supporters of the FCMS who had died. J.T. Toof's donation included a pamphlet entitled Anniversary Exercises of the Memphis and Shelby County Bible Society, printed by S.C. Toof.

[13] "Publications of Bosworth, Chase & Hall," *Life of Elder Walter Scott (1874)*, http://www.mun.ca/rels/restmov/texts/wbaxter/lews/LEWS30.HTM.

[14] Disciples Divinity House at the University of Chicago, Trustees Minutes, vol. I, 41.

[15] Jason A. Mead, "Gates, Errett (1870-1951)," *The Encyclopedia of the Stone-Campbell Movement: Christian Church (Disciples of Christ), Christian Churches/Churches of Christ, Churches of Christ* (Grand Rapids Mich.: W.B. Eerdmans Pub., 2004), 353; Haynes, *History of the Disciples of Christ in Illinois, 1819-1914*, 160. Interestingly, the symbol from the cover of the Campbell Institute's Scroll, "truth" and "freedom" in Greek within a circle, also appears over a doorway of the Hyde Park Church of Christ .

[16] Undated letter from Errett Gates to trustees, Errett Gates file, DDH Historical Archive, Disciples Divinity House at the University of Chicago.

[17] Letter from Errett Gates to E.S. Ames, June 6, 1916. Errett Gates file, DDH Historical Archive, Disciples Divinity House at the University of Chicago.

[18] Joseph R. Jeter, "Some We Lost: a Study of Disaffections from the Disciples of Christ," *Discipliana* 61, no. 1 (Spring 2001): 13.

[19] Letter from Errett Gates, April 26th, 1916, Errett Gates file, DDH Historical Archive, Disciples Divinity House at the University of Chicago.

[20] Errett Gates, "The New Prussian Heresy Law and Its Workings," *The American Journal of Theology* 16, no. 2 (April 1, 1912): 241-255; Errett Gates, "Review: Another Case of Discipline in the Prussian Church," *The American Journal of Theology* 17, no. 1 (January 1, 1913): 89-93; Errett Gates, "Review: Pastoral Freedom in Germany: Liturgical and Doctrinal," *The American Journal of Theology* 16, no. 2 (April 1, 1912): 309-312.

[21] Letter from Errett Gates to E.S. Ames, DDH Historical Archive.

[22] G.W. Longan, *Origin of the Disciples of Christ : a Review of Prof. W.H. Whitsitt's Volume Entitled, "Origin of the Disciples of Christ." A Contribution to the Clearer Understanding of the Origin and Principles of the Religious Reformation Inaugurated by Thomas and Alexander Campbell, Near the Beginning of the Present Century* (St. Louis: Christian Pub. Co., 1889).

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[24] W. Clark Gilpin, "Morrison, Charles Clayton (1874-1966)," *The Encyclopedia of the Stone-Campbell Movement: Christian Church (Disciples of Christ), Christian Churches/Churches of Christ, Churches of Christ* (Grand Rapids Mich.: W.B. Eerdmans Pub., 2004), 545.

[25] Kristine Culp, personal communication regarding House News, a newsletter.

[26] University of Chicago Library, "Reuben T. Durrett Collection," *University of Chicago Library*, http://www.lib.uchicago.edu/e/spcl/durrett.html.

[27] "Publications of Bosworth, Chase & Hall."

[28] John Shackleford and Chas. Louis Loos, "Bosworth. (Obituary)," *Christian Standard* (October 13, 1883): 399.

[29] Henry E. Webb, "Standard Publishing Company," *The Encyclopedia of the Stone-Campbell Movement: Christian Church (Disciples of Christ), Christian Churches/Churches of Christ, Churches of Christ* (Grand Rapids Mich.: W.B. Eerdmans Pub., 2004), 699; "John T. Brown's Churches of Christ: Isaac Errett," *Restoration Movement Pages*, http://www.mun.ca/rels/restmov/texts/jtbrown/coc/COC1314.HTM.

[30] "New Testament Christianity in Cincinnati," *Christian Standard* (April 16, 1932): 6.

[31] The Bethany name was also used for the Bethany C.E. (Continuing Education) courses that were published by Fleming H. Revell for the General Christian Missionary Convention.

[32] David P. Polk, "Christian Board of Publication," *The Encyclopedia of the Stone-Campbell Movement: Christian Church (Disciples of Christ), Christian Churches/Churches of Christ, Churches of Christ* (Grand Rapids Mich.: W.B. Eerdmans Pub., 2004), 175.

[33] "The Standard Has Not Changed," *Christian Standard* (April 6, 1946): 5.

[34] Michael W. Casey, "Christian Leader," *The Encyclopedia of the Stone-Campbell Movement: Christian Church (Disciples of Christ), Christian Churches/Churches of Christ, Churches of Christ* (Grand Rapids Mich.: W.B. Eerdmans Pub., 2004), 193; Paul M. Blowers, Douglas A. Foster, and D. Newell Williams, "Stone-Campbell History Over Three Centuries: A Survey and Analysis," *The Encyclopedia of the Stone-Campbell Movement: Christian Church (Disciples of Christ), Christian Churches/Churches of Christ, Churches of Christ* (Grand Rapids Mich.: W.B. Eerdmans Pub., 2004), xxxiv. Rowe's history is included in this introductory article's list of significant histories of the Movement, though it is included on the churches of Christ listing.

International Collaboration Panel
(Panel Discussion)

Part One
International Collaboration in Theological Librarianship: A Latin American Approach
by
Álvaro Pérez, Director of the Library of the Universidad Bíblica Latinoamericana, San José, Costa Rica

Initial overview

Broadly and narrowly speaking, each librarianship is specific to its particular context, its *raison d'etre*. This is why there are scholarly libraries, Sunday school libraries, church libraries, seminary libraries, Bible institute libraries, etc. They exist because there is a specific need for them. Something else to be considered is that economic and social conditions pretty much define a librarianship's development. This is the case with respect to Latin America, where a variety of regional conditions—historic, social, political, and economic, among others—have shaped the development of current theological librarianship, which can be described as "take-off stage" when compared to more developed librarianships. This will be approached later on.

Late in the fifteenth century, the Europeans arrived on the American continent, and along with them came Christianity in the form of Catholicism. Centuries later, around the 1820s[1], another form of Christianity also found its way to the continent, in the city of Buenos Aires, and this was the beginning of Protestantism. Essentially, by then, Latin America was a Christian region, if other religious practices, either indigenous or syncretic ones brought from Africa, were left out. The establishment of churches in the region would eventually create a need for training, in the form of seminaries, Bible institutes, etc. There were already tridentine seminaries in America (the continent) since 1582.[2]

Latin American Theological Librarianship

As stated, this form of librarianship exists solely because there is, mainly, a theological information user who requires services from a library and a theological information professional. Actually, the users—who can also be called the clients—may include a wide range of possibilities. From a theological library perspective, the following are examples: the general public, seminary students, churches, church-related organizations, and collective groups. And among the latter, there are theological training centers of different natures. Reality shows that in Latin America, theological libraries exist mainly in theological education contexts. The church library mostly exists in other cultural settings.

It can be said that the origins of Latin American Theological Librarianship are deeply rooted in history. There is the need-solution relationship, where new solutions create new needs in a continuous cycle. For instance: first, there is the need to Christianize the natives in a vast continent, therefore trained people are needed; some form of theological training is required for increasing the church's human resources; and a more demanding theological education needs upgraded resources, such as better teaching staff and libraries. In today's society, where information technology prevails, a technologically well-provided library is a must. This tool enables a great number of possibilities, creating additional needs.

The theological library came into being as a solution, but it also came with some needs of its own: bibliographical resources, staff, furniture, and equipment, to name a few. It makes its entrance when theological education has evolved and there is a need for books. A certain state requires some given conditions. Once the number of collected books surpasses the average human memory capabilities, there comes the need for a librarian and some form of library organization. Grover mentions that the Jesuits "established traditions of librarianship that were more developed in Brazil than in any European colony."[3] The expansion of Bible institutes and seminaries, which continues to this day, in addition to an increasingly sophisticated theological education, also demands a variety of improved resources, such as professors and library information services. Technology provides theological institutions with the possibility of going not just regional but worldwide. This implies changes in the way education is being provided and having to use a different set of tools for such a purpose. This is the way it is: in the midst of such changes, either the institution changes or it is left out.

Secular library training began timidly in 1912 in Mexico, with a more decisive approach in 1922 in Argentina and in 1929 in Brazil. Sometime later, this movement gathered strength and several librarianship schools were finally established in Latin America. But, in religious world history, it is a different case. This need had a later development, and there were some acceptable reasons for this. Most likely, the training and theological education was performed through lecturing. Because, at least from the Protestant side, books in Spanish were scarce, professors initially relied heavily on their personal book collections, making the library unnecessary. Once there were enough books and libraries, these were managed by professors. Some of them learned the trade by practice, working in isolation. At that time, there could have been as many approaches to library work as there were "librarians." This was the "home-grown" version. If the theological training provided is not demanding, there is no need for sophisticated library services or for highly trained seminary professors. The answer must match the need. In 1972, the Library Committee of the Latin American Biblical Seminary made a decision that " . . . any library assistant should be capable of performing any library task, such as cataloguing, classifying, be in charge of administrative matters, secretarial tasks, compiling bibliographies, taking care of users, book mending, etc."[4] Indeed, times were different. But, once this education turned itself into a more elaborate version, everything else had to change.

The Collective Approach in the Evolving Church

The Theological Education Approach

During the 60s and 70s, there were some relevant changes taking place in Latin America which deeply impacted the church, and, therefore, theological education. Eventually, because of this, a number of theological seminaries shifted direction. They started making or producing theology, which means they began to think about it and develop it in a critical way. Before that, this was an activity carried on mostly in Europe and the United States. In the early 70s, a manifestation of the region's theology, better known as teología de la liberación, appears on the world's theological scene. This produced a tremendous impact, paving the way for other theologies. Whether conservative or liberal[5], institutional interest in regional theological organizations was growing. There are benefits from association membership, such as:

- Resource sharing (which increases production)
- Reduced work duplication through an effective collective coordination
- Tool development
- Regional and international forums, conferences
- Networking opportunities
- Exchange of ideas
- Accreditation
- Increased negotiating capabilities
- Better development of a common field of knowledge
- Enhanced accessibility to funding

These potential benefits encouraged a number of theological institutions to both create new and become involved with existing organizations[6], such as:

- ASTE (Associaçao de Seminarios Teologicos Evangelicos, www.aste.org.br), created in 1961, has 38 affiliated seminaries in Brazil.
- ASIT (Asociacion de Seminaries e Instituciones Teologicas, www.asit.org.ar), created in 1962, includes 43 institutions. This organization has a Library Commission.
- ALIET (Asociacion Latinoamericana de Instituciones de Educacion Teologica), created in 1980, includes 35 institutions from Peru to Mexico and supports cooperation between institutions. It is also concerned with institutional libraries.
- CLAI (Consejo Latinoamericano de Iglesias, www.claiweb.org), created in 1978 through a seminaries forum bringing together theological institutions that were not integrated to any of the existing regional theological associations. It is an ecumenical organization.
- CONELA (Confraternidad Evangélica Latinoamericana, www.conela.org) was founded in 1982 in Panamá. It defines itself as an evangelical organization and is not associated with the World Council of Churches or with the Latin American ecumenical associations.
- CETELA (Comunidad de Educacion Teologica Ecumenica Latinoamericanay Caribena, http://cetela.net/), created in 1988, concerned with contextual and ecumenical theology.
- AETAL (Asociacion Evangelica de Educacion Teologica en America Latina, http://www.aetal.com), established in 1992, committed to the training of leaders for the church of Jesus Christ. Its membership includes countries from Mexico to Argentina. It is also concerned with libraries.
- FETELAC (Foro de Educacion Teologica Ecumenica de America Latina y el Caribe, http://fetelac.blogspot.com), a recent organization, created on September 11, 2010, integrated with ALIET, ASTE, ASIT, CETELA, and CLAI, will join and coordinate efforts around Latin America and the Caribbean in regard to theological ecumenical education. Desires to build a common space for dialogue, make better use of available resources, and avoid duplication of tasks.

The regional organization approach seems to be working, because earlier organizations still exist and new ones are being created. Why wouldn't something like that work for theological libraries?

The Theological Library Approach

Over the years, Latin American theological institutions have grown in number and in sophistication, offering different programs and academic degrees. The number of theological libraries has also grown, in both size and complexity. It is a different reality from the fairly distant past. Bibliographic production in the Spanish and Portuguese languages has gone through a dramatic increase in the last decades. There are greater number of authors and theological research centers. Technological tools have also made an outstanding contribution to the theological publishing business. As a result, there is a larger body of theological information available in Latin America. There is also an increased number of theological programs being offered. Because of this, there is greater need for better equipped and organized library information services.

In the 80s, theological organizations became concerned about theological education in Latin America. Higher academic degrees were offered, or were about to be offered, implying a new focus on theological thought and, most definitely, requiring research. Among the departments most in need of resources were the institution's libraries. It was clear that better trained library staff could provide more and better library services. ASIT and ALIET, to name two organizations, became deeply concerned about the state of the seminaries' libraries and set up plans to improve skills and knowledge of library staff. ALIET provided theological librarianship workshops from 1983 until late in the 90s. In 1992, it published the *Manual para Bibliotecas Teologicas*.[7] It was a major step to a more professional approach. ASIT was also interested in the subject of library development. One entire issue of *Encuentro y Diálogo*[8] was dedicated to the subject of theological libraries, seeking to create awareness of the importance of this resource for theological education. It introduced the subject in theological community:[9]

1) Qué función cumple la biblioteca teológica?
2) La biblioteca teológica: sus funciones
3) La biblioteca teológica en la perspectiva del alumno
4) La biblioteca y el currículo
5) Las bibliotecas y sus necesidades
6) El bibliotecario/docente en la formación del usuario/educando
7) Las revistas que no están y serían tan necesarias
8) La Biblioteca pastoral

It wouldn't take long before the seminaries started looking for and hiring professionally trained librarians. In other regions of the world, this new type staff member had already become, or was becoming, aware of the benefits of the collective approach.[10] This led the librarians to find ways of working together.

The Latin American Theological Information Network (LATIN) was the result of a number of voices arising from various sources, starting around 1991: How to create a regional library network? The theological associations saw the need. Would the librarians see it? The only thing theological organizations could do was to propose such an idea; because it required a professional approach, it was up to the librarians how to implement it. This was, indeed, a major challenge, since librarians have been trained in technical issues, and the philosophical approach was a different one. One of the goals of LATIN was to create an association of information professionals that would be concerned with theological information services in Latin America, rather than to be exclusively involved with the old traditional library vision. Easier said than done. In 1996, a number of Latin American theological librarians were invited[11] to attend a meeting to consider a more formal way of uniting efforts. A number of librarians answered this invitation and met in that year. During this meeting it was decided to move ahead and establish LATIN. Another congress was called for 1998[12], and its agenda included a clear set of goals to be accomplished: to work on standards for information processing, to analyze and to diffuse Latin American theological information, to promote interlibrary cooperation in the field of Latin American theology, to encourage research that improves Latin American theological librarianship, and to highlight the role of the library and the role of the librarian in the theological education process in this region. Some of this was accomplished in time.[13]

Certainly, the stage of theological librarianship training—by means of workshops and manuals—is mostly in the recent past. It was indeed a necessary step, an urgent one, and also a very practical one. But no efforts were invested in library vision (**what**, **why**, and **how**), except what the institutions already had in place. This vision would indeed help the development of theological librarianship. No doubt, some leadership is lacking. Leadership implies vision, setting a course to arrive at a necessary place. It is the librarians' own responsibility, dreaming and building theological librarianship, and cannot be assumed by other professionals. In spite of the obvious collective benefits, it is a challenge and a new way of thinking, and apparently, the benefits are not clearly seen yet by the Latin American theological librarian community. After the VII Congress, in 2008, in Asuncion, Paraguay, things started to fade out. At the end, it comes down to leadership, but it is also a financial issue.

Constant Changes

The Latin American Church

From a broad perspective, the Latin American church includes a great diversity of areas, mostly related to religion. This can be divided in different subjects, such as the Christian religion, autochthonous religious practices, African-related religions, etc. Christianity is predominantly practiced in the region by a great number of churches. There are a great number of Christian manifestations in the region: traditional churches, also called historical churches; Pentecostalism, experienced by a significant percentage of people and probably the fastest-growing church; the megachurch, a successful marketing phenomenon, particularly among the middle classes; theological organizations, some of them schools of theological thought, as well; the many conservative, liberal, fundamentalist, ecumenical organizations, etc. In addition to the above, considerations of race, gender, indigenous populations, minorities, and economic and social issues can be added to the list of diversity. Starting in the 70s, some seminaries became concerned about the church reality, the social and economic conditions of the region, and because of this they included in their programs courses that approached such concerns. At the same time, they aimed at academic improvement and also sought some independence from their mission societies. A few of the seminaries managed to accomplish this goal, but the rest of them still remain under the control of the churches or missionary groups. The ever-changing face of the Latin American church remains as a constant challenge for theological institutions, providing a wide array of possibilities for theological education. For theological librarianship, it is also a challenge. It must deal with collection development, indexation, and information services that relate as much as possible to these issues. This implies, at the very least, an increased need for financial resources.

Information Technology

This is a very interesting, rapidly changing, and useful field. It is an area where a lot of learning and unlearning constantly takes place. It has tremendously empowered communication, publishing, sound, video- and image-producing capacities, enabling an infinite number of possibilities. This resource has been widely accepted by theological institutions, and it is, indeed, a valuable tool. But some of the most useful information technology can be very expensive, and, in addition to that, it may become obsolete in the short run. The good news is that it can also be found for free, or for a low cost, and still be functional.

Theological Education[14]

This has shifted from the traditional residential programs to a combination of residential and distance education. The latter option has existed for many decades, by way of informal correspondence aimed mainly at lay people. Information technology has greatly impacted theological education, and the institutions are currently including virtual education too, adding an additional challenge for library work. Some other critical issues have already been approached (see *The Latin American Church* above).

The Information User

As information technology develops and becomes accessible worldwide, the user also becomes more technologically literate, particularly the younger generation, which seems to have been born with built-in computer chips for such a purpose. It is, indeed, another challenge for the librarian, who must keep the pace, or better yet, stay one step ahead, in this field. Besides developing a positive personal attitude and approach towards technological changes, it is also necessary to provide ways for the librarian to stay current on these issues.

Ever-Present Latin American Realities Theological Context

It was stated at the beginning that historic, social, political, and economic conditions—plus the evolving state of regional theological education—have been and are still shaping our current practice of theological librarianship. There is still a great degree of dependency on foreign information technology, major scholarly works, and funding. This latter factor is related to the local economies of the so-called developing countries or regions. There is something else: theological education in Latin America is mostly a ministry, a special call, and no profit is expected from it. Because of this, institutions work really hard to develop economic resources from different church-related organizations in order to provide for their own programs, staff, and financial assistance to students. Without this outside financial assistance, most of the students wouldn't have an opportunity to pursue theological studies. A number of institutions may offer secular programs which provide money for the theological ones. Libraries can't escape from this reality, which leads to:

1) Fewer bibliographical resources, some of them obsolete.
2) Understaffed departments.

3) Limited technology information access, not to mention upgrades.
4) Only occasional equipment renovation.
5) Inadequate infrastructure.
6) Inadequate information services.
7) etc.—essentially, no library development.

The grant approach works in societies where money is available, where huge economic accumulated surpluses enable the allocation of financial resources to a great variety of activities, even the most abstruse. When resources are scarce, even the most creative approach is, indeed, a big challenge. In this situation, international collaboration in theological librarianship really makes sense.

Common Space for Collaboration

The subject of international collaboration in theological librarianship has been a concern for nearly 17 years, as can be seen in some published material.[15] As to the beginnings of the ATLA's *Special Committee of the Association for International Collaboration*, formerly *International Relations Committee*, it can be traced to the year 1999, when Álvaro Pérez suggested to Dennis Norlin the creation of a committee of this nature. This is, indeed, a very special committee for librarian associations from the developing world. And there are valid reasons for such enthusiasm.

Library users, even in developing regions, have some awareness of what the world of technology has to offer in the field of information. Of course, they want to have as much access as possible to the wealth of bibliographical resources. They also advocate for free access to information, or, better yet, access to knowledge. It is well known that producing vast amounts of resources requires a considerable amount of research work and funding, and the producers/providers want to recover the investment and also profit from it. In the end, the information products and services are only available for those that have the money and are willing to pay for them. Some would say that's the fair way. On the other hand, some may disagree, because social injustice[16] forbids the information-poor access to knowledge. Therefore, theological information users from developing regions must find ways to deal with this reality. From the perpective of librarianship, there are many ways in which international collaboration can be very useful.

Developing the vision remains as a major challenge, since such vision defines the mission and goals, the strategies, and the needed resources (human and financial) for theological librarianship in the region. This vision implies a full understanding of the context served by that librarianship: the church, theological education, social and economic conditions (which may define information services levels and what technology is available and affordable for such a task). Because librarianship schools focus on the professional, technical, and pragmatic approach—the **how**—and mostly leave out the **what** and **why** of the profession, librarians are quite limited in the knowledge of how to develop the vision. On the other hand, theological institutions are not concerned about philosophical and epistemological issues in theological librarianship. They want results: getting the expected information services. This could be a bigger challenge where there are no professional librarians. There is the need to develop the region's own human resources to deal with its challenges. Librarianship needs to be thought through and constructed. An example of this is what Latin American theological librarianship has been able to accomplish in a given period of time, already pointed out above. And who are the ones to issue such a call? This is definitely a task for a library association. As to LATIN, it is going to need some more time to mature its vision and develop a course of action.

Below are some initial ideas for international collaboration in theological librarianship. They are not easy, but they are not out of reach.

1. From the library perspective
    - User services
        - Information access.
        - Document repositories.
        - Online access to traditional material.
        - Open access resources, improving whatever is available.
    - Design and implementation of new services.
        - User studies (Research).
        - Technical services.
        - Administrative services.
2. From the organization perspective
    - Leadership development (specific)
    - Professional development (current library issues)
    - Resource development (relevant areas)
    - Effective inter-library communication.

Conclusions

The vision stands out as a major challenge. In a developing region there are other concerns as well, such as professional organization involvement. Who is going to manage an organization with few or no financial resources? How to ask a librarian, or librarians, whose time is already taken up by professional and personal life, and most likely also involved in other activities, to become involved? How to ask a librarian who works in an understaffed and underfunded library to join such a venture? Will a fee do the job? Even a fee requires careful consideration. Who will motivate the librarians, and how will they do it? This will require a professional and committed group of librarians. It is important to monitor how the Latin American church evolves and theological education trends as well. Information technology development is a very relevant area, since it provides valuable tools for library work. It is really necessary to find ways for international collaboration that enables library organizations and individual libraries to pool and build theological information resources in order to provide better library services.

Endnotes

1 Deiros, Pablo Alberto. *Historia del cristianismo en América Latina* (Buenos Aires: Fraternidad Teológica Latinoamericana, 1992), 585-612, 617-657.

2 Ibid., p. 371.

3 Grover, Mark L. "The Book and the Conquest: Jesuit Libraries in Colonial Brazil," *Libraries & Culture*. 28, no. 3, Summer (1993): 267.

4 Acta del Comité de Biblioteca, 27 de octubre de 1972.

5 Carlos Raúl Sosa Siliézar makes an interesting approach to this subject in his article "Aportes misionológicos del protestantismo liberal en América Latina," *Teología y cultura*, año 4, no. 8 (2007).

[6] There were other organizations, some of them relatively short-lived, such as: ALET (Asociación Latinoamericana de Educación Teológica), AETTE (Asociación Evangélica Teológica para el Entrenamiento por Extensión) created in 1968; and ALISTE (Asociación Latinoamericana de Instituciones y Seminarios Teológicos por Extensión), founded on 1973. The last two later one became ALIET.

[7] A revised edition was published on 2000 by Latinoamericana de Información Teológica, with a different title, *Formación y organización de una biblioteca teológica: un manual para la capacitación*. In the secular world there is an important number of library manuals.

[8] ASIT's journal. See issue number 10, 1994.

[9] A translation for the non-Spanish-speaking readers:

1. What Function does a Theological Library Fulfill?
2. The Theological Library: its Functions
3. The Theological Library from the Student's Perspective
4. The Library and the Curriculum
5. The Libraries and their Needs
6. The Librarian/Teacher in the Training of the User/Pupil
7. The Missing Journals that Would be so Needed
8. The Pastoral Library

[10] This benefit was also considered by other professional organizations, such as: ATLA (American Theological Library Association) founded in 1946; ANZTLA (Australian and New Zealand Theological Library Association), founded in 1985; RLIT (Red Latinoamericana de Informacion Teologica), founded in 1994; and ATL (Forum of Asian Theological Libraries), that first met on 1991 and established itself as an organization in 1997.

[11] *Encuentro Latinoamericano de Bibliotecarios Teológicos*, July 15-18, 1996. San José, Costa Rica.

[12] *II Encuentro de Bibliotecarios Teológicos Latinoamericanos*, July, 1998, La Paz, Bolivia.

[13] *Catálogo Colectivo de Publicaciones Periódicas* (CCPP); el *Boletín del Bibliotecario Teológico*; Pérez, A. *Propuesta de una red latinoamericana de servicios de información especializada en teología*., 1995. A thesis; *Lista de encabezamientos de materia para teología*. San José Red Latinoamericana de Información Teológica. 1998; Pérez, A. *Las necesidades de informacion de las instituciones teologicas protestantes latinoamericanas (desde la perspectiva academica): propuesta de servicios y productos de informacion*, 2000; *Formación y organización de una biblioteca teológica: un manual para la capacitación*. San José, C.R.: Red Latinoamericana de Información Teológica, 2000; *Capacitación del recurso humano que labora en las bibliotecas teológicas latinoamericanas*, 2001. A thesis.

[14] J. Norberto Saracco has an interesting insight to this subject and probably still current: *Theological Education in The XXI Century. New Answers to New Challenges. A Vision from Latin America* (Manila, September 15, 2005). www.fiet.com.ar/articulo/educacion_teologica_saracco_ingles.doc. (Accessed May 24, 2011)

[15] Bollier, John A. "Opportunity giving and international partnerships." *American Theological Library Association Newsletter*. 42(1):9-10, Aug., 1994. A European oriented approach; Harris, Gordon, "Cooperation between Bangalore theological libraries," and the potential of electronic networking," *Ministerial Formation*. January 1997, no. 76;

Pérez, Alvaro. "Partnership with the developing world: a Latin American View." *ATLA Summary of Proceeding*, 54, 2000, p. 243-255; Taitt, Glenroy. "Co-Operation among Caribbean Theological Libraries: A Case Study." *Libri*, 2005, vol. 55, p. 148–153. www.librijournal.org/pdf/2005-2-3pp148-153.pdf (Accessed May 25, 2011). Of more recent appearance: *Newsletter of the Forum of Asian Theological Librarians*. www.foratl.org/ns42.pdf

[16] A different, but related, subject that deals with economic development. Almost half the world—over three billion people—live on less than $2.50 a day, and at least 80 percent of humanity lives on less than $10 a day (Global Issues http://www.globalissues.org, accessed May 30, 2011).

Part Two: International Collaboration by Theological Libraries from the Perspective of the American Theological Library Association[1]
by
Paul F. Stuehrenberg, Yale University Divinity School Library

It is my pleasure to speak of international collaboration by theological libraries from the perspective of the American Theological Library Association. First, I would note that theological libraries in North America are required to document world Christianity by the accreditation standards of the Association for Theological Schools. For the most part, members of the American Theological Library Association (ATLA) take that mandate seriously. What I will address today are the ways that theological libraries in North America work together through ATLA to accomplish that end.

The World Christianity Interest Group began meeting at the 1997 annual conference. Papers have focused on such things as finding vendors for purchasing titles published outside the west and on creative ways of building such collections. One suggestion I've made in the past was for denominational libraries to form partnerships with their colleagues overseas and to set up exchange agreements. For example, a Lutheran seminary in North America might form a partnership with a Lutheran seminary in Asia. The seminary in Asia would then gather documentation on Christianity in their region and send it to the seminary in North America. The seminary in North America would send something needed by the seminary in Asia, such as a subscription to a core journal. Such a partnership would be a win-win proposition. The North American seminary would have primary documentation about Lutheranism in Asia, and the Asian seminary would have better access to the literature of theology. I'm not certain how many institutions have established such partnerships, but it still seems to me to be a good idea. Another example of an exchange is one we have with Trinity Theological College in Singapore. They send us publications documenting Christianity in Singapore, Malaysia, and Indonesia. In return we supply their faculty and graduate students with interlibrary loan requests. This seems to be working quite well.

The second thing the members of ATLA have done is to establish the Special Committee of the Association for International Collaboration. This Committee carries out a number of functions. It serves as host to those attending the ATLA annual conference who live outside the United States and Canada, greeting the international attendees at the opening reception and hosting them for a luncheon. Each year it sponsors a round table discussion at the annual conference at which members discuss efforts at international collaboration. And it seeks to motivate ATLA institutions to collaborate with international partners. It does so in several ways.

- For the past five years the Committee has offered an international collaboration grant. Collaboration might include, but is not limited to, improving the documentation of world Christianity (collection development, exchanges, etc.), professional development, improving the tools of scholarship, and the like.[2] In order to qualify for this grant, those collaborating must include at least one institutional or individual member from a North American institution.

- ATLA is a supporter of the Theological Book Network, an organization that ships books to libraries overseas.[3] They receive books from individuals, libraries, and publishers, then ship them in bulk to institutions that need them. Often they will ship material intended for distribution to several institutions in a region.
- The Committee is not afraid to admit when one of its ideas doesn't work. One such idea was an attempt to establish a theological libraries wiki. The thought was that the wiki would provide a place where theological librarians could share "best practices," so that those working in libraries who lack training either in theology and/or librarianship could benefit from the experience of those with such training. Unfortunately, while the idea was greeted with some enthusiasm, that enthusiasm did not lead to an abundance of contributions. Somewhat reluctantly, the Committee shut the wiki down in order to direct its energies elsewhere.

ATLA members recently formed a World Religions Interest Group, reflecting the growing awareness that the curricula in ATLA schools increasingly put world Christianity into its broader religious contexts. It is important for ATLA libraries to have documentation to help their faculty and students understand other religions. For some, the motivation is a continuation of traditional missionary activity, while for others the motivation is to further inter-religious dialogue. In either case they need primary texts and reference works, along with selected secondary sources.

Let me say a few words about the advantages of membership in ATLA. ATLA draws individual memberships from around the world. All individual members, whether from North America or elsewhere, have the same membership rights and privileges. Formerly, ATLA did not allow institutions outside of the United States and Canada to join. Rather than having international institutions join ATLA, ATLA wanted to encourage the development of national and regional theological library associations. But institutions from outside North America continued to apply for membership. A few years ago, the Board of Directors changed ATLA's policy and created a new category of membership—International Institutional Members. This category has all the membership rights and privileges as institutions in the United States and Canada, with the exception that these members do not have the right to vote. There are three categories of rights and privileges enjoyed by International Institution Members.

Under the heading of professional collaboration and development, International Institutional Members, like members in North America:

- Can post jobs on the ATLA website
- Have access to the ATLA consultants program. ATLA maintains a list of qualified consultants whose fee for a one- or two-day consultation will be paid by ATLA (other expenses would be born by the hosting institution)
- Have access to ATLA consortial benefits, such as OCLC's FirstSearch and the ATLA Serials Exchange

In addition, registration fees for the annual conference are waived for international attendees.

Secondly, International Institutional Members receive ATLA publications as a part of their membership, including the *Summary of Proceedings* of the Annual Conference, the *ATLA Newsletter*, and the *Theology Cataloging Bulletin.*

Thirdly, International Institutional Members receive discounts on ATLA products and services, including the *ATLA Religion Database*® (the premier index in theology and religion), *ATLAS*® (an on-line collection of fully digitized religion and theology journals), and ATLA's preservation products and services.

For more on International Institutional Membership, see the ATLA website (http://www.atla.com), or contact Barbara Kemmis, Director of Member Services, at bkemmis@atla.com.

Despite the creation of this new category of membership, ATLA remains interested in helping to foster national and regional theological library associations. One way is by sending members of the Special Committee of the Association for International Collaboration to attend conferences. Members of this committee have attended conferences of the Association of British Theological and Philosophical Libraries (ABTAPL), the European Theological Libraries Association (BETH), the Forum of Asian Theological Libraries (ForATL), and Red Latinoamerica de Información Teológica (RLIT). One of the primary purposes of visits is to let librarians outside of the United States and Canada learn more about ATLA and to identify ways in which we might collaborate with one another. ATLA also sends staff to international conferences in order to promote ATLA products.

ATLA has a special arrangement with BETH whereby ATLA contributes to BETH a percentage of income from sales of ATLA products to BETH member institutions. That is to say, if a theological library belonging to a national theological library association in Germany purchases the *ATLA Religion Database*, ATLA will give a portion of the sale price to BETH. This then provides a regular source of income for BETH. While I am not authorized to speak for the business side of ATLA, it is my understanding that ATLA is open to exploring a similar relationship with other international theological library associations. Should another association be interested in pursuing this possibility, contact Margot Lyon, Director of Business Development, at mlyon@atla.com.

In addition, ATLA invites institutions outside North America to nominate periodicals for indexing in the *ATLA Religion Database*. Again, I cannot speak for the business side of ATLA and can make no promises, but I have been told that ATLA is interested in expanding its coverage of international theological literature. Of course, it already does cover periodicals from around the world. But ATLA would welcome the cooperation of regional associations in identifying the most important journals in this region—the ones that are used regularly in teaching and research, and so, those that would be the most beneficial to have indexed. What they would like would be for associations to select the most important journals for their region and send one or more issues to ATLA for evaluation. If the journals are in a non-Western language, it would be useful to include English abstracts, if at all possible.

In conclusion, it is clear that fostering international collaboration is one of ATLA's core values. I welcome your thoughts on how ATLA and its member institutions can accomplish that goal more effectively.

Endnotes

1. This paper is derived from my keynote address at the Forum for Asian Theological Libraries (ForATL) held March 10-13, 2009, at Trinity Theological College in Singapore.
2. For the application, see http://www.atla.com/international_collab/ICCGrant.doc.
3. See http://www.theologicalbooknetwork.org/.

Libraries Teaching Technology (panel discussion)

Part One: Technology for Ministry: Pedagogy for Theological Practices with New Media by John B. Weaver, Abilene Christian University

In response to student inquiries and faculty support for theological reflection on new media at the Candler School of Theology (Emory University), in 2007 the librarians at Pitts Theology Library developed a one-credit-hour course, "Technology for Ministry." The course served as an introduction to creative techniques and critical reflection for the use of digital technologies in the "arts of ministry." Throughout the course, which was offered first in 2007 and again in 2008, students engaged in service-learning by linking community service to a local non-profit agency and academic study of technology. This service-learning component of the course was supported in part by a grant from Emory's Office of University Community Partnerships. The course was appropriate to MDiv, MTS, ThM, and THD students. There were no prerequisites for the course.

After conversations with the academic dean and other faculty at Candler, the course was constructed to have four primary goals and eight objectives:

Goal 1: To understand how and why information and communication technologies (ICTs) contribute to ministerial practices that can debilitate and/or cultivate personal faith and good character.

> **Objective 1**: To learn the language and logic of the digital culture in contemporary North America.
>
> **Objective 2**: To learn the language and logic of critiques of technology in the world and the church.

Goal 2: To understand how and why ICTs contribute to ministerial practices that can debilitate and/or cultivate church and community.

> **Objective 3**: To learn the language and logic of developing a website that reflects a church's worldview and advances its mission.
>
> **Objective 4**: To learn the language and logic of forming virtual spaces for community connection, communication, learning, organization, and self-evaluation.
>
> **Objective 5**: To learn the language and logic of multimedia learning and worship in Christian assembly.

Goal 3: To practice virtuous understandings of ICTs in development of oneself as a person of faith, a lifelong student, and a leader in church and community.

> **Objective 6**: To reflect on one's own past relationship with information and communication technologies in the church.

Objective 7: To formulate informed arguments for and against the use of technology in Christian ministry.

Objective 8: To develop a church website that links to technological applications that are informed by the critical understandings listed above, and formed to cultivate virtuous ministry and community.

Goal 4: To practice communal discernment and production of a website and video that supports urban community at a local non-profit organization (Intown Community Assistance Program).

Grading

Implicit within all these goals was a pedagogy that led the students through readings and reflections on the personal, communal, and cultural practices, meanings, and values in which the uses of information and communication technologies occur. This critical approach to technologies was supported by readings and classroom activities (often guided by guest speakers with expertise in a related field), which linked scholarly and professional analyses (e.g., written works by John P. Jewell, Shane Hipps, Marshall McLuhan, Edward Tufte) to the students' productive reflection and creation with digital technologies. This weekly focus on the relationship of theory and practice resulted in theological reflection and workflow leading to a technological product in the following areas of the course syllabus:

- Introduction to the History of Technology for Ministry
- Critiques and Controls of Technology in Ministry
- Principles for an Effective Nonprofit Website
- Evaluating a Website for Communication and Community
- Online Analysis of Community: Survey and Statistical Instruments for Communities
- Online Collaboration: Wikis and Blogs
- Facebook and Fundraising
- PowerPoint and other Presentation Technologies
- Worship Technologies
- Principles and Techniques for Digital Video Design and Production
- Digital Video Editing
- Podcasting and Vodcasting

The progression of topics in the course permitted students to create personalized online portfolios of digital tools and techniques (e.g., websites, blogs, listservs, and digital videos), and also to create a collaborative educational video (http://vimeo.com/4714769) focused on a local nonprofit organization and its community services for the homeless and indigent. This capstone project was a service-learning assignment that required students to learn the story of the organization over the course of the semester and to communicate this story for a number of purposes and in a variety of media.

Part Two
by
Tracy Powell Iwaskow, Pitts Theology Library

I'm going to begin with a few slides produced in fall 2009 from a video on YouTube called *Did You Know 4.0*. You might have seen this before, and if not, it's an interesting four-minute excursion into the world of technology: http://www.youtube.com/watch?v=6ILQrUrEWe8. One of the things I find myself thinking when watching this video, in addition to "WOW," is "I wonder how much of this information is now out of date?" The video was published almost two years ago now, which, in the technology world, means it may soon be applying for Social Security. After all, as the video points out, less than a decade ago Facebook, YouTube, and MySpace didn't yet exist.

We are all presented with an abundance of information, and the pace is not slowing down. As librarians, we understand the need to evaluate and make sense of the many sources with which we are presented. Sometimes it can be challenging for us to convince students of the long-term utility of building these evaluative muscles in the face of their many competing demands and short-term needs.

However, when the conversation turns to technology, sometimes the conversation changes . . .

Students understand that they need to be able to engage with this world and have some knowledge about it, even if they aren't always excited about that prospect. At Pitts, we conduct an annual survey of current students, staff, and faculty about library services and issues related to technology. This past year, among other questions, we asked students about their use of social media, smartphones, and e-book readers. Of the 141 students responding, 128 reported owning a smart phone or cell phone, which over half of the students use for sending and receiving phone calls, voice messages, text messages, and e-mail messages, and almost half (47 percent) use for browsing the Internet and (40 percent) checking social networking sites like Facebook. Most students (85 of 115 responding) did not yet own an e-book reader, but those who did are seeking to use them both for personal and academic use. And when it comes to social networking, over 90 percent of the students use these sites to connect with friends and family, and over half (54.9 percent) use them to connect with professional acquaintances and parishioners or ministry colleagues (49.6 percent). Several students did comment that they deliberately refrained from social media, or that they weren't thrilled about it becoming another avenue for connecting professionally, but that they were resigned to that transition.

The area of technology is so rapidly changing that students appreciate dialogue partners and tips about how to use their time most effectively and in keeping with their larger intentions. Receiving some structure to their learning in this area is one of the reasons that students register for the Technology for Ministry course.

In this part of our discussion, I'm going to talk about our course structure, assignments, final projects, and some of the challenges and opportunities that have presented themselves in the course of teaching this course over the past year. Then my colleague Matthew Collins will speak about the future of the course.

Course structure

After a one-semester hiatus when John departed for Burke Theological Library, we resumed teaching the Technology for Ministry class in Spring 2010. I served as the coordinator of the Technology for Ministry class in the spring and fall semesters of 2010, with Matthew joining me during the fall semester. In all, including myself, there were nine presenters during the spring semester, and eight in the fall, which is why the language of "coordinator" seemed most appropriate to me for this course. I also wanted students to be able to advocate for their own interests and leave some room for the course to respond to those interests, as students generally do not enroll for a course like "Technology for Ministry" without some idea of what they expect to learn in the course.

Before arranging the course syllabus and direction, I met with reference staff and our library director to discuss their feedback based on their interactions with students and their needs. We decided to arrange the class syllabus and assignments so that students were working on individual projects that they could direct toward their current or anticipated ministry assignments.

The basic structure of the class remained the same as before: students had a bit of reading to do before class each week in order to prepare for the discussion, and an assignment to complete after class. Since this was a one-credit course, we did not require students to purchase any books and used our electronic course reserves to select articles, websites, and chapters from books as the reading material.

The presenters in the class each taught a session related to an area in which they had some knowledge or expertise, either as part of or in addition to their primary job responsibilities. They worked in a number of different areas in the School of Theology and beyond—my fellow reference librarians each taught a week, as well as our library director, one of our IT specialists, the media specialist from our school's media center, Candler's web developer, the campus Wesley Fellowship Director (who was also an alum of the course), and a current Candler student who has a nationally known podcast with more than 250,000 subscribers (*The Nick and Josh Podcast).* This approach, which was a continuation of practice from earlier semesters, allowed the students to hear from people with a range of approaches to technology, as well as emphasizing the wide range of skills needed in developing expertise with technology.

My first slide shows the topics that we discussed in both of these sessions (slide 1). We will discuss these a little more in-depth in a while.

The second slide shows topics that were offered for one semester, but not the other (slide 2).

- Surveys and statistics (spring 2010)—students in the fall 2010 session suggested this as a helpful addition for future sessions
- BibleWorks (fall 2010)—students suggested more time with this resource in future sessions
- Cognition and technology (spring 2010)—topic incorporated into weekly sessions where appropriate for fall 2010 course
- Presentation technologies (spring 2010)—based on student need and feedback, switched to focusing on the preparation part of this in fall 2010—storyboarding, message, and audience
- Technology and the environment (spring 2010)—offered based on student suggestion. We did not build this week into the fall 2010 session.

In spring 2010, student input determined the content of an unscheduled week at the end of the semester. About midway through the semester, I asked students for topic ideas that weren't included in the syllabus that they would like to discuss. Most students felt that the course as planned was addressing the topics they were interested in, but one student who was beginning to implement some technologies at her church requested that we spend some time discussing the environmental impact of technology. We read a couple of articles that discussed some of the factors to consider—for example, is technology always greener than other forms of information provision once you factor in the energy and material needs of servers, computer parts, electricity, etc.? A church that uses the same hymnal for many years may be able to claim that that mode of information provision is more environmentally friendly. How is this impacted by the size of a church and the effort involved for each option? Our discussion was not conclusive, but it did problematize the notion that using technology is always more environmentally friendly than using paper or another form of presentation.

Assignments

Throughout the course, we tried to emphasize that it was unlikely that any student would use all of these technologies regularly once the course ended; our intention was that the technologies would be de-mystified and that students would identify one or more that were particularly interesting to them and in which they would like to invest more time and energy to expand their skills. We also emphasized that particular technologies change regularly, so that an important component of practice is understanding the common elements and the basic requirements for a general type of technology rather than mastering a particular tool.

For the first few weeks, assignments generally consisted of reflections on the topic at hand, encouraging students to think about their own stances on and uses of technology, both personally and professionally. As we moved into discussing particular types of technologies, student assignments generally consisted of practice with one or more of the technologies discussed. Practically speaking, this meant that students could (and did) create a video or PowerPoint one week that they were planning to use later that term with their congregants. As much as possible, then, after the initial few weeks, students were free to experiment with the content of their projects, as long as some pre-identified technical components were included as part of the project. The individual components needed varied depending on the project.

My next slide shows a sample assignment from the spring 2010 class. In this case, we walked through the steps of creating a video, making it compatible for sharing, and then uploading it. I let students know once their projects had been graded so that they could take them off of YouTube, and they also had the option to send me the video through a private channel if they desired. This was probably the most challenging weekly assignment for students in the course, as many had never thought about all of the steps required to plan a video, shoot it, edit it, and convert it to be shareable with others. We did not expect that students who had never created videos before would be experts at the end of this process, but that they would have experience with the multiple steps involved and would be equipped to pursue more experiences and resources following the course as they chose.

Walking Through the Course

We spend the first few weeks of the semester discussing different approaches that people take to technology as a means of beginning to identify our own assumptions and approaches.

Are we technology enthusiasts, or does the thought of learning yet *another* program make us breathe a little more shallowly? Will technology change the world for the better or cause us all to be controlled by robots of our own creation?

In the beginning, we use a historical comparison borrowed from Rex Miller's book *The Millennium Matrix*[1] to discuss different elements of communication (oral, print, broadcast, digital) and how these predominant modes reveal themselves in elements such as styles of church architecture, understandings of truth, reasoning processes, and the nature of commitment that are predominant at particular points in time. We ask students as a beginning exercise to think about where they fit within these parameters. Our point in this exercise is to awaken a historical awareness that recognizes that overarching themes and trends do change, and that, depending upon our community histories and personal experiences, we may find ourselves at any point along the spectrum for these different categories. We also emphasize that we as individuals often utilize a number of these approaches, depending upon the topic and our orientation to it. For example, I might be most attracted to a worship service that emphasizes the ceremony and liturgy that Miller identifies as part of oral culture or the ancient worldview, even while my predominant mode of understanding is that of recontextualizing information from separate disciplines, which Miller identifies with a digital worldview. Beginning to think of how these different elements do or do not relate to one another allows the course to move beyond a hands-on tutorial model, which some students are expecting, to a deeper level of analysis of what we are doing with these technologies when we are deciding to use them, and how.

In the second week, we talk about the impacts of technology on community. With time, this has moved beyond an initial approach emphasizing the ways in which social media and other tools can allow communities to form online toward a focus on the nature of different kinds of communities and how the use of technologies can help or impede community involvement. As members of ATLA and its ATLANTIS listserv and SharePoint groups, we in this room are familiar with the ways that digital technology can enable a stronger sense of community when we are physically apart. But I don't know if many people would want to use those forums exclusively in lieu of coming together at regional meetings and conferences like this, as there is an element of interacting with our embodied selves that is missing from that form of exchange. We discuss similar issues in the church, and most students are pretty attuned to both the benefits and drawbacks, already using forums like Facebook to share information with friends or colleagues. We talk about options for providing more private communications, or how forums for particularly sensitive topics or niche hobbies can help people feel less alone and more part of a community, as well as the dangers to community that anonymity can allow.

After these first few weeks, we begin offering more hands-on components to acquaint students with different tools and approaches to using technology. Our in-class sessions focus on the essential issues needed to understand a topic, and sometimes on a short demo of how to use a tool. While most students had laptops in the class, computer ownership is not a requirement of the school or the class, and since we also do not have a classroom computer lab, we could not depend upon hands-on practice in class. The practice assignments thus occurred as weekly homework, and built up toward the final project.

Final Projects

Particularly since this has been a one-credit course, we wanted the final projects to build logically upon the work that students had been doing all semester, and to allow them to direct the content toward a topic of their choosing.

In the spring 2010 semester this final project took the form of a project of the student's choosing that asked a student to delve more deeply into one of the tools that we'd practiced together. The scope and purpose of the project were up to each student, although we encouraged projects that students would be able to apply in their ministries or planned careers. One student decided to use his newly developed video skills to contribute to the school's senior video as his final project, while another decided to create a slide show with music and a voiced-over welcome to celebrate an upcoming anniversary in his congregation.

In the fall 2010 semester we redirected the order of the class sessions and the final project so that all students developed a website that incorporated the weekly projects they had been creating throughout the semester. We had decided that we needed a little more time to discuss the basics of web page design and construction, as it involved so many components from the initial project, through a design plan, assembling the content, and presenting it as a finished piece. It thus provided one means of integrating the skills and approaches that we talked about throughout the semester.

Students had a choice of which web page creator to use, and throughout the course could select alternative software, as long as it could complete the assignments' requirements. All final projects thus had to include a podcast of some kind, photos, a video, a discussion group, and a web page that showed some sense of forethought in terms of its layout and use. Students could add additional elements as desired. I will show you a few slides from one student's website completed this fall. Israel Diaz was an incoming student in the Master of Theological Studies at Candler and had an interest in both the use of technology and critiques of it. He has continued using and building his site since the end of the course, and aims to provide resources to help people deepen their faith by providing reflection questions, videos, original music, and more on his Crossroads of Faith website (http://thecrfm.webs.com).

Challenges

Teaching this course has presented several opportunities and challenges that have carried over into our work in other areas of library instruction and reference service.

One challenge that accompanies this course in its institutional context is that the Candler School of Theology does not require students to purchase computers in order to enroll for classes. While many students do own computers and the lack of a computer requirement means that the cost of enrolling is slightly less, it also means that we cannot assume that students have easy computer access. Furthermore, we cannot require students to bring laptops or notebook computers to class. Since we do not have a computer instruction classroom in either the Candler classroom building or the library, this poses some limitations for hands-on in-class practice with the technologies discussed. We have attempted to address this so far by focusing on demonstrations in class, encouraging students who have laptops to bring them to class so that they can follow along, and assigning hands-on practice as part of the weekly assignments. We do have a small computer lab in the library, as well as a school Media Center which offers additional computer access, and we deliberately select technologies that students can access without needing to purchase additional software, so that all students can register for the class and complete the assignments using publicly available computers. When we ask currently enrolled students how we can improve the course for future students, however, one of the repeated requests from students in the course has been for more in-class practice. Matthew will discuss a few potential future options for addressing this in his part of the presentation.

A second challenge inherent in this course is the differing levels of knowledge and experience that students bring to it. A typical student mixture consists of a few second-career students who have enrolled in the course because they are interested in learning more about possible uses of technology in their churches and developing some basic skills, along with a few more advanced students who already use smart phones, may have created a couple of web pages or videos, and are interested in taking their skills to the next level. There are also usually a couple of students whose primary purpose in enrolling is to receive the last credit needed for graduation, with this course seeming like the most interesting option available to them to do that.

While there is occasionally some frustration on the parts of students at either end of the spectrum, for the most part students work together well to enhance one another's skills. Some of the more advanced students have generally taken one of the students with less experience under their wings and coached them along the process. As instructors, we also make ourselves available to all students for additional questions and meetings; since we sit in the public area of our library, we are easy to find well beyond most professors' office hours. We emphasize that practice is one of the best ways to develop comfort with these tools.

We have also attempted to address this by offering latitude in the course assignments, encouraging more advanced students to challenge themselves by learning new techniques or tools while encouraging beginning students to focus on the basics needed to transfer their newly acquired knowledge in the future. One thing we have noticed is that a student's level of expertise and comfort varies from topic to topic, which tends to even out the class—one student may be excellent at creating videos, for instance, but never have created a website before. We have also noticed on occasion that a student who seems very savvy with technological topics in the first few weeks of the semester does not necessarily have a depth of knowledge regarding the basic components that we emphasize. He or she may be familiar with WYSIWIG (What You See Is What You Get) programs, for example, but never have thought about storyboarding or approaches to presentation or the assumptions that underlie programming languages and make projects more customizable. So far, students have found something that is new to them during the course of the semester, although finding additional ways to build upon each student's existing level of knowledge from the beginning of the course is a continuing challenge for us.

The opportunities that we build into the course for reflection on the theoretical and theological topics concerned also provide another way for students to demonstrate their strengths. We also aim to de-emphasize the graded aspect of this course—while students do earn a grade, we emphasize in the syllabus that active participation and on-time completion of the course assignments are the most crucial elements for course success. Students who do this can do well in the course regardless of their previous experience with technology. We employ an adult learning model that encourages students to learn for their own future knowledge rather than to complete minimum course requirements. While this does not always happen, the students who take the course are a self-selected group in the first place, which helps with their motivation to engage with the material and do good work.

One more theoretical issue that became clear in our discussion of technology and environmental issues as well as during others throughout that semester was how many of the students thought of technology in purely functional terms. In this view, technology is a morally neutral tool, which can be used for good or bad depending upon the intention of the user. During the spring 2010 discussion about the environmental impacts of technology, and more explicitly in the fall 2010 course, we aimed to spend more time reflecting with students about the nature of technology itself. Do different technologies come with their own assumptions for use, re-shaping us in the process of using them? For example, do we think differently about topics when Google is our first venue for information rather than a reference volume in the library? Do we process Scripture differently when it's projected on a screen in front of us instead of in a Bible in our pews, or one that we've underlined and notated over the years and bring from home each week? These are open questions, but the stance we've taken toward this course has focused on the need to begin with these questions of purpose and content. The functional choices about which technologies to use and how to use them should follow from our thinking about the purposes of worship, collaboration, time management, etc., rather than from the simple ability to use a piece of technology for a specific purpose.

Opportunities

There are several opportunities presented by this course structure as well. As librarians, we are often most familiar with the framework of the one-shot library workshop. We continue to teach free weekly workshops each semester on a variety of topics as part of Pitts' Wednesday Workshop series. One difference between the Technology for Ministry approach and our approach in our library workshops, in addition to assigning grades, is that in the course we are learning more about our students' skills and interests throughout the semester, and are thus better able to guide them toward the successful completion of a final project based on the work we have seen. In Wednesday Workshops, we generally have a mixture of students we might know fairly well and those we have not met but who are drawn by the topic, and it can be a challenge to match our content to these differing levels without the chance to follow up afterward.

Teaching the Technology for Ministry course has benefited the workshops as well, as it has fueled some of the workshop topics we offer. As we get a better sense of students' interests and needs through this more in-depth interaction with a smaller group of students, we are able to bring some of the needed components identified through conversation or practice to a larger audience through the workshops. We have offered some components of our Technology for Ministry course as stand-alone workshops with modifications. Information Management for Ministers is one example, along with a workshop on finding and using images.

Last summer, at student request, we also offered a couple of one-shot mini-sessions to students in the United Methodist Church's Course of Study program who were on campus for the summer. It was interesting in that case to see how some of these students were further along in their implementation of technologies in their home churches than some of the full-time seminary students we teach during the regular semester.

Conclusion

At the end of each semester, in addition to the course evaluations completed by students, we engage in a discussion to ascertain the most helpful parts of the course and which parts we can improve. Are there additional topics that we should offer? Are there readings or projects which aren't that helpful? We emphasize in this process that students aren't going to hurt our feelings by offering these suggestions; our shared goal is to make the course even more helpful for future students. We also emphasize that we are available for questions and help beyond the class's end—we still sit in the public spaces of the library, and our mission remains to help students learn what they need to know in order to work ably. On the student side, we also emphasize, as we did at the beginning, that students will need to spend more time with skills they want to learn in-depth, but that now hopefully they have resources and language to help guide that exploration. We also encourage them to develop learning goals for themselves that build off of the place that they ended in class.

Student feedback was instrumental in shaping the future direction of this course. After a couple of semesters of student feedback indicating that more hands-on work and more time in class would be beneficial for them, we completed a proposal this spring to make the Technology for Ministry course a two-credit class. My colleague Matthew Collins, who will be coordinating this class in spring 2012, will now speak about the future of this class.

Part Three: Looking Forward
by
Matthew Collins, Pitts Theology Library

As Tracy mentioned, the course continues to evolve in response to changing technology, our relationship to that technology, and the changing needs of students. The change planned for the spring of 2012, to a two-credit course, will provide additional time for in-class skill building and time for additional content and reflection more closely tied to the media under discussion. As in the two previous iterations, the course will follow a structure of weekly readings and hands-on sessions, with media-related assignments that will be gathered into a final project.

In fall of 2010, the course was primarily organized around types of media or media platforms. Class time was devoted to introducing tools, or platforms like social networking, and some "how-to" time related to the tools and media. With the short amount of time each week, we had to try to balance a discussion of some of the issues associated with each topic with the time students needed to learn the "how-to" materials. It often seemed that we needed more time for both parts of the discussion. While beginning at the same point, our plan for the course in spring 2012 is to organize much of the course around the combination of theological issues and media. The tools and media from the hands-on session will be closely tied to the content of the reflective readings for each session. For example, when we work with image files in the hands-on session, the readings and discussion will focus on how photos communicate both more and less than we want, how various image formats affect what information is preserved or lost, and how image size/resolution/color might affect who can access the image if it is on the web. This intertwined focus will permit both the deeper discussion of issues and the inclusion of additional topics and tools during the semester.

Resources

In addition to the expanded time, a second set of changes in the course relates to the nature and quality of the resources available for theological discussion. More resources discussing the unintended effects of the digital world on our lives in the analog world are now available than when the course started. There are now a number of publications that move us beyond the enthusiasm that views digital technology as a panacea and beyond writers such as Nicholas Carr, and his digital dystopia, and into critical discussion of the philosophical and theological issues associated with living in a digital world.[2] I think that this is an important point in the life of the church and in theological libraries, as these critical works begin to show us ways to think about, assess, and evaluate aspects of the digital world and at the same time suggest some of the ways that we can begin to use and take advantage of this growing world. There are too many recent publications and resources to fully discuss here, so we will put up a URL at the end that pulls together these resources from all three of our presentations. There are a few that I want to highlight:

- The first is the 2008 United Methodist Church's Resolution 8011, on the "Proper use of information communication technologies." The resolution includes a number of helpful statements, but in particular it stresses the importance of assisting members, clergy, and seminarians in becoming information literate and committed to using new technologies. It also has a strong statement encouraging theology faculties to address societal communication issues.[3]
- Richard Watson's book *Future Minds* provides a good assessment of the ubiquitous presence of digital technologies and some of the changes brought about by our use of these tools. Watson offers a number of thoughtful discussions on why it matters that we pay attention to the changes, followed by discussions of how we can address or take advantage of some of the changes.[4]
- William Powers book *Hamlet's BlackBerry* is another very helpful book. Powers examines the responses of seven key figures in history and their responses to their own changing technological and social situations. Powers suggests that by approaching technology from these perspectives we can arrive at a better balance between the pull of being always connected and the need for solitude.[5]
- Douglas Rushkoff's book *Program or be Programmed* is perhaps the most helpful and thought-provoking book I've read in the past year about the hidden biases built into digital technologies and how those built-in elements affect us. Rushkoff doesn't chose sides regarding technologies as good or bad, but provides a view "behind the curtain" as to how the programming and structures used to implement certain kinds of technology exert influence on our actions without our awareness.[6]

I find Rushkoff's book particularly engaging, and it will be a required text for the course next spring. To give you an idea of how the work is organized, I am sharing his "ten commands." These are the chapter titles of the book and, in reality, are not so much commands but general topics for each chapter. He provides a summary of his thought at the beginning of each chapter. For example, at the beginning of the chapter on "Place" he writes, "Digital networks are decentralized technologies. They work from far away, exchanging intimacy for distance. This makes them terrifically suitable for long-distance communication and activities, but rather awful for engaging with what—or who—is right in front of us. By using a dislocating technology for local connection, we lose our sense of place, as well as our home field advantage."[7] He then discusses how and why digital communication technologies are programmed to work well at a distance and in delocalized form (ARPANET and military) and now how they have been designed to get and hold our attention (pop-ups and ring tones). For *Choice* he notes, "In the digital realm, everything is made into a choice. The medium is biased towards the discrete. This often leaves out things we have not chosen to notice or record, and forces choices when none need to be made."[8] His example in this chapter is music, in both analog and digital forms. He notes that digitized music, no matter the sampling rate, always loses something, because each sample is a choice in representation at the level of 1s and 0s and there is nothing between the 1 and 0, so something is left out in that space between. Analog recordings (as in vinyl) make a physical record of music that includes the infinite variation of reality without leaving out that space in between.

As Tracy noted, one of the key challenges in this course is how to teach skills and a critical understanding of issues that aren't tied to a specific program or operating system and that will work for students at a range of technological understanding and prior knowledge. One of my plans for the next version of the course, based in part on Rushkoff's ideas and in part on my own background, is to include a bit of instruction on what makes the technology work—code—and what some of the key issues are in relation to the media at hand.

Code

Of course I'm sure that many will question the value of teaching future ministers how to write code. In part, I think that answering the question why programming should be taught is relatively simple—learning a bit of programming provides students with the opportunity to gain some understanding of how and why the technology they use every day works the way it works. It is a chance to demythologize the technology so that we can begin to understand it and how the technology is biased one way or the other. Essentially it is a way to empower those in ministry so that they can make decisions with some understanding of the inherent assumptions behind the technology. For the purposes of this class, the inclusion of coding will have two goals, that students will learn some about how programmers think and that students learn a bit about how the web works—both at a very basic level.

The solution I plan to use for teaching programming basics is the Scratch program created by MIT. This software looks less like programming and more like a children's game, and this is by design. Scratch was created in the "Lifelong Kindergarten" program at MIT as a way to teach children how to think logically and how to write simple programs. It is designed to be non-threatening and easy to use. By default Scratch starts with the cat "Sprite"—as all objects are designated—on a blank stage. Both the Sprite and the stage are fully customizable. If you can follow the mouse, you'll see that I first select a control—the start element with the flag—and then a series of motions for the Sprite. Each element is dragged into the scripts area and links up with the preceding elements. Parameters are set within the blocks. Once the start flag is clicked, the program executes. This demonstration is very rudimentary, but very complex scripts can be created where Sprites interact with one another, with the user, and with the background.

After programming, students will spend a class session learning a little about basic HTML and how web pages are created. Part of the time will be spent on basic coding of simple web pages, without the benefit of WYSIWYG software. While students won't become web developers, students will gain some understanding of page structure and design considerations. We will also talk about some of the issues associated with web pages, such as the cost of software or the costs of website hosting. We will spend some time looking at the pros and cons of things like Webs.com and Google site hosting, as well as at free software packages like BlueGriffin. As with last fall's course, students will be creating an end-of-course project that includes web design elements.

Costs

Hardware

As Tracy discussed, one of the challenges with this course is the costs associated with technology. In terms of teaching the how-to sessions, it would be best to have each student at an identical workstation to follow along. For the coming semester's course, we will be relying in part on students to bring their own laptops for classroom use. The library has two laptops that we will also bring to class each week if necessary. Should the course enrollment grow substantially and students not have laptops, we will at that point take advantage of our context at Emory, and use one of the classrooms at the General library that has a workstation at each seat.

Software

The other cost issue we try to work around relates to software. Software costs can be significant, and, as with hardware, it is not possible for us to require students to purchase multiple software packages to use with the various media covered in the course. Additionally, the rapid changes in software and multiple operating systems used by students also make any requirement in this area difficult. Our strategy for this course has been to work in two directions related to our goals and costs. First, we try to avoid a focus on particular programs or packages or even operating systems and spend more time dealing with the issues associated with various digital media and elements common to all programs that work with that media. For example, nearly every image manipulation program includes the ability to crop and resize a picture, and we try to help students learn to find those tools. The software issue also presents an opportunity, in that we introduce students to the idea of open source projects and the many open source or free software packages available. Most current operating systems also have pre-installed software for working with images and video, and so we try to take advantage of what students bring with them.

Tools

Images

For images and photo editing, for example, we show students several resources, such as Picnik.com, which allows users to upload and edit images for free. During our how-to time in class, we demonstrate how to use the open source package GIMP. GIMP is available for Mac, Windows, and Linux systems, making it easy for students to use regardless of platform.

Audio & Video

For audio editing we recommend that students use another open source project, Audacity, which is also available for multiple platforms. For video editing we rely on the pre-installed software that comes on most new Windows and Mac laptops. This is also one of the times we take great advantage of our media center. The Candler Media Center has multiple workstations available for students to work on papers and projects. These workstations also have photo, audio, and video editing software installed, and Media Center staff are available to help students with the software and with their projects. In addition, students can check out digital video and still cameras for use in course projects.

New Topics for 2012

For the coming year, we will be adding at least three new topics in the expanded course beyond the sessions on code. These first two of these sessions are part of the crossover from our Wednesday Workshops.

Copyright Management

Copyright management for all organizations, and individuals, is an increasingly important concern. As in our workshops, we will spend time talking about issues related to streaming and posting worship audio online. We will point to some of the websites that can help in sorting out copyright issues and to services that can help churches specifically with music-related issues. For example, Christian Copyright Licensing International now helps churches with licensing for podcasts, streaming audio, and online video where copyrighted material is involved.

Information Management

We will also include a session on Information Management for Ministers because of the need for most students to learn to manage a new flow of information related to their ministry contexts. We have used the Getting Things Done model from David Allen's book by that name as a tool to start discussion and focus on some of the advantages and disadvantages of digital tools in this process.

Accessibility

In conjunction with the HTML coding instruction, our discussion session will focus on what I think is one of the most significant issues for the use of any technology in ministry, education, and theological libraries—accessibility. Part of the discussion on this topic will focus on the classic economic digital divide issues that exist between those who can afford technology and high-speed connectivity and those who cannot. But we will also look at audience-related issues, such as age-related usage and adoption rates and smart phone usage. As a part of these audience issues, we will explore what has been termed the "second level digital divide" that relates to online abilities, skill, and experience in various groups and how that affects access and usage of resources. Lastly we'll look at concerns related to physical access limitations, such as visual or physical impairment, and how this affects web page elements, colors, and the location of items in web pages. I know that in much of the current literature related to off-site library access and integrated learning systems, access for the visually impaired is an important issue that is just beginning to be addressed. For those with visual impairments using text readers, for example, the EBSCO database interface is particularly difficult to use. Students will be introduced to the list of accessibility evaluation tools maintained by the W3C at http://www.w3.org/WAI/ER/tools/complete.html and will be required to show that they have submitted their final projects for evaluation using the Functional Accessibility Evaluator created by the University of Illinois at Urbana-Champaign.

Privacy

This last topic on the list, privacy and online reputation management, is one that we've not covered in previous workshops or courses, but one that seems especially important given the wide use of social media by our students. The plan at this point is to focus the reflection and discussion session on definitions of privacy and questions of what might or might not be appropriate for social sites. In the how-to session we will spend time looking at social media sites, their privacy controls, and how these sites are used by some in ministry.

Conclusions

In conclusion, teaching and developing the Technology for Ministry Course is an iterative process, and the course will continue to evolve and change as our relationship to technology changes. New articles and books examining the theology and philosophy of technology effects seem to appear regularly, which makes finding resources perhaps a bit easier than when the course was launched. From my perspective in teaching this course, the challenges we face in trying to keep up with the technology are the same ones our students face. I think it is critical to develop and to continue to acquire new personal technology skills and knowledge, along with an awareness of the literature. Part of it is what one could characterize, from Zen philosophy, as always having a beginner's mind when it comes to learning in this area.

Endnotes

1 M. Rex Miller, *The Millennium Matrix* (San Francisco: Jossey Bass, 2004).

2 See Nicholas Carr, *The Shallows: What the Internet is Doing to our Brains* (New York: W.W. Norton, 2010).

3 United Methodist Church, *The book of discipline of the United Methodist Church: The book of resolutions 2008* (Nashville: United Methodist Publishing House, 2008).

4 Richard Watson. *Future Minds: How the digital age is changing our minds, why this matters, and what we can do about it* (Boston: Nicholas Brealy Books, 2010.)

5 William Powers, *Hamlet's BlackBerry: A Practical Philosophy for Building a Good Life in the Digital Age* (San Francisco: Harper, 2010).

6 Douglas Rushkoff. *Program or be Programmed: Ten Commands for a Digital Age* (OR Books, 2010).

7 Ibid. 35

8 Ibid. 46.

Racial Diversity Among Library Staff: Experiences and What We Learned Along the Way (Panel Discussion)

Moderator: Diana L. Brice, JKM Library
Panelists: Tammy Johnson, Columbia Theological Seminary and Daniel F. Flores, PhD, Westwood College

Panelists discussed their experiences as librarians of color and the impact on their career development as theological librarians.

Part One: The Once and Future Librarian: Reflections from a Seasoned Staffer by Daniel F. Flores, Perkins School of Theology

Daniel F. Flores worked four years as a graduate assistant in theological/religious libraries and three years as a library assistant in a career college. He was Director of Studies at the Charles Wesley Heritage Centre for eighteen months where he curated the special collection related to Charles Wesley's house in Bristol, England. He is a full-time United Methodist pastor and frequent adjunct instructor at Perkins School of Theology. Dr. Flores holds advanced degrees from Gordon-Conwell Theological Seminary (MA), Princeton Theological Seminary (MDiv), Drew University (MPhil/PhD), and Drexel University (MSLIS expected 2011).

When I was asked to be on this diversity panel, I wondered what aspect of my diversity most deserved illumination—race, gender, religion, or age. The topic itself is a bit scary. Though I am a preacher and teacher, I have never felt entirely comfortable sharing my personal thoughts on diversity. Therefore, I must issue the disclaimer that these comments represent no one group but were borne out of a lifetime of being a Protestant Hispanic in the Southwest U.S.A.

The context of my formative years was in South Texas. We never discussed race or diversity outside of our own family or church group. One day, my father was standing in queue at a pharmacy when an elderly white woman whispered fearfully to him, "These Mexicans are everywhere. What are we to do?" She obviously did not realize that he was of Mexican descent, probably because of his light complexion and snowy white hair. As he gently enlightened her, the blood drained from her fallen countenance. Dad thought this incident was hilarious. Such comical episodes were common enough, so we rarely took them as offensive. Our family was completely at peace and even acculturated to the hegemony of "Anglos." For us, the generic label "Anglo" applied to anyone who looked white or European.

We were wary not to offend the "Anglos" because they controlled everything. Tipping the boat could mean trouble for us, although our numbers clearly put us in the majority. The real minority were the Hispanics with a college education. The few who earned college degrees usually rose to positions of power, though some were suspect of being in collusion with the Anglos. The old-country Mexicans sometimes refer to them as Malincheros, traitors to La Raza Mexicana. On the other hand, we Texicans—Mexicans who grew up in Texas—are often guilty of manifesting nativistic tendencies. It is an ugly sort of classism that we inherited from our grandparents. That ugliness still plays out as bitter tension between the two groups.

Until recently, reaching for higher education risked alienation from the working-class majority. Thankfully, that is changing.

In my own journey, I have always felt called to both church and academy. My family nicknamed me "the Professor," I suppose because they thought I looked like one with my thick glasses and predilection for reading. My interest in librarianship started in a little homegrown white Pentecostal Bible institute near my home. The theological librarian was Sister McKinstry. She was a true Texan from the backwoods. Dear old Sister McKinstry had no professional training in library science, but she loved the students who helped organize the books, mostly donated by retired ministers or their widows. She was amused that I—a "Mexican"—considered going on to seminary. I don't blame her for laughing at me. After all, she was also acculturated by the social norms of South Texas. I left Texas to complete Bible College in Florida and quickly moved to a seminary in New England. When student services invited me to work in the theological library, I jumped at the opportunity. The Goddard Library was preparing to transition from the ancient card catalogs to OPAC. I remember the staff was wonderfully welcoming to all the student workers. There was a lovely, petite, silver-haired lady in technical services that I thought was the best librarian ever. I could not get over how she assigned and pasted call numbers on spines with such amazing precision and speed. "How do you know what numbers to use?" I asked. She pressed both hands down tightly over two newly replaced book covers and said softly, "The Anglo-American." I thought she was mocking me. "The what?" I chortled. She leaned harder on the book and stoically stared back at me. She must have thought me every bit the Philistine—and she was right. She motioned with her chin to what looked like a well-worn phone book. "There. The Anglo-American Rules," she said curtly.

That title summed it up. From what I had observed in life, and now in theological libraries, the Anglo-Americans ruled. They held the majority of the key positions. Now, in retrospect, I reckon this was probably more a function of drawing personnel from their majority white constituency. There was no malice intended, and I took no offense at it.

Still, I could not recall ever seeing a theological librarian that did not match the title of the book. The only diversity I had observed, apart from student workers, was a Hungarian-American woman who worked with me on a summer re-shelving project. We became fast friends, but she was only a temp and left before the school year. The social dynamic I experienced in seminary libraries fit my father's understanding of knowing our place as Mexican-Americans. Having lived through the days preceding and immediately following the Civil Rights era, he was disillusioned by the meager triumphs of Cesar Chavez. Dad could not see how boycotting grapes for United Farm Workers could impact his family's reality. I do not share my father's lost hope for an egalitarian society. I do think it ironic, however, that I never heard myself described as an American until I lived in England. I must admit to you that the bloke who said it intended no compliment.

In Daniel Migliore's magnificent introduction to Protestant theology, he refers to ethnic theologians as "angry voices" (my paraphrase). I suppose his comment comes from unfortunate encounters with folks who were frustrated to the point of anger. The word "anger" does not adequately describe the assessments linking people to their lifetime of marginalization. Neither does a dialogue on race relations sufficiently deal with the twenty-first-century diversity issues in theological libraries. We need to find new ways of discussing diversity without giving way to anger.

As we know, AACR2, the cataloging system with the troublesome moniker, will soon be replaced by RDA. Likewise, we are beginning to recognize that diversity issues as we knew them in previous years have been replaced by the dynamics of institutional politics, money, and power. Presidents, deans, directors, trustees, or anyone else who has invested much in those three areas will feel obligated to choose staff that fit certain profiles reflecting the prestige and ethos of their institution. No one should blame them for doing their job. I certainly do not. But we must all face the reality that our constituencies have changed. More people of color are attending seminary and divinity schools where they were not previously a presence. But has this new reality honestly connected with our libraries? In many ATS schools, diversity has become a serious priority in faculty recruiting. But is this necessarily true in our ATLA libraries? In the annual report of one institution, the Director reports that the presence of an Irish staffer fulfills their diversity requirement. Before anyone objects too strongly, let me point out that the Irish have a longer history of marginalization in this country than many minorities, including Hispanics. Now I am personally grateful to the Irish for two things. First, they faced down rabid nativism to help establish the first Methodist church in America. Second, they fought as Mexico's allies in the Mexican-American War. A major difference in our origins is that many Irish exited the U.S. to Mexico and Canada seeking dignity. In the case of Mexican-Americans, when the border crossed us we forfeited the same.

Speaking as a member of a predominantly white mainline denomination, I recognize there may not be a ready pool of minority candidates to fill leadership roles in our ATLA-related libraries. Training and recruiting are excellent options to rectify the situation. Venues such as ATLA are brilliant places to start. The task remains to convince administrators of the ROI the community will receive for implementing diversity-enriching strategies. For many theological students seeking reference or other library services, it may yet be the Anglo-American—or a reasonable facsimile—who will direct their path. If my rambling meditations arouse inquietudes in the ATLA community and unsettled voices emerge from within, then maybe increased diversity in our libraries will also be on the horizon. That possibility gives me hope.

Part Two
by Tammy Johnson, Columbia Theological Seminary

My journey towards theological librarianship has been shaped academically and culturally over many years. I am of African-American descent. I belong to a group of people who have been categorized as persons that are Colored, Negro, Black, Afro American, African American, a person of color, or a person of African descent. One of my points of departure for viewing the world derives from my perspective as a person of color. Academic endeavors have also shaped my perspective. During a course of study in a Master's of Divinity program, I was visiting a university library and I came across *Katie's Canon*, a title by Katie G. Cannon. The title was classified as PS153.N5, an area that contains works in American Literature for special classes of authors (i.e., African Americans). However, I had encountered Cannon's works in ethics and theology courses, where she was highly regarded as a Womanist theologian. Furthermore, she held positions as an instructor of Christian Ethics at various institutions. Therefore, I thought the work should have been placed under a different classification. However, later courses in library studies provided me with an understanding of why some libraries may class certain items in certain places. Nonetheless, attentiveness to classification of materials in certain theological areas has continued to interest me.

The presentation on diversity gave me an opportunity to evaluate cataloging practices of a small subset of minority works. I decided to re-examine Cannon's book and also look at cataloging characteristics for some other African-American titles. I observed a small sample of subject headings and classification assignments by the Library of Congress.

First I scanned some titles that the Library of Congress classified under BR563, the classification for the history of Christianity in the United States by ethnic group. BR563.N4 is the classifications used for African-American materials.

I discovered that some titles classed here may be located in other areas by seminary libraries, based on individual institutional collection management plans. For example, a seminary might class James Porter's *An Approach to New Member Orientation in the National Baptist Church U.S.A.* with Baptist denominational materials or church membership materials. An examination of the same set of titles revealed that subject analysis of the titles was thorough. For example, *Katie's Canon* has nine subject headings assigned, including Womanist theology in literature and ethics in literature. Moreover, many of the other titles that I examined provided several points of access via subject headings. I concluded that while the classification assignments of the African-American theological sources may have been relegated to BR563.N4, or, as in the case of Cannon's title, an area for special classes, the subject analysis work performed on the titles lends itself to patron discovery of these materials.

The presentation "Racial Diversity Among Library Staff: Experiences and What We Learned Along the Way" provided me with an opportunity to examine cataloging practices for a small subset of African-American materials. In order to form concrete conclusions, the sampling of materials and analysis would have to be expanded. User studies and newer discovery tools should also be included. However, the implications of the findings presented during the presentation can have an immediate impact on theological libraries. As budgets are slashed and items are outsourced or rushed to circulation, it is imperative that access points necessary for seminary libraries continue to be assigned. Thorough subject analysis leads to discovery of materials, especially in the case of the African-American materials examined for the presentation.

Redefining Reference: Doing More With Less (Panel Discussion)

Part One: Doing More with Less: Free Reference Resources for Computers, iPhones and iPads by Amy Limpitlaw, Yale University

There are numerous free reference resources available online. In this presentation, a few of the more useful ones were highlighted, starting with more general resources and moving on towards reference tools specifically oriented toward religion and theology. Pros and cons of each resource were also discussed.

The first resource covered was the free web site *Refdesk* (http://www.refdesk.com). This site is a general reference resource providing numerous tools for quick, ready reference including address searches, Internet search engines, dictionaries, encyclopedias, language translation tools, and news resources. Its strength in providing a multiplicity of resources at a single site is also its weakness, as the web site is somewhat cluttered and can be difficult to navigate. Still, this is a useful resource with an easy-to-remember URL that can be a key first stop for getting basic reference information.

The second general reference resource is the online site *Time and Date* (http://www.timeanddate.com). As indicated by its name, *Time and Date* provides calendar and time resources. One interesting feature is the countdown timer that can be set for a time and date in the future and will let the user know how much time is left before the upcoming event. The site also offers tools for setting reminders. As with *Refdesk*, *Time and Date* has an easy-to-remember URL. The major drawback to this site is that it includes a fair amount of advertising, which can be distracting to the user.

Another useful site for general reference is *Encyclopedia.com* (http://www.encyclopedia.com), another resource with an easy-to-remember URL. This resource searches across numerous encyclopedias and dictionaries, including *The Columbia Encyclopedia* (Sixth Edition); *Encyclopedia of Science and Religion*; *New Dictionary of the History of Ideas*; *The Concise Oxford Dictionary of World Religions*; and *The Concise Oxford Dictionary of the Christian Church*. These are all respectable reference sources, making this a more authoritative online encyclopedia than the popular *Wikipedia*. Unfortunately, this is also a commercial site, and search results are preceded on the page by Google ads, a design decision that can be very confusing to the user. On the positive side, the articles found through the site's search engine can be quite extensive, and resources for further reading are also included. Another helpful feature is that entries are accompanied by the correct citation format in MLA, Chicago, and APA style.

In addition to *Encyclopedia.com*, the following are other free, online encyclopedia/dictionary resources:

- The Catholic Encyclopedia
  http://newadvent.org/cathen
- Encyclopedia of Religion and Society
  http://hirr.hartsem.edu/ency/index.html
- Encyclopedia Mythica: [mythology]
  http://www.pantheon.org

- Global Anabaptist Mennonite Encyclopedia Online
  http://www.gameo.org
- Internet Encyclopedia of Philosophy
  http://www.iep.utm.edu
- Jewish Encyclopedia
  http://www.jewishencyclopedia.com/index.jsp
- New Schaff-Herzog Encyclopedia of Religious Knowledge
  http://www.ccel.org/ccel/schaff/encyc01.toc.html
- Stanford Encyclopedia of Philosophy
  http://plato.stanford.edu

Online reference resources more specifically oriented toward religion and theology were covered next. The first resource in this area was the *Glossary for the Study of Judaism, Christianity, and Islam* (http://www.sas.upenn.edu/~jtreat/rs/2/glossary). This site was created by Robert A. Kraft, emeritus professor of religion at the University of Pennsylvania. It is hosted on the University of Pennsylvania server. The content for each entry, while not extensive, is scholarly, and a helpful feature is that cross-references are provided, often relating parallel concepts and practices in the three religions. So, for example, under the heading for *pilgrimage*, there are cross-references to related terms in Islam (*hajj*, *umra*), Christianity (*Rome*, *relics*, *veneration*), and Judaism (*aliya*, *Jerusalem*). Unfortunately, unlike *Encyclopedia.com*, the *Glossary* does not direct the user to more in-depth resources, and navigation is abysmal. After accessing the initial A-Z list and then clicking on an entry, access to the A-Z list is no longer easily accessible, which is extremely frustrating.

In addition to web sites offering free online reference tools, there are a number of free software programs that can be downloaded from the web onto a computer. Two of these in the area of Biblical Studies unfortunately share similar names: *The Sword Project* and *E-Sword*. Both are free Bible software products, similar to the commercial product *Bibleworks*. Despite their similar names, they are not the same product and are the works of different programmers. *The Sword Project***,** available at http://www.crosswire.org/sword/index.jsp, is produced by the Crosswire Bible Society. *E-Sword*, available at http://www.e-sword.net/, is the work of Rick Meyers. Both products offer free basic versions with enhancements that may be purchased. *E-Sword* is fairly easy to download, install, and use. The *Sword Project* is much less user-friendly and fairly frustrating, both to download and to upgrade. Enhancements for *E-Sword* are available at http://estudysource.com and are relatively easy to install.

Crosswire, the creators of the *Sword Project*, also offer *Pocket Sword*, an app for both the iPhone and the iPad. Unfortunately, as with the *Sword Project*, installation and use of the app prove frustrating, to say the least. The basic installation only provides the King James Version, and even searching is not included but requires an upgrade.

Users of *Logos Bible Software* may also be interested in the free iPad and iPhone apps by *Logos*. Users do have to register with *Logos* on their site and, of course, enhancements to the basic app are not free.

This presentation provided only a sampling of some of the free online reference resources available. *The ATLA Selected Religion Websites Project (ATSRW)* is a group of ATLA librarians who evaluate free web sites in the area of religion and theology for good scholarly content; sites that are chosen by the project are then cataloged and the bibliographic records are made available for a nominal fee through an OCLC collection set. ATLA members who know of other good free scholarly electronic resources are encouraged to get involved with the ATSRW Project by contacting Amy Limpitlaw at ael23@bu.edu.

Part Two: Doing More with Less: Reference Statistics and Staffing by Michelle Spomer, Azusa Pacific University

Why Bother with Reference Statistics?

- **Trends**
  It's difficult to figure out what's going on in your reference program over the years if you don't record statistics. Is your face-to-face reference traffic at the reference desk increasing or decreasing? What are the busiest times at the reference desk during the week, or during the semester? What resources in the reference collection are being used the most? How much are patrons using chat reference?
- **Numbers**
  For those of you involved in the accreditation process, or those of you who fill out various state or national reports, reference statistics can provide the numbers that you need. Numbers can often be important in requesting money for staffing.
- **Collection Assessment**
  Depending on how detailed your reference statistics are, it's possible to make some reference collection development decisions. What reference resources are used the most for particular assignments? What reference resources do reference librarians tend to use the most in answering research questions?
- **Staffing**
  Whether you have several librarians available to field research questions, or it's just you, reference statistics can help you manage time more efficiently. Is it really necessary to have reference coverage all hours that the library is open? Can student workers be used to cover some of the reference desk hours when less difficult questions tend to be asked?

Statistics Classification Schemes

William A. Katz outlines the following classification scheme in his classic text *Introduction to Reference Work*.

- **Direction**
  This category includes both directional and general information questions, such as "Where is the bathroom?" and "Where can I print this paper?"
- **Ready Reference**
  These are questions that require "only a single, usually uncomplicated, straightforward answer" (Katz, 15) and can usually be answered by using standard reference works or

the Internet. Examples include "How many books are there in the Old Testament" and "Who wrote the book of Romans?"

- **Specific Research Questions**
  While ready reference questions can usually be answered with relatively brief bits of data, specific research questions, according to Katz, "almost always take the form of giving the user a document, for example, a list of citations, a book, or a report" (Katz, 16). More information is required. An example would be "What is the difference between the Calvinist and Arminian views of grace?"

- **Research**
  Katz says that "A research query is usually identified as that coming from an adult specialist who is seeking detailed information to assist in specific work" (Katz, 17). This is quite vaguely described, and Katz does not provide any examples.

In moving to a single point of service for both circulation and reference, Debra Warner and her colleagues thought that it would be useful to revise the statistics classification scheme.

- **Level 1: Non-resource-based**
  These are questions that "do not require a resource to answer and might be answered by a sign or help sheet" (Warner, 53). Examples would include "How late are you open on Tuesday?" and "Where is your copier?"

- **Level 2: Skill-based**
  These questions require a demonstration to answer. The same question "should always get the same answer" (Warner, 53). Typical questions in this category would be "How do I save this to my flash drive?" and "How do I find a DVD in the library catalog?"

- **Level 3: Strategy-based**
  Questions in this category "require the formulation of a strategy to locate an answer and require selection of resources" (Warner, 53). Examples would include "I need to find articles on compassion in the New Testament" and "How many youth pastors are there in the state of California?"

- **Level 4: Consultation**
  These are usually "longer encounters outside of regular desk duty" (Warner, 53). An example would be "Can you recommend a list of scholarly Web sites on the topic of open theism?"

Bella Karr Gerlich, at Georgia College and State University, developed the **READ Scale** for gathering reference statistics. "READ" stands for "Reference Effort Assessment Data." The READ Scale places an emphasis on recording the effort, skills, knowledge, teaching moment, techniques, and tools utilized by the librarian during a reference transaction. This classification scheme includes the following six categories.

- **Level 1**
  These answers require the least amount of effort and no specialized knowledge, skills, or expertise, and take no more than five minutes. Directional questions, library hour queries, and basic machine assistance would fit in this category.

- **Level 2**
  Answers in this category require more effort than the first category, but require only minimal specific knowledge skills or expertise. Answers would include call number inquiries, general library policy information, item location, and more complex machine assistance.
- **Level 3**
  Level 3 answers require some effort and time—consultation of ready reference resource materials is needed and minimal instruction of the user may be required. Examples would include basic instruction on using the catalog, the use of specific reference resources, and an introduction to searching the Internet for a particular item.
- **Level 4**
  These answers require the consultation of multiple resources—subject specialists may need to be consulted and more thorough instruction and assistance occurs. This category would include more complex search techniques for the online catalog and databases, assisting patrons in focusing or broadening searches, demonstrating how to find supporting materials, and suggesting additional services, such as ILL.
- **Level 5**
  Answers in this category require substantial effort and time in assisting with research and finding information—subject specialists need to be consulted and/or consultations with individuals might be scheduled. These would include "back and forth" questioning between the librarian and patron, interdisciplinary research, and research question development.
- **Level 6**
  Level 6 answers require the most effort and time—inquiries can't be answered on the spot, and will require in-depth research. Examples might be ongoing faculty research, supplying supporting materials for publication, and the creation of bibliographies.

What Next?

Collecting statistics is probably as important as figuring out which classification scheme to use. First, get rid of tick sheets. Whether these are printed out or gathered in a spreadsheet, you will make your life much easier if you use software that is specifically developed for this purpose.

Consider trying the following software for collecting reference statistics:

- **libstats** (http://code.google.com/p/libstats/)
  This is free, open-source software that tracks library reference statistics. It is no longer supported by its creator, but seems to still be "alive" among its users in the discussion forum.
- **Zoho Creator** (http://www.zoho.com/creator/)
  Zoho Creator is a platform that lets you build custom online business applications, including data collection and analysis. Pricing is anywhere from free to $175/month (6 levels), depending on which features are needed.

- **LibAnswers Reference Analytics** (http://springshare.com/libanswers/analytics.html)
  This is web-based software that is an add-on to LibAnswers (which is required in order to get the reference analytics module). It tracks LibAnswers transactions as well as those outside of LibAnswers. Statistical tools for analysis are included. LibAnswers requires a relatively low annual subscription fee.
- **Desk Tracker** (http://desktracker.com/)
  This is web-based software designed for recording statistics from any library service point. Reports and analysis are included. Pricing quotes are provided after submitting an online form.
- **Gimlet** (http://gimlet.us/)
  This looks quite similar to LibAnswers in that it provides both a searchable knowledge base and a means for recording reference statistics. It appears to be free, but for unlimited reports it is $10/month. A free trial is available.
- **Altarama DeskStats** (www.altarama.com/page/DeskStats.aspx)
  This software can be either local or hosted, and "is priced according to the number of concurrent reference staff users." DeskStats collects reference statistics and provides analysis reports. A demo is available upon request.

Lastly, always know why you're collecting statistics—they should be analyzed and used. At Azusa Pacific University, the following changes have been made recently as a direct result of collecting reference statistics.

- More on-call hours were added so that librarians could focus on other projects from their offices. During on-call hours, library staff at the circulation desk let librarians know when patrons need research assistance.
- Saturday hours of reference coverage were shortened from eight hours to four hours.
- Evening reference coverage hours will likely be shortened in the future for Darling and Marshburn libraries (but probably not Stamps Library).
- By using the READ Scale, student workers are better trained and know when to refer questions to librarians.
- This summer, fewer dollars were spent hiring part-time librarians to cover the reference desks.

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Part Three: Reference Without Borders: Best Practices for Providing Reference to Distance Students
by Kriss Veldheer, Graduate Theological Union

In order to start our thinking about providing reference to distance students let's begin by framing the questions. Start off by asking yourself the following:

- Is your school doing distance education?
- Who are your distance students?
- How do you define a "distance student"?
- What kinds of face to face reference are you currently doing?
- What are the reference services you think you should provide for your distance students?

The answer to the first question can be tricky, but essentially asks whether or not your school is a completely residential campus or are there some online options. In other words, do your students have to physically come to campus or is there a way to even take part of a class remotely? If they can take part of a class off campus, then you have a distance student. How you define a distance student will vary from campus to campus. Once you have established the presence of distance students, it is time to bring the reference service. Start by looking at the kinds of face to face reference you are currently doing. Can anything you are currently using or doing be turned into a digital format and loaded onto the library website? Think in terms of handouts you may have at your reference desk. Now also start thinking about what your distance students need that is unique or different from your face to face students, such as chat reference or e-mail.

The gold standard for best practices in providing library services to the distance-learning community comes from the American Library Association. They suggest the following as a Bill of Rights for the distance-learning community.

- Access for Achievement of Superior Academic Skills
- Direct Human Access
- Additional Investment
- Mandated Support
- Technical Linkages
- Institutional Involvement of the Library
- Written agreements
- Meeting Needs as a Primary Responsibility
- Strategic Planning
- Outcomes Assessment
- Information Literacy

This is an impressive and challenging list to implement, particularly if you have a small staff or people are trying to do more than one job. Also, this is a list that is easier to strive for than implement.

Let's start by asking, "What does a distance student need from your library?" Here is a partial list to get you thinking about what you can offer.

- Resources available from a distance including e-journals, databases, and e-books.
- ILL or some other kind of document delivery
- Someone who is available at their point of need—through IM, plenty of research/subject guides, any tutorials you might have, etc.

There may be some other very specific things they need like class handouts, but usually those can be coordinated through the faculty member. Now is the time to start thinking about what you already have on hand to get the process started. That list includes:

- Off campus access to databases
- A fully online library catalog
- Access to full text journal articles and even e-books
- ILL or some other kind of delivery service
- A person or persons who provide face to face reference
- Some kind of online learning management system

A couple of the basics are access to databases and your online catalog so distance students can look for books. It is a bonus if your school subscribes to anything in full text. Shopping for full text databases when you are buying databases will become very important if your school decides to bring up a broader distance-learning program. Once they can see what you have, do you have a means to get the books or articles to them? Some seminaries have embraced shipping the books to their students directly while others have chosen interlibrary loan as a means to deliver the books. You can also use your reference librarian to answer e-mail reference questions or even try chat reference. Finally, if your school uses a learning management system like Moodle or Blackboard, that is another great place to offer reference services to distance students because that is the place they will be coming for the other materials they need for their online class.

To give you some examples to work with, at the Graduate Theological Union we started by putting "Get Help" on our library home page. Although this was a simple solution, it gave very direct and clear language for distance students trying to find help. We also developed a webpage for students whether they were residential or distance. This allowed us to give specific information about accessing library resources for students. Also, we made a point of buying full text databases whenever possible so distance students could get articles in their homes that would be related to their research. Finally, on the library website we offered multiple paths for students to find the same information, in effect giving us multiple formats for delivery. Whatever we did on our website, we assumed that the end user was in some way a distance student whether they lived across the street or in another state.

A further extension of our reach was developing a library page within our learning management system. At the GTU we use Moodle, so we developed a "course" called Library. It was important to position many library resources within the Moodle system because this is the primary means our distance-learning students have for completing course work. We then loaded tutorials in a variety of formats into the Moodle course as well as links back to the library website. These tutorials serve as a way for distance students to get help at their point of need. Additionally, we used a feature in Moodle called "sticky blocks" to put copyright and library information in every course on the entire GTU Moodle site. We even put a chat client box in each course as well which allows the reference librarians to provide chat reference to students while they are in the Moodle system. The goal of each of these items placed in Moodle is to make it seamless and easy for students, particularly distance students, to get to library resources and get help from the library without leaving the learning management system. We are looking for one-stop shopping.

There are many ways to provide reference without borders. Some other ideas you can use to develop your own best practices include:

- Develop online information literacy courses
- Develop an e-reserve system within your LMS
- Define web pages just for distance students
- Have an online orientation for students
- Have an online faculty orientation
- Develop partnerships with other libraries

You don't need to adhere to the ALA gold standard in order to offer quality reference to your distance students. Just find a place to get started and ask them what they need.

Restorative Conservation of Rare Books: Approaches to the Care and Handling of Original Bindings

by

Vasare Rastonis, Columbia University Libraries

Among its vast holdings, Burke Library contains the largest collection of early printed books still in their original bindings in any North American library. The majority of these books were acquired when Union Theological Seminary purchased the Van Ess collection in 1838, making the collection of incunabula the largest in North America. It is ironic that financial limits, which probably prevented rebinding in the nineteenth century, have allowed Burke Library to have such a rich, mostly untouched collection available, and it is sobering to realize that the lack of restoration has better preserved this collection for study by historians of the book because excessive treatment was avoided. Often the value of a book is only determined by what information rests on the leaves of the text block. However, the historic information that lies in the physical elements of the original binding can be just as rich. Best practices for modern book conservation require us to ask ourselves first how little we can do to a book to make it safe to handle rather than seeking to tidy up evidence of wear and tear through sometimes destructive rebinding.

Historic binding structures hold tactile evidence of a time approximate to that of when the text was created. The physical book provides information as to what materials were available and what practices may have been popular, and for what reason, in various parts of the world at different times. In studies of the history of the book, styles of tooling and decoration have been recorded and used for centuries to identify the date and geographic origins of a binding. In recent decades, observations about more mundane binding elements are increasingly understood to contribute information of their own. For example, endbands worked through cloth strips are recognized as a style typical of German bindings of the eighteenth and nineteenth centuries. The colors and type of threads used in an endband also contribute information that can confirm a binding's date and place of origin. The style of spine linings, their color, and how they are prepared by the binder can be evidence of a signature style, which can identify a particular binder or workshop, allowing connections to be made between seemingly unrelated books. The details gleaned from the structure and binding materials assist in completing a history of a book. As we understand more about the information contained in all the components of the binding, we increasingly seek to avoid treatments that require removal of these elements.

Keeping in mind the use and value of the Burke Library's collections, the conservation goals for the care of the Special Collections are to choose treatments that will stabilize a collection item and leave it in a state in which it is less likely to continue to deteriorate with gentle use, to keep the item as close to its original condition as is possible without removing any of its history, but still make it usable under careful conditions, and to favor the preservation of original elements over performing a complete rebinding.

Conservation staff performing treatments on rare collections have specialized training to prepare them for this work. Professional book conservators study the history of the book and bookbinding, organic chemistry, the craft of bookbinding and materials science. As members of our professional organization, we must show that we adhere to a Code of Ethics set out by the American Institute for Conservation of Historic and Artistic Works. Some of these guidelines include working to the highest standards and with respect for artifacts and creators, serving as an advocate for preservation, building public awareness, and practicing within the limits of personal competence. For example, conservators specialize in a type of artifact, such as rare books, paintings, or wooden objects, and do not treat any object outside of their specialty.

Treatments may require conservators to work with hazardous materials, such as mold-damaged objects, or toxic chemicals, such as solvents that can be used to remove old adhesives. We are to be aware of health and safety issues and take appropriate measures to protect ourselves and our staff. If resources for treatment are limited, the quality of work may not be compromised, and the materials and methods used must not adversely affect cultural property. Conservators have a responsibility to thoroughly document the materials and techniques used through permanent records and reports. In addition, we try to treat materials with minimal intervention and to apply treatments that can have reversible qualities without compromising the effectiveness of the work.

The scope of the conservation department's activities at the Burke Library is wide ranging, from treatment work to general preservation practices. Treatment projects may include surface cleaning, paper repair, sewing a text block, rebinding, and boxing; preservation work includes broader practices such as holding informational sessions such as disaster workshops, monitoring the environments of collections, advising staff on materials handling issues, and assisting in exhibits preparation.

Selection for treatment is mainly use-based. A rare book may be identified as needing treatment if it is paged for use in the reading room, selected for digitization, or chosen for exhibition. Once a collection item or collection is identified as requiring treatment, a collections manager and conservator meet to discuss treatment options, while keeping in mind the planned future use of the item or collection. The treatment steps and possible changes to the item after treatment are described, a decision is taken, and a written proposal is prepared. Before the work begins a condition report is entered into a treatment database, and digital images are taken prior to treatment to support the condition report. The conservation treatment is performed and, if needed, an enclosure is provided. A final report is written which, in detail, describes the actions taken, including any tests performed and names of materials used. By recording the results of a solubility test, for example, we may avoid the need to test again if the object returns for treatment. Digital images are also taken to document the conservation work.

Items arriving in the lab for treatment are assigned a unique conservation number which is used for all of an item's documentation. After treatment, the item is labeled with this number before it is returned to the stacks. The identification number links the item treated to its treatment report in the conservation database. That way, should questions ever arise regarding the work performed, the label will assist in the search for documentation. Finally, once the project is on its way out of conservation, all of the reports and images are printed and filed.

The needs for each item or collection differ greatly from one another. Some projects may require minimal treatments, such as mending tears, securing cover material, and building simple enclosures, while other projects may need extensive treatments, such as complete disbinding, rebinding, reattaching cover boards, and building custom enclosures. The following examples will illustrate the variety of work that can take place to ensure stability with minimal intervention, as is possible, with each project.

For Burke's CB62 1542b (Fig. 1), the before-treatment images show the front cover detached from the text block but still attached to the spine leather and the split wooden board of the front cover. The front cover was reattached using toned Japanese papers and a reversible adhesive, as can be seen in the lower left after treatment image. When working on such treatments, we strive to create subtle yet visible repairs so that the new materials do not sharply stand out, yet cannot be overlooked or assumed to be part of the original. The split in the wooden board was repaired with a reinforcing strip so that no milling or joinery was required, and the leather was readhered to the board where it had come loose. By accepting some of the natural soiling and distortions of age, this sixteenth-century binding could be strengthened and preserved intact for future researchers.

Fig.1

Biblia Sacra, Leyden, Apud Guilelmum Boulle, 1542, Burke Library at Union Theological Seminary, CB62 1542b.

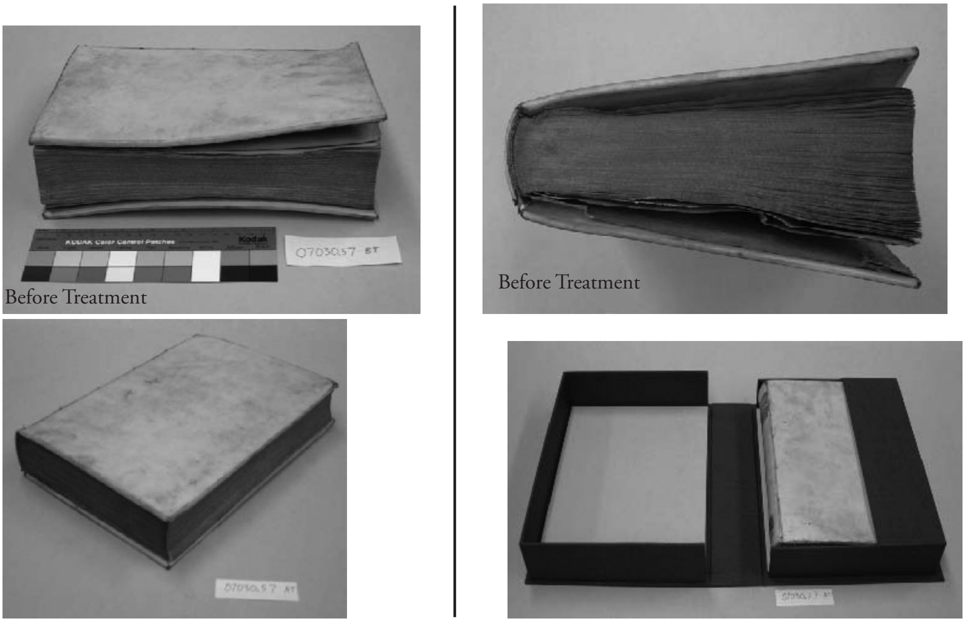
In the images of Burke's CB77 1589 and CB72 1507 (Fig. 2), the lifting and peeling spine materials of both bindings are at risk. The treatments included cleaning the spines of both text blocks and using leather to repair the binding on the left and western handmade paper to repair the binding on the right. For CB77 1589, the new leather was only adhered to the front and back boards in what is called a "baggy-back" style so as to not restrict the book's opening, which was already rather tight. The original spine leather was adhered over the new, as can be seen in the lower left after treatment image. As for CB72 1507, the paper and parchment layers of the cover material were adhered to the text block spine and the handmade paper was molded to fill in the losses.

Fig. 2

Left - *Das New Testament,* Cologne, Bey Johann Waldorff, 1589, Burke Library at Union Theological Seminary, CB77 1589.

Right – *Bible*, Augsburg, Hans Otmar, 1507, Burke Library at Union Theological Seminary, CB72 1507.

The images in Figure 3 show Burke's CB62 1529, a parchment binding that has been exposed to warm and dry environmental conditions making it a risk to use. Because of the way it is produced by drying under tension, parchment contracts in dry air and expands in humid air, sometimes dramatically. Contraction of the parchment can be strong enough to pull the book boards out of plane, causing the warped boards to place stress on the hinges and possibly break away from the rest of the binding. The original binding was saved by humidifying and reshaping the boards. After packing the boards in a sandwich of damp blotters with a moisture barrier, the boards were made flat by pressing under light weights. If left unrestrained, this binding will warp again when exposed to humid or dry extremes, so to ensure that the binding remains flat, a custom box was built with a pressure flap to keep the binding closed tightly.


Before Treatment

Before Treatment

After Treatment

After Treatment

Fig. 3

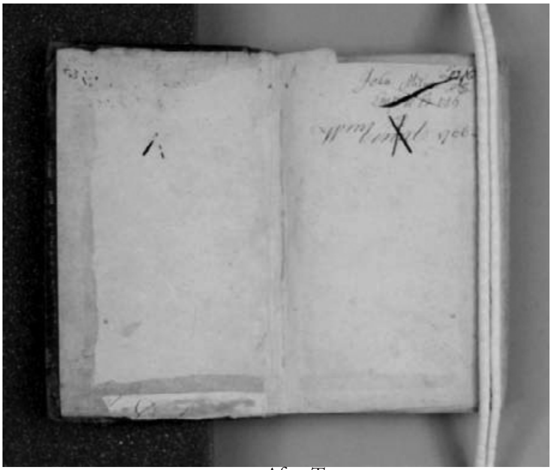
Pentateuchus, Wittenberg, Per Nicolaum Schirleitz, 1529, Burke Library at Union Theological Seminary, CB62 1529.

Burke's TL68 V77 1701 (Fig. 4) had a detached front cover, a very common form of binding damage. As it is a small book with lightweight covers, the board was reattached with toned thin Japanese papers using reversible adhesive. The strips of paper were placed along both the joint and hinge to secure the front cover's attachment.


Before Treatment

Before Treatment

After Treatment



After Treatment

Fig. 4

An Explicatory Catechism, London, T. Parkhurts, 1701, Burke Library at Union Theological Seminary, TL68 V77 1701.

Burke's copy of *Der blutige Schau-platz* (Figures 5 and 6) is a hefty tome that had completely lost its front cover but was still attached to the original back cover. It had a card stock cover sheet and cloth tape repair along the front joint, which may have at one time kept the front board attached. The before-treatment image of the frontispiece shows that not only was it overly mended with heavy paper tape, but that it had been reversely attached to the text block during previous repair work. After a lengthy old mend removal process and a wash to attempt stain reduction, the leaf was mended and attached to the binding as it had once been. A new front board was built with layers of archival board, shaped to mimic the back cover and attached with extended linen cord.

Before Treatment

Before Treatment

During Treatment

After Treatment

Fig. 5

Der blutige Schau-platz, Ephrata, T.J.V. Braght, 1748, Burke Library at Union Theological Seminary.

One large piece of calfskin was trimmed from a whole skin to accommodate covering the front board and parts of the mostly covered spine. The calfskin was toned to match the aged leather on the original binding and then adhered to the front board and areas of the spine. The upper images show the front cover with new leather on the left and the back cover and spine with integrated new leather on the right. The profile of the new board shaped to match the profile of the original wooden board can be seen in the lower right image. A large book like this demands that the new board be substantial, and, as we prefer to avoid the use of wood in our conservation treatments because it can off-gas and damage paper over time, we use layered archival boards. Aesthetically, we aim for the board to suggest the shape and appearance of the original, but don't try to make the repair invisible. It is acceptable to tone the leather for a close match, but not to imitate missing tooling or fake a deteriorated surface on the new leather. In total, this treatment took about 40 hours.

After Treatment—front board and spine

After Treatment—back board and spine

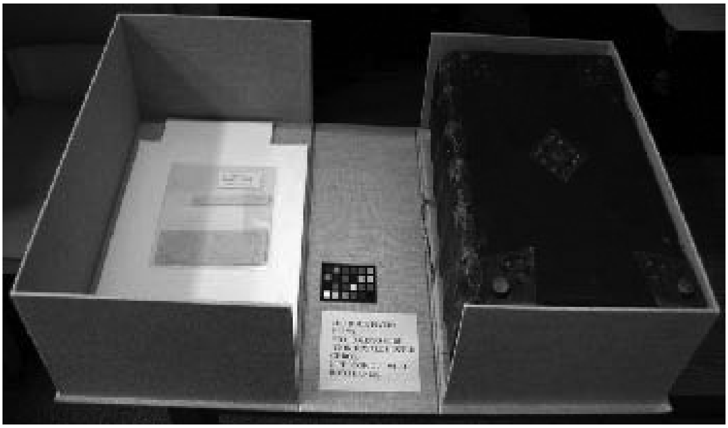
After Treatment

After Treatment

Fig. 6

Der blutige Schau-platz, Ephrata, T.J.V. Braght, 1748, Burke Library at Union Theological Seminary.

For the elaborately decorated binding of Burke's CB72 1483 (Fig. 7), a custom-made drop spine box was built to accommodate its weight and brass bosses. The binding can be slid in and out of the bottom of the box using the tray, and the tray can be used as a protective support for the bosses when viewing the binding out of the box. The construction of a custom box such as this one takes several hours of a conservator's time and is an example of the type of box that would be used for larger and heavier volumes, for the most valuable books, and for special situations such as the complex shape created by these bosses.



Koberger Bible in box

Removable tray in box

Fig. 7

Bibel, Nuremberg, Anton Koberger, 1483, Burke Library at Union Theological Seminary CB72 1483.

The corrugated board clamshell boxes shown in Figure 8 can be built by library staff or a commercial vendor. Conservators train staff and student workers to accurately measure books, compile the measurements into a spreadsheet, and send the order to a box maker who constructs the containers. Since these boxes are inexpensive and lightweight they are a fine solution for large-scale projects to house small- and medium-sized volumes. For the simplest boxes, as well as the most complex, important considerations are a close fit so that contents cannot shift during handling, use of acid-free non-off-gassing materials and adhesives, and a design that allows easy access to the contents.

Fig. 8

Clamshell boxes built in the Burke Library Conservation Laboratory

The rare books in the Burke Library may have escaped much unnecessary rebinding, but they have not survived in perfect condition. There is evidence of damage from excessive leather dressing, a popular practice of the past century, which has made the leather brittle and greasy. Environmental conditions and pollution have also taken their toll on the collections. Before a major renovation of the rare book stacks in the past decade, it was difficult to control extremes of temperature and humidity, and the books show the signs of this. Now, by continuing preservation practices such as surface cleaning collection areas, recognizing stabilization needs and boxing requirements, choosing items for conservation treatment, and implementing reading room policies that care for the handling of library materials, we hope to keep the early printed books at the Burke Library as close to their original condition as possible for years to come.

Thank you to John Weaver and Alexis Hagadorn for their time and support.

Second Harvest—Digitizing Church and Denominational Materials by Andrew Keck, Duke University

Preamble

I didn't know it at the time, but my work with digitization began at an ATLA conference ten years ago in Durham, North Carolina. We had invited one of our new faculty members in Ethics, Dr. Amy Laura Hall, to speak to us about "Bold or Blessed New World?: Theology and Genomics," where she began a cultural analysis of the Protestant family as read through church publications. When ATLA received a grant from the Luce Foundation for the Cooperative Digital Resources Initiative (CDRI), I suggested that we apply for a grant to digitize the images of the Protestant family that were central to her research. With CDRI funds and some additional grant funding, we digitized over four hundred images from various Protestant magazines using a simple camera stand and camera. Many of the images appear in her book, continue to be found in CDRI, and have been a very popular addition to Duke's Digital Collections, complementing other digital projects focused upon advertising.

My entry to book digitization began when I answered a reference question about a prayer by a former faculty member found in the *Duke Divinity School Review*, a quasi-academic journal for alumni that was indexed by ATLA for a number of years. Apparently this particular prayer and indexed articles in the *Review* were quite popular, as evidenced by the many Interlibrary Loan requests. To provide greater access and, frankly, to save some money by decreasing Interlibrary Loan requests, I wondered what it would take to put these volumes freely online. Duke had purchased some time on the University of North Carolina's Scribe scanner, a hardware and software platform developed by the Internet Archive. The technology and opportunity were there, so it became a question of whom to ask for permission. After bouncing between the alumni and communication offices, I was sent straight to the Dean, who said, "Why not?" I collected and prepared the volumes for digitization, changing their status to "Preservation-reformatting" so we would know they were not lost as they began their journey. As I delivered them to my colleague, Jill, she asked me a profound question which I will never forget, "Is there anything else you'd like to send?"

I took this question seriously—very seriously. What do we have in our collection that would be useful to have digitized and hasn't already been digitized? I thought about the denominational magazines that Dr. Hall and I mined for images. I thought about our long runs of Methodist conference journals and green boxes of unbound minutes of primitive baptist associations. Then I thought about the local church histories, often self-published by the churches and rare in the library sense. A few searches on Google Books, the Internet Archive, and some subscription databases confirmed my suspicions: these materials had been missed, ignored, or abandoned by most digitization projects.

Just because something hasn't been done doesn't mean it is worth doing. While I had some inklings that there might be some importance and value to these materials through my work in reference, I needed to fully discover and articulate that value. So I dove into exploring the collection and talking to researchers and colleagues who regularly used these materials. What do you—or could you—learn from them? How are they valuable as primary sources? Is this simply an access problem? Are users geographically separated from the libraries that hold these materials? Are the materials separated from one another? To what degree would placing these resources into a digital environment bring new possibilities for searching and scholarship? Would the increased access and digital environment attract other researchers and scholars asking different questions? Could these materials contribute to or partner with other digital collections? Or, to ask the more basic question, what difference would a project like this make?

Why

Part of the value of a digital library is that we are able to curate a collection that pulls together parts of many different libraries. Even large university libraries and national official archives for a denomination do not hold everything completely. So, by working together to develop a digital collection, libraries can fill in each other's gaps. As we thought about the individuals and institutional users of these materials, we thought about the people one might normally think about who currently use these materials: Methodist higher-education faculty and students, genealogists, church historians, denominational leaders, and Christian educators. Then we started thinking beyond the obvious choices. What about fiction writers researching the next novel? What about foreign communities that have benefited from mission work? What about those studying immigration, economics, race-relations, women, and children?

A primary goal of the project is to provide both the digital tools and the digitized texts of churches in order to better understand both the church and the context of the material. The artifacts of the past are a tradition that defines us and who we are today. They become a part of the church's DNA, the genetic instructions from which churches are born, grow, and change. What is the church's story? How did it begin? Who were the founders, the investors? What were their motives? What patterns of behavior can be seen in this story? Might it suggest anything about the future trajectory?

Denominational and local church materials are a part of this tradition that defines and describes a church's DNA. Careful analysis of these materials provides important hints about the culture that lives and works within the church. One can analyze both the DNA and the environment over time in order to discern a faithful and fruitful future. Contemporary questions of church and state boundaries, the role of government, moral development, education, leadership, labor, immigration, family, etc., are topics that could benefit from debates and reflections contained within this corpus of materials. The analytical tools, searching, and access will provide a significant opportunity for researchers and leaders to address these and other questions.

With a digital collection, one can begin to think about using advanced tools in the digital humanities to search, mine, and visualize the information in a collection. For example, there is software that does a fairly good job of identifying personal names. While obviously a boon to a genealogist researching his great uncle who was a Methodist circuit rider, one could also begin to trace a particular person—not only the churches he or she may have served, but also how the person served at the regional or national level. By pulling together references in different documents, one could begin to reconstruct the story of a particular person. By analyzing name patterns and associations, one could begin to model networks of individuals and their impact at various denominational levels. Similarly, there are software tools available today that can help identify place names and dates. Imagine if these were implemented on Google Earth so that one could watch the spread of churches over time. You can see this in the example produced by the Mormon church which shows how much of the church's growth has been fairly recent.

Even at a basic level, one can feed the full text of work, or collections of works, to create a tag cloud visualization, where the more commonly used words appear more prominently through use of a larger font size. As an early experiment, we digitized the local church history of a United Methodist Church in Charlotte, North Carolina. Looking at the tag cloud, one can immediately draw some significant conclusions about the role of women in the church. A number of digital library initiatives are working with digital humanists to discover new ways of mining texts using different forms of semantic analysis which can help highlight connections and trends over time.

A secondary goal is financial. Libraries are being increasingly squeezed both financially and for shelf space. The true cost for interlibrary loan was estimated at Duke Libraries to be $38 per volume, including shipping and staff costs at both the requesting and the lending libraries. This digitization project would eliminate an entire class of interlibrary loan materials. A 2004 CLIR report suggests the cost for maintaining a volume in a library ranges from $0.32 to $1.80 per year. A collaborative digitization process allows libraries to share responsibility for maintaining archival print copies and regain shelf-space without sacrificing access to these materials.

What

One of the intriguing types of documents in this collection is the local church histories. While varying in quality, they can be critical primary sources. One can learn a lot about the development of a town by reading church histories. What does the story of the church land and placement tell about the development of a community or a downtown? What does the story of the church's finances tell about community development and the economy? What are the missions of the church? How were they chosen? How were they supported? How did they connect one local church to other churches or networks of churches? What were the topics of debate that defined the church? How did the local church deal with issues of pew rentals, prohibition, suffrage, and segregation in ways that might be similar or different from the regional or national bodies?

Similarly, networks, regional associations, or conferences of churches also have produced a good deal of documentation in the form of minutes of meetings. These minutes record reactions to local trends and news, strategies for mission and evangelism, debates about regional or national issues, tracking of both clergy and churches over time, the development and support of institutions like hospitals, colleges, and orphanages, criteria for recruitment and training of clergy, and compilations of membership and financial statistics.

Finally, there are publications of denominations in the form of newspapers, pamphlets, sermons, Sunday School curricula, magazines for clergy, laity, or those interested in foreign missions, home missions, or other particular ministries. There are also foreign language bibles and dictionaries for missionaries, theological works, biblical commentaries, denominational histories, publications of denominational agencies, hymnals, courses of instruction, memoirs and biographies, strategies for evangelism and church growth, and treatises for or against any new social invention or evil.

Collectively, by including materials at the local, regional, and denominational level, we have a fairly good snapshot of the church and, indeed, the local community, region, and nation. So we could take any subject, such as segregation, and look at national church policies and writings, how the issue played out in different regions of the country, and, finally, how segregation was addressed by individual local churches. Similarly, we could trace the use of small individual cups in Methodist communion, which started as a local solution, but then became a popular alternative regionally and then, quickly, nationally. Once our materials are digitized, we fully expect an audience ranging from high school students researching the development of their local communities to global researchers tracing the impact of missionaries. The varied sources, voices, and perspectives will provide rich resources for interpreting the past and creating tools for the future.

How

So, my initial thought was, "Let's do it all." How much could there be? Then I started walking around the BX section of my library, searching in some library catalogs, searching in WorldCat. I quickly began to see that there could be at least a million volumes of these publications. If these million volumes averaged 300 pages per volume, you had 300 million pages. At the scanning rate of 250 pages per hour on a single scanner, it would take 1.2 million hours or 50,000 days of 24-hour shifts, or 137 years. Even if you had 50 scanners working 8 hours a day, 5 days a week, it would still take almost 12 years. Plus, as I realized through previous projects, the copyright issues and logistical challenges are substantial. At the Internet Archive rate of $0.10 per page, it's a $30 million project just for the scanning and you'd still need to hire people to handle copyright issues, project management, metadata, pulling books off the shelves, coordinating with other libraries, shipping and handling, building of an interactive portal for these materials, publicity, accounting, overhead, etc. Add all that up, especially over twelve years, and we easily cross over $50 million.

From one perspective, one could make a good case for it. Perhaps denominations and religious bodies could put in some funding. Perhaps some large foundations might be interested is supporting such an effort. Perhaps there would be some way to create revenue for the project through offering subscriptions to particular content or tools. Perhaps a vendor would be interested. All these thoughts ran through my head, and I did briefly explore some of them. But in the end it was just too big—I needed to find a smaller chunk of material to start with to demonstrate the concept and value of this work. So, I eventually decided to focus on two smaller projects, hoping that at least one of them would take off and provide a test case for the larger project: one project focused on American Methodism and a second one focused on North Carolina materials.

American Methodism

The first project focuses on American Methodism. An initial contribution to the project supported an April 2009 gathering of librarians invited from the United Methodist seminaries to consider the project and first steps. In addition to the librarians, we included Robert Miller, the Director of Books at the Internet Archive, to join us. As we went around the room and described our collection strengths in Methodism, we estimated around 100,000 volumes of Methodist publications. We developed an initial value proposition, as well as a summary document with some background, goals, scope, costs, timeline, partners, and technical aspects.

Once officially established at the Christmas Conference of 1784, Methodism grew with the United States; it included more than 34 percent of all American church members by 1850. Methodists established hospitals, orphanages, and colleges (at one point more than one per year) and, even today, claim to be the only Christian body to have established a congregation in every county of the United States. Nathan Hatch and others have noted how American Methodism uniquely parallels the development of the United States and its culture over time. American Methodism is uniquely well documented and can provide a significant insight into the debates and developments of local communities, regions, and the nation.

The scope of the project focuses upon described and published materials of American Methodism that are of value to our researchers for access, searching, and analysis. From local churches to global missionaries, we want to document American Methodism's role and reach within local communities and the broader society with published minutes of meetings, local church histories, magazines, papers, pamphlets, books, reference works, and dissertations. While the bulk of materials selected will be from our libraries, we will reach out to other libraries and archives that have unique materials that complement this collection.

The project started out with a generous offer from Robert Miller to digitize the first hundred books for free on the Internet Archive scribe machines in San Francisco. Each of the participating libraries was invited to nominate some books, especially those that might highlight its school or region. Many of us were surprised to discover how hard to it is to find something matching these criteria, in the public domain, and not previously digitized. We came up with about fifty titles and decided to use the remainder of our allotment for General Conference journals, which the United Methodist Church's General Commission on Archives and History was happy to have us digitize.

For Duke's contribution to the first one-hundred-book project, I decided to be slightly adventurous and chose two local church histories which required copyright permission from churches. After some consulting with local copyright expert Kevin Smith, we developed a form to be used for the churches. The copyright issue that emerged from these discussions was determining who could give us permission. In other words, who speaks for the intellectual property of a church? The pastor? The session or the trustees? The bishop? The person or committee who wrote it? Ultimately, we decided to leave it up to local church personnel to determine based on their understanding of their own policy.

To continue an earlier story, my work with Amy Laura Hall and the Images of the Protestant Family brought us into direct contact with a photographer, George P. Miller, who worked for *Together* magazine—Methodism's foray into the slick magazine genre. Since we had identified some of his pictures and worked extensively on *Together* magazine, he was interested in our work and was willing to donate all of his remaining photographs and details about them. In the process, he initiated some conversation with the United Methodist Publishing House which was glad to give him and us permission to do this work. This created a significant opportunity for us to begin a broader conversation with the publishing house about digitizing their out-of-print works. While they have the right to refuse and would like digital copies for their own use, their standard position is to say "yes" for digitizing out-of-print works. We haven't had the funding to test this at a production level, but they have been gracious in providing permission for a couple of periodical runs and the *Encyclopedia of World Methodism*.

In selecting the first one hundred books, we also discovered a number of important titles that had already been digitzed by the Internet Archive through its work at the University of Toronto, the New York Public Library, and other libraries. Staff at the Pitts Theology Library at Emory and the United Library at Garrett-Evangelical Theological Seminary searched through items found by searching for Methodist and Methodism with the Internet Archive. We found around 2000 items and had our collection tag, americanmethodism, added to these works, to create the 2400-item collection that we have today.

At the moment, there is much more that could be done in terms of seeking outside funding or grant support for this project. We are all well aware of the worldwide economic challenges of the past couple years. So, while we await an economic recovery, we decided to pool our limited funds and begin working. Success in running a digitization project and providing useful digitized materials strengthens our case for additional funding. The Methodist Librarians Fellowship (MLF) had a small investment of funds saved from a previous time when the MLF charged its own dues. We developed a proposal to make use of those funds, and several libraries contributed some funds from their own budgets to put together $10,000 for digitization and created a deposit account at the Internet Archive to work against.

One has to start somewhere, and we decided to curate a digital collection around three themes: Native Americans, Women and Missions, and core periodicals. We have some excellent bibliographies that we used to create a list of about 250 titles for digitization. Gathering the citation data and doing the copyright analysis has taken longer than anticipated and so we sent in our first batch of one hundred volumes last month. While we may continue to curate different themes in the future—or try different models of curation and fund raising—we have begun to assemble an advisory board. The board is currently populated with faculty who teach and do research within American Methodism. It will be expanding further in the coming months, and we trust board members will be good collaborators in setting future directions for the project.

Religion in North Carolina

The second project is focused upon the publications of religious bodies in North Carolina. We started out by calling it "Documenting Denominational Materials in North Carolina," but have since expanded beyond denominations—and indeed into other faith traditions. It is now known as the "Religion in North Carolina Digital Collection." (No fancy acronymn there, unless "ReNoCaDiCo" is somehow a word in Klingon.) The conversation here started due a funding source, North Carolina Exploring Cultural Heritage Online (NC ECHO) which provides grants for digitization projects in North Carolina. NC ECHO is supported by a Federal Library Services and Technology Act (LSTA) block grant provided to the State Library of North Carolina. LSTA offers collaborative digitization grants of up to $150,000 per year for up to three years.

In doing some searching to determine the scope and extent of the project, I noticed that many materials of interest appeared to be almost split between Duke's collection and the University of North Carolina at Chapel's Hill (UNC-CH) Library's North Carolina Collection. As it was within our charge in the Divinity Library to collect religious publications, so it was within the North Carolina Collection's charge to collect North Carolina publications. So, while there is some duplication between collections, much is complementary. As we began discussions with UNC-CH, we fairly quickly also added Wake Forest University, with their extensive collections of Baptist material. So, the three libraries at the University of North Carolina at Chapel Hill, Wake Forest University, and Duke University decided to work together in developing a project.

The collaborative digitization grant requires a list of materials that are fully described, copyright cleared, and ready to scan. In order to move forward with developing that list, we applied for and received a planning grant for the project. The planning grant has allowed us to hire three graduate students and include some money for travel and postage. The three graduate students started by searching catalogs: Duke, UNC-CH, Wake Forest, and WorldCat. Then we went a little deeper into community college, public library, and other catalogs. Our searching is not comprehensive but has helped us to build the collection of titles. We probably used a dozen search strategies, given the variety of titles and subject headings that can be used to describe materials of interest. Geographically, some headings use N.C., some spell out North Carolina, and some merely mention the county. We also looked for terms like church, clergy, religion, religious, Jews, Buddhism, etc.

The second step has been copyright analysis. While the 1923 date defines a portion of the public domain, there is another set of materials published up to March 1, 1989 that can be included in the public domain, depending on whether an item was published with a copyright notice, registered, and/or renewed. Further, for items in copyright, it was useful to know what the copyright statement might declare regarding ownership of the copyright. As discussed earlier, it could be the church, a committee, a publisher, or an individual. So, to complete the copyright analysis, we have to physically inspect the book. The physical inspection also affords an opportunity to verify pages, volumes, and, indeed, whether the book truly exists on the shelf. While the graduate students and I have traveled to visit libraries around the state of North Carolina, there is also a long tail of items located in libraries beyond North Carolina. Some of you have already received inquiries and pleas for help from me, and some of you may be hearing from me soon.

The third step has been contacting copyright holders. We are trying to develop our copyright information as fully as possible so that we can do this in a large batch mailing. My early attempts have been successful, both for the two church histories I mentioned for the American Methodism Project but also in asking permission from the North Carolina Annual Conference to digitize their conference journals as part of the pilot project last year. The North Carolina Annual Conference response was not only "Yes" but "How much money do you need to do the project?"—which they subsequently provided. So, while it is not a strategy in this project, there can be at least the potential of cost sharing from copyright owners who might not otherwise have the capability.

The Religion in North Carolina project is getting close to identifying our originally estimated 10,000 volumes. Thanks to the number of pamphlet-sized works, the average book appears to be about 150 pages in length, giving us a total of somewhere around 1,500,000 pages. Sixty percent have been identified as being in the public domain, twenty-five percent need copyright permission, and about fifteen percent have not yet been determined. This Religion in North Carolina collection is about sixty percent Baptist, ten percent Methodist, and ten percent Presbyterian and includes twenty-six broad religious traditions, including

Moravians, Quakers, Dunkers, Buddhists, Hindus, and Jews. Eighty-five percent of the titles are held at Wake Forest University, UNC-CH, and Duke University. The remaining fifteen percent are spread across 218 libraries in and outside of the state, including all manner of public libraries, community colleges, state universities, private colleges, and denominational archives.

In terms of the types of items identified, we have many, many minutes of meetings. We also have a good number of local church histories and clergy biographies and memoirs. Church cookbooks are an interesting case. Oftentimes they contain an explicit church history or tell stories around the origin of recipes. There is all manner of material that a library, often a public library, will collect and describe, such as church directories, bulletins, newsletters, programs of the installation of a new bishop, fund-raising brochures for building programs, cemetery lists, and other church records.

As part of our outreach, we have developed a scholarly advisory board of nearly thirty scholars and researchers. We started with eight or ten, and invited those to recommend others with interests in these materials. In addition to providing support to the grant application, we hope to use the advisory board to help us build our collection and serve as liaisons to religious bodies that may be initially reluctant to participate. Through some informal discussions with board members, I've already gotten some indication that the presence of this resource can and will change the assignments for their students and allow them to explore different research questions.

We continue to hone the criteria and scope for the project. At our last planning team meeting, I was asking questions such as: How old should a church directory be so that we don't need to worry about privacy issues, especially for children? If a cookbook is just a cookbook without any additional information about the church, should we bother doing it? How about church scrapbooks? Many religious bodies extend regionally beyond the state of North Carolina. Should we include all the regional meeting minutes? Or just the ones that happen to occur in North Carolina?

I received this e-mail from one of my graduate students just yesterday:

> "I spent the day at the ******* Public Library today. This library system is sort of like a huge dysfunctional family—or like the Hatfields and McCoys. There is apparently quite a political dispute over ownership of all local/regional history. There are 4 branches in the system but they are in the middle of moving everything to one—apparently primarily a staffing question—it will cost less to only need one librarian for this material. The upshot is, however, that no one knows where the books are. And some of them are even blocked in the system such that though one of the librarians who tried to help me knows the books on my list are in the system they will not show up as even existing within the system."

Next steps surround developing the full grant proposal. There are still a number of unresolved copyright questions, data that need to get cleaned up, workflow and timelines that need to be established, budgets that need to be created, and responsibilities that need to be divided. The grant application process is a significant hurdle and there is no guarantee of success, especially with uncertainties in federal and state budgets. While a religiously focused project might make some government agencies nervous, I have been advised about the general appeal of having a project that impacts every congressional district in North Carolina—either through particular religious bodies, contributing libraries, or both.

Join us

These are just two models for developing a mass digitization project: one bounded by religious tradition and the other bounded geographically. Google Books has gone shelf-by-shelf in many libraries; the Internet Archive has allowed their library partners to decide how to feed their scanners; the Library of Congress and NEH have supported projects around various themes like American Memory and Documenting the American South; Alexander Street Press, ProQuest, and others have engaged in mass-digitization in order to create subscription product. As you may be aware, there has been some movement in developing a National Digital Public Library that might help coordinate a wider range of efforts.

I've already discovered in my work on the Religion in North Carolina Digital Collection that some of the material is located in denomination libraries and archives out of the state. For instance, some of the Presbyterian stuff is located in Decatur, Georgia and Richmond, Virginia; some of the Baptist materials are in Louisville, Kentucky and Nashville, Tennessee; some of the Methodist items are in Madison, New Jersey and Atlanta, Georgia. Perhaps you can contribute your North Carolina or Methodism materials for these projects and I can provide you with materials for your projects and we both can coordinate with Presbyterian and Baptist archives that are digitizing their own denominational materials. Perhaps we can develop a mixture of freely available resources and set of tools and enhancements available through subscription. Perhaps there is a role for ATLA in facilitating, coordinating, and sustaining these projects. At this time, we have a unique opportunity to continue this work and digitize our materials into a collective digital library of religion. I invite you to share our collections in order to build something new.

Security and Sensibility: RFID in a Theological Library (Panel Discussion)

Beth M. Sheppard, Jaeyeon Lucy Chung, Portia Kapraun, United Library, Garrett Evangelical Theological Seminary and Seabury-Western Theological Seminary

Introduction

Hello. Welcome to our presentation. For those attending who do not know me, I am Beth Sheppard, the Director of the United Library. During the academic year 2010-11 our library, which serves Garrett Evangelical and Seabury-Western Theological Seminaries in Evanston, Illinois, began a three-year phased-in implementation of a radio fluency identification (RFID) security system. Our objectives during this panel presentation are both to share details from our own experience and also to allow ample opportunity within this time slot for everyone present in the room to engage in dialogue about RFID.

Our own RFID implementation, though it has had its ups and downs to be sure, has been largely successful due to the talents and dedication of our staff. Indeed, we all know that the best librarians are the key to making any new project actually work! We are fortunate that two of them are here today to participate in this panel. Lucy Chung, who currently serves as our Technical Services Librarian, will be kicking off the presentation by providing a brief overview of RFID in general. She will chime in again at the end with comments about some of the patron reactions to the implementation of the system and a few ethical issues. I myself will say a few words about both acquiring and setting up the system and tagging the collection because, to some extent, it provides basic background for understanding some of the points that will be made by the other panelists. The third panelist, Ms. Portia Kapraun, who is our circulation and reserves librarian, will be offering insights related to circulation matters. Lucy, would you please get us started?

A Brief Overview of RFID

New technologies have generally been of much interest to libraries for purposes such as improving the efficiency of library operations and providing patrons with a better quality of service. Radio fluency identification, a wireless identification technology using radio waves to automatically identify people or objects, has drawn attention from some industrial vendors interested in applying a new technology to libraries. Because of its promising features related to theft-detection systems and item-tracking systems, a growing number of libraries are now looking at the potential value of RFID and are implementing RFID-based library systems.

According to Richard Boss, RFID systems essentially employ radio-frequency-based technology combined with microchip technology (2003, 7). The unique identification information is contained on microchips that are embedded in the tags and attached to library materials. The encoded data is read using radio frequency technology, regardless of item orientation or alignment in relation to the scanning device. Although RFID technology may look similar to bar code systems, there is a big difference between the two. While a bar code reader requires line of sight to read the bar code, and only one code can be read at a time, RFID tags can transmit the data without physical handling and multiple items can be read at once. While old-fashioned bar code systems need to be supplemented by security strips to detect thefts, RFID systems include both identification and theft detection functions in the same tag, offering potential cost savings.

A comprehensive RFID system consists of three major components: RFID tags, readers, and a server (Richard Boss 2003, 10-14). Each RFID tag, also called a transponder, contains an antenna and a tiny chip that is both readable and writable. This chip stores bibliographic data, including a unique accession number, that identifies each item in the collection. An antenna emits radio waves that activate tags as they pass through the activation field. Once a tag is activated, it can send information to or receive information from the reader. The reader, also called the coupler, is the link between RFID tags and the server. It can read information from a tag and send it to the server (read mode), or it can read information from the server and send it to a tag (write mode). The server is the link between the reader and the library automation system. It receives information from the reader and exchanges information with the circulation database. In addition, there are other components in RFID systems that can be selectively implemented, based on the needs of the library. These include security gates, patron self-checkout stations, self-return book drops, sorting stations, and inventory control systems, including a portable RFID reader or inventory wand as well as software that generates inventory reports (Gurwant Singh 2008, 442-443).

What are the key features of RFID in libraries? There are several significant advantages of using RFID in libraries as well as disadvantages, based on research related to RFID (Toni Scire 2003; Diane Ward 2003; Richard Boss 2003; Laura Smart 2004; Syed Shahid 2005; Gurwant Singh 2008). One of the advantages of using RFID in libraries is speedy circulation operations. Information from RFID tags can be read faster than from bar codes, and multiple items can be read simultaneously. In addition to this, RFID can simplify patron self-charging because it does not require a line-of-sight and several items can be charged at a time. Another advantage is high-speed inventory control, location of misshelved items, and identification of cataloging errors. Inventory and shelf-reading, which are time consuming and costly, can be done more frequently and rapidly by scanning books on the shelves with a handheld inventory reader. Improved inventory management can also benefit collection development, since in-house usage is more easily monitored and is available for electronic report generation. With automated sorters, RFID technology can also enable faster, more accurate reshelving, thus reducing staff time and labor. Labor savings may lead to another significant benefit: staff safety and reallocation of the circulation staff to other library functions.

There are disadvantages to be considered when implementing RFID-based library systems, too. The major weakness of RFID technology is its high cost and vulnerability. Although the prices for tags has been coming down, they are still expensive. Obvious tags on items (e.g., tags inside the back cover of the books) can be exposed for removal. The performance of the exit gate sensors may be more problematic, although short-range readers appear to read the tags one hundred percent of the time. There is also a user-privacy concern associated with item-level tagging when RFID chips are also embedded in patron library cards because information contained on the tags can be read by unauthorized tag readers.

Despite some of the disadvantages of RFID technology, RFID may not be a threat to libraries if best practices and guidelines are developed and thoroughly followed in implementing a RFID system. As Diane Ward put it well, a critical question to be necessarily asked in the implementation of a RFID system in a library is whether RFID will enable libraries to keep better track of items, better protect the security of items, speed up the check-out and check-in process, and empower the patron to take control of his or her item borrowing (2003, 19).

Acquiring and Setting up the System

Now that you know a bit about what RFID actually is, we wanted to talk about our own experience with putting a system in place. You will hear a bit about everything, from convincing the administration to fund the purchase down to patron reactions once it was installed. I will get things started by talking about the acquisition and setup of the components.

Getting Approval to Implement a System and Timeline for Purchase

Unlike public libraries or state colleges and universities, as a non-profit organization Garrett-Evangelical does not have or require that a formal RFP (Request for Proposals) be issued to vendors. Nor do we have a weighty process for in-house budget requests, so things can move more rapidly at our school than they might at other institutions. Therefore, to begin the project I put together a description of what RFID does and how it could benefit our library and floated it to our United Library Advisory Council during the Spring semester of 2008. At that time, the United Library had two checkout desks: one at Garrett and one at Seabury. The collection was divided between the two schools by LC classification. BX and all of the non-religion call letters, for instance, were housed at Seabury. Since Seabury had very little patron traffic and was staffed for fewer hours, one of the key reasons for implementing RFID was to turn the Seabury facility into a self-check area, saving the staffing salaries while at the same time increasing the hours that the collection would be available. Unfortunately, during the peak of the recession in 2008-9 Seabury completely restructured itself and decided to sell its interest in the library collection to Garrett. At that point, I created a three-year rolling strategic plan for the "new" Garrett collection, which included adding compact shelving to the Garrett library facility to accommodate all of the books that had been housed at Seabury (approximately 90,000 volumes) and the addition of RFID, with the idea that the books at Seabury would be tagged at the point that they were packed for relocation to Garrett. At this point, the primary rationale for using RFID shifted from saving funds via self-checkout to the ability to do regular inventories in the wake of the disruption caused by moving the collection. Additionally, by having the collection finally located together in one building, the ability to implement book security (and perhaps someday have the library open for 24x7 access via self-checkout, as some libraries are already operating in Europe) was attractive and feasible. Prior to the RFID implementation project, the United Library had no book security—not even the magnetic tattletale strips or plain RF tags!

The Facility Committee of the Board of Trustees went ahead and approved RFID as part of the package of buying out Seabury's interest in the collection and the conversion of all standing shelving at the Garrett facility into compact shelving during Summer 2009. Unfortunately, the best laid plans sometimes go awry, as they did when Seabury unexpectedly sold its campus and we were given thirty days' notice by the new owners to relocate the collection. But that is a tale for another time. Suffice it to say, the actual purchase and set up of the RFID system was delayed until after the compact shelving was installed and the books were moved. As a consequence, the initial components of the RFID system were installed during the 2010-11 academic year.

Selecting a System and Devising a Plan for Implementation of Full System

Let's back up a few steps and talk about selecting a system. My first task was to educate myself about available systems, and to that end, I attended the 2009 summer ALA meeting in Chicago so that I could get a good look at the vendor displays. Basically, I discovered that all the vendors offer the same basic hardware, all of which Lucy has already mentioned. Software varied, but always included:

- Controller and server software to run the gates
- Software to Tag
- Software to arm/disarm at checkout
- Optional software to provide statistics on alarms, or in some cases even the titles of books as they set off alarms at the gates, provided one's OPAC would interface with this feature.

Our basic criteria when shopping for a system was that it had to interface with our Voyager OPAC, be ISO standards compliant so it would be interoperable with anything we might implement from other vendors, and have the ability to "add on" components. After these basic criteria, it would come down to customer service and price.

By this point it was also very clear that with over 500,000 items needing tags, about ten percent of which were still accessible on paper card catalogs and not the OPAC, a phased-in deployment would allow us to get everything into our card catalog.

We set up three phases for implementation:

- Year one: Gates at the main doors, two tagging stations (one on a cart, one at cataloging in technical services), Checkin/out Software, item ID software, and enough tags to get us started—31,000. This is complete as of this presentation.
- Year two: Gates at the new exit created by construction, 250,000 tags (or more, if we could afford them).
- Year three: Tags for the remainder of collection (250,000), Inventory Wand, self checkout kiosk (we figured it was pointless to have the inventory wand or the self checkout station until the entire collection had been tagged).

Negotiating

With the implementation plan in place, we started soliciting bids. Three vendors were contacted: 3M, ITG, and Bibliotheca (of course, this was before the merger of the last two and after Checkpoint had merged with 3M). At the time, we were not aware that Texas Instruments also offered RFID systems, since they had not displayed at ALA. We quickly found out that EVERYTHING is negotiable from prices on each piece of hardware, to the cost of tags, to service contracts. Here are some tips, if you are looking at saving money:

1) Some vendors will rent tagging carts.
2) If you buy a tagging "station" for the stacks, just get the antenna and software. If you have your own barcode reader (assuming books have already been bar-coded when you put them into your OPAC), laptop, TV cart, and an electric cord long enough to reach outlets in the stacks, you can save a bundle. Plus you can use the

antenna, software, and laptop later as a secondary cataloging station or a second checkout station. We use a metal cart that we had on hand; the antenna sits on a piece of foam on the cart to avoid interference between the signals and the metal. It works like a charm.

3) As far as service contracts, don't waste your money on a hardware contract. We negotiated for a software-upgrade-only contract after phoning the vendor and pressing them for statistics on how many hardware-related service calls they actually make. Generally, there are few problems with hardware after the initial manufacturer's service agreement wears out. Just make certain you are covered during the installation period so the vendor doesn't quibble about service calls.
4) Pay attention to tag pricing. These little devices are where these companies actually make their money, and, if your collection is sizable, will be the majority of your expense related to RIFD. So this is the point where negotiation matters. We were quoted prices as high as $0.42/tag; recently, Portia found tags as low as $0.19/tag. Pricing depends on vendor and number of tags purchased at a time.
5) It is VITAL to lock in pricing. If you get a bid but won't actually make a purchase for a few months, be certain to negotiate the "Bid is good for X days" clause. Vendors want a short time frame. You will want as long a time frame as possible. Don't settle for a mere 30-day price guarantee!
6) Play with gate configuration. If you have multiple entry doors close together, it may be less expensive to buy one gate with multiple aisles that will stretch the width of both doors rather than to buy two smaller-sized gates. Conversely, if you have double doors, it may be less expensive to buy a single aisle gate placed several feet away and use theatre ropes to funnel traffic into the gate. However, it is important to double check on fire codes and building codes as appropriate, because each city may have its own regulations.
7) Investigate inflation caps and bulk pricing. When discussing the tags, you and the vendor need to be clear about price increases, inflation (caps), and pricing for minimum or bulk orders as a part of your negotiations. We now know from our own experience that vendors may offer teaser rates as part of the initial contract but then raise prices to amazing heights for purchases of tags in subsequent years, or for purchases that fall below a certain number. If you think that at the end of a fiscal year you might have a couple thousand left in other lines of your budget to throw at extra tags, be careful you don't get caught in a trap where prices per tag are almost double for buying a quantity less than X or Y! Cover all of your bases. And, failing that, don't be afraid to shop around with other vendors for tags. The entire purpose of purchasing an ISO-compliant, interoperable system is so tags from various manufacturers all work.

Setting up the system

We found that during the bidding phase only one sales rep actually made a visit to our site. If you can get a vendor to actually see your set up, it is extraordinarily helpful. Alternatively, do get the vendor to send you an architect's package for new construction and/or the installation. Both the gates and the checkout station have clearance requirements because metal and solid objects interfere with their function. Gates cannot be placed too close to metal doors, for instance, or even set on floors where metal, rather than wooden, floor joists and studs are used. Likewise, one must be careful about check-in/out terminals. Check-in/out stations must be several feet away from each other and from the gates. And, checkout antennas cannot be placed on metal counters or desks.

Ultimately, even though we heard that one particular vendor's set up and customer service was terrible, we went with that company because the initial pricing was right and our consortium partner had already used the vendor's RFID product in a branch library in Qatar. This vendor was, coincidentally, the one who made the site visit. But, having an impressive sales unit is a different animal entirely from a company's technical support and set-up unit. Although the tags, tagging station components, and gates all arrived in early August, and we were almost immediately set up to tag, the gate installation took forever. The vendor insisted that there was set up we needed to do relative to the controller. Garrett IT staff said they couldn't set that up until the vendor had completed the recommended gate installation site visit indicated in the architect's package. It was a nightmare that finally required several conference calls to resolve. Ultimately, the gates were up two months after they arrived. But working? No. Twice components in the gates themselves were deemed "bad" after service calls to the subcontractor used by the vendor for installation; they needed to be re-manufactured. The upshot? The gates were not working optimally until second semester. Even then, we have had problems with the stats and status software, which is supposed to record the door counts. Some days it works, some days it doesn't. And, although I've been on sabbatical, I understand the same problem is in play—Garrett IT blames the vendor and the vendor blames Garrett.

The blame game aside, a crucial ingredient for the advanced software we purchased, which is designed to speak with "Voyager" and display the titles of any items that set off an alarm, is SIP—Session Initiation Protocol. SIP is a configuration involving a server and an IP address in the OPAC. The SIP configuration information from the OPAC is entered into the gate server to allow it to "ping" the OPAC and query the OPAC database to find the title of the book that matches the information (the barcode) programmed on the tag that triggered the alarm on the gate. SIP is also necessary for a self-checkout station to talk with the OPAC (Schaper, 2005, 53-56). If, however, one does not ever plan on having a self-checkout station or the special software that returns titles when the alarm buzzes, then SIP isn't necessary. The gates work perfectly fine as if they were ordinary RF alarm gates with a buzzer sound if any active tag passes through. Really, RFID is just RF's bigger cousin! But, for any security system to actually be effective or a self-checkout station to function, tags must be in place in the books, media, or other items that will be circulating. Let's talk a bit about the "conversion" process.

Conversion/Putting on Tags

The tagging software is fairly self explanatory. It is a simple interface. One starts by using the barcode reader to scan the barcode. The software then displays a message prompting one to "present a tag" by waving it over the antenna. In seconds, the field on the screen in our software turns green to indicate the tag has indeed been programmed with the barcode; at the same time, the tag is automatically set to "secure" or "armed." If one wishes, one may again wave the tag over the antenna at this point to confirm that the tag does have the item ID from the barcode on it. The software then displays a book icon which directs one on tag placement for top, middle, or bottom of the book. Tag placement is important because if too many tags are put in exactly the same place on books, inventory readers may have difficulty picking up the signals from individual titles when shelves are scanned. Essentially, too many tags "stacked" together will tend to block each other's radio frequency. By staggering the tag placement in individual books, the wand readers—and even the gates themselves—have a better chance of "reading" individual tags. As an aside, it is due to this particular weakness of RFID that we chose not to implement RFID for our DVDs. With pockets already affixed to the cases, there was little option about where and how to place tags. RFID rings where the signals would essentially all be piled one on top of the other were rumored not to work particularly well. In addition, the metallic/plastic combination of the DVD composition itself interferes with radio waves. Instead, we rely on lockable cases (with a magnetic unlocking device at the circulation desk) to provide security for our media.

When it comes to the act of tagging itself, an interesting question relates to "how many tags" can actually get completed in an hour. With our reference room tagging project, we were all learning to use the software and developing techniques and a rhythm, so we assume that we were slower than fully trained taggers might be. According to statistics kept in the tagging software itself, it took us 47 hours of labor, split among everyone who was tagging, to complete 4,052 tags for an average of 86 tags per hour. That average is probably low due to a few factors:

1) We did have to add bar codes to older pre-1978 titles in non-religion call letter ranges which still had not been retroconverted as part of the reference room tagging project.
2) Four of us were taking turns tagging. While this helped to alleviate boredom, at least some of us found that it took awhile to get up to a decent pace. Portia kept a record of her tagging and reached a point where she was able to do 194 tags per hour, but 150 was a more representative amount when having to go up and down steps to reach higher rows, deal with awkwardly sized books, or wrestle with items in phase boxes.
3) We had two tagging stations going. While tagging was quicker at the mobile station, it was sluggish at the circulation desk station where the tagger was interrupted by handling patron questions and answering the phone. The only reason, though, that we chose to use the circulation station was that during the summer patron traffic slows to a mere trickle. We could not use the circulation station for tagging in any systematic way when courses are in session or when books are located on different levels of the library.

With over one half million items to tag and only an initial 31,000 tags, we of course had to make choices about what to tag first. I've already mentioned the reference room tagging project. The items in our reference room were the logical place to start, since those books generally are high demand, represent a larger investment of collection dollars per title, and are the collection in closest proximity to our front door. It was not an infrequent problem for us to find reference books disappearing and reappearing days later. Along with our reference books, we also tagged our reserve items. Prior to the gate installation, patrons had been completely ignoring the "in library use only" rule—even though it was clearly indicated on the book bands on all reserve books; they would take reserve books with them to classes. This was not the most efficient use of the three-hour checkout period. Second on our phased-in tagging project was our circulating biblical studies collection. This is another area where books frequently go missing, in large part due to demand. The Garrett-Evangelical MDiv curriculum is heavily weighted toward Biblical Studies courses, so our BS call letter range has high circulation. Thirty-one thousand tags were just sufficient to cover our reference room and about two-thirds of our BS call letter range. Being in the midst of a retro-conversion project from paper cards to an OPAC also had a bearing on our decision. The retroconversion on BS had already been completed. We did not want to tag and retroconvert at the same time.

Because the reserve and reference room books do not circulate, or circulate for very short periods in house, we were not faced with difficulties about how to handle books that did not receive tags because they had been checked out. That was not the case with biblical studies. Early on in the project we were reluctant to tag BS books either at point of checkout or at check-in because we were worried about staggering placement for the tags. We preferred to tag as many as possible in sequence on the shelves instead. To this end, we kept a running list of where we were in the tagging process, both at the circulation desk and the cataloging desk, and only tagged returned books if they fell in ranges that had already received tags. Needless to say, this did not work well. Spot checking of return carts showed we were not getting tags on quite a few of the returned books in already tagged ranges. Eventually the number of missed tags on returned items was so great that the decision was made to tag all biblical studies books as they came back, whether or not they were from portions of the call letter range that had been already tagged or not. Tagging new books in the call letter ranges that had been tagged at the point of cataloging never proved to be a problem due to the meticulous nature of those staff members working there.

Making certain that tags made it onto books that had been checked out during the conversion process was just one responsibility that our circulation staff faced with the new RFID security system. Portia, our circulation librarian, has insights about some other circulation-related issues that resulted from the RIFD project.

Circulation and Statistics

At the Circulation Desk

Due to the vendor delay with installation of the security gates, circulation staff members were not trained on using the system until well into the school year. With the semester in full swing, it was important that all workers could effectively and quickly check books in and out using the new system. Disparate schedules and availability of staff members made training a challenge, especially with student workers who only worked nights and weekends. To ensure all circulation workers were trained in a timely manner, multiple library staff members were enlisted to train the student workers. Training included understanding how the new system operated, using the antenna to charge/disarm and discharge/arm items, and responding to patron questions and concerns.

Unfortunately, the challenges did not cease once all circulation workers knew how to charge and discharge books. The antenna requires a program separate from the circulation module to arm and disarm the RFID tags, adding a step to the circulation process. The multi-year implementation of the system means that in one transaction some items will be tagged and others will not, causing some confusion when using the antenna and barcode reader. The antenna is very sensitive and will read RFID tags of items placed nearby. Finally, staff members had varying degrees of comfort when dealing with a patron who had set off the alarm. The staff learned as we went along how to deal with or work around many of these issues.

Before we begin, I want to make some terms clear. When a patron checks an item out from the library, this is generally known as charging the item out, and when it is returned to the library it is discharged. The RFID tags work in a grammatically opposite manner, so that when an item is charged out, the RFID tag is *dis*armed so that it will not set off the alarm when the patron goes through. When the item is returned, it is discharged in the circulation system and the RFID tag is armed to go off should it pass through the security gates.

Although the RFID antenna can be used for checking books in and out through the circulation module, a separate program is needed for the actual process of arming and disarming the RFID tags. The programs operate independently, meaning that even if the antenna reads the tags and the book is checked out, if the RFID program is not set to disarm the book the alarm will still sound when the item goes through the gates. Because of the independent operation, when an item is checked out, the circulation staff member needs to ensure not only that the charge screen is open in the circulation module, as had been the process, but also that the antenna module is set to disarm the tag. While this may not seem like an overwhelming task, it can be quite difficult to remember during busy times when books are coming and going in rapid succession. This inevitably led to false alarms with the gates and items being returned but not rearmed. Fortunately, Dr. Sheppard was able to determine simple keyboard shortcuts that worked simultaneously in both programs. With these new shortcuts, switching both programs between "out" and "in" became a much easier process. Using Ctrl+F for "out" and Ctrl+J for "in" allows the staff member to efficiently use both programs without needing to select the correct process in each program. These shortcuts are not foolproof, however, and the circulation staff members still must make visual confirmation that the proper "out/in" selection has been made in both programs. This ability to quickly switch both programs simultaneously has greatly reduced false alarms from items not properly disarmed.

Even with the two-program situation dealt with, we are still finding that items are not always being rearmed upon check-in. This is one of the unforeseen results of phasing in the implementation of the RFID system. Because only a small portion of the books are currently tagged, we are continuing to use both the barcode reader and the RFID antenna. As all items have barcodes, it is possible to charge an item in or out without arming or disarming the RFID tag. Because of this, circulation workers must remember to look for the RFID tags in the books when charging them out or in. After speaking with some of the staff about this, I found that most find it easier to remember to disarm the books when charging them out because of the consequence of the alarm being triggered if they do not. When items are returned, though, there is no auditory reminder that the tag has not been rearmed and so staff must be even more diligent to look for tags when checking books in. Most staff with whom I spoke felt that they were becoming more aware of the tags in returned items as they became more comfortable with the system. Hopefully, the number of items not rearmed will be reduced as more of the collection is tagged and staff becomes used to using the antenna as the primary tag reader.

The antenna itself has been quite easy to use, allowing the circulation staff to simply hold an item over it for a second. This removes the need to properly align the barcode under the barcode reader, making check-out faster and easier. Staff members also appreciate the quieter alternative the antenna presents when compared to the barcode scanner that beeps loudly when reading barcodes. Unfortunately, the antenna's greatest strength, the ability to quickly and silently read the tag by just waving a book over it, can also be a weakness due to the antenna's high sensitivity. This sensitivity means that an item unintentionally placed near the circulation station may also be read by the antenna. We have run into the small inconvenience of an item being automatically renewed during check out and the much larger issue of an item being left too near the antenna by one patron while another patron is checking out and subsequently charging the book to the second patron's account without his or her knowledge. This is especially common because our circulation counter is next to the copiers, and patrons often set books on the counter when done with them. We now have to be careful to remove items being checked out far enough from the antenna so that they are not automatically renewed and have also had to create a barrier on the counter around the antenna so that patrons don't set items close enough that the tags inside are read erroneously. As with many things, planning and attentiveness have made this challenge much easier to deal with.

The final circulation issue we discovered came not from the software or hardware but from staff members' comfort with confronting patrons when the security gates went off, indicating an armed tag had passed through. Initially we had not set up a strict standard for how to handle alarms at the gates, assuming that patrons would return to the desk on their own to have items checked. The problem was exacerbated when the gates were initially set to such a high level of sensitivity that even disarmed tags often set them off. This happened with such regularity that we began to just wave people through during busy times. Staff members began to assume that every alarm was a false alarm, and patrons got used to ignoring the alarm if it went off. When the gate sensitivity was finally corrected, staff and patrons alike had to adjust and start taking note when the alarm sounded. After becoming accustomed to allowing patrons to walk through, it was more difficult for staff members to feel comfortable asking patrons to return to the desk if the alarm sounded. Some felt that they were accusing patrons, oftentimes friends or acquaintances, of attempting to steal from the library. Without this important step, though, the security system would not be working up to its full potential as security device. After discussions with staff, it was determined that we needed a good way to ensure that items were not being taken without being properly checked out while not being overly accusatory toward the patron. This is often accomplished by saying, "It looks like we missed checking out a book. Would you mind bringing them back so we can just double check?" As most items that aren't checked out are taken out of the library due to forgetfulness rather than malice, phrasing the request in this manner allows the patron to properly check out items without feeling like a criminal. It also allows our staff to feel comfortable, practicing due diligence without acting as security guards.

Statistics

Unfortunately, we have had considerable trouble with the statistical software that should supply us with useful statistics on patron and alarm counts by day and by hour. The software's ability to record data seems to come and go randomly, and patron counts have not been recorded consistently since late February. With such inconsistency, we are unable to derive much useful data from the statistics that we have.

During the brief period of time that the patron count software was working properly, we were able to determine when our busiest and slowest hours were for each day of the week. With an average of less than ten circulation transactions per hour, we normally only have one staff member at the circulation desk at any given time. This person also assists patrons with finding items, reserve requests, and using the printers and copiers. Determining the busiest hours during the day, most consistently between noon and three p.m., allowed other staff members to make this time available to assist patrons, easing the burden on the circulation worker and providing greater service to our students and faculty.

As this is still a very new endeavor for us, we do not have any long-term statistics on loss prevention. In an unscientific survey earlier this month, it was discovered that 12 out of 217, or just under 6 percent, of the items needed for summer course reserves were available but could not be found on the shelf. This is consistent with Kohl's (1986) typical overall loss rate of 4 to 8 percent. In the future, we hope to see our loss rates go down as a result of the new security system and the ability to more easily find books that have been misshelved, reducing the need to repurchase items.

Patron Reactions to Implementation and Other Challenges

It is true that good intentions can be misunderstood unless they are communicated clearly. Although the United Library decided to implement a RFID technology to enhance the level of patron service, it was clear that our good intentions might be misinterpreted when the security gates were finally installed. With the installation of gates, which visibly changed the look of the library, we as library staff thought that it was critical to inform the entire Garrett community of the installation of new gates and their functions. Not only seminary administrators but also faculty members had been already aware of the RFID installation since the library director had a chance to make a presentation of the project in the faculty meetings. Library staff believed, however, that further efforts to communicate and promote the purposes behind our RFID implementation and the advantages RFID could bring were crucial to ease the discomfort of patrons.

Three methods were selected to communicate with the entire Garrett community as well as Seabury: e-mail, library newsletter, and training circulation workers. On October 7, 2010, the library director sent the whole Garrett/Seabury community, including faculty and students, a lengthy e-mail message announcing the installation of new access gates. The message began with an announcement of the three-year RIFD project and information about how it would benefit library patrons. The message included some of the critical points such as explaining the reasons for putting the RFID system in place and asking for understanding from patrons. The message particularly focused on the RFID system as a means for tracking the misshelved books, counting the number of visitors, and moving toward ultimate library freedom for patrons with the future installation of self-checkout kiosks. Concerned that patrons might be intimidated by or uncomfortable with the gates, we made sure the message addressed how library gates were different from the gates found in retail stores and asked patrons for their understanding and patience about possible false beeps as the library staff were still learning to use the new technology.

Another communication route that the library used was the library newsletter. This communication piece is published biannually and sent to the Board of Trustees members, alumni, donors, and others. The Fall 2010 issue of the newsletter included the article titled "Library to Install RFID Security System" with photos of the gates and of a staff member tagging the books. The article emphasized that RFID technology would accomplish more tasks than merely serve as a security measure, including tracking, inventorying, and counting.

In addition to formal communication methods via e-mail and newsletter, circulation student workers were trained to respond to the patrons who might ask questions or express their thoughts or emotions, either positive or negative, toward the security gates. Topics covered in training included being aware of the unique atmosphere of a theological library whose patrons expect trust and honesty; the library's moral obligation to safeguard books while making the collections available to the public; the gates as the initial step toward the future self-checkout system which will allow patrons more freedom; and tracking the misshelved books or the books considered as lost, which will greatly benefit patrons.

For the past eight months since the installation of the security gates, the library has not received many negative reactions from the patrons, except in one or two cases. At first, there was a certain level of discomfort shared among the patrons who were not familiar with the gates and their occasional beeping sounds. There were false alarms due to tags from clothes or missed/forgotten deactivations of the tags in the books. Most patrons, though, were patient enough as the gates were being settled and the library workers were learning to properly operate the RFID system. Their responses expressed interest and curiosity more than dismay, and most patrons understood why the library needed to install the security gates and how the RFID system could eventually improve library service, probably because of the proactive marketing efforts of the library. One negative reaction that the library received was from a student patron, who said that he could not believe the library did not trust students.

When the circulation student workers were asked to share what changes they have observed since the implementation of a RFID technology, some commented that reserve items have been policed more. While there was no way to make sure that reserve items remained in the library prior to the installation of the gates, the newer technology ensures reserve items don't leave the premises. It seems that patrons cannot just walk out with the reserve items any longer. It may possibly indicate that other regularly circulated items with RFID tags have also been more securely policed, although no statistical report is available yet.

In addition to reserve items being strictly kept in the library, another student worker expressed a sense of relief, stating that fewer books would wander off. As library patrons, how many times have you been frustrated because you could not find the books on the shelf, which OPAC clearly indicates "not checked out"? As circulation workers, how many times have you fruitlessly looked for the missing items for your patrons and asked them to fill in missing book report forms? As a frustrated patron once said, "The good books are always missing." Dealing with misshelved or lost books has been a long-lasting issue. With the implementation of the RFID system, detecting and locating library items will be easier and more effective.

One concern voiced by the circulation student workers was the possibility of reducing the circulation staff. With the implementation of a new RFID technology, which enables speedy check in and checkout and fast, accurate inventorying as well as the patron self-checkout in the future, there was a worry that the library might reduce the number of student circulation workers. Considering the present situation, in which circulation workers perform other projects such as retro-con, as well as charging and discharging the library materials, however, student workers could be assigned to other duties if students were no longer needed at the circulation counter as a result of using the RFID system.

In relation to the implementation of a RFID technology in general, there are other significant challenges to be discussed: the issue of privacy and confidentiality and the ethical responsibility of the library, even though none of our patrons addressed them. Privacy is essential to the freedom of intellectual inquiry, which is embodied in the First Amendment. The likelihood of a breach in library RFID security remains unknown, and yet it is critical to be aware of potential privacy issues that could result from the use of RFID and to develop best practices. In a word, libraries—not simply on behalf of library patrons and librarians, but also for society at large—have the responsibility to present an ethical approach to RFID and other similar technologies by developing a framework for how to do this and advocating privacy in an increasingly non-private world.

Interestingly enough, the characteristics that make RFID tags so useful for circulation and collection management in libraries—the ability to uniquely identify a single item and transmit those data wirelessly when interrogated by a reader—are precisely the characteristics that raise significant privacy and security concerns about the use of RFID in libraries (Deborah Caldwell-Stone 2010, 39-40). In theory, any data on a tag could be read by an unauthorized reader, enabling a patron's information and activities to be identified, tracked, and compiled without her/his knowledge. As J. Douglas Archer well summarizes, the privacy concerns specific to RFID generally fall into four categories: 1) the actual data contained on tags, 2) the transmission of those data from the reader to the library's data management system, 3) the security of RFID-generated data, and 4) patron perceptions of library privacy policies and practices (2007, 22).

As a response to the privacy concerns arising from the use of RFID, the American Library Association's (ALA) Intellectual Freedom Committee (IFC) has developed a set of guidelines. Included in their documents are a series of best practices which will support individual libraries in their efforts to fully benefit from RFID technology while advocating for the privacy of their patrons. (For more information read the Book Industry Study Group's policy statement on Radio Frequency Identification [2004], ALA's Resolution on Radio Frequency Identification (RFID) Technology and Privacy Principles [2005], and ALA's RFID in Libraries: Privacy and Confidentiality Guidelines [2006], all of which are accessible via ALA's website [www.ala.org].)

RFID technology, with its potential for compromising library users' privacy, presents a crucial ethical challenge for libraries. It does not mean, however, that libraries need to abandon new technologies. Rather, it requires libraries to seek out information about new technology, to understand its benefits and risks, and to develop a policy for best practices. When libraries are aware of those potential problems and take an ethical responsibility to preserve users' right to privacy and to prevent any unauthorized use of personally identifiable information, they will be able to enjoy the full benefit of the use of RFID and provide their patrons with the better quality of service while continuously gaining the trust from patrons.

Acknowledgements

Before we end, I just wanted to take the liberty of making a few comments. First, I want to thank our panelists. Lucy and Portia are first-time ATLA attendees, and I hope that you take the time to make their acquaintance and welcome them to the Association.

Second, this RFID project was also made possible by library staff who were not part of our panel today. We could not have done it without our cataloger, Loren Hagen, our reference librarian and resident technology guru, Kathleen Kordesh, Newland Smith, who is currently acting as interim director while I am on sabbatical, Beth Neal who assisted in circulation, and Ms. Dianne Robinson, who retired this past fall after 25 years of service to the United Library. Their work is truly appreciated.

We appreciate your patience and attentiveness during the presentation as well. Thank you.

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The Sentimental Education of Henry Warren Roth: Spiritual Formation, Pedagogy, and Theological Learning in Nineteenth-Century Chicago

by Anthony J. Elia, Burke Library, Columbia University

Introduction

The spiritual formation and direction of institutions comes from the spiritual formation and direction of its individuals. And these processes of formation ultimately come from moments of questioning, tragedy, and discernment. This year, 2011, marks the one hundred and fiftieth anniversary of the start of the American Civil War—the war "between" the states. That first December of the conflict, a young man, twenty-three years old, had been called from his travels, lecturing, preaching, and Hebrew studies in Pittsburgh. He was summoned by the news of his younger brother's deteriorating health—his brother having recently been among the federal soldiers engaged in troop training and preparations against their rebel opponents in central Kentucky. The Battle of Munfordsville, Kentucky, which pit Union Colonel John T. Wilder against Confederate Brigadier General James R. Chalmers, would not happen for another year there. The horrors of war, though, were not simply in guns and their leaden bullets, but such things as dysentery and other illnesses, which decimated troops on both sides.

The young sickly man, heroically named George Washington Roth, was a nineteen-year-old boy, who'd suffered over the years with his own faith and had just come to being saved at the Mourner's bench. His older brother, Henry, came and sat near him, as the younger George sweated his brow and lay in agony, waiting for his untimely end.

On December 12, 1861, the young Henry Warren Roth wrote the first stanza of a poem about his nineteen-year-old brother, George . . .

> On his rough cot he lay in the hospital tent
> away from the kiss of his mother,
> And the gleam of the low-burning candles had lent
> To his dreams the dear face of his brother.
> But it was not a dream for his brother stood there
> O'er that weak, wasted form was he crying
> And that thin, bony hand did he clasp with a prayer,
> And kiss for the soldier-boy dying.

As Harvard President Drew Gilplin Faust noted in her book *This Republic of Suffering: Death and the American Civil War*, Roth's poem has the marks of death poetry written during the war, including the desire and pining for the young dead's mother, recognition of distance and isolation from family, and an exaltation of the heroic (see pp. 13, 16, 177 in Faust, for example).

Fifty-two years later, in 1913, the elderly and snow-bearded Dr. Roth, who was in increasingly poor health, read the fullness of this poem at a banquet, before a crowd of admirers. Clearly, the death of his younger brother was something that had pressed on him for his entire life. Something that had informed him and directed how he would navigate through the world of theological education and praxis for the next half century.

This paper will address the education of a young man—the gradual learning of a nineteenth-century thinker, writer, pastor, and theologian, who struggled with the doubt, pain, loss, and suffering of his place and times. The spiritual formation, pedagogy, and theological learning that we shall see is that of a young boy turned man, living and experiencing the Word of God in mostly rural Pennsylvania, until his travels bring him into the broader sphere of his mentor William Passavant in Chicago and elsewhere in the 1860s. By the time Roth went to live in Chicago in 1887, to take over a parish, his reputation as a pedagogue was significant, and led him to be one of the primary co-founders of the Chicago Lutheran Theological Seminary. Today we will look at what led up to this, and who this talented thinker and teacher was.

Sentimental Education of Henry Warren Roth and Henry Adams (1838-1918)

The question of education is a significant one: "What exactly *is* education?" When I set out on this learning enterprise to research and write about Henry Warren Roth (HWR), I found myself on an excavation of decaying materials, dried-up papers and forgotten archives, and relics of sentimental value. In one of many old wooden boxes among my archival travels, I discovered old clothing artifacts, belongings of HWR's wife, Elizabeth (who lived to be nearly 100), as well as the effects of his adopted daughter (who was actually his niece, Met)—glasses and glass cases, fans, gloves, and an old mourner's dress, black laced, and frilled in its lugubrious elegance.

A "sentimental education..." is a reference to two distinct works, each bearing some significance on the present investigation and the work of Henry W. Roth: first, the novelistic attempts of Gustave Flaubert, whose influential *L'Éducation sentimentale* ("Sentimental Education"), published in 1869, conveys the sensitivity of human education on that French level of living and loving in the world, but not learning in the classroom. In fact, Frédéric Moreau, the chief character in this novel, at one point grows displeased with his studies, and opts for walking around Paris, meeting people, or even visiting a prison, to being stuck in a classroom. The power of the non-traditional understanding of education is brightly elaborated throughout the novel. And it is done in a way that utilizes provocative, even slightly sarcastic, ruminations on the society it is examining during the Revolution of 1848 and the abdication of Louis Philippe I (d. 1850). The "sentimentality" of this work, its characters and plot, and the period afford us reflection on "time past," and how those feelings about what we learned and how we learned it are to be understood and treated as part of our education.

The second reference is to the masterful, unique, and highly influential *The Education of Henry Adams* by Henry Adams himself. When first encountering the work of Mr. Adams (a direct descendant of two presidents—grandson of John Quincy Adams and great-grandson of John Adams), I was only slightly aware of his importance to American politics and letters and less imbued in his educational theory (if we can call it such). I was perhaps even less aware of the striking (even uncanny) similarities in the pedagogical lifestyle and experiences shared by Henry Adams and Henry Warren Roth—similarities that may be the mark of any educated "man of learning" in the nineteenth century, but similarities that may also mark a combination of coincidence and the determination of self-propelling personalities.

Drawing on archival materials I've worked through at both the Lutheran School of Theology at Chicago (LSTC) and Thiel College in Greenville, Pennsylvania, I discovered and began to untangle a biopic narrative of Roth that at times resembled Adams' own *Education*.

A few of these similarities include:

1) Both were named Henry.
2) Both were born same year, 1838.
3) Both died same year, 1918.
4) Both had paternal grandfathers in federal politics (John Q. Adams was president; Roth's grandfather was a U.S. Representative in 1818).
5) Both went to private men's schools in the early 1850s.
6) Both went to college and studied roughly the same things (though this was common back then).
7) Adams wasn't the best student, but got to give the Class Oratory over a better student, creating a slight controversy, while Roth WAS the best student, and was denied the Class Oratory over a lesser qualified student!
8) Both were deeply affected by the Civil War.
9) Both were interested in the role and meaning of education in the American context.
10) Both were among the political or religious elite of their day and traveled extensively;
11) Both were professors: Adams at Harvard, Roth at Thiel and CLTS.
12) Both spent time in Chicago during the World's Fair of 1893.

The classicist and American historian Garry Wills writes, in his deft historiography *Henry Adams and the Making of America*, that Adams' methodology of historical archival research was quite novel, and in fact ground breaking, in its time. Wills notes that, in no little part, Adams' privilege as a man of money and high-ranking family politics gave him the opportunity to literally get access to some of the most concealed, yet remarkable, historical, political, and military archives in Europe—an opportunity not open to just any person, not even top scholars. Adams would read and immerse himself in primary documents related to the early republic, to battles and wars, to all things Americana and inter-Americana. This historical archival approach was, in many ways, far more extensive than anything such luminaries as Gibbons or Leopold von Ranke (cf. *The Footnote*, by A. Grafton) had produced in their own luminous academic lives (Wills, 2005).

But Adams did many things of note that are greatly important to this present discussion. We must recognize Adams as the preeminent archival historian. In many ways, it is Adams' own investigative scholarship, as well as his construction of the academic seminar on American soil and the promotion of such specialized archival research, that has had profound and lasting influence on the writing and ultimate understanding of history. For us, his work is foundational for conducting research that we now embark upon, and for influencing how we construct our own narrative histories about the history of theological education, culled and clarified from the tangled netting of primary sources—receipts, letters, minutes, books and marginalia, journals, speeches, poems, newspaper clippings, and more. The work of Henry Adams plays into the very investigative historiography that I have conducted (as librarian and scholar) today: the result of one Henry's dynamic and creative approach to historical methodology in the nineteenth century now gives rise to the illumination of another Henry's dynamic and creative approach to spiritual formation, pedagogy, and theological learning in the nineteenth century, and how those elements translated into the construction, development, and sustainability of a theological institution.

The second point about Adams, and perhaps the more important one, is that of his being the author of *The Education of Henry Adams*, where he takes on his own life through invention and re-invention, by detailing his experiences as an educated (or nearly educated!) individual throughout his life. The reference to *Education* is at times quite sarcastic. The ways in which Adams speaks about "education" or "what is education" come off as strident put-downs of the academic life as mere schooling in its basest and lowest unworthy form. Writing in the third person about his own life, Adams would often make the most scathing and derisive comments about so-called education when he referred to his college years, with slighting comments like "Four years of Harvard College, if successful, resulted in an autobiographical blank, a mind on which only a water-mark had been stamped" (Adams, 43). Another: "...he could never feel sure that Harvard College had more than reflected a weakness. In his opinion the education was not serious, but in truth hardly any Boston student took it seriously..." (Adams, 49).

Instead, Adams would invoke a different set of lexical terms to convey his sensitivity to education, like "landscape education" and "accidental education" (Adams, 68). But it is in the education of life and experiences, many of them "accidental," that Adams draws upon his ideas for pedagogy and teaching in general, as he famously remarked about magisterial antiquity in Italy: "Rome dwarfs teachers" (Adams, 72). Yet, perhaps one of his most "educational" moments would come with a short encounter with the Italian patriot Garibaldi, on the eve of his assault on the yet-divided Italy in 1860 (Adams, 73-74). Garibaldi was, possibly, an incarnate image of intellectual intensity married to revolutionary praxis and action.

A parallel example in regard to Henry Warren Roth was the Rev. William Passavant, the churchly benefactor of dozens of philanthropic ventures, from hospitals to orphanages to seminaries, and arguably Roth's most influential spiritual mentor. Early in Roth's career, while he was still a teenage student in rural western Pennsylvania, we find entries in Roth's diary (from the early 1850s) noting where he'd met Passavant for lunch or coffee to discuss matters of the day, as well as Roth's own future in the ministry.

While Adams was attempting, even after a half century, to come up with a compelling and authentically understandable definition of "education" through a stylistically novel third-person memoir, Roth, too, was reviewing what "theological education" was, had become, and should be. For Roth, these were the actions in life—the practice, the travel, the teaching, and a commitment to church and Christ, through a certain set of morals—that determined "what theological education was." Sentimentality, thus, may be only the feelings that remain in both men about their ultimate reflections on the education they either received or experienced in life and later enacted in their teaching.

Types of History: History and "Verso History"

The Henry Warren Roth Papers are a rich collection of materials, not just in the breadth of their apparent completeness but in the unique portrait that may be drawn from their contents, from correspondences illuminating the spiritual formation and development of a seventeen-year-old Henry Roth in the 1850s, to his cross-country travels into the Colorado Territory and beyond as a thirty-six-year-old preacher, all the way to the end of his days in 1918, when he died of pneumonia in Greenville, Pennsylvania. The collection is as much a history of America as it is a biography of a man and a history of Lutheran education, and even education in general, in nineteenth-century America. In fact, among the many papers in the HWR

Collection is a manuscript essay entitled "The Importance of the Study of Latin," in which the unknown writer (perhaps one Ernest E. Rhoads—a distant relative, whose name was changed from the original "Rothe" and pronounced "Rote") begins by saying: "This is doubted in our little […] age. My boy does not intend to talk Latin. It is only a waste of time. It will not help him in business. He can not [sic] plough any better on account of it. No money in it."

There is much, though, that can be gleaned from the writings, as well as the ephemera of the Roth collection. His innumerable newspaper cuttings, which at first glance appear like a rubbish pile of old worthless yellowing paper, yield more than just *old* information. Instead, they are a glimpse into his devotion to the church and his particular branding of Lutheranism in the late-nineteenth and early-twentieth centuries, as well as a sociological portrait of the era in Chicago.

This world is gleaned from many of the verso portions of these yellowed newspaper cutouts and presents us with interesting social histories of the time—these "verso histories," as I'll call them, include: a) a brief article on proper dressing on Sundays; b) a mention in 1902 of German military engagement in Venezuela during Theodore Roosevelt's presidency; and c) a discussion of female composers in Chicago in the late 1890s giving a performance somewhere in the downtown area. (We even find burrito recipes in some of these newspapers around 1910!)

I present these as details that may appear tenuous to Henry Warren Roth, but as events that may muster a truer portrait of a time, a contextualizing of H.W. Roth's America (or "Americas") by way of painting the portrait that his contemporaries were offering through newsprint in quotidian events.

A Life Outlined: Henry Warren Roth (1838-1918)

Unlike Henry Adams, Henry Warren Roth produced little in the way of sizable published works. There are no known books, simply a smattering of undocumented articles and unpublished sermons. Adams produced novels and other significant works, while Roth focused his writing talents on the areas of homiletics, poetry, and education, often in the form of public oratory. Perhaps both men did see some chance of recasting themselves and their legacy through their own inventions, but Adams was clearly the more concerned and crafty about it, whereas Roth left his voluminous legacy to uncertainty in the form of wooden trunks stuffed with books, letters, and diaries. The better comparison, then, might be between Roth and his fellow scholar and colleague at the Chicago Lutheran Theological Seminary, Dr. Revere Franklin Weidner, the first president of the seminary. Weidner produced widely, and often collaborated with famed Biblical scholar William Rainey Harper (1856-1906), who served as first president of the University of Chicago. Though Weidner was more prolific in his publications than Roth, the archival trails of Roth are longer, deeper, and perhaps more significant, especially when it comes to recognizing spiritual formation and pedagogical development of theological education in the nineteenth century.

The late professor Robert H. Fischer, the only scholar to have studied and acknowledged HW Roth for his legacy, was instrumental in securing the Roth archives from Roth's daughter, Met, in the 1960s. Fischer once noted in a short article about Roth and his mentor, William Passavant, the curious lacuna of Roth in the annals of American Lutheran history, specifically drawn (or erased) by Passavant's zealous follower and biographer, Gerberding. Fischer writes:

"Perhaps the most tantalizing of all is Gerberding's studied neglect of the importance of Henry Warren Roth. A single tepid half-page acknowledgement (p. 599) and a few other mentions of the name scarcely hint that for over thirty years this man (HWR) was probably Passavant's most intimate associate, as well as the first president of Theil..., trusted business agent for many of Passavant's beloved institutions, the professor at Weidner's side when Passavant's Chicago seminary was launched, and the man called in to give the address on Passavant's life work at his funeral. The neglect of Roth by Gerberding can only be deliberate" (Fischer, 28-29).[1]

This said, we begin with HW Roth and his family, dividing his world into periods for a better understanding of who he was and from where he came. We will look at Roth from his forebears all the way to his time in Chicago; even though he did not end his career at the Chicago Lutheran seminary, it was his crowning achievement in theological education. After his departure from the seminary in 1897, his interest and writings on education did not cease, as can be seen from a history of education which he delivered on June 14, 1900, entitled "Butler County's First Half Century of Schools," prepared for Butler County's Centennial in western Pennsylvania. And, even later, as an elder statesman in Greenville and Thiel College, he remained active in the lives of its young students until his death in 1918.

Forebears of HW Roth (pre-1838)

The patriarch of the Roth family in America was a man named Johann Rothe (1726-1791), whose life we find in an old six-page memoir written by himself in German shortly before his death. This elder Rothe, whose name eventually transformed from Johann Rothe to John Roth, and who was respectfully addressed as "Reverend Brother," was still ministering to a congregation of the Evangelical Brethren Church in York, Pennsylvania, at the time of his death at age 65. He was born on Feb. 3, 1726 in the small town of Sarmund, in Mark-Brandenburg (Prussia), was reared in the Lutheran faith, and trained in the lock-making tradition of his father. Johann took a congregation of the Brethren's Church in Neusaltz in November 1748, where he remained for some eight years. In July 1756, he went to the colonies in America, where he settled in Bethlehem, Pennsylvania. A few years afterward, in 1759, he received a call to serve among the "Indians," which he did for some time, becoming versed in native languages and traditions. For the next fifteen or so years he pursued this calling, while marrying, in that time, a young German widow named Maria Agnes, and rearing some nine children. Between 1774 and his death in 1791, Johann (now John) held a congregation in York, with an occasional service to congregations in eastern Pennsylvania, including Mount Joy, Emmaus, and Hebron (from Record of J. Roth, Moravian Church, York PA).

This elder Rothe/Roth was the father of Johann David Roth (1775-1859), who served in the War of 1812 as a colonel and later served one term in the U.S. House of Representatives,

[1] After the presentation of this paper in Chicago on June 11, 2011, an audience member asked what reason Gerberding might have had for neglecting HWR and his contributions. I am not completely clear about an explanation, but perhaps a debatable point, in distinction from Prof. Fischer's assessment, would be to note that HWR's publishing house, The Young Luther Company, published Gerberding's book. The alternative explanation then, would suggest that Gerberding didn't want to be too obsequious to his colleague, who happened also to be his publisher of the Passavant biography. It is possible that HWR would have felt uncomfortable with publishing a volume that touted his significance, instead opting for a more downplayed and humble short paragraph about himself.

from 1818-1820. He'd kept up the family trade of lock- and blacksmithing learned a century earlier in Germany, and used it as an occupation he shared with his own sons working at the government arsenal in Harpers Ferry after 1821. One of his sons was Lewis Roth (1812-86), who married Lydia Beuchle (1811-1898). This union produced nine children; three of his five boys were headed for the ministry, including Henry Warren. Without further genealogical confusion, let us proceed to our principal character and his early life.

Birth, Childhood, and Adolescence (1838-1857)

Early in Martin Van Buren's presidency in 1838, a young woman of 27, Lydia Roth (nee Beuchle), gave birth to her first set of twins in early April—April 5, to be exact. The infant screams of a boy and a girl shrilled through windows of the Roth home in rural Pennsylvania, across meadows and through the not-yet-blossoming trees. Only three weeks later, the little girl would succumb to malaria and be placed in the earth just after April 25. The solitary twin, a boy named Henry Warren, would grow to be the elder brother of seven others, and mentor his siblings for more than three-quarters of the next century.

Catherine Marietta "Met" (1839-1881), George Washington (1842-1861) and his twin sister Louisa Sidney (1842-1874), David Luther (1847-1935), John Milton (1850-1934), Theophilus Beighley (1853-1937), and Lewis Melanchthon "Lank" (1858-1949) Roth were the seven younger siblings to the elder Henry. And, although he never had children of his own, he took his younger sister Met's daughter as his own (also called "Met") when his sister died shortly after childbirth.

As a child, Roth excelled in school, garnering various school merits and awards from his teachers, many of which are extant in our archival collections dating back to the mid-1840s when Henry was seven or eight years old. After a few years of school (in Prospect), Henry, at the age of fourteen, was sent off to Bethlehem, clear across the state to eastern Pennsylvania. It is around this time, in 1852, that he begins to write his journal. On August 15 of that year, the fourteen-year-old writes, "Arrived in Bethlehem with my . . . Aunt Betsy and Uncle Philip . . . ." The next year, we see his first return to Prospect. "October 15, 1853: Returned to Prospect after 14 months at Mr. B. VanKirk's Boarding School for Young Gentlemen. I boarded at Uncle Henry's on the same street." Over the next few years, starting at the age of fifteen, he began teaching children at local schools. His first stint in 1853 lasted four months at $18 per month ($470 in today's terms); his next also at four months, but with a slight raise to $20 per month ($520 today); the following year, starting October 29, 1855, Henry had a six-month term in Hecla, Pennsylvania at a fairly comfortable $33 per month ($780.00 today). In this third teaching arrangement, we find the most significant writing of the young HW Roth, at the early age of seventeen, which deals explicitly with social education and pedagogy. In the archival materials, we find a small hand-written "newspaper" produced for the instruction of children. Though the work, aptly titled *Hecla Times: Devoted to Instruction and Amusement*, does not have a signed author, it surely bears the stylistic mark of HW Roth. So, too, the first installment matches up with Roth's time in Hecla (a very small non-incidental town northwest of Bethlehem, Pennsylvania), just three months into his tenure there, when surely he needed some novel amusement for his students. What is significant is his honesty and acuity to what education is and should be in antebellum America, as written by a seventeen-year-old with eyes on the ministry.

> As a nation, we are perhaps more highly blessed with good common schools, than any other in the world . . . . The good that arises from these schools to our country, is immense. Good teachers + houses are provided for all, yet some complain, that it costs so much to receive an education, even when these are at their disposal, free of charge. [. . .] Our time is precious, + you may be sure, that if you waste it now, you will regret it as long as you live. (*Hecla Times*, Vol. I, No. 1—Jan. 18th, 1856)

In this and the few other manuscript "issues" of the *Hecla Times*, the entries are decidedly morality poems (like "The Spider and the Fly") or serial stories (like "Little Maggie, or Doing Good One Day"). The final line here, too, rings with Roth's own industriousness and example of "not wasting time."

After completing his time at Hecla on April 18, 1856, Henry attended some local duties in Passavant's hometown of Zelienople (named after Passavant's own mother), which is located not far from Prospect. On June 29, he was confirmed in Prospect by Rev. A.H. Waters. When the summer and fall had ended, Henry took up his final academic duties before college, at the Connoquenessing Academy from Nov. 18, 1856 till April 15, 1857, at which date he had the valedictory. In the meantime, it appears, he was also working as a teacher until he resigned under unclear conditions in February of 1857. But, no matter what the situation, Henry always seemed to be studying, always learning, as is evident from his journal after his secondary schooling had been completed in April. He promptly began his collegiate studies little more than a month later, and on his first day in Gettysburg at Pennsylvania College on May 26th of that year he notes: "Cannot study as I would desire . . . . Wet day. Picked beans this afternoon." And so began his years of serious study.

Pennsylvania College and Western Theological Seminary (1857-1865)

Boarding at the seminary during his first year, HW began his studies well, from what we know, but had to quit midyear in February due to ill health. He resumed later in 1858. It's at this time that we begin to find interesting and relevant historical references in Roth's journals, including one from August 6-9, 1858, which simply reads "Atlantic Cable Laid." The young scholar and preacher was beginning to get his feet wet in the lecture hall and pulpit, which we find noted frequently throughout his journals. "Spoke at Prospect and Zelienople," one entry reads. Along with major events, though, we find notes about the simplicity of daily living in the college dormitory, such as when he speaks of the stove in his room or when, on a cold February in 1859, he wrote, "Tried to darn my stockings." He also wrote on more serious events in his journal, such as when he noted his first opportunity to vote against slavery in 1859.

During his years at college, H.W. Roth experienced a whole number of events that would alter and affect the course of his education and life. He did not simply attend language classes in German and Latin, for which he garnered excellent grades, or history and literature, but joined clubs, made friends (June 1st, 1859: "J. Sarver is my 'chum.'"), attended and conducted prayer meetings, taught Sunday school, met with Passavant over coffee, made pastoral visits to the Poor House, and traveled as a delegate of the Pittsburgh Synod to Louisville, Kentucky. In July of 1859 he attended a cousin's wedding in Bethlehem. Back in school during the fall, he was himself making pranks with his "chums." On Wednesday, Oct. 12, 1859, his journal reads:

"Had a jolly time this evening setting up Jim Mc[Goron's] buckwheat. Reub..., Jim Kennedy, Andy Spear, Dr. Richardson, George + myself . . . . Blakely came out + chased us with their guns. Billy had arranged it with me. The boys did run beautifully." Amid the fun and games, his grandfather Roth died at 85 on November 6th, and HW notes it solemnly in his journal, pasting the elder's obituary into the small pages.

During this period, from late 1859 until 1861, HW Roth was close to his brother George (Washington Roth), whom Henry had been guiding into the Christian faith. Earlier, in September of 1859, George was at the Mourner's bench, finding his way to Christ. Daily life went on with HW's piety (his journals are marked by evocations of "Nearer My God to Thee" on each page during this era); at the same time he described the antics of his classmates tossing boulders and stones from the third storey windows of the college buildings, while absolving himself of any wrong doing or participation in such mischievous acts! He described the introduction of gas (lights) to the college in August 1860. HW notes in passing, in early November of 1860, the drafting of an "African Sunday School," but it is not clear what he means here. He speaks of accidents, records his weight (144 ½—Jan. 4, 1861) and passingly refers to an historic event on April 4th of '61—"rumors about Fort Sumter."

The students, now aware of a "civil conflict," were brought together in student "guards" to protect against any southern threat. Just two months before his graduation, he notes his status as "Second Lieut. of Co. of students" in the "Pa. College Guard" (June 4, 1861). But perhaps the biggest lesson (and disappointment) of Roth during his college years was the appointments of the class oratory, for which he was passed over. A rebellion was led, and his dissatisfaction brought HW to "take no part [in] commencement" (Aug. 14). Several letters exist surrounding this controversy, including letters between HW and his father, as well as the head of the school and appointments. The matter was eventually resolved to HW's satisfaction, but not that year.

Before heading off to seminary in Pittsburgh the next year, HW passed the summer roasting ears of corn with friends and pigeon hunting in Monroe and Carbon Counties in eastern Pennsylvania (Aug. 23; Sept. 12). But it was at the end of September that he came to a point in his education that he might not have expected. Home on Sept. 25th to Prospect for a short spell, within the week he found his younger brother George had enlisted, on October 1, and was preparing to head off to Camp Orr near Kittanning, Pennsylvania. HW promptly took the horse carriage out and drove young George to Zelienople, where he'd shuttle off to camp. Two weeks later, George was in Camp Wilkins, Pittsburgh (Oct. 14), and on the 18th, was on a boat far down the Ohio with his regiment. By the 29th, George was in Hardin Co., Kentucky. Meanwhile, in November, HW lectured and preached in Birmingham, Pennsylvania, and began Hebrew studies at the seminary in Alleghany with Dr. Clark (Nov. 27).

On December 3rd, HW received news that George was ill and started off to see him. Three days later, he found his brother in camp and stayed with him. HW preached to the company of a Captain Jack (presumably his brother's unit) on December 8th. Four days later, on December 12, HW wrote an entry in his journal: "George died in Christ." That week (December 16th) he headed home to inform his family of George's death.

The following February (1862), HW gave his first sermon at home, on Psalm 90:12. He preached more in the coming months, and visited Pittsburgh a few times. On September 22, the day before he matriculated at Western Theological Seminary and noted that he would take Hebrew, Church History, but NOT Dogmatic Theology, he wrote in his journal, "Emancipation Proclamation."

He traveled more in the next year (1863), and in June, Rev. Passavant recommended HW for licensure in the Pittsburgh Synod, which he was afforded on June 9th, for one year. It was in this same week that anxiety rose around Pittsburgh as Confederate forces were making their only close approach to Pittsburgh during the war, and which the city was actively fortifying itself against. On October 8th, Passavant celebrated his forty-second birthday with the young Roth over dinner. A few days later, HW went to Gettysburg, where he'd been a student, and meditated over the ground that now lay blood-stained and hallowed.

By June of 1864, HW was finishing up his seminary work on homiletics, and beginning more regular preaching duties. His travels would begin more in earnest to places like Chicago, where he first visited in October of 1864. In fact, HW made at least three visits to pre-fire Chicago in the 1860s, and, on this first visit, preached in Pederson's Norwegian Church during his second day. That same day he met the famous Dwight Moody and addressed members of his Sunday School. In less than eight months, he'd be ordained, and the world as this young American knew it would change irrevocably.

Ordination, Travels, and Morality (1865-1870)

HW celebrated his birthday at home on April 5th of 1865. On the 14th, president Lincoln was assassinated. The shadow of this act was still cast upon the nation, when, on June 2nd, HW was ordained into the Lutheran Church under the hands of Revs. Passavant, Waters, and others. The text that was preached was Ezekiel 33: 30-33. Soon after, delegations for synodical work brought HW to Ohio, Indiana, and Chicago, where he worked among orphans and the sick. In October of 1865, Roth was appointed a member of the Education Committee of the Synod, which furthered his credentials in theological education.

We find in his effects several small *vademecums*, or notebooks, from this time, with newspaper clippings glued into the pages. These clippings are moralistic and portray the ills and vices of the day—disobedience, adultery, sloth, drunkenness, murder. The books are well worn, showing that he must have carried them obediently in his pockets, and date from around 1865 till about 1869. His model of moral upstanding was very important and he was sure to maintain this fact. At the end of this decade, in 1869, Roth began lecturing more frequently, and on March 11th and April 20th of that year, he gave a well-attended talk entitled "Protestantism a Failure!" at Kittanning. Besides the attention given to a high morality and dissatisfaction with contemporary religious practice, he makes note of giving greater attention to physical work—both in April and August of 1869, he specifically mentions digging drains and post holes at a parsonage in Pennsylvania. But in the fall, his attention is on other, bigger things. In October he was elected trustee at the nascent Thiel College, and in November he was back in Chicago for General Council.

Thiel College and Travel Writing (1870-1887)

When Rev. Passavant was given $4,000 by A.L.Thiel to start a college and specialty school, he advertised in his publication "The Lutheran and Missionary" in 1867 for students to come to the newly created and diversely educational institution (Thiel History, Through the Years, Online). In 1870, Roth came in as the school's first president. This was HW's first major foray into academic and theological pedagogy at a higher level. The experiment would last for seventeen years, ending with HW's almost quiet dismissal from the presidency. But local papers in Greenville, Pennsylvania, where Thiel is situated, wrote with passionate outcries about the dismissal of Roth. The town even went so far as to chide the Board of Directors in print for their unwise decision, and then treated HW to a community farewell reception in downtown Greenville. As the *Advance Argus* reported on Sept. 15, 1887, "Dr. Roth Honored—a large meeting of citizens at Laird Opera House tender him a most cordial and pleasant reception." With his departure, he would soon be off to Chicago to take up a parish position, and then, his crowning work in theological education at the Chicago Lutheran Theological Seminary after 1891. Back at Thiel, his younger brother Theophilus would eventually pick up the reins as the college's president a few years later. The Roth brothers' devotion to Thiel must be recognized, especially as they encountered difficulties with the college's board.

Returning to the early period of HW Roth's tenure as Thiel president, we find, perhaps, that his most informative experience came from a cross-country journey he took out west in 1875. In a series of several letters home, entitled "Toward Sunset" and published in the local paper, the *Greenville Argus*, we see a portrait of a serious and thoughtful man, who is at times playful with his observations. Departing from Greenville, Pennsylvania, he headed out as far as Las Animas, in Colorado Territory, passing through several cities along the way. He writes about antiquarian bookshops and seminary "libraries," the charred earth of Chicago four years after the fire, shooting buffalo from a train on the prairies, and the death of two young card players in Dodge City.

In Fort Wayne, he stopped to see an old Lutheran friend, but also visited Siemon Bro.'s antiquarian book store. He writes "These gentlemen have opened out a royal display of old books, such as Bibliophiles love to look at, touch, and smell of . . . . We used to feel 'musty' when we visited and enjoyed their rich collection of *Antiquaria*." Roth also stopped at Augustana Seminary, when it was still in Paxton, Illinois, south of Chicago, just before it moved to Rock Island, clear across the state. While there, he observed, "We found men busy packing the fine library, several thousand volumes of which were a donation from the King of Sweden. Here too, old books gladdened our eyes" (from a dispatch on July 24, 1875 in St. Louis).

Roth's observations of Chicago are remarkable, and, to my knowledge, one of the few descriptions to exist of the period after the fire.

> "At Chicago, the morning sun greeted our visit to the city, the first since the Great Fire . . . . we visited Dearborn and N. Clark where once stood the "Church of Mercy" and the "Deaconess Hospital." Fine residences have been erected, trees planted, many workmen are even now busy, repairing the side-walks and paving the streets, yet tottering walls and charred logs and blackened, rubbish-filled squares tell of the Past and bear full witness to the fiery deluge which swept the helpless city...." (Roth, 1875).

The rest of his trip kept the memory of a still-battered Chicago. In St. Louis he commented on the people in the streets, while out in Dodge City he remarked on a wealthy merchant who'd dug an earth home into the banks of the Arkansas River and lived there with his family far away from society, but with coffers full of hundreds of thousands of dollars! His most exciting moment appears to be an experience on a train, where they encounter buffalo and slow to shoot and kill one. "Pop, Bang, Whizz!" he writes, then describes the full carriage of men jumping off and running toward their hunting trophy. But such enthusiasm is snuffed out by his later experience of human death in Dodge City. Before his return home, he writes about the West in very clear terms:

> The pistol is the most speedy settler of difficulties; specially in these drunken quarrels. Nearly every man carries a revolver or two, some place about his person. The ranch-men, cattle-drivers, &c., have a large navy six shooter at their side or back, suspended in a belt. The handle of a convenient knife is often visible.
>
> Only a short time since two men quarreled over a game of cards. One accused the other of cheating … the other retorted with the lie. «Are you heeled?» said the first. «No,» was the reply. «Here are two pistols, each is loaded, take your choice.» . . . A pistol was taken, there was a simultaneous report and two men more were placed in the rough hill side above Dodge City.
>
> We visited this burial place. Mike Brinn, aged -2, we could decipher on a broken board at the head of a grave. Into another grave was driven a rough piece of a broken scantling. Another was marked by a wagon spoke to which there yet clung one of the felloes of the wheel, of which it had formerly been a part. The rest were unmarked. It was said concerning this row of the buried, that not one had died a natural death; all having had their lives ended by violence.
>
> We picked up a large rifle-ball that had been flattened as it struck the rock, near these unmarked graves, and carried it away as a memento of the sad, sad burial place near Dodge City. (Roth, 1875)

With this, he returns home, educated in a new way from the perils of travel and the real, gritty world of the west. After this trip, that Thanksgiving at 10 a.m., he delivered an address at the Lutheran Church in Greenville on the "Nation's Responsibilities," surely informed by his experiences that year (*Greenville Argus*, Thur. 25 November, 1875). Equipped with his tools of ministry, he moves forward at Thiel for the next decade before moving on to Chicago, where he would make his greatest mark in theological education.

Chicago: Pastoral Work, Theological Education, and Mission (1887-1897)

After his departure from Thiel in 1887, Roth was off to Wicker Park, on the north side of Chicago, to minister a church, which he would do for the next few years. The seminary that he and Passavant would create was in that very neighborhood when it first opened its doors, built on the land that Wrigley Field now occupies. By the time Roth left for Chicago, he was already in high demand as a pedagogue of theological education, and was invited to deliver the inaugural address at Wartburg in 1889. Back in Chicago, he was working assiduously on his next step in pastoral and educational work.

Roth was instrumental in the financial development of the seminary, and often came up with creative fund-raising solutions. During the 1893 World's Fair, for example, the Chicago

Lutheran Theological Seminary (CLTS) created a "Lutheran Seminary cafe," while the seminary doubled as a hotel for visitors coming to the Fair. Roth himself only managed to go to the fair during its very last week, in October, which he notes in his diary, commenting that a dark cloud hovered over it because, near the last day, the mayor of Chicago, Carter Harrison, Sr., was assassinated. Nonetheless, the venture had some success. The modes of fund raising continued, and in the first decades of the seminary seminarians, too, were sent out in brigades to raise money on behalf of the institution.

The real practical challenge in theological education at the time was developing a sustainable financial strategy. The intellectual "teaching-learning" challenge of theological education for Roth and his colleagues would be how to translate their own life's work, education, and experiences to a new seminary in Chicago. Instituting "Campus Days" for seminarians to clean and repair the new seminary was reminiscent of the days when Roth and his "chums" had to build stone walls during their college days in Gettysburg.

As for the pedagogy and design of the new seminary, memory in those days was still held in high regard, as was rote learning: seminarians in the first decade of the seminary were required to memorize twenty-five Psalms a year. At the beginning, the spiritual formation of the young seminarians was directed by Roth, with a class of six students in the first year. Theological learning took place individually, in groups, and through tutorials with Roth and the other faculty. But learning and education were also practical—students had to do physical work and participate in the community, as well as learning music. The seminary "library" was still not devised as a specific entity within the infrastructure, and with so few students at first, the use and borrowing of books was done from the individual collections of each faculty member.

Later Years, Death, Legacy (1897-1918)

After Roth's retirement from the seminary, when he was near 60, he traveled more, this time to the Canadian west in British Columbia, to seek out fortunes in the mines north of Vancouver. HW Roth also started a company at this time with his Reverend brothers; the company, The Young Lutheran Company, Ltd., which was created "for the purpose of publishing," issued stock in 1898. Finally back in western Pennsylvania, Roth sought to promote a better understanding of education in his hometown and region, and gave an oration in Butler County regarding the history of its schools over the past century. He worked as the director of the major Passavant institution in Pittsburgh for several years, before settling back into the daily calm of Greenville, Pennsylvania, and living as the grand old man of Thiel College—participating in intellectual discussions with friends, called "The Round Table," and mentoring the youth of the college and community. Roth also remained active in the Pittsburgh Synod till the end of his life.

In his will, executed after his death in 1918 and found in the Thiel archives, HW Roth directed all of his theological books to be donated to the Chicago Lutheran Theological Seminary library, plus $1000 to the library ($16,000.00 in 2011 dollars)—which would eventually become the JKM library half a century later, and which still contains books belonging to Roth. When HWR was a student, he "catalogued" his books, as, in those days, the role of a librarian was not so distinctly defined. By the time of his death, the profession was still young and slow to grow, but he recognized the bibliographic and scholarly need. Books for the seminary were still housed in the seminary president's office and adjacent hallways; it was not until after WWII that a proper library building was constructed at the seminary, by this time situated in Maywood, Illinois, a suburb of Chicago.

The meaning of "education," specifically "theological education," was something broad for Roth, perhaps what we might call holistic. His contribution comes most prominently in his role as an architect of seminary education, which may have been driven by his own industry and intellect as a young teacher in the 1850s. His attention to financial matters, especially in his youth, equipped him with a talent to seek the benefits of investment, commerce, and business until the end of his life.

What must not be lost is that he defined education as a broad yet compellingly practical enterprise, where there was no fear of mixing Horace with ditch digging or preaching with sweeping the seminary steps or planting vegetables. Education was living and making lessons from hardship, but also providing guidance. And it was a commitment of faith. We likely see his legacy best in his devotion, described in such committed terms as he himself used to end his Butler County address in 1900: "All honor to the faithful sires of the pioneer days; to the devoted teachers who instructed their children & to the host of pupils who reaped to advantage from the good seed though often but roughly & sparsely cast in the days of 'Auld Lang Syne.'"

Acknowledgements

Many thanks to John Hauser, Thiel College Archivist, whose assistance and expertise on Thiel history, and especially the Roth family, were extremely helpful. I want to thank him for his dedication to these archives, as well as his generous hospitality and taking the time to discuss various topics of history and the life of H.W. Roth.

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Sixty-Five Years of Racial Ethnic Diversity in ATLA
by Susan Ebertz, Wartburg Theological Seminary

At the Special Committee on Diversity meeting in September 2010, as we planned sessions for the 2011 Annual Conference, it was suggested that I write something that would build on the information that I had presented at an earlier roundtable. When I agreed to write a history of the sixty-five years of racial ethnic diversity in ATLA, I had no idea how complex and difficult this task would be. I consider what I have here as a work in progress. There is still much that can be researched and written. My hope is that those who read this will see that ATLA has done much. I hope, too, that they see there is still much that can be done in ATLA to promote racial ethnic diversity.

Some of the material here is from my own memory of experiences. I have tried to confirm those memories by looking at old email messages, calendars, etc. that I have. I looked through ATLA newsletters and searched the *Summary of Proceedings*. I have since learned that there are more sources of information available. I hope to continue to work on this project.

Numbers

At the ATLA Annual Conference in 2006, Mariel Voth and I facilitated a roundtable on "Encouraging Diversity: Cultural and Ethnic Issues Facing Theological Students of Color as They Use the Library." During the roundtable, I presented some statistics. I thought it would be interesting to look at similar statistics and see how things have changed in the last five years. I think these statistics give us a good context as we look at the sixty-five years of racial ethnic diversity in ATLA.

U.S. Census

To begin with, let us look at the context of racial ethnic diversity in the United States as presented by the 2010 United States Census.[1]

2010 United States Census	
	% of total U.S. population
African American	12.6
Asian American	5
Hispanic	not a category
Native American	0.9
Multi-racial	2.9
White	72.4
Other	6.2

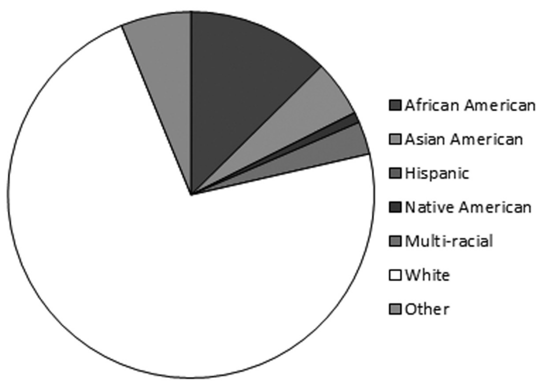

Figure 1: 2010 United States Census by Racial Ethnic Category

As you will notice, the Hispanic category is not a part of the rest of the race statistics. The Hispanic category has been separated out, because many of the Hispanics are actually a part of the other categories. Instead, the chart for Hispanics is divided up into Hispanics and non-Hispanics. This separation of the Hispanic population makes it a little difficult to compare the U.S. population with the other charts presented here. However, by looking at both charts, we get the general idea that probably about one-third of the U.S. population is non-white.

2010 United States Census	
	% of total U.S. population
Hispanic	16.3
Non-Hispanic	83.7

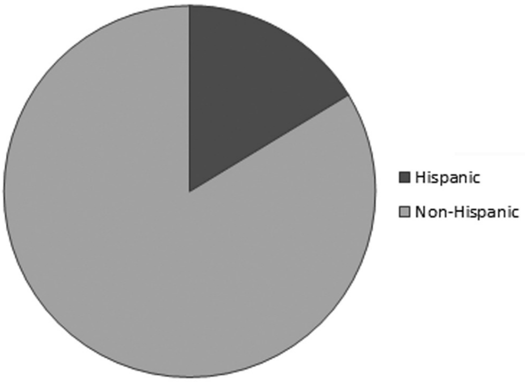

Figure 2: 2010 United States Census by Hispanic numbers

ATS Schools—United States

We turn now to look at the Association of Theological Schools (ATS) surveys. I have purposely left out the Canadian schools in my tables and graphs because I am familiar with the American context but not the Canadian context and I do not wish to presume that Canada is the same. We will compare the 2005 information with the 2010 information for U.S. schools accredited by ATS and as reported in the 2010 survey. This will give us an idea of how things may or may not have changed in the last five years. The schools self-report on how they see themselves. It should be noted that the "Other" category in my tables and charts includes those who put V, N, or n/a as answers. V is for visa students who are what some would call international students. There were five visa schools. N is not one of the options available. Ten schools indicated N. Looking at the schools that put N as their answer, it seemed that many are what I would consider W schools. Three schools put n/a as an answer.

These are the categories that are used in the ATS survey:

B – Black Non-Hispanic
A – Asian or Pacific Islander
H – Hispanic
I – American Indian, Alaskan Native or Inuit
M – Multiracial
W – White Non-Hispanic
V – Visa or nonresident Alien

U.S. ATS Schools 2005[2]

			Number	Percent
Racial Ethnic			23	10.7%
African American	10	4.7%		
Asian American	4	1.9%		
Hispanic	2	.9%		
Native American	0	0%		
Multi-racial/ethnic	7	3.3%		
White			189	87.9%
Other			3	1.4%
Total			215	

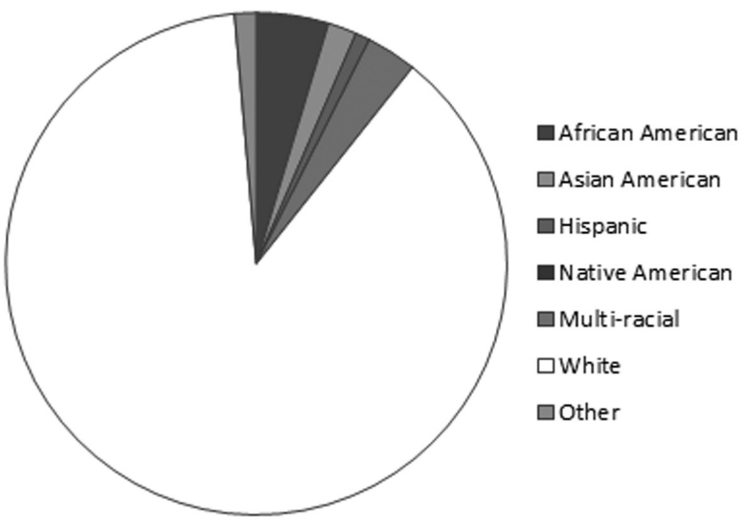

Figure 3: U.S. ATS Schools 2005 Survey by Racial Ethnic Category

U.S. ATS Schools 2010[3]				
			Number	Percent
Racial Ethnic			25	11.3%
African American	9	4%		
Asian American	3	1.35%		
Hispanic	3	1.35%		
Native American	0	0%		
Multi-racial/ethnic	10	4.5%		
White			179	80.6%
Other			18	8.1%
Total			222	

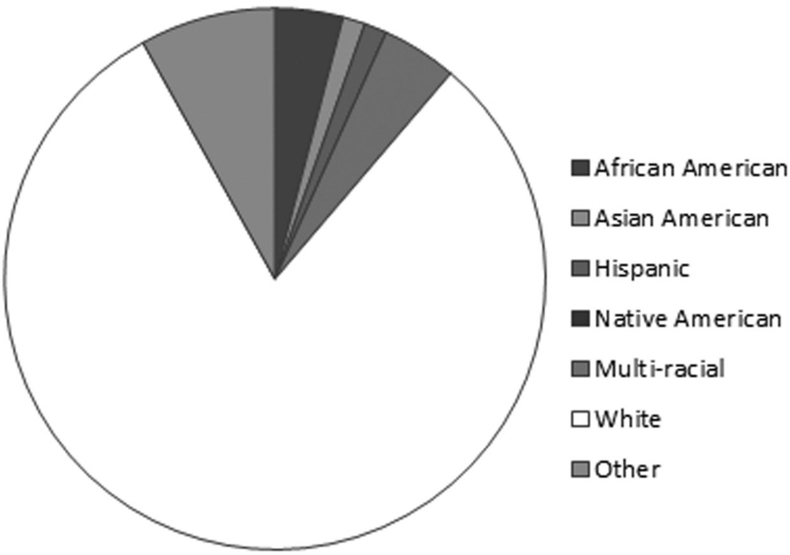

Figure 4: U.S. ATS Schools 2010 Survey by Racial Ethnic Category

As we compare the 2005 and 2010 figures (*Figures 3 and 4 above*), we notice that the percent of ATS schools that self-reported that they are white decreased. However, interestingly, the number of racial ethnic schools did not increase significantly. Instead, the Other category increased noticeably. We also note that though the U.S. census proportion of non-whites is approximately one-third, the percent of U.S. ATS schools is less than 20 percent.

The 25 ATS schools that self-reported in the 2010 survey that they are a predominantly racial ethnic school are listed below. I have also indicated the category they used and whether or not they belong to ATLA. Only 7 of the 25 schools are not institutional members of ATLA.

List of Racial Ethnic schools

Alliance Theological Seminary	B	
American Baptist Seminary of the West	M	
Capital Bible Seminary	B	not ATLA
Christian Witness Theological Seminary	A	
Dominican Study Center of the Caribbean	H	not ATLA
Drew University Theological School	M	
Evangelical Seminary of Puerto Rico	H	
Hood Theological Seminary	B	
Houston Graduate School of Theology	B	
Howard University School of Divinity	B	
Inter-American Adventist Theological Seminary	M	not ATLA
Interdenominational Theological Center	B	
John Leland Center for Theological Studies	M	
Logos Evangelical Seminary	A	
New Brunswick Theological Seminary	M	
New York Theological Seminary	M	
Palmer Theological Seminary	M	
Payne Theological Seminary	B	not ATLA
Reformed Episcopal Seminary	M	
Samuel DeWitt Proctor School of Theology	B	not ATLA
Shaw University Divinity School	B	
St. John's Seminary (CA)	H	not ATLA
St. Patrick's Seminary and University	M	
Washington Baptist Theo Seminary	M	
World Mission University	A	not ATLA

Someone suggested that it would be interesting to find out the racial ethnic identity of the director of the library at each of these 25 schools. I could not discover the racial ethnic identity on the vast majority of them.

Students at ATS Schools—United States

We turn now to look at the racial ethnic make up of the students in U.S. ATS schools. Each school has its own way of determining the racial ethnicity of the student so there is no uniformity in collecting this information. As we compare the information from 2005 with that of 2010, we notice the increase in the number of racial ethnic students in those five years. These numbers are less than the general U.S. population as reflected in the U.S. Census. It is also greater than the U.S. ATS Schools. One could conclude that the number of racial ethnic students is increasing at a number of schools but not enough to make a difference in the overall designation of a school.

Students 2005[4]				
			Number	Percent
Racial Ethnic			16050	21.6%
African American	8657	11.6%		
Asian American	4305	5.8%		
Hispanic	2855	3.8%		
Native American	233	.3%		
International			5978	8%
White			47385	63.7%
Not reported			4939	6.6%
Total			74352	

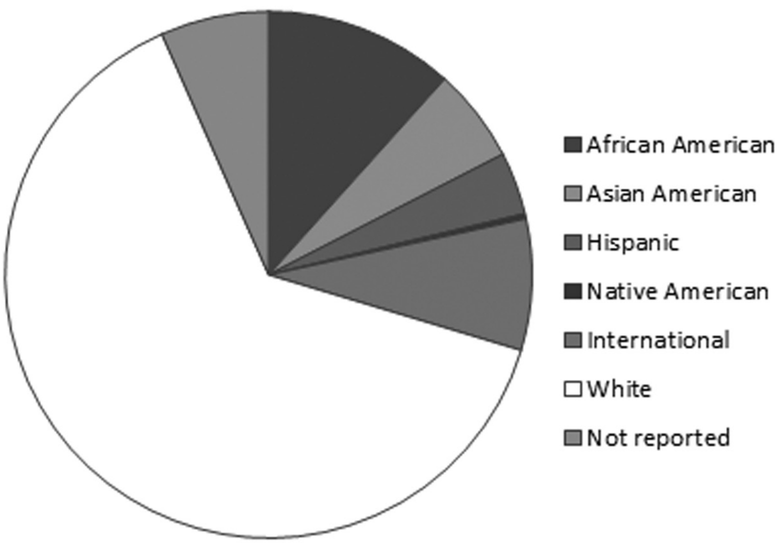

Figure 5: U.S. ATS Students 2005 Survey by Racial Ethnic Category

Students 2010[5]				
			Number	Percent
Racial Ethnic			17005	24.1%
African American	8850	12.57%		
Asian American	4451	6.32%		
Hispanic	3474	4.9%		
Native American	230	.33%		
International			6321	8.97%
White			41586	59%
Not reported			5520	7.8%
Total			70432	

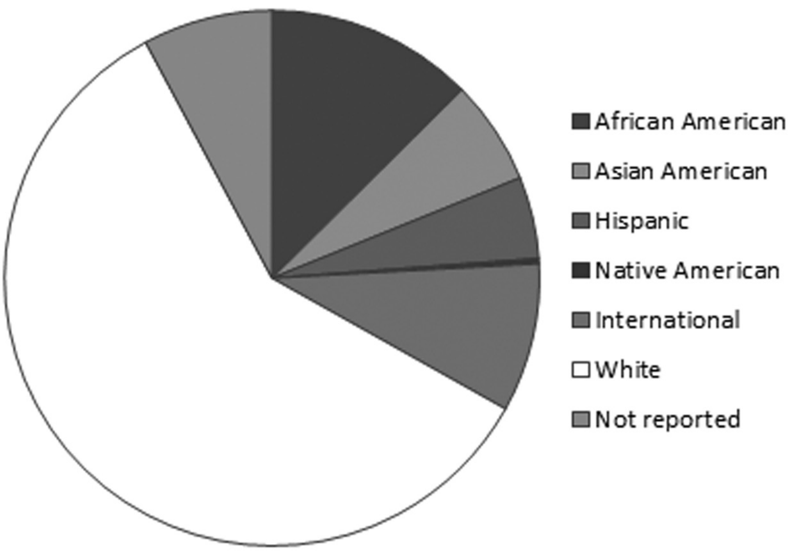

Figure 6: U.S. ATS Students 2010 Survey by Racial Ethnic Category

Faculty at ATS Schools—United States

As we look at the racial ethnicity of U.S. faculty in the ATS 2005 and 2010 surveys we see that the number of racial ethnic faculty has increased in the U.S. In comparing the numbers with the student numbers, we notice that the percentage of racial ethnic faculty is far less than the percentage of racial ethnic students.

Faculty 2005[6]				
			Number	Percent
Racial Ethnic			490	14.5%
African American	220	6.5%		
Asian American	154	4.5%		
Hispanic	111	3.3%		
Native American	5	.15%		
International			30	9%
White			2831	83.5%
Not reported			38	1.1%
Total			3389	

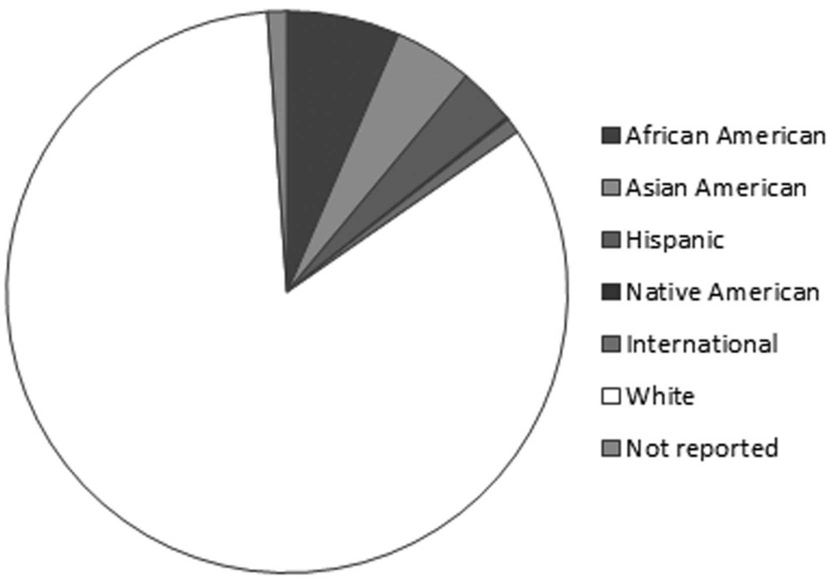

Figure 7: U.S. ATS Faculty 2005 Survey by Racial Ethnic Category

Faculty 2010[7]				
			Number	Percent
Racial Ethnic			575	17.45%
African American	258	7.8%		
Asian American	185	5.6%		
Hispanic	120	3.6%		
Native American	4	.12%		
International			26	.79%
White			2671	81%
Not reported			24	.73%
Total			3296	

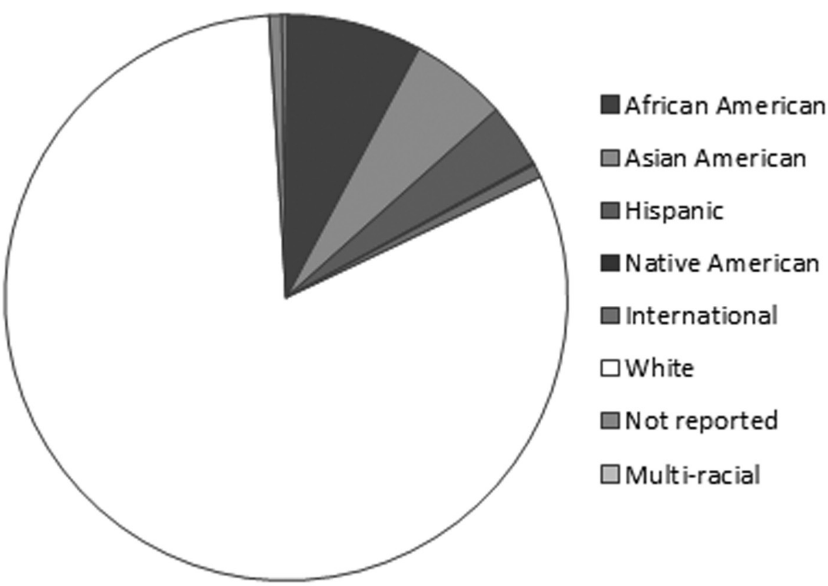

Figure 8: U.S. ATS Faculty 2010 Survey by Racial Ethnic Category

ATLA Membership

In 2010 ATLA conducted a survey of its membership. The Special Committee on Diversity suggested that a question about the race or ethnicity of the member representative be included in the survey to give an idea of the racial ethnic make up of the organization. Some Institutional Representatives are also Individual Members so it may be difficult to draw any conclusions about the differences between these two types of membership. However, we can see that the percentages are a lot lower than the percentages of racial ethnic students and faculty at U.S. ATS schools. The charts are based on those who answered the question. The number of those who did not answer the question is included in the chart as a point of interest.

ATLA Survey 2010, Institutional Representatives[8]				
			Number	Percent
Racial Ethnic			8	6.1%
African American	0	0%		
Asian American	8	6.1%		
Hispanic	0	0%		
Native American	0	0%		
Multi-racial/ethnic	0	0%		
White			115	87.6%
Other			8	6.1%
Total			131	
No Answer			4	

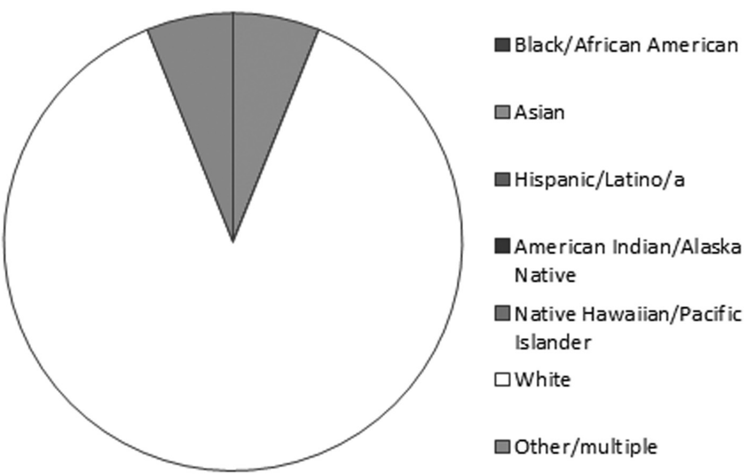

Figure 9: ATLA Membership Survey, Institutional Representatives by Racial Ethnic Category

ATLA Individual Member Survey 2010[9]				
			Number	Percent
Racial Ethnic			29	10.7%
African American	7	2.6%		
Asian American	7	2.6%		
Hispanic	5	1.8%		
Native American	1	.4%		
Multi-racial/ethnic	9	3.3%		
White			243	89.3%
Other				
Total			272	
No Answer			6	

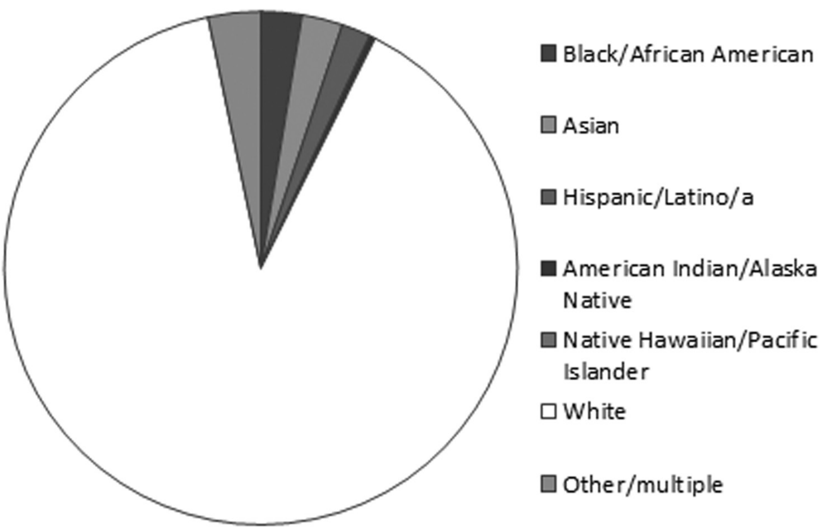

Figure 10: ATLA Membership Survey, Individual Members by Racial Ethnic Category

Racial Ethnic Librarians in the U.S.

These numbers were not presented at the session at the ATLA Annual Conference. I found out about them later. I am including the information to compare it with the percentage of racial ethnic librarians in ATLA. As you will note, the percentage of racial ethnic librarians in ATLA is significantly less than the percentage of racial ethnic librarians in the U.S.

U.S. Department of Labor, Bureau of Labor Statistics, Current Population Survey 2011
Table 11 Employed Persons by Detailed Occupation, Sex, Race, and Hispanic or Latino Ethnicity[10]

		Number	Percent
Racial Ethnic			16.1%
African American	9.2%		
Asian American	1.79%		
Hispanic	5.2%		
Native American	0%		
Multi-racial/ethnic	3.3%		
White/Other			83.9%
Other			1.4%
Total		216,000	

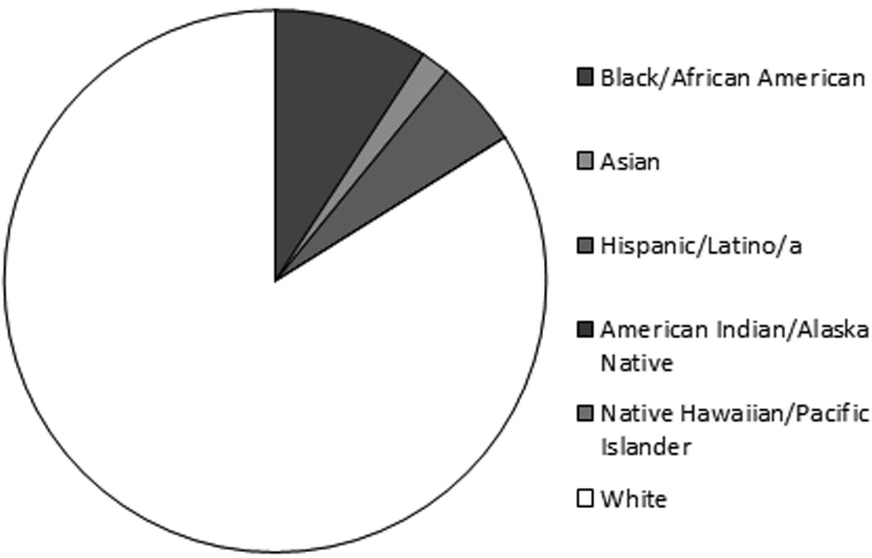

Figure 11: U.S. Department of Labor, Bureau of Labor Statistics, 2011, Employed Persons by Detailed Occupation, Sex, Race, and Hispanic or Latino Ethnicity

Racial Ethnic Activities and Sessions

Conference Sessions

A search of the ATLA Summary of Proceedings produced this list of sessions that dealt, directly or indirectly, with the topic of racial ethnicity. We see that for many years the topic was not covered at the conference setting.

1973: "Recruitment of Minority Persons for Theological Librarianship" Carole Ann Moldovanyi

1998: "African American Religion Resources at the Library of Congress" Ardie Myers

1998: "Religious Resources and African American Resources at the Library of Congress" Cheryl Adams

2001: "Digitizing special collections: documenting the American South" Margret Tacke Collins

2001: "Major milestones in digitizing special collections: the case study of 'Documenting the American South'" Natalia Smith

2004: "True and capable heirs: a survey of resources on the African Methodist Episcopal Church" Jennifer Woodruff Tait

2005: "Encouraging Diversity: Cultural and Ethnic Issues Facing Theological Students of Color as They Use the Library (Panel)" Susan Ebertz, Carrie Hackney, Ann Hotta

2006: "Encouraging Diversity: Cultural and Ethnic Issues Facing Theological Students of Color as They Use the Library (Roundtable)" Mariel Deluca Voth, Susan Ebertz

2006: "Honey, this Shug is feeling fine: the blues woman as theologian" Tolanda Henderson

2007: "Present and Future Racial Diversity Issues of Theological Librarians (Roundtable)" Susan Ebertz

2008: "Racial Diversity Resources in Theology" Mayra Picos-Lee

Dinners and Meetings

Before the formation of the Special Committee on Diversity, dinners and meetings of some of the racial ethnic attendees and those interested in promoting racial ethnic diversity of the organization took place. There may have been other dinners and meetings at annual conferences but I am not aware of them. The meetings from 2005 to 2007 were by invitation only. However, in 2008 an open invitation was made to all conference attendees. At the pizza dinner in 2006, those present shared about their own struggles and relationships with ATLA and the annual conferences. This was an important meeting in hearing concerns and similar stories.

2005: Austin, TX; dinner at Mikail McIntosh-Doty's home

2006: Chicago, IL; pizza at headquarters

2007: Philadelphia, PA; dinner at restaurant

2008: Ottawa, ON; reception in the ATLA suite

Other Activities

As part of the ALA Spectrum initiative, Carrie Hackney attended a Spectrum event in conjunction with ALA's annual conference on July 5, 2000. Hackney went as a representative of ATLA. The hope was to encourage communication between the two organizations in promoting racial ethnic diversity within the organizations.

In the Executive Director's report in 2001, Dennis Norlin mentioned the creation of two $1,000 scholarships for underrepresented ethnic minority candidates for theological librarianship. Later the scholarship was changed to help students attend the University of Illinois at Urbana-Champaign LEEP course on Theological Librarianship. The amount was raised to $1,200 per scholarship to cover increases in tuition and books. The number of scholarships was increased to three.

In the same 2001 report, Norlin mentioned that at the January 2000 Board meeting

> your Board of Directors identified recruitment for diversity as an important goal of the Association. It is right to do so. As a theologically informed association we have a mandate to serve the whole people of God, and we do that best when we seek ways to include members from under-represented minorities.
>
> Karen Whittlesey and her staff want to work with you to accomplish this goal. We have joined the major minority caucuses of the American Library Association to represent theological librarianship in those groups. What really will make a difference, however, is not those of us on staff, but all of you who have opportunities to welcome and encourage colleagues and potential colleagues from other cultures and ethnic backgrounds.[11]

We see the commitment of the Board and the Association to further racial ethnic diversity within the organization.

In February 2006, a listserv was created called "diversityl" by Dennis Norlin, then Executive Director of ATLA. The initial email was sent to those he knew might be interested in discussing diversity, most of whom were at the dinner in Austin, TX. In it he says, "I hope that you are still interested in engaging in discussion about ATLA and diversity." Those who attended the racial ethnic roundtables in 2006, 2007, and 2008 were encouraged to sign up for the listserv. After the Special Committee on Diversity was formed, recruitment for the listserv continued in various ways.

The First Annual Joint Conference for Librarians of Color took place in Dallas, TX, October 12 – 14, 2006. Barbara Kemmis, ATLA Director of Member Services, and Serge Danielson-Francois represented ATLA at a booth at the conference. Danielson-Francois presented a paper at the conference.

Special Committee on Diversity

During the roundtable in 2007, the approximately 20 people who gathered "talked about creating a formal structure. Several people volunteered to look into it."[12] A few had conversations with some members of the Board of Directors at the conference. It is not known whether or not any of these conversations and previous activities prompted the Board to consider the creation of the Special Committee on Diversity. We do know that at the January 2008 meeting of the Board of Directors, the Special Committee on Diversity was formed.

The Special Committee on Diversity was created to fulfill the ends of the Association. The ends have since been modified and currently the Special Committee on Diversity is to fulfill these ends:

> 1.3 ATLA reflects the diversity of our communities and institutions, including but not limited to religious, racial, ethnic, and gender diversities.

1.3.1 Individuals from under-represented racial and ethnic minority communities are welcomed as members of the association and are encouraged to hold leadership roles.[13]

When these ends were presented at the ATLA Conference session on this paper, the participants of the session were appalled at the weakness of the statement that the individuals were merely to be welcomed. Those who spoke said that any person should be welcomed but that racial ethnic persons should be recruited to consider theological librarianship.

The Committee's Charge as set by the Board of Directors is as follows:

1) Receive applications; evaluate and select recipients of ATLA Scholarships for Minorities;
2) Represent the Association at meetings of the ATLA Affiliates Organization;
3) Gather information about the diversity efforts of other library associations and explore possibilities for collaboration;
4) Promote, plan and monitor Annual Conference programs related to diversity;
5) Investigate potential connections between racial diversity and other forms of diversity within the association.

The initial meeting of the Committee was in Ottawa during the Annual Conference on June 28, 2008 at 7:00 a.m. The members of the committee were Diana Brice (chair), Serge Danielson-Francois, Susan Ebertz, Mayra Picos-Lee, Cait Kokolus (Board liaison 2008-2009). In 2009, Danielson-Francois resigned from the committee and was replaced by Kokolus. Jim Pakala became the Board liaison. Then in 2010 Blake Walters was the Board liaison and was replaced after several months by John Weaver. The original appointment was for three years so the members of the Committee's service ended at the 2011 Annual Conference.

The Committee administered the ATLA Scholarships for Minorities. Members of the committee joined various ALA racial ethnic interest groups.

During the three years, the Committee planned the following Annual Conference sessions:

2009 Conference: St. Louis, MO

Diversity pizza dinner in hotel room, diversity listserv members invited

Diversity Reception, open to all ATLA members

Panel Discussion called "Racial Diversity in the Library Staff: A Conversation on Recruiting, Supporting, and Savoring its Gifts," Cait Kokolus with Sharon Taylor and Patrick Graham

2010 Conference: Louisville, KY

Diversity Dinner in hotel, diversity listserv members invited

Movie Night "Pieces of April" with discussion of the movie

Panel "The New Face of Theological Education," Tammy Johnson with Eileen Saner, Mayra Picos-Lee and Lorna Shoemaker

2011 Conference: Chicago, IL

Diversity Dinner in hotel, diversity listserv members invited

Movie Night "Spinning into Butter" with discussion of the movie

Panel "Racial Diversity among Library Staff: Experiences and what we learned Along the Way" Tammy Johnson and Daniel Flores

Paper "Sixty-Five years of racial ethnic diversity in ATLA" by Susan Ebertz

Involvement of Racial Ethnic persons in ATLA

This section was a lot more difficult to research. Not all racial ethnic persons are physically identifiable. Unless someone indicates that he or she is a racial ethnic person, I was not sure. It was also difficult to know how to categorize those who are racial ethnic persons but are actually not Americans. Should they be included in this list? I believe that sometimes organizations find it easier to diversify by including racial ethnic persons from other countries than to recruit American racial ethnic persons.

Board of Directors

In terms of leadership, those who are known to me who have been on the Board of Directors are the following: Howertine Duncan (2005), Ann Hotta (2006-2008), and Carrie Hackney (2009-). Hackney was the only one of the three elected to the Board. The others were appointed to fill vacant seats.

Committees

These are the list of some of the racial ethnic persons who have been a part of ATLA and the committees in which they participated or other special assignments:

- Diana Brice: Special Committee on Diversity 2008-2011
- Serge Danielson-Francois: Special Committee on Diversity 2008-10
- Howertine Duncan: Education Committee 2003-2006, appointed to one-year term on Board of Directors 2005
- Susan Ebertz: Nominating Committee, 2006-2008, Special Committee on Diversity 2008-2011
- Carrie Hackney: Consultation on Teaching and Learning for Theological Librarians July 22-26, 2000; Spectrum Initiative July 5, 2000; Wabash Center for Teaching and Learning in Theology and Religion workshop staff November 3-8, 2004; Education Committee 2005-08
- Ann Hotta: Education Committee 2004; Local Host Committee 2004; Index Advisory Committee 2004, chair, Board of Directors 2006-2007
- Tammy Johnson: Executive Director Search Committee 2010
- Emily Knox: Membership Advisory Committee 2006-2010
- Sylvia Larrondo: Tellers Committee 2005
- Cindy Lu: International Collaboration Committee 2011-2016
- Mayra Picos-Lee: Special Committee on Diversity 2008-2011
- Mariel Deluca Voth: International Collaboration Committee, 2004-2008 and 2010-2012

Conclusion

It is good to look back to see what has happened in the past and to see what ATLA members and the Association as a whole have done toward diversifying the racial ethnic makeup of ATLA. As we look to the future, we will need to ask whether our Association will reflect the general population in terms of percentage of racial ethnic persons. My hope is that we will not continue to be so far behind.

The section about Other Activities under Racial Ethnic Activities and Sessions still needs work. I would suggest that looking at all of the Executive Director's reports and perhaps looking at the Annual Report might help to fill out some of these. It would also be interesting to see if the Association responded to the 1973 session by Moldovanyi.

Involvement of Racial Ethnic Persons in ATLA is also very spotty. Most of these are people I know about. If more names can be identified and more stories told, these can also be added.

As I mentioned above, I hope to continue to work on this project. If you have more information that can be added to this, please contact me.

Endnotes

[1] Information for tables and charts are from U.S. Census Bureau, "2010 Census Data —2010 Census," *U.S. Census Bureau*, n.d., http://2010.census.gov/2010census/data/ (accessed June 3, 2011).

[2] Susan Ebertz and Mariel Voth, "Encouraging Diversity: Cultural and Ethnic Issues Facing Theological Students of Color as They Use the Library," *American Theological Library Association Summary of Proceedings* 60 (January 1, 2006): 289.

[3] Information for the table and chart are from Association of Theological Schools in the United States and Canada, "2010-2011 Annual Data Tables," *Association of Theological Schools*, n.d., [7-12], http://www.ats.edu/Resources/Publications/Documents/AnnualDataTables/2010-11AnnualDataTables.pdf, (accessed June 2, 2011). Information for the table and chart are from Table 1.2.

[4] Ebertz and Voth, "Encouraging Diversity: Cultural and Ethnic Issues Facing Theological Students of Color as They Use the Library," 289.

[5] Information for the table and chart are from Association of Theological Schools in the United States and Canada, "2010-2011 Annual Data Tables," 37.

[6] Ebertz and Voth, "Encouraging Diversity: Cultural and Ethnic Issues Facing Theological Students of Color as They Use the Library," 290.

[7] Information for the table and chart are from Association of Theological Schools in the United States and Canada, "2010-2011 Annual Data Tables," 74.

[8] Information for the table and chart are from American Theological Library Association, "2011 Direct Inspection A: Membership," 2011, 29, http://www.atla.com/community/ATLA%20Member%20Publications/MSD_report_rev_2011.pdf (accessed June 8, 2011).

[9] Ibid., 39.

[10] Information for the table and chart are from U.S. Department of Labor, Bureau of Labor Statistics, *Table 11 Employed persons by detailed occupation, sex, race, and Hispanic or Latino ethnicity*, Current Population Survey, 2011, 15.

[11] Dennis Norlin, "Executive Director's report," *American Theological Library Association Summary of Proceedings* 55 (2001): 66.

[12] Susan Ebertz, "Present and Future Racial Diversity Issues of Theological Librarians," *American Theological Library Association Summary of Proceedings* 61 (2007): 221.

[13] American Theological Library Association, "Mission Statement and Organizational Ends," January 14, 2010, http://www.atla.com/about/who/Pages/MissionStatement.aspx (accessed June 4, 2011).

Study of the Information Seeking Behavior of Theology and Religious Studies Students

by

Saundra Lipton, Libraries and Cultural Resources, University of Calgary and Eric Nyrose, Former Librarian, Alberta Bible College

Introduction

Context plays a key role in how students respond to information. One of the authors had the opportunity to experience student reactions to a text from the Christian scriptures, Ephesians 5:22-33, which presents the concept of a wife submitting to her husband. At a faith-based Bible college, discussion was engaged, animated, controversial, and serious. This group intended to apply the text to their lives, so it made a big difference. At a university class called Women and Families in the Greco-Roman World, there was no discussion. To them, it was simply historical facts about the ideals for marriage in primitive Christianity; it had no impact on their lives. Kari, in his article on the spiritual in information studies, notes that "there exists another, equally legitimate perspective, however: to look at certain contexts (e.g., the spiritual) as containing sundry types of information phenomena and processes."[1] This is further reinforced by Bates in her work on an integrated model of information seeking where she refers to a spiritual layer that is also important to include in the development of our understanding of information seeking behavior.[2]

How does this spiritual layer play out in the information seeking behavior of religious studies and theology students? While both religious studies and theology students study religious texts, practices, and history, theology students seek information within the framework of their role as future religious leaders and/or theological teachers and scholars, while religious studies students focus their study solely towards the completion of academic credentials. Does the discrete context of information need result in different patterns of information seeking behavior for each of these groups?

This study had its genesis in a paper on the impact of research behavior of theology students for digital reference services completed by one of the authors for a spring 2008 University of Alberta MLIS class taught by Dr. Heidi Julien. In the process of researching this paper, Nyrose discerned two things: 1.) There is little in the literature that reports on actual studies of the research behavior of theology students and 2.) Saundra Lipton was reputed to have one of the best religion subject pages online. This discovery led to a collegial relationship between the authors to further exploration on the impact of faith on the research behavior of theology students [3] and ultimately to this co-study.

Literature Review

A search in a variety of databases for studies on information seeking behavior of religious studies and theology researchers, combined with citation tracking, yielded few results, especially for studies on undergraduate students. Michels verified this gap in the literature in his 2001 thesis research which studied how biblical scholars used people as information resources.[4] Penner more recently confirmed the same in her literature review on the information behavior of theologians.[5]

Humanities Scholars

Both Michels and Penner chose to broaden their scope to the information needs of humanities scholars in general and even further to human information seeking. Both make note of three significant studies which stand out among the others: Stone,[6] Watson-Booth,[7] and Wilson.[8] Stone's early work on the information needs and uses of humanities scholars highlights the individualistic nature of humanities researchers, who do not collaborate as much as those in the sciences.[9] Watson-Booth in her review of the 1983-1992 literature on information needs of humanities scholars notes that a number of studies highlight humanists' reliance on browsing, colleagues, and references in source materials rather than on bibliographic tools.[10] Wilson's observations on human information behavior in general began in 1981 but have continued for three decades. In Wilson's 1981 work on user studies and information needs, he comments that "the search for determining factors related to needs and information-seeking behavior must be broadened to include aspects of the environment within which the work-role is performed."[11] He goes further to note the importance to focus on "the ends served by the information-seeking behavior.[12] Penner reports that Wilson's work was a catalyst for new initiatives in information-seeking research.[13] In addition to these three studies, Head, in her exploration of the research methods of humanities and social sciences majors, discovered that students are frustrated by experienced difficulties in locating material and recommends that "the value of human over computer-mediated services should not be underestimated, especially when it comes to developing practices and initiatives for improving the information literacy competencies of students taking humanities and social sciences courses."[14]

There are also a few interesting studies within specific fields of the humanities. Stieg's observation of historians suggests that they do not take advantage of resources available to them and confirms the tendency for working alone.[15] Brown, in her study of music researchers, points out that librarians should carefully look into the context of the information needs of these scholars to better assemble appropriate materials and tools by which to find them.[16] A 2011 study by Korobili et al., of information seeking behavior of Greek graduate students in the faculties of philosophy and engineering discovered that discipline did not seem to play a critical role in defining the information seeking behavior.[17]

Theology and Religious Studies Researchers

While the article written by Kapoun[18] appears to be the only study focusing on the information seeking behavior of religious studies students, there are a few works investigating the behavior of theological students. Can these studies be applied to religious studies students? What is distinctive about theological research? Hamilton suggests that its uniqueness lies in that it "integrates intellectual and spiritual formation."[19] He presents a model where theological students move beyond the positivist approach, which separated the researcher from the object of study, to a hermeneutical phenomenological (interpretive) model which allows context to influence interpretation. "Theological research by definition speaks of the divine/human encounter, and takes place in a community of people."[20] Hamilton suggests that theological students should seek after academically challenging ideas that also "reflect their path to knowledge as a journey with God."[21] While theological research involves the rigorous, academic, critical approach that goes beyond simply unfounded opinions, it still takes into account the context of research and "recognizes the decisive role of the researcher's soul on reading and writing."[22]

Penner's recent literature review of works on the information seeking behavior of theologians at academic institutions discovered only the four following studies specific to theology and religious studies.[23] Gorman's quantitative study of Australian theologians showed that theologians are largely independent researchers who utilize personal libraries as much as institutional holdings.[24] In his study of how biblical studies researchers in Canada use people as information sources, Michels discovered that colleagues are an important information source.[25] Bronstein examined the information seeking behavior of Jewish studies scholars within the framework of Ellis'[26] behavioral model, applying grounded theory approach to her analysis of the data.[27] She notes that "participants judge information not only by its characteristics but also by the perceived quality of information provided by the information channel."[28] Wenderoth, in her study of eight theology faculty members, discovered that "faculty use the library to obtain resources and occasionally to locate them but not to identify them."[29]

In her Presidential address to the 2006 American Theological Library Association conference, Wenderoth charged that "we need to get beyond anecdotes to a real, serious, wide and deep study of contemporary research behaviors in the theological community."[30] Penner responded to the gap in studies on information seeking behaviors of theology students with a study of information needs and behaviors of graduate students at a theological seminary in the Czech Republic.[31] Of particular interest to this study was her discovery that theological or denominational focus of sources was not an important factor for the students. "They are open to use any source as long as it is academic, relevant to their topic and accessible."[32] Two years prior to Penner's work, Brunton's study of theology students in Australia and the effects of library user education programs noted that theology students generally experience a more significant relationship with the theological librarian.[33] Nyrose conducted semi-structured interviews with seven senior undergraduates at a faith-based college to seek further information regarding the role of faith in theological research. He discovered that when students needed research help, they tended to approach the instructor, classmate, or pastor/priest.[34] Nyrose further comments on the influence of faith on the choice of topic and notes that students "recognized the influence their faith had but worked to not let it limit their research."[35]

Context

Fry notes an emerging recognition of the need to look at the variables of individual researchers—to consider their environment.[36] In their 2007 study of the characteristics influencing the information seeking behavior of students, Urquhart and Rowley group these factors into micro and macro categories.[37] While they do not explicitly list religiosity, Urquhart and Rowley include organizational leadership and culture in the macro category and under micro they include discipline—both areas where the aspect of religion may be a factor. Whitmire, in her 2003 study of the impact of epistemological beliefs, discovered a strong correlation between the number of information seeking activities engaged in by the student and the level of the epistemological belief.[38] She suggests that it would be useful to have further study of background characteristics that affect epistemological beliefs. In Whitmire's 2001 study of first-year undergraduates, she discovered that "absolute believers selected information sources consistent with their own views and rejected information sources that were in opposition to these views."[39]

Our study is a preliminary exercise in trying to determine if, in the case of theological and religious studies students, specific context does make a difference. A student could be studying in a faith-based seminary, like Regent College in Vancouver, or a divinity school with a university, like McMaster Divinity College in Hamilton, or at a religious studies department in the faculty of Arts at a secular university, like the University of Calgary. This study, taking place in a Canadian context, asks the question: Does an undergraduate student studying at a faith-based Bible college seek information in a different way than a religious studies undergraduate student at a secular university? In our study, we focus on stage five of the Kuhlthau model—information collection.[40]

The Alberta Bible College, located in Calgary, Alberta, Canada, is a private religious college affiliated with the Christian Churches/Churches of Christ, providing education to support religious leadership. It is fully accredited with the Association for Biblical Higher Education and offers certificates, diplomas, and bachelor degrees. It is a very small school with about seventy FTE. Both of the Alberta Bible College courses that provided the data for this study are part of the required curriculum of all degrees and contained second- and third-year students. Of the five students participating in this study, three were female and two male. The University of Calgary is a public institution of over 31,000 students enrolled in undergraduate, graduate and professional degree programs. Approximately forty students are currently in the religious studies major program. The class used in this study is a required course for all religious studies majors, and the eleven students (nine females and two males) in the winter term 2011 course ranged from second to fifth year.[41] While the University of Calgary Library has significantly more research resources for religious studies students, its holdings are available to the Alberta Bible College students as part of a reciprocal arrangement, and all databases can be accessed on site. The Alberta Bible College is located near the University of Calgary campus.

During the 2010/2011 academic year, Alberta Bible College students enrolled in G321, "History of Christian Spirituality," and B211, "The Pentateuch," and University of Calgary students enrolled in RELS 377, "Research and Critical Inquiry in Religious Studies," were asked to complete a bibliographic essay outlining their research process. For the University of Calgary students, this was required as part of their marked assignments, while Alberta Bible College students were invited to do so on a voluntary basis. While the students were given some direction as to the content of the bibliographic essay, they were not provided with a structured format, nor were they selecting responses from a set list of answers (*see the appendix to this paper*). From these assignments, the authors compiled a list of tools and techniques employed by the students.

Because of the difference in on site resources, the comparison of tools used was limited to those that are available on both campuses. It should be noted that, in addition to variance in scope of access on site, Alberta Bible College does not have IP authentication, so students need to go through a bit of process to obtain passwords to access the databases from off campus. It is interesting to note that Alberta Bible College just started subscribing to *ATLA Religion Database®* three years ago, and that this tool has, since its introduction, elicited considerable use by the students. Both groups of students have received intensive library instruction sessions. The RELS 377 students received ten hours of information literacy instruction during the January 2011 block week course. The students from Alberta Bible College, in addition to the one-hour session offered during the each course, had participated in a required ten- to twelve-hour section on library research during their first year at the College.

Findings

Undergraduate students studying at a faith-based Bible college do not, in any significant way, seek information differently than undergraduate religious studies students at a secular university. While the faith-based affiliation, allowing for differences in depth of resources, does not seem to influence the manner of information seeking activities, it is clear that it does appear to have an impact on the selection of topic. For the Alberta Bible College students, topics were selected because they informed personal religious experience. One Alberta Bible College student researching Dietrich Bonhoeffer indicated that he chose this topic because he "was curious to find out what he had to say about Christianity and what I would be able to take from him." Another student, researching grace in the Pentateuch, noted, "My personal journey with God is what drew me to the topic of grace in general." For at least one Alberta Bible College student, topics were chosen to challenge beliefs: "This subject had me question my own views of how I incorporate my Christian worldview to my everyday life." For University of Calgary students, topic choices were sparked by class discussion, personal interests such as dance and psychology, and personal experiences such as suffering from pain. It is interesting to note that the one University of Calgary student who did indicate that personal religious experience influenced topic selection was from a theological background.

If theology and religious studies students are not so different in their information seeking methods, in what ways are they the same? And how can this inform our information literacy programs? As Figure 1 indicates (*see below*), the library catalogue and *ATLA Religion Database* are the preeminent sources of information for all the students, with a number also reporting the use of Google. It is in line with the findings of the 2009 JISC report "Students' Use of Research Content in Teaching and Learning" which concluded that "although Google, Google Books, and Google Scholar are heavily used, the library catalogue is still the preferred first choice for most students," and that "some students will use a discipline-specific database to access research.[42] Google Scholar and *Encyclopedia of Religion* are tools used heavily by the University of Calgary students. It may be that the limited access of Alberta Bible College students to the resources linked to on Google Scholar could be one reason for their unreported use of this search tool. The University of Calgary students were exposed to exercises highlighting the value of encyclopedias, and this was further reinforced during their required one-hour meetings with the religious studies librarian to discuss their preliminary research assignment, so it is to be expected (hoped for) that they would be heavy users of the *Encyclopedia of Religion*.

Certainly, for the University of Calgary students, it was most interesting to note that a significant number of these mostly third-, fourth-, and fifth-year majors in religious studies had never before used specialized databases for their research in religious studies. While alarming, this lack of familiarity with databases has been highlighted by a number of studies.

A 2004 study by the British Academy on e-resources for research in the humanities and social sciences discovered that only twenty-seven percent of faculty rely the most on abstracting and indexing services for discovery mechanisms; key reported tools were bibliographies and library catalogues.[43] The OCLC report "Perceptions of Libraries 2010" discovered only thirty percent of college students use online databases.[44] One of the University of Calgary students

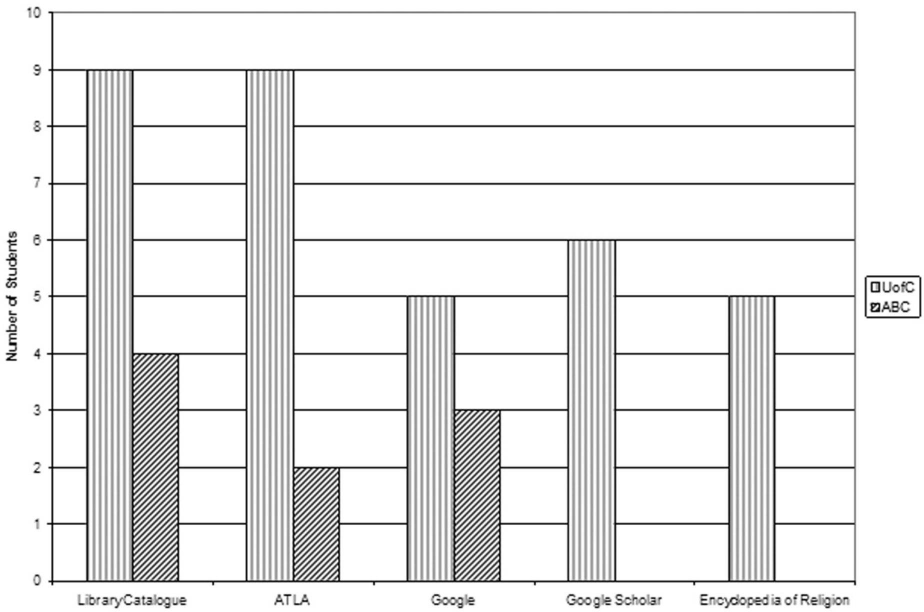

Figure 1: Core Tools Used in Searching for Information

researching dance and religion found the use of subject databases (*ATLA Religion Database*) to be most helpful and noted that "before this class I would have only used Google Scholar and try to find seemingly relevant articles." She was not alone in this unfamiliarity with the major indexing tool for religious studies. A fellow classmate researching a particular religious scholar commented, "The largest benefit for me in all of this has been accessing ATLA and JSTOR, two resources of many that I was unaware of before this course." A University of Calgary student researching the insider/outsider problem also highlighted the ability to search a specific subject database as the most important skill she learned from the class. "I did not know you could do this before this class and it has made finding sources so much easier." It is clear that as students depend more and more on Google for their research needs, it is ever more important to provide instruction that introduces them in an engaging way to more useful options such as *ATLA Religion Database*. In our enthusiasm for creating information literate students, we need to remind ourselves, as Ammerman notes, that few students are coming to the library in order to hone their research skills for future needs, but rather, "They come seeking information with a specific task in mind, whether it is a paper to write, a sermon to preach, or a lecture to prepare."[45]

Figure 2 (*see below*) highlights the resources and techniques that the students reported learning from the class. When reporting on new research techniques acquired, the Alberta Bible College students talked about approaching the instructor for help and needing to

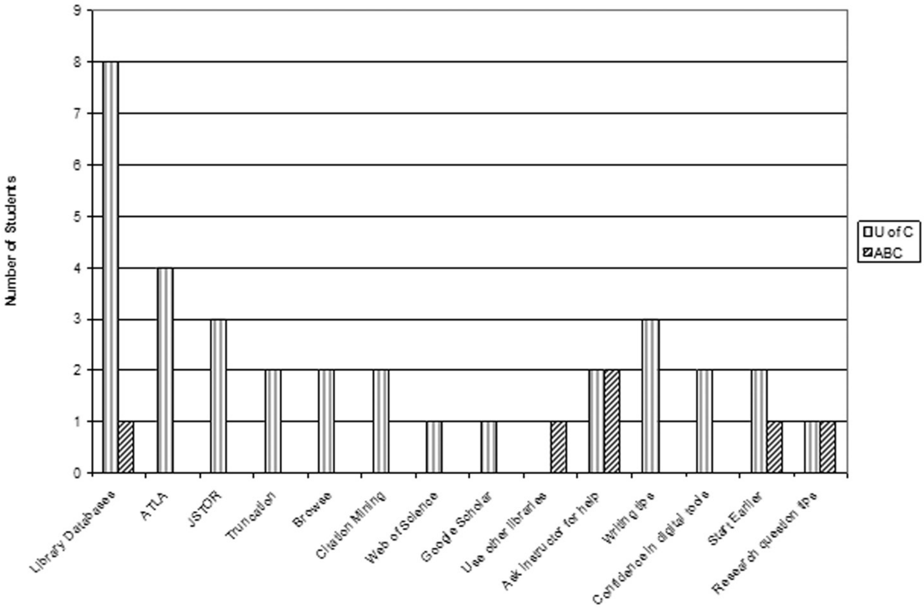

Figure 2: New Things Learned

take advantage of resources at other libraries. A few of the University of Calgary students mentioned seeking help from the professor as a new technique, but many more also noted specific resources that they had not been familiar with before, such as the library's specialized databases, particularly *ATLA Religion Database* and *JSTOR*. The fact that Alberta Bible College is so small may make it much more comfortable for students to approach professors for help. As Brunton notes, in most theological libraries, modest enrollment facilitates ongoing relationships with the library staff. However, because the librarian is often a very busy and sole proprietor of the library, accessibility to the librarian may be limited.[46] It is interesting to note that while all students were introduced to their librarian through library instruction sessions, very few in either library approached the librarian on their own initiative for help. This is in accord with the observation from the ERIAL Project, which, in 2010, reported the "near-invisibility of librarian within the academic worldview of students."[47] The report will be published by the American Library Association in fall 2011 as part of a book entitled *College Libraries and Student Culture*.

Brunton highlights another inhibiting factor, that of the students' reluctance to admit to lack of knowledge, and, we would add, that of the students making do with what limited sources they can discover and not knowing what they don't know.[48] As Timothy Lincoln pointed out in the presentation on his study of how seminary students do research, students may not be good searchers but think that they are.[49] Therefore, those with a high level of self-efficacy may not ask librarians for assistance because of false assumptions. Nevertheless, the OCLC study found that when students do seek assistance from a librarian, they are ninety percent satisfied with the help received.[50] A number of University of Calgary students commented on their use of online library subject guides. Nicholas et al. studied log data from library networks and discovered that "undergraduates and postgraduates were the most likely users of library links to access scholarly databases, suggesting an important 'hot link' role for libraries."[51]

Timmers and Glas, in their development of an instrument to measure information seeking behavior of undergraduate students, asked students whether they had consulted discipline-specific databases and noted that "a large number of students—for some databases over 50 per cent of the respondents—answered these questions using the 'what is that' response category."[52] It is clear from our study that while most students were not familiar with discipline-specific databases prior to a library instruction session, once introduced to subject databases, particularly the *ATLA Religion Database,* there seemed to be general incorporation of this tool into the research toolkit (*see Figure 1, above*). In a brief written reflection of past research practice, completed prior to the class, the University of Calgary students reported Google as the primary resource for locating material.

One of the students from Alberta Bible College consulted the library catalogue and *ATLA Religion Database* initially to locate material, but in the end she mostly used Google for resources because she claimed that she could not access the college resources from home (college resources are available off campus, but students need to get the password from the library). The key implication here is that students prefer to work in their comfort zone and that convenience and quick access are crucial factors in their search for information. This is very much in line with McKnight's statement that "convenience is the new local."[53] As Given has pointed out in her study of mature undergraduates and their information seeking behaviors "Sources that were reliable, trustworthy, and comfortable for their everyday information needs were immediately chosen as preferred information sources for their academic work."[54] As the previously mentioned JISC report noted, students are "irresistibly drawn to the ease and immediacy of access that the internet offers."[55] We all prefer to be in our comfort zones. Unless we acknowledge and work with the students to enlarge their comfort zones for library research tools and techniques, there will be limited uptake of tips and tricks pointed out in library instruction sessions.

While limiting to subject, truncation, and other search tips were also stressed in our in-depth instruction classes, the majority of the students chose to incorporate just a few new techniques. Though it is a bit disheartening to see the limited student uptake of tools and techniques highlighted in our instruction sessions, we can take comfort from the findings of the ERIAL Project: Ethnographic Research in Illinois Academic Libraries, which discovered that "furthermore, students who had participated in instruction sessions with a librarian exhibited markedly better research skills than those who had not (although even these students often did not remember basic or specific concepts or apply them correctly)."[56] This was also confirmed by Gaba's Chicago Area Theological Library Association (CATLA) sponsored study of Master of Divinity students, which found that forty-nine percent of the students that had received instruction were more likely to use the library.[57]

The ERIAL project further noted that "in fact, easier information access and more robust search capabilities provided by tools such as federated search, Google scholar, or Web-scale discovery tools may actually compound students' research difficulties by enabling them to become overwhelmed even more quickly by a deluge of materials they are unprepared to evaluate."[58] One Alberta Bible College student who found the number of hits for her topic on Google search too overwhelming to choose from experienced this information overload. The OCLC study noted that although students begin searching using a search engine, twenty-seven percent of students indicated that the search engine led them to a library website. Sixty-nine percent of these students reported returning to the library website, and fifty percent of these returning students reported increased utilization of the library and its website.[59]

Penner noted a high percentage of respondents in her study of graduate theology students indicated a reliance on personal collections of books.[60] While this was not noted in the research logs or bibliographic essays completed by the sixteen students in this study, prior students have indicated personal collections as preferred sources of research material. In the self-assessment of past research practice completed by the students in RELS 377, one student remarked that she started her research for a paper on Zeus and the Athenian Acropolis by looking for "every book in my house which had 'Greek' in the title and that is normally the first step to my paper" and it would appear that she is not alone in this technique! As most students would have very limited collections of material, this reliance is cause for concern. Korobili et al., in their 2008/2009 study of Greek graduate students (engineering and philosophy), noted a low level of information-seeking skills among the graduate students they surveyed: "17.1% of the graduate students of both faculties have never used any of the information retrieval activities (e.g., searching search engines/e-journals/databases/library website, browsing library shelves, etc.)."[61]

It is interesting that the students report far more research time than writing time (see Figure 3). While most students from both institutions note lengthy research time, it is particularly pronounced for University of Calgary students. This could be a reflection of the length of paper—ten to twelve pages at University of Calgary as compared to eight to ten pages at Alberta Bible College—or it could also be influenced by the fact that University of Calgary students were required to write a paper on a methodological issue in religious studies, a topic which, in itself, students were having a hard time understanding. Time estimates could also be skewed depending on whether students included research time or writing time with reading time (Figure 3).

Conclusions

Our study has demonstrated that theology students from faith-based colleges and undergraduate religious studies students from a secular university seek information in very similar ways. Both groups were initially unaware of discipline-specific resources, but, once introduced to resources such as *ATLA Religion Database* and the *Encyclopedia of Religion*, the students used these research tools along with the more typical library catalogue and Google search engine. Theology students tend to select a topic to question or reinforce their beliefs. Further results of our study, especially the list of new things learned, strongly validate the need for library instruction. This is very much in line with Brunton's 2003 study of pre- and post-test results regarding theology student familiarity with databases, where she discovered a significant increase in student familiarity after a library instruction session[62] (Figure 3).

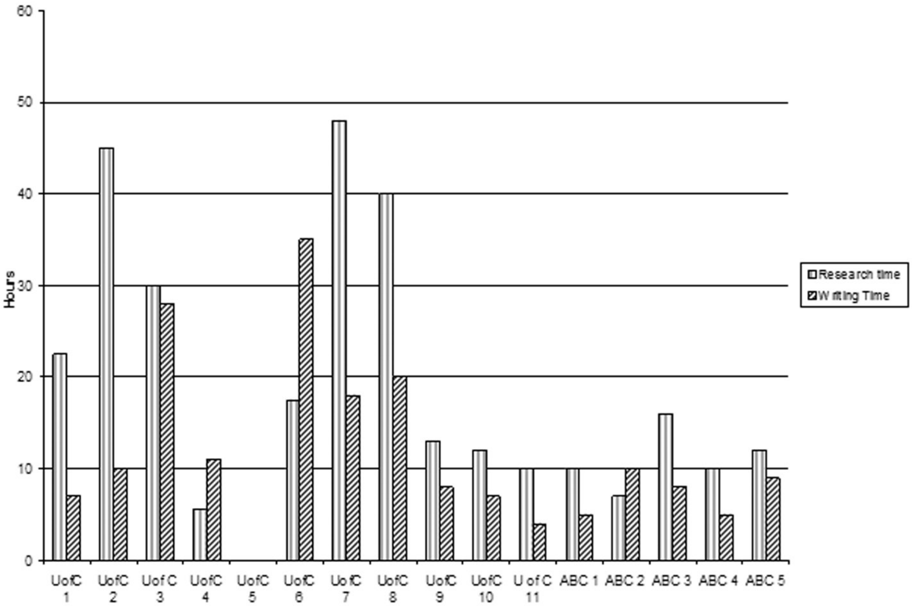

Figure 3: Research versus Writing Time

Limitations and Further Study

While the number of participants in the study was small—five from Alberta Bible College and eleven from University of Calgary—we believe that these students collectively represent a persona of religious studies/theology undergraduates. Our data were gathered from information recorded by the students, and, as such, we are at the mercy of trying to interpret their words. Some did not explicitly state that they used the library catalogue (sometimes using terminology such as "the library website"), yet it is clear from the list of monographs on their reference list that they had searched the catalogue. Additionally, it is unlikely that the students remembered every information seeking activity. In particular, for the RELS 377 students who were submitting a marked assignment, what they chose to record was influenced by what they thought the librarian instructor wanted to see in their assignment. It would therefore have been very helpful to have had the students create a detailed log of all their information seeking activities as they happened, and then follow up with interviews with each student.

A more precise survey instrument that would elicit student familiarity with a broad range of tools and techniques and include questions to measure epistemological beliefs such as those asked by Whitmire[63] would also be a helpful adjunct to the other methods of data collection. The use of questions geared to assess epistemological belief would also be a neutral way of ascertaining faith-based implications in a secular context. Additionally, ours was a very simple study. A more complex analysis of the impact of factors such as gender, personality, year of study, geographic location, faculty attitudes, and level of previous information literacy instruction may possibly reveal other interesting connections.

Dervin noted that information seeking behavior must be viewed within its social and physical context and that this context affects the methods students employ in seeking information.[64] While anecdotal evidence indicates that there may be environmental differences that affect how theology and religious studies students approach research and select their sources, there is not enough data from this study to support this thesis. Further research is required to test whether spiritual context has a real impact on the information seeking behavior of theology students and religious studies students. A deeper study surveying students from a variety of theological institutions may provide hard facts to support the anecdotal evidence.

Appendix: Bibliographic Essay Assignment

Bibliographic Essay (Research Process Reflection)

The Bibliographic Essay should be two to three pages in length (approximately 500 to 750 words) and will be assessed for form (grammar, organization), presentation (spelling, etc.), and content.

1. What led you to select the topic you chose for your paper? Did your personal[65] or academic experience play any part in the topic selected? Did your personal experience influence the way you went about researching the topic?

   /1 point

2. Describe and assess your research process and the methods you used to find and evaluate your sources. You are required to include reference to the particular tools and search terms that you used in your research.

   Questions to consider might include:

   - ☐ What background knowledge did you have that helped you begin your research?
   - ☐ Where did you start? Reference tool? Library catalogue, indexes, web? Indicate titles of reference tools and research databases used.
   - ☐ Explain your search strategy. What search terms did you use? Did you refine your search by modifying your search terms? Did you use the same terms in all venues or did you vary them?
   - ☐ Did you find it difficult to locate books or articles on your topic?
   - ☐ What tools (indicate titles) did you use to locate journal articles? Is your topic well-indexed?
   - ☐ Did you consult with other people (instructor, TA, library staff, classmates, etc.?)
   - ☐ Did you find most of the material you needed in the library collection?
   - ☐ Did you use the interlibrary loan service? How did that work for you?
   - ☐ Did you recall any books?
   - ☐ Did you find the internet useful? Which search engines did you use? What differences did you find in material located on the web versus library research databases?

   /5 points

3. Reflect on your research process: indicate successes and problems. Did you use what you learned in 377 to increase the effectiveness and efficiency of your research process? How? What might you do differently next time?

Questions to consider might include:

- ☐ Did you need to revise your initial search terms?
- ☐ At what point in the process did you finalize your research question?
- ☐ Did you have problems determining correct search terms?
- ☐ What is the most important idea or skill you have learned about finding, using or evaluating information?
- ☐ Did you discover useful tools that you never used before? Indicate titles.
- ☐ If you were to do it over again, how would you conduct your research differently?
- ☐ Summarize the changes that you have made or will make in your research process as a result of this course.

/4 points

4. Estimate time involved in preparing your final paper. (Two points will be deducted if you don't provide a time estimate for the research and riting process.)

Research (in hours)

Writing (in hours)

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Trailblazing Towards Change Using Teamwork
by

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Reorienting our perspective

What immediately comes to your mind when you think about change at your library? Do you act or react to change? In the past three years, have you: lost staff members? experienced a budget cut? received requests for new products or services? been asked to take on additional duties or learn something new? When you ask around at other institutions, you will find that libraries have been impacted by these major changes.

Often times, as library professionals we may be inclined to think of our regular work routines like an engine that hums along contentedly until change intervenes and causes the dreaded check engine light to flash on. The past few years have sparked a whole series of changes that have pushed against our "normal" routines. How are we going to handle this situation? I propose that it is imperative for us to recognize that whatever circumstances we are dealing with, we are somewhere on the continuum of change. This spectrum incorporates the following indicators: change happened, change is here, and change is coming. By making this mental and emotional shift, we acknowledge that change is a process that we are always in the midst of.

How does change make you feel? For my institution's library, initially, it felt like running up against serious roadblocks at each and every turn. It is important to be able to take some time to talk through the thoughts and feelings that staff members are experiencing as a means of strengthening the relationships amongst staff and moving towards a healthy, productive attitude.

I want to share something surprising that I discovered about embracing change. I thought that it would be hard. I knew that there would be pain involved. I figured there would be trials. I wondered how my Technical Services department would respond and what the outcome would be. Then, somewhere along the way, I noticed this wonderful enthusiasm that was rising up within me. In the midst of all that we were facing, I was more engaged and committed to our work than I had ever been. Furthermore, I observed that my colleagues were demonstrating a similar eager motivation to see what was in store for our library on the other side of change.

There was a lot that was going on that was out of our control, but I realized that we had a choice in the way that we responded. The decision was ours for the taking. We could choose to be defeated by the obstacles that confronted us or we could start looking for every opportunity to take the very next step towards change. One option would keep our heads down as we dwelt upon the problems. The other would lift our eyes up and orient our gaze in the direction of what lies ahead. Solutions were out there in the distance! As we chose to focus on the opportunities before us, our staff experienced deep gratification and purpose in our work.

When we first encountered change, we grappled with feelings of fear, anxiety, resistance, and discouragement. Over time, as we addressed the issues that stirred up those feelings and began to work together to establish a way forward, those old feelings were slowly being replaced with trust, confidence, enthusiasm, and hope. It has been exciting and rewarding to observe the beautiful metamorphosis that happened as the result of learning how to cope with change and use those opportunities to grow and mature as a library staff.

Upon reflection, I wanted to share lessons learned from the obstacles and opportunities that we have been working through with the intention of challenging information professionals at other libraries to consider where the application piece will be for your institution. How can you gain a fresh perspective on change and search for the wisdom, experience, and grace that can be found through changes? The four broad phases that comprise our story include Reorganization, Reduction/Renovation, Regrouping, and Realignment. Within the Regrouping and Realignment phases, I will address principles and practices that we employed to deal with the following changes: staff reduction, adjusting expectations, task overload, finding direction, and budget cuts.

Phase One: Reorganization

The first visible sign of change on the horizon was voluntary. The former Head of Technical Services studied the workflows and responsibilities of various Technical Services departments and decided to integrate our acquisitions and cataloging duties into each format of Serials/Electronic Resources, Media, and Monographs. In this phase, we began to intentionally emphasize Global Headings Changes, cultivating our media collection, and addressing complex cataloging. Alternately, we chose to expedite the ordering and copy-cataloging processes for monographs so that we could accurately anticipate when orders would come in and move past our cataloging backlog. This season brought about cross-training of acquisitions and cataloging duties. Staff worked together more frequently which led to open discussions about the relationships between the workflows of each area as well as the implications our decisions had on what was reflected in our ILS modules.

In the meantime, as we joined the Consortium of Academic and Research Libraries in Illinois (CARLI), our Systems Administrator role shifted from direct server support to running queries and exploring new possibilities for the use of our server. Similarly, this position also underwent a time of learning new skills which included training on Visual Basic, Microsoft Access, and SQL. Our well-worn habits and routines were being shaken up and we were challenged to ask different questions to increase our understanding about how individual Technical Services tasks fit together as a whole.

Phase Two: Reduction/Renovation

Before we completely settled into this stage, our library faced a severe budget cut that resulted in the loss of four full-time staff members, two of whom were from the Technical Services department. This cut led to a dramatic loss in our expertise and knowledge base, particularly in cataloging. The Reduction phase was a time to grieve for dear friends and colleagues. In the process of having to let people go, we also grappled with the reality that pressing forward meant leaving behind some great things our department had been doing. There were aspects of the work that our colleagues performed that we would be unable to reasonably maintain in their absence.

I would be remiss if I did not admit that it was a sad time and that there were a lot of unsettling questions we did not have answers to. We wrestled with these issues, individually and collectively as a department. I believe this was one of the keys to the real evidence of growth later on. It was critical to be in a position to speak openly and honestly about the disappointments and concerns that we were working through, but also to reach a point where we could accept what had happened, look ahead to how we could adapt, and identify ways to continue setting goals and reaching them as a department.

We experienced the first phase of a Renovation shortly after our staff reduction. The fall of that same calendar year, our library was approached by the new University President who was keen to see the front area of the library renovated. The renovation included paint, carpet, and tile on the main floor as well as some other cosmetic alterations to the main entrance area of the library. This experience solidified our team. Suddenly, we were up and out of our offices, departing from our regular routines and scattered around the library, systematically moving things and tearing down shelving to make way for the building, painting, and carpeting crews that were coming through. Dare I say that the department that sweats together stays together? Hauling shelving around and twisting screwdrivers brought us close in a way that our usual duties had not.

This was when I saw a truly magnificent and compelling illustration of the power of teamwork put into action. There is nothing quite like seeing equality properly demonstrated within a department. This has been one of the most rewarding and productive results of working well together. As individuals began to open up, articulate their ideas, lead projects, and take initiative, this built up confidence within the team. When each person feels valued, walls come down. Staff members became more comfortable trading ideas and skill sets, helping one another on projects, and cheering one another on in their work. Equality brought about a rich authenticity among us. As we collaborated, this built up trust and appreciation for one another. Each person felt free to express his or her real hopes, fears, and interests. The good work produced from our team helped us to maintain positive attitudes. We developed a deep sense of care, concern, respect, and gratitude for the work that each contributed. The unity this created brought about peace and stability in the midst of storms and ambiguity.

Phase Three: Regrouping

I wanted to describe phases one and two because they set up a backdrop for phases three and four. I call the third leg of the journey Regrouping. At the end of phase two, our department head left to pursue a great job opportunity, and so it was time to determine our next course of action. In a matter of less than two years, our full-time Technical Services staff had been reduced by fifty percent! Functionally, regrouping meant that each of us took on a greater level of responsibility. Our Serials/Electronic Resources Librarian also served as our Systems Administrator. Our Media & Cataloging Technician assumed the increased leadership and planning of our new Special Collections Supervisor position. As Monograph Librarian, I doubled in the Interim Head of Technical Services role. Immediately, this gave rise to questions about how we could successfully manage the next academic year with so much to do.

Staff Reduction

What could we do about staff cuts? To begin with, it was critical for me to recognize that I was leading people, not managing positions. With multiple positions vacant, permanently lost, or shifted, we had to brainstorm about what the department should look like moving forward. It was advantageous to recall the many things we had learned about one another's strengths and abilities from our teamwork the previous year. In the process of examining current workflows, our staff collectively discussed which responsibilities were essential for our library operations and who should perform those tasks based upon experience, gifting, and interest levels of staff members. A practical step that we took was to list out each task performed in the department, rating the level of significance and ranking the competency level required. This gave us a broader perspective. Other factors for consideration included answers to the following questions: What is the momentum of our library and our university? How can we discern between what is urgent and what is important? How can we streamline our workflows? Which projects should be put on hold? Who will need additional training?

I felt that it was important to acknowledge the specific individuals who comprised our Technical Services department. The greater the demands are on full-time staff, the stronger the need to offer frequent encouragement. Periodically, we had celebrations to recharge and group gatherings with part-time staff to socialize. I was available to listen, guide, and simply be with the Technical Services staff. On other occasions, we set aside days to explore our creative side through special projects (called FedEx days) and team-building meetings.[1] The concept of FedEx days is that employees have an entire day to explore and work on any project that they choose which has nothing to do with their typical responsibilities. On the following day, they must present what they have done to the rest of the staff. I thought it was especially valuable to give staff the freedom to pursue ideas they were interested in but did not have the time to delve into. Protecting the flow of excitement and innovative "what if" questions was one crucial way to keep our spirits up.

Adjusting Expectations

Once our roles were sorted out, the next question was: What should we aim for? When confronted with a series of significant changes, it is necessary to identify clear goals and to create a new set of expectations. Along the journey, we discovered how to celebrate successes and embrace failures as part of the process of growing and improving. Practical principles that I focused on to guide us included establishing milestones, sharing the victory throughout the library, taking calculated risks to experiment with new things, encouraging staff to learn by experience, and supporting staff efforts to become resilient when we make mistakes or things do not turn out according to plan.

Of these principles, one that really challenged me and changed the way I think and work was redefining what success and failure mean. Not only did we need to pause regularly to celebrate small successes along the way to keep us going as we worked towards long-range goals, but we also had to build in an expectation of failure as part of the learning curve. The company IDEO refers to this U-shaped curve as the "project mood chart," in which we begin on a high note with "hope" and end at a peak with "confidence," but in the middle of the process we experience the painful dip of failure called "insight."[2] That was a profound "ah-ha" moment for me. Connecting failure with something as precious as insight altered my attitude toward failing. This did not come naturally, nor do I anticipate that it is second nature to librarians who share my perfectionist disposition. However, for that very reason, it has opened up a whole new perspective to me. These are the times to examine what valuable knowledge and skills have been acquired by stepping out. Remind staff that a failure is not the end of the road. Teach them to experiment with John Maxwell's failing forward steps. The concept of failing forward is that we recognize failing as an essential step towards learning, improvement, maturity, and even future success.[3] If you are going to fail, then fail smart! Encourage staff to explore concepts and technologies. This releases innovation. We built new skills and tested out new ideas within a framework.

Task Overload

After stepping back a bit to align our focus, we tackled the question "Where will we find the time to get everything done?" One of the keys to getting things done has been exercising discernment to maximize opportunities for autonomy and collaboration. With various responsibilities, our staff worked together to determine which duties are one-person tasks and which require a group effort. When it was a one-person job, I sought to ensure that the person responsible had the time, resources, and training to see that project through. For group work, we identified the best person to lead each specific project and what the supportive roles would be. Taking turns leading projects has increased the versatility of our staff members' abilities both to manage and to serve one another. It has also forged solid bonds between our staff as we become more familiar with each other and appreciate the variety of strengths that each member brings to our team.

During this major change, we had to practice the art of delegation. Delegating meant rethinking which tasks we usually entrusted to part time staff. Our part-time staff members have become an indispensable part of our Technical Services team. They now contribute by pitching in with tasks that were previously only performed by our full-time staff. As they granted us relief from many of the detailed, daily duties, the full-time staff had the freedom to research and practice new skills with respect to the additional roles they embraced for the good of the department.

Phase Four: Realignment

This phase has overlapped with Regrouping. Realignment emphasizes the aspects of change that have been philosophical in nature and have had a library-wide impact. Realignment has included the processes of evaluation and assessment, planning, unifying, and recasting.

Our Technical Services department went through a time of analyzing our strengths, weaknesses, opportunities, and threats. We honestly reflected on these results and carefully considered how to address the weaknesses. We accentuated our strengths and discussed ways to multiply them. It was valuable and motivating for us to pause and reflect on places where our team was growing stronger and more capable of taking on new and complex responsibilities as a result of sticking it out through challenging circumstances. After evaluation, we focused on planning.

Finding Direction

The overarching question at this juncture was "Where are we headed?" While we were delegating and prioritizing, I was reflecting on the qualities that defined our department. I sought to answer several questions. The first was "Who are we as a department?" As I thought about that, it was important to me to respond by affirming what was going well, encouraging questions amongst staff, imagining where we want to go philosophically and practically, inspiring our staff to consider how we can get there, and igniting a passion and conviction for heading in this direction incrementally. Painting a vivid, compelling picture for the contrast between where we are and where we hope to go in the future can keep staff engaged and motivated to take the steps required to move from here to the glorious there.[4]

This defining process also prompted me to consider how to lead us for the year, which led to additional questions. What am I aiming for? Where do I want us to be? What do I hope for our department? My aim was that we would come out of the year thriving, not merely surviving. I dreamt of a stronger, healthier team that was happy and vibrant. I prayed for a department that would be ready to receive the next year's leadership and be positioned for a successful transition.

Knowing these things gave rise to another question. What does that mean in terms of my leadership for this year? I came to believe that it meant listening carefully to staff, offering them support, creating room for them to be their best, being an advocate for them in word and in deed, and adopting a servant-leader model. I learned to identify my own perspective on issues we were facing, bring those ideas to our staff discussion, and then be open to feedback, suggestions, and constructive criticism. I also read books and articles about leadership, watched seminars, and revisited my memories of best of/worst of scenarios from my past experiences under supervision and management.

I deeply desired to clearly articulate who we are and what we are aiming for. I felt a keen awareness that our team had a set of core operating beliefs that guide our decision-making. I wanted to find a way to adequately represent that in rhetoric that we could reflect on and return back to in future circumstances. Eventually, the mission, vision, and value statements that we have now adopted leapt out at me (*see Appendix*). I believe it is important for us to own and define our team so that we know who we are and who we are not. Furthermore, providing this clarification sets the tone for identifying where we are headed and what approach we will take on the path of getting there. As staffing changes, we could certainly revisit this core and update it, but it gives us a foundation and solid ground to stand on.

Once each department, Technical Services and Public Services, worked on some initial planning, we developed a library-wide plan. On the library level, our Library Director, the Head of Public Services, and I (acting as Interim Head of Technical Services) worked together to consider what the specific departmental needs and concerns were and then took a few steps back to think about the future of the university and how the library could fit into that larger picture.

From there, as an administrative team, we drafted a library mission and identified core themes that would guide our goals and action steps for the next five years. Vision casting for the library plan incorporated several significant components: reflecting on cultural values of the university, setting a mission to chart a direction and scope, selecting core themes that could integrate and unite staff, discussing philosophical concepts that could be fleshed out into action steps, extending boundary lines within the library and across campus through collaborative efforts, and assessing our community to look for points of intersection between the larger university and the library goals and initiatives.

A major feature of the strategic planning discussions has centered on building up unity within the library as well as throughout the university. To that end, we have been incorporating the following practices: holding frequent administrative meetings among the Library Director, Head of Public Services, and Head of Technical Services to maintain open communication;

consulting with other departments and faculty on campus; engaging in conversations with students; identifying projects where staff can work in teams; and learning and applying Biblical peacemaking principles.

Budget Cuts

Closely tied to the planning process were concerns about money. How could we make it on a tight budget? The principle we applied here was to press past stagnation to gain momentum. Making progress on this issue meant challenging old practices and mindsets, beginning to dream again, inviting interested parties into the discussion, creating a plan, and then taking one step at a time towards our goals.

There were a few hurdles that we were working through in response to issues regarding the budget. We had to deal with the emotional tension that had built up over several years of having to delay projects based upon the budget. Our old pattern was to wait on writing up proposals each year until we saw the final figures we had to work with. However, year after year, we did not receive the increases required to add many major products or services. It was essential to learn what to do with the angst, fear, and trials that can either motivate or derail staff. One of the lessons we began to put into practice was finding an appropriate method for challenging the ways that we have done things in the past and speaking up in a positive, influential manner. We also had to figure out how to address residue from unresolved questions and concerns in an open, respectful way.

Even as we gleaned ideas and perspective from faculty, students, and staff from other departments on campus, we were aware that the products and services we wanted to provide would take resources that we did not yet have. In the uncertainty of when and how resources would become available, we had to stand firm. It has been our responsibility to start forming new projects and goals. We have been pressed to give our all and to develop a flexible plan for implementation. Our job is to hang on loosely to the plans that we make, but simultaneously work at them with all of our hearts.

We needed to live out Tony Dungy's "do what we do" motto, where we know what we are aiming for and we keep working at it rain or shine, whether doors open or close, because we are committed and we believe in what we are working towards.[5] This meant finding ways to continue growing, changing, and improving without sufficient staffing or funds. Perhaps the greatest battle has been to hold onto hope no matter what the circumstances are, but a close second would be learning how to wait well and wait actively. As we have been making preparations, growing, and anticipating positive changes, often times there have been periods of time where things seem to be at a stand still. How you lead by example in seasons of waiting will be a defining moment for your team.

In the midst of budget cuts, we have been tested, but we have also experienced successes.

We have learned how to draw out our different perspectives, ideas, and expertise. Along the way, we have considered our strengths and weaknesses as a team, identified the areas where we still need to grow, and shared our hopes and expectations about how to approach the next steps. We have exercised the discipline of simply getting things done. As a team leader, these are the moments to know what your staff needs, establish mile markers, incorporate structure and clearly defined goals, and be generous with encouragement. By example, you can demonstrate the willingness to persist with duties that may seem mundane and to be patient in holding your ground in adversity or through a waiting period. The tremendous reward is tapping into motivation. As we worked side-by-side, we kept one another fixed on our goals, which renewed our enthusiasm. When you work with a team you respect, you want to push through obstacles, boredom, laziness, dry spells, and pain for the other members and for the greater good of the people you serve. That motivation produces the energy and persistence to accomplish great things.

Where is your institution on the spectrum of change? Are you ready to tackle an issue at your library from a new angle? Like other disciplines, the more that we have practiced looking for ways to best leverage both the welcome and the undesirable changes that are happening around us, the greater our ability to cope and even have fun in the process! Who could have thought that the most difficult of years would produce such a fruitful harvest? Using teamwork to respond to change has enabled us to make a larger impact in our library and on our campus. It has improved morale and allowed us to become more intentional about how decisions we make will affect our faculty, students, and staff. As we continue to move from here to there, I see a hopeful anticipation spreading throughout the library. Change is hard, but change can transform our profession, our workplace, and our character. Your leadership and your attitude will influence that transformation. Will you take up the challenge?

Notes

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[2] Chip & Dan Heath, *Switch: How to Change Things when Change is Hard* (New York: Broadway Books, 2010), 129-130.

[3] John Maxwell, *Failing Forward: Turning Mistakes into Stepping-stones for Success* (Nashville: Thomas Nelson Publishers, 2000), 18-19.

[4] Bill Hybels, "The Power of a Whisper" (presented at the annual conference for the Global Leadership Summit, South Barrington, Illinois, August 5-6, 2010).

[5] Tony Dungy, *Quiet Strength: A Memoir* (Carol Stream: Tyndale House Publishers, Inc., 2007), 124-125.

Appendix

Technical Services Mission

Technical Services strengthens the Trinity community by cultivating our resource collection, advancing awareness of available materials, and building relationships which expand student opportunities to blend knowledge and practice.

Technical Services Vision

We aim to effectively provide and promote a well-balanced, interdisciplinary collection, establish welcoming physical and digital spaces for the Trinity community to engage in learning and character formation, and integrate new technologies into our products and services.

Technical Services Value Statements

- We trust that the Lord can use the library in powerful ways as we diligently serve the department with integrity, creativity, and perseverance.

- We have faith that the work we invest today will have implications both now and for the future of the Trinity community.
- We strive for excellence in the way that we perform our duties and plan for tomorrow.
- We take responsibility for doing our work as unto the Lord and laying a foundation for staff members who will come after us.
- We incorporate flexibility and cross-training into our roles and responsibilities in an effort to respond positively to a field which is in a constant state of change.
- We believe that each role in our department holds significance and we work together as a team to accomplish more than what we could achieve as individuals.
- We seek to demonstrate healthy communication within our department which includes being willing to encourage and exhort staff as well as respectfully speak the truth for the better of the department.
- We embrace the opportunities available to us to cultivate community across the campus.
- We desire to be a community where a healthy amount of risk, through trial and error, is a welcome part of growing and introducing new services, products, and technologies.
- We commit to challenging one another to learn new tasks and take on new roles as a means for strengthening the library as a whole and broadening our individual repertoires of skills and abilities in the profession.

Twenty-First Century Reference Collections: Issues and Strategies (Panel Discussion)

Moderator: Nancy Falciani-White, Wheaton College; Panelists: Alan Krieger, University of Notre Dame; Amy Limpitlaw, Boston University School of Theology; Gregory Morrison, Wheaton College; Paul Tippey, Asbury Theological Seminary

This was a panel discussion conceived to identify and discuss the core issues for reference collection development going forward, and to share ideas and strategies for selecting and maintaining reference sources. Creating a reference collection policy, opting for digital reference works in place of print, and reconfiguring reference collections to better serve users were some of the issues addressed.

The moderator started with a review of the case at the University of Wisconsin-Milwaukee, which several years ago reduced its reference collection by nearly 80 percent. What follows are the moderator's initial questions to each of the panelists and their respective answers (summarized for the proceedings).

To Greg Morrison: "You recently created Wheaton College's first reference-specific collection development policy. Could you tell us about that process?"

Answer: The process started when I assumed responsibility for purchasing for and maintaining the reference collection two years ago. I had an interest in not only removing outdated and inaccurate sources, but also reclaiming the gained space for more study tables around the collection. Currently, titles end up far from the collection after use, in part because there is not enough space nearby for consultation. Our collection also contained a lot of material that does not typically wind up in reference, for example, patristic and Jewish primary sources. This reflected the wishes of a professor (now teaching elsewhere) who worked with my predecessor to recreate the reference collection he had at his previous institution. I determined to return most of the primary sources to the main circulating collection, but before I got started with the weeding process in earnest, I wanted a policy in place to help guide my decisions.

First, I reviewed the literature, which consistently recommended routine weeding, arguing that what is well weeded is better used by both users and librarians. Staff involved in routinely weeding the collection will have a better command of the resources to draw from in their reference work (Nolan, 1991). Along with the policy, I brought a DEEP WEED Proposal to the library faculty for input and final approval. I have spent the better part of two years now actually weeding and relocating titles. Frankly, I got into the weeding and neglected to refer to the policy often enough, falling into making inconsistent choices along the way. At this point, I need to return to the policy and let the experience of the past two years inform any revisions to the policy. The process necessarily involved consultation with librarians and faculty across the disciplines, and especially in areas in which I have no subject expertise. So the weeding process afforded one more way to increase contact and collaboration with faculty, just one other good reason to weed. Feel free to contact me (Gregory.Morrison@wheaton.edu) for a copy of our policy.

To Alan Krieger: "You have been working to build Notre Dame's reference collection, specifically in the area of graduate-level theology resources. How are you promoting the changes that you are making to the collection to the graduate students and faculty members?"

Answer: Actually, I really didn't have to do any promotion for our new "Theo Ref" collection, since both faculty and graduate students from the Theology Department had been pressing for such an improvement for a number of years. At Notre Dame, the religion and theology section of the university library's main reference collection includes, for the most part, only basic reference tools (dictionaries, encyclopedias, etc.). Since we share space with many other subjects, there is no room for non-circulating copies of primary-source text collections. (The university's famed Medieval Institute, with its non-circulating collection on the seventh floor of the library, helps the situation somewhat—but of course only for medieval titles and certain patristic sources.) As many circulating volumes of these heavily used sets are usually checked out, there was a fairly high level of frustration with this lack of access—so, when space was made available to me three years ago for a new theology collection that would include additional, non-circulating copies of these materials in a corner of the floor housing, the heart of our circulating titles in the discipline, theology researchers began flocking to it almost immediately. The utility of the new reference collection is also highlighted by the fact that very few of these primary source sets are presently available in electronic format.

Similarly, departmental faculty and graduate students were involved in the planning of our new theology research area, which is near "Theo Ref" and opened just this past January. The new facility includes two rooms with a seating capacity of 26-28 and six networked workstations and redresses longstanding complaints that our theology reference research environment did not compare favorably with the leading divinity school and seminary libraries in North America. After I announced the opening of the area through the departmental e-mail list, it has been heavily used virtually from day one. I think the Notre Dame experience suggests that substantial improvements to the theology reference environment which address longstanding deficiencies perceived by our users won't need much promotion!

To Amy Limpitlaw: "When you were at the Divinity Library at Vanderbilt, the reference collection was reorganized into 'subject study areas' corresponding to the areas of study within the graduate department of religion at Vanderbilt. Could you explain the decision to reorganize, as well as what impact that had on your users? What were the biggest challenges in making this change?"

Answer: The opportunity to reorganize the reference collection of the Vanderbilt Divinity Library into "subject study areas" came about because of plans to renovate the library in the summer of 2006. The reference collection was housed on the second floor of the library, the area that would be undergoing the most extensive renovation. The opportunity thus arose to rethink how the reference collection would be organized. Prior to the renovation, the reference collection was your typical reference collection, organized by Library of Congress call number, with a substantial collection of bibliographies, all beginning with call number Z. Many of these were old and obsolete, and the collection as a whole was in need of weeding. After the renovation, there would be more stack space available on the second floor for the reference collection, as well as four new electronic seminar rooms.

The Divinity Library at Vanderbilt serves both the Divinity School as well as the Graduate Department of Religion (GDR). Because of the Divinity Library's connection to the GDR and its particular areas of study, staff began to think about reorganizing the reference collection into smaller sub-collections oriented toward the programmatic areas of study offered by the

Graduate Department of religion. These areas are

- Ethics and Society
- Hebrew Bible and Ancient Israel
- Historical Studies
- History and Critical Theories of Religion (HACTOR)
- Homiletics and Liturgics
- Jewish Studies (M.A.)
- New Testament and Early Christianity
- Religion, Psychology and Culture
- Theological Studies

The decision was made to reorganize the reference collection according to these nine areas, with the addition of a tenth "general" reference area. Some of these smaller "sub-collections" could then be located near to the new seminar rooms, thus providing students and faculty working in a particular area a convenient place for group study. There would also be more desk area available to researchers so that the core texts for their discipline would be conveniently within reach.

The impact on the users has for the most part been positive. Signage was necessary to indicate the various subject areas and bibliographic records in the catalog and had to be updated to indicate where items were located. The reference collection became less cluttered and more accessible for both individual and group study, and, five years later, the decision to reorganize has proved to be beneficial for the patrons of the Vanderbilt Divinity Library.

***To Paul Tippey*:** "During a recent renovation at Asbury Theological Seminary, you completed an evaluation of your reference collection similar to that done by UW-Milwaukee. Could you talk about the shift in focus that your library made toward electronic reference sources? What influenced that decision? How has it worked out?"

Answer: In 2002, the general vision was to make the library the "academic heart" of the institution by bringing the library and information technology together in one place. Asbury's vision of the Information Commons model included four components: integrated user services; retooling of library facilities; digitization of core materials; and increased access to information, computer, and instructional literacy. The retooling of the library facility consisted of three areas: design guidelines, layout guidelines, and accommodating learning styles. The layout guidelines began with expanding the computer stations throughout the library and simplifying the location of materials in the library. Reducing the reference collection from about 16,000 items to about 8,000 items allowed us to locate the reference collection in one location on the main floor of the building. Once we acknowledged different learning styles, we also realized there were different studying preferences. In addition to simplifying the layout and reducing the reference collection, individual carrels and group study rooms were also expanded throughout the library. At the same time, there was a growth in the number of our distributed learning students and a perceived need that we needed to provide more access to materials to all of our students.

Evaluating the Reference Collection:

1) Identified and removed outdated material
2) Gathered Usage Statistics

3) Identified and purchased material online
4) Consulted Key Stack Holders
5) Removed material online (unless in high use)
6) Shifted Non-circulated Material to Main Collection
7) Assess
8) Repeat Previous Steps every five years

The driving force behind the retooling of our facilities (specifically the reference collection) was to make the library a place people wanted to be, not one they avoided at all cost. It is more than that though; it is a desire to make it a place that fits their learning styles and study preferences whether they were physically present or were at a distance. This shift has been a huge success and our usage statistics actually increased as a result of this transformation.

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Twenty-First Century Trends in Theological Publishing: Discussing Book Language Rights Sales and Electronic Formats

by Christina M. Geuther, Rutgers University

Whether politicizing ethnic tension, honoring an emigrant heritage, or justifying social strata, ideas about cultural tolerance influence the American landscape and the traditions we inherit. Here, the library is a sanctuary, where ardent beliefs and millennia-old arguments stack neatly, sustained by collection policies to develop their access. In our profession, we talk about staying relevant. We do so by defining our role on behalf of our user population, in their interests, actively concerned for their intellectual pursuits. Perhaps some of us will claim that our passion roots itself in subscribed philosophies. Our job carries this mindfulness to application when we discuss the objectives of Multiculturalism. According to McCormick Seminary's Ken Sawyer, "Multiculturalism has prompted an acknowledgement of sheltered or sanctioned bias that has sometimes blinded those invested with cultural authority to the agency and authenticity of others. For theological librarians, the power to name, classify, organize, and mediate inherited traditions has come at a price."[1] Sawyer mentions in particular the effect of what ideas are foreign to a collection's theological roots, inevitably leading collection development to retrace the lines of outdated cultural boundaries. As for his reference to a *price*, we should not isolate ourselves in metaphor, but consider the demands of the library and the supply of publications: how we stock the shelves.

After reviewing recent years' American Theological Library Association (ATLA) discussions, the present Library Director at Union Theological Seminary, John B. Weaver, captured the need for collection development to shift its attention to the broader community by recognizing that Christianity is globalized, experiencing tremendous growth in the South, and that there is a disconnect from this reality in our theological education materials.[2] Speaking more directly on authorship, Weaver highlights the need for "greater accuracy in 'northern' representations of what is read, heard, and written by Christians in the global South."[3] Authentic voice is a valuable commodity in publishing, and, more importantly, in our theological libraries, authentic voice is a principle of scholarship. It is the necessary dialogue between the author and readership to encourage viable solutions from responsible claims of social, political, or religious identities in their historic contexts. Most of today's theological libraries are committed to research models promoting access to texts in their original languages. Even so, their Christian collections based on inherited Reform and Renaissance philosophies will be Eurocentric.[4]

Likewise, through eras of European expansion and Western Christian missions, religious book publishing agencies in the developing countries continue to reflect their colonial roots and denominational work through hierarchical partnerships.[5] These agencies will publish commentaries and other material into the indigenous languages, while a study by Alec Gilmore of Christian publishing in over fifty countries has shown that seldom is this a two-way street.[6] Many of the publications we find in our libraries favor a Western education and local authors, which may be a reasonable strategy when seminaries are already value-mediated. Multiculturalism, as it is defined by a theological library's collection development, possible affiliation, and faculty research interests, faces *yet another* barrier, and that is perceived market value. Key to that inference is establishing the target audience and understanding the readership's wants, denominational tendencies, and purchasing behaviors. Does that mean *printing what sells* is needs based? No. Some publishers may ostensibly ignore the needs visible within their own communities or fault the plausibility of an experimental readership. Even denominational publishing, which through organizational values and production will serve the ministerial interests of its affiliation, commits to a viable business model, one especially prudent in this economy. That business model may concentrate its efforts to serve its local communities or consider the transnational nature of religion with global interests, whether buying and selling language rights or already providing translation for the consideration of a foreign audience. This paper is an overview of impressions from my ongoing research that investigates the market decisions of religious book publishers, their alignment with projected world religious growth, and considerations for accessibility within our twenty-first-century theological libraries.

At The Frankfurt Book Fair

Soon after fifteenth-century publisher Johannes Gutenberg invented the printing press and the technology took hold, publishers set up markets in places like Frankfurt-am-Main, antecedent to the Frankfurt Book Fair. Historian Peter Wiedhaas explains that Frankfurt had a particularly advantageous location because of the freight costs involved in exhibition, as the German city is adjacent to well-traveled trade routes on both land and water.[7] Today it boasts a sizable airport. Shipping expense remains a concern for the contemporary publishers, many of whom will discount their items to sell at the end of the week in order to save on their arrangements home. As some of my ATLA colleagues joining this session noted from their own experiences elsewhere around the globe, the proximity of book fairs to publishers affects the diversity of attendees. The 2010 *Exhibitors Catalogue* lists 688 publishers with religious inventory titles for theology, spirituality, religious fiction, and sacred texts ("Bible"), represented by a clear European majority (75 percent).[8] Fair activity is divided between the days reserved for business transactions of rights or contract services and those open to the public for general book sale (clearing out exhibit stock). My analysis of the religious book publishing industry is based on observations made during two days of the trade period, an opportunity sponsored by Rutgers University's educational partnership with Hochschule Darmstadt. Given the number of companies available to meet within this time frame, the study is limited to a modest slice (3.43 percent) of the total religious book exhibitors in Frankfurt. It is no alpha and omega to publishing inquiry. The intention is rather to provoke further discussion, bridging the concerns of publishers and providers who act on behalf of theological readership. I am grateful for the hospitality shown by Hochschule Darmstadt, and for the generosity of the publishers I met who not only sat down in earnest with someone outside of their field, but also filled my suitcase with far more books than one flight's reading requires. Perhaps this is preparation for another trip, another book fair. Certainly that is my hope.

Some of the veteran attendees from the Greater New York area advised to pack light ("Make room for books!") and wear comfortable shoes. Religious books were displayed in Halls 3.1, 5.0, 5.1, 6.0, 6.1, and 8.0, organized by nationality or grouped by religious affiliation. Alec Gilmore's first industry analysis of Christian publishing within the developing countries came about around the time of similar reactions from a Frankfurt Book Fair administration that sought market equality. Wiedhaas describes a power struggle between the industry leaders and the fair administration's enforcement of principles to more adequately represent publishers in Frankfurt from less advantaged regions.[9] Previously, some of the larger publishing houses bought a separate exhibit to display each imprint and crowded favorable locations, surpassing the effect of company advertisement for a smaller publisher. Now the arrangement facilitates a wider spectrum of trade. Companies from Africa (6), Asia (40), Australasia (7), Europe (516), and North and South America (11) exhibited religious books in 2010. The attitude one US Catholic publisher called "friendly competition" provides an atmosphere for some publishers to be represented by other attendees outside of their company in order to conduct their transactions. Interviews for this study would only be made with a company directly. In two days, I hurried along to routinely sample the six different halls approximately every two hours. Twenty-three publishers met the criteria for full interviews during the time allotted.

First the exhibitors were asked whether they identified as a religious book publisher. After working in a theological library, my assumption is that if something *can* be read through a theological lens, it will. Theology is an umbrella to many concepts; however, as thoughts are put into boxes, the books we read to formulate theology may not have freely interchangeable disciplines. Titles classify as spiritual, sacred text, fiction literature, etc., and justifiably so. I want to be careful talking about *religious books* for theological libraries; we in the research field know that "religious" is a word laden with interpretations and that "theology" historically excludes certain beliefs. Nevertheless, here is a phrase borrowed from the industry, and out of respect, I submit any identification of a company's intentions to its authorized representatives. A distinction was readily made. Occasionally publishers refused to align their products with a systematic understanding like religion, affiliated or not; and this was not a feasible condition because my thesis intended to explore target readership with world religious projections for growth. The sample consisted of Buddhist, Christian, Jewish, Muslim, and Pagan affiliated companies, with the choice to be listed as Not Specified. The majority of respondents identified as Christian (69.56 percent) or Muslim (Shiite, 13.05percent). Catholicism was the most frequent Christian denomination to respond (39.13 percent), possibly due to what appeared to be a more scattered exhibition arrangement in the halls surveyed, although both Catholic and Evangelical Christian denominations had gathering areas. I suggest future book fair surveys to either make time to meet representatives from each company within a religion for its thorough analysis, or plan a more equal distribution of company size and denomination. Either way would be time-constrained within the hustle and bustle of fair week. Appointments are regularly made at exhibit booths in order to discuss transactions. I made appointments with the publishers who were preoccupied negotiating trade when I first intended to speak with them. All of the publishers I approached were receptive to an interview and carried on conversation without guard, unless, of course, one was sensitive to product association with religious values.

Companies conduct business at Frankfurt Book Fair with the assistance of translators or by a publisher's own ability to speak foreign languages. Due to the possible linguistic barriers, a standard format was not used for these interviews other than following seven points of inquiry. The interview method of *thick description* is cited in Thomas Tanner's study of religious information behavior as previously used in anthropological work by Clifford Geertz. Tanner reasons that a natural conversation process in interviews helps preserve the authenticity of observation.[10] Upon closer examination of Geertz, thick description comes from the philosophy of his contemporary Gilbert Ryle, whose premise was that communication is deliberate and conforms to socially established code. Geertz suggests for field anthropologists to "quote raw,"meaning "cast in terms of the interpretations to which persons of a particular denomination subject their experience, because that is what they profess to be descriptions of."[11] Accordingly, Tanner's study involves minimal questions to address basic themes of how a pastor acquires and provides information. Acknowledging that my research at Frankfurt would be both cross-cultural and interreligious, I employed a similar format, inquiring:

- Of the geographic location of the press.
- How the publication identifies itself denominationally.
- Whether multiple denominations or religious perspectives are available in a given inventory.
- Whether they were buying or selling language rights at the Frankfurt Book Fair.
- Which languages are published.
- Whether the company publishes in or is actively exploring electronic formats.
- How the publisher addresses the belief and ethnic representation of its target audience.

Answers to these questions address the languages and cultures of where and how a publisher is situated, which is helpful to understand translation priorities. The underlying notion is that publishers base their decisions on marketability.

"We Print What Sells."

Frankfurt Book Fair is famous for its part in the rights trade. Language rights refer to the permission for a publisher to translate and reproduce a work into another language. Publishers may trade both ways, but not all decide to do so. In fact, their expectation for a title in these dealings is closely linked to how the publisher understands its function to serve a specific audience. Religion is a niche market. Readers will consider publishers reliable if they focus on a few subjects well, and these set patterns for success create stability, if not an edge. Appropriate titles for those narrowed subjects may be in print by another publisher, at which point two parties may discuss a rights trade. Research on language rights trade shows that English titles are more easily edited for translation, a factor that bodes well for U.S. trade, ceteris paribus.[12] Motoko Rich, industry journalist for the *New York Times*, commented a few years ago about the general reluctance of American publishers at the Frankfurt Book Fair to venture outside of their Anglo realm.[13] Is that isolationism or is that smart business? The answer is simple, whatever complications later play out in a library. For those of us who admittedly skim, the section headline above is both the answer to the former question and the very essence of this paper. *Print what sells*. It is easy logic from a publisher, but not an easy business. After all, one must determine "who buys," and this is not the same case as a librarian considering who reads. "Who buys" *could* be a library; but ideally, for a publisher, the end-user makes a purchase. Indeed, this formulaic difference is a source of friction that we will bring back into discussion regarding electronic book formats.

Out of the 23 companies surveyed, publishing in one language was not unique to the American stereotype. For example, a Catholic publisher situated in France produced all of its work in the local language, despite the fact that several members of the founding religious community were native speakers of other languages. It was a cultural decision, just as the publisher of a Pagan movement prints the national languages for its communities in Italy and the United States. After indigenous and liturgical languages, attention is given to the major languages used for international business. Shifting immediately to a foreign audience, a publisher from the United Arab Emirates only printed in Arabic until this year's international debut in Frankfurt, where they provided free copies of German translations to facilitate commerce. Their upcoming translation will be English. Participants averaged 12.5 languages used for print and electronic book production. The three highest numbers came from Saudi Arabia (Muslim company; 70 published languages [electronic]; official language Standard Arabic; 5 local or immigrant languages); Iran (Muslim company; 32 published languages [print, electronic]; official language Western Farsi; 75 local or immigrant languages); and Israel (Jewish company; 30 languages [print]; official languages Hebrew, Standard Arabic, English; 33 local or immigrant languages).[14] Aside from locale, the orientation of religious publishers also factors denominational objectives such as mission, predominant languages used by the worldwide affiliation, etc. Work by Todd M. Johnson and Kenneth R. Ross (editors) gives us a broader view of denominational languages in their projections for religious growth, a resource I will use in the full analysis.[15] Whether publishing in a single language (e.g., English, French, German) or reporting the highest numbers in translation, neither end of this spectrum was interested in purchasing language rights. Companies occupying the middle ground, however, did express an interest in buying rights at the fair. Here is a strategy based on readers' value for subject matter rather than strictly cultural destination. Another method for balancing the books at home and abroad is the case of a Dutch firm that manages an Evangelical Christian publishing house separate from its press. They publish in one language but will print any language for which the press is contracted. One United States Catholic publisher echoed this mindset when discussing experimental readership in local communities. The publisher explained that it is customary practice to consider the request of linguistic groups with special denominational needs. Further, it is more cost effective for this publisher to focus on the needs within a limited quantity than it would be to regularly provide for this irregular level of demand. Religious book publishing needs to be sustainable. The publisher recalled printing one half of a worship book in Polish and the other in Vietnamese for a dual-service church.

What about the Hispanic population in the United States? Some publishers *might* carry a few Spanish titles, and there are one or two companies that deal exclusively with Spanish-language material, but the religious publishers' response to United States' Hispanic readership does not follow the pattern of a native language. The accrediting agency for seminary programs in the United States and Canada, Association of Theological Schools (ATS), collects student demographic information. In the fall semester of the 2010-2011 academic year, ATS measured recent graduates identifying as Hispanic, counting 4.34 percent of men and 3.05 percent of women.[16] That number is not far off from the 2005 *Baylor Religion Survey* conducted by Gallup that found nearly three percent of the United States' adult participants identified as Spanish, Hispanic, or Latino/a, of which there was a Catholic majority (50 percent), followed by 20.8 percent Evangelical Protestant affiliation, 8.3 percent Mainline Protestant, 2.1 percent Jewish, 8.3 percent Other, and 10.4 percent choosing to respond without a religious affiliation.[17] Of course, numbers around three and four percent constitute a *minority*; but in ATLA we are familiar with an American context affected by politics of emigration and immigration, resulting socioeconomic realities, and the importance of this cultural heritage in our educational system. It is a context of our theological library patrons' ministry, and increasingly so. In Frankfurt, I was interested to learn why a publisher would hesitate to print a minority language for their region, and heard this reply: "We print what sells." It is not enough to print a title in a language and expect it to be bought. Lengthy detail was given about piety influencing reading behavior. The well-seasoned logic of a few North American publishers was that the Hispanic Catholics tended to be interested in devotional literature because they were more spiritual, and not interested in the same books as the Anglo readers. Recall that the *Baylor Religion Survey* had a Catholic majority; it also calculated the book purchasing behaviors of the Spanish, Hispanic, and Latino/a demographic. And, yes, it is a tough market, although with higher numbers in fiction at a quarter of total religious book sales, followed closely by devotional literature (21.5 percent), 14.8 percent of the sample purchasing nonfiction, and 14.6 percent purchasing sacred texts.[18] Bear in mind that for three of these sectors, overwhelmingly their purchases are made at places of worship (17.6 percent of religious fiction, 9.7 percent of sacred texts, and 8.1 percent of devotional literature). Nonfiction is more frequently purchased at secular bookstores (4.9 percent) or online (6.2 percent), and just *marginally* higher by two or three percent than sales at places of worship. Yes, the assumption is correct that United States Hispanic Catholics are looking for devotional literature; but the church bookstores mediate the purchases to provide a broader selection, doing so relatively better than the conventional outlets the publishers track. Not to discredit professional opinion, but there is something to be said for a church's understanding of its demographic makeup and related ministerial needs.

While visiting the Evangelical Christian area at the Frankfurt Book Fair, I met two South American publishers looking to buy titles, not sell. Nearby where we stood was a booth for a United States publisher printing English-only texts. This situation is not evidence that the publishers were oblivious; far from that, it illustrated a respected partnership. Groups like the Evangelical Christian Publishers Association, the Association of Catholic Publishers, and entities of this kind as they exist in other regions provide opportunities for religious book publishers to network and share denominational objectives and the organizational knowledge to even defer a marketable title to another association member with a stronger prospect for the given subject. Many of the Spanish language publishers were not available for interviews because of the recent fair in Barcelona. They arranged for colleagues in associations to trade in their stead. If I *had* engaged more participants who focus on the Spanish-language publications, it would have been optimal to discuss with them the cultural issues within the readership. As it is, the insight is limited to comments from United States publishers who brought up these issues in order to explain their reluctance to so quickly print for a Hispanic audience. In spite of a readily available market for Spanish-language literature in the United States, the reactions of various subgroups determine a title's success. In a few words, "A Mexican won't read a Cuban author, and an Ecuadorian will only read an Ecuadorian." My questions suddenly felt naïve; I did not previously consider these politics within the minority readership, but I heard them before in my studies of religious conflict. This new thought arrived with remarkable gravity. *I was such an outsider*. Literally, what I knew was what I read in books, and that is a fairly routine position for me in a library. The publishers knew what they were looking for, what sold and what will sell. Moreover, they are driven by the same passion to find an authentic work that relates well with an audience. A Spanish title would do well in the United States if it not only spoke to the immigrant experience but shared its consciousness.

Electronic Access

The Frankfurt Book Fair began to include electronic media in the early 1990s with floppy disk and then optical disc storage technologies.[19] One of the publishers I interviewed continues a business selling material available on CD-ROM. Although it is not the case for this publisher's own location, optical disc resources are a means to contain the digital divide in areas with fewer capabilities online. The electronic publishing market shifted in favor of downloadable formats, however, with electronic reading devices having first appeared at the fair in 1998.[20] Not all publishers trust that this will be a successful investment and suggest that e-books could be another short-lived technology. While some may take the *wait-and-see* approach, others watch for the inevitable. Acting on the trend trims the press cost, but risks their profit margin at the hands of wholesale online booksellers, and even the consumer expectation of the editorial costs attributed. According to the overall market projections for the United States, publishers are increasingly interested in electronic books sales, although this year we will probably see about 4 percent of United States publishing revenue attributed to this format and 1.6 percent for international.[21] Three of the publishers I interviewed in Frankfurt flatly refused to consider the e-book market, but the others either produced electronically or expressed active interest in that option.

The European participants were all on board. One of my favorite product previews in Frankfurt was a Dutch smart phone application for GPS recognition engaging the company's available Bible translations suitable to a detected region's most popular languages. The way of the electronic market is to meet the users where they are. Left to develop, information technology can fluidly respond to the language preferences of its users. Erik Ketzan writes of machine translation as another convenience in his article, with a fitting analogy, saying, "Machine translation, even if far from perfect, may allow us to create a shaky sort of Babel, not quite reaching the heavens but pointed in the right direction."[22] In "Rebuilding Babel," he discusses the nature of this technology breaking down cultural barriers, framed within the context of copyright law. The same language rights traditionally bought and sold at the Frankfurt Book Fair are jeopardized by the future freeware like Google Translate is to an underserved market of minority language readers. Indeed, past research within the Frankfurt Book Fair publishing community points to the risks of digital publishing and emphasizes the leadership of rights departments navigating a way forward.[23] Those case studies by Edward Nawotka conclude, "Without the right business models in place and—especially the rights contracts—digital publishing can't progress."[24] Where technology stands today, publishers use digital rights management, commonly known to us in the library community by its acronym *DRM*. Digital viewing is not implied by historical standards, and so digital rights management is a way for the publishers to keep this use in check. DRM software is applied to a product that sets limits for end-users' ability to download a book. Returning to Ketzan, DRM design may inhibit a user's application of unauthorized tools for translation.

However electronic formats are designed to meet our patrons' needs, other barriers will persist in religious book publishing by how material is selected for this distribution. For example, some of the publishers I met in Frankfurt who already moved into the e-book market said that the first titles they digitize are best-sellers (targeted for the majority). Additionally, publishers may choose to print or digitize a certain percentage of their work from their backlog. If they do not invest in the relevant authorship for a language group, then it may not appeal to the community's tastes entirely. It will be interesting to research the reading behaviors of these groups when e-books are normative. That inquiry will become more viable as the cost for electronic reading devices declines and the technology reaches across socioeconomic strata. Perhaps electronic reading preferences may vary by the spiritual attribution of a book denominationally, also changeable across time. Then we could reasonably postulate that publishers will continue to justify the cultural differences in their products (what sells) out of concern for piety.

Meeting at the Table

The image of a table is ingrained from my seminary studies at Boston University, where a table is often used to symbolize a spiritual gathering point, and one especially illustrative of equal initiative. I reclaim it now to conclude my story of meeting publishers from the world over who shared passion, shared wisdom, and common ground. I was fortunate enough to sit down at a couple of dozen tables while visiting the Frankfurt Book Fair exhibits. What an impression—because what is uniquely beautiful about the relationship between religious publishing and theological libraries is that our common ground is the readership we serve. My sincere hope is to continue this conversation in order to develop better cultural access for library users; and that through such experience, we do not know better than the other, but learn from each other. The Frankfurt Book Fair traces its heritage to a radical point in human history, celebrating the printing press and its capacity to inform church, politics, and whole peoples. Certainly this heritage will extend well into our future, in different forms as technology develops. And, as each technology is refined or newly made, there will be new questions and more opportunities.

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What Librarians Can Learn about Project Management from Software Engineers

by Clifford B. Anderson, Princeton Theological Seminary

A Project Marked for Disaster?

This past summer, the staff of the Princeton Seminary Library faced the challenge of emptying all the contents of Speer Library—a 70,661-square-foot building—in approximately three months. While a great deal of planning had gone into preparing for the new building, we had very little time to plan the move. The Board of Trustees decided during a special meeting in July to proceed with the project and asked us to empty Speer Library by the end of September. We were thrilled with the decision, but we would have to figure out a lot as we went along. There simply was not time to plan everything to the last detail—or even to figure out the details. The pressure of the construction schedule mandated that we take action immediately, shifting much material into the adjacent Luce Library and packing up even more for transportation to offsite storage. An army of temporary staff was engaged to help us out, but what should we ask them to do? In what sequence? How could we make sure that everyone contributed productively, especially when many tasks depended on the completion of others?

What follows could be a discussion about how lack of planning and project management tools led to delays, confusion, and cost overruns. But I am glad to say that we carried off the move successfully, turning over the keys to Speer without delays or extraordinary costs to the building contractor in October. Contrary to expectation, we not only managed to move everything without closing the library for a single day, but we also had fun in the process. How did we do this?

Our secret was the use of agile project management. To coordinate our activities, we adapted a simple project management philosophy called Kanban. Kanban emerged from the lean manufacturing methods championed by Toyota. However, our use of Kanban was informed more by software developers than management gurus. At the heart of Kanban is a simple signboard ("Kanban" is Japanese for signboard) with five columns: backlog, ready, working, review, and archived. The goal is to move stories—individual statements of work—from the backlog to the archive. Kanban is a pull-system, meaning that while anyone can add stories to the backlog, individual staff members decide what to work on, showing their selections by "pulling" stories from the backlog to the ready column.[1] Staff members coordinate with each other by gathering for fifteen-minute meetings every morning. At these meetings, only three questions are answered: What did you do yesterday? What are you going to do today? Are you facing any impediments preventing you from completing your stories? If staff members needed to coordinate, they met in small groups after the meeting. While there is more to Kanban than what I have described,[2] this was essentially enough to keep us moving forward. The morning meetings fostered a sense of collegiality and shared responsibility. The flow of stories across the Kanban board illustrated our progress toward a distant goal. Kanban also allowed us to make quick shifts in plans as major decisions were made—for example, about where to locate various classifications of books or about what to send to retrievable storage. Staying agile—responding to changing requirements while always remaining productive—enabled us to bring this project to a successful conclusion.

A Brief History of Project Management

Let's step back a bit now and look more generally into the management of projects in libraries. When I first began planning academic conferences in the late 1990s, I purchased an educational edition of Microsoft Project and began setting up a Gantt chart. Henry L. Gantt (1861-1919) developed a method of charting production processes during and after the First World War.[3] Gantt collaborated with Frederick W. Taylor (1856-1915), author of *The Principles of Scientific Management*[4] and innovator of the management philosophy known as "Taylorism."[5] Interestingly, Gannt charts are no longer used to orchestrate factory production processes as originally intended; as J. M. Wilson remarks, "Gantt charts fell out of favor for their original applications" in "the 1950s and 1960s" but "personal-computer based project management packages . . . revived Gantt charts" during the 1980s.[6] Wilson notes that the Gantt-style visualization was easy to program. "The activities are specified in the chart's two dimensions: the vertical axis identifies the activity, while the horizontal axis defines its placement in time."[7] Visualizing the stages of a project in this way gives rise to what has become known as the "waterfall" approach to project management because activities begin in the upper left-hand corner and cascade downward until they reach the bottom right-hand corner, at which point the project is presumably completed. Developing a Gantt chart certainly assisted my conference planning, reminding me about the orchestration of activities and quickly providing feedback about when I was off-schedule. I felt organized and in control of the project. Little did I suspect when entering scheduling information in Microsoft Project that I was using a tool with intellectual roots running back to the origins of management theory.

So what is wrong with using Microsoft Project and Gantt charts to manage projects? In a sense, nothing! Libraries with formal project management methodologies deserve our congratulations. While many librarians manage projects, few have formal training in project management.[8] In many libraries, requisitioning, installing, and learning Microsoft Project may require more planning than the project itself! My guess is that most librarians work on projects informally through regular meetings and special planning sessions. The lack of literature on project management in librarianship supports this supposition. The leading proponent of project management in librarianship according to a review of the literature by Jane Kinkus[9] may be Frank Cervone, Vice Chancellor for Information Services at Purdue University Calumet. Cervone has published several articles on project management in libraries, including what may represent the first publication on scrum in libraries.[10] In a satirically titled piece, "How Not To Run a Digital Library Project," Cervone illuminates the dangers of taking an informal, undisciplined approach to complex digital projects. He produces a list of nine pitfalls, including the failure to define project requirements, develop a budget, produce accurate estimates, and analyze dependencies among activities (i.e., find the "critical path").[11] One of the biggest dangers to any project is scope creep.

> Often as a project gets moving along, additional "minor" requests will come in. In many cases, these will be surreptitiously added to the project. Woe is the project manager to which this happens.
>
> The unexpected and uncontrolled growth of user expectations and requirements is one of the major sources of project overruns.[12]

From an agile perspective, here is where the limitations of traditional project management surface. While it is undoubtedly better to use traditional project management methodologies than to plan projects without any plan or method, just having a methodology in place does not guarantee success. In some circumstances, it proves very difficult to plan—perhaps because nobody is really sure what the requirements of the project are or because requirements change rapidly due to external factors (such as the developing expectations of users or feature requests from senior administrators). The primary difference between agile project management and traditional project management is that the former thrives on change whereas the latter regards change as a potential threat.

This is not the whole story, of course. An argument for adopting agile practices need not be made at the expense of traditional project methodologies, though it often is. Project management would not persist if traditional project management techniques were ineffective or deficient. One of my favorite works of non-fiction, *The Soul of a New Machine,* recounts the heroic efforts of Tom West, a project manager at Data General, to develop a 32bit mini-computer in the late 1970s.[13] The story makes for fascinating reading as West and his colleagues met and overcame a series of challenges to build the computer when most managers in the company expected them to fail. As Tracy Kidder relates, West shouldered an enormous amount of pressure as he protected his team and his project from senior executives at Data General. However, the model of project manager as hero is, in the long run, not sustainable. There are few Tom Wests among the ranks of project managers, though there are many who work long hours and experience similar travails. A goal of scrum is to take the heroics out of project management, placing responsibility for the success of the project on the team rather than on the project manager. Scrum does this by getting rid of the role of project manager altogether.

The Challenges of Managing Software Projects

The art of managing software projects is distinctly different from managing engineering projects or developing pharmaceuticals. Software engineering is at once a creative and technical process, requiring not only mastery of programming languages, database platforms, and an array of related tools, but also the exercise of judgment and creativity. As the saying goes in the Perl community, "There is more than one way to do it." Writing software is not a paint-by-numbers activity. A programmer may be technically proficient, but have no idea how to design software people actually want to use. We've all seen examples of such software in daily life. Software projects differ from other kinds of projects in another way: programming code is infinitely malleable. Programmers can and do change fundamental parts of an application's codebase as the project progresses. There is a term for improving underlying code while maintaining its functionality: refactoring. Compare this to constructing a building—after a certain point, it is no longer possible to make changes without incurring great costs. A software project manager must thus be technically proficient, comprehending the various phases of software development from design to coding to testing to deployment—but also possess subtler skills such as discerning user requirements, prioritizing feature requests, interpreting stakeholder feedback, and dealing with conflicting visions. The project manager must also accept that initial requirements will inevitably change during the course of software projects and understand how to incorporate that change into the project plan. There are pitfalls in many directions; it is little wonder many software development projects either fail outright or limp along with minimal return on investment.

Quantifying the percentage of failed software projects is surprisingly tricky. The Standish Group has produced the most famous estimate of the rate of software failure in its so-called "Chaos Report."[14] The initial study provoked much discussion at the beginning of the Internet era in 1994 by claiming that only sixteen percent of IT projects succeed without qualification.[15] In other words, the large majority of IT projects fail partially or fully to deliver the planned functionality on time, on budget. Scholars have subsequently challenged the methodology of "Chaos" report,[16] but the claim that most software projects fail captured the sentiment of the software industry. Many programmers have worked on projects they suspected were destined for failure.

Edward Yourdon describes working on such projects as a "death march."[17] These are projects that are bound to fail in one or every respect but, for many reasons, nobody has the courage or authority to cancel. Similarly to the "Chaos" report, Yourdon asserts such projects are far more common than we care to think.

> Whatever the explanation for the phenomenon, I've come to a sobering conclusion: *Death march projects are the norm, not the exception*. I think that today's software developers and project managers *are* pretty smart and are eager to manage projects in a rational way; I also think that today's business users and senior managers are much more computer-literate than they were a generation ago and much less naïve about what software developers can be expected to deliver with finite resources. That doesn't stop both groups of smart individuals from embarking upon yet another death march project—because the competitive business pressures demand it and the new technological opportunities invite it.[18]

Many librarians have also worked on death march projects, though they might put another phrase to the phenomenon. Death marches are more insidious in non-profit settings such as libraries because they have a lower risk of cancellation. A project may continue for months or even years before administrators decide to call it quits. It may happen that the project is never cancelled, but another technology supplants the failing project, and the death march is called off with a sense of relief. But the damage has been done. Death march projects lead to staff demoralization, waste of resources, and a perception of inefficiency.

Agile project management developed from the frustration many programmers experienced with traditional project management. In 2001, a group of software luminaries published "The Agile Manifesto" which promoted an alternative to traditional project management. The manifesto is admirably short but lends itself to exegesis. A lot of books have been published on agile during the past decade. The manifesto is basically a set of four statements of preference:

- Individuals and interactions over processes and tools
- Working software over comprehensive documentation
- Customer collaboration over contract negotiation
- Responding to change over following a plan[19]

The manifesto is not a rejection of project management *per se*. The manifesto is not endorsing "cowboy coding" where programmers ride out without a map to rustle up some software. The purpose of the manifesto, as I interpret it, is to free programmers to work creatively together, not by lifting formal requirements so much as by making them serve the project rather than the other way around. More simply, there is little point setting up processes, writing documentation, negotiating contracts, and following plans if everyone on the project has a sinking feeling that it is headed in the wrong direction.

Scrum builds on the insights of the Agile Manifesto, extending its general principles into a framework for a new kind of project management. Scrum is easy to learn but hard to master because it requires putting aside timeworn management practices. As Ken Schwaber and Mike Beedle put it,

> Scrum is straightforward. By stripping away inappropriate and cumbersome management practices, Scrum leaves only the essence of work. Scrum leaves a team free to go to it, to work its heart out and build the best products possible.[20]

The key to understanding scrum is that it accepts the inevitably of change and builds change into the project management process. The scrum framework seeks a balance between undisciplined change, which generally leads to chaos and non-productivity, and resistance to change, which frequently leads to death marches and failed projects. Scrum seeks this middle ground by regularly cycling between periods of invariance during which requirements are fixed and team members can code without fear of changing plans and periods of openness during which stakeholders can provide feedback and suggest new approaches.

The goal of these cycles, which the scrum framework terms "sprints," is to produce "an increment of potentially shippable functionality."[21] In other words, the goal is to build a software project in stages or "iterations," producing a functional application at the conclusion of every iteration. There is no master schedule for the project, only a vision for the project as a whole and a list of particular features stakeholders would like to see implemented. At the beginning of each sprint, the representative of the stakeholders—called the "product owner"—puts the list of desired pieces of functionality—termed "the product backlog"—into priority order. During a planning meeting at the beginning of the sprint, the team draws these "stories" from the product backlog, estimates how long each will take to complete, assigns responsibility to individual team members, and develops a "sprint backlog." During the iteration, the team is ideally left undisturbed to implement the features of the "sprint backlog." This process is facilitated by the "scrummaster," whose role is to foster the productivity of the team by coaching them through the scrum process and warding off any external influence during the sprint, especially requests for new features. At the conclusion of each sprint, the team demonstrates its work at an open meeting to which all stakeholders and any other interested parties are invited. The purpose of this "sprint review" is to show off the new functionality and gather feedback, which is incorporated into the product backlog. Finally, the team holds a "sprint retrospective" after each sprint to discuss how they worked together and consider whether the process itself might be improved. This is the briefest sketch of how scrum works in theory. But to get a feeling for scrum, it helps to have a sense of how it works in practice.

Scrum at Princeton Theological Seminary

We implemented Scrum at the Princeton Theological Seminary Library during the fall of 2010. We had recently put together our digital team and were looking for a way to work together. The team members have heterogonous backgrounds. At the beginning, the team consisted of a metadata librarian (an ex-cataloger), digital text editor, digital library applications developer (i.e., programmer), digital production specialist (an ex-circulation supervisor), collection development librarian, and me—curator of special collections. Only a few of us worked full-time on digital projects. I had been acting as a manager for the team, but found it difficult to supervise activities in special collections and the digital team. While I have a solid technical background, I was reluctant to dictate how team members should carry out work when I was moonlighting on projects on which they were working full time. Like many librarians, members of our digital team worked independently. I'd set fairly high-level goals and the team members would work at their own pace, using their best lights to achieve those goals. Of course, my door was open if anyone had questions or needed advice, and I scheduled regular individual and departmental meetings. Still, I began to feel that we were not working efficiently. Projects were taking longer than expected to get finished, staff members were getting bogged down in long-running processes, and we were not really sure about our priorities—a problem when senior administrators asked whether we could take on new projects.

The implementation of scrum moved us from a collection of individuals who work side-by-side to a genuine team who collaborate across disciplines to develop new applications. So what did implementing scrum entail at the Princeton Seminary Library?

One of the first things we decided was to work on only one project at a time. This was perhaps the hardest change to make because we had been used to juggling multiple projects at once. We felt a sense of obligation to the stakeholders of these projects and found it difficult to say, "We're not working on that project right now." To foster transparency and also to develop an understanding of our priorities, we set up a project board in our main digital workroom. The board was composed of ten slots, each of which held a sign listing a project to which our digital team had either committed or had in mind for the future. We agreed for the present only to work on the project in the top slot. The other slots reflected the order in which we would turn to other projects. So a project in the second or third slot was a genuine priority. A project listed at the bottom of the project board might languish for a long while. But at least it was clear. If I wanted to adjust priorities, I could move a project up, but not without moving another project down or removing a project from the board altogether.

As noted, the effectiveness of scrum depends on differentiating three roles on the team: team member, product owner, and scrummaster. In the beginning, I served as product owner and a team member with project management experience acted as scrummaster. After our colleague left for another position, the team elected Don Vorp, collection development librarian, to serve as scrummaster. Both Don and I have attended scrum training and received the Certified Scrum Master designation from the Scrum Alliance (http://scrumalliance.com).

We agreed to work in two-week sprints. We generally hold four different kinds of meetings every sprint. On Monday mornings before the beginning of a sprint, we hold a planning meeting. Typically, we meet for three hours to organize our stories. Rather than setting up a physical scrum board, we have adapted a tool designed for Kanban called "AgileZen" (http://agilezen.com). Anyone can put a story into the product backlog using this tool. Just prior to the meeting, I indicate my understanding of our priorities by ordering the product backlog. Our scrummaster presides over the meeting, inventorying the number of hours each of us has to commit to the sprint—only a few of us work completely on digital collections and, of course, we need to account for training days, vacations, and other forms of planned absences. During the planning meeting, we pull stories one by one from the product backlog. We talk over the tasks involved in the story, sometimes enumerating them formally. As a team, we then decide who should take the lead for that story. We've found it difficult to assign multiple leads to a single story. If we feel that a story requires two leads, we interpret that feeling as an indication that we should split the single story into two stories. We then estimate how long the story will take to complete.

Estimation is a complex topic. In the beginning, we found it very difficult to estimate the number of hours it would take to complete a story. We had been trying to enumerate the tasks, assign estimated hours to each task, and then add up the total hours for all the tasks to get an estimate for the entire story. This method proved frustrating because we spent a lot of time estimating small tasks and often still got our overall estimates wrong. So we switched to playing "planning poker."[22] To play planning poker, all team members (but not the product owner) receive a set of cards. When it comes time to estimate the complexity of a story, the team members all show the card representing their best guess. If everyone agrees, then we have the estimate and move on. If not, then we ask the player with the higher estimate to explain his reasoning and the person with the lower estimate to explain hers. We may settle on an estimate in conversation or decide to play another round. This game has sped up our process of estimating and led to instructive conversations among team members, especially in cases where complexity may be hidden or not obvious. It should be said, by the way, that I, as product owner, do not play this game because I do not want to bring external pressures to bear on estimation—the goal is not to fit the estimate into some predefined schema but to get an initial grip of what it will take to complete the story. Of course, this is not a final estimate. To understand scrum is to understand that estimation continues throughout the sprint.

This discussion of estimation brings us to the daily standup meetings. To external observers, the daily standup or "scrum" may be the most distinctive feature of the scrum because everyone stands during the meeting. The meeting is strictly "time boxed," meaning that the meeting will take no longer than fifteen minutes. We meet every morning during our sprints at 8:45 a.m. to answer three questions: What did I do yesterday? What do I plan to do today? Do I have any impediments? If one of us feels we need to discuss something in greater depth with other team members, we signal that during the standup meeting, though we try not to discuss it during the standup itself. The purpose of these meetings is to make sure that we are all staying on track with our stories and to make adjustments if it turns out that we have under- or overestimated a particular story.

Don Vorp, our scrummaster, uses this opportunity to document our progress toward the goal of the sprint, which he documents using a simple tool called a "burndown chart."[23] The burndown chart shows the ideal velocity of the sprint as well as the team's actual velocity. The chart provides an easy way to see whether we are on track to complete the stories to which we committed during the sprint. If adjustments need to be made—because we are clearly behind or ahead of the curve—I make decisions in my capacity as product owner about removing or adding stories to the sprint backlog.

We have been practicing scrum now for approximately six months. As I have indicated, the transition to scrum was challenging because it required us to change from being independent agents to members of a team. However, we now find it hard to imagine going back to our previous way of working. The advantages of scrum are obvious: productivity, transparency and flexibility. Given the success of scrum with our digital team, we are thinking about ways to introduce agile methodologies to other departments of the library.

Agile Project Management in Libraries

I started this paper by relating the story of how agile project management successfully guided us through the demolition of our main library building last summer. I want to conclude now with a reflection on the challenges of using scrum and Kanban and other forms of agile project management in libraries. While agile project management developed in response to handling the challenges of software projects, there is nothing intrinsically "techy" about agile project management. Scrum, for example, has been implemented successfully in non-technical environments, including churches. As the authors of a paper titled "Scrum in Church" remark, "Scrum is applicable in many environments. It is not restricted to software development. If it can work in a church, it can work almost anywhere."[24] There are, however, certain challenges to adopting scrum in non-profit environments like churches and libraries.

There are at least three "impediments" that scrummasters in libraries may find themselves facing. First, teams in non-profit environments are frequently smaller than the norm in for-profit settings. If the sweet spot for scrum is seven members,[25] scrum teams in non-profits may have difficulty mustering more than three or four members. My second point is related. In most non-profits, job responsibilities are spread across multiple areas. Most libraries have few staff members who can focus entirely on new projects. Personally, I think this represents a mistake from a human resource perspective because it throttles the velocity of innovation. Nevertheless, team members may only be able to devote a percentage of working hours to scrum, leading to split attention and decreased productivity.[26] A scrummaster will have to develop ways to maintain team spirit in light of the constant pressures of team members' other responsibilities. Finally, librarians (like program staff members in churches[27]) may resist cross-training, equating professionalization with specialization. This attitude is deadly to a culture of innovation because it permits everyone to veto change in his or her respective domains. In the face of such resistance, a scrummaster will have to coach team members to collaborate with each other, teaching them to share knowledge with one another and encouraging them to be open to new ways of accomplishing "routine" tasks.

Let's end on a positive note by citing a major advantage that most non-profits, including libraries, have over for-profits. In most for-profit settings, the challenge of implementing scrum is to overcome traditional project management process. Senior managers may require various reports on fixed schedules that do not fit well with the scrum process. Resource allocation may depend on following formal processes antithetical to scrum. Compliance requirements may restrict the freedom of team members to innovate. In non-profit settings, by contrast, the situation is nearly the opposite. Implementing agile project management usually does not require jettisoning traditional project management; more often, its introduction represents the first time that any formal project management process has been used. We have the opportunity to introduce agile without unlearning lots of unproductive forms of project management. As more and more non-profits implement forms of agile, they may become the innovators of the future agile movement.

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[23] See Schwaber, *Agile Project Management with Scrum*, 11.

[24] Arline Conan Sutherland, Jeff Sutherland, and Christine Hegarty, "Scrum in Church: Saving the World One Team at a Time," in *AGILE Conference*, vol. 0 (Los Alamitos, CA, USA: IEEE Computer Society, 2009), 329-332.

[25] Schwaber, *Agile Project Management with Scrum*, 118.

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When Fungi Take Up Residence in the Library
by Paul Burnam, Methodist Theological School in Ohio

Introduction

We read in the gospels about Jesus and His disciples going to pray in the Garden of Gethsemane after the Last Supper and before Judas betrayed Him. Jesus prays that he might be spared what he knows is about to happen. In Matthew and Mark, He prays that "the cup" might pass him by. Please forgive such a melodramatic metaphor, but I felt a connection to that night in Gethsemane when I learned that mold was growing in our library last summer. Seven years earlier at the liberal arts college where I was previously employed, mold was discovered growing in the music branch library. Although I was not involved with the cleanup and payment of the remediation contractor, I knew right away that our library was facing a complicated and expensive process. Therefore, my purpose in this presentation is to describe how anyone who finds herself/himself confronted with a mold outbreak can take the proper steps to remedy such a crisis. I will describe the steps taken with regards to informing the institutional administration, identifying the right expert assistance to examine the problem and suggest a remedy, interviewing and evaluating remediation contractors, deciding whether to undergo an environmental assessment conducted by an industrial hygiene firm, sharing information with an insurance adjuster, and taking care of the payment for the remediation services. In truth, I do not wish such an experience on anyone, but as the bumper sticker reads, "vicissitudes occur." My ultimate goal in this paper is to offer a straight-forward and clear process by which one can cope with a mold outbreak should that "cup" be offered in your library.

After working 38 years as a professional librarian, I find myself still impressed and even surprised by what I encounter in the practice of our profession. The stereotypical view of professional schools is that aspiring lawyers, medical doctors, nurses, architects, social workers, engineers, and even librarians receive preparation for every eventuality they may encounter as practitioners. The stereotype does achieve accuracy for the most part. In the case of librarians, library schools do help one to grasp the basics of providing research assistance, the classification of materials, building a collection of specific materials, conducting programs, teaching research skills, grounding one in the literature of a specific discipline, monitoring a budget, and managing a library and its staff. Nevertheless, the most memorable events I recall in my career are those that never injected themselves into classroom discussions. I will never forget one evening when I was responsible for closing the public library building for a city in southern Ohio. My position then was as Assistant Director and Head of Adult Services. As I was making my final rounds I heard the strong sound of rushing water coming from the men's restroom. I entered and found a urinal running in full flush. No manipulation of the handle would stop the mini-Niagara. Fortunately, the water was going right down the drain without overflowing. I was also fortunate enough to recall our custodian mentioning once that a good, strong rap on the pipe may stop such an unyielding cataract. Now my mind was quickly making associations, and I hurried to the custodian's work area. I picked up what presented itself as the most appropriate tool, rushed back to the restroom, and delivered a good, stiff blow with a rubber mallet to the pipe feeding into the urinal. I applied a few more raps for good measure, and the water stopped. I returned the custodian's mallet, and all of us on the evening shift headed home for a well-earned and untroubled night's sleep. Preparation for such an incident was not tendered in the classroom, but possessing the wherewithal to act in such circumstances was most welcomed.

The Problem

I must confess that I flashed back to that night of the urinal last August when my assistant informed me that there was mold growing on the books in our library's Rare Book Room. The Rare Book Room houses almost 1,000 items consisting of publications relating to Methodism published in the eighteenth, nineteenth, and early twentieth centuries. There are hymnals, a significant run of the Methodist *Book of Discipline*, papers of an itinerate Methodist minister of the early nineteenth century, and other denominational publications housed in that space. In this case, however, a rubber mallet would not serve. I had not seen the music branch library at my former institution when mold was discovered back in 2003. When my eyes beheld the room for the first time, I was greeted with items now bearing fuzzy growths that made one think of brown or gray moss and gray blotches on the sides or covers of the books like what one dreads finding in one's refrigerator. That scene was very consistent with the definition offered in *A Dictionary of Plant Science* which characterizes mold as a fungus with abundant, visible, woolly mycelium (extremely small limbs or trunks) upon which dusty or powdery spores are visible.[1] According to the final report submitted by Environmental Safety Technologies, the industrial hygiene firm that later tested the library, the fuzzy growth-like mold was most likely *penicillium* and the blotchy mold was probably a form of *Aspergillus*.[2] The scene was not comforting. I knew immediately where the focus of my energies would be directed for the next month.

The summer of 2010 turned out to be most advantageous for fungi, including molds. I discovered in reviewing the library literature about this subject that mold can flourish in an environment where the relative humidity remains above 70 percent for 48 hours.[3] The summer began with several weeks of above-average heat interspersed with frequent rainfall and thunderstorms. After July 1, it seemed that the moisture valve for the Midwest had become completely shut off. After Environmental Safety Technologies was contracted to perform preliminary and post-cleaning air quality reports, its staff indicated that the summer offered exceptional conditions to promote the growth of fungi.[4] As it turned out, the combination of above-normal temperatures and rainfall/humidity early in the summer followed by almost drought conditions resulted in a "perfect storm" for fungi growth.

When the Assistant Librarian entered the Rare Book Room and saw the flourishing mold, we quickly tried to determine when someone on the staff had had a reason to visit the Rare Book Room since some time in the spring of 2010. Approximately six months had passed since it had received a visitor. Our first response was to contact our maintenance staff and ask them to check out the heating, ventilating, and air conditioning equipment (HVAC) in the room. That Rare Book Room has two HVAC units. The maintenance supervisor informed me that there was a humidity control device built into one HVAC unit. There is a dial in a corner that enables a precise humidity to be set. Forty percent is inscribed on the dial cover as the recommended level. The maintenance supervisor asked that the contractor that manages all

HVAC issues on our campus examine the Rare Book Room units. The contractor discovered that the humidity control had failed sometime during those six months between visits. A thunderstorm had caused a campus-wide power failure on a Saturday in early June, a period when no academic programs are active. If that storm did shut down the humidity control device, then the timing could not have been better from the perspective of fungi. The fact that the Rare Book Room is below grade—that is, the building is constructed into the side of a hill—is most significant in contributing to a humid atmosphere in that space. Another contributing factor is that there was no warning connection between the humidity control unit and a centralized campus equipment monitoring system. Therefore, during the summer when research activity wanes, the humidity goes up; bring on an equipment failure, and the fungi could not have asked for anything more.

No question our library and institution faced a substantial problem. We also soon discovered that there was some mold (the blotchy or Aspergillus-type) in the section of circulating book stacks adjacent to the Rare Book Room. I became very well acquainted with our Vice President for Administrative Services, Jonathan Jump, over the next several weeks. To add a touch more drama to the immediate state of affairs, the school was looking forward to celebrating its fiftieth anniversary on September 24, when many former graduates were expected back on campus. So, the pressing question now was "How do we intelligently and effectively proceed with this situation?"

The Response

Fortunately, I remembered that my former institution, where the music library had been infested, had called on the services of a library consultant, Miriam B. Kahn, who included disaster management with the subheading of mold eradication within her portfolio. I contacted my former colleague who still manages the music library, and he was able to provide contact information for Ms. Kahn. My initial fear was that the she had moved on to more attractive circumstances outside Ohio, but her contact information indicated she was still in state. Better yet, she still had a central Ohio residence. I sent her an email explaining our predicament, and she replied on her cell phone within a few hours. It turned out she was returning to central Ohio the next day, and she indicated her willingness to stop in to offer an initial assessment. She arrived late the following morning, and Mr. Jump and I accompanied her on a tour of the affected areas. She took some photographs with her digital camera, and she candidly told us we had a serious problem that required quick action. She said she would send us contact information for two property remediation firms with whom she had previous business and that she would send them her photographs.

The problem that the mold presented was twofold. One, the Rare Book Room and ground level circulating books affected were now hosts or food for the mold. Left unchallenged the mold would continue to break down the books as it does anywhere outdoors or in our refrigerators under worse-case conditions. Two, the mold posed a health risk throughout the building, wherever the HVAC circulated the air. Persons with allergies are sensitive to molds. One of our library staff suffers from allergies. She indicated that she sensed an allergic reaction starting when she was in proximity to the affected spaces. People with immune suppression or underlying lung disease are more susceptible to fungal infections. The National Institute of Medicine reported in 2004 that there was sufficient evidence to link indoor exposure to mold with upper respiratory tract symptoms, cough, and wheezing in otherwise healthy people. The report went on to indicate that mold exacerbated symptoms in people with asthma.[5]

The Threat

To better understand the problems presented by mold—especially inside a library—the Centers for Disease Control (CDC) offer concise and clear information. Environmental Safety Technologies identified *Aspergillus* as one of the two forms of mold present at high levels in the affected areas. The CDC describes *Aspergillus* as a fungus often encountered in the environment. It is present in the soil, on plants, and in decaying plant material. It is also found in household dust, building materials, and even in spices and some food items. There are lots of different types of *Aspergillus,* but the most common ones are *Aspergillus fumigatus* and *Aspergillus flavus*. *Aspergillus* causes the disease aspergillosis. Aspergillosis occurs in several different forms. One kind is allergic bronchopulmonary aspergillosis (ABPA), a condition where the fungus causes allergic respiratory symptoms, such as wheezing and coughing, but does not actually invade and destroy tissue. Another kind of aspergillosis is invasive aspergillosis. This type is a disease that attacks people with weakened immune systems. In this form, the fungus invades and damages tissues in the body. The lungs are the usual target of invasive aspergillosis, but it can infect many other organs and can spread throughout the body. Most people breathe in *Aspergillus* spores every day. It is probably impossible to completely avoid breathing in its spores. It causes little if any harm to persons with healthy immune systems. However, persons with weak immune systems who breathe in a lot of *Aspergillus* spores (such as in a very dusty environment) can experience lung infections. If one then becomes infected by aspergillosis, she/he can expect such symptoms as allergic sinusitis, and it can cause aspergilloma, or a "fungus ball" in the lung or other organs. Lung aspergillomas usually occur in people with other forms of lung disease, like emphysema or a history of tuberculosis. People with an aspergilloma in the lung may have no symptoms at all, but sometimes they may cough up bloody mucus. People who have invasive aspergillosis in the lung may have symptoms such as fever, chest pain, cough, and shortness of breath. Other symptoms may develop if the infection spreads beyond the lungs. When invasive aspergillosis spreads outside of the lungs, it can affect almost any organ in the body, including the brain.[6] Clearly, with such microorganisms present, swift action was in order to mitigate the threat.

The Solution

Ms. Kahn contacted one property remediation firm for us as well as giving us the name and contact information of one of its employees with whom she was acquainted. She also gave us the contact information for another remediation firm with which she had prior business. Belfor Property Restoration has its headquarter in Texas, but it has a regional office in central Ohio. One of their employees came to our campus on the Monday following the Friday when Ms. Kahn took her initial look at our situation. After his first examination of the affected spaces, he returned in two days with colleagues from Belfor's main office in Texas. The purpose for this team visit was to discuss all the ramifications of rectifying the conditions both physically and publicly. The senior members of the group outlined to Mr. Jump and me the benefit of asking an industrial hygiene firm to conduct both preliminary and post-cleaning testing of the affected spaces. This testing would provide hard data as to the extent of the mold infestation. The test following the cleanup would supply evidence that the mold had been removed and it no longer posed any health risks to persons studying or looking for materials in those areas. Such a "wrap-up" test would serve as an important defense in the event of someone complaining of health problems after either retrieving materials or studying in the affected spaces. At the end of that meeting, we asked that Belfor's local representatives proceed to draft a quote for the costs of cleaning up the areas. Mr. Jump also contacted the other property remediation firm in order to invite them for a visit and to draft a quote for comparison purposes. After I checked the Better Business Bureau website about the industrial hygiene firms suggested by the Belfor team, Mr. Jump asked that a representative from Environmental Safety Technologies (EST) come and run the preliminary test. Belfor sent two of its employees (one being their first staff person to come to the campus) to perform an analysis and draft a quote. He and an associate spent about three hours on site. They took a mammoth number of photographs. I answered questions as they came up during the course of their examination. The other remediation firm sent two representatives about one week later. They looked over our spaces, asked me questions for clarification purposes, and were on their way back to their office in no more than one half hour. Mr. Jump received the bids from both remediation firms within a week to ten days. Despite the wide variation in time spent on site by both companies, the bids we received were very close. After consulting with me, Mr. Jump decided to engage Belfor. We were both very impressed by the attention and efforts to share information that Belfor displayed. EST's preliminary test was conducted the week before Labor Day. Its fee for doing preliminary and post-cleaning tests came in just over four figures. The industrial hygienist collected air samples with the fungal air spore trap (Air-O-Cell™ cassettes), got surface samples, and measured the building vital signs (temperature, humidity, carbon monoxide, and carbon dioxide) in order to compare indoor and outdoor environmental conditions. All fungal air spore trap sample results were calculated and reported as numbers of fungal spores per cubic meter of air (spores/m3). Fungal surface samples (tape lifts and/or swabs) cannot determine the extent of growth, only the identification of fungal species present. The spores present are then reported as a quantity of very low, low, moderate, or high presence on the surface samples. Where possible, molds were identified based on microscopic sporulation morphology criteria to the genus level.[7]

After the industrial hygienist finished his testing, he returned to his office and wrote up his report. The report identified the specific types of mold outside the building, on the other floors, and the level of spore concentration. His findings confirmed that the most prominent types were *Aspergillus* and *penicillium*. These two varieties were found to be at high levels in the Rare Book Room and the ground level stacks. As a result, the report warned, the air in those areas would definitely become contaminated. This contamination would lead to adverse health effects from chronic respiratory exposure. The cleanup should follow the guidelines set down by the New York City Health Department. These guidelines call for the deployment of containment barriers, negative air machines, and HEPA (high efficiency particulate air) filtration units both inside and outside the remediation area. A property remediation contractor with microbiological remediation training and experience should perform this work and be notified of its hazards. All books supporting fungal growth should be cleaned by means of HEPA vacuum and dry chemical sponge wiping. The books that do not appear to be supporting fungal growth are indeed clean and will not require cleaning. HEPA filtration units should run throughout the library while this cleaning is occurring and continue running for at least 48 hours after cleaning is completed. At that point, a post-cleanup test should be conducted.[8]

From the time the mold was first discovered through the meetings with remediation personnel, the insurance adjuster, and the industrial hygienist, the institution's maintenance department purchased and put two new dehumidifiers in the most affected areas. These dehumidifiers featured digital controls that gave approximate readouts of the relative humidity levels. Once these new dehumidifiers were in operation, we found that the relative humidity levels were over 70 percent. Therefore, we ran these dehumidifiers from late August well into October. The primary value of running the dehumidifiers was to stop the growth of the mold. The dehumidifiers were purchased from a local big-box retail store and they effectively served their purpose. Once the humidity level fell below 50 percent, the mold dried out and became very brittle. When touched, it disintegrated. When the mold reached that level of dryness, effective cleaning could begin. During that time period, we got into the habit of emptying the reservoirs on the dehumidifiers daily. Once the humidity level descended below 50 percent, we only ran the dehumidifiers Monday through Friday. When the library consultant stopped by for a post cleanup visit in November, the relative humidity in the Rare Book Room had reached 30 percent. She cautioned us not to run the humidity level any lower because a very dry atmosphere would begin to dry out and crack the covers and bindings on some of the older books. During that period, too, the HVAC company that maintained all units on campus finally replaced the humidity control device that had failed earlier in the year.

Once Mr. Jump received the industrial hygienist's report with its evidence about the microorganisms we were facing, he contacted Belfor to proceed with the cleanup. A crew of four or five men began work soon after Labor Day. The goal was to finish sufficiently before the institution commemorated its fiftieth anniversary on September 24. A trailer was placed in the parking lot outside the library which would serve as command center/supply storage. The crew used a classroom adjacent to the ground level circulating collection to put on their protective suits. The entire affected area was blocked off from the public with a plastic barrier or wall that is used in asbestos removal. With Mr. Jump's approval, I had issued a request to the campus community to avoid the ground level collection due to health-related issues immediately after the discovery of the mold. Fortunately, demand for materials in that part of the collection (A-BM under the Library of Congress Classification) was low during the early part of fall semester. The library belongs to a statewide consortium, OhioLINK, which supports end user borrowing. Subsequently, students and faculty could obtain books from other libraries that were within the "quarantined" area. The only exception was for the Dead Sea Scrolls class. When the instructor or students needed books that could not be obtained elsewhere, two members of the library staff retrieved the items from the cleanup area after making sure they were free of mold.

In early September, an insurance adjuster representing the company that provides coverage for the institution's physical plant stopped on campus to review the situation for a possible claim. Mr. Jump was not available that day, so I took him on a tour of the Rare Book Room and ground level circulating collection. Up until this time, I confess that I did not appreciate what an important tool the digital camera had become for consultants and commercial organizations. The insurance adjuster snapped a generous sampling of photographs as we viewed mold and its location around the area. When we returned to my office to continue our conversation, the insurance representative asked if the institution would be submitting a claim for both cleaning and restoration. Until then, the materials did not appear to have suffered any appreciable damage. I told the adjuster that Mr. Jump or I would have to get back to him with an answer on that detail. I then contacted Ms. Kahn for her thoughts on restoration. She said it came down to a judgment call based on the extent of damage that was revealed after the cleaning. Therefore, when the remediation company finished its cleaning, their representative, Mr. Jump, and I agreed that no significant damage had occurred to the materials. Subsequently, restoration did not become part of our institution's claim. The costs submitted to the insurance company consisted of only the costs for the dehumidifiers; the cleaning of the materials, affected physical area, and ductwork; the repair of the humidity control device in the Rare Book Room; and the tests conducted by the industrial hygiene firm. Unfortunately for the institution, all those costs did not meet or exceed the institution's deductible on its insurance coverage.

The cleanup took place during the week following Labor Day. The Belfor crew went over the Rare Book Room and all materials in the ground level stacks with their dry chemical sponges and HEPA vacuums. The Belfor representative with whom Mr. Jump and I were in communication throughout the process performed the final inspection at the beginning of the following week and showed us the result of his crew's efforts. In truth, the books that received the cleaning seemed almost to shine on the shelves. The result was impressive. The cleanup crew and its equipment had long departed before the day of the school's fiftieth anniversary celebration. EST conducted its follow-up testing right after the cleaning crew departed. The laboratory report about the follow-up test was completed by September 20, 2010. It indicated that Aspergillus/Penicillium-like spores in the Rare Book Room had been greatly reduced. However, the samples collected from surfaces within the library indicated that residual fungal spores were present on some of the books in the Rare Book Room. The report concluded by recommending that all books in the Rare Book Room be re-HEPA vacuumed. Dehumidifiers and HEPA filtration units continued to run during this final cleaning and remained running for 48 hours after the work was completed.[9] After that follow-up cleaning was completed in early October, the dehumidifiers were kept running for the recommended time. As the seasonal cooling down became consistent, the dehumidifiers were not run at all.

Conclusion

As with most crises, the library and administration learned valuable new lessons about being mindful of maintaining physical facilities. We were most fortunate in catching this mold outbreak early enough that it did not spread beyond the ground level space and become established in the HVAC system. We in the library and the campus Maintenance staff will be very alert to environmental conditions on the ground level—especially during the summer. The institution's small size was a considerable advantage in this situation. I had immediate and close access and communication with our Vice President for Administrative Services throughout the testing and cleaning phases. Subsequently, the decision-making process moved at a brisk pace to resolve all the ramifications of the situation. Institution size expedited the ability to communicate to all members of the campus community about the condition of the ground level of the library, and the need to give it a wide berth for about ten days.

Of course, such unexpected occurrences take on a life of their own, but with the benefit of 20-20 hindsight, there are standard steps to follow should a library be confronted with a mold outbreak. In reviewing the library literature, I came across one article in which the library addressed the problem by organizing its staff into teams so that the affected books could be wiped down with hospital-grade Lysol. That particular mold infestation occurred in 1998. In our discussions with Belfor staff and the industrial hygienists, the Lysol approach is no longer supported. The use of a dry chemical sponge is a much better tool at present. If a library finds itself with mold having established itself among its materials, the best first step is to consult with someone very well-versed in bibliographic preservation. The curator in the special collections of a nearby university library would be a good first step for expertise. In addition, any regional library bibliographic utility such as Lyrasis or Amigos that emphasizes preservation among its core services would be equally as beneficial. Anyone with broad expertise in preservation issues could then refer your library to property remediation companies and industrial hygienists that possessed strong reputations for mold eradication or were located in close proximity. Then a library can negotiate with the firms best able to provide the necessary services for the cost the institution can support. Then the cleaning can commence followed by the final environmental quality testing. If the background checks identify sound contractors, then the mold outbreak will be successfully contained and removed and the library will be pronounced clear of any health risks. If an institution's insurance has a deductible that is not too high, then it is very likely that the costs will be covered. However, an even more economical approach to addressing unwanted fungi is to watch vigilantly the areas in the library where humidity levels can soar during the summer. Such watchfulness will insure that the "cup" will pass your library by.

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When I Get Stuck I Consult a Professional: How People Assist Theological Students Doing Research

by

Timothy D. Lincoln, Stitt Library, Austin Presbyterian Theological Seminary

I think I can, I think I can, I think I can.
—*The Little Engine That Could*[1]

Consciousness is in the first place not a matter of "I think that" but of "I can."
—Merleau-Ponty[2]

Connecting patrons to needed information lies at the heart of our profession. The somewhat antiquated term *reference librarian* used to describe an information professional whose primary work involved interviewing patrons to respond both to the patron's stated need and to the perhaps more vaguely formed deeper need underlying the patron's decision to risk the shame of asking someone for help. The reference librarian used subject encyclopedias, the phone book, Library of Congress subject headings, and her comprehensive store of knowledge to assist patrons. Twenty-first-century technologies and jargon have transformed patrons into users and reference librarians into cyber-what-not's.[3] Contemporary librarians assist users not only by responding to reference questions but also by teaching users about the complexity of finding information in the free web, scholarly databases, and online library catalogs. We value information literacy in part because we value the ability of library users to meet many of their information needs independently. Nonetheless, the data show that people sometimes ask for the help of librarians (and others) as they attempt to discover useful information. No killer meteor strike or killer app has yet made information professionals extinct. At the same time, theological librarians want to provide better service. In order to make informed decisions about how to make service improvements, it is important to learn as much as we can about how actual seminary students go about their research.

Literature Review

The twenty-first-century literature about how seminarians go about doing research is modest. Based on bibliographic searches in several databases,[4] there are five recent research reports that directly focus on master's level students pursuing the work of information gathering in order to write a paper or deliver a presentation.

Brunton[5] studied the information behavior of students at Brisbane College of Theology based on Briggs'[6] 3P model which argues that learning and teaching occur in three stages: pre-stage (antecedents of learning), process (learning activities), and product (the outcomes of learning). Brunton sought to learn more about the effectiveness of user training programs. She interviewed six students at the college to gain first-hand descriptions of student perceptions of information seeking. She concluded that students who partnered with librarians and who attended user training employed more effective search strategies and managed their time better than others.

Heinström[7] studied the patterns of information seeking of students writing master's theses at Åbo Akademi University (Finland). She was attempting to discover if differences between disciplines explained differing information behavior patterns. Her respondents included four students in theology. She found that there was a significant connection between discipline and students who adopted a broad scanning model of information seeking (i.e., they searched widely in many different kind of sources). However, she concluded that the personality of students was more influential on their information seeking behavior than their specific discipline.

Gaba[8] is currently studying the research process of MDiv students at theological schools in the Chicago area. She is focusing on specific academic tasks. She defines student research as a specific academic task requiring the discovery and use of new information. Her approach situates information gathering in what Tanni and Sormunen call assigned learning tasks.[9]

In her study, researchers conduct group interviews of five to eight students, ideally two groups per research site. She asks a suite of 20 standard questions. In her study, a research paper is defined as "any assignment where it is up to the student to identify two or more resources for the purpose of writing or speaking on a topic."[10] So far, she has interviewed more than 65 students. Gaba has not yet reported broadly on study results. To date, she has discovered that students use Google, online book sellers' search-inside-the-book features, and online catalogs more than they use article databases. She also found that a first step in research for some students was to ask professors to recommend sources. Her participants generally want trustworthy sources. They identify trustworthiness with the correct doctrinal position of the work or the fact that a professor recommended it to students.

Finally, Penner[11] studied information needs and behaviors of students at International Baptist Theological Seminary (Prague, Czech Republic). Her study participants were enrolled in master's and doctoral programs in theology. Her study partially replicated the survey approach used first by Gorman.[12] Participants in her study were mainly part-time students who visited the campus annually for intensive course work. Penner found that participants valued books and journal articles as information sources. Doctoral and master's students had different patterns of information seeking. Doctoral students considered consultation with experts and librarians more important than master's students. Doctoral students used search engines, abstracts and indexes, and publisher catalogues more than master's students. Less than a third of participants reported that they discussed research with a librarian or took part in information literacy training.

This review of twenty-first-century literature shows the paucity of knowledge about the information seeking patterns of theological students at the master's level. Heinström focused on students at the thesis stage of their academic work and surveyed only four theological students. Gaba has interviewed many students, but at this point has not written a comprehensive report on her findings. Thus, this study will contribute needed data to the modest extant knowledge base about how master's students in theological schools find and use information in their assigned learning tasks.

This paper focuses on how theological students at one free-standing Protestant seminary think about using the assistance of others during their research process.[13] This study focused on students in two degree programs, the Master of Arts (Theological Studies) and Master of Divinity, at one Protestant theological school, pseudonymously called Ulrich Zwingli

Theological Seminary (UZTS). Researchers employed qualitative methods to get at how students understood what they do when required to complete a major research project. This paper interprets results in light of Bandura's theory of self-efficacy and suggests implications for our field.

Study Design

The research questions for this study were:

1) What themes do participants use to describe their research process?
2) How do these themes form a system of thought or mindmap?
3) How do participants decide when to stop gathering information during their research process?
4) How are other people involved, if at all, in the information gathering that students do?

This article focuses on the fourth research question. This study used interactive qualitative analysis (IQA),[14] an approach rooted in phenomenology.[15] In IQA, researchers use a combination of group and individual interviews to discover key themes of the phenomenon under study.

In the spring 2010 term, researchers conducted a focus group of eight participants at Ulrich Zwingli Theological School (UZTS), all of whom were students in either the Master of Arts (Theological Studies) or Master of Divinity programs. Participants had been enrolled on a full-time basis at UZTS for at least one semester. The rationale for including students enrolled in two different degree programs was that all students took the majority of their classes in common, had the same set of professors, and had access to the same library resources. Most focus group members (six of eight) were enrolled in the MDiv program. Of the eight participants, five were women and three were men. Focus group members had received their most recent degree over a wide range of years (1974 to 2009). Focus group participants spanned the age range of students comprising the master's student body at UZTS. In the second stage of research, 11 students were interviewed individually. Each was asked to speak about each of the themes brought to light by the focus group, as well as talk about how they decided to stop gathering information (research question 3) and how others were involved, if at all, in their information gathering (research question 4).

IQA explores how a group of interest to the researchers (in this case, seminary students) understands a given phenomenon. Data analysis breaks down participant discourse into smaller blocks of text and reassembles them as synthetic quotations about themes and sub-themes. To explore how self-efficacy theory might explain study findings, the researcher reexamined transcripts to look for statements about ability or inability in information gathering skills. The next subsection outlines self-efficacy theory.

What is self-efficacy?

Self-efficacy is an individual's set of beliefs about what that person is capable of achieving. According to Bandura, "efficacy beliefs influence how people think, feel, motivate themselves, and act."[16] Bandura argues that people create beliefs about their self-efficacy through four primary ways. First, individuals have experiences of mastery or successful completion of some task. If I actually climb a hill, perhaps I can climb a bigger hill or even a mountain. Second, social models provide vicarious experiences of success. For instance, a young girl observing older girls building a robot may conclude that she, too, could become a robot builder. Third, others may persuade an individual that they have the capabilities needed to succeed in a given task. Teachers and coaches who affirm hard work and celebrate results help their charges achieve even more. Fourth, individuals also interpret their emotional states and physical condition as having a bearing on self-efficacy. Stress and fatigue diminishes feelings of self-efficacy; joy and feeling strong enhance feelings of self-efficacy. Efficacy is activated by thinking ahead. Persons with high self-efficacy can imagine their desired goal and the actions that are required to achieve it, even in the face of problems. Individuals motivate themselves to achieve their chosen goals to the standard that they set for themselves. In the context of writing a research paper, for example, some students may choose to turn in the minimum page length paper with the minimum required citations, while others may surpass the standard. According to Bandura, the difference lies not in the instructor's requirements or communication failures but in student perceptions of self-efficacy.

Results

Focus group participants identified six themes of their research process. The themes and their definitions are summarized in Table 1. During individual interviews, 11 participants talked about their experience of these themes in response to an open-ended prompt.[17] To answer this study's fourth research question, participants were asked, "How are other people involved in your information gathering, if any?" They reported that library staff, professors, classmates, and pastors were sometimes involved.

Themes and Definitions, Theological Student Research Process

Theme	Definition
Preparing	Ways that students begin the research process
Managing Time	How students use time while doing research.
Self-care	Ways in which students care for themselves during the research process.
Gathering Information	How students discover, retrieve, and analyze various kinds of information.
Writing a First Draft	How students put their ideas into an initial document.
Revising	How students make changes to their first draft.

Table 1

Persons Involved

Eight participants talked about how library staff members were involved in their information gathering.[18] Librarians helped some students in initial stages of searching:

> If I'm starting from scratch, the public services librarian is a life saver. She sat down with me two and three times during this process to help me. I do not fully grasp the most effective way of using keywords to search the library catalogue. She's helped me with that. Part of my beginning research process includes asking for help.

Librarians were used when students become frustrated:

> I consult the librarians if I'm having trouble pulling something off the ATLA database, to see if they can get it another way. If I get frustrated, I come to the circulation desk and ask a question. If I'm lost and I can't find materials, that is my own limitation. When I'm stuck, I go to a professional. I ask a research librarian if I think there might be a particular resource but I don't know what it's called or how to find it. If it's something I can't find from a different human resource, I mean besides professors, then I ask the people at the library.

Students reported that librarians could get resources outside of the seminary library:

> I go to the public services librarian when I need something in our library, or something that our library doesn't have. When I was doing the research paper for a Methodist class, I wound up getting things from Duke and I don't remember where all. The public services librarian helped me to go outside the UZTS library. Rarely are other people involved in my information gathering unless I need an interlibrary loan. Then I'll fill out the form and give it to the public services librarian.

One participant noted that student workers in the library were not as helpful as the professional librarians:

> I go to a professional librarian when I need something in the library, or I need something that the library doesn't have. The students don't tend to have as much of a knowledge base. I have asked students who are working in the evening and they said "I can't help you because I'm writing a paper." So the public services librarian is my go-to gal.

Students appreciated the help that librarians provided them. In their words:

> I can ask the public services librarian for help. She is beyond gracious. I've always been really grateful for that. The librarian has been wonderful. The people at the front desk of the library and the public services librarian have helped me immensely.

Five participants reported that instructors were involved in their gathering of information. They said:

> A lot of times a teacher will request or require specific things. If I've gotten some information from the professor, maybe even a particular book, then I know that I can find that book in the library. A professor said "graduate students are people who pay just as much attention to the footnotes as they do to actual content."

One participant said:

> A handful of times I have approached the professors. I usually do not ask them

> about resources unless it's absolutely necessary. I know that they have a busy schedule and are really pressed for time.

Five participants said that classmates were involved in information gathering:

> I talk to my classmates about resources. I took the MATS seminar and wrote a research paper. We met once a week and each student gave a report on what we were finding. Everyone made very useful comments. It was very useful to be in the loop with other students. I have a fairly close knit group of people. We eat lunch together. If I have a thesis or a problem that I'm working on, I can kick a topic around and see the different facets of it. They can give me important leads. I usually bounce my ideas off my friends while we have dinner or play cards. We talk about what we're doing. A lot of times, resources and ideas will come from talking out loud with them.

Two participants said that pastors sometimes helped them: "If I talk to academically-minded pastor friends about a paper, they'll say 'oh, so and so's book.' When I was doing my SPM, I would go to my pastors who would have knowledge of other resources to use."

In summary, the most commonly reported persons to assist students during information gathering were library staff. Librarians sometimes helped with search strategies or when students could not access materials on their own. Participants also talked to instructors and classmates. Based on interviews, it did not seem that most students routinely involved librarians in their information gathering.

Stages of the Research Process

Based on analysis of transcripts and use of IQA protocols to examine the relationships between themes, the research process involves three chronological stages depicted in Figure 1.

Figure 1

During the preparation stage, students clarified the assignment, brainstormed their ideas for a research topic, and began to narrow the focus of their paper. A few students conducted preliminary searches during this stage (for instance, to discover if their library had sufficient books on a given topic). Most, however, identified information gathering as a second chronological stage of their research process. During this stage they conducted online searches in Google, the library catalog, or databases. Most students reported that actually writing the paper, composition, was the final stage. While a few students reported that they would look for more information once they began writing, most did not. Participants reported that the themes Managing Time and Self-care exerted influence on the entire research process. [19]

Participant Self-efficacy

I re-examined student discourse to discern signs of self-efficacy. Students expressed a range of views about their confidence in conducting research. For instance, some students expressed confidence in their ability to search Google and Google Books: "I think I can do Google searches that are specific enough to find what I want. I can put a keyword into Google Books and it'll bring up all these resources and I can sift through them." Another student said, "Mostly I find information on my own. I'm pretty good at using libraries. My mom's a librarian so I'm pretty good at that."

Other students described in great detail their systems for taking notes and keeping track of bibliographic information. For instance:

> I'm a big believer in index cards. I categorize my sources. I put each bibliographic reference on a card and assign it a letter. Then I write notes on that particular source and I write a letter on it. That way they are easy to find and I know which information came from where. I use a software program called One Note. It's got little tabs it's like a filing cabinet. You can make separate notebooks. There are separate tabs and separate pages for making notes.

Participants in this study had carefully devised systems for finding information and writing papers, even those who described themselves as procrastinators (or "pressure-activated," as one student said).

Several students said that far from being a chore, the process of finding an angle on a topic and finding information was exhilarating:

> I have a hard time stopping researching because I enjoy it. I tend to get too deep into the research. I want to get everything there is. This morning I was going down this really interesting rabbit trail that I wanted to pursue. I had to stop to go to class, even though I would have loved to continue pursuing it. Personally I could just keep reading forever.

In short, several participants expressed high confidence in their ability to do research well. They were systematic about it and they enjoyed the process. In other words, they had a high level of self-efficacy regarding research and writing.

Other students expressed lower confidence in their abilities. Some said of searching:

> I just type a topic in the search engine. I do not fully grasp the most effective way of plugging keywords in and having them yield what I'm looking for in the library catalogue. A librarian helped me with that. Sometimes I may not be searching right.

Students also expressed a range of confidence in their ability to analyze the information sources that they discovered. One participant talked about the quality of online sources, books, and newspaper articles. He said:

> Google is my usual first stop to get acquainted [with a topic]. I love Wikipedia, so I'll go there to try to familiarize myself. I try not to only use the internet. I try to

> use books where I can because, I guess, it's more respectable to use a book than use a *New York Times* article for your thesis.

This student described how he intended to contact an expert for assistance on a research topic, but that individual did not return his e-mails. The student commented, "If I get frustrated I will come to the circulation desk and ask a question. I guess I could use other people more than I do. I tend to use just books."

Interpreting Results: Involving Others and Self-Efficacy

Study participants often spoke with relish about writing research papers. Some spoke affectionately of the helpfulness of librarians, yet most students did not report involving librarians in their research process as a matter of course. I think that we can make sense of this result with the help of Bandura's theory of self-efficacy. In accordance with self-efficacy theory, it is likely that those with high confidence had been rewarded for their academic work in the past, so they felt confidence in using their individually honed approaches. One participant stated that she was good at paper writing because she learned a sound method from her middle school English teacher. In terms of the theory, this is an example of an authoritative individual persuading someone that she has competencies (and, we trust, also teaching her skills). It appears that the highly confident were open to asking librarians for assistance, but they would ask for help only after not being able to find suitable information on their own. Study participants who expressed lower confidence in their ability to find information may also ask librarians for assistance such as help in composing searches. This finding suggests that those with lower self-efficacy may ask librarians for help gathering information at an earlier stage than those with higher self-efficacy. Self-efficacy is a measure of an individual's judgments about herself or himself. Assertions by participants in this study about the ability to use keyword search strategies, for instance, may not coincide with the results of skill testing about various dimensions of information literacy. Further research might explore if those with high self-efficacy regarding research skills perform better than others when tested on generally agreed upon information literacy skills. In this context, my point is that self-efficacy may explain why so many seminarians bypass the reference desk: they do not think that they need to ask a professional. They believe that they already know how to conduct research.

Implications for Practice

I conclude this paper with some implications from this study's findings for the practice of theological librarianship. Some cautionary words are also in order because of limitations of the study reported here. First of all, the researchers interviewed 11 students. It is possible that we interviewed individuals who were not representative of the UZTS student body. Second, we should be cautious about presuming that the work habits and ideas expressed by study participants at a single seminary are representative of students at other schools. Gaba, for instance, reported that students she interviewed understood doctrinal orthodoxy as a key criterion for a "good" information source. In this study, by contrast, only two students stated something like doctrinal correctness (in one case, as measured by the Reformed tradition, in the other, as measured by Unitarian-Universalist standards) was an important characteristic for a source. More research about how seminarians do research is needed, and I look forward to the publication of Gaba's findings.

With these limitations firmly in mind, I want to suggest four implications for improving the service provided by theological librarians to master's-level students. First, study participants were never starting from scratch when they received an assignment involving research. They had been to this rodeo before. They had a repertoire of tactics to use in the research process. They knew the value of taking care of themselves, budgeting time, and drawing on their existing knowledge base.[20] Theological librarians should think twice before assuming that master's students are generally baffled and clueless about how to go about writing papers.

Second, participants in this study consistently reported that librarians are not the only human resources that students used. They also commonly consulted with professors and fellow students. Energy spent to educate professors about library resources and search strategies may therefore also indirectly impact students as they conduct research, even if students seldom directly ask library staff for help. The impact of professional librarians on students is not limited to face-to-face (or online chat or email) answering of specific questions. Theological librarians truly, albeit indirectly, affect the student research process by building relevant collections,[21] keeping links to databases active, and increasing student sophistication in finding information through information literacy training.

Third, the study reveals a continuum of ways in which students might directly involve librarians in their research. Some students consult librarians early in the process to clarify search terms. Others consult librarians only when they perceive a problem of some sort: when they cannot find a book on the shelf or when their search strategy brings unsatisfactory results. This sort of student tries her best, then asks for help only when she gets stuck. In this study, this was the way that the majority of participants reported using the assistance of library staff. Finally, some students may not directly consult librarians at all.[22] For years librarians have lamented that patrons do not ask for help enough.[23] I want to suggest that such laments rest on an erroneous belief for two reasons. First, I am skeptical that there is an algorithm to devise the Right Amount of Help from Librarians that students require for their work on a given assignment. If such a standard is nonsensical, then we cannot infer that students should have asked for more assistance. Theological students constantly satisfice (intentionally settle for less than perfection), and I am not surprised that they satisfice during the research process.[24] Second, librarians ought to agree that *more competent information seekers are more independent* than less competent information seekers. If that is the case, then we should expect that students highly skilled at finding information would wave at the reference librarian as they travel to their preferred study spaces in the library rather than sitting down for consultations. It would be interesting to study the difference in academic performance of those who frequently consult library staff and the academic performance of students who seldom or never ask for help.

Fourth, self-efficacy beliefs influence asking for help. If a student thinks that she is a competent information seeker because of past mastery experiences (i.e., I found enough information to satisfy the professor or myself given the amount of time available to me to write a paper), she will be less likely to ask for help because she is confident about what she needs to do to get her work done. She may ask for help if she gets stuck or needs library staff to do something that the student cannot do herself (such as initiate an interlibrary loan request). It may be the case that students with high levels of self-efficacy are making spectacular cognitive processing errors, but this goes with being human.[25] I simply am suggesting that librarians should not be surprised when students who think that they can do research go about their business without consulting staff.

Bandura argues that significant individuals build up or demolish our self-efficacy beliefs. Other research about students in seminary shows that the most important persons in the educational experience of students are the faculty. Indeed, "*faculty dominate the students' experience of their school*" [italics in original].[26] Faculty transmit institutional culture, model piety, serve as mentors, and—this seems to be a big deal for students—decide whether or not students receive a degree. Because faculty members hold so much power, I suggest that the faculty strongly influence self-efficacy beliefs. Professors devise assignments and point students to information sources. Just as importantly, they grade assignments and send signals to students about their level of mastery. They encourage some students to apply to doctoral programs and discourage others from so doing. Such experiences of mastery, mediocrity, or failure shape self-efficacy in students. My modest point here is that while professors have this power over students, librarians generally do not. If we want to improve library service to students and if self-efficacy influences how students find and use information, then building relationships with the faculty (for instance, to build information literacy training into the curriculum) is a worthy use of time. Theological librarians who influence professors behind the scenes can help professors to influence student research positively by taking on some of the work of teaching students about searching and analyzing the quality of search results.

Summary

A body of evidence supporting Bandura's self-efficacy theory confirms Husserl's philosophical insight that human intentionality affects our success in the world. Part of the reason why the little engine *could* was that it believed that it could. The self-confident information seeker goes about finding information based on the belief that past habits will continue to serve her well. This study found that seminary students sometimes requested the assistance of librarians as they gathered information. They also commonly asked professors. Participants who expressed lower self-efficacy regarding searching sought help from librarians to construct search strategies. Those who expressed higher self-efficacy spoke about using professional help when they were stymied in finding information. Because faculty strongly influence student beliefs about their abilities, theological librarians seeking to build on self-efficacy beliefs should continue to work with professors to promote information literacy.

Endnotes

1 Watty Piper, *The Little Engine That Could* (New York: The Platt & Munk Co. Inc, 1930).

2 Maurice Merleau-Ponty, *Phenomenology of Perception* (London: Routledge, 2002), 159. Merleau-Ponty is echoing Husserl's argument from *Cartesian Meditations*.

3 Two current terms are *personal librarian* (the notion that an academic library divides up responsibility for assisting its core users among its professional staff) and *informationis*t. See Jennifer Howard, "Tomorrow's Academic Libraries: Maybe Even Some Books," *The Chronicle of Higher Education*, May 8, 2011, sec. The Digital Campus. http://chronicle.com/article/Tomorrows-Academic-Libraries-/127393/.

4 EBSCO's *Academic Search Complete, ERIC, ATLA Religion Database, Library and Information Abstracts,* and *Library Literature & Information Science Full Text*.

[5] Christine Brunton, "The Effects of Library User-Education Programmes on the Information-Seeking Behavior of Brisbane College of Theology Students: An Australian Case Study," *Journal of Religious & Theological Information* 7, no. 2 (2005): 55-73.

[6] John B. Briggs, *Teaching for Quality Learning at University* (Buckingham, UK: Open University Press, 1999).

[7] Jannica Heinström, "Broad Exploration or Precise Specificity: Two Basic Information Seeking Patterns among Students," *Journal of the American Society for Information Science & Technology* 57, no. 11 (2006): 1440-1450.

[8] Ruth Gaba, "Reading, Researching and Writing of MDiv Students: A Preliminary Report," in *American Theological Library Association Summary of Proceedings*, 62 (Ottawa, ON: ATLA, 2008), 288-292.

[9] Mikko Tanni and Eero Sormunen, "A Critical Review of Research on Information Behavior in Assigned Learning Tasks," *Journal of Documentation* 64, no. 6 (2008): 893-914.

[10] Ruth Gaba, "Research Habits of MDiv Students: The Tools They Use and What They Value in a Text," in *American Theological Library Association Summary of Proceedings*, 63 (St. Louis, MO: ATLA, 2009), 73.

[11] Katharina Penner, "Information Needs and Behaviors of Theology Students at the International Baptist Theological Seminary," *Theological Librarianship* 2, no. 2 (December 2009): 51-80.

[12] Gary E. Gorman, "Patterns of Information Seeking and Library Use by Theologians in Seven Adelaide Theological Libraries," *Australian Academic & Research Libraries* 21, no. 3 (1990): 137-156. A similar method is also used by Margaret Steig Dalton and Laurie Chamingo, "Historians and Their Information Sources," *College & Research Libraries* 65, no. 3 (2004): 400-425.

[13] For a larger write-up of this study, see Timothy D. Lincoln and Laura M. Lincoln, "From Intention to Composition: How Seminarians Conceptualize Research," *Theological Librarianship* 4 no. 1 (2011): 7-33. The author gratefully acknowledges the financial support for this study provided by the Publications Committee of the American Theological Library Association.

[14] Norvell Northcutt and Danny McCoy, *Interactive Qualitative Analysis: A Systems Method for Qualitative Research* (Thousand Oaks, CA: Sage, 2004).

[15] See, for instance, Alfred Schutz, *The Phenomenology of the Social World* (Evanston, IL: Northwestern University Press, 1967). Northcutt and McCoy explicitly acknowledge their indebtedness to Husserl and Merleau-Ponty (p. 4). Phenomenology in the social sciences seeks to understand what behavior means to social actors themselves, not only to outside observers who have, in effect, a second-hand sort of knowledge.

[16] Albert Bandura, "Exercise of Personal and Collective Efficacy in Changing Societies," in *Self-efficacy in Changing Societies*, ed. Albert Bandura (Cambridge University Press, 1995), 2. The summary of Bandura's position in this paragraph draws on this essay, especially pp. 3-13. Bandura's fullest exposition of his theory is *Self-Efficacy: The Exercise of Control* (New York: W.H. Freeman, 1997). See also his "Human Agency in Social Cognitive Theory," *American Psychologist* 44, no. 9 (September 1989): 1175-1184.

[17] The IQA approach to interviewing seeks to make the interviewer as much of a listener as possible. During individual interviews, the researcher moved through the six themes in any order. The researcher read the theme name and definition for it, then asked "Tell me about X."

[18] All quotations in this paper are edited for coherence.

[19] One of the unexpected results of the study was the finding that the background capacities of time management and self-care were, in the mind of participants, the most important factors in the research process. See Lincoln and Lincoln, "From Intention to Composition," especially pp. 20-23.

[20] For instance, one participant reported: "I often start by asking myself 'What do I own that's helpful here?' I'll pull some of my own general references, the *Harper Collins Bible Commentary,* or a dictionary*, or Oxford Companion of Christian Thought*. I own those overviews. I come to the reference room. There are a few resources I consistently use: the theological dictionary, the Greek New Testament, and some of the commentary sets."

[21] Several participants in this study expressed the view that they could do research well because the print collection of the UZTS library was of high quality.

[22] This study did not pursue reasons for non-use of professional assistance. There is a large literature arguing that users balk at asking for assistance because of library anxiety. See Anthony J. Onwuegbuzie, Qun G. Jiao, and Sharon L. Bostick, *Library Anxiety: Theory, Research and Applications* (Lanham, MD: Scarecrow, 2004).

[23] A recent example is Michel C. Atlas' self-aware rant that "My fear is that they [students] don't think of us [librarians]—*of me*—at all." "Library Anxiety in the Electronic Era, or Why Won't Anybody Talk to Me Anymore?" *Reference & User Services Quarterly* 44 no. 5 (Summer 2005), 314-319. The quotation is on page 314. This article is a combination pep talk for librarians and a taunt to library users to find some guts and talk to the professionals. As a parent and preacher, I have limited faith in the power of simply telling someone to do what I know is the right thing.

[24] Satisficing as a survival strategy for theological students is implicit in Gail A. Ricciuti, "The Tensile Core: Theological Pedagogy in a New Context," *Teaching Theology & Religion* 6, no. 3 (July 2003): 146-150. See also Timothy D. Lincoln, "How Master of Divinity Education Changes Students: A Research-Based Model," *Teaching Theology & Religion* 13, no. 3 (July 2010): 208-222.

[25] Many individuals over-estimate their driving skills despite having the body shop on speed dial. For a discussion of cognitive errors from the point of view of evolutionary psychology, see Wesley J Wildman, *Science and Religious Anthropology: A Spiritually Evocative Naturalist Interpretation of Human Life* (Farnham, UK: Ashgate Pub. Ltd., 2009), 95-99.

[26] Jackson W. Carroll, Barbara G. Wheeler, Daniel O. Aleshire, and Penny Long Marler, *Being There: Culture and Formation in Two Theological Schools* (New York: Oxford University Press, 1997), 271. *Being There* is a dual ethnography of a mainline Protestant seminary and a conservative evangelical theological school. Another recent study that provides evidence for the impact of faculty upon theological students is Charles R. Foster, Lisa E. Dahill, Lawrence A. Golemon, and Barbara Wang Tolentino, *Educating*

Clergy: Teaching Practices and the Pastoral Imagination (San Francisco, CA: Jossey-Bass, 2006). A stable finding among responses to the *Graduate Student Questionnaire* of ATS is that faculty rate the highest in a list of important influences on educational experience (table 15). Total school profiles are available online: www.ats.edu.

A Personal Librarian Program for Divinity Students
by

Suzanne Estelle-Holmer, Yale Divinity School Library, and
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Introduction

In the fall of 2009, the Yale Divinity School Library initiated a Personal Librarian Program (PLP) designed to reach out to students who might otherwise be hesitant to ask for reference assistance. Modeled after the highly successful program developed at Yale's Cushing/Whitney Medical Library, each incoming student is assigned a personal librarian who is available to offer individualized reference and research assistance. Not only the reference and research librarians participate, but also the library director, catalogers, the special collections librarian, and the director of the Ministry Resource Center—a total of seven professionals. The purpose of the program is to put a more welcoming face on the library, to encourage students to consult with librarians, and, ultimately, for students to learn how to be more self-sufficient and confident researchers and library users. Students preparing for the ministry are already forming professional relationships at school and in the community. A goal of the program is to convince students that librarians are not only a part of their academic support system, but also important resources for ministry.

The idea behind the program is simple. Students entering YDS receive a letter of introduction from their personal librarian prior to their arrival on campus, welcoming them to the library and inviting them to orientation events. Once school begins, students continue to get monthly emails informing them of workshops, new resources, and services, and encouraging them to contact their personal librarian with any library-related questions or problems. These emails are strategically timed to coincide with important class assignments and the ebb and flow of the academic year. These emails almost always generate immediate responses from students. Inquiries are often sufficiently complex to require a one-on-one consultation, which provides opportunities to offer timely research and library instruction.

The program at the Yale Divinity School Library is still in its infancy. So far, two incoming classes (roughly 150 students each) have personal librarians; next year the entire student body, close to 400 students, will be in the program. An assessment of the Divinity Library program is planned for spring 2012, in conjunction with other Personal Librarian Programs (undergraduate and medical) at the Yale University Library. This will be the first large-scale, inter-disciplinary, and inter-generational assessment of PLPs. In the meantime, this paper provides information on models for personal librarian programs, practical information on implementing and administering a program, ideas for outreach and promotion, and some conclusions based on the YDS experience.

Models for the Personal Librarian Program

The Cushing/Whitney Medical Library at the Yale School of Medicine initiated its Personal Librarian Program in 1996. The reference librarians created the program in response to their concerns about declining contact and relevancy with their student patrons.[1] To foster personal contact with their students, they set three simple goals: divide the incoming class among themselves, send several messages to the students throughout the year, and report back after one year.[2] The goal was to keep contact infrequent and low-key so as to remind students of the librarians' accessibility without being too invasive. Ten years later, the program had expanded to include librarians outside of reference and non-medical students affiliated with the School of Medicine.[3]

The librarians have presented the results of two evaluations of the service, one performed in 2006, and the other in 2009. Both were online surveys and consisted of seven questions; their brevity was intended to increase the response rate, which was around 30 percent for each. The vast majority of respondents knew the name of their personal librarian. In 2006, 53 percent of respondents said they had contacted their personal librarian, a number which increased to 62 percent in 2009.[4] Both surveys indicate high student satisfaction with the service, while comments suggest areas for improvement. Although librarians have sent only occasional messages to their students to avoid beleaguering them, few if any students felt they received too much communication and some even commented that they would be happy to have more contact from their librarians.[5] They would also like the role of the personal librarian to be more defined.[6]

More recently, in 2007, the Yale University libraries initiated a pilot Personal Librarian Program for Yale College students, which in 2008 was expanded to the entire entering class of 2012. Like the librarians at Cushing/Whitney, librarians serving undergraduates noticed a decline in reference desk traffic and sought a way to reconnect with students.[7] Humanities Instruction Coordinator Emily Horning is responsible for the program, and while it is yet in its early stages, there has been initial evaluation from a small group of respondents showing similarly positive feedback from undergraduates: "Though only around 20 to 30 percent of respondents had used the service, about 80 percent could name their personal librarian and 92 percent were pleased with the amount of communication between librarians and students."[8] Horning plans to market the program further by advertising with professors and visiting English classes.[9]

One of the challenges of the program is encouraging students to take advantage of an entirely voluntary service. The figures from Yale College show that the program in its early stages may not attract many users,[10] although this may be due to the relatively modest research needs of undergraduates in their first two years as compared to graduate students in a research-oriented program who have had their entire time at Yale to avail themselves of the PLP. The School of Medicine's more established program shows higher participation numbers; indeed, the increased participation between 2006 and 2009 in the School of Medicine PLP is encouraging and suggests that marketing strategies and/or word-of-mouth publicity from satisfied students have given librarians the opportunity to help more students as part of the PLP.

On the other hand, librarians risk the burden of crushing workloads should the program become too successful. Based on feedback from participating librarians in the established Cushing/Whitney program, however, this risk does not appear to be very high. Librarians in the School of Medicine program consider the amount of work manageable, even as growing numbers of students are supported.[11] While more students consult their PL during their thesis year than at other times, questions are evenly distributed so as not to be burdensome.[12] Although existing programs have struck a balance between student participation and librarian workloads, planners for PLPs at other libraries should keep in mind factors unique to their own institution, such as the student-to-librarian ratio, propensity of students to seek assistance (or desired levels for student participation), and times during the semester and during each student's career when more help may be required.

In recent years, other libraries have implemented personal librarian programs, mainly at the undergraduate level. Drexel University and Wesleyan University both began personal librarian programs in 2010. In 2002, the University of Chicago began a "Class Librarian" program in which a librarian is assigned to each incoming undergraduate class. Barnard College matches each incoming student and each academic department to a personal librarian. Many personal librarian programs are modeled explicitly on the programs at Yale, often using the same wording on their websites to describe the program.

The Personal Librarian Program at Yale Divinity School Library

The Yale University Divinity Library's website sums up the purpose of the program: "The Personal Librarian (PL) Program is designed to introduce students entering Yale Divinity School to the collections and services of the Yale University Divinity School Library." New students are matched with their own PL, who serves as a single point of contact for the library throughout their careers at YDS. The PLs contact their students occasionally to inform them about new databases and tools, upcoming tours of collections, or research strategies. Students may also contact their PLs with questions at any time. Students' use of their PL is entirely at their discretion.

While reference traffic has actually increased at YDL, the PLP seeks to establish immediate contact between students and librarians from the beginning of students' careers at YDS and help them serve their research needs. Encouraging students to seek help from the librarians from the beginning of their tenure at YDS can only increase library use and encourage students to seek assistance from librarians early in the research process. Student research needs range from research assistance with church history and biblical exegesis papers in the first year of the MDiv program to thesis help for STM students. Establishing ongoing, one-on-one contact between students and librarians helps librarians become familiar with students' interests and research needs so that they can best serve students throughout their time at YDS.

The Yale University Divinity School Library serves a community of several hundred students and faculty. Students are enrolled in one of three programs: the three-year Masters of Divinity (MDiv), the two- or three-year Masters of Arts in Religion (MAR), or the one-year Master of Sacred Theology (STM). The staff of the library includes seven professional librarians participating in the PLP, all of whom have masters or doctoral degrees in religion or cognate areas, and thus have the requisite knowledge to help students with specialized research needs.

The Personal Librarian Program should be seen as a service that provides students with friendly, accessible, timely help with their research needs. The selling points of the program are the relationship librarians develop with matched students over the course of their careers at YDS, the librarians' expertise in information literacy and their subject areas, and the accessibility of librarians at all times and in multiple communication formats—all factors contributing to students' academic success at YDS and attainment of future academic and career goals.

Planning and Administration

It is rare for a theological library to have enough reference or research librarians to adequately staff a personal librarian program. It is therefore important to recruit and get "buy-in" from other library staff early in the planning process. Indeed, part of the attraction of the program for those who work "behind the scenes" may be the opportunity to assist students. However, there are several areas of concern that may arise:

- For those who work in cataloging or areas other than reference, there will be apprehension about the added workload. "Will I be overwhelmed by the number of students wanting help?" This hasn't been a problem at YDS Library and is borne out by the experience at the other Yale libraries. Students tend to request help via email (many are commuters) and that provides time to prepare a response or to set up an appointment to meet with the student. YDS librarians have not been inundated with requests for help and, in fact, many librarians report that they wish they had *more* contact with students
- Another area of concern is training. "Do I have the skills required to assist students with their research?" It is important for staff to realize that the personal librarian program functions in part as a referral service. If a question is not within someone's area of expertise, it is acceptable to refer the student to another member of the library staff. It may, however, be desirable for the coordinator or instruction librarian to provide some basic training in searching the *ATLA Religion Database*® or other reference resources so that participants who do not ordinarily provide reference service feel comfortable with the basics.
- There is also fear that students will expect librarians to become their private research assistants. The PLP website is very explicit about what PLs can and cannot do. This is also reiterated in the welcome letter and at orientation sessions. So far, there have been no inappropriate demands placed on librarians.
- A final consideration was the appropriateness of the term "personal." Does the term suggest more intimacy than we want to convey? This issue was unresolved, in part because no one could think of a better name, and many felt that it was important to keep some uniformity in "branding" across the various Yale University Library PL programs. It was pointed out at our ATLA session by Patrick Graham (Pitts Theology Library, Emory University) that the term "personal" can also have positive connotations, as in various types of personalized services, i.e., personal bankers, personal trainers, and personal shoppers!
- For future planning, it is also important to envision how the program might function at your institution. Are there student populations you specifically want to target, such as online, minority, or international students? At YDS, the most enthusiastic users of the PLP have been second-career students. They are apprehensive about their rusty research skills and many are unprepared for the new, electronic library. Many find the private consultations a more comfortable way to learn than in an open, highly visible classroom setting.
- After convincing library staff to move forward with the program, the next task will be to sell the idea to administration and faculty. The PLP can be announced at faculty

meetings with additional information distributed through other communication channels. Let faculty members know that students have PLs and encourage them to refer their students if they need help finding resources for assignments or papers. At YDS the most enthusiastic advocate of the program has been the Admissions Office. In the wider university the Yale Alumni Association has become a champion of the various Yale PLPs. Apparently, the idea resonates with many Yale alums, who wish they'd had a PL when they were students!

Although the responsibilities involved in administering a personal librarian program are minimal, as the program grows and develops it is valuable to have one individual to coordinate the various components. The coordinator should have good speaking and writing skills and a desire to build relationships with the library and the school.

- The first step is to contact the admissions office in the spring to ask for the list of incoming students. At YDS, the decision was made to start with the current incoming class and to *gradually* extend the program to each successive class. This allowed librarians to determine how workloads would be affected and to slowly adjust to a larger number of students. The admissions office has been very cooperative in providing student names, degree programs and email addresses. These are maintained in Excel spreadsheets, which are easy to store, manipulate and share with participating librarians.
- The next step is to assign librarians to students. Librarians are assigned from 30 to 100+ students. One of my colleagues, who coordinates the Yale undergraduate PLP, has over 400 students and finds it manageable. However, this is probably more than is desirable. Assignments can be entirely random or made on the basis of degree programs, academic interests, or other criteria. YDS offers the MAR degree, and these students are assigned to librarians with expertise in their subject area. The M.Div. degree is multi-disciplinary, and supporting those students involves more varied expertise. Be prepared for a few students to want to change PLs as their interests and career goals change.
- Once the PL assignments are made, librarians receive a list of their students. The next step is to compose a welcome letter that can be sent out by the librarians to their students. Ideally, students should receive the letter before arriving on campus so they will have the name and contact information for their PL during orientation events and in the early weeks of the semester.
- If the library has web support and IT assistance, the summer can be an ideal time to create web pages explaining the program and introducing the participating librarians. In addition, a simple Access database can be created and imbedded into the web page to allow students and library staff to easily find their PL. The summer can also be a time to brainstorm for library tips or topics to include in the monthly emails. It would also be desirable to have a small promotion and outreach committee responsible for planning some events and activities during the school year. (*See below, "Outreach and Promotion."*)
- Throughout the academic year, the coordinator will also be responsible for composing the monthly email letters. It is important to adopt a style that is free of jargon and

is welcoming to students. Solicit ideas for content from others in the library, so that the burden does not fall on the coordinator alone. At YDL, the coordinator writes a sample letter and sends it to the PLs to individualize. The letters are one of the most time-consuming duties for the coordinator and tend to fall at times when the library is already busy. Nevertheless, they are one of the *most effective ways to get students' attention*, especially if they are timed to coincide with major assignments and papers. At YDL we find that an email results in a flurry of responses and requests for consultations.

- Finally, be prepared to evaluate and assess the program early and often. At YDL we have not yet done a formal assessment of the PL program, but we hope to conduct one next spring when almost every student enrolled in the school will have a PL.

Promotion and Outreach

Promotion of the personal librarian program is based on several principles:

- The Personal Librarian Program *is* a marketing strategy! The program isn't providing a new service so much as encouraging students to take advantage of the services librarians already provide.
- Busy students need multiple promotional strategies to catch their attention. Many YDS students are commuters, and most, in addition to their coursework, are involved in many activities on and off campus. They are good at tuning out information that might seem irrelevant at one time but will appreciate having many reminders to reference when they come to recognize their need for a service. Without being invasive, librarians should try out a variety of ways to capture students' attention, spread out over the course of the school year.
- Marketing should link the program to students' career at YDS and their academic success.
- The librarians should capitalize on their friendliness by being physically present to students as much as possible and being available outside the library as well as inside.
- Free food and coffee are always appealing to tired, impoverished graduate students.

Promotional strategies have included the following:

1) Monthly **emails** to students from their personal librarians provide the core promotional strategy. If you can only do *one thing*, do this! Students DO respond to these messages, especially at times when coursework is weighing heavily on their minds.
2) The coordinating librarian submits a **letter** to the Admissions Office to be mailed to admitted students with their admissions packet describing the PLP and its advantages to students.
3) Librarians participate in **orientation activities** at the beginning of the school year, offering presentations, an activities fair booth, and library tours.
4) Librarians use existing **instructional sessions** (in-class and out of class) to promote the program.
5) Librarians use promotional materials such as **fliers** posted around the school and delivered to students' mailboxes, timed to coincide with the end of the semester and other research-intensive periods for students. **Bookmarks** given to new students

and distributed in the circulation area of the library can serve as a handy reminder to students. The bookmark includes email addresses, room numbers, and phone numbers of participating librarians and an email address for students to ask the coordinating librarian who their PL is if they don't know. There is also a blank space for students to write down the name of their PL.

6) "**Coffee With a Librarian**" chats in the Commuter Lounge. Periodically a librarian will sit in a designated area in the Commuter Lounge with a laptop. Students can drop by with questions or just to chat about their interests, and the librarian can demonstrate search techniques for students on the laptop. The librarian can bring bookmarks and be prepared to tell students who their PL is. In practice these sessions have been quite informal, but they encourage students to seek out librarians at other times when they have an information need.
7) Communication with faculty through occasional **emails** and appearances at faculty meetings can encourage professors to communicate the benefits of the PLP to students.
8) Other activities such as parties, receptions, and **Theological Libraries Month** can be used to promote the program.

The goals for promoting the program are for entering students to know the name of their personal librarian and what the program offers; for students to establish contact with their personal librarians in their first semester at YDS and become familiar with library services; and for faculty to cooperate with librarians in promoting the program.

Several promotional challenges have become apparent in the two years since the program was implemented. Students have so many ways to spend their time that no single marketing strategy is going to get everyone's attention. Thus, librarians have to walk the fine line between maintaining a constant presence on one hand and intrusiveness on the other. Feedback has shown that students appreciate the monthly updates from their librarians and would not mind more frequent contact, but librarians do need to be cautious about possibly beleaguering students. Future promotional goals include creating a slogan/theme for the program and providing concrete examples of the ways personal librarians can help students, and adapting the program to the unique needs and interests of theological students.

Conclusions

Based on anecdotal evidence from email correspondence and spoken testimonials, the PL Program at the Yale Divinity School Library has been received positively by students, librarians, and administrators. Students and librarians alike have found that the relationships formed can be an important part of their academic support network. Students value the prompt responses they receive to their questions and the opportunity to consult with an expert. There has been little response, either positive or negative, from faculty. This is an area where we need to put forth more effort.

The PL program represents a new way of structuring reference service and support for student learning. Librarians are doing much the same things they have always done, but are more pro-active in their approach. As traditional reference desks disappear, this is one of the more successful forms of customized reference service. Graduate and professional students want to be self-sufficient library users but often have questions they are hesitant to articulate for a variety of reasons. By breaking down the barriers between librarians and students, we hope to make it easier and more acceptable for students to seek our help.

The PL program is relatively inexpensive to implement and maintain, with staffing the most important concern. Implementing and maintaining the program requires a significant time commitment on the part of the coordinator. However, if enough librarians are willing to participate, initiating and maintaining contact with students should not entail too much additional work, since the program is essentially a new way of marketing services they already provide.

This paper has shown how one theological library has implemented a personal librarian program, what the feedback has been so far, and what plans lie in store for the future. While not all libraries are identical to Yale's, the program is infinitely expandable and adaptable to the context of other theological schools and libraries.

A PowerPoint of the presentation is available in the Community section of the website at http://www.atla.com/community/ATLA%20Member%20Publications/PersonalLibrarian.pptx.

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Where Any Two Are Gathered: The Idea of Conferencing in Theological Librarianship (Panel Discussion)

Panelists: Anthony Elia, Burke Library, Union Theological Seminary, Columbia University; Leland Deeds, Morton Library, Union Presbyterian Seminary; Luba Zakharov, Duke University Divinity School

The idea of a conference, or "conferencing," has taken on new definitions in the last five to ten years. One definition is the "open conference," or "unconference," where all programming is driven by the participants. Another is the "hybrid conference," often associated with "lightning rounds" that are frequently based on *Pecha kucha*, a Japanese methodology to organize a presentation. The "virtual conference" format is used by large organizations like the American Library Association, where participants engage with the content through a video conference or other technology. Particularly among IT professions, the "camp model" (presentations, training, and spontaneous group work) has also become popular. Theological librarians have experienced their own style of conferencing through local, regional, and national association meetings. Looking at interdisciplinary and cross-industry definitions and applications of "the conference," we will examine new structures for the conference format and ask how theological librarians can begin to shape new conference structures that match the content of a rapidly changing religious and seminary landscape.

Part One: A History of the Conference and Its Future in Theological Librarianship by Anthony J. Elia

Introduction

"What is a conference?" Really, the first question should probably be "What is it called when you have a group of people gathered together?" The question then is about purpose. Consider these gatherings, how we define or understand them, and then how we might deconstruct these meanings for our own purpose and usefulness: Gathering, Group, Meeting, Conference, Symposium, Hearing, Lyceum, Colloquium, Crowd, Audience, Mob, a Flash Mob...?

What do these words of "collective humanity" actually mean? Are we beholden to our Greco-Roman sense of collectivity? Or have these terms taken up new meaning? Words like "symposium" literally mean "coming and drinking together," just as "companion" meant "eating bread together." These terms convey the experience and expression of human community and gathering: coming together. It is in the purpose, though, that the expression becomes meaningful: as a "conference" (dating from the 1550s), which is often described as a "formal meeting for consultation . . . " (from 1580s). The Latin word "confero" has several meanings, though its primary meaning is "to bring, bear, or carry together, to collect, gather" (p. 411—*Harper's Latin Dictionary*). It is this "togetherness" aspect that we should first emphasize, a togetherness with purpose that is meant to bring some outcome. Of course, we could argue that this same logic could be used to describe a "mob," which comes together for such things as pillaging, unruliness, and anarchic dismantling of civil discourse and living. I wouldn't suggest that ATLA conferences come near to these distinctions (but perhaps it depends on how one understands the role of the ATLA conference!).

The purpose of this short paper today is to examine the meaning of "the conference," including how conferences have evolved. Specifically of concern is how the idea of ATLA's conferences have developed and changed over the years, and how new modes of thinking about and approaching conferences may lead us to a new generation of "coming together for a purpose." The fact that in the past decade the term "conference" as a noun has become a verb "to conference," with gerundic variations such as "conferencing," shows that the meaning and expression of "the conference" are in the midst of evolution and radical revisioning.

A History of ATLA Conferences (1947-1974)

The American Theological Library Association hosted its first conference in Louisville, Kentucky, in June 1947. The topics included a basic roster of librariana—seminary libraries, theological library operations, library and instruction, accreditation, indexing, and bibliography. The proceedings of that first conference were 76 pages long. Many of the first conferences had sessions that were either "reports" or "talks." The idea of a "paper," as we now understand it, seems to have been a conflation of "reporting" and a "topical lecture," which only really appears to be distinguished in the conference proceedings of 1950 and 1951. But the standard idea of "gathering" for a purpose of reporting on relevant library themes was consistent from the beginning.

A point of departure for this "report" vs. "paper" clarification seems to have occurred in 1952, when the proceedings' table of contents distinguishes reports as "REPORTS" all in caps, while papers are between quotation marks. This distinction remained constant for a number of years to come.

The first conferences were shorter, as there were fewer participant members and the organization was just getting off the ground. Two-day midweek events (usually Wednesday and Thursday) were the norm. In 1952, for example, the sessions began on Wednesday at 10:30 a.m. and lasted till Thursday around 9 p.m. In 1953, there were five papers on the docket, including the now famous piece by Raymond Morris: "Theological Librarianship as a Ministry."

The first "3-day conference" was in 1954, and it was this event that appears to have shaped the ATLA conference into what it would look like for the next half century. It was held in Chicago at Chicago Theological Seminary from Tuesday through Thursday, and opening on June 15, there were reports, similar to other conferences. Starting at 9 a.m. on Wednesday, June 16, there were devotions led by Dr. Theodore L. Trost, continuing with a full day of (more) reports, a round table on cataloguing and classification (LC, Union, and Dewey)—a topic which continued in subsequent ATLA conferences—and a business meeting. The afternoon of the second day there was a panel entitled "The Library in the Life of the Seminary," which was followed by afternoon tea. That evening there was one paper delivered by Dr. Henry M. Brimm, "The Seminary Librarian as Communicator." Thursday ended the conference, with morning devotions and a workshop on "cooperative procedures."

The years between 1955-1972 were formative years, which moved toward a consistency of topics and conference design. In 1955, for example, the conference at Union Theological Seminary in New York City was again three days (Wednesday through Friday), with a couple papers, a roundtable discussion, some workshops, and a dinner honoring Julia Pettee. In 1957, the conference was in Fort Worth and one of the featured speakers was the head of the history department at Southern Methodist University, Dr. H.P. Grumbrell, who shared his humor with the librarians in an address titled "Some Texan Traits," (*see p. 90*). Another significant change came in 1959, when the conference first expanded to four days and included nine papers and numerous reports. The librarians also took a scheduled excursion on the Thursday afternoon of the conference—a walking tour of Toronto-area libraries. The 1960s continued in this manner. The early years (1960 and 1961) each had low turnouts—1960's conference at Bethel College in St. Paul was only two days long, with two listed papers. But in 1962, the turnout was substantially higher, and the conference was back up to four days, with participants ending on a trip to a Shakespeare festival in Stratford, Connecticut. The published proceedings of this conference were becoming substantial, now weighing in over 200 pages, while the previous years' were between 70-150 pages. Perhaps one of the most significant milestones of the ATLA conference was in 1971, with a move that reflected the organization's growth. It was the first five-day conference, and took place in Pasadena, California. The executive committee, according to the proceedings, is listed as having met on Monday of that week. (The following year, in 1972, it would meet both on Monday and Friday of the conference, which appears to be the first time this occurred.) In that twenty-fifth anniversary year, the membership had reached roughly 450 individuals, which we find listed on some 15 pages of the proceedings. In the 1972-73 year, the oversight committee was the "Executive Committee," which became the "Board of Directors" the following year, 1973-74—to this day still standing with that name. The only other recognizable change in the next decade was in 1981, when the proceedings moved from a large-format publication to its present 6-by-9-inch compact size.

The early ATLA conferences, in many ways, echo what the regional meetings (such as CATLA, NYATLA, SWATLA, and others) seem to be doing today. They were gatherings, which were relatively small and shorter at first, and dealt with the important matters of any burgeoning association. Over the years, the conference has grown, but its purpose has remained as a commitment to the profession. The change, then, has come with growth, the need for organizational infrastructure, committees, and sub-committees. With this brief historical excursion, let us look at how conferences, generally speaking, fit our individual needs and wants—or perhaps, more candidly put, our likes and dislikes.

Things We Like and Dislike About Conferences

Many of us professionals enjoy attending conferences because it not only gives us a chance to partake in the most up-to-date (hopefully) work being done in our fields, but it allows us to reconnect with other professionals in those same fields. It is this latter attraction that most might not readily admit to, but professional connections are highly sought after, sometimes more than the content of specific sessions. In a TED conference presentation, education and pedagogy scholar and guru Sir Ken Robinson comically remarked about how the nature of learning is so often an act of divorcing our bodies from our minds. Our bodies, he jokes, are merely "transport vehicles" for our brains. As he says, "Just pop your head into a discotech after any professional conference."

Now this is not to say that a session on technical services in theological libraries is more or less scintillating than after-hours jollity at a Chicago nightclub. Not at all. But it reminds us that we are human beings in both mind AND body. And there is something that we need to pay attention to in our engagement with information and the engagement with such presentational material in just such places as conferences.

We have our likes and dislikes of conferences, which are—just as we approach learning spaces and activities—inextricably linked to our bodies. When it comes to conference likes and dislikes, we ultimately **like** shorter, interesting, entertaining, and engaging talks, panels, or discussions; we **like** a room that is aesthetically pleasing, with comfortable chairs, with light that is amenable to our senses; we **like** frequent or well-timed breaks; we **like** friendly speakers; and we **like** being fed treats and/or caffeinated drinks to keep us on target with our schedules. And, of course, we dislike their opposites. We **dislike** long, uninteresting, boring talks; we **dislike** bad, uncomfortable spaces and furniture, which complicate our listening/ seeing experience. We **dislike** things that we feel do us no good, or don't contribute to our knowledge and understanding; and we **dislike** things that seem to be a waste of time. It is this last notion, which gets at the heart of the "conferencing" revolution—that is ultimately a reflection of who we are, who our societies are, and what is seen to be acceptable behavior in our various spheres of life and work. The new model of conferencing reflects the models in other social media, which promotes the democratization of information with increased participation and discussion from all realms.

The Point of Conferences

Conferences, like other social gatherings, have demanded a certain protocol, which has usually been an unspoken but chiefly understood protocol based on respect: respect for the speakers and participants of a panel, respect for those around you, and, ultimately, respect for yourself. I do not suggest that this is no longer the case, but that there has been a shift in how we understand protocol. The rise of the "unconference" may be seen as a dismantling of this protocol: that is, the protocols of respect at other conferences, which may have traditionally shunned or at least given conference members a sense of embarrassment for having to "leave early" or "come in and out" of a talk, is no longer the paradigm of the "unconference." The old paradigm of conferences is based on the protocol of respect and decorum, which had been created in an era without roaming technologies—no iPhones, iPads, cell phones, BlackBerries. The conference has existed since before the time of computers, even televisions, and telephones! The conference hearkens back to a period that was much slower, when people's entertainment (or engagement) was not found in multi-tasking bites, fast-paced images, or anything that was of light-speed. Rather, entertainment, as well as intellectual engagement, came with extensive, long, and often discursive orations. Edward Everett's funeral oration at Gettysburg, shortly before Lincoln's now famous "remarks," which lasted no more than three minutes, was nearly three hours in length, and those at the old battleground were there for that length of time, standing and listening. That was their engagement model, their model of participating in the intellectual and spiritual fruits of the day. In those days, to leave would have been inconsiderate to some; but to leave would have meant you had something better to do (barring emergencies, of course).

So too, the conference, as an archaic (though, not necessarily "obsolete") model, is based on protocols of time, speed, and the relationship between auditors (listeners of the lecture) and those who are presenting. What is different with the unconference, in some respects, is that the idea of respect has shifted, so that now the visitor (or auditor) now takes possession of his or her desire to come and go as he or she pleases, which is a reflection of how we as a society act, but also how we envision ourselves in society. It is a more flexible model, allows us to do as we wish, and is promoted by the architecture of the "unconference" model.

Conclusion

To this end, what is the new mode of "the conference" or "conferencing," which we can think about, discuss, engage with, and attempt in a setting like ATLA (or even our regional associations)? What options are there, and do the protocols of respect allow for this in our settings? I think that in the coming years, ATLA conferences may see some creative and innovative changes to this enterprise. Now, we are just beginning.

Part Two: Unconferencing…What is That? by Leland R. Deeds

Over the past few years a number of new forms of conferencing or meetings have made their way into the realm of librarians. This talk introduced three of these: (1) the unconference or "open space" meeting[1], (2) the hybrid model containing some unconference and traditional elements, and (3) virtual conferences. It also briefly gave examples of each and discussed their ability to address certain challenges and needs within the library profession.

The method of meeting known as an unconference is, despite its moniker, a conference. It grew out of a response in the IT industry to earlier invitation-only meetings, such as the Friends of O'Reilly or Foocamp.[2] These early meetings, whether an open unconference or orchestrated, shared the key characteristic of being organized around a theme or issue. They were an attempt to have stakeholders from throughout an industry meet to mutually address an issue or challenge too great to be solved by any one company alone.

The use of a core theme or issue and loose organization mark a pure unconference as using a simplified version of an "open space" meeting. A conference using "open space technology" can also be on topics of public health or public administration, not just IT issues.[3] The basic environment required to make the OST method successful is claimed to have four parts: complexity, diversity, conflict and urgency. The issue being addressed must be complex; the stakeholders involved must represent a diverse constituency within which there is a real or potential conflict regarding how the issue is resolved. All are fueled by an urgency created by a need for resolution "yesterday." The OST meeting model has seven stages: (1) briefing, (2) creation of agenda, (3) sign-up, (4) sessions, (5) session reports, (6) action planning and (7) reflection.

The OST meeting is opened by a facilitator during the briefing, explaining to participants the theme, rules of engagement, basic structure of the day, and breakdown of the meeting space. The agenda is then created by participants who write down on cards or sheets of paper a topic/subject related to the theme that they feel must be discussed. In so doing they have contracted with the community that they are also willing to lead a discussion session on that topic. The topic cards are then placed by participants on a wall or white board within the meeting's main space. This is the meeting's agenda. The process of the first two stages combined should take no longer than an hour and a half.

The sign-up stage immediately follows as individuals review all of the topics offered by the community for discussion. The session stage is equally self-explanatory. What differs, because of the problem or issue related focus of an OST based meeting, is that someone from each session must own responsibility for reporting back to the participants as a whole on the outcomes from their discussion. These individual session reports follow the topical subthemes participants suggested at the formation of the day's agenda and are used by the community to shape the final two stages—agreed upon action planning or next steps and final reflection on the day as a whole. These last two stages are then shaped by the facilitator and meeting planners into a final event report that is given to each participant at the conclusion of the conference. These are the common bones of the OST model on which the flesh of any individual meeting or conference is shaped.

It was from these beginnings that camps, unconferences and open space meetings began their long journey into library-land. Not surprisingly, many of the first were held among the more IT inclined of library staff or on IT related themes, such as a THATcamp (The Humanities and Technology).[4] There are also similar gatherings that are what I will call hybrids. These conferences, such as CODE4LIB, don't run on batteries or solar power but instead represent a blending of traditional conference structures and elements of participant driven unconferences.

CODE4LIB, our example, is a loose organization (or community of practice) of programmers, web developers and systems folks who work for or in a library or a library related project (or library vendor on occasion). This organization has chosen, as a community value, to shape its annual meeting in two parts. The first half, at least, of each day is made up of pre-selected, shared sessions and keynote addresses. These are not concurrent, but instead literally a shared experience of all attendees in a single great hall, creating the bedrock for the conference's further discussions. This, logically, limits the enrollment of the conference, and it is common for registration to fill within two days of opening.

After these pre-planned presentations a series of what are called lightning rounds follow. The lightning rounds are not pre-selected; the only constraint is time. Each talk is a maximum of five minutes and as many talks will be given as the scheduled maximum amount of time allocated for the day allows. Such a short talk can be about a problem with which the individual hopes for help, an accomplishment, or a project that the individual hopes others will also be interested in starting or in helping to carry forward. At the conclusion of the lightning talks a list is created and the top topics, by vote, are allocated rooms and become longer breakout sessions led by the same individual(s). By the close of the day, then, all participants will have shared the experience of all content except the concurrent breakout sessions.

Something should be said here about back channels. The technology used differs. Some conferences use hash tags over Twitter, allowing for participants to aggregate all "tweets" that carry the tag. Others, like CODE4LIB, use other forms of bulletin board or group chat methods. All of them, at best, can be thought of as the hallway chatter that you would overhear and participate in while moving from session to session in person.

Speaking of disembodied hallway conversation is as good as any segue into the topic of the virtual conference. In most cases the virtual conference is a technologically enabled means of attending (to varying extents) a preexisting, standard conference. Associations and communities such as CODE4LIB, ACRL, PLA, a handful of other ALA divisions and OCLC all offer virtual versions of their annual meetings. It is worth noting that efforts to offer virtual meetings do not go without political conflict. There has been a reasonable amount of heated discussion among members of one of ALA's divisions, as one example, over the past year whether ALA guidelines allow for the division's annual conference and committee meeting to be opened to non-members or members not registered for the event. This debate is credited by some as the impetus for this year's streaming of all shared CODE4LIB conference content.[5]

Such virtual conferences frequently allow streaming or archived video access to keynote or session speakers, and sometimes allow participation through chat-driven Q&A sessions or bulletin board threaded discussions. All of these types of virtual conferences are primarily intended to serve the needs of those unable to attend the full, hosted conference, whether because the conference is full or because of cost. Though offering a reduced level of access or engagement these virtual conferences do allow for a broader base of participation and continued involvement or professional development for many. One outlier to these more generic virtual conferences, all of which rely on technology familiar to any professional who has had the pleasure of sitting through a webinar, is the virtual conferences held in Second Life by some ALA divisions.

Having given a very abbreviated tour of these other, current conferencing options, now we get to the single most important part of my presentation today. The "whys"—knowing what we all now know, why would anyone consider using these models, methods or organizational tools? Here are a handful of reasons to consider. One reason for the growth of OST modeled meetings among IT sectors is the constant increase of the information cycle's speed. The technological tools available to address a problem today may not have been available a year ago. But the impact of this faster information cycle is not exclusively IT driven. Librarians have a long series of issues being impacted by such cycles, whether it be the latest court ruling on the Google Book Settlement or copyright.

These examples offer a second reason. Such issues as e-books, the economics and stability of digitization efforts, or the constant pressures on fair use within copyright are all also examples of a few of the more complex and urgent problems facing librarians. These are issues that are too large for any single institution to successfully resolve on its own. OST derived models of meeting have at their heart an attempt to take intractable issues impacting a community or industry and find common ground to move them forward. Such efforts are always the work of the willing, which also resonates with unconference models' description of action by the passionate. The right people to address a problem, according to this logic, are those that are willing—no matter what their place amid the community's hierarchy. This is intended within these models as a call for self-empowerment.

Lastly, what better time for theological librarians to consider new methods and technologies for their work as a community could there be than these economic times. Virtual methods of meeting, in particular, offer broader participation and increasing professional development opportunities for its members and perhaps a means to increase its efforts globally. These are all tools, neither good nor bad. Whether traditional, hybrid or virtual, all of these are merely ways for theological librarians as a caring community of practice to organize themselves for the endeavor of building our libraries' future, together.

Endnotes

[1] More information can be found at: http://www.openspaceworld.org/news/join-us/ and http://barcamp.org/w/page/405512/WhatToExpect

[2] http://barcamp.org/w/page/402874/FooCamp

[3] For the full OST model and philosophy see Owen, Harrison. 2008. Open space technology: a user's guide. San Francisco: Berrett-Koehler Publishers.

[4] http://thatcamp.org

[5] http://www.indiana.edu/~uits/code4lib/program/sessions.php or http://www.oclc.org/multimedia/2011/global_council_annual_meeting_2011.htm

Part Three: Where Any Two are Gathered: Conferencing in Theological Librarianship by Luba Zakharov

Now that we've set the stage by providing some history and content about "unconferencing," my role is to model a lightning round and, within five minutes' time, speak to a topic in quick form. This is not about talking fast, although some do speak quickly just to get through, but to highlight significant points on particular topics. I will quickly summarize unconferencing, highlight a topic, and then lead us into discussion.

Many of you may have already attended a lightning round—a two- to five-minute presentation on a particular topic. Mine will be a hybrid of sorts as I remix what has been said and focus, perhaps, on different ways of seeing the idea of "conference." In this quick PowerPoint presentation I'd like to review that there are many types of conferences: from the Housekeepers Conference in 1910 to the Open Conferences, Hybrid, lightning rounds, and virtual conferences that my colleagues already spoke about,

What I'd like to talk briefly about is the word "workshop." Not to put too fine a point on it, but we may assume that a workshop is the same as a conference, but I'm going to suggest that it has a different connotation. To begin, as a noun, it is defined as a room or building in which goods are manufactured or repaired. Known by the French term *atelier*, a workshop is a studio where several artists work together under the tutelage of a Master. The etymology comes from the Old French term *astelier*, which means workshop.

In English, as a verb, it means to present a performance of a dramatic work using intensive group discussion and improvisation in order to explore aspects of the production before staging. I think you may see where this is heading.

To continue, the plural, "workshops," is defined as a meeting at which a group of people engage in intensive discussion and activity on a particular subject or project.

My point is this: In this time and in this space is our time to work together—to consider these new formats of gathering—to explore new questions. As my colleagues have stated, the notion of unconferencing has grown out of many impulses, but in particular it has grown out of an impulse to address joint problems that were too big to deal with on a day-to-day basis. One of the purposes of gathering with others is to come up with new strategies of moving forward. This idea is not new, but note that it is driven by what Timothy Lincoln and others have called "a community of practice." Even though a librarian's work is often solitary, we are not just individuals who are standing and doing work alone or even sitting and focusing on books. We are, instead, creating gatherings to help one another learn.

Right now is our opportunity to participate, to voice ideas and consider new ways of conferencing together. We won't be focusing on boot camp today (with or without the cat)—but we'd like the discussion that follows to be a time of brainstorming and, perhaps, thinking in new ways. We hope what we've presented so far has given you a taste of what unconferencing is and perhaps what it can be. We're guessing that if you cared enough to show up, it may indicate that you have a personal investment in this conference or in this session or maybe to the friends you have at ATLA. If so, then perhaps the energy you bring to exercise the "community of practice" is at the heart of unconferencing.

Finally, as conferences continue to evolve, we can only guess that this evolution is often driven in part by changes in our culture—by budgetary restraints, by large problems that stand alone seminaries, or even divinity schools within larger universities, can't always foresee. Sometimes it's driven by new ideas.

One of those ideas that might be able to help us rethink it all is Open Space Technology, which has been in existence since 1986. And here's the story of how it came about:

In 1985, eighty-five brave souls, or there abouts, gathered in Monterey for The Third Annual International Symposium on Organization Transformation. The first two iterations of this continuing international event (we are now at OT16) were organized in a most traditional manner. Papers, panels, and all the rest. But the consensus of participants was, that despite monumental planning effort extending over a long time, the real excitement came in the coffee breaks. Which of course weren't planned at all. And so the Third International Symposium was going to be different.

And different it was. At the point of arrival, the participants knew only when things would start, when it would conclude, and generally what the theme might be. There was no agenda, no planning committee, no management committee, and the only facilitator in evidence essentially disappeared after several hours. Just 85 people sitting in a circle. Much to the amazement of everybody, two hours later we had a three day agenda totally planned out including multiple workshops, all with conveners, times, places and participants.

*Observably, the operative mechanism was simplicity itself. As each person determined that they had some area of exploration they would like to pursue, they would write a brief description on a small placard, announce their topic to the assembled group, post the placard on the wall and sit down. When no further topics were posted, the original proposers determined the time and place for meeting, and anybody interested in a particular topic signed up. That was it.**

Over the years, this "experiment" has been replicated thousands of times on all continents in groups ranging in size from five to one thousand. In the conclusion of the gatherings, these promises have been kept:

> *1.) Every issue of concern to anybody had been laid upon the table. 2.) All issues were discussed to the extent that anybody cared to do that. 3.) A full written record of all discussions existed and was in the hands of all participants. 4.) All issues were ranked in priority order. 5.) Critical "focal issues" had been isolated and Next Step actions identified for their resolution.**

So, what's going on here and what makes it work?

On a *descriptive* basis (what makes it work), OST is guided by these four principles:

1) Whoever comes are the right people [(a) people who care, do something, b) If you show up, you care]
2) Whatever happens is the only thing that should have
3) Whenever it starts is the right time
4) When it's over, it's over

These principals are steered by this one law:

> The Law of Two Feet: "If at any time you find yourself in any situation where you are neither learning nor contributing, use your two feet and move someplace more to your liking."

This is not meant to be mean or to insult, but is based on the core guideline of OST which is simply this: "Take responsibility for what you love." This core guideline speaks to the *prescriptive* question of why this model works:

1) It works because this structure eliminates guilt
2) It supports the idea of "self-organization" (see Stuart Kaufmann's work on Complex Adaptive Systems): in short, that we as humans have an innate ability to self-organize

And one final note: this open system makes the need to control unnecessary because "order" is free and emerges in Open Space when these conditions for self-organization are met:

> *1.) A relatively safe nutrient environment. 2.) High levels of diversity and complexity in terms of the elements to be self-organized. 3.) Living at the edge of chaos, in a word nothing will happen if everything is sitting like a lump.4.) An inner drive towards improvement, hence if you are an atom it would be useful to get together with another atom to become a molecule. 5.) Sparsity of connections**

So, here's our opportunity to begin to rethink it all.

Note: the discussion that followed included questions about how an unconference might work at ATLA, suggestions about what could be done now, with feedback and discussion from those in the audience who had already attended an "unconference." These factors led to the idea of creating an unconferencing blog where the discussion that was started could continue until we met again in Arizona. A blog, with the title "**unconferencing: where any two are gathered**," was posted the following week and can be found at http://unconferencing.blogspot.com/.

* All cited material comes from Open Space World: Emerging Order in Open Space by Harrison Owen: http://www.openspaceworld.org/cgi/wiki.cgi?EmergingOrderInOpenSpace

CONVERSATION GROUPS

ATLA/Scarecrow Press Books Series

Facilitators: Justin Travis (ATLA) and Bennett Graff (Scarecrow Press)

ATLA members met with the editors of the ATLA Book Series for the purpose of discussing the status of the ATLA/Scarecrow Book Series and the future of academic book publication. Theological librarians, ATLA staff, and representatives from Scarecrow Press each offered their vision of the place of academic reference books in the modern publishing environment and the role ATLA can perform in serving the mission and needs of theological libraries. Bennett Graff, Scarecrow Press's editor for religion and music, described Scarecrow's plans to adapt to the changing needs of libraries and other customers of reference materials. The session concluded with several roundtable participants sharing their own proposed writing projects and enquiring as to the procedures involved in publishing their works with the series.

Best Practices for Small Theological Libraries

Facilitators: Susan Ebertz (Wartburg Theological Seminary) and David Mayo (Union Presbyterian Seminary—Charlotte Campus)

Introduction

This discussion group was a work session to create a list of best practices for public services, technical services, and online services. At the 2009 ATLA Conference, there was a panel with Carrie Hackney, Blake Walter, and Susan Ebertz on "Challenges for Directors of Small Libraries." The presenters provided a description of their libraries, then discussed staffing, consortia relationships, budget, and collection development. Then, at the 2010 ATLA Conference, there was a roundtable on "Keeping the Balance in Small Libraries" with Carrie Hackney and Susan Ebertz as facilitators. Attendees broke into small groups and discussed basic information about their libraries, key functions, how money was spent, work-arounds, and services cut. It was decided last year that this year's discussion would address best practices.

We divided into three work groups: public services, technical services, and online services.

The groups picked a moderator to move the discussion along and a recorder to report about the discussion. After the participants gathered into their groups, they briefly introduced themselves then answered the question, "Keeping in mind that small libraries have limited staffing and budget, what are some of the best practices for small libraries?"

The summary reports are as follows:

Public Services

- Regular in-services of other staff
- Know what work-study students are capable of
- Use consortial relationships for back-up ref
    - Maybe faculty member
    - Would an IM service with other ATLA members be a possibility?
    - Various staff from different ATLA libraries could work together

- Embedded librarian as teaching assistants in online classes
- Don't give the expectation that you will answer a ref question right away
- Redesign space so you can see ref/circ from your desk
- Include cell phone number on office door when not around so that you can still be accessible.
- Using Facebook for answering ref questions
- The part-timer (no benefits position) does the essential circ work (stats, follow-ups, most ILL work, etc.).
- We all continue to do general circ desk duty.

Technical Services

- It is hard to have students who don't work for very long per week
- What do we do with gift books?
    - We could have volunteers help sort or list items
- Could we cancel all print subscriptions so that everything is online?
    - Checking in serials can be a student job
- Outsourcing technical services?
    - What would be the cost? Small libraries usually don't have the money for outsourcing
- We've basically consolidated position descriptions over the last 10 years, as position vacancy/freezes have dropped us from 7 to 3.5 workers, plus a cut in the student assistant hours.
- We've dropped authority control, NACO participation, and most cataloging of our older material, both stacks and Special Collections, that wasn't in our online system after the major retro-con.
- Original cataloging of new material is sporadic at best.
- The two professional positions have been co-directors for over four years. We've divided up the most essential admin and admin assistant duties, and I've taken over acquisitions/serials.
- With severe materials budget cuts, and the advent of online ordering, acquisitions has been more doable
- We don't have periodical automated check-in, so claiming missing issues and checking ATLA Serials Exchange has basically stopped.
- We've also cut our active subscriptions by about 25 percent and are withdrawing unneeded titles, as well as volume runs that are in *ATLAS*® and other digital sources.
- Even before the recent economic crisis, we cut back on standing orders.
- We've undertaken a major de-accessioning project to clear stack space, as the administration has been very actively negotiating with other schools to partner with us for economies of scale, potentially moving onto our campus. We're also focusing our collection scope more closely to the curriculum, with faculty approval, and selling off some of the withdrawals from these projects to patrons, to other schools and to dealers, and donating some to TBN or the local public library book sale.
- We do still take in gifts, as this is one small way to make up for lost budget money.

Online services

- Creating lib guides; way of pointing to students to limited resources
- Proxy server
- Information literacy online: reaching off campus students
- Ability to give info from a distance
- YouTube videos for lib guide
- Use Internet Guide to Religion at the Wabash Center:
  - http://www.wabashcenter.wabash.edu/resources/guide_headings.aspx
  - You do not have to try to recreate and maintain but point to this instead
  - If you find something that is not on here, send to Charles Bellinger
- If you are linked to a university, use that. Some values to being linked
  - If not, link to relationships with other schools nearby so that you can use their resources
- Consortial buying power; look into ATLA consortium
- We don't have time for strategic thinking very much, in terms of newer electronic services or ILS changes, though we have added a few things like online reference sources from Oxford, Abingdon, etc.

Next steps

It was suggested that the time was too short to share ideas. Would it be possible to get an hour-and-a-half instead of an hour? Many felt there was value in continuing the conversation.

CONSER Conversation Group

Facilitator: Judy Knop (ATLA)

Michael Bradford presented a report from the CONSER Operations Committee held in May 2011. After discussing the decisions and deliberations held there, the group turned its attention to the changes the adoption of RDA would bring to serials cataloging.

CONSER Conversation Group Handout

Changes in Serials Cataloging Proposed by RDA

Title: Date, name, number, etc. at beginning of serial requires mark of omission.

336, 337, 338 replace GMD

336: Content type reflects the fundamental form of communication in which the content is expressed.

337: Media type reflects the general type of device that is required to use the resource.

338: Carrier type reflects the specific format of the storage medium that is required.

245 $a Regional database. $p Central Asia.
336 $a text $2 rdacontent
337 $a computer $2 rdamedia
338 $a online resource $2 rdacarrier

Other title info: Not a core element. Record if appearing in same source of info as title proper

Extent: For completed serials: Record the no. of bibliographic vols., not no. of physical vols. Record extent of physical vols. in note if considered important: 8 vols. in 5 goes in note.

Can adjust form of numerals or record as on resource

Substitute numerals for numbers expressed as words (agency policy)

Supply an approximate date if the first or last issue, part, or iteration isn't available. If you cannot supply an approximate date, omit the element.

In AACR2, if the title needed explanation, such as when it consisted only of the name of a corporate body or conference, a brief addition was supplied in brackets as other title information. RDA has no provision for that, so there is no $b [proceedings] in the RDA record.

In lieu of that, give the RDA element "Nature of the content" as a 500 note

In the numbering area for serials, terms and months are to be transcribed as they are on the piece. If they are abbreviated on the piece, they would be abbreviated in the 362, but if they are spelled out on the piece, they would not be abbreviated as they would have in AACR2.

RDA allows an unformatted note for Began with and Ceased with, even if we have the first or last issue in hand. CONSER will probably continue the practice of formatted DBO and LIC.

When recording inclusive dates and other inclusive numbers in RDA, both the first and last number are to be recorded in full. If the date actually appears as 1925-26 on the piece, AACR2 already allows us to replace the hyphen with a slash. RDA tells us not only to replace the hyphen with a slash but also to repeat the 19 in the second year.

Contemporary Religious Literature

Facilitators: Jennifer Ulrich (Eastern Mennonite University) and Donna Wells (Southeastern Baptist Theological Seminary)

As in past years, the group who gathered discussed books they read during the past year. Several classics were mentioned, including the writing of Hildegard of Bingen and Margery Kempe, as well as the Institutes of the Christian Religion by Calvin.

Nancy Adams showed off a copy of *Fish Tales: The Guppy Anthology*, published by Wildside Press, 2011. Nancy has a story in this anthology.

The publication "Books & Culture" was suggested as a good place for reviews (http://www.booksandculture.com/)

Here are the books and authors we discussed:

Benioff, David. *City of Thieves: A Novel*. New York: Viking, 2008.

Berry, Wendell. *Jayber Crow : A Novel*. Washington, D.C.: Counterpoint, 2000.

Bitner, Betsy, Patricia Gulley, Warren Bull, Diane Vallere, Nancy Adams, Gigi Pandian, Sarah E. Glenn, Krista Davis, Gloria Alden, Peggy Ehrart, Darlene Ryan, Heidi Saunders, Beth Groundwater, Kaye George, Ramona DeFelice Long, Chris Roerden, Daryl Wood Gerber, Patricia Winton, Karen Pullen, K. B. Ingee, James Montgomery Jackson, Leslie Budewitz, Deborah J. Benoit, and Annette Dashofy. *Fish Tales: The Guppy Anthology*. S.l.: Wildside Press, 2011.

Chevalier, Tracy. *Remarkable Creatures*. New York: Dutton, 2010.

Clayton, Emma. *The Roar*. 1st American ed. New York: Chicken House, 2009.

Coetzee, J. M. *Age of Iron*. 1st American ed. New York: Random House, 1990.

———. *Elizabeth Costello*. 1st American ed. New York: Viking, 2003.

Crombie, Deborah. *And Justice There Is None*. New York: Bantam Books, 2002.

———. *In a Dark House*. 1st ed. New York: William Morrow, 2004.

———. *Necessary as Blood*. 1st ed. New York: William Morrow, 2009.

———. *Now May You Weep*. 1st ed. New York: William Morrow, 2003.

———. *Where Memories Lie*. 1st ed. New York: William Morrow, 2008.

Fairstein, Linda A. *Silent Mercy*. New York: Dutton, 2011.

Ferraris, Zoë. *City of Veils: A Novel*. 1st ed. New York: Little, Brown and Co., 2010.

Furlong, Monica. *Colman*. 1st ed. New York: Random House, 2004.

———. *Juniper*. 1st Borzoi Sprinter ed. New York: Borzoi Sprinters: Distributed by Random House, 1992.

———. *Wise Child*. 1st American ed. New York: Knopf: Distributed by Random House, 1987.

Gaus, Paul L. *Blood of the Prodigal: An Ohio Amish Mystery*. Athens: Ohio University Press, 1999.

———. *Broken English: An Ohio Amish Mystery*. Athens: Ohio University Press, 2000.

———. *Cast a Blue Shadow: An Ohio Amish Mystery*. Athens: Ohio University Press, 2003.

———. *Clouds without Rain: An Ohio Amish Mystery*. Athens: Ohio University Press, 2001.

———. *Harmless as Doves: An Amish-Country Mystery*. Athens: Ohio University Press, 2011.

———. *A Prayer for the Night: An Ohio Amish Mystery*. Athens: Ohio University Press, 2006.

———. *Separate from the World: An Ohio Amish Mystery*. Athens: Ohio University Press, 2008.

Glyer, Diana. *The Company They Keep: C.S. Lewis and J.R.R. Tolkien as Writers in Community*. Kent, Ohio: Kent State University Press, 2007.

Hauerwas, Stanley. *Hannah's Child: A Theologian's Memoir*. Grand Rapids: W.B. Eerdmans Pub. Co., 2010.

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Elephant in the Room

Facilitator: Kelly Campbell (Golden Gate Baptist Theological Seminary)

The conversation presenter was Kelly Campbell, Director of Library Services at Golden Gate Baptist Theological Seminary located on the West Coast. After welcoming the participants and thanking them for their interest, Kelly provided some history about the topic. During this past year, she made the decision to intentionally read professional materials and to keep up with current trends in the library profession. She carved out time in her weekly schedule to read articles, blogs, etc. The result has been this conversation group.

As head of the Education Committee, Kelly attended the October conference planning meeting. Since the Education Committee had received few conversation group proposals, she suggested this topic. Kelly felt that her profession, librarianship, is undergoing a seismic shift. Ebooks, ROI, Amazon, Google, etc. are changing the profession, and she wanted to talk about these issues with other professionals. She realized that librarians might not know the answers but needed to talk about these issues. So Kelly proposed this session. Hopefully, after the conversation no one could claim that "nobody wants to talk about it."

The program description submitted was: Will libraries survive into the future? This question is the elephant in the room. If libraries survive, what will "library" mean in the future? What about ebooks, reference collections, and personal librarians? With the changing technological and theological landscapes, how will theological libraries reinvent themselves to survive into the user-driven future? Thus, what should librarians do about it?

As the saying goes, "We can't ignore the elephant in the room." Can't ignore it. Can't go over it. Can't go under it. Can't go around it. Can't go through it. So, librarians must have to eat it. The charge during the conversation group was to start taking small bites.

The "Eating the Elephant" phrase focuses primarily on breaking up a significant and dangerous task into many smaller, seemingly less dangerous, challenges: in a sense, you eat your enemies. The tactical part is that each participant in one of the smaller tasks does not know how challenging and daunting the overall task is. The group was given Guidelines for Eating an Elephant. A person cannot eat a whole elephant in one setting. When eating an elephant, a person needs to take one bite at a time since elephants are the largest land animal in the world. A person must keep moving and adjusting, as elephants walk about forty miles per hour. It takes a team working together, not an individual, to eat an entire elephant.

From her reading, Kelly identified various elephant parts or trends that are changing the library landscape. These parts were not all-encompassing and items were missing, so Kelly added Miscellaneous or Other as an elephant part. Elephant parts included: Personal/Embedded Librarians, Ereaders, Kindle, Nook, Epub, Copyright Issues-Ereserves, Digital Collections—Access, Copyright, Online Students, ROI (Return on Investment), Patron Driven Acquisitions (PDA), Ebooks, Discovery Services, Value Added Services and Assessment (Qualitative not Quantitative).

Prior to breaking into groups, Kelly mentioned the following: We will not solve all the problems in the limited time today. However we can start the discussion or take a bite. Our conversation today is not the end. The conversation will need to adapt, move and adjust. Finally, it takes a team not an individual to tackle the problem of eating an elephant.

The participants were given instructions for their conversations. Break into small teams. Discuss strategies to eat the elephant part. Ask three key questions. Have representatives report back to the large group. The three key questions: How do you define this elephant part to users? What do you need to know to help eat this part? What are possible strategies to start eating this part? The dinner schedule included breaking into small teams, enjoying the discussion for twenty minutes, answering the three questions, reporting to the large group, and learning about future meals. Future discussions (or meals) included ATLA Interest Groups, ATLA Committees, and ATLA ListServes.

Librarians Managing Copyright

Facilitator: Eileen Saner (Associated Mennonite Biblical Seminary)

Eileen Saner opened the conversation with a brief description of the process that led to the drafting of an AMBS copyright guide which was adopted by the faculty and administration in August 2010. The guide was prepared by a task force led by Eileen that included a professor, the information technology director and the managing editor of the seminary's publishing department. 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/)

Library of Congress Genre/Form Project Update

Facilitators: Cameron J. Campbell and Erica Treesh (ATLA)

In 2007, what is now the Policy and Standards Division at the Library of Congress began a project to develop authorized genre/form headings. Such headings describe what a work IS rather than what it is ABOUT. The first genre/form project undertaken by LC was for moving images (including films, TV programs, and video recordings). Following that, in October 2008, LC issued a memo giving a timeline and plan for the next five genre/form projects: cartography, law, music, religion, and literature. Approaching the work in this way is intended to allow the genre/form headings to be implemented on a discipline-by-discipline basis. The ultimate goal is to develop a set of genre/form headings that will be useful for a wide variety of library types.

The project is open to anyone with an interest in religion. The current project roster has 65 participants, including an official liaison from both the Association of Jewish Libraries and the Catholic Library Association. Cameron J. Campbell and Erica Treesh serve as the ATLA liaisons. The Council on East Asian Libraries has also been very active.

Candidate terms are still being gathered. A small group of volunteers will then be needed to review the terms and develop a draft of terms with cross-references and scope or usage notes that can be circulated for comment. Ultimately, however, this is an LC project and they will be making all decisions about what terms should be adopted.

NACO Conversation Group

Facilitator: Judy Knop (ATLA)

Conversation focused on the changes RDA proposes and the interim measures the PCC Policy Committee has implemented. There was also discussion of the changes and difficulties caused by the RDA testing and the hybrid records it is creating.

NACO Conversation Group Handout

RDA Authority Changes

Personal Names:
- No time period restriction
- Dates:
  - No b or d, use hyphens (LC decision for test)
  - Active rather than flourished (LC decision for test)
  - Approximately rather than ca.
  - 1867 or 1868 rather than 1867 or 8
  - Spell out months and century
- Qualifiers can include unused forenames in any access point
- Relationship words are included (Jr., III, etc.)
- Titles and other designations are limited to:
  - Royalty
  - Saint
  - Religious rank
  - Spirit
  - Profession; Occupation; Field of activity (in this order)
- Fictitious entities and non-humans can be name access points
- Multiple identities are each established
- Variant spelling of name, choose first received, not predominant

Corporate Names
- "Take what you see"
- Spelling variations: base on first received, not predominant, unless due to orthographic reform
- Add any term serving to differentiate two or more bodies

Conference Names
- Frequency word not omitted from heading
- Locations: no restriction on number given
- Online conference: Location is "online"
- Omit year of convocation from name of exhibition, fair, festival

Family Names

Definition: "Two or more persons related by birth, marriage, adoption, civil union, or similar legal status, or who otherwise present themselves as a family"

Not include corporate bodies using family or similar word in name

Formulate as for personal names

Use X00 indicator 3

Add type of family in parentheses, e.g., dynasty, royal family

Elements to include: Preferred name, variant name, type of family, date, place, prominent member of family

Uniform Titles

Selections cannot be main title

Add selections to Works or other collective title

Sacred Scriptures

- Avesta, Bible, Holy Piby, Kitab al-aqdas, Qur'an, Talmud, Tripitaka
- Personal name entry if reference sources attribute work to a single person
- Spell out OT and NT and omit between Bible and name of book
- If more than 3 translators, use Name followed by and others

MARC Fields

Personal Names

- 046
  - $f - birth date
  - $g - death date
  - $s - start date (for period of activity)
  - $t - end date (for period of activity)
- 370 - Associated place
- 371 - Address
- 372 - Field of activity
- 373 - Affiliation
- 374 - Profession or occupation
- 375 - Gender
- 377 - Associated language

Families

- 046
  - $s - Start date
  - $t - End date
- 370 - Associated place
- 376 - Type of family

Corporate/Conference Names

- 046
  - $s - Start date

$t - End date
370 - Associated place
371 - Address
377 - Associated language

PCC Deliberations

Existing AACR2 auth recs and newly defined fields: 046, 37X. Should PCC have policy about whether to add these fields to existing recs? OpCo recommendation: Allow in recs whether AACR2 or RDA. Ethical implications/privacy concerns of adding dates, gender, etc. Give emphasis to 046 field over use of 370-373 fields? Limit to certain types of records?

RDA-Compatible headings: OpCo recommendation: PoCo charge a taskforce to investigate 3 potential categories of RDA-usable auth recs: a. Acceptable; b. Unacceptable; c. Grey areas: TF will take into account impact on BFM.

Hybrid records: PCC discussion group will be formed to investigate hybrid records. A Taskforce might follow. Issues: What level of bib record hybridity is acceptable. How much change to existing bib records is acceptable. At what point does/should/can a bib record created under one code be changed to a different code?

Undifferentiated names: Should multiple name auths be allowed, each with Names: b rather than one record with multiple names? No comment or decision

Conference headings: If AACR2 with no date, location, number, leave and add info to individual recs? Revise NAR? If creating RDA and conference being cat as monograph, add info for specific conf. Should there be a superwork or master record created, with individual recs linked with one way 5xx ref in addition or instead of individual recs ?(Cf: no2011063513 and no2011063518)

Family names: Does PCC need policy on making additions to family names going beyond core (i.e., resolving conflicts)

Personal names: RDA only requires fuller form to resolve conflicts, otherwise fuller forms are optional. Does PCC want to maintain policy of requiring fuller form whenever there is an initial? State preference for adding fuller forms?

Personal names: Fuller form: Elements not already represented in base heading: should PCC have policy about adding them? Apply RDA as written?

046: OpCo: more helpful in personal name recs than in corporate name recs? Preferred decision: Record what you know. Only add date if in public domain. Need best practice.

046 $f, $g Does PCC want to specify short form of date: 1878 or a fuller form with month and day if known: 18780217 Preferred decision: Need best practice with intro: Why do or why not?

372, 374: Confusion over field of activity and occupation. Provide clearer guidelines or combine both into one or narrow scope of both to a person's job. Guidelines in RDA 9.15 and 9.16.

Speed Weeding Conversation Group

Facilitators: Christine Wenderoth (JKM Library) and Neil Gerdes (Chicago Theological Seminary Library and Meadville Lombard Library)

Approximately 55 people gathered to discuss the perils and processes of weeding a theological library collection. The two presenters, Christine Wenderoth of the JKM Library and Neil Gerdes of the Chicago Theological Seminary and Meadville Lombard Libraries, began the discussions by describing their home libraries' situations and the specific processes that their libraries used to tackle large-scale weeding projects (these libraries weeded out approximately 33 percent of their volumes). In a hand-out, we established a definition of and criteria for weeding, namely:

Weeding is the regular on-going process of evaluating items in the collection for their continuing value, followed by their retention or removal for sale or disposal. The library staff is responsible for weeding decisions, but may rely on faculty to provide special assistance in weeding items from specific subject areas. In general, the following categories will be considered for weeding:

a) Unneeded duplicate volumes

b) Deteriorating materials, which can be acquired and preserved in microform or other electronic formats

c) Materials in disciplines ancillary to theology for which the library can depend on the University of Chicago or other institutions

d) Obsolete or superseded editions having no historical importance for the collection

e) Incomplete sets of periodicals or serials where complete runs are no longer available for purchase

f) Monographs or periodicals no longer deemed necessary to the educational programs of the institutions and/or no longer within the scope of the collection

g) Lesser-used materials for which storage constraints make retention difficult, or

h) Material outside the field of religion with only annual or limited utility (e.g., almanacs and yearbooks).

After this initial presentation, the group divided into smaller groups as determined by the round tables in the room. Folks were asked to describe their home weeding situations and needs and come up with observations, experiences, and questions to bring to the larger group. In the final fifteen minutes of the conversation, the smaller groups reported on their conversations and questions with the intent of drawing out the experience and wisdom of the group.

IN-CONFERENCE WORKSHOPS

Cataloging with RDA
by
Armin Siedlecki, Pitts Theology Library, Emory University

About 60 people attended the in-conference workshop on cataloging with RDA. The workshop offered a brief introduction to RDA including some theoretical background but focusing mainly on specific changes from AACR2. Participants were asked to complete several exercises completing simple catalog records for monographs using RDA rules. The contents of a two-page hand-out summarizing several of the most significant changes from AACR2 are shown below.

Some Significant RDA Changes at a Glance

This list is by no means comprehensive but is merely a quick summary of some of the more important changes in RDA.

Leader, 00X, Fixed fields, 040

- Leader/18 Descriptive cataloging form: "i" (contains ISBD punctuation) or "blank"
- 040 Cataloging source: ǂb language of cataloging (ǂb eng), ǂe description conventions (ǂe rda)

Transcribing information

- "Take what you see" and "accept what you get"
- Capitalization: accept what is on source or follow appendix A (mostly identical to AACR2 practice)
- Punctuation, abbreviations, inaccuracies, symbols, initials: generally follow what is on source
- In statement of responsibility do not omit titles of nobility, address, honor, etc., initials of societies, dates of founding, mottoes, etc.

Place of publication

- If more than one, only the first recorded is required (no "home country" provision)
- Supply a probable place whenever possible for benefit of users and catalogers
- If no probable place, give "[Place of publication not identified]" – not "[S.l.]"
- Do not supply higher jurisdiction for found local place
- Do not correct fictitious or incorrect information; make a note to explain

Resource Identification

- 300: pages (not p.), illustrations (not ill.)
- Instead of GMD (245 ǂh) use Content type (336), Media type (337), Carrier type (338)

Identifying Works

- Preferred title = Formerly known as "Uniform title"
- "Selections" not used alone as the preferred title -- instead, "Works. Selections"

Identifying Expressions

- No separate form of expression title in the FRBR/FRAD models
- Access point for an expression are built by adding identifying attributes to the access point for the work
- Date ǂf, Language ǂl (no difference to AACR2)
- No longer using "polyglot," instead provide access points for each language

Parts of the Bible

- Refer to Old and New Testaments by their spelled-out forms (not "O.T." and "N.T.")
- Omit name of the testament in the preferred title for individual books or groups of books

Relationships

A few examples of relationship designations used in RDA. A complete list can be found in RDA Appendix I (relationships between persons, families, and corporate bodies), Appendix J (relationships between works, expressions, manifestations, and items) and Appendix K (relationships between persons, families, and corporate bodies; used mostly for authority work). Appendix L (relationships between concepts, objects, events, and places) is currently under development and is not yet available.

Relationships for Contributors

- Give authorized access points in 7xx fields; use ǂe to identify relationship between person, family, or corporate body associated with an expression (e.g., ǂe illustrator, ǂe translator, etc.)

Related Works or Expressions

- Whole-part relationships for works or expressions in a compilation
- Standard serial relationships ("Continues," "Continued by," etc.)

Derivative Work Relationships

- abridgement of (work)
- adaptation of (work)
- freely translated as (work)

Descriptive Work Relationships

- analysis of (work)
- commentary on (work)
- review of (work)

Accompanying Work Relationships

- appendix (work)
- concordance (work)
- screenplay for (work)

Derivative Expression Relationships

- abridgement of (expression)
- adaptation of (expression)
- freely translated as (expression)

Descriptive Expression Relationships

- analysis of (expression)
- commentary on (expression)
- review of (expression)

Accompanying Expression Relationships

- appendix (expression)
- concordance (expression)
- screenplay for (expression)

Building Connections with Faculty In and Beyond the Classroom by

Paul Myhre, Wabash Center for Teaching and Learning in Theology, Suzanne Estelle-Holmer, Yale Divinity School Library, Amy Limpitlaw, Boston University School of Theology Library

This 90-minute in-conference workshop, attended by close to 50 participants, was facilitated by Paul Myhre, Director of the Wabash Center for Teaching and Learning in Theology and Religion, Amy Limpitlaw, Head Librarian, Boston University School of Theology Library and Suzanne Estelle-Holmer, Reference and Instructional Services Librarian, Yale Divinity Library. The purpose of the workshop was to suggest practical ways that librarians can reach out to faculty to assist them in their teaching, specifically leveraging their knowledge of new technologies to engage with faculty. Participants were encouraged to share their own experiences and best practices with the group.

Paul Myhre began the session with an introduction to the work of the Wabash Center and its efforts to encourage faculty-librarian collaboration. He then offered a series of slides enumerating various ways theological school faculty members view librarians. As with other professions, attitudes covered a broad range from indifference to "indispensible to my work and the work of the seminary." The message was, "Don't wait for faculty members to come to you," and be pro-active in seeking out opportunities for collaboration.

Amy Limpitlaw then illustrated two ways she has used technology to forge connections with faculty members. Inspired by a presentation given through Yale University's "Teaching with Technology" program, she invited the Instructional Technologist from Yale's Visual Resources Collection to help her present a faculty workshop on using digital images in teaching. She also discussed how she had helped two faculty members set up their own personal web sites. Suzanne Estelle-Holmer then discussed how supporting faculty use of the Yale Divinity School's course management system puts her in a unique position to meet and interact with faculty on a regular basis, to have access to their syllabi and other course materials, and to suggest course-specific library resources. She presented examples of the customized home pages she creates for Divinity School courses.

The workshop then engaged participants in some of the challenges associated with fostering faculty-librarian relationships. Jim Skypeck and Erica Durham got the ball rolling with a humorous role play of a conversation between a senior professor and an all-too-accommodating librarian. After a brief discussion of some of the problems depicted in the role-play, participants were divided into small groups to discuss a variety of scenarios. After a short period of small group discussion, participants reconvened. Two groups volunteered to share role plays of difficult situations librarians encounter when working with faculty. The workshop concluded with participants relating successful ways librarians can use technology to build connections with faculty. The following list of ideas and best practices emerged from the small group discussions.

Whom to Approach

Be proactive with new faculty! "What day can I come to your office?" Senior faculty may have little incentive to change their teaching, but junior faculty are eager for new ideas.

Graduate students are the faculty of the future.

Paul Myhre suggested that librarians identify members of the faculty who are Wabash "alums." They are likely to be more interested in working with librarians.

Strategies

- Faculty like to work on funded projects. Propose a project to a faculty member and apply for a Wabash grant.
- Find things that faculty members are interested in and they will come to you for more help. These might be tools, new resources, locating obscure information, setting up automatic searches, attending faculty meetings and providing demonstrations of new technologies.
- Identify technology-ready faculty and do something for them– keep it simple and course specific; create a LibGuide tailored to a class assignment.
- Make sure the technology you are using matches what the instructor is using.
- LibGuides are helpful for reaching out to students and faculty. These can include photos of librarians. "We are out there and available."
- Identify students ahead of time who might be likely to have trouble and be pro-active in offering academic support. Student interaction is important.
- Try to set up a meeting with instructor, offer to provide LibGuides for a workshop or class, distance teaching, use SNAG-IT for screen capture, use friendly terms like "tags."

Tools

- LibGuides were mentioned repeatedly!
- Snag-it, Jing (screen capture software)
- LibX searches across multiple platforms
- Educause Resources—Faculty Librarian Collaboration—http://www.educause.edu/Resources/Browse/Faculty%20%20Library%20Collaboration/30531
- Faculty Survey 2009: Key Strategic Insights for Librarians, Publishers, and Societies—http://www.ithaka.org/ithaka-s-r/research/faculty-surveys-2000-2009/faculty-survey-2009
- FundsNetservices.com—http://www.fundsnetservices.com/searchresult.php?sbcat_id=18

Online Resources for Keeping up with Technology

(compiled by Amy Limpitlaw)

http://www.insidehighered.com/blogs/technology_and_learning—This is a blog devoted to using technology in the classroom and for teaching.

http://www.insidehighered.com/blogs/library_babel_fish—"A librarian's take on technology."

http://www.insidehighered.com/blogs/digital_tweed—Blog by Kenneth C. Green, founding director of the Campus Computing Project (http://www.campuscomputing.net/), a continuing study of the role of eLearning and information technology in American higher education.

http://nicomachus.net/—This blog is by Phlilip Barron, a digital media specialist and writer with an interest in digital humanities.

http://www.davidleeking.com/—Another blog, not so much on technology per se, but good on library interaction with faculty, marketing, etc.

http://clc.yale.edu/category/twtt/—Yale's Collaborative Learning Center Teaching with Technology Tuesdays Blog – provides accounts of presentations given in the Teaching W/Technology Tuesdays series.

http://www.webjunction.org—From OCLC, webjunction.org describes itself as a " learning community working together to ensure that all library staff have the resources they need to power relevant, vibrant libraries." The site offers webinars and online classes on a variety of topics, including technology related issues. Online classes typically cost $40; webinars are usually free.

http://www.techstuffs.net/—Tech blog that features the latest from Microsoft, Apple, Google and the web, keeping a close eye on the latest and upcoming Gadgets.

Chronicle of Higher Education, The Wired Campus Newsletter—Go to http://chronicle.com to set up an account.

POSTER SESSIONS

The ATLA Endowment Fund and You
Roger Loyd, Chair, Endowment Committee

Presentation of the goals of the ATLA Endowment Fund with data on past giving patterns and use of income and opportunity to interact with members of the Endowment Committee.

Collaboration for Information Literacy through a Faculty Learning Community
Lee Webb, Oklahoma City University

What is a Faculty Learning Community?

Communities of practice are groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly.

Etienne Wenger • Communities of Practice: A Brief Introduction

A ***faculty learning community*** is a community of practice made up of faculty (also professional staff, administrators, etc.) who study a topic related to *teaching and learning*.

SOME Faculty Learning Communities at OCU

- Creativity & Arts Integration
- Scholarship of Teaching and Learning
- Teaching with Technology
- Teaching and Learning with New Media
- Teaching General Education Courses
- Teaching Online Courses
- Teaching Honors Courses
- A.B.D. Faculty
- Improving Student Research Skills

FLC on Student Research Skills

Goals

- Collaboration between faculty and librarians
- Interdisciplinary conversation about student information needs and research skills
- Improved student performance on research assignments
- Higher level of student engagement in the research process
- Assessable learning outcomes related to information literacy
- Primary research opportunities for students

Structure

- 8-12 members
- multidisciplinary
- 3-4 meetings per semester
- ***Community***, not ***committee***

- ***Facilitator,*** not ***chair***
- Early meetings focus on theory; reading & discussion of concepts
- Later meetings focus on sharing projects. Projects are artifacts of the work: document, article, presentation, etc. describing what you learned and how you applied it in your teaching practice.

Benefits

- Voluntary community of mutually interested members who learn from and with each other
- Collaboration
- Support and feedback
- Stipend
- Recognition, certification, etc.
- Enhanced teaching portfolio

Readings

Examples of readings discussed by the FLC

Shapiro, Jeremy J., and Shelley K. Hughes. "Information literacy as a liberal art." *Educom Review* 31, no. 2 (March 1996): 31.

Freeman, Edward, and Eileen Lynd-Balta. "Developing Information Literacy Skills Early in an Undergraduate Curriculum." *College Teaching* 58, no. 3 (Summer2010): 109.

Gilman, Todd. "Not Enough Time in the Library." *The Chronicle of Higher Education*, May 14, 2009, sec. Do Your Job Better.

Emmons, Mark. "Tailoring Instruction for College and University Instruction." *Information Literacy Instruction that Works: A Guide to Teaching by Discipline and Student Population*, edited by Patrick Ragains, 35-54. New York: Neal-Schuman Publishers, 2006.

Please contact me at webb@okcu.edu for an extensive bibliography of possible readings.

Projects

Examples of projects completed by members of the FLC

- Faculty Information Literacy Survey:
  - faculty information seeking habits
  - state of student research skills
  - information literacy instruction and assessment
- Survey of Student Perceptions:
  - research habits
  - library use
  - perception of the value of current library instruction practice
- Citation Analysis of sources used in student research papers
- Information Literacy pretest/post-test to assess impact of research skills instruction
- Revised Assignment-Added intermediate due dates for stages in the research process, including an annotated bibliography.
- Revised Syllabus

- Collaborated with librarian to design several focused instruction sessions as alternative to traditional one-shot session.
- Included time in sessions for students to work on their research problems with librarian present to help.
- Design of online instruction modules

More on Communities of Practice and Faculty Learning Communications

Developing Faculty and Professional Learning Communities (FLCs): Communities of Practice in Higher Education. http://www.units.muohio.edu/flc/index.php

Cox, Milton D., and Laurie Richlin. Building Faculty Learning Communities: New Directions for Teaching and Learning, No. 7. Jossey-Bass, 2004.

Eric Resnis and Milton Cox, "How and Why Faculty Learning Communities: in Support of Undergraduate Information Literacy." TLT Group. http://www.tltgroup.org/InfoLit/CollaborationFLC/index.htm.

Etienne C. Wenger and William M. Snyder. Communities of Practice: Learning, Meaning, and Identity. Cambridge University Press, 1999. http://hbswk.hbs.edu/archive/1317.html

Etienne Wenger, Richard McDermott, and William M. Snyder. Cultivating Communities of Practice: A Guide to Managing Knowledge—Seven Principles for Cultivating Communities of Practice Harvard Business Press, 2002. http://hbswk.hbs.edu/archive/2855.html

Hymnary.org: Advances in Hymnological Research

Tina Schneider, Library Director, The Ohio State University at Lima

Hymnary.org is an interdenominational and interfaith database of the contents of more than 5,000 hymnals. Started in 2007, it is a project of the Calvin Institute for Christian Worship and Christian Classics Ethereal Library, and in 2009 partnered with the Hymn Society in the United States and Canada and uploaded its longstanding Dictionary of North American Hymnology. Over one million hymns are searchable by first lines, titles, tune names, incipits, authors, composers, and more. In 2010, Hymnary.org received an NEH grant to scan about 1,000 hymnals from Princeton Theological Seminary. In addition, Hymnary.org is also working with publishers to put their current hymnals online and adding media files such as scores, recordings, and page images. Hymnary.org is the only database that provides this much information about hymns with the purpose of serving both practitioners and researchers. Hymnary.org can be used for a variety of purposes, including music planning for services and research in sacred music, theology, and sociology. Data is continually being entered and verified. This poster will show you how Hymnary.org works and describe what is planned for the future. Sample hymnals and online demonstrations will be available. You might also see ways you or your library can contribute.

Information Literacy for Pre-Seminary Students: What Undergraduate Experiences Facilitate Success?

Jane P. Currie, Reference Librarian/Subject Specialist, Loyola University Chicago

This poster provided information for seminary and theological librarians as well as librarians engaged in instruction and information literacy for undergraduate students.

Library Catalog as Institutional Repository

Terry Robertson, Seminary Librarian, Andrews University

This poster session provided the rationale for using the library catalog as a repository, described the work-flow issues, and illustrated the final outcome. Future directions were also discussed. Terry Robertson first promoted a stand-alone institutional repository using an open source program. But, plagued with technical difficulties, lack of IT support, and, finally, loss of content, the model was not sustainable. However, Robertson found that the library catalog, III, now has capability to upload digital media and has come to serve as campus repository for dissertations and other gray literature. It works dependably, and does not require non-library expertise or support.

Portable Theological Library: A Tool for Overcoming the Internet Divide in Distance Education

Daniel Flores, MSLIS Student, Drexel University

The Portable Theological Library (PTL) is a digital collection of theological resources stored on portable hard drives which may be accessed and powered by USB connections. This is important in places where distances are extreme and connectivity is expensive or nonexistent. It is unique over other digital collections in that the large, stable memory will also permit storage of tutorial A/V.

Presenting Regional Religious History Using Digital Images

N. Curtis LeMay, Library Director/Theological Librarian, The St. Paul Seminary School of Divinity (UST)

Including historic information on nineteenth-century Catholic education in the Minnesota Territory and work with Native Americans and Immigrant groups, this poster also addressed information on Archbishop John Ireland and his educational legacy. Historic photos, archival materials, digital and one-on-one oral presentations illuminated the subject.

Primo and Theological Libraries

Karl Stutzman, Access and Digital Services Librarian, Associated Mennonite Biblical Seminary

The primary goal of this poster was to share initial learnings about the Primo product "on the ground" with theological library colleagues. The presenter included observations on "discovery systems" and theological libraries and suggestions for others looking to implement a similar system.

Recognizing Our Retirees
Marti Alt, Retired

This session highlighted the current retirees of ATLA and provided an opportunity for conference attendees to express best wishes to them. Past retirees were also recognized.

Sermons in America: A Digital Library
Sarah Thorngate, Student, University of Illinois at Urbana-Champaign

"Sermons in America" is an electronic publishing project aimed at collecting and preserving the texts of sermons preached in the United States, and providing access to this collection for scholarly study. The primary user groups for this digital library are religious historians and theologians, but the collection has the potential to be useful to literary scholars, sociologists, linguists, and others, as well. The project uses an extension of the TEI schema to encode the sermons, and Greenstone digital library software to build the online collection. At this point, the digital library is still in the development stage. The poster session included a laptop with a small demo collection of Civil War-era sermons. The poster documented the steps Ms. Thorngate took to develop this demo collection, including textual analysis, an outline of the encoding schema, sample encoded texts, and functional specifications. The author also highlighted some possible directions this project could take in the future.

The Theological Library as Place in a Digital Age
Robert Roethemeyer, Director, Concordia Theological Seminary

When Concordia set out to add 45,000 square feet to its existing 15,000 square foot library on an historic campus, a number of goals and themes emerged. It was determined that the enlarged library should work within the concept of the historic Saarinen campus, enhance the visual focus of the campus on the chapel, provide a large-scale addition on a small-scale campus, provide a library that supports and integrates a redefinition of library operations and services, develop an Information Commons as a campus resource, optimize collection search and management, scale user stations to support extensive use of print matter and extended periods of research throughout the collection, and establish defined centers for special purpose collections and resources. The poster made use of many images, including black and white photos of the historic campus, aerial and landscape views of the extension of the campus by this expansion, graphics modeling the floors and spaces of the new facility. Additionally, a fly-through of the expansion played on a portable DVD player.

DENOMINATIONAL MEETINGS

Baptist

Contact Person:	Donna Wells
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June 10, 2011. A summary of the Baptist denomination meeting, attended by 20 members. Highlights from our Baptist Seminaries (listed alphabetically):

Bethel Seminary—A seminary in transition: under new director Dave Stewart, ATS visit in October, under a university model. Book recently published on the history of the seminary by James and Carole Spickelmeyer, *Five decades of growth and change, 1952-2002: the Baptist General Conference and Bethel College and Seminary,* 2010.

Corban University—Now has two campuses, one in Salem, Oregon and another in Tacoma, Washington (formerly the campus of Northwest Baptist Seminary).

Golden Gate Baptist Theological Seminary—

- Mill Valley (and all locations)—New logo to be unveiled at SBC convention; implementing the EBSCO discovery service; applying for an MDIV that will be 100% online; accreditation process is complete!
- Northwest campus—Given a gift of two Torah scrolls, one that survived the pogrom in Poland, the other over 100 years old.
- Phoenix—Host for ATLA 2012; their renovation process is complete; all periodicals are online.

Maranatha—Given a 20% raise in the library budget.

Midwestern Baptist Theological Seminary—Has a fully accredited, totally online MA degree program. Also offering theology degrees in the Korean language. Finishing a self-made chapel and the library will occupy the formal chapel building which will allow enough room for the library to house a C.H. Spurgeon museum.

New Orleans Baptist Theological Seminary—Finished a decade-long project of converting from Dewey to LC; obtained the papers of Gordon Fee; cataloged the pamphlet collection of John T. Christian; will host ATLA in 2014.

Nigerian Baptist Theological Seminary—Converting from Dewey to LC; trying to get their Africana collection up to date; Ogbomoso Journal is now up-to-date.

Northern Seminary—Has had an enrollment boom; getting advice from a developer for the best use of their land and buildings for the future; celebrating their centennial in 2013.

Southeastern Baptist Theological Seminary—Obtained for digitization the papers and other archival material of Francis Schaeffer.

Southwestern Baptist Theological Seminary—New chapel will open in December 2011; started a prison ministry program modeled on the program at New Orleans.

Union University—Will be building a new four-story library, hoping to break ground in 2012.

Submitted by : Donna Wells, Chair

Campbell-Stone

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Six members of the group met at 4:30 pm, June 10, 2011, at the Holiday Inn Chicago Mart Plaza in Chicago, Illinois. Attending were Eric Nyrose, Alberta Bible College; Bob Turner and Sheila Owen, Harding School of Theology; John B. Weaver, Columbia University; Craig Churchill, Abilene Christian University; and Carisse Mickey Berryhill, Abilene Christian University, convener.

Harding reported that the name of the school is officially changing to Harding School of Theology. Recent events include a King James Bible birthday party; a new ministry faculty member; and prevention by valiant student workers of library flooding from a blocked drain.

ACU reported the opening of the West Texas Digital Archive (http://wtda.alc.org); the opening of the AT&T Learning Studio, a digital audio/video work center for students and faculty; and the appointment of John B. Weaver as incoming Dean of Library Services and Educational Technology.

Dr. Weaver reported that he begins his work at ACU in August and expressed his excitement. During his tenure at Columbia, Burke Library increased its professional staff by three positions.

Dr. Nyrose reported that he is changing jobs to become the director of Pine Lake Christian Camp. During his tenure at Alberta Bible College, the school was accredited by the Association of Biblical Higher Education. He is now conducting research on Proverbs as critical thinking and on the impact of faith on research.

The group discussed theses and dissertations recently completed or in progress, and degree progress by librarians at Harding and Oklahoma Christian. The books and papers of Jim Bill McInteer will be collected by Harding School of Theology's library. ACU is preparing a proposal to participate in the International Mission Photography Archive at USC. The usefulness of Andy Keck's project to digitize Methodist periodicals through Internet Archive was considered as a good model for Campbell-Stone materials.

Submitted by Carisse Mickey Berryhill, convener

Lutheran

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The Lutheran Librarians meeting was held Friday, June 10, in the Bulls Head meeting room of the Holiday Inn Chicago Mart Plaza. Fifteen librarians representing eight ATLA institutions attended. Eric Stancliff, Concordia Seminary, St. Louis, served as convener.

Retirements, degrees earned, presidential/institutional transitions, and dining hall renovations were recurring themes during round robin reporting at this meeting. Directors David Berger, Concordia Seminary, St. Louis, and Lynn Feider, Lutheran Theological Southern Seminary, will be retiring this year. Jennie Bartholomew, Luther Seminary (M.A.), Lyle Buettner, Concordia Seminary, St. Louis (M.L.S.), and Richard Lammert, Concordia Theological Seminary, Ft. Wayne (S.T.M.) received advanced degrees during the year. Presidency changes are occurring at the Lutheran School of Theology, Chicago and Wartburg Theological Seminary. In addition, Lutheran Theological Southern Seminary is becoming the divinity school of Lenoir-Rhyne University, Hickory, NC, although their campus will remain in Columbia, SC. Finally the campus center building at Luther Seminary and dining hall at Concordia Seminary, St. Louis are both undergoing extensive renovation this summer. In absentia, Ray Olson was acclaimed convener for the 2012 conference in Arizona.

Submitted by Bruce Eldevik

Methodist

The Methodist Librarians' Fellowship met on Fri. June 10, 2011 in Chicago, IL. The meeting was called to order at 4:45 pm by President Jane Elder. Approximately 25 people were present.

The minutes from the 2010 meeting were approved. There is $891.38 in the checking account. The CD was cashed in in Oct. and used to make a deposit with Internet Archives (see update below).

Paul Tippey from Asbury volunteered to fill the gap of President left by Ken Boyd. Nominations were taken for the office of Vice President. Christopher Anderson from Drew was elected. Linda Umoh agreed to continue as Secretary/Treasurer.

Andy Keck gave an update on the American Methodism Project, as follows:

American Methodism Project Report

We continue to have web meetings on an almost monthly basis.

1) Adopted Google doc spreadsheets for building the bibliographies.
2) Developed a 187-title bibliography for Native Americans and 64-title bibliography for Women and Missions
3) Completed copyright analysis and verification of holdings for all titles
4) Selected the first batch of 100 for digitization (currently in process)
5) Outlined a process guide
6) Developed a project website at http://americanmethodism.blogspot.com

7) Developed a Scholarly Advisory Board and invited the first round of scholars
8) Presented project at THATCampRTP, THATCampSouthEast, Internet Archive's Leaders Forum, and ATLA Annual Conference
9) Finished adding already digitized items to build our collection to nearly 2400

The remainder of the time was spent in sharing library news. The meeting was adjourned at 5:25 pm.

Submitted by Linda Umoh

Presbyterian and Reformed Librarians

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E-mail:	jim.pakala@covenantseminary.edu

Contact Person:	Sharon Taylor, Secretary/President elect
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Thirteen persons attended the annual meeting, held on Friday June 10, 2011, at the Holiday Inn Plaza Mart in Chicago. President Jim Pakala chaired the meeting. Sharon Taylor, despite vociferous protest, was elected Secretary for 2011-12 (president-elect for 2012-13). In attendance were Samantha Bouwers, Erica Durham, Doug Gragg, Tammy Johnson, David C. Lachman, Pat Lachman, Rachel Maxson, David Mayo, Sara Myers, Denise Pakala, Jim Pakala, Sharon Taylor, Margaret Van Der Velde.

President Pakala raised a couple of issues: the missing issues and future of *Theology Today;* new standards for accreditation/assessment and how libraries will be implementing them. Institutional reports concluded the meeting. This was the first time in memory that attendance was so low. Several schools reported either a new president (Louisville TS) or a new Dean (Columbia TS), with several searching for new faculty. Even in uncertain economic times several schools mentioned hiring new library staff this year (Columbia, Covenant, Louisville, and Pittsburgh). It appeared that most of the schools represented will be heading into accreditation in the next two or more years, and the need to do adequate assessment of programs and services was raised again. Louisville successfully negotiated these waters in 2009 and their accreditation was reaffirmed by ATS and SACS. Columbia announced that they had launched an online Archives catalog. David Mayo announced that the Charlotte branch of Union Presbyterian Seminary will be moving off the campus of Queens University to a new building on a church campus.

Steve Crocco reported *in absentia* that the new library building at Princeton Seminary was coming along fine. (The old Speer Library was demolished last fall.) David Lachman reminded us of the 400th anniversary of the King James Bible. We were pleased to welcome two library school students with us this year: Rachel Maxson (San Jose State Univ.) and Samantha Bouwers (Univ. of Iowa).

Submitted by Sharon Taylor, Secretary

WORSHIP

Worship in the Black Church Tradition (Baptist)
Merchandise Mart Holiday Inn, Chicago, Illinois
Thursday June 9, 2011, 8:00 a.m.

Sermon by Rev. Zachary William Mills
"You're Not Who You Say You Are"[1]
Exodus 1:15-22; 2:1-10 (NKJV)

I can see the scene unfolding rapidly. Pharaoh's messengers run frantically through the city streets. Their heels kick up dust clouds. They sprint through Israelite ghettos towards the Egyptian palace, eager to report the names of two Hebrew slaves who dared to defy Pharaoh. In my own sanctified imagination, I can picture Pharaoh's messengers finally reaching his throne. Out of breath from running, they swiftly adorn themselves with more dignified postures. They have an urgent message for their almighty King:

Pharaoh, master of them all
Pharaoh, on whom the angels call
Pharaoh, giver of all good things
Pharaoh, our just and sovereign king
Pharaoh, always brave and bold
Pharaoh, divine from head to toe
Pharaoh, no wiser man shall they find
Pharaoh, model for humankind
Pharaoh, all-knowing ruler of near and far
Two Hebrew midwives Shiphrah and Puah claim you're not who you say you are!

Oh, I imagine Pharaoh's messengers caused quite a scene.

Now there was no question about who Pharaoh was. Pharaoh was King of Egypt, and Pharaoh could do anything he wanted . . . because . . . he was king! Ancient Egyptian society can be graphically depicted as a pyramid, "the Pharaoh at the apex, and, in descending layers, the royal family and the local princes, the priests, the scribes, the artisans and at the base the workers of the land."[2]

In ancient Egypt, Pharaoh was all-powerful. At the wave of his hand, Pharaoh could signal the destruction of cities, kill disobedient subjects, and persuade thousands to their knees in allegiance. Pharaoh was a ruler with unlimited power. In fact, Pharaohs were considered divine. The Pharaoh we meet in today's scripture was clear about how he was—he was a *divine* king.

As a divine king, Pharaoh felt entitled to do whatever he wanted, like using his authority to organize systematic ethnic cleansing. The Hebrew people were prospering rapidly in spite of

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[1] Sermon title and introduction was inspired by Minister Teddie Marvin Smith by way of the Holy Spirit.

[2] *The Oxford Companion to the Bible*, 181

oppression.[3] So Pharaoh commanded two Hebrew midwives, Shiphrah and Puah, to kill every newborn Hebrew boy.

Because the Hebrew people were so large in number, Shiphrah and Puah would have had to recruit other Hebrews to help them kill all the newborn boys. These deaths would obviously damage the future population of the Hebrew people. But the burden of murdering their own children would psychologically damage these midwives, and all those who assisted them.

Using their hands to take life from their own people would have caused a psychological trauma few could have found their way back from. And tragically, as often happens with victims of abuse, the Hebrews would risk blaming themselves rather than their oppressive abusers.

This is a textbook maneuver in the oppressor's strategy. The oppressor makes a marginalized group internalize their misery as a sign of their inferiority, and then burdens that group with the blame for negative realities they did not create.

Sound familiar? History is littered with the wreckage of people who abused their authority to hatch conspiracies to prevent other cultures, genders, and classes of people from prospering. Sadly, in 2011 the front pages of national and international publications tell tragic stories of modern-day Pharaohs who are exploiting the many to give luxuries to the few, dooming people to suffocate in airtight cages of poverty, slavery, abuse, and neglect.

The Pharaoh we meet in scripture today is strategically tyrannical. However, Shiphrah and Puah refuse to practice Pharaoh's putrid pedagogical protocols. The midwives discerned within themselves a unique vocation. Shiphrah and Puah are often praised for their creativity in *tricking* Pharaoh. When summoned to account for their noncompliance with evil's edict, Shiphrah and Puah replied, "Hebrew women are not like Egyptian women; they are *vigorous* and give birth before the midwives arrive."[4]

But maybe Shiphrah and Puah were not lying. Maybe Shiphrah and Puah were not *tricking* Pharaoh. Maybe we as readers have glossed too quickly over these midwives' unique sense of vocation. Maybe in defying Pharaoh Shiphrah and Puah were actually dusting off a text that had been long-suppressed, a text that existed beyond the canon of law drafted by Pharaoh, a text that boldly claimed, despite what the dominant culture taught, that Hebrew people are indeed strong, intelligent, creative, beautiful, resilient—vigorous.

Shiphrah and Puah are among the first people in the Bible to challenge the normative religious curriculum of their day in order to nurture new life among a historically oppressed community. Did you catch that?! By utilizing texts systematically neglected by the dominant culture, these two midwives orchestrate what Michel Foucault calls an epistemological rupture, which illuminates alternative repositories of knowledge that refigure historicity all together.

Long before the birth of the American Theological Library Association, Shiphrah and Puah pioneered state-of-the-art methods for the restorative conservation of sacred texts. In spite of the mold of ethnocentrism, the flames of oppression, and years of the accumulated dust of pedagogical imperialism, Shiphrah and Puah cultivated a theological library housed not within walls but within the Hebrew vernacular, an oral library composed of sacred existential texts that would forever refigure the social terrain.

[3] Exodus 1:7

[4] Exodus 1:19 (NRSV)

As the curators of this library, these midwives demonstrate that their particular tradition, their story, their *text*, contrary to popular and scholarly belief, has a unique strength, a profound energy—a *Strange Vitality*—the source of which exists beyond the confines of the status quo.

But Shiphrah and Puah's greatest gift to us is not defying Pharaoh or challenging the conventional theological wisdom of their day. Shiphrah and Puah's greatest gift to us is their depth perception—their ability to see the larger cultural and institutional realities responsible for suppressing their *texts*.

Somehow, in the midst of slavery; somehow, in the midst of an Empire that seemed to have no weaknesses; somehow while enveloped by thick clouds of hopelessness, torture, and death, these two Hebrew women saw something no one else saw.

They saw past Pharaoh's jewel-encrusted headsets; saw past Pharaoh's elaborate palace lined with gold; saw past Pharaoh's vast entourage of evil henchmen. They saw past Pharaoh's seemingly unfading veneer of sublime authority and they saw who he really was—just a man, masquerading as God.

Pharaoh thought he was a divine authority. Pharaoh's entire world view hung on this distorted perspective. The Pharaoh in Exodus is not the creator of this distorted perspective. This distorted perspective is ancient, passed down from one generation to the next. The Pharaoh in Exodus is merely, yet still problematically, the host of a culturally transmitted disease—idolatry manifest as ethnic, gender, and class superiority.

Sadly, in 2011, we see this culturally transmitted disease, this distorted perspective of reality, raging on in new strains as gifted women ministers are abused by denominational demagogues who hold their ministries hostage by denying them ordination or pigeonholing them into token roles.

We see this disease raging on as Christians in Murfreesboro, Tennessee, commit hate crimes against Muslims for trying to build a new mosque.

We see this disease raging on in theological institutions each time invaluable yet unconventional *texts* are relegated to proverbial library or pedagogical ghettos, neglected, forgotten.

These Hebrew midwives in Exodus are doing what you, as the current generation of ministers, administrators, and theological librarians are called to do. They are unapologetically drawing upon their rich cultural and theological texts to critique the abusive practices and cure the pathological ideologies of those who are knowingly or unknowingly privileging a particular repository of knowledge while neglecting those that exist outside the classical epistemological canon.

By disobeying Pharaoh, Shiphrah and Puah expose the truth that shattered the Egyptian Empire's distorted ideological worldview: Pharaoh is *not* God, not the source of all knowledge! And do you know what happened next? Shiphrah and Puah's civil disobedience inspired a civil rights movement among the Hebrews! Once the Hebrew people knew that Pharaoh was not who he said he was, they inaugurated organized campaigns to fight for their right for more abundant life!

In the second chapter of Exodus, we see the embers of the civil rights movement ignited by Shiphrah and Puah being fanned into flame by other Hebrews inspired by their testimony. Pharaoh, enraged that his secret is out, commands the Egyptians to throw all newborn Hebrew boys in the Nile River. Well, the Bible says there was a pregnant Levite woman who had graduated from the Shiphrah and Puah Theological Association for the Preservation of Sacred Texts.

This Levite woman gives birth to a son. And when the woman could hide her son no longer she places him in a basket in the Nile River, ingeniously using Pharaoh's intended mechanism of death to actually preserve life. The child's sister stands at a distance to see what would happen. The Hebrew women seem to have created an underground railroad along the Nile River to ensure that the baby would be safe along the way. Oh, I think you missed that! This annual conference for theological librarians is, for each of you, an underground support system strategically situated along the often-treacherous waters of conventional theological education to ensure you help preserve the strange vitality of precious children of God, helping them safely reach their respective destinations unharmed by amphibious, reptilian, or parasitic predators!

When one of Pharaoh's daughters comes down to bathe she finds baby Moses among the reeds. Moses' sister then comes out of hiding and asks Pharaoh's daughter. "Shall I go get one of the Hebrew women to nurse the baby for you?" Moses' sister doesn't just go get any woman; she goes to get Moses' mother.

Not only does Moses' mother still get to raise her newborn son, Pharaoh's daughter actually *pays* Moses' mother for her services. Egypt is unknowingly financing the destruction of its own evil empire!

As this generation's theological librarians you are called to more rigorously examine the Pharaohs of the twenty-first century, exposing their distorted logics, unmasking their destructive agendas, and foiling their evil masquerades. Yes, this calling of yours will often put you in direct tension with powerful forces.

However, fear not! For just like Shiphrah and Puah, you, as the curators of sacred texts, have inherited from your ancestors a *Strange Vitality*!

You weep at night, but meet joy in the morning. *Strange Vitality*!

You are hard pressed on every side, but not crushed.

Perplexed, but not in despair

Persecuted, but not abandoned.

Struck down, but not destroyed.

Somehow whenever you are most weak, it is then that you are most strong. *Strange Vitality!*

Do not let people or institutions masquerading as God use your *Strange Vitality* to strengthen their destructive empires. Rather, use your *Strange Vitality* in vocations of expanding constricted imaginations and inspiring ideological emancipations in your respective communities.

Unmask discrimination disguised as inclusivity!

Unveil generational divisions cloaked as cultural norms!

Expose vocational malpractice masquerading as innovation!

Uncover paternalistic micromanaging masquerading as collegiality!

May your ministries radiate the indictment to all twenty-first-century Pharaohs, proclaiming to them, "You're *not* who you say you are!"

May your ministries liberate people who have internalized the dominant culture's negative descriptions of them as "less than" or inferior. Say to those precious sisters and brothers, and even to yourselves, "*You're* not who *they* say you are!"

Sisters and brothers, you are not simply people working behind desks, computers, or racks of books, receiving a paycheck every two weeks. You are this generation's curators of sacred written and living texts that can literally transform this broken world into the world God wills to be. May you each be faithful to your vocations!

Amen.

Worship in the Disciples of Christ Tradition
Merchandise Mart Holiday Inn, Chicago, Illinois
Friday, June 10, 2011, 8:00 a.m.

Opening Scripture: 1 Corinthians 12:4-11 (Lisa Gonzalez)

Hymn—*O God, Our Help in Ages Past*

Responsive Reading/Prayer (Rev. Neil Gerdes)

Leader:

Life is a journey with others;
We travel as a people, on a winding road.
We share our lives, our experiences, our hopes, our fears.

All:

With joy and hope we welcome other travelers to share our lives.
We learn from each other.
We laugh and cry with each other.
We are at home with each other.

Leader:

Life is a series of hellos and good-byes.
There are those who arrive to be with us.
There are those who move ahead of us beyond death.

All:

Both in laying hold and letting go we celebrate God's goodness.
We affirm the Spirit's presence in the journey, in being Home.
Amen.

[from Disciples of Christ worship book: **Chalice Worship***, eds. Colbert S. Cartwright and O. I. Cricket Harrison, Chalice Press 1997]*

Choral Anthem: *Jesus Christ, The Apple Tree*, Elizabeth Poston (ATLA Singers)

Sermon: "The Fruit We Bear," Acts 8:26-40 (Rev. Ayanna Johnson)

Community Prayers (Rev. Johnson, with congregational participation)

Closing Song—*Spirit of the Living God*

Benediction (Rev. Christine Wenderoth)

Participants: *Rev. Ayanna Johnson, Director of Community Life, Chicago Theological Seminary; ATLA Singers, Seth Kasten, Director; William Beermann, pianist, Cataloger, JKM Library, Chicago; Lisa Gonzalez, Catholic Theological Union; Rev. Neil Gerdes, Library Director & Associate Professor of Bibliography, Meadville Lombard Theological School & Chicago Theological Seminary; Rev. Christine Wenderoth, Director of the JKM Library, Chicago*

Worship in the Roman Catholic Tradition
Catholic Theological Union, Chicago, Illinois
Saturday, June 11, 2011, 9:00 a.m.

Feast of St. Barnabas

Invitatory

Presider: Adonai, open my lips.

All: And my mouth will sing your praise.
Blessed be our saving God, Creator, Christ, and Spirit, now and forever. Amen.

Ant. Come let us adore the Holy Spirit, for the Spirit has spoken to us through the prophets and teachers of the Church.

Opening Hymn—*God Whose Almighty Word*

Psalm 112 (ATLA Singers)
Antiphon: Blessed are they who hunger and thirst for righteousness, for they shall be satisfied, hallelujah.

1 Hallelujah!
Happy are they who fear the Lord
and have great delight in his commandments!

2 Their descendants will be mighty in the land;
the generation of the upright will be blessed.

3 Wealth and riches will be in their house,
and their righteousness will last for ever.
4 Light shines in the darkness for the upright;
the righteous are merciful and full of compassion.

5 It is good for them to be generous in lending
and to manage their affairs with justice.

6 For they will never be shaken;
the righteous will be kept in everlasting remembrance.

7 They will not be afraid of any evil rumors;
their heart is right;
they put their trust in the Lord.

8 Their heart is established and will not shrink,
until they see their desire upon their enemies.

9 They have given freely to the poor,
and their righteousness stands fast for ever;
they will hold up their head with honor.

10 The wicked will see it and be angry;
they will gnash their teeth and pine away;
the desires of the wicked will perish.

Antiphon: Blessed are they who hunger and thirst for righteousness, for they shall be satisfied, hallelujah.

Reading
John 21:20-25

Preaching
Barbara Reid, OP

Canticle of Zechariah

Intercessions
Presider: Christ Jesus is the cornerstone of this household, the universal church and so we pray:
All: Christ, make us your dwelling place.
Presider: That the example of the apostles may encourage us to proclaim the Gospel by word and deed, we pray:
All: Christ, make us your dwelling place.
Presider: That the preaching of the apostles be the foundation upon which we work to reveal the reign of God, we pray:
All: Christ, make us your dwelling place.
Presider: That the doors of our homes and hearts be open to welcome strangers, we pray:
All: Christ, make us your dwelling place.
Presider: That in the company of the apostles we may work for the unity of faith, we pray:
All: Christ, make us your dwelling place.

Our Father
ATLA Singers: The 23rd Psalm Heinrich Schalit (1886-1976)

Closing Prayer

Memorials

Participants: Barbara Reid, OP, presiding and preaching; Bill Beermann, piano; Cathy Meaney, lector; ATLA Singers, Seth Kasten, director. Prayers from *Dominican Praise*.

MEMORIAL TRIBUTES

Opening Prayer

"We Seek Your Face"
Eternal Light, shine in our hearts. Eternal Goodness, deliver us from evil.
Eternal Power, be our support. Eternal Wisdom, scatter the darkness of our ignorance.
Eternal Pity, have mercy upon us, That with all our heart and mind
and soul and strength we may seek thy face, and be brought by thine
infinite goodness into thy holy presence.
Amen

(Alcuin of York, 735-804)

In memoriam

John Albert Bollier (Paul Stuehrenberg)
Harold Bailey Prince, Sr. (Sara J. Myers)
Kenneth M. Shaffer, Jr. (Joan Blocher)

Closing Prayer

Bring us, O Lord our God, at our last awakening into the house and gate of heaven, to enter into that gate and dwell in that house, where there shall be no darkness or dazzling, but one equal light; no noise or silence, but one equal music; no fears or hopes, but one equal possession; no ends or beginnings, but one equal eternity; in the habitations of thy glory and dominion, world without end.
Amen

(John Donne, 1572-1631)

Kontakian of the Dead: "Give Rest"

Kiev Melody
Give rest, O Christ, to your servants with your saints,
where sorrow and pain are no more,
neither sighing, but life everlasting.
You only are immortal,
the creator and maker of mankind,
and we are mortal, formed of the earth,
and to earth shall we return.
For so you did ordain when you created me, saying:
"You are dust, and unto dust shall you return."
All we go down to the dust,
yet even at the grave we make our song:
Alleluia, alleluia, alleluia!
Give rest, O Christ, to Your servants with Your saints,
where sorrow and pain are no more,
neither sighing, but life everlasting!

John Albert Bollier (1927–2010)
by Paul Stuehrenberg

John Albert Bollier passed away peacefully on June 27, 2010, after a period of declining health.

John was born in North Tonawanda, New York, on October 12, 1927. A graduate of the University of Michigan (1948) and Princeton Theological Seminary (1952), he served Presbyterian parishes in Pennsylvania and California from 1952-1970. In 1970, he earned his library degree from the University of California, Los Angeles, and then served as a reference librarian and bibliographer at California State University at Northridge. In 1973, he was appointed Public Services Librarian at Yale Divinity Library, New Haven, Connecticut, and later, Assistant Divinity Librarian. He served two terms as acting divinity librarian and a year as acting head of the bibliography department of Yale's Sterling Memorial Library. John's bibliographic instruction at Yale produced a book, *The Literature of Theology: a Guide for Students and Pastors* (1979), which became a standard reference work for theological libraries. As a board member of the American Theological Library Association, he played a key role in the reorganization discussions that led to the merger in 1992 of all ATLA-related boards into a single board of directors. After retirement from Yale in 1991, John served as director of development for ATLA.

John was very much an "old school" librarian. In the 1970s and 80s, before the onslaught of email and the internet, reference inquiries would arrive in the dignified form of hand- and type-written letters. John often spent the morning answering this correspondence on an IBM Selectric in his immaculate, clutter-free office—darting out to the Reading Room on occasion to check a citation or reference. He had a perpetual smile on his face and was friendly and helpful to staff and patrons alike.

A story that John told about himself is an example of his self-deprecating humor. As a young, newly ordained pastor in a new church, he was still learning all the ropes. Whenever he had questions, he was told to see the church secretary, Helen Howell, as she knew just about everything there was to know about the church. He did, indeed, learn much from Helen. One day when he was very busy, someone came to ask him about something and he did not know the answer, nor did he have the time to find out. So he simply told the person, "Go to Helen Howell." The person was quite taken aback, as his directive sounded like "Go to hell and howl."

Sweet, kind John was understandably embarrassed when he realized what he said!!! But in later years, the story provided a great illustration of the trials and tribulations of a young pastor, and was enjoyed by many of the congregations he subsequently served.

John is survived by his wife Gertrude (Trudy), three sons, and five grandchildren.

Harold Bailey Prince, Sr. (1917–2010)
by Sara J. Myers

Harold Bailey Prince, Sr. died in Clinton, South Carolina, on December 30, 2010. His obituary in the *Atlanta Journal-Constitution* described him as "a librarian, minister, tennis player, traveler, opera lover, family man, and friend."[1]

Mr. Prince was born in Easley, South Carolina, on January 10, 1917, one of ten children. He earned degrees from the University of South Carolina, Emory University, and Columbia Theological Seminary. After service in the Army Air Corps in World War II, he became the director of the Columbia Seminary library.

Mr. Prince held the post of Librarian from 1951 until 1976, and, from 1961 until his retirement, he was also Professor of Bibliography. In 1960 he was ordained as a minister in the Presbyterian Church in the United States by the Presbytery of Atlanta, and he did supply preaching for many years. Beginning in 1976, he served the library doing several special assignments until February, 1981, when he was granted a one-year sabbatical leave. During his sabbatical, he completed editing *A Presbyterian Bibliography: The Published Writings of Ministers Who Served in the Presbyterian Church in the United States During Its First Hundred Years, 1861-1961, and Their Locations in Eight Significant Theological Collections in the U.S.A.*, which was published by Scarecrow Press in 1983. Mr. Prince retired on February 1, 1982, after thirty-one years of service at Columbia.

There was more, however, to Harold Prince than just these basic facts. Again, according to the Atlanta newspaper, "From his youth until his mid-80s, he was an intense competitor on the tennis court, making many friends and collecting a shelf-full of trophies."[2] In his day, there were tennis courts on the Columbia campus, and Mr. Prince regularly invited students to play with him. They quickly learned how seriously he took the game and how often he played. One former student reported, "My years at Columbia Seminary (Class of '61) were greatly enlivened by his skill and grace in the library and his enthusiasm for tennis. We played more frequently than my academic record could bear."[3]

Mr. Prince was also legendary as a library director. Early in his tenure at Columbia, he oversaw the construction of a new library building, which was completed in 1952. Until that time the library had been housed in Campbell Hall, which is the main administration building. In order to move the book collection from old Campbell Hall to the new library, Mr. Prince organized an uninterrupted line of student volunteers between the two buildings. Thousands of books were passed from hand to hand along the entire length of students—like buckets in a fire brigade—until the old shelves were empty and the new ones were filled.

Mr. Prince became a member of ATLA in 1951. He served as Treasurer from 1956 to 1964, as Vice-president in 1968-69, and as President in 1969-70. He was also a member of the Committee on Buildings and Equipment and the Nominating Committee, among other responsibilities.

He delivered his presidential address at New Orleans Baptist Theological Seminary. He talked about the past. "Who would have dreamed in the early years when our financial position was so shaky—I recall one treasurer's report that closed the year with a balance of $2—that we would ever have attained our present affluence?"[4] He talked about the present, as the

Association contemplated reorganization. He did *not* try to foresee the future, but he stated instead, " . . . We have a program, a task, and three days to work them out. Let's be on with it, and let's have fun doing it."[5]

May you rest in peace, Harold Prince, knowing that we are still getting on with it and we are still having fun.

Endnotes

1 *Atlanta Journal-Constitution*, Obituaries, January 1, 2011.

2 Ibid.

3 *Atlanta Journal-Constitution*, Obituaries Guest Book, January 2, 2011

4 *Summary of Proceedings, Twenty-Fourth Annual Conference, American Theological Library Association* (Wilmore, KY: Office of the Executive Secretary, American Theological Library Association [1970]), 85.

5 Ibid., 86.

Kenneth M. Shaffer, Jr. (1945–2010)
by Joan Blocher

Ken Shaffer probably did not set out to become a theological librarian. He was born in Maryland (December 10, 1945), went to college in Virginia (Bridgewater '67), and moved to the Chicago metropolitan area to attend Bethany Theological Seminary, which serves the Church of the Brethren, of which I am also a member. He spent the rest of his life near Chicago, working for our church. After graduation from seminary in 1970, he worked for a time at the denominational headquarters in Elgin as a consultant for curriculum development. In 1972 he began to work at Bethany, then in Oak Brook, Illinois. He spent some time as manager of the bookstore, and then he became the acquisitions librarian for the joint library that served Bethany and Northern Baptist Seminaries. He liked library work well enough to take a library degree, graduating from Northern Illinois University in 1983.

Ken would be amused that I had to consult the ATLA Summary of Proceedings to pin down the history of his career at Bethany, because that was the time when he and I showed up at the same meetings: the Chicago Cluster of Theological Schools, CATLA, and ATLA. He is listed as the Acquisitions Librarian from 1978 through 1986, then Library Director in 1987 and 1988. During his time as Director, the trustees of the seminary began to explore the possibility of giving up the campus in Oak Brook and relocating somewhere closer to the centers of Brethren population (Indiana, Ohio, Pennsylvania, Virginia) and away from the city. At the same time, the administration in Elgin was beginning to look for someone who could take the Brethren Historical Library and Archives to the next level of professionalism. Ken was hired as the Director of the Archives and began work in Elgin in January 1989. He did not have to preside over the division of the joint library, but he did assist Bethany as the seminary relocated to Richmond, Indiana.

In the best of times, the Brethren Archives was an operation with two employees; from 1997 onwards Ken was a staff of one, assisted by a series of interns and volunteers. Ken did what many of us have learned to do—take limited resources and make them stretch as far as possible. After he had been at the Archives a couple of years, he received approval to set up an OCLC account and asked me to create original cataloging for a few boxes of books for him. He would bring some to Hyde Park, for I was then at Chicago Theological Seminary, and I would let him know when I was ready for more. I consulted with him on the phone when choices were not clear. It was a project that benefitted both of us.

Although he had joined the Midwest Archives Conference, Ken managed to get to ATLA meetings occasionally, depending on the time of the meeting and the location. He met with the Anabaptist librarians when he could. Very often he was not able to attend, needing to complete historical exhibits for the Church of the Brethren Annual Conference, which usually occurred the first week in July.

Ken became a walking encyclopedia of Brethren knowledge and loved to tell stories about his latest project. He was on the Board of Editors for the fourth volume of *The Brethren Encyclopedia*, published in 2005. He served as book review editor for *Brethren Life and Thought* from 1986 to 1999. He did his best to keep the Archives in step with the most recent technological developments, the latest being the Brethren Digital Archives project, which he encouraged. This cooperative project involves nineteen different institutions related to the various strands of the Brethren movement, all well known to Ken.

Away from work, Ken enjoyed going to the theater, movies, and museums with friends. He liked reading biographies, playing bridge, and sharing his famous cheesecake with his co-workers. He was a member of the Highland Avenue Church of the Brethren.

Most of us did not know that Ken had been ill with liver disease in 2003. He worked throughout the disease and in 2004 received half of a liver from his sister Jean. As a result of the procedure, a healthy Ken returned to be the Director for six more years. He almost made it to retirement, scheduled at the end of 2010, but died on October 23 of a cancer that consumed him quickly.

Memorial services were held in Maryland in October and in Elgin in December. We remember Ken as a gentle soul with a soft voice, a quiet sense of humor, and a ready laugh.

APPENDICES

Appendix I: Annual Reports

Special Committee of the Association for Diversity Annual Report 2010-2011

The 2010-2011 Committee members were Diana Brice, JKM Library, (chair, 2008-2011), Susan Ebertz, Wartburg Theological Seminary (2009-2011), Mayra Picos-Lee, Palmer Theological Seminary (2008-2011), Cait Kokolus, St. Charles Borromeo Seminary (2009-2011), and Blake Walter and John Weaver (board liaisons). Barbara Kemmis was staff liaison. The charge of the committee is 1) to promote ethnic diversity in the Association by offering scholarships annually for a member of the Association who is identified as an ethnic minority to take the Theological Librarianship course at the University of Illinois, 2) representing the Association at meetings of ALA Affiliates organizations, 3) gathering information about the diversity efforts of other associations and explore possibilities for collaboration, 4) investigating potential connections between racial diversity and other forms of diversity within the association, 5) developing programs that welcome new members into the Association and assist them in becoming new members, 6) and reporting of the committee efforts to the ATLA Board of Directors and members through official reports, newsletter and web articles, and sessions at the ATLA Annual conference.

The committee met on September 23 and 24, 2010 and again on March 15, 2011 by conference call. At the September meeting the committee discussed the scope of the committee's charge, whether the committee should focus on issues of racial and ethnic diversity, or if the committee could realistically include other issues of diversity as well. A list of recommendations regarding the future of the committee will be presented to the board prior to the January board meeting. A discussion of the conference program for the 2011 conference followed. The committee decided to hold a movie night again. Three movies were suggested as possibilities. We also planned to have another diversity dinner for members of the diversity listserv and other conferees who are interested in diversity issues. The suggested program was a panel discussion among LEEP scholarship recipients on their experiences as minority librarians. Barbara Kemmis gave a demonstration of the new ATLA website.

The committee met on March 15, 2011 via conference call. We selected "Spinning into Butter" as the movie for Movie Night. The diversity dinner will be held in a private dining room and a set of talking points will be provided to stimulate conversation around diversity issues during dinner. There were no current applications for the scholarship. The committee is scheduled to meet with the board during the conference to discuss committee recommendations regarding the future of the committee.

No scholarships were awarded during 2010-2011. The committee sponsored Movie Night at the 2010 conference. "Pieces of April" was viewed and discussed by an enthusiastic audience. The committee sponsored a diversity dinner for members of the diversity listserve and anyone else interested in diversity issues, and a panel discussion "The New Face of Theological

Education" with Mayra-Picos Lee, Lorna Shoemaker, Eileen Saner, panelists, and Tammy L. Johnson as moderator. During the year members of the committee monitored the activities of ALA affiliates (REFORMA, CALA, APALA, AILA, and the Black Caucus) and shared information about job openings, upcoming conferences and other items of interest with the committee and members of the listserve.

Plans for 2011-2012 are indefinite. The committee will continue under the leadership of Brenda-Bailey Hainer. Chair and committee members will be announced.

Respectfully submitted
Diana Brice, Chair
July 11, 2011

Publications Committee
Annual Report 2010-2011

Publications Committee members for 2010-2011 were Michelle Spomer (Chair), Amy Limpitlaw, and Dan Kolb. The Committee met three times (twice in person, and once via Web conference), and were able to accomplish the following goals:

- Collaborated with the Editorial Board to write the bylaws and policies for *Theological Librarianship*
- Awarded the Publications Grant monies to two applicants
  - Audra Adomenas, a Product Support Analyst at ATLA, received a grant for her project, "Preserving a Cultural Heritage: Lithuanian-American Archival Materials in Chicago."
  - Lisa Gonzalez, the Electronic Resources Librarian at the Catholic Theological Union Bechtold Library, also received a grant for her project, "The Redpath Chautauqua Collection: An Overview of a Resource for Religious Studies."
- Assisted Member Services in the completion of the ATLA website redesign

Lisa Gonzalez will be joining the Publications Committee on July 1, 2011.

Respectfully submitted,
Michelle Spomer, Chair
June 22nd, 2011

Appendix II: Annual Conferences (1947–2011)

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)

Appendix III: Officers of ATLA (1947–2011)

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		

* 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: 2011 Annual Conference Hosts

Summer in Chicago—when the long gray of winter gives way at last to the bright blues of the sky and the lake and the frigid winds are replaced by warm nights when the sky is bright with the lights of a thousand windows. Scenes of summer in Chicago are softball and soccer in the park, fireworks and sailboats on the lake, Cubs and Sox on the radio, and sidewalks alive with the sounds of café conversations and the bells of the elote vendors.

This just scratches the surface. What truly makes summer magical in Chicago is the renewal of the neighborhoods. From Rogers Park to Washington Park, Chicagoans emerge from bungalow and brownstone ready to celebrate. Some celebrations take the shape of annual events that commemorate the ethnicity and culture of the neighborhood. The ATLA conference weekend will see the Scandinavian Midsommarfest in Andersonville, the Wells Street Art Festival in Old Town, Burger Fest in Roscoe Village, and the Blues Fest in Grant Park, to name a few. There will be countless smaller celebrations on the streets and in the parks as neighbors join together to throw block parties. Continuing to embrace this summer tradition allows Chicagoans to identify with their neighborhoods, whether they live in Humbolt Park or Lincoln Park, Bronzeville or Canaryville.

With much excitement, we invite our fellow theological librarians to come to Chicago this summer and join us for a theological library block party. It promises to be a time of reconnecting with our professional neighbors as we learn, eat, and play together. The conference will begin high atop a skyscraper on the banks of the Chicago River in the heart of downtown and will finish with a day of events in beautiful Hyde Park hosted by the Catholic Theological Union. The Saturday session will conclude with an outdoor Chicago style block party on the shared green quad of the Lutheran School of Theology and the McCormick Theological Seminary.

The local hosts are busy making plans to ensure that your summer visit to Chicago is indeed magical. As you prepare for your trip, be sure to follow us on Twitter@ATLA_2011 and check out our Facebook Event for local recommendations and conference updates.

We look forward to welcoming you to the neighborhood soon!

—2011 Local Host Committee: Chicago Area Theological Association (CATLA) and Association of Chicago Theological Schools (ACTS)

Appendix V: 2011 Annual Conference Institutional and Affiliate Institutional Member Representatives

Institutional Member Representative Attendees

Anthony J. Amodeo
H.D. Sandy Ayer
Charles Bellinger
Beth Bidlack
Michael P. Boddy
Debra L. Bradshaw
Christopher P. Brennan
Mitzi J. Budde
J. Claire Callaghan
Kelly Campbell
Sheng Chung Chang
S. Craig Churchill
Ron Crown
James W. Dunkly
Susan Ebertz
Bruce Eldevik
Anthony J. Elia
Teresa Cardin Ellis
Timothy Paul Erdel
D. William Faupel
Lynn A. Feider
Cheryl A. Felmlee
Neil W. Gerdes
Douglas L. Gragg
M. Patrick Graham
Jeff Griffin
Carrie M. Hackney
Kathleen Harty
Elyse Hayes
Julie Hines
William J. Hook
Charles D. Kamilos
Donald E. Keeney
Bruce L. Keisling
Terry Kennedy
Mary Anne Knefel
Cait Kokolus
Daniel Kolb
Alan D. Krieger
J. Craig Kubic
Daniel LaValla
Neil Curtis Le May
Amy E. Limpitlaw
Timothy D. Lincoln
Sylvia L. Locher
Roger L. Loyd
Teresa Lubienecki
Pamela MacKay
David Mayo
Melody Mazuk
Kaeley McMahan
Melody Layton McMahon
Meagan Morash
Sara J. Myers
Claudette Newhall
Douglas R. Olbert
Laura P. Olejnik
Lorraine H. Olley
Philip M. O'Neill
Miss Sandra Oslund
Paul Osmanski
Brad Ost
James C. Pakala
Andre Paris
Darcy Peletich
Jonathan Chad Roach
Terry Robertson
Robert V. Roethemeyer
Ernest Rubinstein
Eileen K. Saner
Roberta A. Schaafsma
Lugene L. Schemper
Mary Linden Sepulveda
Sandy Shapoval
Beth M. Sheppard
Michelle Y. Spomer
Dr. Paul F. Stuehrenberg
Norma S. Sutton
Dennis M. Swanson
Stephen V. Sweeney
Frederick C. Sweet
Sharon A. Taylor
Paul A. Tippey
Jennifer M. Ulrich
Margaret Van Der Velde
Dianne Van Marter
Floyd Votaw
Blake Walter
Christine Wenderoth
Stella Wilkins
Clifford S. Wunderlich
Patricia J. Yang
Diana Yount

Affiliate Member Representative Attendee

Christina Geuther
Christina A. Torbert
Gerald L. Truman

Appendix VI: 2011 Annual Conference Non-Member Presenters, On-Site Staff, and Non-Member Attendees

Non-Member Presenters
Jane P. Currie
Erik Dix
Dr. David Esterline
Rev. Dirk Ficca
Jeffrey Garrett
Rebekah Hall
Gregory Morrison
Eric Nyrose
Vasare Rastonis
Richard Seidel
Nancy Falcian White
Dr. Roger White

On-Site Staff
Audra V. Adomenas
Brenda Bailey-Hainer
Michelle Benedicta
Jarrod T. Bogucki
Jennifer Butler
Jim Butler
Cameron Campbell
Lavonne Cohen
Sara Corkery
Marie Jacobsen
Barbara Kemmis
Judy Knop
Tami Luedutke
Margot Lyon
Denise McFarlin
Diane M. Pugh
Rick Rybak
Mairita Smiltars (consultant)
Jerome Gregg Taylor, III
Justin Travis
Erica Treesh

Non-Member Attendees
Sallie Alger
Diane G. Ayer
Lisa Brunick
Paul Daniels
Carole L. deVore
Dawn Easton-Merritt
Jan B. Enright
Mark Hanson
Pamela Jervis
Jack Kragt
Abdullahi Lawal
Alan M. Linfieild
Leta Loyd
Catherine Meany
Deanna Munson
Ann Nieuwkoop
Caryn Noel
Ann Owen
Betsy Polakowski
Sylvia Pongener
Tom Prins
Elizabeth T. Pulanco
Yana V. Serdyuk
Robert Smith
Jennie Thomas
B. Lolana Thompson
Veronique Verspeurt
Taylor B. Worley
Peter Wu
Ben Wyatt
Grace Yoder

Appendix VII: 2011 Annual Conference Exhibitors and Sponsors

Exhibitors and Advertisers

Abingdon Press
Association of Religion Data Archives
*ATLA Products and Services/ Member Services
Baker Publishing Group
Baylor University Press
*BRILL
Casalini Libri
Christian Periodical Index
Church Health Reader
Congregational Resource Guide
Continuum Publishing
Copyright Clearance Center
Crossway Books and Bibles
David C. Lachman
De Gruyter NY
*EBSCO Publishing
Editorial Verbo Divino
Edwin Mellen Press
Eisenbrauns
Equinox Publishing
Franciscan Institute Publications
Fortress Press
Gorgias Press LLC
Hendrickson Publishers
H.W. Wilson Company
IVP Academic
John Wiley & Sons, Inc.
Midwest Library Service
Moody Publishers
*OCLC
The Official Catholic Directory
Oxford U. Press
Preservation Technologies. L.P.
Puvill Libros
The Scarecrow Press
*SCELC
The Scholar's Choice
SIL International
Stroud Booksellers
The Text This Week
Theological Book Network
Tynedale House Publishers
USAMadrid Books
Westminster John Knox
Windows Booksellers Publishers
YBP Library Services

*Sponsor and Exhibitor

Conference Sponsors

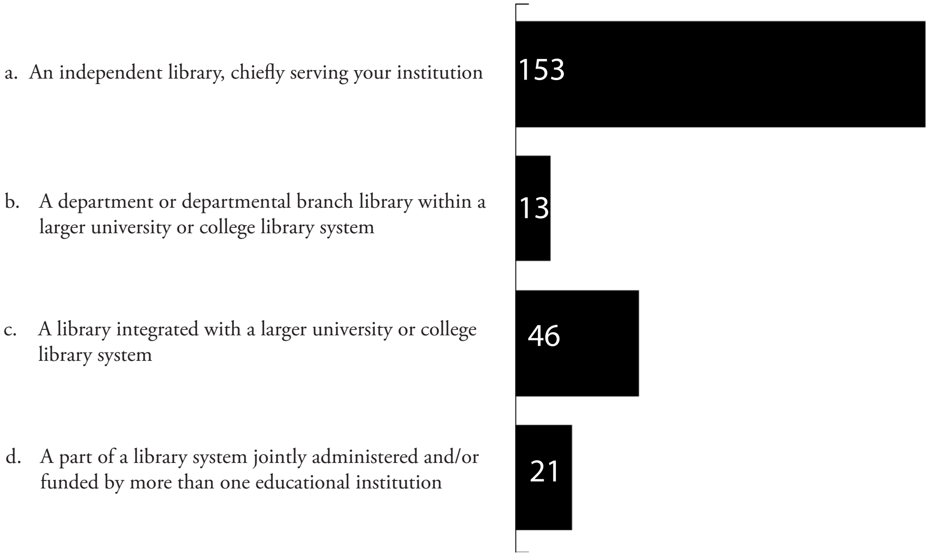
ATLA Products and Services
BRILL
CBIZ Benefits & Insurance
CZ Marketing
EBSCO Publishing
First Bank and Trust
OCLC Online Computer Library Center
SCELC

Appendix VIII: Library Statistics (2009–2010)

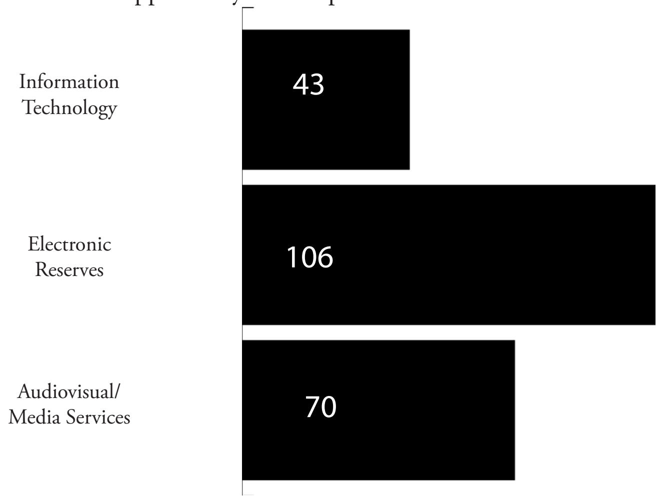
The Association of Theological Schools (ATS) and the American Theological Library Association (ATLA) collaborated to provide the Library Statistics. The following charts reflect the data collected in the tool.

Part A - Library Characteristics

1. Which of the following most accurately describes your institution's library?

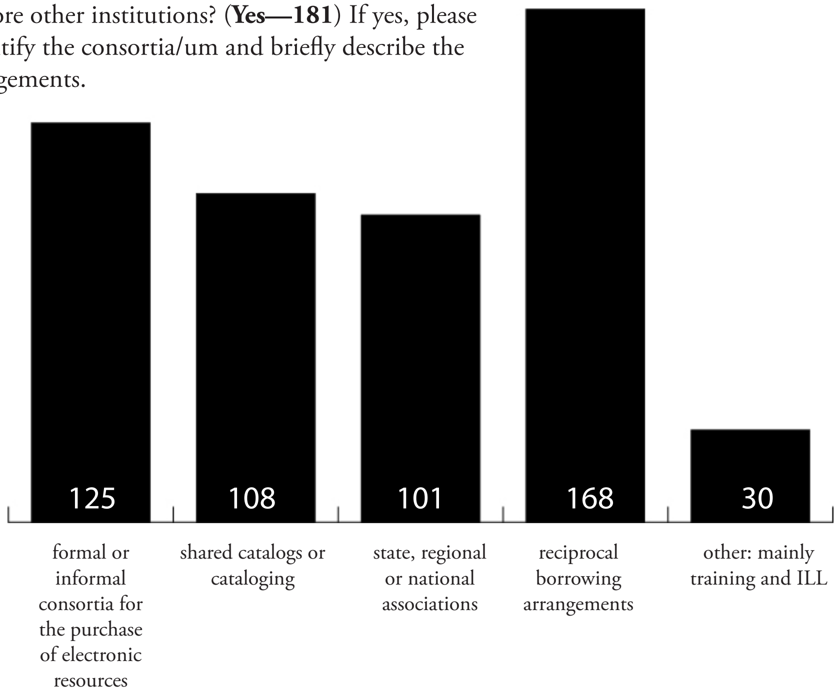


2. Is your library the primary source of support on your campus for:

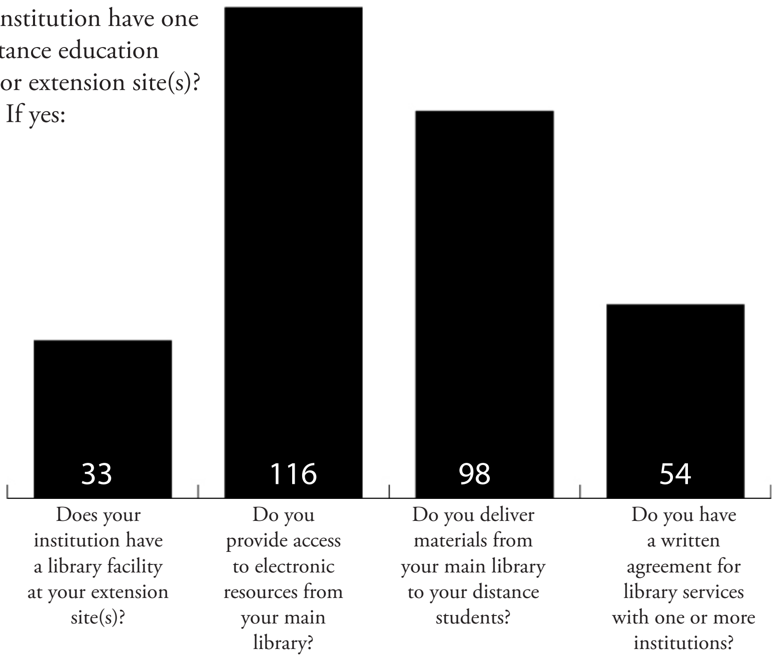


Spreadsheets available at www.atla.com/community under Member Publications.

3. Does the library of your institution have consortial arrangements for providing library services with one or more other institutions? (**Yes—181**) If yes, please indentify the consortia/um and briefly describe the arrangements.



4. Does your institution have one or more distance education program(s) or extension site(s)? (**Yes—126**) If yes:



Part B - The Library as Place

1. When were the building(s) in which the main library is located built?

(Amount spent, when provided, available in spreadsheets at www.atla.com/community.)

	2000-2010	1990-1999	1980-1989	1970-1979	1960-1969	1950-1959	1940-1949	1930-1939	1920-1929	1910-1919	1900-1909	before 1900	unknown /NA
Library 1	17	11	22	19	65	36	6	8	14	10	4	3	24
Library 2	3	5	4	1	2	1	1	1	1	1	1	2	0
Library 3	2	2	1	1	0	0	0	0	0	0	0	0	1

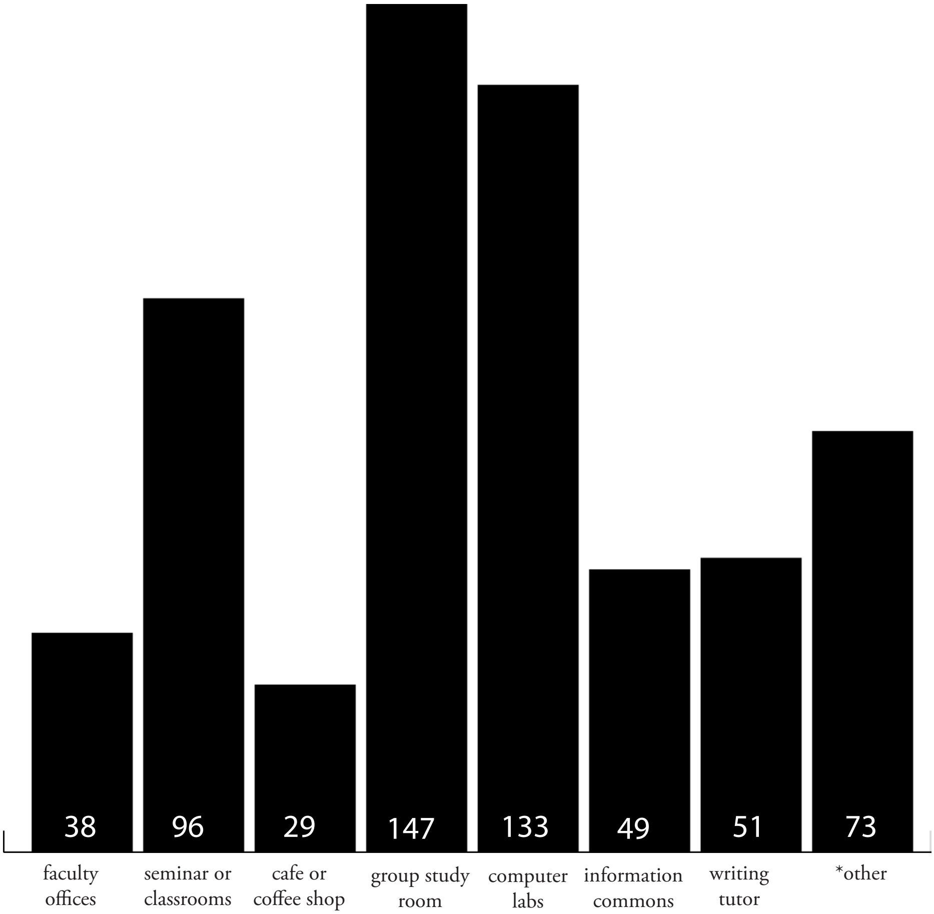
2. When were the building(s) in which the main library is located subsequently renovated?

(Amount spent, when provided, available in spreadsheets at www.atla.com/community.)

	2000-2010	1990-1999	1980-1989	1970-1979	1960-1969	1950-1959	1940-1949	1930-1939	1920-1929	1910-1919	1900-1909	before 1900	unknown /NA
Library 1	85	33	24	6	3	1	0	0	0	0	0	0	24
Library 2	7	2	1	0	0	0	0	0	0	0	0	0	0
Library 3	2	0	0	0	0	0	0	0	0	0	0	0	0

3. Do you use offsite storage?
Of the 42 who responded in the affirmative, it was reported that an average of 17% of the total library collection was stored offsite, with the average number of volumes being 61,082. Among the other items stored offsite were obsolete AV, archives, bound periodicals, 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

Survey Participants

Abilene Christian University
Acadia Divinity College
Alliance Theological Seminary
Ambrose Seminary of Ambrose University College
American Baptist Seminary of the West
Anderson University School of Theology
Andover Newton Theological School
Aquinas Institute of Theology
Asbury Theological Seminary
Ashland Theological Seminary
Assemblies of God Theological Seminary
Associated Canadian Theological Schools
Associated Mennonite Biblical Seminary
Athenaeum of Ohio
Atlantic School of Theology
Austin Presbyterian Theological Seminary
Bangor Theological Seminary
Baptist Missionary Association Theological Seminary
Baptist Seminary of Kentucky
Baptist Theological Seminary at Richmond
Barry University Department of Theology and Philosophy
Beeson Divinity School of Samford University
Bethany Theological Seminary
Bethel Seminary of Bethel University
Biblical Theological Seminary
Blessed John XXIII National Seminary
Boston College School of Theology and Ministry
Boston University School of Theology
Briercrest College and Seminary
Brite Divinity School
Byzantine Catholic Seminary of SS. Cyril and Methodius
Calvin Theological Seminary
Campbell University Divinity School
Canadian Reformed Theological Seminary
Canadian Southern Baptist Seminary
Candler School of Theology of Emory University
Capital Bible Seminary
Carey Theological College
Catholic Theological Union
Central Baptist Theological Seminary
Chapman Seminary
Chicago Theological Seminary
China Evangelical Seminary North America
Christ The King Seminary
Christian Theological Seminary
Christian Witness Theological Seminary
Cincinnati Bible Seminary
Claremont School of Theology
Colgate Rochester Crozer Divinity School
Columbia International University - Seminary & School of Missions
Columbia Theological Seminary
Concordia Lutheran Seminary (AB)
Concordia Lutheran Theological Seminary (ON)
Concordia Seminary (MO)
Concordia Theological Seminary (IN)
Covenant Theological Seminary
Dallas Theological Seminary
Denver Seminary
Dominican House of Studies
Dominican Study Center of the Caribbean
Drew University Theological School
Duke University Divinity School
Earlham School of Religion
Eastern Mennonite Seminary
Ecumenical Theological Seminary
Eden Theological Seminary
Emmanuel Christian Seminary
Emmanuel College of Victoria University
Episcopal Divinity School
Erskine Theological Seminary
Evangelical Seminary of Puerto Rico
Evangelical Theological Seminary
Franciscan School of Theology
Fuller Theological Seminary
Garrett-Evangelical Theological Seminary
General Theological Seminary
George Fox Evangelical Seminary
George W. Truett Theological Seminary of Baylor University
Golden Gate Baptist Theological Seminary
Gordon-Conwell Theological Seminary
Grace Theological Seminary
Graduate Theological Union
Grand Rapids Theological Seminary of Cornerstone University
Haggard Graduate School of Theology
Harding University Graduate School of Religion
Hartford Seminary
Harvard University Divinity School
Hazelip School of Theology

Spreadsheets available at www.atla.com/community under Member Publications.

Heritage Theological Seminary
Holy Cross Greek Orthodox School of Theology
Hood Theological Seminary
Houston Graduate School of Theology
Howard University School of Divinity
Huron University College Faculty of Theology
Iliff School of Theology
Immaculate Conception Seminary
Inter-American Adventist Theological Seminary
Interdenominational Theological Center
International Theological Seminary
James and Carolyn McAfee School of Theology
Jesuit School of Theology of Santa Clara University
John Leland Center for Theological Studies
Kenrick-Glennon Seminary
Knox College
Knox Theological Seminary
La Sierra University School of Religion
Lancaster Theological Seminary
Lexington Theological Seminary
Lincoln Christian University - The Seminary
Logos Evangelical Seminary
Logsdon Seminary of Logsdon School of Theology
Louisville Presbyterian Theological Seminary
Loyola Marymount University Department of Theological Studies
Luther Seminary
Lutheran School of Theology at Chicago
Lutheran Theological Seminary (SK)
Lutheran Theological Seminary at Gettysburg
Lutheran Theological Seminary at Philadelphia
Lutheran Theological Southern Seminary
Mars Hill Graduate School
M. Christopher White School of Divinity
McCormick Theological Seminary
McGill University Faculty of Religious Studies
McMaster Divinity College
Meadville Lombard Theological School
Memphis Theological Seminary
Mennonite Brethren Biblical Seminary
Methodist Theological School in Ohio
Mid-America Reformed Seminary
Midwestern Baptist Theological Seminary
Montreal School of Theology
Moody Theological Seminary and Graduate School
Moody Theological Seminary and Graduate School - Michigan
Moravian Theological Seminary
Mount Angel Seminary
Mount Saint Mary's Seminary
Multnomah Biblical Seminary
Nashotah House
Nazarene Theological Seminary
New Brunswick Theological Seminary
New Orleans Baptist Theological Seminary
New York Theological Seminary
Newman Theological College
North Park Theological Seminary
Northeastern Seminary at Roberts Wesleyan College
Northern Baptist Theological Seminary
Northwest Nazarene University School of Theology
Notre Dame Seminary
Oblate School of Theology
Oral Roberts University College of Theology and Ministry
Pacific School of Religion
Palmer Theological Seminary
Payne Theological Seminary
Pentecostal Theological Seminary
Perkins School of Theology
Phillips Theological Seminary
Phoenix Seminary
Pittsburgh Theological Seminary
Pontifical College Josephinum
Princeton Theological Seminary
Providence Theological Seminary
Puritan Reformed Seminary
Queen's College Faculty of Theology
Redeemer Theological Seminary
Reformed Episcopal Seminary
Reformed Presbyterian Theological Seminary
Reformed Theological Seminary
Regent College
Regent University School of Divinity
Regis College
Sacred Heart Major Seminary
Sacred Heart School of Theology
Saint Mary Seminary and Graduate School of Theology
Saint Meinrad School of

Spreadsheets available at www.atla.com/community under Member Publications.

Theology
Saint Paul School of Theology
Saint Paul Seminary School of Divinity
Saint Vincent Seminary
Samuel DeWitt Proctor School of Theology
Seabury-Western Theological Seminary
Seattle University School of Theology and Ministry
Seminary of the Immaculate Conception
Seminary of the Southwest
Seventh-day Adventist Theological Seminary
Shaw University Divinity School
Shepherd University School of Theology
Sioux Falls Seminary
Southeastern Baptist Theological Seminary
Southern Baptist Theological Seminary
Southwestern Baptist Theological Seminary
SS. Cyril & Methodius Seminary
St. Andrew's College
St. Augustine's Seminary of Toronto
St. Bernard's School of Theology and Ministry
St. Charles Borromeo Seminary
St. John Vianney Theological Seminary
St. John's Seminary (CA)
St. John's Seminary (MA)
St. John's University School of Theology â€“ Seminary
St. Joseph's Seminary
St. Mark's College
St. Mary's Seminary and University
St. Patrick's Seminary and University
St. Paul University Faculty of Theology
St. Peter's Seminary
St. Stephen's College
St. Tikhon's Orthodox Theological Seminary
St. Vincent de Paul Regional Seminary
St. Vladimir's Orthodox Theological Seminary
Starr King School for the Ministry
Talbot School of Theology
Taylor College and Seminary
Toronto School of Theology
Trinity College Faculty of Divinity
Trinity Episcopal School for Ministry
Trinity Evangelical Divinity School
Trinity Lutheran Seminary
Turner School of Theology of Amridge University
Tyndale University College & Seminary
Union Presbyterian Seminary
Union Theological Seminary
United Theological Seminary
United Theological Seminary of the Twin Cities
University of Chicago Divinity School
University of Dubuque Theological Seminary
University of Notre Dame Department of Theology
University of St. Mary of the Lake Mundelein Seminary
University of St. Michael's College
University of St. Thomas School of Theology
University of the South School of Theology
University of Winnipeg Faculty of Theology
Urshan Graduate School of Theology
Vancouver School of Theology
Vanderbilt University Divinity School
Virginia Theological Seminary
Wake Forest University Divinity School
Wartburg Theological Seminary
Washington Baptist Theological Seminary of Washington Baptist University
Washington Theological Union
Waterloo Lutheran Seminary
Wesley Biblical Seminary
Wesley Theological Seminary
Western Seminary
Western Theological Seminary
Westminster Theological Seminary
Westminster Theological Seminary in California
Winebrenner Theological Seminary
World Mission University
Wycliffe College
Yale University Divinity School

Appendix IX: ATLA Organizational Directory (2010–2011)

Officers*

President: Laura C. Wood (2009–12), Harvard Divinity School
Vice President: Eileen Crawford (2008–11), Vanderbilt University, Divinity Library
Secretary: Carrie M. Hackney (2009-12) Howard University School of Divinity

Other Directors*

H.D. Sandy Ayer (2009-12) Ambrose Seminary
Carisse Mickey Berryhill (2009–12), Abilene Christian University, Brown Library Special Collections
Douglas L. Gragg (2010-2013), Louisville Presbyterian Theological Seminary
M. Patrick Graham (2008–11), Emory University, Pitts Theology Library
William J. Hook (2010-11), Vanderbilt University
Andrew Keck (2010-2013), Duke University Divinity School
Saundra Lipton (2007–10), University of Calgary
Blake Walter (2010-2013), Northern Seminary
John B. Weaver (2010-2013), The Burke Library, Columbia University

Association Staff Directors

Executive Director: Brenda Bailey-Hainer
Director of Business Development: Margot Lyon
Director of Electronic Products and Services: Tami Luedtke
Director of Financial Services: Marie Jacobsen
Director of Indexes: Cameron J. Campbell
Director of Member Services: Barbara Kemmis

Appointed Officials and Representatives

Association Archivist: Martha Lund Smalley, Yale University Divinity School Library
Editor of ATLA Scarecrow Series: Justin Travis, ATLA
Representative to ALA Committee on Cataloging: Description and Access (CC:DA):
Judy Knop, ATLA
Statistician/Records Manager: Director of Member Services, ATLA

* Terms of membership on the Board are indicated after the member's name. Offices are held for one year.

This directory reflects the 2010–2011 membership year

Board Committees

Endowment Committee:
Roger L. Loyd, Chair, Duke University Divinity School Library
Mary R. Bischoff, West Plains, Missouri
M. Patrick Graham, Emory University, Pitts Theology Library
Marti Alt, Galena, Ohio

Nominating Committee:
Melody L. McMahon, Chair, Catholic Theological Union
H.D. Sandy Ayer, Ambrose Seminary
Ellen Frost, Southern Methodist University, Perkins School of Theology, Bridwell Library

Special Committees of the Association

Special Committee of the Association for International Collaboration:
Paul Stuehrenberg, Chair, Yale University Divinity School Library
Terry Robertson, Vice-Chair, Andrews University
Maria Deluca Voth, Fuller Theological Seminary
Eileen Crawford, Board Liaison, Vanderbilt University

Special Committee of the Association for Diversity:
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Susan Ebertz, Wartburg Theological Seminary, Reu Memorial Library
Cait Kokolus, St. Charles Borromeo Seminary, Ryan Memorial Library
Mayra Picos-Lee, Palmer Theological Seminary, Austen K. DeBlois Library
John B. Weaver, The Burke Library, Columbia University

Committees Appointed by the Executive Director

Annual Conference Committee:
Ken Boyd, Chair, Asbury Theological Seminary
Mitzi Budde, Vice-Chair, Virginia Theological Seminary
Julie Hines, Golden Gate Baptist Theological Seminary, Arizona Regional Campus
Robert J. Mayer, Gordon-Conwell Theological Seminary—Charlotte
Matthew Ostercamp, Trinity International University

Education Committee:
Jennifer Ulrich, Chair, Eastern Mennonite University, Sadie A. Hartzler Library
Daniel Kolb, Saint Meinrad School of Theology, Archabby Library
Richard Lammert, Concordia Theological Seminary,
Jennifer Ulrich, Eastern Mennonite University, Sadie A. Hartzler Library
Christine Wenderoth, The JKM Library

Membership Advisory Committee:
Evan Boyd, Student Member
Marsha Blake, Westminster Theological Seminary
Lorraine H. Olley, University of St. Mary of the Lake, Feehan Memorial Library

Professional Development Committee:
Timothy Lincoln, Chair, Austin Presbyterian Theological Seminary
Ellen Frost, Southern Methodist University, Perkins School of Theology, Bridwell Library
Eric Stancliffe, Concordia Seminary
Christina Tobert, University of Mississippi

Publications Committee:
Michelle Spomer, Chair, Haggard Graduate School of Theology, Azusa Pacific University
Dan Kolb, Saint Meinrad School of Theology, Archabbey Library
Amy Limpitlaw, Yale University Divinity School, Yale Divinity Library

Future Annual Conference Hosts

2012, June 27-30: Theological Library Cooperative of Arizona (TLCA). Site: Scottsdale, AZ

2013, June 19-22: Carolinas Theological Library Association (CLTA). Site: Charlotte, NC

2014. Kime 18-21: New Orleans Baptist Theological Seminary. Site: New Orleans, LA

This directory reflects the 2010–2011 membership year

Appendix X: ATLA Membership Directory

Lifetime Members

Ms. 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
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. Dennis A. Norlin
*Betty A. O'Brien
*Elmer J. O'Brien
Mrs. 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
Dr. Suzanne Selinger
*Newland F. Smith, III
Mr. Richard D. Spoor
Dr. John R. Stephenson
Mrs. Martha Aycock Sugg
Dr. Ray R. Suput
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
Dr. Cecil R. White
Ms. Karen L. Whittlesey
*Dr. Louis Charles Willard
Rev. Roger M. Williams
Ms. Anne Womack

As of 11/21/11. For the most current information and contact data, see the Member Directory at http://www.atla.com/community.

Individual Members

*Cheryl L. Adams
*Dr. Nancy R. Adams
Ms. Karen J. Alexander
*Anthony J. Amodeo
*Dr. Christopher J. Anderson
*Mr. Clifford Blake Anderson
Mr. Norman E. Anderson
Ms. Meg Ashcroft
*Mr. H.D. Sandy Ayer
Mr. William B. Badke
*Brenda Bailey-Hainer
Gregory A. Banazak
*Dr. Sara Baron
*Ms. Jennifer K. Bartholomew
*Mr. William H. Beermann
Mr. A. Chris Beldan
*Charles Bellinger
*Chris Benda
*Mrs. Yuh-Fen Benda
Mr. Robert Benedetto
*Ms. Miranda Henry Bennett
*Mr. Eric Benoy
*Ms. Lynn A. Berg
The Rev. Richard R. Berg
*Dr. Carisse Mickey Berryhill
*Dr. Beth Bidlack
*Ms. Aija Bjornson
*Marsha J. Blake
Rev. James C. Blaylock
*Ms. Joan Blocher
*Mr. Michael P. Boddy
*Adam Bohanan
Cynthia L. Bolshaw
*Mr. Evan E. Boyd
Dr. Kenneth A. Boyd
*Michael L. Bradford
*Mrs. Debra L. Bradshaw
Mr. Michael Bramah
*Mr. Christopher P. Brennan
*Mrs. Diana L. Brice
*Mr. Jeffrey L. Brigham
*Ms. Jill Brown
Terrence Neal Brown
Mrs. Moira L. Bryant
*Dr. Mitzi J. Budde
Kathleen Buescher-Milligan
*Mr. Lyle E. Buettner
Cynthia Davis Buffington
Mr. David D. Bundy
Jennifer Bunte
Mr. Paul Burnam
Don Butterworth
Keith T. Byers
Laura M. Cain
Mr. Bryant Camp
*Donna R. Campbell
*Miss Kelly Campbell
Katherine Card
George Carlson
Van Carpenter
*Rachel Garza Carreon
*Thomas J. Cashore
*Sheng Chung Chang
Catherine Lynn Chatmon
Gary L. Cheatham
Paul Hangsik Cho
*Jaeyeon Lucy Chung
*S. Craig Churchill
Mr. Jeremy Adam Clark
Dr. Milton J. Coalter
Brigida Cobb
*Matthew S. Collins
Hope Cooper
Mrs. Rebecca Louise Cooper
Linda Corman
*Sean Cowin
Mr. Gerald G. Cox
*Mrs. Eileen K. Crawford
Deborah B. Creamer
Stephen D. Crocco
*Ron Crown
Mr. William H. Cullinan
Mr. Chris W. Cullnane, II
Mrs. Mary K. D'Angelo
Mr. James Marion Darlack
Mr. Gary F. Daught
Mrs. Ruth E. de Guzman Dalman
*Mr. Leland Deeds
*Mariel Deluca Voth
Mr. James A. Derksen
Ms. Cynthia E. Derrenbacker
Kevin W. Dinkens

An asterisk before an entry indicates that the member attended the conference.

Mr. Clay-Edward Dixon
Dale C. Dobias
Brad Doerksen
John Doncevic
Dr. Knut Dorn
*James W. Dunkly
*Mrs. Odile Dupont
*Rev. Erica E. Durham
Ms. Susan K. Ebbers
*Ms. Susan Ebertz
Ms. Judy Edwards
*Catherine Eilers
*Jane Lenz Elder
*Mr. Bruce Eldevik
*Teresa Cardin Ellis
*Ms. Leslie A. Engelson
*Br. Timothy Paul Erdel
*Suzanne M. Estelle-Holmer
Bonnie J. Falla
*Mr. Michael W. Farrell
*D. William Faupel
*Lynn A. Feider
*Ms. Cheryl A. Felmlee
*Eugene C. Fieg, Jr.
Alexander Finlayson
Ms. Elizabeth R. Fogler
Kathryn E. Fowler
*Mr. Eric Friede
Dr. Victor Froese
*Mrs. Ellen L. Frost
Ms. Linda L. Fry
Ms. Kathy Frymark
*Ruth Gaba
Ms. Maria M. Garcia
*Mr. John Michael Garrett
*Rev. Dr. Neil W. Gerdes
Richard Leland Gillert
Mrs. Nadine Ginkel
*Ms. Lisa Gonzalez
*Christopher Todd Goodman
Ms. Cheryl M. Goodwin
Ms. Svetlana Alexandrovna Goryacheva
*Karla Fackler Grafton
*Douglas L. Gragg
Alicia Danielle Graham
*Dr. M. Patrick Graham
Elizabeth M. Grant
Brian Greene
Dr. John Gresham
*Dr. Jeff Griffin
Jenny Griffin
*Lisa Grover
*Lois Guebert
Fred Guyette
*Mrs. Carrie M. Hackney
*Loren R. Hagen
Sr. Claudine Hammer
*Meredith Burke Hammons
Susanah Hanson
*Denise Marie Hanusek
*Duane Harbin
Ms. Patricia Hardesty
*Ms. Laura W. Harris
Robin R. Hartman
*Mrs. Kathleen Harty
Ms. Joanna Hause
*Ms. Elyse Baum Hayes
Mr. Don Haymes
Elizabeth Heffington
Mrs. Carissa M. Hernandez
*Bradley C. Hess
*Mrs. Julie Hines
Ms. Maria Ho
Mr. Donald H. Hoffman
Derek Hogan
Mr. David A. Holifield
Barrett Holmgren
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Equinox Publishing LTD; Janet Joyce
InterVarsity Press; Nick Liao
Liturgical Press; Ms. Michelle Verkuilen
Midwest Library Service; Jay Askuvich
Theological Book Network; Kurt Berends
TREN - Theological Research Exchange Network; Robert William Jones
USAMadrid Books; Pilar Pardo
Westminster John Knox Press; Nicholas Diln
Windows Booksellers/WIPF & Stock Publishers; Katrina Stewart

Appendix XI: Association Bylaws

Article 1. Membership

1.1 *Classes of Membership*. The Association shall have six (6) classes of membership: institutional, international institutional, affiliate, individual, student, and lifetime.

1.2 *Institutional Members*. Libraries of institutions which wish to support the mission and purposes of the Association shall be eligible to apply for institutional membership if they meet one of the following criteria:

a) Institutions holding accredited membership in the Association of Theological Schools in the United States and Canada;
b) Institutions accredited regionally*, that are engaged in graduate theological education or religious studies primarily beyond the undergraduate level;
c) Regionally accredited universities* with religious studies programs that also have a librarian or subject bibliographer in the area of religion;
d) Non-degree granting organizations maintaining collections primarily of theological, religious, or ecclesiastical research material.

Applications for institutional membership from institutions which do not fit into one of these four categories may be referred to the Board of Directors, which may approve membership status in cases where these criteria are judged by the Board to be inappropriate.

Institutional members are entitled to attend meetings of the Association, to vote in Association voting matters, to participate in Association programs, and to receive those publications of the Association that are distributed to the membership. An institutional member may send one (1) official delegate to meetings of the Association to represent its interests in the affairs of the association and to cast its vote in Association voting matters, and may send other representatives as desired. An institutional member shall designate its official delegate in writing to the Association as needed.

1.3 *International Institutional Members*. Theological libraries and organizations outside of the United States and Canada that wish to support the mission and purposes of the Association may apply for international institutional membership if they meet one of the following criteria:

a) are engaged in professional theological education;
b) have graduate religious studies programs that also have a professional librarian or subject bibliographer in the area of religion/theology;
c) are non-degree granting organizations maintaining collections primarily of theological, religious or ecclesiastical research materials.

International institutional members are eligible for the same benefits as institutional members with the exception that international institutional members are not eligible to appoint institutional representatives to the meetings of the Association and are not entitled to vote. International theological libraries and organizations that are eligible as international institutional members are not eligible for any other membership class. Membership as an ATLA international institutional member establishes only that the institution supports the mission and purposes of the Association.

1.4 *Affiliate Members*. Organizations that do not qualify for regular institutional or international institutional Association membership, but are supportive of theological librarianship and the purposes and work of the Association shall be eligible to apply for affiliate membership in the Association. Affiliate members are not eligible to appoint institutional representatives to the annual meetings of the Association and are not entitled to vote. Dues for affiliate membership are equal to the lowest established amount for full institutional members.

1.5 *Individual Members*. Any person who is engaged in professional library or bibliographic work in theological or religious fields, or who has an interest in the literature of religion, theological librarianship, and the purposes and work of the Association shall be eligible to apply for individual membership in the Association. Individual members are entitled to attend meetings of the Association, to vote in Association voting matters, to serve as directors or as members or chairpersons of the Association's committees or interest groups, and to receive those publications of the Association that are distributed to the membership.

1.6 *Student Members*. Any student enrolled in a graduate library school program or a graduate theological or religious studies program who is carrying a half-time class load or greater shall be eligible to apply for student membership in the Association. A person engaged in full-time employment in a library or elsewhere shall not be eligible to apply for student membership in the Association. Student members are entitled to attend meetings of the Association, to be members of interest groups, and to receive those publications of the Association that are distributed to the membership, but are not entitled to vote.

1.7 *Lifetime Members*. Lifetime members are individual members who have all the rights and privileges of individual membership and who are exempt from paying dues. There are two ways to become a lifetime member:

a) Any person who has paid dues for at least ten (10) consecutive years of individual membership in the Association immediately preceding his/her retirement may become a lifetime member of the Association.
b) Any person who has made an outstanding contribution to the advancement of the work of the Association may be nominated by the Board of Directors and be elected a lifetime member of the Association by a two-thirds (2/3) vote of the membership at any annual meeting of the Association.

1.8 *Approval*. The Board of Directors shall establish how applications for membership are approved and how institutions and individuals are received into membership in the Association.

1.9 *Dues*. The Board of Directors shall establish the annual dues for individual, student, institutional, international institutional, and affiliate members of the Association, subject to the ratification of the members at the next following annual or special meeting of the Association.

1.10 *Suspension*. Members failing to pay their annual dues within ninety (90) calendar days of the beginning of the Association's fiscal year shall be automatically suspended and shall lose all rights, including voting rights. A member thus suspended may be reinstated by payment of that member's unpaid dues before the end of the fiscal year in which the suspension occurred, which reinstatement shall be effective when payment is received by the Association. Members may be suspended for other causes by a two-thirds (2/3) vote of the Board of Directors and may be reinstated by a two-thirds (2/3) vote of the Board.

*Regional Accreditation agencies referred to in clause 1.2b:

- Middle States Association of Colleges and Schools (MSA)
- New England Association of Schools and Colleges Commission on Institutions of Higher Education (HEASC-CIHE)
- North Central Association of Colleges and Schools Commission on Institutions of Higher Education (NCA)
- Northwest Association of Schools and Colleges Commission on Colleges
- Southern Association of Colleges and Schools Commission on Colleges (SACS)
- Western Association of Schools and Colleges Accrediting Commission for Senior Colleges and Universities (WASC-Sr.)
- or the equivalent in Canadian jurisdictions.

Article 2. Membership Meetings

2.1 *Annual Meetings*. The association shall hold an annual meeting of the membership in April, May, June, July, or August of each year for the purpose of transacting business coming before the association. The board of directors shall set the place, time, and date, which shall, normally, be in June, of each annual meeting. If the date of the annual meeting is set prior to or after the month of June, the timetable for the nomination and election of directors, as set forth in these bylaws, shall be adjusted accordingly.

2.2 *Special Meetings*. Special meetings of the association may be called at the discretion of the board of directors. All members of the association shall receive notification of a special meeting at least fifteen (15) calendar days before the date of each meeting.

2.3 *Quorum*. Twenty-five (25) official delegates of institutional members of the association and seventy-five (75) individual members of the association shall constitute a quorum at annual and special meetings of the association.

2.4 *Admission to Meetings*. Membership meetings shall be open to all members of the association and to those interested in the work of the association

Article 3. Officers

3.1 *President, Vice President, and Secretary*. The board of directors shall, prior to the close of the annual meeting of the association, elect from its own number a president, a vice president, and a secretary of the association. Each person so elected shall serve for one (l) year or until his or her successor is elected and qualifies, and may serve successive terms not to exceed his or her elective term as director. The president. vice president, and secretary of the association shall serve, respectively, as the president, vice president, and secretary of the board of directors.

3.2 *Duties*. The officers of the association shall perform the duties prescribed in these bylaws and by the parliamentary authority specified in these bylaws. The president of the association shall preside at all meetings of the association and of the board of directors, and shall lead the board of directors in discharging its duties and responsibilities. The vice president of the association shall, in the absence or disability of the president, perform the duties and exercise the powers of the president. The secretary of the association shall be the custodian of the association's records, except those specifically assigned or delegated to others, shall have the duty to cause the proceedings of the meetings of the members and of the directors to be recorded, and shall carry out such other duties as are specified in these bylaws or required by the board of directors.

3.3 *Vacancies*. In the event of a vacancy in the office of vice president or secretary of the association, the board of directors shall appoint from its own number a replacement to fill the vacancy.

3.4 *Executive Director*. There shall be an executive director of the association appointed by the board of directors to serve at the pleasure of the board of directors; if terminated as such, such termination shall be without prejudice to the contract rights of such person. The executive director shall be chief executive officer of the association. The executive director shall meet regularly with the board of directors, with voice but without vote. The executive director shall, ex officio, be an assistant secretary of the association, empowered to certify to corporate actions in the absence of the secretary. The executive director, in addition to appointing and overseeing staff, shall be responsible to the board of directors for the administration of programs, services, and other activities of the association; shall see that all orders and resolutions of the board are carried into effect; shall appoint members of special and joint committees other than board committees, representatives to other organizations, and other officials and agents of the association, and oversee their work.

Article 4. Board of Directors

4.1 *General*. The affairs of the association shall be managed under the direction of the board of directors.

4.2 *Number and Qualification*. The board of directors shall consist of twelve (12) directors, organized in three (3) classes of four (4) directors each. Four (4) directors shall be elected by the membership of the association each year. A director shall be an individual member of the association at the time of election and shall cease to be a director when and if he or she ceases to be a member. No director shall serve as an employee of the association or, with the exception of committees of the board and the nominating committee, as a chairperson of any of the association's committees or interest groups.

4.3 *Nomination and Balloting*. The nominating committee shall report to the secretary of the association by October 1 of each year a slate of at least six (6) nominations for the four (4) places to be filled on the board of directors. These nominations shall be reported in writing by the secretary of the association to the membership no later than the next following October l5. Nominations other than those submitted by the nominating committee may be made by petition signed by no fewer than ten (10) individual members of the association and shall be filed with the secretary of the association no later than the next following December 1. These nominations shall be included on the ballot with the nominees presented by the nominating committee. No nomination shall be presented to the membership of the association without the express consent of the nominee. Ballots, including biographical data on the nominees, shall be sent by the secretary of the association to all institutional and individual members of the association, posted no later than the next following January 15. Ballots shall be returned to the secretary of the association no later than the next following March 1.

4.4 *Teller's Committee and Election*. A teller's committee, appointed by the secretary of the association, shall meet during March to count the ballots and report the result to the secretary of the association by the next following April 1. The secretary of the association shall immediately inform the president of the association of the result of the balloting. Each institutional member of the association shall be entitled to one (1) ballot, and each individual member of the association shall be entitled to one (1) ballot. Candidates receiving the highest number of votes for the number of vacant positions shall be declared elected. If a tie occurs, the teller's committee shall select from among the tied candidates by lot. The acceptance by the membership of the secretary of the association's report to the next annual meeting of the association of the result of the balloting shall constitute the election of the new directors.

4.5 *Term of Office*. Each director shall serve for a term of three (3) years or until his or her successor is elected and qualifies. The term of each director shall commence with the adjournment of the annual meeting of the association at which the director was elected.

No director shall serve more than two (2) consecutive terms, except that a director appointed to fill an unexpired term of eighteen (18) months or less may then be elected to two (2) consecutive three (3)-year terms.

4.6 *Vacancies*. The board of directors shall appoint a qualified individual member of the association to fill the unexpired term of a director who vacates his or her position on the board.

4.7 *Meetings*. Regular meetings of the board of directors shall be held at least once each year. Special meetings of the board of directors may be called by the president or at the request of three (3) or more other directors. Notices of all meetings shall be mailed to each director at least ten (10) calendar days in advance or electronically or personally delivered at least three (3) calendar days in advance. Meetings of the board of directors may be held by conference telephone or other communications equipment by means of which all persons participating in the meeting can communicate with each other. Participation in such meeting shall constitute attendance and presence in person at the meeting of the person or persons so participating.

4.8 *Committees of the Board*. The president of the board of directors may appoint committees of the board as needed. These committees may consist of both directors and non-directors, but a majority of the membership of each shall be directors, and a director shall serve as chairperson.

4.9 *Compensation*. A director shall receive no fee or other emolument for serving as director except for actual expenses incurred in connection with the affairs of the association.

4.10 *Removal*. Any director or the entire board of directors may be removed with or without cause by the affirmative vote of two thirds (2/3) of the votes present and voted by official delegates of institutional members and individual members at annual or special meetings of the association, provided that written notice of such meeting has been delivered to all members entitled to vote and that the notice states that a purpose of the meeting is to vote upon the removal of one or more directors named in the notice. Only the named director or directors may be removed at such meeting.

4.11 *Admission to Meetings and Availability of Minutes*. All meetings of the board of directors shall be open to all members of the association, except that the directors may meet in executive session when personnel matters are considered. Actions taken during executive session shall become part of the minutes of the board. All minutes of the board shall be available to all members of the association, except for deliberations about personnel matters when the board is in executive session.

Article 5. Employed Personnel

The executive director shall appoint and oversee staff. No employee of the association shall serve as a director or as a chairperson of any of the association's committees.

Article 6. Fiscal Audit

The accounts of the association shall be audited annually in accordance with generally accepted accounting standards and principles by an independent certified public accountant. Copies of the reports of such audits shall be furnished to any institutional or individual member of the association upon written request; and the books of the association shall be open for review by any such member upon written request.

Article 7. Committees

7.1 *General*. The association may have three kinds of committees: standing, special, and joint.

7.2 *Standing Committees*. There shall be a nominating committee consisting of three (3) individual members of the association appointed by the board of directors, one (1) of whom shall be a member of the board of directors. Each nominating committee member shall serve for a non-renewable term of three (3) years or until his or her successor is appointed and qualifies. One (1) member of this committee shall be appointed each year. The senior member of the committee shall serve as the chairperson. The duty of this committee shall be to nominate candidates for election to the board of directors. The board of directors may establish other standing committees as needed.

7.3 *Special Committees*. The board of directors may authorize the establishment of special committees to advance the work of the association as needed. The board shall be responsible for developing mandates or guidelines for such committees, and the executive director shall be responsible for appointing persons to serve on the committees and overseeing their work. Special committees may consist of both individual members of the association and non-members, but a majority of each such committee shall be individual members, and an individual member shall serve as chairperson.

7.4 *Joint Committees*. The board of directors may authorize the establishment of joint committees of the association with other associations as needed. The board shall be responsible for developing mandates or guidelines for the association's participation in such committees, and the executive director shall be responsible for appointing persons to serve on such committees and overseeing their work. Persons appointed to serve on joint committees shall be individual members of the association.

Article 8. Interest Groups

8.1 *General*. Groups that further the professional interests of members of the association may be formed by members of the association at any time. Membership in interest groups shall be open to all individual and student members of the association.

8.2 *Organization and Program*. Each interest group shall attract its own members, develop its own agenda, and establish a suitable organizational structure as documented in its by-laws, including a rotating steering committee composed of individual members of the association and having an elected chairperson. The steering committee shall oversee the work of the group; and the chairperson of the steering committee shall serve as the liaison between the interest group and the association's board of directors.

8.3 *Recognition*. Provided it has established appropriate by-laws, selected a steering committee and elected a chairperson, an interest group may petition the board of directors for formal recognition.

8.4 *Support*. The board of directors shall establish the means by which interest groups are encouraged and sustained. Recognized interest groups may request financial and administrative support for their work, may request inclusion in conference programs, and may sponsor special activities.

Article 9. Publications

The association's publications of record shall be the Newsletter and the Proceedings. Other publications may bear the association's name only with the express permission of the board of directors.

Article 10. Quorum and Voting

Unless otherwise permitted or required by the articles of incorporation or by these bylaws:

a) a majority of members entitled to vote shall constitute a quorum for the transaction of business by the association, its board of directors. and its committees;
b) an affirmative vote of a majority of the votes present and voted by members entitled to vote shall be the act of the members;
c) voting by proxy shall not be permitted. In matters to be voted upon by the membership, each institutional member shall be entitled to one (1) vote to be cast by its official delegate, and each individual member shall be entitled to one (1) vote. Individual members who are also official delegates of institutional members are entitled to two (2) votes; this being the case, the presiding officer, when putting matters to a vote at annual or special meetings of the association, shall require that official delegates of institutional members and individual members vote or ballot separately, to ensure that those who are entitled to do so have the opportunity to cast both votes.

Article 11. Parliamentary Authority

The rules contained in the latest edition of Robert's Rules of Order shall govern the association in all cases to which they are applicable and in which they are not inconsistent with the articles of incorporation or these bylaws.

Article 12. Amendments

12.1 *General*. These bylaws may be altered, amended, or repealed and new bylaws may be adopted by members entitled to vote at any annual or special meeting of the association, provided the required notice has been given.

12.2 *Notice*. Amendments must be presented in writing to the voting members present at annual or special meetings of the association no later than the day before the business session at which the vote is to be taken.

Revised June 2006