



THEOLOGICAL
LIBRARIANSHIP

An Online Journal of the American Theological Library Association



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Journal information

The purposes of *Theological Librarianship* are: to foster the professional development of theological librarians and to contribute to and enrich the profession of theological librarianship.

TL publishes essays, columns, critical reviews, bibliographic essays, and peer-reviewed articles on all aspects of professional librarianship, within the context of a religious/theological library collection encompassing interactions with faculty and administrators engaged in religious/theological education. The primary intended audience includes: professional librarians in colleges, universities, and theological seminaries and others with an interest in theological librarianship

Further information, including Author Guidelines and instructions on how to submit manuscripts, is available at the journal web site www.theolib.org.

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Theological Librarianship at 10: A Long Look Back, a Long Look Forward

Ten years ago, at the Annual Conference in Ottawa on June 28, 2008, this journal went live at around noon Eastern Daylight Time.¹ Editor David R. Stewart recalled the scene on the occasion of *Theological Librarianship*'s fifth anniversary:

It was during a Town Hall luncheon at the 58th Annual Conference... that the launch of the present publication occurred. There are two things I remember vividly about the occasion:

- a sense of anticipation, goodwill, and enthusiasm
- how in spite of our careful planning, the laptop on which were intending to press the “publish” button had timed-out when the moment of destiny arrived.²

This moment was both an end and a beginning.

The Birth of the Journal

Pushing “publish” represented the end of a long period of planning and working and hoping. And it was by no means ATLA's first contribution to the academic discussion of issues surrounding theological librarianship. A festschrift honoring the organization's 50th anniversary appeared in 1996, containing essays about the history of the organization and ones devoted to issues of the field. Editor of the volume (and executive director of ATLA at the time) Albert Hurd wrote that the essays “testify to the diverse interest within the profession and our libraries. Together they portray who we are and what we have been about in practicing our profession.”³ The 60th anniversary of ATLA was celebrated with the publication of the anthology *A Broadening Conversation*, edited by Melody Layton McMahan and David R. Stewart, which contained curated selections from the previous fifty-nine years of the *Proceedings*.⁴

In 2000, the Publications Interest Group first floated the idea of a journal for the association. As Andy Keck writes in a recent article:

The minutes from the 2000 meeting of ATLA's Publications Interest Group had one group member state that a “journal idea for the society fizzled because it seemed like extra work.” By 2001, the Publications Committee, as it was then called, again brought up the idea of an “online journal” in the context of considering whether some items then appearing in the *Newsletter* might actually form the basis for an “ATLA Quarterly” journal for theological librarianship. The minutes indicate some concern about the supply of articles and the “raised expectations” for a journal as opposed to a newsletter.⁵

In 2002, the Publications Committee proposed the idea of a guide with “a one-time supply of articles and essays to build scholarship in theological librarianship.”⁶ Later they proposed an original paper series, which evolved into a proposal for a possible open-access title to be called *The Journal of Theological Bibliography*.⁷

¹ *Summary of Proceedings, Sixty-Second Annual Conference of the American Theological Library Association* (2008), 5.

² David R. Stewart, “‘Quinquennial’ – Reflecting on TL's Fifth Anniversary,” *Theological Librarianship* 6, no. 2 (July 2013): iii.

³ Albert E. Hurd, “Preface,” *The American Theological Library Association: Essays in Celebration of the First Fifty Years* (Evanston, Illinois: ATLA, 1996).

⁴ Melody Layton McMahan and David R. Stewart, eds., *A Broadening Conversation: Classic Readings in Theological Librarianship* (Lanham, MD: Scarecrow, 2006).

⁵ Andy Keck, “How Theological Librarianship Came to Be, and Came to Be Open-Access,” *Theological Librarianship* 10, no. 1 (October 2017): 40.

⁶ Keck, 40.

⁷ Keck, 40.

Meanwhile, members had expressed through surveys their desire for a professional journal devoted to the needs of the association. At the 2006 conference, Lynn Berg of New Brunswick Theological Seminary sponsored a roundtable on behalf of the Publications Committee titled “Development of a Theological Library Journal”; about forty members attended.⁸ Ron Crown, who was at that time the editor of the *Journal of Religious and Theological Information*, made a presentation on the low number of contributions by librarians to academic journals — about forty percent of the thirty-two journals he analyzed. Then the participants shared their thoughts:

It was suggested that perhaps an ATLA journal could begin by publishing less often than quarterly, perhaps twice a year. . . . it was important the journal be referred. . . . it should contain a combination of practical as well as scholarly articles. . . . it could include columns or articles from the various groups within the organization. . . . certain components of the Newsletter could be moved to the journal, such as the *Diktuon* column and the reference reviews. . . . it was recommended that the journal be an open-access journal.⁹

The question of how to cultivate writing among members was first and foremost in attendees’ minds:

Ideas presented to encourage and support librarians in publishing included having sessions at the conference devoted to the generation of ideas, sessions where folks could bring in drafts of articles they are working on to get feedback from their colleagues, and establishing a mentoring process.¹⁰

Finally, in a moment that will bring a smile to anyone who knew Dennis Norlin, the minutes conclude: “Dennis closed out the meeting by expressing ATLA’s support for such a journal and telling us not to worry too much about paying for it.”¹¹

The idea was that ATLA would launch both the as-yet-unnamed journal for the association and the *JTB*, but at the same conference it was announced that the *JTB* would be postponed. By November 2006, the decision had been made by the Publications Committee to combine the two ideas into a journal with the following scope:

This open access journal publishes essays, columns, critical reviews, bibliographic essays and peer-reviewed articles on various aspects of theological librarianship and its contribution to theological education.¹²

At the 2007 Annual Conference, a roundtable featuring “lively discussions” was facilitated by the Publications Committee to update everyone on the progress of the journal.¹³ The *Proceedings* reported that “judging from how many of the attendees expressed an interest in contributing to the journal in some way, and from the caliber and variety of new ideas brought forward, it is evident that there is a great deal of enthusiasm surrounding this new project.”¹⁴ In her personal reminiscences, Melody Layton McMahon recalled that the journal “went swimmingly from the start.”¹⁵

The Life of the Journal

Since David R. Stewart pressed “publish,” *Theological Librarianship* has published twenty issues, counting this one. The twenty issues have contained forty-nine columns, fifty general essays, thirty-eight bibliographic essays, twenty-four peer-reviewed articles, 152 critical reviews, and six special forums (on electronic journals, library renovation, professional development, Catholic library issues, open access, and prison libraries.)

⁸ *Summary of Proceedings, Sixtieth Annual Conference of the American Theological Library Association* (2006), 281-285.

⁹ *Summary of Proceedings* (2006), 281.

¹⁰ *Summary of Proceedings* (2006), 281.

¹¹ *Summary of Proceedings* (2006), 281.

¹² *Summary of Proceedings* (2006), 284; Keck, 40.

¹³ *Summary of Proceedings, Sixty-first Annual Conference of the American Theological Library Association* (2007), 231-232.

¹⁴ *Summary of Proceedings* (2007), 232.

¹⁵ Melody Layton McMahon, interview by Barnaby Hughes, July 26, 2018.

The journal's very first issue explained its reason for existence:

At a time like this — when it could readily be argued that there are already too many journals in publication — nobody should launch a new journal without being prepared to offer an explanation. Challenge accepted. *Theological Librarianship: An Online Journal of the American Theological Library Association* has before it some unique opportunities:

- To provide a clearinghouse or place of exchange for best practices within our profession.
- To encourage the writing dimension of our vocation.
- To create a venue for the publication of original research, bibliographic essays, reviews, opinion pieces, etc.¹⁶

Its guidelines for prospective authors are still salutary reading:

Submissions that most clearly adhere to the published instructions and are submitted in a timely fashion are more likely to receive priority for slots in the peer review process than are those that will obviously require extensive revision. Submission guidelines are not idle musings, but vital directions.¹⁷

It also included a guide to the composition of bibliographic essays, simultaneously one of the most difficult types of academic writing to compose and one of the most useful for librarians to read.¹⁸ Other essays and articles in that first issue discussed digital repositories, web resources for the study of pseudoepigraphy and of the Middle Ages, Islamic resources, “action research,” accessibility of e-resources, New Testament studies, and using Facebook in libraries. There were five critical reviews.¹⁹ Thus, the journal established at its very beginning consistent trends. There was a focus on talking about issues relevant to the profession; a desire to think through the implications of new technology; and an aim of publishing articles that would appeal to a variety of librarians and come from a variety of sources.²⁰

Editorials frequently updated the readers on how many articles had been published and the amazing range of topics they covered. The first scholarly study of the journal's topics appeared recently, and the matter is well worth further exploration.²¹ Rereading the journal's past nineteen issues in preparation for this special editorial, my anecdotal experience was one of breadth and variety.

Clicking on a back issue almost at random (8, no. 1), I found that we were concerned there about a culture of writing for the association, about libraries as publishers, about paying tribute to giants in the field, and about archives, hospitality, new trends, community involvement, expertise, ethics, European libraries, New Testament studies, and Adventist research. Plus, we reviewed resources for subject specialties and professional library literature.²² You can repeat my experiment with another issue — although I warn you that you may end up re-reading entire back issues in the process. (In fact, do: Google Analytics will be pleased.)

The journal also became part of the life of ATLA over its first decade — as befits an organization that has always placed a high value on community. ATLA staff and journal editors reported in at the annual conference on the state of the

¹⁶ Ron Crown and David R. Stewart, “Why Theological Librarianship?” *Theological Librarianship* 1, no. 1 (June 2008): 4.

¹⁷ “A Note to Prospective Authors,” *Theological Librarianship* 1, no. 1 (June 2008): 5.

¹⁸ Beth M. Sheppard, “The Art of the Bibliographic Essay,” *Theological Librarianship* 1, no. 1 (June 2008): 46-48.

¹⁹ See <https://theolib.atla.com/theolib/issue/view/1> (2008).

²⁰ From the beginning, there was a desire to diversify authors and readership beyond ATLA members and beyond North America. For example, the editorial in *Theological Librarianship* 2, no. 1 (June 2009) makes a strong plea for global contributors. Melody Layton McMahon recalled both the international ambitions of the journal and the ongoing struggle to get people to submit peer-reviewed articles in an interview with Barnaby Hughes, July 26, 2018.

²¹ Micah D. Saxton, “A Gentle Introduction to the Art of Topic Modeling Using Python,” *Theological Librarianship* 11, no. 1 (2018): 18-27.

²² See <https://theolib.atla.com/theolib/issue/view/18> (2015).

journal, and the journal sponsored sessions and workshops dedicated to informing attendees and fostering that culture of writing that the founders had longed for.²³

It also surveyed authors in 2011 to find out about their experience of the journal:

Whether your submission has been a bibliographic essay, review, column, essay, or peer-reviewed article, it's no exaggeration to say that your work has been the lifeblood of the journal, and we don't take what you have done for granted. With this in mind we have prepared a very simple online survey for all of our contributors to date. And the objective is simple: we want to know what we are doing well, and where we could improve.²⁴

A similar survey of readers was done in 2015.²⁵

The journal sponsored social events as well. To celebrate its launch in 2008, advisory board members were invited to join that conference's dinner cruise excursion as guests of ATLA.²⁶ At one point, friends of the journal held an evening social at the conference hotel — with cake.²⁷ And no one connected to the journal in 2014 can forget an evening spent at Café du Monde eating beignets covered with vast quantities of powdered sugar, courtesy of ATLA!

Of course, the journal went through changes. The founding editors of the journal and of its various sections all eventually rotated off, to be replaced by other dedicated members.²⁸ The publication schedule never *did* go to quarterly, but the journal altered its biannual timeline twice: first June/December, then July/January, now April/October. Always online and always open access, in 2013 we began to publish in ePub as well as PDF format.

In 2016 the diverse publishing efforts of the association were all collected under the umbrella of the ATLA Publishing Program.²⁹ This included *Theological Librarianship*, the long-standing *Newsletter* (now in blog format), *Theology Cataloging Bulletin*, the *Proceedings*, and the occasional monograph series that had launched in 2014 after our publishing series in conjunction with Scarecrow Press came to an end. With 11, no. 1 (2018), the journal moved to the current iteration (3.x) of OJS;³⁰ moving forward, the *Proceedings*, *TCB*, the monograph series, and the new *ATLA Yearbook* will also publish open

²³ David Stewart noted the growing breadth of ATLA's writing culture in his editorial for vol. 8, no. 1: "At an ATLA conference presentation way back in 2003, I tried to make the case that our vocational community would be well served if more people wrote (and wrote well) about the work we do. Whether that case was persuasive or not I'll leave it for others to judge. But, going on twelve years later, there is a lot more writing about theological librarianship, due in no small part to the existence of 'this here journal.' And I'm more convinced than ever that this is a good thing." ("In Search of a 'Culture of Writing,'" *Theological Librarianship* 8, no. 1 [2015]: iii.) For examples of workshops and updates, see the *Summary of Proceedings* for the 65th conference (2012): 290; and for the 71st conference (2017): 1, 89-90. One also occurred at the 2018 conference, for which the proceedings have not yet been published.

²⁴ Email message to author, October 9, 2011.

²⁵ Email message to author, April 20, 2015.

²⁶ Email message to author, March 20, 2008: "Regarding Ottawa, we have been looking for a space in the conference schedule to acknowledge your contributions to the work of the new journal during this important first year, and have settled on the Thursday evening boat cruise event. You are invited to enjoy the cruise courtesy of the Editorial Board."

²⁷ Melody Layton McMahon, interview by Barnaby Hughes, July 26, 2018.

²⁸ A historical list of board members can be viewed at <https://theolib.atla.com/theolib/edboard> and the current board can be viewed at <https://theolib.atla.com/theolib/about/editorialTeam>. Any list runs the risk of leaving people out, but to my knowledge, in alphabetical order, the ATLA staff who have worked directly with the journal in some capacity are Tawny Burgess, Gillian Harrison Cain, Andy Carter, Sara Corkery, and Christine Fruin; the members and others who have served on the editorial board are Richard "Bo" Adams, Jr., Christopher Anderson, Miranda Bennett, Ron Crown, Gary Daught, Suzanne Estelle-Holmer, Barnaby Hughes, Terese Jerose, Andy Keck, Daniel Kolb, Melody Layton McMahon, Keegan Osinski, Beth Sheppard, Joel Schorn, David Stewart, and Jennifer Woodruff Tait.

²⁹ Miranda H. Bennett, Gary F. Daught, and Suzanne Estelle-Holmer, "A New Era for *Theological Librarianship*," *Theological Librarianship* 9, no. 2 (2016), iii. See also <https://www.atla.com/Members/benefits/Pages/ATLA-Publishing-Program.aspx>, accessed July 25, 2018.

³⁰ To the great relief of everyone who had struggled with previous iterations!

access through OJS.³¹

Now a coordinating council of the editors of all the ATLA publications, under the supervision of the Member Programs and Scholarly Communications Manager, directs the work of writing in and for the association — work that began long ago with the volunteer Publications Interest Group.³² As a whole, ATLA Press has this mission:

ATLA Press publishes open access resources that:

- identify major works, issues of contention, and schools of thought that propel research in religion and theology
- develop knowledge and skills in librarianship, pedagogy, research methodology
- represent specialized topics of interest in religion and theology

in order to support:

- professionals engaged in librarianship and scholarly communication advancing scholarship in the theological and religious disciplines, including developing and strengthening connections that lead to innovative solutions for shared challenges and developing increasing capacities to work in a diverse and changing environment
- students, scholars, and information professions in robust scholarly communication in the fields of religion and theology
- students, scholars, and religious professionals in skillfully using information resources to create knowledge, grow in wisdom, and share the results of their research.³³

The Future of the Journal

No doubt you've heard the famous proverb about "leavin' off preachin' and goin' to meddlin'." Here is where I leave off writing history and go to remembering, as I was on the journal's advisory board from the beginning.

I remember a time before the journal, as I eagerly awaited the *Newsletter* in my postal mailbox and, eventually, as a PDF, before it evolved into its current attractive website. (Can I admit now, so many years later, that SharePoint sometimes defeated my ability to get onto the website and actually *read* the PDF?) I remember devouring the *Proceedings* when they arrived, and reading the essays in our 50th and 60th anniversary publications with interest. I remember countless emails from the intrepid editorial board keeping the advisory board up to date on the journal's progress toward launch and — once the journal began — letting us know of new developments, challenges, and celebrations.

Sadly, I was not in Ottawa (one of only three annual conferences I've missed since 2001), so I remember neither the boat cruise nor the laptop failing at the crucial moment. But I do remember years of reviewing articles, writing book reviews, attending workshops and roundtables, talking to the editors as they staffed tables in the exhibit hall, and even composing an essay on how to get theological librarians to write.³⁴

Theological Librarianship at ten is in excellent shape. We have a solid history of publication on many issues relevant to the profession. We have always tried to appeal to a diverse readership and to help librarians get a handle on new trends and developments.³⁵ Members of the association and many ATLA staff members have given of their time and talents to write, read, edit, proof, and share.

³¹ See <https://newsletter.atla.com/2018/2018-proceedings/>, July 31, 2018; <https://newsletter.atla.com/2018/papers-atla2018/>, June 5, 2018; and <https://newsletter.atla.com/2018/openaccess-plan/>, April 2, 2018.

³² See <https://www.atla.com/Members/divisions/committees/Pages/ATLA-Press-Coordinating-Council.aspx>, accessed July 25, 2018.

³³ <https://www.atla.com/Members/benefits/Pages/ATLA-Publishing-Program.aspx>, accessed July 25, 2018.

³⁴ "Tales of an Editor: Helping Scholars to Write for the Public Audience," *Theological Librarianship* 9, no. 1 (2016): 33-37.

³⁵ For example, see Beth Sheppard, "Theological Librarian vs. Machine: Taking on the Amazon Alexa Show (with Some Reflections on the Future of the Profession)," *Theological Librarianship* vol. 10, no. 1 (2017): 8-23.

Having re-read the entire oeuvre of the journal in order to write this history, I will say that probably my favorite title is from the very first issue — Michelle Spomer’s “The Fine Art of Throwing Sheep.”³⁶ But my favorite essay, if that’s even possible, is probably Melody Layton McMahon’s 2010 piece “Theological Librarianship: An Unapologetic Apology.” Her words on theological librarianship as a vocation — a vocation into which I would fold the culture of writing for librarians the journal has helped develop — spoke to me then and speak for me now:

When I use the term vocation, I mean it not in the ordinary sense of an occupation, but that one is “called” or “summoned.” My vocation was to be a librarian... In 1998, I attended my first American Theological Library Association conference. Though I had been a member for much longer, on attending I knew I had found a spiritual home. Here I found that there were other folks who shared that same sense of vocation.³⁷

May *Theological Librarianship* always help us discern our various vocations. I think that what Melody and David wrote about *A Broadening Conversation* describes us, too: “What we have wrought together here is, we believe, a fair and vivid representation of what has always been at the heart of the ATLA experience: good work and good people, engaged in rich conversation around topics that are both timely and timeless.”³⁸

Jennifer Woodruff Tait
Editor-in-Chief

³⁶ Michelle Y. Spomer, “The Fine Art of Throwing Sheep: How Facebook Can Contribute to Librarianship and Community in Theological Institutions,” *Theological Librarianship* vol. 1, no. 1 (2008), 10-21.

³⁷ Melody Layton McMahon, “Theological Librarianship: An Unapologetic Apology,” vol. 3, no. 1 (2010): 7-14.

³⁸ McMahon and Stewart, “Introduction: Voices From the Attic,” *A Broadening Conversation*, xv.

Creating the World's First Entirely Open Access Library in Religious Studies: Introducing the Open Access Digital Theological Library (OADTL)

by Thomas E. Phillips, Ann Hidalgo, and Drew Baker

“Yes, librarians, there is a Santa Claus...” and Santa’s toy shop can be found on the web. You — and everyone else on Earth — can discover and access over 135,000 ebooks for free. These books are fully catalogued and easily discoverable at the website of the Open Access Digital Theological Library.¹ That’s the climax of the story (free books, no strings). Now, let us give you the back story.

What is the OADTL?

The OADTL is the world’s first (and as of this time only) fully open access library powered by the cataloging, search, discovery, and retrieval capacity of OCLC’s World Share (WMS). The mission of OADTL, as operated by the non-profit Digital Theological Library, is to make all open access content in religious studies and related fields discoverable and free for everyone, everywhere through a single search experience in a non-commercial environment. The OADTL is web-based — born digital and exclusively digital — and uses an Integrated Library System (ILS) to curate and deliver its collections. The OADTL’s splash page houses the OADTL’s instance of WMS so that patrons can conduct advanced searches which draw upon metadata from WorldCat.

What can be found in the OADTL?

As of October 1, 2018, the OADTL was drawing upon over 370 open access collections in the WMS knowledge base (over 200 of which these collections were created by the DTL staff). These collections contain over 135,000 ebooks, over 3,000 journal titles, and nearly 2,000,000 articles indexed at the article level (nearly 200,000 of which are full text and peer-reviewed).

Here are a few examples of OA book collections curated by the OADTL:

Ancient Near East Monographs (SBL)	18 titles
Ancient World Digital Library	168 titles
Association of Religion Data Archives (ARDA) Papers	18 titles
Bloomsbury Open Access 2013	24 titles
Brandeis University Press OA Books	39 titles
Cambridge Open Access Books	23 titles
De Gruyter Open Access Ebooks	1,492 titles
AA Big Book (English, Spanish, French)	3 titles
Theological Commons (Princeton Seminary)	28,562 titles
Andrews University Religion Dissertations	200 titles
Baylor University Religion Dissertations	44 titles
Asbury First Fruits	207 titles

¹ <https://oadtl.org/>

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University of Chicago Oriental Institute	433 titles
Liberty University Dissertations & DMin Projects	421 titles
The MET Ebooks	400 titles

The OADTL curates content from:

- Publisher websites (e.g., Brill, de Gruyter, Gorgias)
- University presses (e.g., University of Chicago, Brandeis, MIT)
- University repositories, especially dissertations (e.g., Baylor, Andrews, Liberty)
- Scholarly societies (e.g., SBL, ARDA, Numismatics Society)
- Museums (e.g., MET, American Museum of Natural History)
- Libraries (e.g., Library of Congress)
- Stand-alone publications (e.g., Stanford Encyclopedia of Philosophy, AA Big Book)
- Public Domain collections (e.g., Theological Commons, Hathitrust, Internet Archive)

The collection policy allows for the curation of ebooks from any source which meets the following criteria:

1. Relevance (content must be relevant to religious studies, broadly defined);
2. Stability (content must have permalinks);
3. Open Access (the OADTL does not link to pirated content); and
4. OCLC catalogued (the OADTL does not currently do original cataloging).

The OADTL collects content related to all religious traditions without discrimination. Presently, content from Christianity, Buddhism, Islam, and Judaism is more fully represented than content from other traditions. The OADTL collects content in all languages supported by OCLC.

Who can use the OADTL?

The OADTL's mission is to provide these resources to everyone, everywhere for free, as long as the user has internet access. Users are asked to register for an account, but these registrations are anonymous and registration simply allows the librarians to generate more granular usage statistics. Because it uses OCLC's management and delivery tools, the OADTL has almost unlimited capacity. Feel free to add the OADTL to your A-Z database list, to provide the link to your alums, and to encourage increased use in any manner you wish.

How was the OADTL built?

The OADTL was built using the collection manager in OCLC's WMS. Libraries which use this ILS can activate many of the OADTL collections by searching for the prefix "DTL OA" in the knowledge base. The collections with this prefix were created by OADTL librarians. The OADTL uses a two-step process where one librarian creates the collection, and then a second staff member checks each link to ensure that the link goes to the correct content and that the content is truly available in OA form at that site.

The ebooks in the collection have been more carefully curated by the OADTL librarians than has journal content. The metadata for the article indexing has come entirely from third parties (like the Directory of Open Access Journals). We regard the metadata and linkage for ebooks as highly reliable, but the metadata for articles is somewhat less reliable.

The OADTL does not practice censorship in any form. There is no ideological filter imposed on OADTL collections.

Who funds the OADTL?

The OADTL is funded by the Digital Theological Library (DTL), a 501c3 not-for-profit corporation which manages digital resources, both OA and proprietary, for Claremont School of Theology, Denver Seminary, Evangelical Seminary, Gordon Conwell Theological Seminary, Hartford Seminary, Lexington Theological Seminary, International Baptist Theological Study Centre (Amsterdam), and Singapore Bible College. The DTL originally curated these OA resources for these seminaries. Then, in keeping with the values and mission of these seminaries (and with the approval of the DTL board), the DTL decided to provide this content to the global community without charge by securing a separate instance of OCLC's WMS to disseminate OA content. The OADTL is currently seeking outside foundation and endowment assistance to increase the pace of content curation in the OADTL.

Is the OADTL permanent?

The DTL is committed to managing the OADTL in perpetuity and doing so without ever imposing any sort of paywall. The DTL will maintain this open library permanently with or without external funding because the members of the DTL share a *moral commitment* to make high quality, OA content discoverable to the global community.

Can other librarians participate in the OADTL?

The OADTL currently uses professional librarians who work at the sponsoring seminaries, student workers, and library interns to create its collections. Librarians (and non-professionals) who share a moral commitment to free dissemination of high-quality content can support the OADTL by (1) using the OADTL; (2) encouraging others to use the OADTL; (3) suggesting content for inclusion in the OADTL; (4) volunteering to work in OADTL collection curation (remotely from anywhere on the planet); and/or (5) making tax deductible contributions to the OADTL which will fund developing more OA collections within OCLC's knowledge base.

Fake News, Confirmation Bias, the Search for Truth, and the Theology Student

by William Badke

Abstract

In an era in which the reliability of many kinds of information is in question, the theological library has a crucial role to play in guiding students in their evaluation of the resources available to them both within and outside of our collections. Confirmation bias creates a strong obstacle, as does the tendency for theological students to create fortresses of belief that prevent them from fully engaging with all views and evaluating them both openly and effectively. While students may have varying opinions about the possibility of finding truth, they need to discover the best means to come to a strong measure of certainty.

Introduction

It is almost impossible to miss the “fake news” debate that is raging in many places. This phenomenon could be seen as an extreme manifestation of the high level of subjectivity that characterizes our postmodern age. Yet the very fact that there have been so many voices raised against falsehood makes it clear that all is not well and that even postmodernism has its limits.

For theological students, who are often steeped in notions of truth and belief, the challenge of a society torn apart by opinion, along with the sharing of wild theories, is a serious one. Right in the center of the battle against falsehood are professors and librarians. The theological library, in particular, has long seen itself as a bastion of reason in the face of competing truth claims. While we may have varying views of our roles, librarians are fundamentally concerned about the exercise of “truth.”

The Basis for Evidence and Truth

It has long been a reality that belief systems vary among Christian theological institutions. The same is true for other religious systems or even views that reject religion. All such worldviews share a common desire for a form of certainty, though they are unlikely to come to agreement. Thus, it is probable that one school’s definition of truth will be another school’s definition of error. Is there any foundation upon which it is possible or even recommended that we evaluate truth claims? Some point to the bedrock of Scripture, inerrant (or at least infallible, depending on the school), which makes them able to rule on competing claims. Others see the Bible as a possible guide to truth but not in an absolute sense.

Instead of debating one another’s definitions of biblical authority, we could ask, “Does the Bible itself consider the use of evidence as an important means to come at truth, or at least a measure of certainty?” My reading shows that it does indeed do that. Consider the following:

1. The Book of Job, as misguided as some of the arguments of its main characters may have become, works on the premise that the known must be used as a basis to explore the unknown.
2. Zechariah 8:16-17 argues that God approves truth based upon sound judgment and rejects plots and false testimony.
3. Acts 17:11 declares that the Bereans were of more noble character because they investigated Paul’s words to see if they were true.

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4. Paul based his apologetic for the resurrection in 1 Corinthians 15 solely upon the evidence of eyewitness testimony.

The Bible, whatever level of authority we give it, emphasizes enlisting evidence to make our decisions intelligently and opposes trusting in unverified beliefs or following rabbit holes into conspiracies and unfounded notions.

Confirmation Bias

An increasing body of research is making it plain that our supposed dispassionate rationalism by which we make decisions based on evidence is in good measure an illusion.¹ We are plagued by a tendency toward confirmation bias, by which we give greater credence to evidence that supports our existing beliefs, and we discount contradictory voices. None of us are immune from such bias. It supports our propensity to fall for fake social media reports that confirm our present views. It also causes us to downplay academic evidence that contradicts our current beliefs, even as we buy into potentially faulty evidence that agrees with our position.

What confirmation bias means in practice is that we are highly unlikely to change our positions on anything we consider important. Why? In a 2017 article I suggested two possible explanations.² First, all of us cope with the many voices speaking into our experience by developing a worldview, a personal explanation of the way things are. We need that explanation to avoid fragmenting our lives into a multitude of often contradictory explanations. When views come to us that attack that explanation, or call on us to modify it, we become anxious. Our personal need for self-preservation sets in, and so we tend to dismiss the contradiction and rely on our overarching worldview. Alternatively, when we find evidence that supports our existing beliefs, we give it greater weight.

The second possible explanation is that there are too many competing voices out there. We can't embrace them all without fragmenting ourselves, so we make a choice, even if we don't construct an actual worldview. Once the choice is made, we resist competing voices which would tell us that we made the wrong choice. Unless we want to live with permanent uncertainty, we will stick to our guns, affirming evidence that reinforces our choice and discounting evidence that does not.

What confirmation bias does, unfortunately, is to entrench us, preventing us from giving credence to any data but that which confirms our current position. The result is polarization, which, if we are not careful, can have us firmly supporting a lie simply because the truth doesn't fit within the choices we have previously made.

Can We Even Find the Truth?

Nathan Rinne, an academic librarian at Concordia Saint Paul in Saint Paul, MN, has argued that the "Authority" concept in the ACRL Framework for Information Literacy in Higher Education is flawed because it views authority as constructed, rather than emphasizing that a determination of authority demands a search for the truth.³ Over time, he and I have engaged in a friendly debate over his position.⁴ He is uninterested in giving up the view that all of us must seek the truth. My approach is that, while this is a lofty goal, our pluralistic world requires us to seek something closer to reasoned confidence, because we will never find complete consensus or even be able to prove absolutely that our truth is universal truth. I e-mailed the following to Nathan: "I personally believe in truth. But definitions of it, as you say, are pretty much impossible to agree on."

¹ For example, Robert J. MacCoun, "Biases in the Interpretation and Use of Research Results," *Annual Review of Psychology* 49, no. 1 (1998): 259-287; Raymond S. Nickerson, "Confirmation Bias: A Ubiquitous Phenomenon in Many Guises," *Review of General Psychology* 2, no. 2 (1998): 175; Axel Westerwick, Benjamin K. Johnson, and Silvia Knobloch-Westerwick, "Confirmation Biases in Selective Exposure to Political Online Information: Source Bias vs. Content Bias," *Communication Monographs* 84, no. 3 (2017): 343-364.

² William Badke, "Post-Truth, False News, and Information Literacy," *Online Searcher* 41, no. 4 (July-August, 2017): 57-59.

³ Nathan Aaron Rinne, "The New Framework: A Truth-Less Construction Just Waiting to be Scrapped?" *Reference Services Review* 45, no. 1 (2017): 54-66.

⁴ See, for example, "My Response to Librarian Bill Badke's Defense of 'Authority is Constructed and Contextual,'" February 23, 2017. <https://reliablesourceessite.wordpress.com/2017/02/23/my-response-to-librarianbill-badkes-defense-of-authority-is-constructed-and-contextual/>

I went on to argue that we have alternatives: a radical postmodernism (that sees everything as subjective so that neither consensus nor truth is possible) and the scholarly methods we have long used to determine authority. The former leads to a world in which speculation and paranoia drive “knowledge,” and verification is a bad word. The latter gives us the means to verify claims with agreed-upon norms.

To say “Authority is constructed” does not in any way imply that there is no method to the construction. In fact, the very essence of scholarship is the set of careful methodologies we have developed to help us determine what we should believe. We can find agreement on many things despite the diversity of our views. Our information environment is not one of ever questioning and never finding resolution. Scholarship is a quest with a goal. Method drives that goal, or we are doomed.

I could hope that everyone would define truth in the same way (so that it could actually be truth), but I don’t see that happening. What I hope for, instead, is that we will use our conversations, our methodologies, our authority construction work, to find a path to agreement about many things, while continuing to do battle over others. The enemy at the gates today is conjecture and speculation masquerading as authority.⁵

There are methods, sound methods, which give us a measure of certainty if we use them correctly. My greater fear, within our confirmation-biased, paranoid world, is that we will abandon method in favor of a reliance upon personal opinion. Can we find truth? I hope so, but for now I would rather assert the power of sound research method to keep us all on the same wavelength, so that our discourse can be solidly founded. If truth emerges, fine. But we may have to settle for greater degrees of agreement on the basis of good evidence.

What Should We Tell Our Students?

The theological library, and its librarians, have a vital role to play in guiding our students to avoid falsehood and seek a surer foundation. Not only do we have credible resources available, but we engage in at least some measure of instruction that provides opportunity for us to promote to our students agreed-upon methods to seek credible findings for research problems.

A brilliant academic blog post by Scott Kaufman, “The Pressing Need for Everyone to Quiet Their Egos,” makes a solid case for moving beyond our silos and impasses in research and belief.⁶ He posits four principles: *Detached Awareness* (parking your ego to remain open to hearing competing evidence), *Inclusive Identity* (the ability to identify with others who are speaking to divergent views), *Perspective-Taking* (paying attention to our interdependence, thus increasing empathy), and *Growth-mindedness* (seeing the interaction of views as less a threat to our existence than as a path to progress). Recent research shows the benefit to quieting the ego for interpersonal understanding.⁷

But at least of some of our students are going to react strongly to this more open approach to discourse. Scholarship may be a conversation, they say, but we are theology students. Truth is our byword, and we know the truth. To encourage us to park our egos, empathize with the views of others, and even be prepared to have our positions overturned by stronger counterarguments seems anathema to being a true believer.

This kind of thinking speaks to a fear we all experience, a fear that is at the heart of confirmation bias: If we open the door to the counter-arguments of others, we could be undone, shown to be wrong about our fundamental beliefs, doomed to find that our past lives were based on inaccuracy. It’s the intellectual and moral equivalent of fearing that we will have our foundation kicked out from under us. I know what I know, we say. Please don’t confuse me with your obviously flawed ideas.

⁵ Ibid.

⁶ Scott Barry Kaufman, “The Pressing Need for Everyone to Quiet Their Egos,” *Scientific American, Beautiful Minds Blog*, May 21, 2018. <https://blogs.scientificamerican.com/beautiful-minds/the-pressing-need-for-everyone-to-quiet-their-egos/>.

⁷ Heidi A. Wayment, and Jack J. Bauer, “The Quiet Ego: Motives for Self-Other Balance and Growth in Relation to Well-Being,” *Journal of Happiness Studies* 19, no. 3 (2018): 881-896.

Theology students can inhabit some very strong fortresses. Fortresses are helpful when falsehood reigns, but they can become the enemy of truth when their inhabitants don't test their beliefs outside of the castle where real people live. How do I know that the views I cherish, or that the Twitter post confirming that X or Y are conspiring against us, won't ultimately be found to be wrongheaded? Staying in the "fortress" is comfortable, because it gives us confidence, but it provides us no opportunity to determine whether our comfort zone is true or false.

What should we tell our students? Tell them that, if they truly believe they are right, entering into dialogue with others is both a means to measure the power of their beliefs and, through understanding other points of view, a way of refining those beliefs. James Luther Adams wrote, "An unexamined faith is not worth having, for it can be true only by accident. A faith worth having is a faith worth discussing and testing."⁸ There is no value to theological scholarship that, like a tank run amok, bashes through the opposition without ever recognizing anyone it has crushed.

Tell your students that they have methods available to them to test truth-claims and make well-reasoned conclusions. For Christian students, tell them to be like the Bereans who went home and examined the evidence to ensure that what they heard was actually so (Acts 17:11). Tell them to park their egos, go past their fears, and engage in discourse even with views they find abhorrent. Tell them to challenge and question and investigate until they find certainty, or at least a good amount of confidence.

We may never in this life find universal consensus on many things, yet we can find a measure of certainty not as a confirmation of our biases, but as a result of careful investigation and a reliance upon grounded evidence.

⁸ James Luther Adams, *The Prophethood of All Believers* (Boston: Beacon Press, 1986), 48.

Theological Librarians and Collection Management: Collaborative Policy Development

by Robert J. Mayer

Five years ago, our theological library system confronted a hard reality. We had been so busy with library functions and services that we had had little time to reflect on key library policies, especially our collection management policy. Our accreditation renewal was two years away, and our current collection management policy, adopted in 1994, was twenty years old! On top of that Gordon-Conwell Seminary leadership wanted a new policy by the end of the academic year.

The ten-year period from 2005-2015 was difficult for seminaries, and Gordon-Conwell was no exception. For almost all institutions of higher education, the Great Recession of 2008-2009 dealt severe blows to enrollments, endowments, revenue, and staffing. In addition, developments in technology accelerated the pace of change facing colleges and universities. Libraries were now confronted with demands for distributed resources available online that would serve students at multiple locations. A collection development policy forged in the early 1990s would no longer cut it in this new environment.

Assumptions

As senior librarian, I began by establishing assumptions for development of our completely new collection management policy. First, the policy would focus not simply on acquisitions (collection development) but on the depth and usability of the library collections for the Seminary community (collection management).

Second, the process would be collaborative and involve librarians from all four of our campus libraries. Since we instituted our policy in 1994, Gordon-Conwell had added two campuses in the southeastern United States and had expanded degree programs on its other campuses.

Third, librarians would interact with faculty and others at each of our campuses and seek their informal feedback.

Finally, we assumed that because Gordon-Conwell is not a research institution that offers the PhD, our libraries would focus on resources that supported the courses and degree programs we offer. We would match library resources and services to our educational mission and not attempt to be something that our school did not need.

A Collaborative Process

Each month our combined library professional staff holds a conference where librarians from our four campuses meet via phone conference (and now by Zoom visual conferencing) to discuss how we can better collaborate in strengthening our library services and serving our campuses. Each member of the professional staff received a copy of the 1994 policy and asked to read it. We asked them to write down areas that needed to be addressed in the new policy and to list things in the old policy that needed to be eliminated, changed, or updated.

From there we discussed these issues as a group and concluded that our new policy must take into consideration resource sharing between our four campus libraries, priorities for electronic resource development, changes in print acquisition priorities, and the addition of a section addressing archival management. In addition, we reviewed the library standards for the two bodies that provide Gordon-Conwell with accreditation — the Association of Theological Schools (ATS) and the New England Association of Colleges and Schools (NEASC). We decided that our policy would be framed in a way that addressed those standards and that we would include the standards as part of the policy.

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After several discussions in our meetings, it was time to write the draft. As Senior Librarian, I prepared the introduction and listed the sections that the policy should include:

1. Accreditation Standards
2. Purpose and Principles
3. Levels of Collecting
4. Types of Materials: Reference, print volumes, journals and databases, e-books, microforms and audiovisual.
5. Collection Management Procedures: standing orders, receipt and cataloging of gift books, de-accession and weeding
6. Archival and Special Collections (including rare books held within the library)

Core Principles and Collecting Levels

Sections two and three were especially critical. We began by articulating our agreement as a professional staff regarding our library purpose:

The primary purpose of the collections at the Gordon-Conwell libraries is to support degree programs and courses offered at each Gordon-Conwell campus. The Gordon-Conwell curriculum is oriented toward graduate professional degrees designed to prepare its students for vocational Christian ministry in church, world missions, and para-church contexts, as well as professional practice in fields related to counseling and mental health. Library collections also support students enrolled in academic MA and ThM programs and provide support for faculty research and writing.

We then listed the five core principles that we agreed upon as a staff:

1. A commitment to equal access for all Gordon-Conwell students no matter their campus, degree program, or whether they are residential, distance, or commuter.
2. A pursuit of a coordinated approach to collection development among our four libraries in order to maximize cost effectiveness (but not maximizing it at the expense of good access to resources for our students, faculty, and seminary community).
3. A regular review of library policies by the library directors, the assistant librarian for acquisitions, the library professional staff, and the academic vice-president. Library collection management policies should be flexible in that they can be adjusted as educational circumstances and technologies change and develop.
4. An understanding that our collections primarily support the curriculum and degree programs of the institution, and secondarily the research needs of the faculty.
5. A commitment to transmission of the evangelical Christian heritage in which Gordon-Conwell Theological Seminary was established, especially through our archival and special collections, while keeping in mind the Seminary's commitment to global Christianity.

Then, we established a framework regarding collecting levels designed to help us assess the depth of our current collections and the level of acquisition in each subject area that we needed to pursue. Our collecting levels should reflect the specific academic programs offered by the Seminary, the nature of Gordon-Conwell as a seminary in the evangelical Protestant tradition, and the nature of resources in the different fields of study offered in the curriculum. For purposes of this policy, we assessed collecting levels in five categories:

1. **Comprehensive:** Collect all significant recorded works in applicable forms and languages for a defined field.
2. **Research:** Collect major source materials required for theses and independent research, all important reference works, and a wide selection of specialized monographs and journals.
3. **Curriculum:** Collect materials adequate to maintain knowledge of a subject area: primary source collections

of major writers and selections of secondary writers, major reference and bibliographic tools, a wide range of monographs, and representative journals.

4. **Basic:** Collect materials which introduce and define a subject: major reference works and historical surveys, important bibliographies, and a few major periodicals.
5. **Minimal:** Collect principal reference tools.

The library professional staff agreed that given our curriculum, our library budgets, and our institutional context, the Gordon-Conwell libraries should collect at the curricular level for the courses and various degree programs offered on each campus. We should collect at the basic level in subject areas that impact the theological and counseling disciplines. We should also collect principal reference works in marginally related fields.

Given that we are not a research institution, we also agreed that we do not need to collect at the research or comprehensive levels for the subject areas in which we offer courses and degree programs. The only place where we would attempt to collect at the research/comprehensive levels was in the study of American evangelicalism, especially in New England and the Southeast (where our campuses are located).

One of the challenges of collection management is the ever-changing balance between print and electronic resources. With book and journal costs escalating at an average of six percent per year, theological librarians face the challenge of adding electronic database and e-book acquisitions to already stretched budgets.

In 2007, we spent almost all of our acquisitions monies on print resources. By 2012, we spent over a third of our budget were spent on electronic databases, and by now well over half of our budget goes toward electronic resource purchases including e-books. Hence, we realized that our collection management policy would have to allow for flexibility and provide strong justification — especially for our Seminary administration and faculty — regarding this changing dynamic.

Acquisitions, Management, and Evaluation

Now it was time to figure out the nuts and bolts of our acquisitions. Here we relied on our Goddard Library acquisitions librarian Pamela Gore, our library technologist Matthew Wasielewski, and our library directors in South Hamilton and Boston, Jim Darlack and Mark Thomas to lead us through the decision-making process. Our print acquisitions would vary in each of our libraries — with Goddard Library, our main library located at our South Hamilton, MA campus, needing to support our three smaller campus libraries with their existing collection depth. Our policy would call for a more robust Interlibrary Loan (ILL) policy serving all four campuses and managed by a library staff member at Goddard. This would allow our libraries to move closer to our goal of equal access to library resources for all of our students no matter their location.

At the same time, we desired to significantly increase electronic holdings that all of our students could access through our library webpage. Electronic resource purchases would offer them ample access to electronic databases and e-books that would serve their research needs, no matter where they lived. The library professional staff agreed that we needed a policy that would allow for us to shift the print/electronic balance as needed.

That is exactly what has happened since we approved the policy. In 2014, we were still heavily invested in print, both for books and journals. Four years later, that balance has shifted. Our journal purchases are now mostly in the form of electronic databases. We are also implementing a book purchase policy where print purchases will be mostly for reference and for specific subject areas where the library professional staff agrees that print purchases are necessary.

With the new policy, we ceased acquisitions of materials in outdated formats such as microfiche, cassette, and videotape. In the future, we will decide whether we need to keep materials in those formats that we already own (especially as much of it becomes available electronically). In addition, development of the new policy demonstrated the need for a major renovation of Goddard Library, and the library professional staff followed up with development of a first draft of a comprehensive renovation proposal.

Perhaps the most important realization is that our collection management policy is a “living” document subject to regular review and revision. During the 2018-19 academic year, we will conduct a detailed review and make necessary changes and updates. This review of policies will be all the more important given our investment in the Digital Theological Library and its advantages to developing our electronic collections.¹ We will once again invite feedback from faculty and students through a qualitative evaluation process. We will also continue to align our staffing and our budgeting with our mission of research support.

Conclusion

This was a challenging yet rewarding process for our library staff. Our work was well-received by our administration and provided a framework for us to talk with the accreditation team that visited each of our campuses in 2015. The accreditors asked us to address several things, but our policy provides the flexibility to deal with their recommendations.

For readers who are looking at revising their collection management policy, there are five essential points. First, you need a clear understanding of your Seminary, its mission and purpose, its degree programs and course offerings, and its students and faculty.

Second, you must collaborate with your staff. Good leaders lead, but good leaders listen as well. Good leaders also know how to engage their staff so that they make meaningful contributions.

Third, librarians must engage stakeholders — students, faculty, administration. Check with whoever is responsible for assessments research, and ask to review their recent data. Discuss with your academic dean and faculty the research expectations that they have for students. Talk with students about their use of print and electronic resources.

Fourth, do not be afraid to change longstanding practices if evidence demonstrates that you need to do so. Finally, recognize that good policies need regular review and updating. You can begin now simply by asking your library staff to read your current collection development policy and discuss where it needs to be updated and changed.

Policies exist to channel how we serve our academic and theological communities. Writing them also gives us opportunity to engage our library professionals in ways that build teamwork and grasp their vital role in theological education.

¹The Open Access Digital Theological Library, at <https://oadtl.org>, is open to everyone. The larger Digital Theological Library co-owned collection is found at: <http://libguides.thedtl.org/home>, and is available only to members who participate in the DTLs co-ownership model.

Theological Libraries in Prison

by Jennifer Woodruff Tait

For over 200 years, American prisons have operated library programs — sometimes even programs planned and resourced by clergy.¹ The challenges of providing resources to the incarcerated are well documented, and today the American Library Association maintains a number of resources for those in charge of a prison library.² As the ALA notes, quoting Thurgood Marshall:

When the prison gates slam behind an inmate, he does not lose his human quality; his mind does not become closed to ideas; his intellect does not cease to feed on a free and open interchange of opinions; his yearning for self-respect does not end; nor is his quest for self-realization concluded. If anything, the needs for identity and self-respect are more compelling in the dehumanizing prison environment.³

While the most famous prison library known to popular culture is probably the one inmate Andy Dufresne maintains in “The Shawshank Redemption,” in reality many prison libraries are run by non-inmates, though they may employ and train incarcerated people as assistants.⁴

More and more colleges and seminaries are beginning theological programs in correctional institutions.⁵ These programs may range from one or two courses to entire programs which grant bachelor’s or master’s degrees in religion. Like any curricular offerings, they need to be resourced, and theological institutions have various means of approaching the particular challenges of providing resources for their incarcerated students. We’ve begun a conversation here by speaking to several librarians who are working with prison programs in religion. We hope that the conversation continues and that we’ll have more reflections to share in future issues.

¹ L. T. Darby, “Libraries in the American Penal System,” *Rural Libraries* 24, no. 2 (2004): 7-20.

² “Prison Libraries: Home,” American Library Association, last modified November 1, 2017. <http://libguides.ala.org/PrisonLibraries>.

³ “Prisoners Right to Read: An Interpretation of the Library Bill of Rights,” American Library Association, last modified July 1, 2014, <http://www.ala.org/advocacy/intfreedom/librarybill/interpretations/prisonersrighttoread>.

⁴ Valerie Schultz, “Yes, Chief Justice Roberts, a Prison Library Can Be a ‘Very Good Library,’” *The Washington Post* online, December 17, 2015. https://www.washingtonpost.com/opinions/yes-chief-justice-roberts-a-prison-library-can-be-a-very-good-library/2015/12/17/fd781f88-a36b-11e5-b53d-972e2751f433_story.html. See also “‘Running the Books’ In a Prison Library,” NPR online, October 19, 2010.

⁵ For example, see Erik Eckholm, “Bible College Helps Some at Louisiana Prison Find Peace,” *The New York Times*, October 5, 2013. <https://www.nytimes.com/2013/10/06/us/bible-college-helps-some-at-louisiana-prison-find-peace.html>.

Theological Libraries in Prison

Prison Theological Libraries: NCFMP Library Services

by Jason Fowler

In the fall of 2017, the College at Southeastern welcomed a new group of thirty freshmen, all of whom were very non-traditional students. These students are part of the North Carolina Field Minister Program (NCFMP), a cooperative effort between Southeastern Baptist Theological Seminary (SEBTS), the North Carolina Department of Public Safety (NCDPS), and Coach Joe Gibbs's "Game Plan for Life" nonprofit organization.¹ The purpose of the program is to offer a fully accredited, four-year bachelor's degree program to long-term offenders in the state of North Carolina. All of those involved in providing this program realize that education can be a powerful force for social change. Their hope for the program is to bring about positive change in the lives of prisoners and their families throughout the state as graduates of the program serve the needs of their fellow offenders.

The Library at Southeastern has been involved with this program from its earliest stages. Our library staff supports the program in a variety of ways. We offer reference and instruction sessions at points during the year. We answer student questions within our course management system. We provide limited scanning of requested materials to support the curriculum. We order, process, and catalog all books and textbooks for the program, although we hope to transition some of the processing and cataloging work to teaching assistants at the prison in the future.

Students in the program each have access to a laptop provided by NCDPS, and through the laptop they can access an online catalog (Koha) and a course management system (Moodle). Both of these systems are hosted by SEBTS and supported by our SEBTS IT staff, and they are only accessible to students, professors, library and writing center personnel, and NCDPS staff.

Physical space for the library inside the prison is limited somewhat at present, but plans are in the works for building a permanent facility to support the program in the future. Students have access to approximately 1,500 physical books (not including textbooks), and we are adding more books weekly. In the past few months, we have received a generous grant from an educational foundation to specifically support our library acquisitions for the program.

Our library staff worked in close conjunction with NCDPS IT staff to secure limited access to online resources. Beginning this fall, students will have access to electronic collections like *ATLASerials*[®] and EBSCO eBooks, and we anticipate adding other offerings from JSTOR, Credo, and Oxford in the near future. Students within prisons do not typically have this type of access. To be able to provide it, we have been diligent to search for and disable any database features that are useful in normal academic library settings but might be a security hole in a prison. I cannot overstate how supportive and adaptable the NCDPS staff — and especially their IT staff — has been in helping us achieve the goal of safely providing maximum access to resources in a medium-custody prison.

¹ "Game Plan for Life," <https://www.gameplanforlife.com/>.

Theological Libraries in Prison

Prison Theological Libraries: New Orleans Baptist Theological Seminary

by Jeff Griffin

Our main campus involvement in the prison library includes: (1) collecting and evaluation of donations, (2) cataloging of items, (3) providing additional resources at a professor's request, and (4) purchasing additional items for new course offerings or courses not taught for several semesters.

Resources provided focus primarily on print resources. If professors request audio-visual aids, these are made available. Because of a lack of Internet access, computers provide only word processing and Bible software capability.

Challenges to establishing a prison library can be substantial if for no other reason than that few librarians have launched a brand new library operation. That said, libraries within prisons are nothing new. For many decades, prisons have provided legal libraries along with leisure and listening libraries as part of self-improvement and educational programs. The importance of libraries in the US prison system is observed in the inclusion of library services among two of the eleven "Inmate Rights and Responsibilities" as found in the Federal Bureau of Prisons *Inmate Information Handbook*:

Rights: 8. You have the right to participate in the use of law library reference materials to assist you in resolving legal problems. You also have the right to receive help when it is available through a legal assistance program. 9. You have the right to a wide range of reading materials for educational purposes and for your own enjoyment. These materials may include magazines and newspapers sent from the community, with certain restrictions.

Responsibilities: 8. It is your responsibility to use these resources in keeping with the procedures and schedule prescribed and to respect the rights of other inmates to use the materials and assistance. 9. It is your responsibility to seek and utilize such materials for your personal benefit without depriving others of their equal rights to the use of this materials.¹

Initially, librarians launching a new prison library might believe that finding and training inmate staff would be the most significant challenge of all. Staffing a prison library, however, often is accomplished with minimal effort. Inmates covet any indoor and air-conditioned work responsibilities in comparison to most other prison labor assignments. Introduction of a theological library is a natural addition to what is already an established prisoner service. Inmates with significant law library expertise are readily found. Such expertise is easily adaptable to the needs and requirements of a theological library.

Collection development for a prison-based theological library is a unique challenge. Inmates often enter incarceration with profound emotional and mental health struggles. Including a variety of books in the collection, covering such topics as anger management, fear, bitterness, manhood/womanhood, and overcoming addictions, is essential to a theological student's overall character building and development of Christian maturity.

Due to the diverse faith backgrounds of the students, which are often more varied than a traditional seminary student body, a more inclusive collection policy is often required than that of a typical denominationally-based seminary library. The collection will require a breadth of theological interest that covers Catholic, Orthodox, and Protestant traditions. Other non-Christian religious traditions will also require some representation, including Judaism and Islam. Generally speaking, however, a theological collection serves first and foremost to support the academic needs of course offerings.

¹ Federal Bureau of Prisons, *Inmate Information Handbook* (Safford, AZ: Federal Correctional Institution: 2015): 60, https://www.bop.gov/locations/institutions/saf/SAF_aohandbook.pdf.

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Theological Libraries in Prison

Providing Library Services to Prisoners: Calvin College and Calvin Seminary at Handlon Correctional Facility

by David Brian Malone

Calvin College has sixty baccalaureate students at Handlon Correctional Facility in Ionia, Michigan, with twenty students having been added each year over the past three years. The academic rigor is the same as that experienced by students on Calvin's Knollcrest campus, and these students perform quite well (in the 2016-17 academic year, there was a cohort-wide GPA of 3.6 with 20% of the students enrolled earning a perfect 4.0 grade point average). These students accomplish this without access to the internet and its wealth of digital resources. So, a physical print collection is absolutely necessary to their study.

Alongside the print collection, each student has a laptop computer giving them access to an electronic catalog of the onsite library and the college's main library holdings, as well as an off-line index to JSTOR. Students may request book materials and JSTOR articles to be sent to the prison. Future enhancements hopefully will include ebook versions of classic Christian texts and other resources that we often take for granted in our ever-online world.

This past August, several Hekman Library staff spent nearly a week inside Handlon bringing the nearly 5,000 volumes into proper classification and order. No Internet access (or air conditioning) made the inventory and labeling work especially challenging. However, now that the work is done, our students at Handlon will have a collection that is organized and easier to use. Because of this work, faculty also have access to the holdings of the library at Handlon and are able to develop course assignments knowing what is available to the students. Now that this infrastructure is in place, all materials to be added to the collection begin with the main library so that resources are added to the catalogs and are classified in a way that helps the students find the materials on the shelves.

Good communication and planning is important, but be prepared to be flexible. We are guests and volunteers within a larger system that has many codified rules and regulations. Outside forces may overthrow all your careful planning. A drone may land in the prison yard and the entire prison will be on a 24-hour lockdown on the day you are planning to work.

Many people are drawn to help the students by donating books that they envision would be helpful. If control is not exerted over these donations, the work we have done at Handlon to organize, relabel, and barcode the materials there will soon be of no use. Students in the program also donate books and periodicals to the collection. They are very limited in the space they have to store personal effects. Between internal donations from the students and external donations from people of good will, the library collection grows very quickly with materials that may or may not directly support the curricular needs of the program.

The Calvin Prison Initiative students were justifiably proud and happy to be part of the library relabeling and organization project. As we worked there, one question we heard frequently was: "How will we keep the library in good order?" How do you keep materials in order, check in materials, arrange equitable use of materials, and deal with other access questions when there is no internal library staff? Deputizing students of the program is a natural thought, but this can be problematic. There are issues of race, power dynamics, and control that need to be considered.

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Recent Research in Religion: A Citation Analysis

by Martha Adkins

Abstract

This paper reports the results of a study of the citations accompanying research published over ten years in the fields of theology, religious studies, and biblical studies.

Objective

The purpose of the citation analysis project was to determine patterns of material usage by scholars in the discipline of religion. The project proposed to seek answers to questions that frequently cross the minds of theological librarians, including, among others, the types of sources used by researchers in our fields, the prominence of primary sources, the currency of sources cited, dominant languages of publication and research, and most frequently used journals.

Methods

A sample of peer-reviewed articles from these fields, chosen from journals indexed by the *ATLA Religion Database*®, was examined from a variety of angles. We analyzed 4,107 cited references from 96 articles for source type, publication language, dating, and authorship; articles were further examined for the peer review status of the publishing journal and the subject area covered.

Results

The cited references of the 96 articles analyzed were primarily monographs, published in English, published and created within a few decades of the publication of the citing articles, and mostly with a single author. The 14 most frequently cited journals covered topics in religion and the social sciences.

Conclusions

The results reported here are expected to be informative to theological librarians in making collection development decisions and building subject liaison relationships. Librarians may choose monograph acquisitions over other types or consider promoting other types of resources differently to encourage use. Theological librarians might consider subscribing to journal titles which overlap in subject coverage with the social sciences. Librarians and discipline faculty will likely find many conversation points among the data presented here.

Introduction

Citation analysis, the close examination of the citations of a scholarly source, can yield a vast amount of information about the research behavior of scholars. Citation analysis in a particular discipline is an empowering practice for librarians and researchers, offering a snapshot of the types of sources most often used by scholars in the discipline and answering questions about interdisciplinary research and publishing practices. However, citation analyses are time-consuming projects that require a great deal of advance planning, attention to detail, and the paradoxical need for both rigid guidelines and flexibility in interpretation. The present article reports the results of a relatively large-scale citation analysis of research in religion. Incorporating lessons learned from other published citation analyses, the methods are presented in detail, with the goal of assisting other researchers in the planning of such a project. Results are presented graphically with some explication, then discussed more holistically and with an eye to practical application — in particular by librarians working with faculty in the discipline of religion.

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The rationale for the project was to paint a picture of the research habits of scholars in the field of religion based on their use of sources of information for peer-reviewed published research. Librarians serving religion scholars in academic communities may find this picture informative in making collection development decisions and planning instruction activities. Researchers and scholars in the field may also take an interest, perhaps aiding librarians in building subject liaison relationships.

The analysis sought to answer a number of questions:

- What types of sources do researchers in the discipline of religion cite most often (i.e., journal articles, monographs, or other sources)?
- Are they using information sources other than monographs and journal articles, such as web sites and social media?
- Do researchers prefer primary or secondary sources?
- How current are the sources being cited for research in our disciplines?
- What are the journals that religion researchers most frequently cite?
- What are the most frequently occurring languages of publication?
- What are the most frequently occurring languages of cited sources?
- What is the academic status of authors of cited research (i.e., are cited sources published by faculty, students, or independent scholars)?
- To what extent are the fields of theology, religious studies, and biblical studies research interdisciplinary?

Context of the study and brief survey of literature

The project presented here is an expanded version of a preliminary project completed in 2014. The goal of that project was to analyze a small number of articles (20 in the sample set), published over a six-year period of time, in order to establish the methodology and procedures for a larger project and to get at least a snapshot view of the citation practices in the field. In 2017, the project was expanded to a full decade of publications and attempted to analyze a much larger number of articles. Prior to the 2014 project, the survey of literature was made with an eye to methodology and rationale; as the 2017 project took shape, the survey of literature included problems encountered, in addition to rationale and methodology.

The search for literature was ongoing for the duration of the project and was guided by a few parameters. Articles which presented guidance on methodology, rationale, and application of results were held in higher priority than those which simply presented results or offered discussions of either local or specific disciplinary applications. A search for “citation analysis” in humanities databases generally retrieves two types of research: studies of intratextual citations of authors or citations within bodies of literature (e.g., studies of biblical citation, intrabiblical and by theologian) and studies of the sources cited in research articles. This second type of citation analysis was the focus of the literature search at the genesis of the present research project, and at the outset, results were few.

Ardanuy presents a meta-analysis of 162 citation analyses in the humanities published between 1951 and 2010 and draws the conclusion that use of citation analyses in the humanities remains low, despite an increase in these types of studies in the 1970s and 1980s.¹ Ardanuy’s discussion of the sometimes grey and arbitrary designations between humanities and social sciences disciplines presents one problem in searching for citation analyses in the humanities.² Evidence of this was borne out in the planning of this project, and therefore the search of the literature was expanded beyond the humanities to disciplines in the social sciences and some in the natural sciences. At this point, more publications with information about methodology, rationale, and application of results began to surface.

¹Jordi Ardanuy, “Sixty Years of Citation Analysis Studies in the Humanities (1951-2010),” *Journal of the American Society for Information Science and Technology* 64, no. 8 (2013): 1751-1755.

²Ardanuy, 1752.

For methodology, a few studies came to the forefront as offering concrete advice for constructing this type of project. The comparative analysis of Hoffman and Doucette is enlightening for the planning of criteria on which to analyze citations, as the authors advise on such fine points as analyzing citation age in addition to publication age.³ This would prove to be an interesting point in the present study, as many of the sources cited were translations of older works or reprintings of older primary source material. Pancheshnikov's comparative study⁴ and the how-to, handbook style of Black⁵ also provide a clear guide for the researcher embarking on a citation analysis project. As the project took shape and the analysis of results began, the papers of Crawford⁶ and Currie and Monroe-Gulick⁷ provided examples that informed the present study's display and explanation of results.

As few and far between as citation analyses in the humanities are in a search of the literature, examples of citation analysis in the discipline of religion are even more rare. Gundry, Senapatiratne, and Trott present an introduction to citation analysis in the discipline of religion for the benefit of theological librarians, as well as the valuable distinction between a traditional citation analysis (like the one presented here) and a content citation analysis, a more in-depth analysis of the value of a citation.⁸ Gundry et al. relate the type of DIY citation analysis presented here to the things that might inspire a librarian to take on a project like this, such as the journal impact factor and other measures of the importance of particular journals in the sources or assessing local practice.⁹ Gundry et al., published one year after the preliminary portion of this study, indeed held a place of importance as the project moved to the larger phase.

Methodology

As previously mentioned, this project began in 2014 with a small sample of 20 articles and was then expanded to include the analysis of the cited references of 96 peer-reviewed articles published between 2009 and 2016, an eight-year period.

This sample set was extracted by conducting a null search of the *ATLA Religion Database*[®], with results limited to Articles, Scholarly (Peer Reviewed) Journals, and the date range limited to 2009 to 2016. This search yielded 71,635 results. A random number generator was used to create a list of 150 integers between 1 and 71,635, inclusive. These numbers were then correlated to the numbered result list, and the initial sample set of publications was compiled. The ATLA Accession Number was noted for each item in the set, which ensured that each item in the set had a unique identifier, which would allow easier searching and finding in the database for analysis, as well as for quality checking as the project progressed.

Sources in the sample set were vetted as they were identified and the accession number was noted. This first round of analysis showed that a number of results were not, in fact, articles, though they may have appeared in peer-reviewed journals. Poems, images, obituaries, and letters from and to editors are only a few of the non-article sources that appeared in the original set of 150. Weeding these items out, the sample set was narrowed to 96 articles.

The sample set of 96 articles underwent the first phase of analysis, for publication date, publication language, number of authors, author affiliation, and number of cited references.

³ Kristin Hoffman and Lise Doucette, "A Review of Citation Analysis Methodologies for Collection Management," *College & Research Libraries* 73, no. 4 (2012): 321-335.

⁴ Yelena Pancheshnikov, "A Comparison of Literature Citations in Faculty Publications and Student Theses as Indicators of Collection Use and a Background for Collection Management at a University Library," *The Journal of Academic Librarianship* 33, no. 6 (2007): 674-683.

⁵ Steven Black, "Practical Applications of Do-It-Yourself Citation Analysis," *The Serials Librarian* 64 (2013), 285-298.

⁶ Gregory Crawford, "A Citation Analysis of the Classical Philology Literature: Implications for Collection Development," *Evidence Based Library and Information Practice* 8, no. 2 (2013): 214-224.

⁷ Lea Currie and Amalia Monroe-Gulick, "What do Our Faculty Use? An Interdisciplinary Citation Analysis Study," *The Journal of Academic Librarianship* 39, no. 6 (2013): 471-480.

⁸ Jenifer Gundry, Tim Senapatiratne, and Garrett Trott, "Citation Analysis and Its Potential in Theological Libraries," *Theological Librarianship* 8, no. 2 (2015): 16-21; see especially p. 18. <https://theolib.atla.com/theolib/article/view/389>.

⁹ Gundry, et. al., 16.

For purposes of the present discussion, cited references are identified as those references listed in the end of paper bibliography, references, or works cited list, and in footnotes or endnotes within the paper. Because this project was meant to examine the *characteristics* of sources cited, rather than the intensity with which they were cited, all efforts were taken to count each source once, regardless of the number of times that source was cited within an article.

Each cited reference was then analyzed. Publication and creation dates were noted, as well as publication and creation language, the number of authors, and types of sources cited. Journal citations were examined in more depth to determine interdisciplinarity and frequently cited sources.

Results

Sample Set of 96 Articles

The project analyzed the 4,107 citations of 96 articles.

Publication Date

Publication dates of this sample range from 2009 to 2016. Twenty-nine were published in 2012, 25 articles were published in 2013, 13 were published in 2011, 10 were published in 2015, 8 were published in 2010, 6 were published in 2009, 4 were published in 2014, and one was published in 2016.

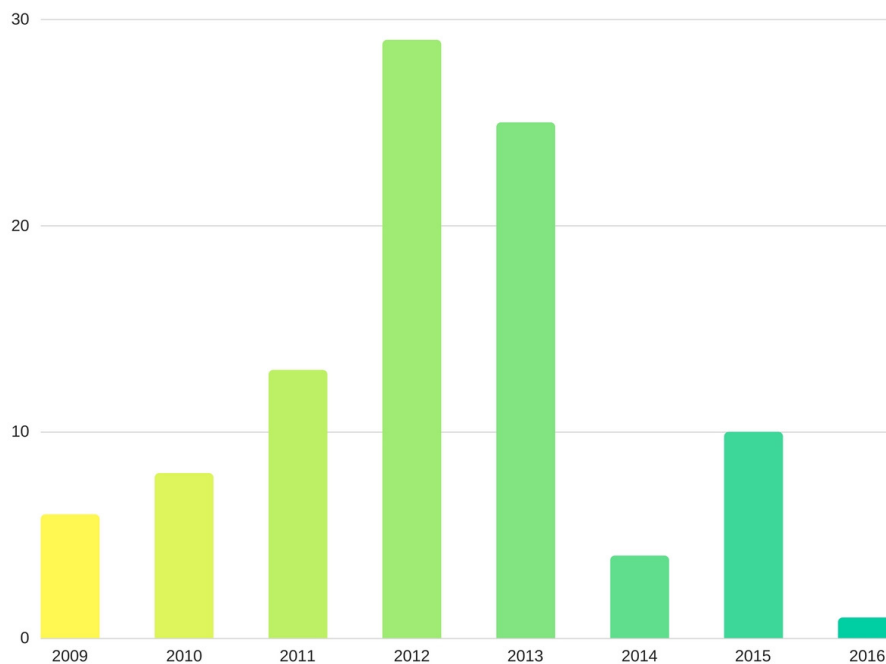


Figure 1: Publication dates of sample set.

Publication Language

Ninety-eight percent (94) of articles in this set were originally published in English. The remaining 2% were published in Portuguese (2).

Authorship

The majority of articles in this set had just one author: 90 articles (94%). One article had three authors, 3 articles had two authors, and 2 articles had four authors.

The affiliation of the authors of these articles was also examined, specifically whether the authors were academics, students, or other types of scholars and researchers at the time the articles were published. This information was found in a few articles in addenda to the text, but for many authors, some research was required to locate authors' CVs or biographies. For the most part, this information was relatively easy to discover.

After analysis of the 96 articles, author affiliations were assigned to one of five categories. University Faculty is an inclusive descriptor, designating authors who held faculty appointments at colleges, universities, or other institutions of higher education (such as seminaries) at the time the article was published. Post-Doctoral Researchers and PhD Students were identified explicitly as such, either in addenda to the authors' articles or in their CVs. The Independent Scholar/Researcher identifier captures authors who had no academic affiliation at the time of publication. Finally, the Unknown identifier was used in cases where the information as to what the author had been doing at the time of publication was simply unavailable.

For these 96 articles there were a total of 107 authors, the majority of whom were identified as University Faculty. Seventy-two authors were identified as University Faculty, 2 authors were identified as Post-Doctoral Researchers, 8 authors as PhD Students, 12 as Independent Scholars or Researchers, and the affiliation of 13 authors was not determinable.

4,107 Cited References

The citations in these articles appeared in many forms, reflecting the variety of styles followed by different publications. In this sample set, there were 4,107 cited references, identified as those listed in the end of paper bibliographies, references, or works cited list, as well as those that appear in footnotes or endnotes within a paper. The 96 articles averaged 42.8 cited references per article. The least number of cited references appearing in an article was four; the most cited references appearing in an article was 120.

Publication and Creation Dates

As analysis of publication dates of cited references began, a few hurdles appeared. Certain issues had to be addressed and methodology adjusted. One of these issues was that translations of older, sometimes ancient, texts were cited with their modern translation dates. For example, a translation of Augustine's works from the 4th century may be cited with a publication date of 1990. Retaining the 20th-century date for that source would result in an inaccurate picture of the types of sources used by researchers. Therefore, analysis of these items required more time, as creation dates had to be reconciled with edition publication dates. For texts known or suspected to be primary texts of this nature, this extra step was inserted into the process, and creation dates were noted alongside the publication dates given in the reference lists for modern editions. This point of analysis came to the forefront as the recording of data revealed that although the publication date for a given source may be within the decade before the publication date of the citing article, the creation date for that source may have been far earlier. Because of this, we felt it important to report these two time points separately.

Another issue that arose with many of the older sources cited, coming out of the research into creation dates alongside edition publication dates, was that many texts are associated with a range of dates: for instance, a manuscript dated roughly to the 15th century, or even more generally, to somewhere between the 4th and 6th centuries. To normalize these anomalies with the larger set of cited references with firm dates, and to be able to attempt a picture of things like time lapsed between creation and citation, a mid-century date for single century ranges was assigned (e.g., 1450 for an item dated broadly to the 15th century) and a mid-century date at the end of the range for larger date ranges (e.g., 550 for something dated

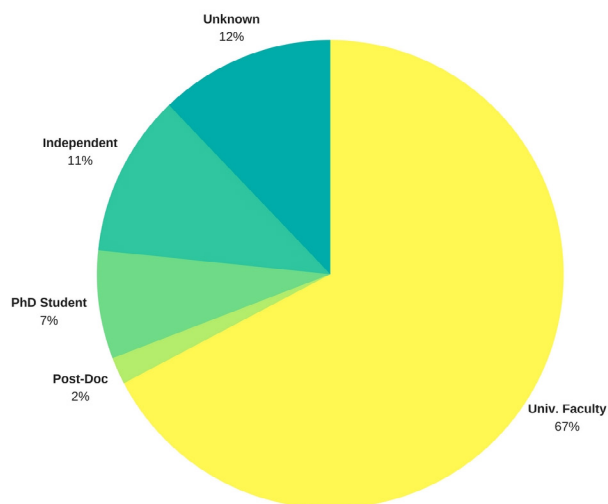


Figure 2: Author affiliation in sample set.

4th through 6th centuries).

There were a number of items for which no publication or creation date was noted. For some of these, the information was missing from the citation and could not be found; some of these were broken URLs, which were essentially dead ends, and some were biblical sources. The decision was made to record biblical texts with unknown creation dates. The time necessary to establish (and defend) creation dates for these sources would extend far beyond the realm of the present study.

The result of the modification of methods in the case of creation, publication, and citation dates perhaps results in a considerable margin of error in this area of the analysis. However, if the reader takes the inexact nature of citation, especially of translations and editions of older works, into account, the data may still be informative in a number of ways. The data are not granular enough to illustrate patterns of use of particular modern translations or editions, an analysis that awaits further study.

Using creation dates, the source material in the 4,107 cited references is from 450 BCE to 2016 with a number of sources having unknown creation dates or publication dates.

Of the cited references, 199 had unknown or indeterminate creation dates; this left a total number for the analysis of creation date and publication date of the citing article of 3,908. Looking specifically at the amount of time between the creation of a source and the publication date of the article citing it, the intervening time was an average age of 60.5 years. The maximum number of years between was 2,464. Of these sources, 1,508 were (38.6%) were created in the decade before the publication of the citing article, with 47 of these sources created in the same year they were cited. Meanwhile, 931 sources (23.8%) were created 11-20 years before the citing article was published; 497 (12.7%), 21-30 years before; 286 (7.3%), 31-40 years before; 208 (5.3%), 41-50 years before; and 246 (6.3%), 51-100 years before.

Beyond the 100 years before the publication date of the citing article, most cited references were created (in descending order) 101-500 years before (143 cited references), 501-1000 years before (19 cited references), and between 1000 and 2000 years before (40 cited references). Finally, less than 1% of cited references (30) were created more than 2000 years before the publication date of the article citing them.

Looking at the amount of time between the publication date given for a source in the citation and the creation date for that source, another picture appears. The 199 unknowns were removed for the purposes of this analysis, resulting in 3908 cited references to analyze. The average time lapsed between creation date and publication date was 15.7 years, with a maximum amount of time at 2341 years, and most sources (3774, or 96.6%) created and published in the same year.

Of those sources with a gap between creation date and the publication date given in the cited reference, 53 sources were created between one and 100 years before the publication date given in the cited reference, 52 sources were created between 101 and 1000 years before the publication date given in the cited reference, and 29 sources were created more than 1000 years before the publication date given in the cited reference.

Analysis then turned to the amount of time between the publication date of the citing article and the publication date (distinguished from creation date) of cited references. The average amount of intervening time was 44.9 years. The maximum number of years was 2464, and again the minimum was zero, with the citing article and cited reference published in the same year. Of the cited references, 1,522 were published in the decade before the citing article, with 47 of these published in the same year. Meanwhile, 953 cited references were published 11-20 years before the citing article, 523 cited references were published 21-30 years before the citing article, 302 cited references were published 31-40 years before the citing article, and 220 cited references were published 41-50 years before the citing article. In addition, 237 cited references were published 51-100 years before the citing article, 98 cited references were published 101-200 years before the citing article, 23 cited references were published 201-1000 years before the citing article, and 138 cited references were published more than 1000 years before the citing article.

	Publication date of citing article - creation date of cited reference	Publication date of cited reference - creation date of cited reference	Publication date of citing article - publication date of cited reference
Average time between	60.5	15.7	44.9
Maximum time between	2464	2341	2464
Most frequent time range	0-10 years	0 years	0-10 years

Table 1: Three data points for each area of analysis of dating for cited references.

Publication and Creation Language

Twenty-five languages were represented in the 4,107 cited references examined. Of these, 3,383 sources were cited as English-language sources; English was the language of creation and publication for 3,105 of these; that is, of the 3,383, 278 were translations into English of materials created in languages other than English.

Of the 278 sources cited as English that were actually works translated from non-English languages, 12 languages are represented: Arabic, Bengali, Danish, Ethiopic, French, German, Greek, Hebrew, Hindi, Italian, Latin, and Sanskrit.

In addition to sources originally in English, the other languages with original source material represented in at least double digits were Arabic, Danish, French, German, Greek, Hebrew, Japanese, Latin, Polish, Portuguese, Punjabi, and Romanian.

Fifty-six sources are noted as Unknown language. These are primarily incomplete citations or citations of web sources where little or no information other than a broken URL was given.

Sixteen sources cited were created using more than one language. Most commonly this was material in Greek and Latin; in Greek, Latin, and German; in Hebrew and English; in Greek and English; and in Greek and French.

Authorship

The majority of the cited references had a single author, though this statement does need qualification. For the purposes of this study, the Bible was considered to have an unknown number of authors. Several types of sources were not cited completely enough to allow for authorship to be counted. These included a number of films, works of art, some musical recordings, web sources, and other sources where information is insufficient to definitively assign a number of authors. Where a corporate author could be identified as such, it was counted as a corporate author; otherwise it was noted as unknown.

Keeping these things in mind,¹⁰ 91.2% (3561) of sources in this set have a single author; 5.17% (202) have two authors; 1.54% (60) have three authors; 0.61% (24) have four authors; 0.34% (13) have five authors; 0.18% (7) have six authors; 0.05% (2) have seven authors; 0.03% (1) have eight authors; 0.05% (2) have ten authors; and 0.82% (32) were considered to have corporate authors. There were 202 articles that have an unknown number of authors.

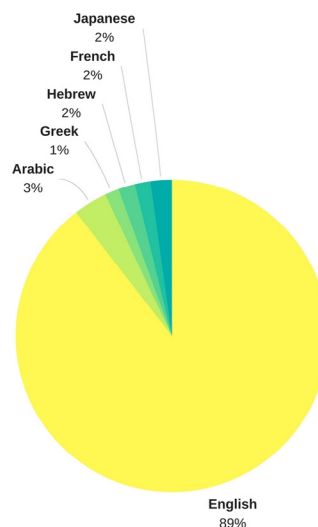


Figure 3: Six most frequently occurring languages of publication for cited references.

¹⁰ Percentages are from the total number of authors that could be counted, 3,872.

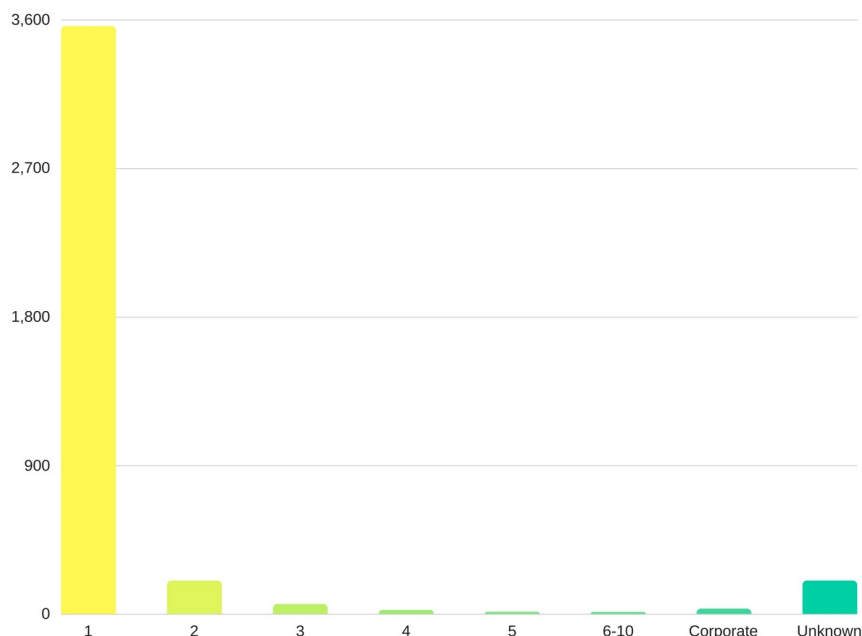


Figure 4: Number of authors per article in cited references.

Sources Cited

The majority of the 4,107 cited references were monographs, here understood to include books, edited volumes, anthologies, and collected works.¹¹ These made up 51.6% of the cited references. Journal articles comprised 23.7% of the cited references. The next most frequently cited types of source were book chapters, counted as such when an individual chapter was cited separately from the citation for an entire edited volume; 11% of cited references were such chapters. Web sources, which in this count include entire web sites and individually cited web pages, comprised 2.5% of cited references. Reference source citations included citations to entire encyclopedias and dictionaries as well as to individual entries, counted as they were cited, and lexica, handbooks, and manuals; these combined made up 1.2% of the cited references. Other cited references were to theses and dissertations (0.8%); interviews (0.6%); conference presentations, proceedings, or lectures (0.5%); government documents (0.4%); personal correspondence (0.3%); and unpublished manuscripts (0.3%).

What the author of this study came to vaguely identify as “Early texts” was increasingly problematic, as seen in the differentiation between publication and creation dates. The group includes those primary texts that range in creation date from ancient times to the 16th century CE. These sources could have been assigned an infinite number of detailed identifiers, like Biblical, Apocryphal, Ancient, Late Antique, or Early Medieval, but this project demanded simplicity. Thus, the broad identifier “Early texts,” was assigned to a group of sources that made up 2.7% of all cited references. Biblical sources were counted as such when citations referred the reader to a specific book of the New Testament or Hebrew Scriptures; references to apocryphal works were counted as “Early texts,” discussed below. Three percent of cited references were to biblical sources.

The remaining 1.3% of references were to sources like musical recordings, films, artwork, archival documents, and records and only occurred in single digit instances. The unknowns in this particular portion of analysis came from those web source citations that contained broken URLs and little other information; 0.07% of sources were of unidentifiable type.

¹¹ It is acknowledged that the scope of this designation may be problematic, especially to an audience of librarians. The intensity of this type of analysis demanded simplification where simplification could be made, and placing these types of non-serial, non-reference sources together was one such concession.

In the subset of Articles (972 cited references), 816 (84%) were from peer-reviewed publications, while 111 (11.4%) were from publications that are not peer-reviewed.¹² For the remaining 45, that information was not readily available. Some of these were old publications no longer in print, which the author of this study could not find indexed. Some were foreign publications, the information for which was undecipherable at the time of the study and compilation of data, primarily due to the author's unfamiliarity with those languages and not having access to expert assistance.

As for the publications cited in article references, 556 newspapers and journals were represented. Of these, 460 were peer-reviewed journals, 63 not peer-reviewed journals, and the peer-review status of 33 journals was indeterminate. The most frequently cited journals were determined in this project to be those cited six times or more, and in multiple articles. The following table presents the fourteen most frequently cited journals alongside frequency of citation as well as the number of articles citing each journal. Also in this table are subject classification categories. (These are taken from the *ATLA Religion Database*[®] for journals indexed there; for the two journals not indexed in ATLA, classification categories are from Ulrichsweb and are noted in the table.)

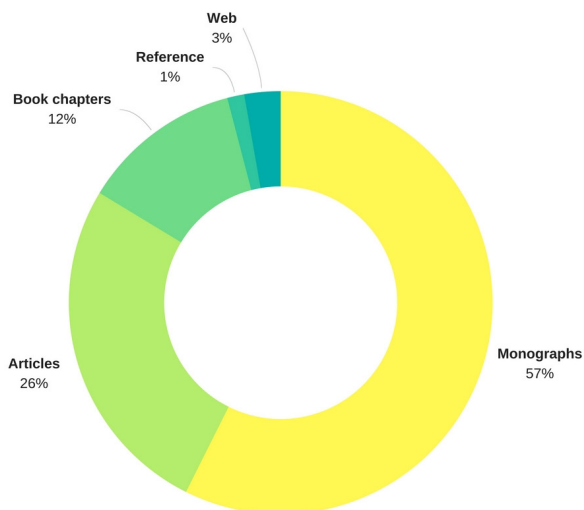


Figure 5: The five most frequently occurring types of sources in cited references.

Journal Title	Classification Categories	Times Cited	Number of Articles Citing
<i>Journal for the Scientific Study of Religion</i>	Sociology; Religions and Their Study	25	8
<i>Journal of the American Academy of Religion</i>	Religions and Their Study; Theology	8	7
<i>Journal of Biblical Literature</i>	Biblical Studies	11	6
<i>Journal of Psychology and Theology</i>	Ulrichsweb: Psychology; Religion and theology	11	5
<i>Journal of Religious Ethics</i>	Ethics/Moral Theology	6	4
<i>American Journal of Sociology</i>	Sociology	7	4
<i>Psychological Bulletin</i>	Ulrichsweb: Psychology	7	4
<i>American Sociological Review</i>	Sociology	9	4
<i>Sociology of Religion</i>	Sociology	9	4
<i>Journal for the Study of the Old Testament</i>	Hebrew Scriptures/Old Testament	6	3
<i>New Testament Studies</i>	New Testament	6	3
<i>Journal of Religion in Africa</i>	Black Theologies; Christian Interreligious Dialogue/ Theology of Religions/ Comparative Theology; Africa; Religions and Their Study; Social Studies	8	3

¹² Recall that these citations are those references in the peer-reviewed articles sampled from the *ATLA Religion Database*[®], not the articles themselves.

Journal Title	Classification Categories	Times Cited	Number of Articles Citing
<i>Journal of Personality and Social Psychology</i>	Psychology/Psychiatry	9	3
<i>Religion</i>	Religions and Their Study	10	3

Table 2: The 14 most frequently cited journals in the cited references.

The interdisciplinarity of the field of religion and theology research is most prominent in this set of numbers: half of the fourteen most frequently cited journals in this sample fall under the social sciences, and four of these journals are not directly related to religion.

Challenges of the project

A number of limitations and challenges presented themselves throughout this project. One of the greatest challenges of this type of research is the time commitment required. Librarians interested in taking on a citation analysis project alongside regular work commitments must be aware that it is difficult and time consuming. The smaller analysis of 20 articles that launched this project took approximately 100 hours from start to finish, and the larger project, presented here, took several hundred hours.

This project benefitted immensely from two faculty research grants, which allowed the hiring of two research assistants for a total of 80 hours of work. Two skilled volunteers also lent their hands and minds to the collection of data. Without the assistance of these four individuals, the project timeline would have been considerably prolonged. That said, the addition of minds involved required explicit procedures for data collection, and those procedures ultimately had to be compiled as the need arose. Ultimately, more time was devoted to quality checking than had been anticipated, and unfortunately some articles' references could not be counted due to inaccuracies in the collection of the data.

Dating has already been discussed, and it presented a challenge. An analysis of the citation patterns of just the "early texts," as they are identified in this study, would be quite interesting and would inspire some fascinating conversation between theological librarians and discipline faculty, as well as among librarians themselves. The decision to group so many centuries of texts together made overall analysis a little less onerous but did leave the questions of that group of texts unanswered. A few questions that may be answered with another detailed study include which modern translations or editions scholars use (or not) and the frequency of the use of early texts in original languages versus translations. The number of "unknowns" and "indeterminates" has been noted. The number of citations missing information or containing incorrect information (e.g., incorrect dates, titles, first names used as last names, misspellings and other typos) was a surprising finding. In this sample set there were also a number of citations to unpublished information, which were impossible to verify. These items included unpublished theses and dissertations and unpublished manuscripts not available for review by this author. Many web sources were cited with sparse citations and broken URLs, which made them difficult to count and analyze, resulting in a greater percentage of the "unknowns" in each category belonging to web sources.

Conclusion

It was clear in completing this study that the results will be most useful for collection development plans and decisions, as well as for initiating fruitful conversations with liaison faculty regarding use of sources and the editorial process. Librarians who engage in this type of research will encounter a variety of sources previously unknown to them, which can be quite enlightening. A corollary project analyzing the citations of faculty at one's own institution would be useful in comparing local behavior to trends in the discipline.

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Theological Libraries and Scholarly Publishing in Religion and Theology

by Andrew J. Keck

Abstract

Theological libraries and scholarly publishing in religion and theology operate within multiple overlapping contexts and economic markets: faith communities, theological education, scholars, libraries, and publishing. This paper will make an analysis of available religious publishing and theological library purchasing trends in order to create a thicker description of the system of scholarly communication. Even allowing for degrees of uncertainty in the data presented, there remains a significant disconnect in the rising collective costs for publishing versus the declining expenditures among theological libraries. The trend appears to be that the average theological library is purchasing a declining portion of the scholarship. The evidence may suggest an increasingly unsustainable market.

Introduction

Theological libraries and scholarly publishing in religion and theology operate within multiple overlapping contexts and economic markets: faith communities, theological education, scholars, academic libraries, and publishing. Each of these contexts has separate ecologies that are in the midst of transformative change — which increases the speed and complexity of change within the whole. A series of questions about the meaning and impact of these various changes may be illustrative:

- What might a reduction in the overall number of churches and religious communities mean for a library's role in maintaining their heritage and legacy? What does declining religious participation mean for the market of writers and readers within scholarly publishing in religion and theology? What does a potential shift from full-time clergy with graduate degrees to part-time clergy with alternative credentials mean for theological education?
- Within the growing financial strains of theological education, how are libraries supported and resourced? What do smaller seminaries employing fewer scholars mean for the market of scholarly publishing in religion and theology? What does it mean to be a theological library, concerned with stewardship of the scholarly record?
- What does it mean when the kinds of books needed for tenure and promotion are no longer considered economically viable within publishing, or when such books are considered economically viable if the price point is so high that only a tiny proportion of theological libraries and readers can afford to purchase them? What does it mean when your book is about the global faith experience, using data and stories from around the globe, but no one in the majority world can afford to purchase it?

These are not only practical questions but suggest significant moral and justice issues within the system of scholarly communication that implicates scholars, publishers, libraries, theological seminaries, and faith communities. They provide evidence of a broader system of scholarly communication in which changes in one sector can have broad effects throughout the entire system.

The dynamic and interconnected aspects of this system of scholarly communication make attempts at describing the current state both incomplete and immediately out-of-date. However, this paper will complete an analysis of available religious publishing and theological library purchasing trends in order to create a thicker description of the system of scholarly communication.

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Methodology

Publishing trend data was compiled from the *Bowker Annual of Library and Book Trade Information* (1998-2008) that was continued by the *Library and Book Trade Almanac* (2009-). While containing some broader information about religion as a separate subject, the relevant academic book title and periodical data¹ include both religion and philosophy. While this article is attempting to demonstrate trends in religion and theology, the inclusion of philosophy is assumed not to be materially disruptive to the analysis. The data was transcribed as stated in these volumes and only updated with corrected data included in subsequent volumes.

Library purchasing data was compiled from library data submitted to the Association of Theological Schools (ATS) in cooperation with the American Theological Library Association (ATLA). The library data collected extends only back to 2009 due to a significant change to the data questionnaire in that year. A significant challenge with analyzing library data relates to library structure and reporting methodologies. Some theological libraries and collections are fully integrated in a broader university library so that there is no easy way to break out statistical information specific to religion and theology collections. Inclusion of university-level data would skew data otherwise focused on religion and theology libraries. On the opposite end of the spectrum, some theological libraries are so small in terms of subscriptions and book spending that including their statistics would dampen trends overall.

In soliciting the data from the ATS, the author created a cohort of 34 theological libraries as a representative sample of the 268 (in 2015) libraries who annually submit data. This cohort² intentionally excluded libraries not reporting over the entire period (2009-2017), small libraries (based on expenditures for books and periodicals), and libraries clearly submitting university-level data. As the purpose of this study is to consider trends, the cohort approach provides an opportunity to study such trends through a sample of theological libraries while excluding some categories of libraries that might skew the results.

The data from publishing and library sources was put into a standard spreadsheet for further analysis with simple graphing functions accomplished through use of R programming.³

Publishing and Cost Trends

Periodical Costs

Within the publishing data, the available periodicals data is exclusively is about average cost per title over time. While helpful for identifying trends, some variation from year to year may also be attributed to changes in the selection of titles or the “price” selected in cases of complex or scaled pricing models. Journal subscriptions often feature a “library” price or set of scaled library prices typically based on the size of institutions. For comparison, the basic Consumer Price Index (a standard measure of inflation) is also shown (Figure 1).

This data shows a seven-fold increase in the price of journals from 1998 to 2016 and a relatively flat red line, at this scale, showing a measure of general inflation. There is a significant jump in 2011, and there remains a nearly 50% increase in prices over the last five years with the average journal subscription now costing over \$362 per year. While increases in journal price tend to exceed inflation, some of the more significant increases come from larger publishers purchasing and

¹ Periodicals and books provide two distinctive types of scholarly output and publishing business models. Periodicals generally contain short-form articles related to the topic of a journal and are almost exclusively sold by annual subscription. Books, in contrast, generally favor long-form content and are generally sold as individual titles. Exceptions to these generalizations abound, particularly with books, which may be comprised of short-form essays or may be purchased through various subscription models. E-books command an even greater variety of purchasing, licensing, rental, and subscription models for libraries. Periodical business models may also vary through “bundling” periodical subscriptions where a library can subscribe to a collection of a publisher’s titles (e.g., Sage) or from multiple publishers (e.g., JSTOR). In sum, the scholarly publishing industry contains a number of contradictions and complexities.

² A list of libraries included in the cohort can be found in Appendix A.

³ Data and R scripts can be found at <https://github.com/AndyKeck/scholcomm>.

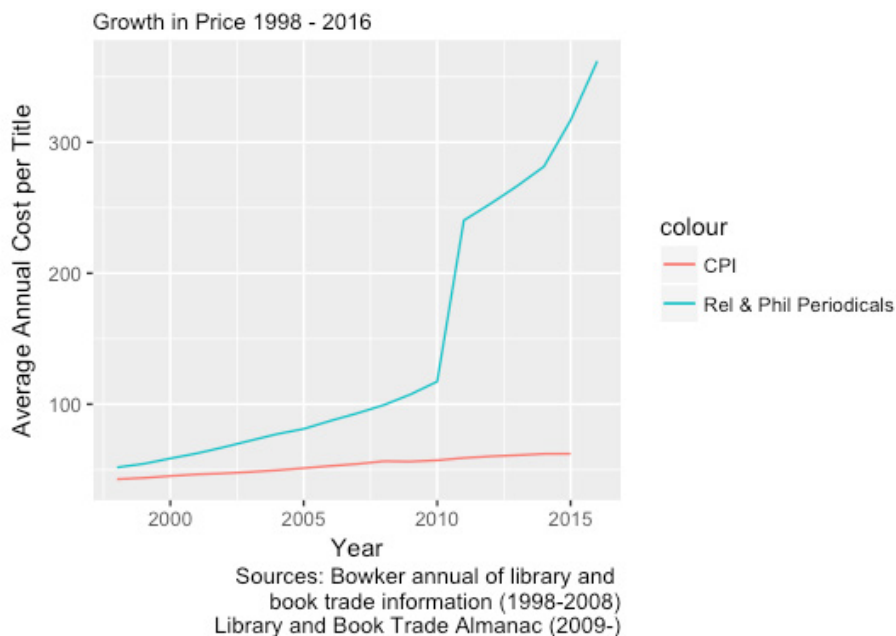


Figure 1: Religion and Philosophy Periodical Costs

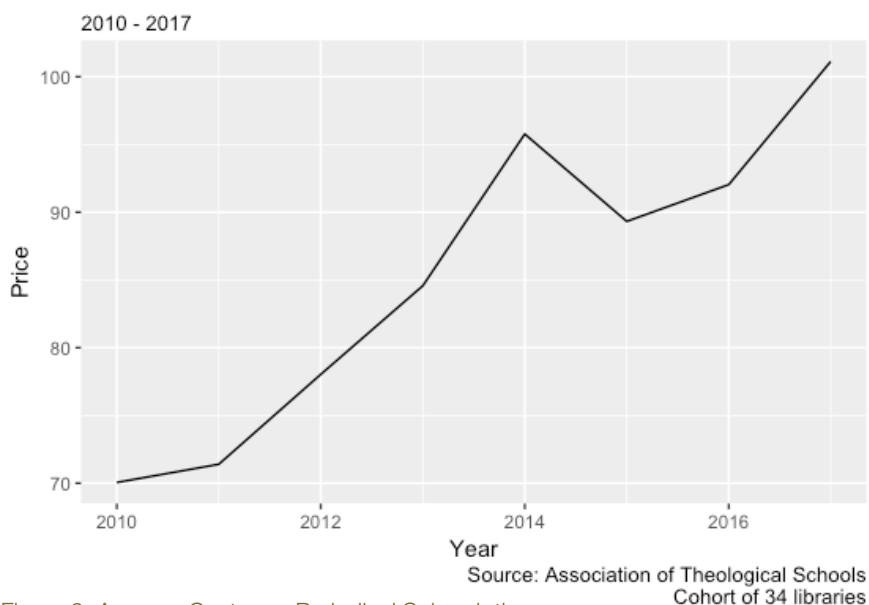


Figure 2: Average Costs per Periodical Subscription

significantly raising the costs of previously low or moderately priced independent journals.⁴

Looking at the cohort of libraries data from the ATS, one can approximate the average cost per journal by taking the stated total expenditures on print periodicals and dividing it by the number of print periodical subscriptions. The use of the word “print” in the statistical questionnaire can be problematic; some libraries attend to the description literally while others consider periodical subscriptions “print-like” if they are regular individual subscriptions and not bundled into more “database-like” packages of journals (Figure 2).

This eight-year period of data shows a 43% increase in the costs per title similar to the rate of increase indicated by the publisher data. However, the average cost-per-title calculated for libraries is less than a third of what was suggested by

⁴Gary F. Daught et al., “Open Access: Responding to a Looming ‘Serials Crisis’ in Theological and Religious Studies,” *American Theological Library Association Summary of Proceedings* 68 (2014): 165–79.

the publisher's data. The difference in cost-per-title might partly be related to the movement of expensive "big publisher" journals to online platforms. Thus, the remaining "print" subscriptions of libraries are less costly than the more expensive e-journals that may be newly counted under "electronic resources."

Regardless of some inconsistencies between publisher and library data, clearly the average price of periodicals subscriptions continues to rise at a pace greater than inflation. Except perhaps for binding and storage costs, the move to electronic journals has not always provided significant savings. Particularly when discussing articles and the production of journals, it is worth noting that all the faculty or institutional labor contributed to research, writing, and reviewing journal articles is typically provided without compensation.

Book Costs

In the analysis of book publishing, this study monitors both average costs and scale (the number of new titles published). Some year-to-year variation may result from changes of book or price selection methodologies. Book pricing can change by format and over time. "New" titles may include "new" editions, formats, or publishers. The twenty years of data within a publishing annual continues to be useful in order to calculate trajectories (Figure 3).



Figure 3: Academic Books in Religion and Philosophy

For books published in the United States and constituting the academic market in religion and philosophy, the publisher's data indicates that the average price for each title has doubled in the last twenty years, going from an average of over \$40 per title to an average of over \$80 per title. While not as dramatic an increase as the cost of journal subscriptions, the average price still outpaces the growth in the Consumer Price Index over the same period (Figure 4).

The ATS cohort data includes data on the number of book volumes added to the collection and the amount spent on printed books. Basic calculation can thus determine an appropriate price per volume. While over a shorter period of time, this calculation demonstrates a lower rate of increase and lower average price, climbing to just \$50 per book in 2017. Some variance from the publisher data could be from considering the purchase of lower-priced editions (softcover, discounted, or the used book market) as well as counting "items" instead of "titles." Thus a \$500 ten-volume set would count as \$500 within the publisher data and \$50 within the library data. Finally, libraries could simply be more selective in acquiring more expensive volumes and purchasing a greater proportion of modestly-priced titles.

Overall, the analysis of academic book publishing shows slower price growth than that of periodicals. While the average price per book title has doubled according to the publisher data, the price increase appears more muted within the library data.

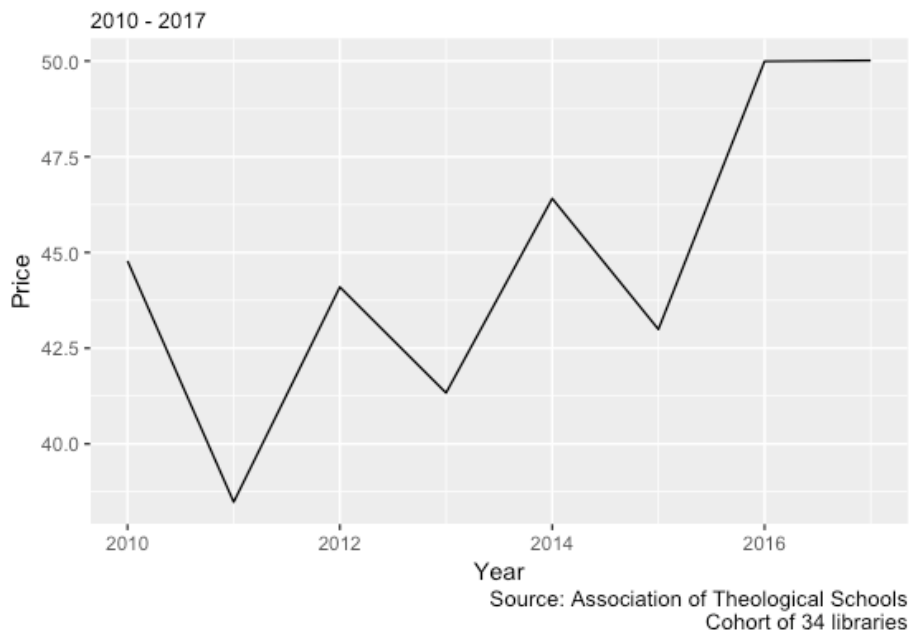


Figure 4: Average Cost per Books

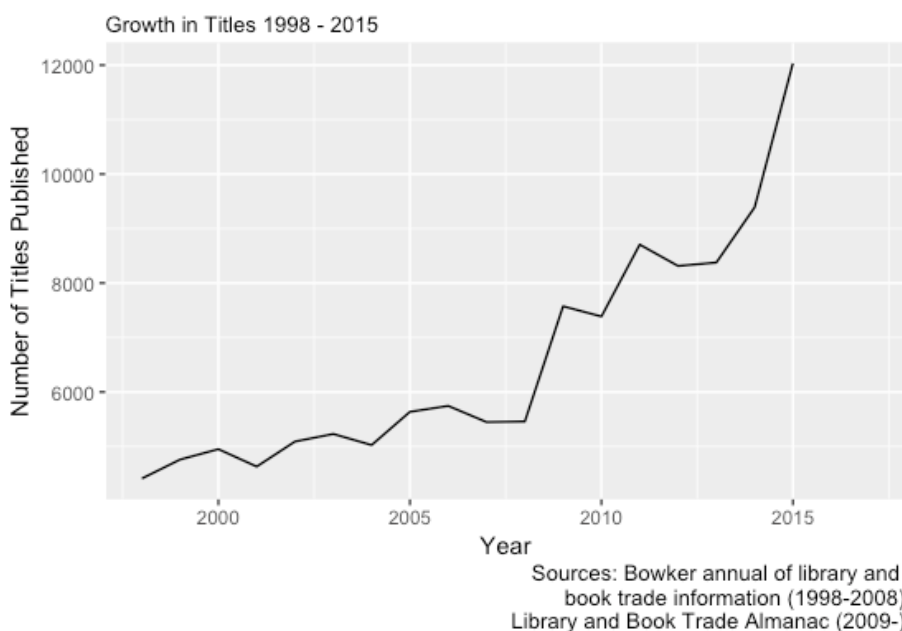


Figure 5: Academic Titles in Religion and Philosophy

Book Title Production

The scale of publishing tells a particularly interesting narrative. For academic titles in religion and philosophy, the quantity has almost tripled in the last 18 years, going from 4,411 new titles in 1998 to 12,035 new titles in 2015. To be fair, some of the growth of titles is likely due to changes in the scholarly publishing industry that allow for smaller print runs and a greater range of publishing options, many approximating self-publishing. The print-on-demand technology, by lowering the cost of production, allows publishers to place more bets on publishing projects that would not have been previously viable. Also, some of the growth of titles is likely related to growth of scholarly publishing in non-Christian traditions. The growth of immigrant communities and their diverse religious traditions as well as continuing expansion of academic interest into varied religious traditions has helped to accelerate the publishing market (Figure 5).

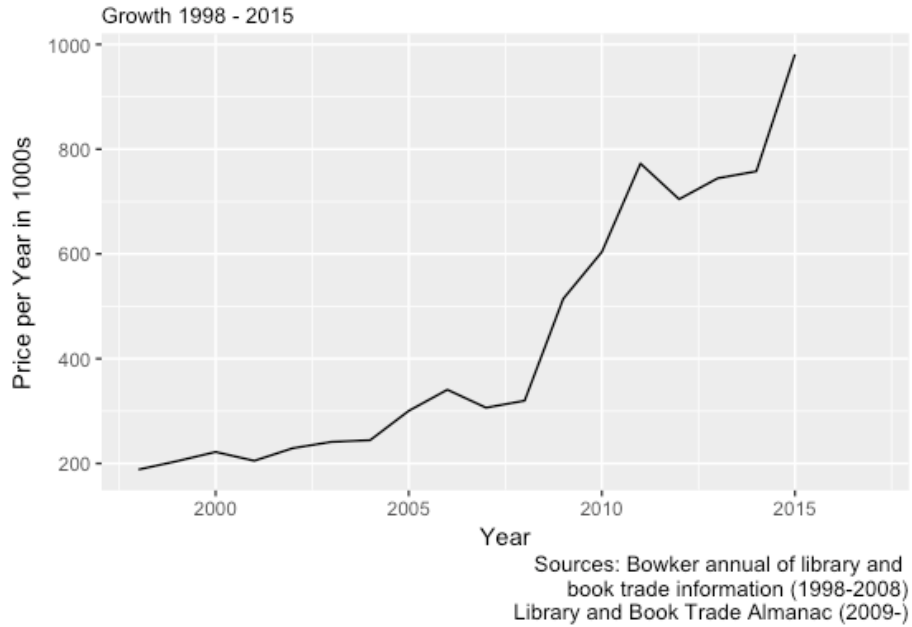


Figure 6: Total Cost of Academic Titles in Religion and Philosophy

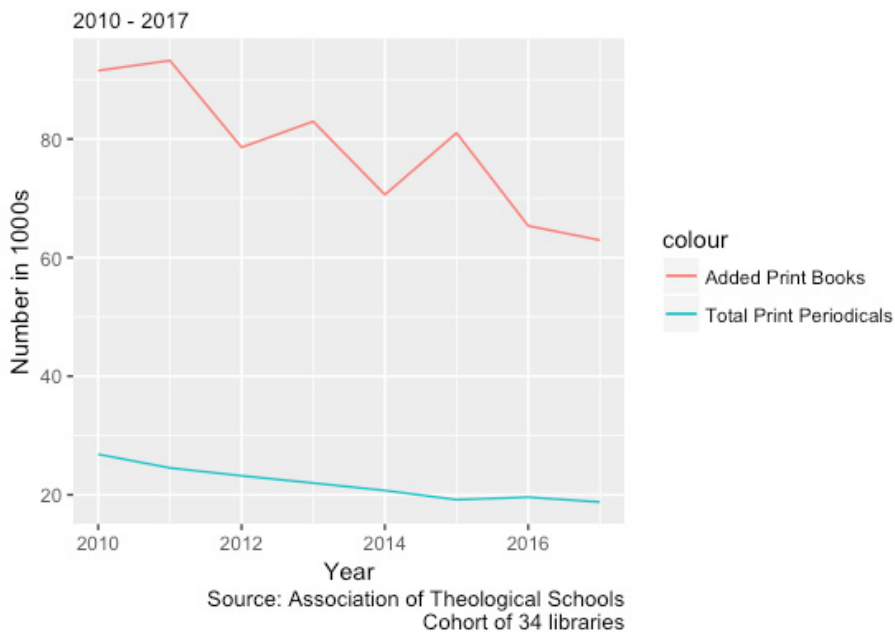


Figure 7: Print Books Added and Journals Subscribed

By multiplying the average costs per title with the number of titles published in a given year, one can estimate a total cost of all titles published in a given year. These again are just U.S. titles and exclude inflation, but if a library aspired to purchase every academic book in religion and philosophy published during 1998 at an average cost of \$42.70, the cost would have been \$188,000. The same comprehensive purchase during 2015 would have cost over \$981,000 or roughly five times as much to purchase three times as many titles. Unfortunately, there is no meaningful collective count of new unique titles purchased, as each library makes its own collection decisions (Figure 6).

Libraries and Expenditure Trends

Looking at the ATS data, library book budgets have not experienced the same rate of increase as are indicated in the publishing market. If there really is an academic market of over 12,000 U.S. titles in religion and philosophy

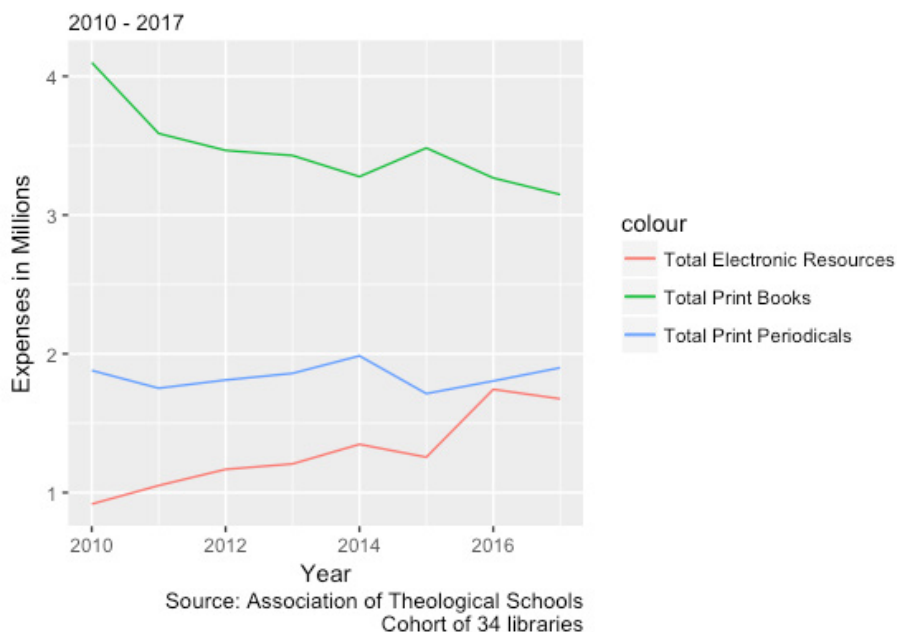


Figure 8: Total Library Materials Expenditures

today, theological libraries are able to purchase a declining proportion. Among the collective cohort of 34 libraries, the expenditures in books have decreased by nearly \$1M or about 25% over the last eight years. Looking at raw counts, the cohort of libraries have purchased fewer books and subscribed to fewer periodicals than they did eight years ago (Figure 7).

When looking specifically at expenditures, there is an increase in materials expenses related to electronic resources that seems to mirror some of the decline in book purchases. As noted above, some of this may be related to specificity of “print” in regards to books and likely there are some places where an e-book license would be chosen over the purchase of a print book. However, the bulk of the electronic resources are in the form of subscriptions, which often have the benefit of providing access to a wider array of resources but provide challenges to the library budget and mission for preservation. A library can be faced with the inevitable choice of paying for increased cost or removing access for patrons (although some — but not all — journals offer some post-cancellation access to subscribed titles). While difficult to measure discrete units of electronic resources or databases, there is certainly a growth of products and costs in this area as well (Figure 8).

Library and Seminary Expenditure Trends

Over the period of analysis, there has been an increase of over 10% in collective seminary expenditures (including and beyond libraries). Within that same period, there has been a slight decrease in the collective materials budgets for the cohort of ATS libraries (around 2.5%).

Thus, library materials budgets have been receiving a declining portion relative to overall seminary budgets and, as demonstrated above, they continue to lose significant purchasing power through the growth of publishing and increase in costs (Figure 9).

Discussion

On the publisher side, the trend appears to be that publishing projects remain increasingly viable despite declining purchases by theological libraries. For books, a recent study on the costs of publishing monographs⁵ analyzed 31 titles

⁵ Nancy L. Maron et al., “The Costs of Publishing Monographs,” in *Ithaka S+R*, accessed September 15, 2017. <https://doi.org/10.18665/sr.276785>.

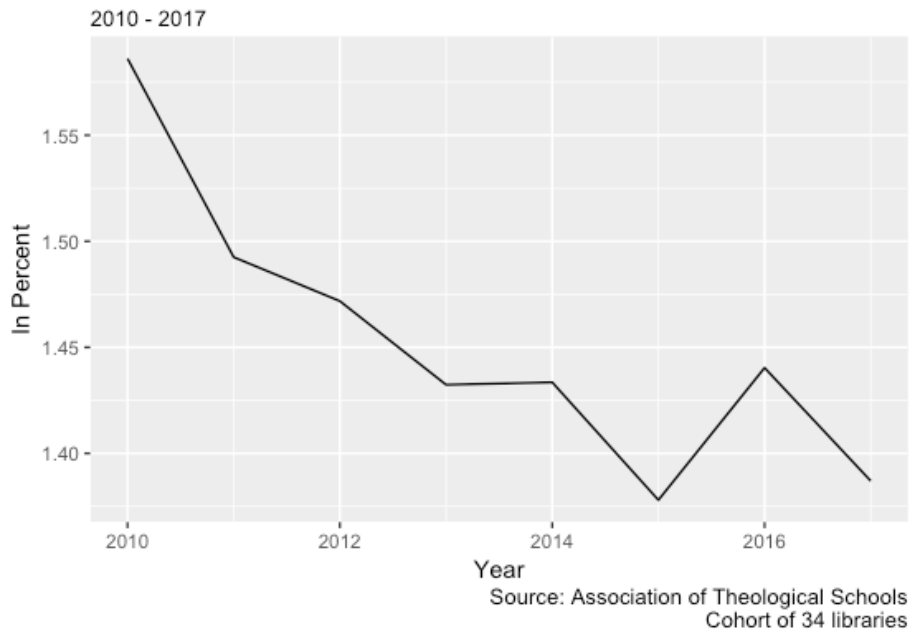


Figure 9: Total Library Materials Expenditures

in religion and found their average cost to produce a book in religion was slightly under \$20,000 per title. To break even, one would either have to sell 500 copies at \$40/book or 250 copies at \$80/book. If you reduce the number of theological libraries and if those remaining face flat or reduced budgets, there are fewer institutions who can subscribe to journals or purchase books. Publishers are likely to increase costs so that they can make the same revenue from 200 library subscriptions as they did from 300 subscriptions. Publishers may soon determine that certain journal titles or book projects are simply no longer economically viable.

Both religious publishers and theological libraries are carefully watching a general decline of religious affiliation in the United States. Recent work from the Public Religion Research Institute shows the growth of the religiously unaffiliated over the last 30 years. Cox and Jones's analysis shows a greater percentage of the unaffiliated belonging to younger generations.⁶ This appears to be a broad demographic trend in the United States.

One impact of the general decline in religious affiliation and participation is a significant shift in pastoral leadership needs. Fewer people means fewer churches and thus fewer pastors. Even large churches may need fewer ordained clergy on church staffs. To use one national mainline example, there has been a 20% decline in active elders in the United Methodist Church over the last ten years.⁷ This also coincides with growing dependence upon local pastors and lay ministers who do not require graduate theological education. Over one-third of United Methodist churches are served by a local pastor who serves without a graduate theological education.

The context of theological education is best represented by data from the Association of Theological Schools. According to the ATS's Annual Data Tables,⁸ the number of seminaries with fewer than 75 students has more than doubled over the last 10 years. Half of the ATS-accredited schools in the United States have a headcount of less than 150. Seminaries embedded within universities have some version of "allocated costs" to the university for building upkeep, IT network support, benefits, and hidden "coordination costs" in maintaining the university relationship. Freestanding seminaries have all the expenses required to sustain an accredited graduate degree. While lacking the "allocated costs" or hidden

⁶ Daniel Cox and Robert Jones, "America's Changing Religious Identity," *PRRI* (blog), accessed September 15, 2017. <https://www.prii.org/research/american-religious-landscape-christian-religiously-unaffiliated/>.

⁷ Lovett H. Weems, "2017 Clergy Age Report," *Lewis Center for Church Leadership*, September 19, 2017. <https://www.churchleadership.com/focus/2017-clergy-age-report/>.

⁸ "Annual Data Tables: The Association of Theological Schools," accessed January 29, 2018. <https://www.ats.edu/resources/institutional-data/annual-data-tables>.

“coordination costs” of being attached to a university, independent seminaries struggle with a lack of scale that would spread costs across a greater pool of students, grants, and/or donor revenue.

When one looks at higher education spending as a whole, one observes a tripling of what the United States has spent on higher education since 1998 — a change not reflected in most seminary budgets.⁹ With problems of inadequate scale and shrinking markets, one can imagine further closings, mergers, and reductions in theological education.

The overall reduction in theological education has naturally had an impact on libraries and publishing too. For some, the financial realities within theological education have resulted in flat or reduced library budgets and, in some cases, fewer theological libraries. While publishers have markets in addition to theological libraries (particularly coursebook, practitioner, and religious studies markets), this also shapes the market of books published and journals sustained. Publishing projects focusing on the Bible are going to tap multiple markets to a greater degree than publishing projects around ecclesiology. While this has perhaps already been the case for some time, publishing and library trends may exacerbate these trends.

Further Research

There is much space for further research in publishing trends. This study looked at the broad fields of religion and philosophy to identify aggregate trends across time. Using more granular classification data of new books, one could identify specific fields or areas among religion disciplines to calculate where specific fields or areas have followed or deviated from the broader trends. For instance, it could be that Biblical Studies (the BS classification) is a major driver in the number of new titles published while Theology (BT and BV) is a major driver in cost. Similarly, one could follow a cohort of journal titles within a certain classification to see more granular trends in periodical publishing.

Within libraries, this study looked specifically at a library cohort among members of the Association of Theological Schools. While helpful to identify some possible trends, the library and broader market for books and journals is more complicated. One could take the opposite approach, identifying a cohort of new books or journal titles and then identify and analyze the libraries who are purchasers/subscribers. For instance, it could be that a number of theological journals have a larger number of college or university subscribers — either due to the interest within their departments of religion or due to the journal’s placement with a subscription package. Similarly, there could be other significant library markets (public libraries, parochial school libraries, or purchasing consortiums).

Conclusion

Even allowing for degrees of uncertainty in the data presented, there remains a significant disconnect in the rising collective costs for publishing versus the declining expenditures among theological libraries. Few libraries could ever afford or desire to be comprehensive in collecting the scholarship of religion and theology. The trend appears to be that the average theological library is purchasing a declining portion of the scholarship. Some of this may be a natural part of collection development and publishing trends, where the larger number of publications may be increasingly narrow in scope, unviable in a previous publishing era, and falling outside the normal collecting parameters of libraries. However, the evidence also may suggest an increasingly unsustainable market.

Given the sobering challenges of publishing and the trends in the various contexts in which libraries operate, this is a critical opportunity for further cooperative leadership among libraries and scholars.

First, cooperative collection development among theological libraries remains critical so that access to and preservation of the scholarly record is maintained. Limited, and in many cases shrinking, library budgets could go further if not spent purchasing the same materials collected by other neighboring or cooperating libraries. Also, cooperative collection development would allow individual libraries to develop significant strengths and collectively to hold a greater diversity of the scholarly record.

⁹ B. E. A. US Department of Commerce, “Bureau of Economic Analysis,” accessed January 29, 2018. <https://www.bea.gov/iTable/iTable.cfm?reqid=19&step=2#reqid=19&step=3&isuri=1&1921=survey&1903=74>.

Second, the growth and impact of open access publishing should also be more fully considered. Open access refers simply to free and unrestricted availability of a journal, journal article, essay, paper, thesis, book, or other media. Rather than the costs being borne by the reader, any costs related to the production are subvented in other ways. Projects like UnGlueIT and Knowledge Unlatched allow individuals and/or libraries to pool funds together in order to make a traditionally published book open access. These campaigns make a cash payment to publishers toward anticipated revenue and profits from sales. Publishers can continue to make money through selling print copies but the content is also now freely available digitally. Also, individual articles of subscription journals or entire monographs can be made open access through self-archiving within an institutional or disciplinary repository. Self-archiving is a way of providing access to the intellectual content while allowing for the subscription journals to maintain the publication of record. The impact of both “born” open access materials as well as materials which are “made” open access also continues to shape the publishing and library markets.

Cooperative collection development, open access publishing, and other efforts of libraries to work more closely with one another and within the scholarly communication ecosystem are critical ways to address some of the challenges noted in this article.

Appendix A – Cohort of Theological Libraries Included in Analysis

- Austin Presbyterian Theological Seminary
- Bethel Seminary of Bethel University
- Boston University School of Theology
- Brite Divinity School
- Candler School of Theology of Emory University
- Concordia Theological Seminary (IN)
- Dallas Theological Seminary
- Denver Seminary
- Duke University Divinity School
- Garrett-Evangelical Theological Seminary
- Graduate Theological Union
- Harding School of Theology
- Harvard University Divinity School
- Iliff School of Theology
- Louisville Presbyterian Theological Seminary
- Luther Seminary
- McCormick Theological Seminary
- Methodist Theological School in Ohio
- Multnomah Biblical Seminary
- Nashotah House
- New Orleans Baptist Theological Seminary
- Pittsburgh Theological Seminary
- Pontifical College Josephinum
- Saint Meinrad School of Theology
- Seventh-day Adventist Theological Seminary
- Southeastern Baptist Theological Seminary
- Southern Baptist Theological Seminary
- St. Patrick's Seminary and University
- University of Dubuque Theological Seminary
- University of St. Mary of the Lake Mundelein Seminary
- Vanderbilt University Divinity School
- Virginia Theological Seminary
- Wesley Theological Seminary
- Yale University Divinity School

The Book of Revelation and Its Interpreters: Short Studies and an Annotated Bibliography

Boxall, Ian and Richard Tresley, Eds. *The Book of Revelation and Its Interpreters: Short Studies and an Annotated Bibliography*. Lanham, Maryland: Rowman & Littlefield, 2016. 282 pp. \$88.00. Hardcover. ISBN: 9780810861534.

The goal of this volume, as stated in the introductory material, is to fill a gap in scholarship on Revelation with a compendium of bibliographies and short studies on the history of interpretation. The audience, as stated in the preface, is scholars of Revelation. As a compendium of information directed toward specialist scholars, this volume will be well received.

Christopher Rowland's brief overview of the reception history of Revelation is a concise, well-informed introduction to the importance of the book in the apocalyptic history and imagination of Christianity. Rowland sets the tone for the reader, beginning with his opening statement: "It is no exaggeration that the Book of Revelation both explains the nature of Christianity and epitomizes its problems" (1). Rowland covers the historical and literary contexts of the book: traces its interpretation from early Christianity through the Middle Ages, Reformation, and the English Civil War; discusses its representation in art; and outlines the patterns of interpretation one sees over the centuries. As a standalone essay, this overview would serve as a marvelous introduction for anyone beginning a study of Revelation. As the introduction to this volume, it serves to stir the interest, excitement, and motivation of scholars.

In addition to the introduction, the volume includes four chapters on the interpretation of Revelation prior to the eighteenth century. Ian Boxall's overview of the figure of John of Patmos and Natasha O'Hear's presentation of visualizations of Revelation prior to 1700, while for experienced researchers, would likewise be accessible to students and scholars not already immersed in the scholarship of Revelation.

The remaining two chapters are far more narrow in scope and far-reaching in depth. Sean Michael Ryan's essay on Tyconius's exegesis of chapters 4 and 5 of Revelation and Francis X. Gumerlock's presentation of the homily of Chromatius of Aquileia on the legend that the apostle John did not die (John 21:22 and Rev 10:11) are excellent studies of two interpreters and their interpretations of certain aspects of Revelation. They do not, however, follow the same path as the other chapters, which approach their topics with more of a summary technique. Scholars interested in the interpretations of Tyconius and Chromatius of Aquileia will be pleased; scholars interested in having the stage set for an informative comprehensive bibliography may want to give these chapters a cursory reading, then file them for future reference. These in-depth studies may be especially useful as examples of the type of incredible work one may produce by reading interpretations of Revelation closely, and that in itself proves their worthy inclusion in this volume. Additionally, the bibliographies of all the short studies in this volume, including the introduction, provide a wealth of information for those working on Revelation research.

Studies on the interpretation of Revelation comprise only the first part of this volume, the second being the annotated bibliography. The bibliography begins with a brief introduction and guide to the components of each entry and comments on the variations in accuracy, completeness, and attribution found in these works spanning thirteen centuries. This is followed by a key to the sigla (the signs which appear to comprise in large part the annotation component of the bibliographies that follow). After the key to the sigla, there is a list of select histories of interpretation and a final note distinguishing the present bibliography of interpreters of Revelation apart from those that have come before. The bibliography itself appears in two parts: the first is a presentation of commentaries; the second, visual representations of Revelation.

The two bibliographies are comprehensive and contain a wealth of information for students and scholars of Revelation. The information contained in the bibliographic entries is concentrated, consisting of abbreviations, cross-references, and brief notes. For nearly every entry, the reader must refer back to the key to the sigla, and unpack the information

to understand what is being presented. Some entries are in fact limited to sigla, occasional references to other entries, and occasional brief notes about editions, textual histories, authorship, content, and other notes. Some entries are more comprehensive than others, owing to the differing amount of information known about each item. This bibliography is an extremely technical tool, best wielded by the hand of an experienced researcher. Religion and theology librarians will find this tool an excellent resource to aid scholars in their research. Scholars and librarians may want to distill the information contained in these bibliographies for students who have not had as much experience unpacking such detailed work.

The Book of Revelation and Its Interpreters is an exciting addition to the world of resources available to scholars of this powerful and influential biblical book. Upon close inspection, the volume is far more complex than the simple collection of short studies and bibliography the subtitle promises; it is a valuable tool for expert hands. The structure of the volume, apparently borne out of a lengthy compilation and publication process, is striking, and may be inconvenient to some scholars.

Very advanced undergraduates and graduate students will find interesting examples of in-depth study in the chapters on Tyconius and Chromatius of Aquileia. Researchers seeking brief essays on the interpretation of Revelation will be pleased with what they find in the first part of this volume, but may be left wanting more. Researchers seeking a bibliographic tool to further their own work will be pleased with the intensity of the second part of this volume, but may find the first 124 pages a physical burden, especially in a bibliography that demands near constant reference back to a key and occasionally to other entries.

The Book of Revelation and Its Interpreters is presented for an audience of scholars, and indeed, librarians and researchers with experience with the text of Revelation and with using such technical bibliographies will find this resource most useful. It may find a place in the personal collections of many scholars of Revelation, and is highly recommended for purchase by academic and theological libraries who serve advanced researchers in the subject area.

Martha Adkins
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Copley Library, University of San Diego
San Diego, California

Archives in Libraries: What Librarians and Archivists Need to Know to Work Together

Bastian, Jeannette A., Megan Sniffin-Marinoff, and Donna Webber. *Archives in Libraries: What Librarians and Archivists Need to Know to Work Together*. Chicago: Society of American Archivists, 2015. 137 pp. \$69.95. ISBN: 9781931666879.

The volume *Archives in Libraries: What Librarians and Archivists Need to Know to Work Together* explains what archivists do and why they do it, particularly for librarians who work within the context of an academic library. The authors, all archivists, assert that librarians often do not understand the archival profession, nor do they fully appreciate the extent of the work archivists perform in their vocation. The authors also note that some archivists do not know how to advocate for their work, nor are they able to explain their essential needs in the workplace to library directors. Ultimately, the book considers the notion that “both the library director and the library staff could benefit from a deeper understanding of what an archive is or can be, what it does, and how it fits within the overall mission of the institution” (2).

The purpose of the book is to provide “an overview of the basic archival concepts, policies, and best practices for librarians and library directors, while also suggesting the ways in which archivists working in libraries can describe their work and effectively advocate for archival needs” (5). The authors surmise that by explaining what archivists do, and how they do it, the book will “narrow the divide and build shared understandings among archivists, librarians, and library directors while helping archivists working within libraries to better negotiate their relationships with the institution and with their library colleagues” (5). Thus, library directors will better appreciate all that goes into creating and managing archives within the context of a library. The book is also an attempt “to help archivists in library settings imagine ways to advocate fruitfully for their programs” (6). Through an overview of various standards, best practices, and shared missions, the authors are hopeful that each profession and its practitioners will “understand their similarities and differences to create a beneficial and reciprocal working relationship” (6).

The intended readership of the volume includes both librarians and archivists, but the book functions particularly as a primer for library directors, to help them better understand the archival profession and to have an awareness of the professional tasks archivists perform in an academic setting. The authors conducted a series of interviews, which included fifteen archivists and, surprisingly, only eight library directors. Interviews ranged from 40 to 60 minutes, and separate sets of questions were prepared for participating archivists and for library directors. The interviews were made into transcripts, which were used as primary source material for the volume. The authors also drew on several earlier studies from each profession describing the intersections, tensions, and possibilities between archivists and librarians.

The book is divided into three sections and includes several vignettes which attempt to help readers better understand the work of archivists. According to the authors, the vignettes “are loosely based on real-life experiences of the authors and interviewees” and “supplement the text by providing targeted examples addressing current topics” (7). The volume includes an appendix, several charts, a bibliography and an index. Part I, titled “Setting the Stage,” considers the professional identities and shared missions and values of each profession; it explores the evolving definitions of the scope of work between the two vocations while also examining the educational trajectories of archivists and librarians — including a brief overview of their main respective professional organizations, the Society of American Archivists and the American Library Association. Part II, titled “Considering the Work,” explains archival workflows, including acquiring collections, records management, appraisals, processing, preservation, access, reference, outreach, and donor relations. The final chapter of the section asks several practical and logistical questions, including: Why and how does a library establish archives? What are the issues and concerns regarding the planning and management of archives? Which resources and accommodations are needed to effectively embed archives within a library setting? Part III, titled “Considering the Issues,” reviews the ethical practices of the two professions, ranging from making resources available to protecting the privacy of patrons. This section explores issues common to both professions, such as information literacy, digital access, and digital preservation. Finally, the authors envision possible efforts toward cooperation and collaboration.

The volume confirms that both archivists and librarians have an intentional sense of vocational mission that includes service to users, their institutions, and their communities. For archivists concerned with librarians functioning in an archival role, the book is a helpful reminder of the distinctive nature of the two professions. Historically, both libraries and archives have focused on access to information and the keeping of the official record. Libraries have and continue to focus primarily on providing patrons with access to a wide array of information, while the purpose of an archive is to intentionally protect and preserve the historical records of institutions and communities. For librarians hoping to acquire a snapshot of the duties of the archival profession, or to envision working together with newly hired archivists, the volume provides helpful directives to better understand archivists and their archives. The authors note, “Identifying similarities and differences is useful in understanding gaps and areas of concern, but simply explaining archives to librarians might go a long way toward establishing productive work environments” (7).

While understanding what archivists do is essential for library directors intending to hire an archivist, the volume often seems to be one-directional in focus. The subtitle of the book, *What Librarians and Archivists Need to Know to Work Together*, implies some form of mutual appreciation and understanding between the two professions. Yet, this shared perspective somehow gets lost in the narrative, as the voices of librarianship and the librarians who have and will work in contexts alongside archivists remain largely silent outside the small sample pool interviewed for the study.

Unfortunately, no librarians appear to have been involved in the writing process or in the editorial work of the book. Collaborating with librarians on the genesis and development of the manuscript, at least as conversational partners or preliminary readers, would have helped nuance the overgeneralizations of librarians, such as when the authors mention the apparent “gaps in understanding that affected the ability of archives to succeed” (v). The small sample pool of librarians does not provide the necessary fuller perspective on how many librarians view the archival profession. The authors are not clear as to whether those eight directors were professional librarians, or if they were credentialed in other professions while functioning as librarians.

Finally, there is little explanation regarding the work and duties of special collections librarians. These specialized librarians can function, and in smaller library contexts often do function, as helpful bridges between the professions. The perspectives of these librarians seem essential for this volume and would have helped further demonstrate that special collections librarians often do have a basic knowledge of the archival profession and do fully appreciate the vocational intersections between archivists and librarians. While many special collections librarians are not credentialed archivists, they are often appointed to function as archivists for smaller educational contexts such as a theological or seminary library.

Overall, the authors provide readers with an overarching description of the work of archivists. While the inclusion of more librarians in the project would have provided a fuller picture of how librarians think about the archival profession and the vocational responsibilities of archivists, the volume is a worthwhile addition for the shelves of library directors, special collections librarians, and archivists who report to librarians. Ultimately, the book demonstrates the need for the two professions to foster relationships amongst each vocational community and to provide “one more step in the effort to achieve harmony and empathy” between the professions (3-4).

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Leadership in Theological Education. Vol. 1: Foundations for Academic Leadership

***Leadership in Theological Education. Vol. 1: Foundations for Academic Leadership.* Deininger, Fritz and Orbelina Eguizabal, Eds. Carlisle, Eng.: Langham Global Library, 2017. ISBN: 978-1-78368-218-8; eISBN: 978-1-78368-221-8.**

The International Council for Evangelical Theological Education (ICETE) commissioned this as the first of a three-volume set of textbooks to support its International Programme for Academic Leadership (IPAL), especially academic deans, in Majority World countries. The second volume examines curriculum design; the third will address faculty development. This volume focuses on planning and assessment. Each of the twelve chapters are written by one of eleven authors; each author has experience as an international educator, although several are currently based in the United States. Deininger has taught in Thailand, teaches at Columbia International University, and coordinates the IPAL; Eguizabal has taught and served as an educator in Guatemala, teaches at Talbot School of Theology, and leads IPAL seminars in Central and South America. Other writers have had administrative experience in the Caribbean, Philippines, Argentina, Europe, Lebanon, and Singapore.

Four topics organize the chapters: 1) foundations of theological education as drawn from the Bible as well as from management theory; 2) the nature of academic leadership; 3) assessment in academic administration; and 4) two necessary leadership skills — implementing change and managing conflict within an academic institution. Each chapter contributes to the book's overall purpose; a few chapters will stand out based on the reader's interest. Why might this collection — or any of its chapters — interest a theological librarian?

First, although this book is written for top-level administrators, theological librarians also have a significant administrative role in their institutions. Libraries, and those who make them work, receive only one paragraph (92), but they are included among the eleven factors that contribute to excellence in theological education (chapter 4). Steve Hardy, the SIM International Advocate for Theological Education, concludes: “While . . . facilities [and libraries] do not determine excellence, the absence of . . . a good working library can keep a program from becoming excellent — or at least from being perceived as excellent” (93).

Second, since theological libraries are integral to theological education, librarians cannot ignore the foundations of theological education. Dieumemé Noelliste, president of the Caribbean Evangelical Theological Association and a faculty member at both Denver Seminary and the Caribbean Graduate School of Theology, presents theological education as the “Handmaiden to God's Economy” (chapter 1), not an inconsequential add-on; it conserves the well-being of the People of God, advances the mission of God, and preserves the integrity of the Christian faith as it treasures, transmits, and teaches the doctrine and traditions of Christianity. Theological institutions teach not just to inform, but “with a view to obedience” (21) and with passion for the glory of God (22-24). Encouraging critical thinking helps preserve Christian integrity (26). Librarians who also consider themselves educators can ponder these and other insights as they reflect on their role as librarians.

Third, library administrators share many of the responsibilities and characteristics of presidents and academic deans, which Deininger discusses in chapters five and six. For example, just as an academic dean must work with a president, so the library director must work with the academic dean to accomplish a library's program objectives. As in many other relationships, personality, corporate culture, open communication, and trust affect the relationship. When tensions arise, they should be resolved. Deininger's discussion of deanship as a ministry lists, rather than details, the possible ways a dean can minister to others in the institution as he or she leads as the middle-level manager whose work facilitates and complements the work of both the president and the faculty. He also explains how and why novice academics should develop a personal mission statement. All this is applicable to librarians in administration as well.

Fourth, the final chapters address planning, assessment, and accreditation — issues also important to librarians. Along with chapters on strategic planning (chapters 2, 3) they provide a good introduction or refresher for those with limited experience with these tasks. Drawing from the American system of accreditation, which “has taken on global significance as it is adopted [and contextualized] throughout the world” (189), Bernhard Ott, dean of a German branch of Columbia International University, USA, and Accrediting Director of the European Evangelical Accrediting Association, answers common objections to seeking accreditation and identifies possible pitfalls. It is not “just” a label, or “just” about the degree, or “just” an administrative exercise (206-07); it is a process, and one that, when done thoroughly, shows tangible proof of institution-wide commitment to its mission and purpose.

Planning, assessment, and accreditation should result in positive change. This produces a need for persons who can bring about change, which may also mean a need for someone who can lead through crisis and conflict. These dual responsibilities often fall on an academic leader. Eguizabal (chapter 10) concludes a well-organized literature review by discussing the generally accepted characteristics of change agents. Interested readers can use them to evaluate their own potential for leading change. Ray Sanders, a retired administrator with experience in Europe and the Middle East, explains conflict management using biblical illustrations (chapter 11), and implies that it can be addressed as a problem-solving exercise.

The book offers little new about the administrative processes, but like a good textbook, brings professionally written summaries together in a structured format with suggestions for personal reflection or group discussion. Through footnotes and examples, it introduces Western readers to organizations with shared values in the Majority World. The chapter bibliographies testify to how much there is to read about academic administration. Its intended audience (academic leaders new to the culture of assessment, enrolled in seminars led by knowledgeable instructors such as those who contributed to this volume) will find this a valuable guide through their program and a valuable resource for implementing what they have learned.

A theological library in North America may want to add this title to its collection if it supports courses in education leadership. The bibliographies provide a way to evaluate the relevant parts of a library’s collection; few, however, were published after 2012. Perhaps its best use in the library would be as a professional development tool for librarians new to theological libraries.

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The Pastor's Library: An Annotated Bibliography of Biblical and Theological Resources for Ministry

Yost, Robert A., and Eddie G. Grigg. *The Pastor's Library: An Annotated Bibliography of Biblical and Theological Resources for Ministry*. Eugene, OR. Wipf & Stock, 2017. 369 pp. \$15.49. ISBN: 9781532600982. Print and ePub.

Robert Yost provides pastors and seminary students an extensive annotated bibliography to use in their study. This annotated bibliography spans four disciplines, including Old Testament, New Testament, Systematic Theology, and Practical Theology; specific disciplines within them are separated by chapters. This allows a reader to go to a specific chapter to find resources for a certain discipline. In each discipline, Yost presents books, lexicons, commentaries, etc. with short or lengthy descriptions depending on the resource. Some resources are listed, but not reviewed. There are indices where a reader can look for a specific author and look up a specific resource. When describing the resources, he also tells the reader where the authors have taught, which gives insight into the background of the author. In his evaluation, Yost is clear that he comes from an evangelical and Reformed view and is not covering resources from mainline denominations.

The Pastor's Library allows for students and pastors to make informed decisions when thinking whether or not to add a certain book to their library. Alumni are often limited in their access to theological databases and reference books after they have graduated from seminary. This annotated bibliography allows an alumnus to make purchasing decisions regarding reference books and materials in a personal library. Especially if a pastor is rural or in a developing country with limited to a professional theological library, a personal library becomes a necessity for ministry. It also informs current students what reference material may help when working on an assignment. Having access to this annotated bibliography allows the student to begin building his or her library while in seminary. Then, once in ministry, the student continues building on what was a foundation in seminary.

Yost's experience as a seminary student and an administrator at a Christian college and seminary enriches his ability to provide this resource. Overall, this book is clear and easy to follow. It would have been helpful on some of the resources listed if Yost would have provided more description than one or two sentences. At times, it left the reader uncertain if the resource would be beneficial. Nevertheless, this book would be a wonderful reference book in a theological library and a benefit for pastors serving in different types of churches. The introduction mentions a possibility of an updated version in five years. Let's hope Yost follows through on his promise.

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