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Integrating International Students through the Library Experience

Jeannie Ferriss
Yellowstone Christian College

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EDITORIAL STAFF

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Corban University
5000 Deer Park Drive SE
Salem, OR 97317
gtrott@corban.edu

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Cincinnati, OH 45202
javery@gbs.edu

ASSOCIATE EDITOR
Seth Allen
King University
1350 King College Road
Bristol, TN 37620
swallen@king.edu

ASSOCIATE EDITOR
Jeannie Ferriss
Whitehall Community Library
Post Office Box 1005
Whitehall, MT 59759
jfluvbks@gmail.com

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The Christian Librarian, 59 (1) 2016
ACL’s vision is to be an “influential, vibrant, growing community that integrates faith, ministry, and academic librarianship through development of members, services, and scholarship.”

This is a notable vision and one that the editorial team of The Christian Librarian (TCL) embraces. While some indicators of this vision are obvious, others may not be so. For example, librarians often times see the giving of their time, talents, and resources to an association like ACL as similar to serving in the context of a church. Their faith in the Lord Jesus Christ often drives their desire to participate in ACL. This is an excellent example of the integration of faith, ministry, and academic librarianship.

ACL members understand the critical role that librarianship plays in the 21st century. However, it is our faith in the Lord Jesus Christ that drives our involvement with ACL, and perhaps for some, or maybe even most of us, it is that same faith that drives our involvement with librarianship.

As Christian librarians, we also understand that faith involves a certain level of trust and that truth serves as a foundation to our faith. While there are a variety of manifestations of truth (even in historical Christian doctrine), there are certain truths that, I think most would agree, are critical to the Christian faith.

God created. There are a variety of views on how this happened and in what time frames this happened, but most Christians (regardless of their denominational background) will agree that God created. He created the heavens and the earth, He created every living creature, and He created male and female. He created everything ex nihilo (out of nothing).

A second, but similar, truth that most Christians embrace is that Jesus Christ resurrected from the dead. The resurrection of Christ is a key point where historical Christianity differs from many other religions and religious movements. Again, there have been numerous opinions about how exactly this resurrection took place (and
some were noted as heresy in the early church – such as the gnostic idea of merely a spiritual resurrection), however the bodily resurrection of Jesus Christ remains a critical component of orthodoxy.

A third doctrinal element critical to Christianity is the idea that the bible is God’s word. In other words, the bible is not simply “another book.” It is not on the same playing field as other classical texts such as Homer’s “The Odyssey.” Christians use the bible for direction and guidance in life. While there are numerous opinions on the concepts of inspiration, infallibility, and canonicity, most believers would agree that the bible is the word of God.

While there are other critical doctrines that comprise what a Christian believes, most believers in Christ would agree that these components of truth are critical to the Christian faith. Critical, but not by any means, exhaustive. This is simply a sample of what most Christians would agree with, if not embrace.

These aspects of truth drive our faith and our actions to a certain degree. For example, most Christians take a stand against abortion. This comes down to the fact that we believe that God created. God not only created the universe, but His act of creation continues, in many respects, to the modern day. Most Christians feel that a child’s conception is a manifestation of God’s creation. To disrupt this act of God by abortion, many would argue, is equivalent to taking a life. There are many different manifestation of this belief, one of which involves participation in a right to life march; another involves voting for politicians who agree with this stance on abortion. This is an element where faith drives the actions of a believer.

There are several other elements where this takes place. In fact, some would argue that all of our actions are in some respect driven by our faith. Even though not all of our actions may reflect our faith, such as our reaction when someone cuts us off in a driving scenario, our belief system clearly drives other actions and reactions.

The question then arises: “How is Christian faith manifested in librarianship?”

There are some contexts where this demonstration is obvious. Librarianship is a service profession. The fact that librarians serve their colleagues, their community, and just about anybody who walks into a library is, for believers in Christ, a clear manifestation of the love of Christ. Most would argue that even when clouded by ulterior motives or treating certain patrons with priority over others, an aspect of the love of Christ is present.

Information literacy, another aspect of librarianship that many academic librarians embrace, can also be seen as a manifestation of one’s faith. Information literacy, when
influenced by a Christian faith, should not simply be to evaluate information as to its validity, the goals when seen from a Christian perspective should be much loftier than this. When looked at from a Christian perspective, information literacy should be seen as a tool to assist individuals in navigating through the many voices they will hear in the course of their life, enabling them to discern truth, God’s truth.

These two examples are great ideas that deserve further exploration and elaboration. There are several other scenarios of librarianship that could be seen as manifestations of the gospel of Jesus Christ, which could be seen as expressions of ACL’s vision, integrating faith, mission, and academic librarianship.

As believers in Jesus Christ, each of us has distinct spiritual gifts, and many of us chose librarianship as a profession because we felt that we could manifest those gifts through it. With the variety of spiritual gifts mentioned throughout Scripture, one would naturally expect a manifestation of those gifts through a variety of differing venues, even among librarians. For example, an individual with a spiritual gift of helps (1 Corinthians 12:28) likely enjoys the reference interview and strives to aid the patron in finding exactly what he or she needs, and perhaps even has a tendency to provide more than the patron was originally looking for. On the other end, a librarian gifted with a “message of knowledge” (1 Corinthians 12:8) may find more fulfilment in research and various means of expressing that research, such as teaching or writing.

There are some whose spiritual gifting and mind of inquiry calls them to look at librarianship, particularly Christian librarianship, a bit differently. As noted earlier, there are several ways to integrate faith, ministry and academic librarianship. I would like to suggest that Christian librarians with an intellectual passion should consider pursuing what librarianship might look like if developed with a theoretical framework based upon the gospel of Jesus Christ.

Some thoughts to consider: What does it look like to incorporate one’s gifting, manifested through librarianship, into the gospel of Jesus Christ? Is this even possible? I would like to argue that this is definitely possible, and even go as far and suggest that we, as Christian librarians, are called to do exactly so.

With the variety of manifestations of the Holy Spirit’s work in and among believers, it should be obvious that how one librarian in one institution follows God’s calling to manifest the gospel of Jesus Christ through their work is likely quite distinct from another. Would you consider sharing, through TCL, what this exhibition of the gospel looks like for you? As an editorial team, we invite contributions of this nature.
Secondly, if you feel God has bestowed upon you the spiritual gifts of knowledge or wisdom, perhaps it is time to take a further look at integrating the gospel of Jesus Christ into librarianship. All disciplines, including librarianship, have a philosophical base. While some works have analyzed and reviewed this philosophical base, much of this analysis and the philosophical base of librarianship itself, has been from a non-Christian perspective. What would librarianship look like if biblical and theological truth were its foundation? What would librarianship look like if its ground pinning were a philosophical perspective that aligned with the Christian faith? What could librarianship look like if it were based upon the gospel of Jesus Christ? Again, as an editorial team, we invite contributions and dialogs of this nature.

If you feel that writing does not align with your spiritual gifts and talents, please consider other means to join the conversation of TCL, such as book reviews, columns, or annotated bibliographies. As an editorial team, we desire TCL to be a tool reflecting the entirety of ACL bringing glory to God.

The editorial team desires to see TCL utilized to manifest ACL’s vision: “to be an influential, vibrant, growing community that integrates faith, ministry, and academic librarianship through development of members, services, and scholarship.” Please consider joining this endeavor by considering future contribution to TCL.

*Soli Deo gloria*

Garrett Trott  
*TCL Editor-in-Chief*  
gtrott@corban.edu
Integrating International Students through the Library Experience

Jeannie Ferriss, Library Director
Ida Dockery Owen Library, Yellowstone Christian College

Many Christian campuses are enjoying the diverse cultural experience of hosting international students. They add diversity in food, dress, entertainment, viewpoints, religious practices and economic status. The library can be a wonderful place to assist newly arrived international students in fitting into the student body and the culture around them. The following ideas were developed in our library when we received several international students as work-study library assistants:

1. Language skills vary with each student from very prolific to advanced learner.
   The staff allowed the international students to work at the front desk during their shifts for varying amounts of time. This not only let the students meet people they otherwise may not encounter but also helped students with regional colloquialisms and American slang. It was amazing how much American culture uses media references to communicate. International students often do not catch on to the constant referrals to television programs, movies, novels, and social media sites in everyday conversation. Working the front desk lets international students interact with other students and then ask the staff the meanings of references they may not be familiar with later on.

2. Our library serves a large public population as well as the student body, so our workers are able to make friends with young families, senior citizens, pastors, and others in the area. They are able to observe and learn how different people operate in social situations. This is helpful to them when they are off campus and expected to know the “customary” way to relate to others. A favorite patron is a Korea War veteran in his 80’s who loves to meet new people. No matter how shy the student, this senior will soon make friends with them. He always welcomes new students with a handshake and warm hello. The students enjoy interacting with him and he is an excellent example of how students respond to the elderly in a library setting.
3. Having international students work with the public also allows the patrons to see the students as individuals. In a small campus setting, it is easy for students to fall into groups such as athletes, internationals, etc. Employing international students in the library shows the rest of the student population that these students are each unique individuals with different ideas, behaviors, and views of living in the United States. In western states, counties are populated with many small towns and it is not unusual for the public to have their first encounter with someone from another nation at the library. This helps develop positive impressions for both the local and international students as they learn about each other in a non-threatening environment.

4. Many jobs in the library are repetitive so international students can easily succeed in their tasks. As they begin to understand the various parts of the library structure, they are moved up to assist in more complicated tasks. We try to utilize their computer skills as well as their language skills. Many of our international students speak multiple languages and are a great help in translating for others.

5. The library can be a wonderful training ground to assist international students in navigating the American education system. As the students are trained in answering questions for others, they receive detailed training in database usage, reference retrieval, citation formats, and plagiarism. They are also excellent help in assisting other internationals who are having difficulties in translating their educational experience into their new educational reality.

6. Because our international students may be older than the normal student population, they relate well with the library staff. Our staff ranges from mid-twenties to late 70’s in age which allow the older students to feel like they are engaging with peers. We have found that students from other countries are often very respectful to older adults and enjoy interacting with them. The staff is also a source of comfort to students thousands of miles away from home. Senior staff members can fill that grandparent role that allow international (and all) students to have someone to counsel with. It is also a safe environment for students to ask the staff about local customs and expressions without being embarrassed. Explaining to someone from another country why there are dead animals in the back of everyone’s truck during hunting season is a true test of communication skills.

7. Success with international students also depends on good cross-cultural staff training. What is considered rude in one culture may be just a common reaction in another. One of my international students calls me Miss. No matter how many people informed him that it was only an address like Mrs. or Dr. that was appropriate, he still calls me just Miss. It is so endearing that I just let him
continue, he uses it like a nickname with no disrespect intended. We try never to assume students are being rude or disrespectful without trying to understand the cultural context in which are used to functioning. Students who may not understand or misunderstand what is being said to them which may cause miscommunication on both sides. It is a good idea for staff to politely ask students to repeat instructions back to them if they believe that the instructions may not have been fully understood. A simple check may stop a lot of frustration and extra work for everyone involved. The gender roles are often different in other countries and may require adjusting on both sides. If a student if uncomfortable taking supervision from a female or male staff member, then a simple solution is to just have them report to another person they feel more comfortable with.

International students can be a terrific asset to college and university libraries. They bring a spice to patron interaction and a diversity to the usual way of doing things. Libraries can also be a wonderful asset to the international student’s educational experience in the United States. With such a unique chance to learn from each other, why wouldn’t we want to enhance our staffing with these world-traveling young people? ✤

Have you had experience integrating international students into your campus? Do you have thoughts or ideas that might assist other librarians? Please consider sharing your ideas with others in ACL by submitting to this column. Contact Associate Editor, Jeannie Ferriss (jfluvsbks@gmail.com) for information.

ABOUT THE AUTHOR

Jeannie Ferriss is the Library Director at the Whitehall Community Library in Whitehall, Montana. She can be contacted at jfluvsbks@gmail.com
A First Timer’s Guide to the ACL Conference

Elizabeth Fairall, Assistant Reference Librarian
Palm Beach Atlantic University

ABSTRACT
This article provides planning tips, packing suggestions, and post-conference recommendations for people who may be attending the ACL conference for the first time. It also offers advice on what to do while at the conference.

I attended my first ACL conference in June 2015. It was a wonderful event and I learned a lot from it. Based on my experience, I came up with the following tips and observations that I thought other first timers might appreciate.

Before the Conference
There will be a listserv specifically for conference attendees. You are automatically added to it once you register for the conference. Pay attention to that once it is created as a lot of useful information is shared on it.

Do not worry about how you are going to get from the airport to the conference site. There will be a shared document and people will post their name, airline, flight number, and arrival time. Once that list becomes available, just find someone who is arriving at the same time, or close to it, as you are. Sharing a taxi is a great way to meet people and remember, meeting people is just a friendlier way of saying networking.

If you can, arrive early or stay late. There is usually a lot to do in the area and you should take advantage of that if budget allows. ACL does not sponsor these trips so if you prefer to plan, organize the trip yourself. If you do not want to be the organizer you can always post your interest to the conference listserv and see if anyone else wants to go with you. Day trips are a great way to meet people.

Packing
Stay on campus. It is less expensive and much more fun.

If you are staying on campus, remember that it is not a hotel and therefore does not have the same amenities. You should bring shampoo and conditioner.
You might want to bring your own hangers and blow dryer.

You might not be able to control the temperature in your room. If you are a person who gets cold easily, bring layers to sleep in.

The bathroom might be shared with others on your floor. Bring shower shoes, a bathrobe, and something in which to carry your toiletries.

Librarians can be a rowdy bunch. If you do not want to perpetuate stereotypes, bring earplugs.

The Farewell Banquet does not have a dress code (indeed the conference itself does not have an official dress code) but most people wear nice church clothes.

Wondering what to wear to the workshops? Many people wear business casual, although some wear more casual and less business. Every year there is an unofficial dress code sent out in advance of the conference. It is well represented by attendees and can be a fun way to bond with your fellow librarians.

Wear comfortable shoes. There is a lot of walking involved in attending a conference. You do not know the state of the sidewalks or if the campus has many hills. Think twice about planning on wearing dress shoes every day, even if you do that normally.

Bring a sweater. College classrooms tend toward the cool side to keep people awake.

If you like board games you may want to bring one with you. There is always a board game night and diversity in game options can be welcomed. If you are worried about bringing a game that other people are already bringing, post it on the conference listserv.

Always carry cash or a card with you. You never know when someone is going to say, “Let’s go get ice cream!”

A small flashlight for your room can be helpful for that time after you turn off the light and before you get into bed.

Post-It notes can be helpful for your door to let people know where you are. This is especially useful at night when there are so many social events going on.

Remember to bring your phone charger and the charger for your tablet/laptop. If you are flying, do not pack these in your checked baggage, but keep them handy in your carry-on.
If you feel the need to have your phone, your tablet, your conference notebook, a regular notebook, a water bottle, and other items with you during the conference, I recommend bringing a backpack that has good support, preferably one with the clip across your chest. You might have a nice looking messenger bag that you would prefer to bring. I learned this year that those get heavy after walking around campus all day. Stick with the backpack.

The workshop schedule is released in advance. You might want to look at this and decide what workshops you want to attend and when and where they are. However, be open to change as well. You might discover an interest that you did not know you had and there could be a workshop on it. If other librarians from your school are attending the conference, you might want to divide the workshops so that you are covering more topics and not all sitting together in the same workshop all the time.

**During the Conference**

Get on Twitter and follow the conference hashtag. This is a great way to see who is doing what at the conference. It is also a great way to meet people. You can start following them on Twitter, build that virtual relationship first, before you find them in real life, and put a voice with a name.

Do not know anyone at the conference? Go to events and talk to people. There are no strangers in ACL. Do not know how to start a conversation with someone you do not know? Ask what they do at their library. On the other hand, what their favorite book is. How did they get to the conference? Who is their favorite superhero? You can even make it a game: eat with someone different at every meal or talk to five new people each day. After you finish your conversation, or at the end of each day, jot down a few notes: their name, library, and gist of the conversation; this will help you later on.

Breaks include food. You will not go hungry at this conference!

Do not just sit in your room. If you have time between activities go sit in the library. There is always someone in the library.

Nametags are provided. Wear your nametag to meetings and social events. Carry business cards with you. If you want to have quick access to them, you can even tuck them in the sleeve that holds your nametag.

Campus maps will be provided. You might want to look at them in advance and compare them with the conference schedule. Identify where each of the buildings that you will be using is located. Is there a monument or statue on campus that is particularly well known? Locate it on the campus map and be sure to visit it while you are at the conference.
Attend the interest groups sections. This is a great way to get involved and to meet people with a similar interest in a specific area of librarianship as you. There are interest groups for solo librarians, liberal arts colleges, Bible colleges, information literacy, interlibrary loan, and more.

**After the Conference**

When you get back to your library, type up a list of all the great ideas that you got at the conference. This will help you see what you learned and remind you to implement it.

Remember the notes that you took about people you had conversations with? This is where it becomes helpful. Stay in touch with those people. Send them a quick email saying that it was great meeting them at the conference and reference something that you spoke about in your conversation. If you promised to send them a link or an article, do it now while it is fresh in your mind.

Email them again a few months down the road. Just check in with them and see how it is going. You could even ask if they are planning on going to the conference next year. Maybe they will want to do a day trip with you. Do not think that you will be able to remember to do that? Schedule it on your calendar now.

And remember, while you are at the conference, have fun! Yes, it is a conference and we are here for professional development reasons. However, we are also here to see friends that are flung across the country, to find out what is going on at other libraries, to be a part of that faith-based support group that knows exactly what you are going through because they have been there too. The ACL conference will create memories and friendships that will last a lifetime.

Still have questions? Ask a librarian. ✤

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**ABOUT THE AUTHOR**

Elizabeth Fairall is Assistant Reference Librarian at Palm Beach Atlantic University in West Palm Beach, FL. She can be reached at Elizabeth_Fairall@pba.edu.
A Survey of Children’s and Young Adult Literature Collections in Academic Libraries of Christian Higher Education

Melissa Atkinson, E-Collections and Web Services Librarian
Shan Martinez, Cataloging and Government Documents Librarian
Abilene Christian University

ABSTRACT
Children’s and young adult literature collections have an important place in an academic library. Most often, these collections go unnoticed by many in academia, who may regard children’s literature as irrelevant to the mission of the academic library. In reality, these important collections support institutional curriculum and include interdisciplinary resources used in many academic departments. Findings are reported of a survey conducted of private Christian colleges and universities regarding their management of children’s and young adult literature collections which seeks to identify current practices and procedures being utilized. Results from the survey highlight use, promotion, and management.

Children’s and Young Adult Literature in Christian Higher Education
Children’s and young adult literature have been cause for delight and concern among academic librarians. These materials help support university and college curriculum for children’s and young adult literature courses taught in various departments of Christian institutions of higher education. These materials are also used by children of students, faculty, and staff, and by the community where the universities and colleges exist. Lesser known are the other academic departments that use these collections formally or informally as part of their courses. Most academic librarians are not trained specifically to manage a children’s or young adult literature collection and few have a sufficient budget to maintain one. Nevertheless, librarians develop and weed these collections, learning from experience. In some cases, these librarians apply practices used with other collections to children’s and young adult collections, such as developing a collection policy. A review of the significance of such collections in the discipline literature may promote a new perspective on the importance of children’s and young adult collections.

Background
Abilene Christian University (ACU) is a private, four-year institution and home to the Margaret and Herman Brown Library (Brown Library). The children’s literature...
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A Survey of Children’s and Young Adult Literature Collections in Academic Libraries of Christian Higher Education

The collection at Brown Library has a long tradition of value and use. As far back as 1966, the library housed a small children’s literature collection that was used by classes studying children’s literature. Since that time, the collection has grown significantly. As of the last inventory, there are 11,051 volumes of children’s literature, which is 3.98% of the entire library collection. The collection is separated by nonfiction, fiction, young adult, and big book titles.

There is currently no official budget for the collection, but each year award-winning titles and honor books are purchased primarily using allocations for the education department, gift funds, endowment funds, or a combination of each. Additionally, the library sponsors the Heart of Texas Children’s Literature Center (H.O.T. Center) housed within Howard Payne University in Brownwood, Texas. The H.O.T. Center receives books from publishers in order for volunteers (mostly librarians) to review. In exchange for this sponsorship, the library receives approximately 100-120 children’s books each year.

Due to the small budget, quality of the collection is a primary concern. The nonfiction collection is assessed at least once a year since some of those titles go out of date quickly. The fiction collection also undergoes periodic extensive assessment.

As the third most-used collection in the Brown Library at ACU, the children’s literature collection is a valuable resource to many disciplines. As shown in Figure 1, the children’s literature collection (designated as Juvenile) is consistently used more than the Doctrinal Theology collection (Dewey call number ranges 230-239 and 811-819). Only the Bible and Christianity collections are used more frequently (Dewey call number ranges 220-229, 240-261.7, and 262-269).

![Figure 1](image-url)
As a Christian university with an academic emphasis on a unique, interdisciplinary approach to general education and integration of faith and learning, this data is important as librarians develop the children’s literature collection. This data supports the value of the collection as it asks and attempts to answer the questions, “Who is using this collection?” and “Why does it get used so frequently?” The authors consulted with several departments across campus, and while there are many that do not require students to use this collection, students have found that looking at books in this collection for their studies is a natural part of the research process.

The children’s literature collection is frequently consulted and used for assignments in the teacher education department. The students in this department use the books in these collections for lesson plans, reading comprehension, content area text sets, internships, and student teaching. Other departments have assignments that require students to use the collection as well. The language and literature department is responsible for teaching the young adult literature class. These students are required to read twelve young adult novels as part of their course (six are assigned and six are the student’s choice from a professor-approved list). In a communication science and disorders course, students are required to create a “book bag” that includes one children’s book appropriate for reading aloud to a child as well as an age-appropriate activity the child can do with his or her parents. Other known users of the collection are international students, refugees, homeschoolers, children of faculty and staff, alumni, friends of the university, and volunteers.

The purpose of the current study was to identify, report, and compare actual practices and procedures regarding management of these collections among academic libraries in institutions of Christian higher education that have similar missions and faith traditions. Findings were compared to the practices and procedures found in the literature as well as to practices noted in the authors’ library which places high value on these collections, as detailed above.

Literature Review

Children’s and young adult literature collections are regularly found in academic libraries of Christian higher education institutions. However, literature on the nature of these collections (size, classification, use, and funding) in Christian higher education institution libraries are not readily available in academic journals. Much of the literature on children’s collections in academic libraries is focused on best practices, collection development, and programming.

In general, guidelines for collection development are useful for all college and university libraries for any collection, as well as children’s and young adult literature collections. The Association of College and Research Libraries (ACRL) provides guidelines to identify the essential elements of administration, services, collections,
access, and assessment for curriculum materials centers. The guidelines include several items under each of these categories. Attention to budget source and funding, knowledgeable personnel, distinct facility, and a plan for promotion are grouped together under administration. Topics including reference, instruction, faculty liaison and distance learning are items related to services. Access and assessment include physical and bibliographic access as well as a plan for evaluating the achievement of the mission and goals of the collection. The collection section highlights the importance of a collection development policy as a tool that guides the selection and acquisition of material that shapes the collection. It also addresses alignment with the mission, description of users and the aspiration to collaborate with faculty. Additionally, standards that include attention to criteria and process for selection and guidance to allocating budget resources to maintain balance in the collection are included. These ACRL guidelines are effective in establishing policies and procedures for the children’s and young adult collections. They also served in the analysis of the survey results. The Education and Behavioral Science Section (EBSS) of ACRL occasionally publishes a Directory of Curriculum Materials Centers (CMC) based on survey results of academic libraries in the United States and Canada. In the most recent publication (2015), the survey results indicated that 72% of libraries surveyed (158 responses collected, 145 responses to policy question) had a collection development policy for their CMC (Gregor et al., 2015).

Children’s literature collections in academic libraries sometimes go unnoticed by the general academic population. Often education students are required to use this collection in their assignments, but the collection may not otherwise be examined by other community members. Several libraries have attempted to modify this situation, including the University of Wisconsin and Lewis and Clark College, who called attention to their children’s collections in order to promote its use (Hirsch, 2008; Tvaruzka, 2009). These libraries developed policies and programs geared toward promotion of the collections, focusing mainly on children in the community. One library, at Jacksonville State University, specifically focused on promoting the collection to students enrolled in children’s literature classes; the library created a program designed to highlight the collection’s recent acquisitions (Charnigo & Suther, 2007).

While many academic libraries have a children’s literature collection that supports the teacher education program, other departments have a stake in the collection as well (Gelber & Uhl, 2013). In addition to the teacher education department, it is reported that students in art, theatre, psychology, counseling, and English have use for these collections as part of their courses (Hirsch, 2008). Other programs that may use the collection are cultural anthropology, foreign language, religion, and multicultural courses (Crosetto & Horan, 2007). The communication sciences and disorders’ students use the children’s literature collection as a requirement in one
of their courses (L. Austin, personal communication, April 23, 2013). Desai (2014) agrees and adds that undergraduates (and others) may also enjoy reading young adult novels just for fun.

Since budgets are very often limited, selection of materials for children’s literature collections adheres to strict guidelines or policies. Usually these selection practices consist of only purchasing award-winning titles, honor books, and highly recommended titles from various library organizations and journals (Crosetto & Horan, 2007). Limiting acquisitions to award-winning titles and lists ensures a strong collection as well as supports many children’s literature classes that require these titles to study as part of assignments (Williams, 2011). As educators focus more on multicultural awareness, librarians should also consider collecting award winners from outside the United States (Bay, 2001). Many other libraries rely heavily on gifts to support collection development.

Bay (2001) suggests that many academic librarians may not have experience with children’s literature. However, he points out that there are experts in teacher education departments and English departments who can provide excellent advice on selections. He also advises librarians to communicate with school teachers and school librarians because they “are more likely to be aware of the ‘real world’ implications of using certain works in the classroom” (2001, p. 4). Finally, Bay points librarians to various resources to aid in selection; Publisher’s Weekly, School Library Journal, and Lorgnette are all periodicals that publish reviews of children’s literature (Bay, 2001). In addition, the librarian can find many useful lists of award-winning books on the American Library Association’s web page as well as similar pages (American Library Association, 2015).

Managing any collection, even a children’s literature collection in an academic library, includes weeding or de-selection of materials to keep the collection current and valuable for students, faculty, staff, and other users. While some weeding is necessary on an ongoing basis (Williams, 2011), many libraries choose to review their collections using established criteria every year or every several years (Gelber & Uhl, 2013). Criteria often used when weeding a children’s literature collection include circulation data, condition of the book, multiple copies held, award-winning author or illustrator, content, or currency of the information.

A children’s literature collection possesses little value if users cannot find it or do not know it exists. Thornton (2010) highlights three basic strategies for promoting award-winning books. First, the 586 field consistently added to the catalog record indicating the awards won by a specific title will make users aware of the awards when viewing the catalog record and will allow searching by a particular award. Second, award winners can be featured in online subject guides and bibliographies. Third,
book displays focus attention on recent acquisitions. Exhibits developed to showcase a unique theme or a particular author have been practiced by librarians in all kinds of libraries (Hirsch, 2008). Library instruction sessions as well as consultation at the reference desk provide opportunities for librarians to speak with users directly about what the collection has to offer. The collection might also be mentioned during general library tours and student orientations. Librarians who serve as liaisons to various departments can promote the collection by identifying particular courses and faculty who might be interested in certain materials (Hirsch, 2008).

The literature on classification, housing, and identification of children’s literature is limited as is budget information for the collection. Frierson-Adams (2001) of the University of Mississippi reported survey results of children’s collections in academic libraries in 2001. She found that 70% of the schools surveyed used the same classification system for the children’s collection as was used for the main collection. In addition, 96% of the institutions surveyed separate the children’s collection from the main collection in some way. The Directory of Curriculum Materials Collection and Development (2015) presents budget range information according to survey results. Over 56% report a budget of $5000 or more for books and other material. This percentage also reflects budgets that come from larger institutions.

Zimmerman Library at the University of New Mexico is one example of a library that left the selection of children’s literature to the mechanics of an approval plan, and the classification and location was strictly Library of Congress (LC) as part of the main collection. A new education librarian convinced her colleagues to pull all children’s literature, creating a distinct children’s collection in a newly designed area on the third floor. The new location made it easier for librarians to care for the collection. It also enabled browsing and improved accessibility for everyone. The new space attracts serious researchers and casual browsers, as well as groups and individuals (Desai, 2014).

**Research Questions**

The authors sought to answer the following research questions by sending out this survey:

1. Is there a correlation between children’s literature collection size, annual budget, and FTE?
2. What experience with children’s literature collections do academic librarians have?
3. How do academic librarians catalog (or classify) and arrange their children’s literature collection?
4. Is there a correlation between selection and de-selection of children’s literature materials and the existence of collection development policies?
5. Who are the users of children’s literature collections in academic libraries and what ways are these collections promoted to these users?

Methodology

The objective for this survey (found in the appendix) was to gain information regarding current practices and procedures in the management of children’s literature in academic libraries. In crafting the survey questions, specific focus was given to library size, budgets, collection development, arrangement, policies, and specific use. The Abilene Christian University Institutional Review Board approved this study in January of 2014. For purposes of comparing similar libraries, the survey was distributed electronically to private Christian universities who are members of the Council for Christian Colleges and Universities (CCCU). The CCCU is an organization that has members across the world whose institutions are “intentionally Christian.” Since there is not a listserv for this organization’s librarians, we sent an electronic survey to librarians from each of the 115 member institutions in the United States. Data gathered and analyzed included budget, collection count, classification, policies, and de-selection/weeding. Other factors gathered from this survey included collection storage, marketing, storytime, arrangement on the shelves, and English as a foreign language, but are not reported in this article.

Findings

The survey was sent to 115 librarians representing each member institution of the CCCU. Out of the 115 e-mail messages sent, there were 45 respondents (39% return rate) to the survey. Only 4% of the respondents were similar in size to the authors’ institution’s full time enrollment (FTE) of 4,001-5,000 while 36% and 27% of respondents reported having an FTE of 1,001-2,000 and 2,001-3,000, respectively. The other respondents reporting FTEs of over 5,000 were at 4%, less than 1,000 were at 16%, and 3,001-4,000 were at 13%. The survey indicated that 67% of respondents have children’s and young adult collections between 1,001-5,000 items and 22% report their collections range between 5,001-10,000 items (see Figure 2). Other respondents reported 2% and 9% having 1-1,000 and over 10,000 respectively.

Budget findings found in figure 3 were 49% of respondents reporting an annual budget between $501-2,000 on children’s and young adult literature collections, while 27% of respondents have a total budget of under $500. Another 4% of respondents indicated that their budget for children and young adult literature was part of a main collection budget and 2% of respondents indicated they do not have a budget.
Information about children’s literature courses and experience were gathered to learn what circumstances surrounded a librarian’s charge of a children’s literature collection in an academic library. Forty-two percent of respondents indicated having had a children’s literature course in graduate school, while 33% indicated having had a children’s literature course as an undergraduate. Only 11% indicated they had not taken any children’s literature courses, and 7% indicated they had no experience.
with children’s literature. Other respondents indicated that they had taken a school librarian track in graduate school, had school library experience, or had public library experience.

Children’s literature collections are cataloged using different methods depending on the library and policies guiding classification of the entire collection. According to Figure 4, 50% use the more common academic library classification, Library of Congress (LC), to catalog Children’s/young adult collections.

Like the authors’ library, 44% of the survey participants use Dewey classification. One participant used a combination of Dewey and alphabetical order while two did not respond to the question. Similar to classification is how books are arranged on the shelf, although some libraries opt to arrange their books in ways other than just using the classification system used in their cataloging process. Thirty-six percent arrange their books using LC, while 40% use a variety of subcategories (picture books, chapter books, easy, biography, fiction, nonfiction, etc.). Eighteen percent indicated that they have no subcategories and one participant indicated that their collection uses a “J” and “YA” arrangement (see Figure 5).

Over half of the respondents do not have a children’s or young adult literature collection development policy, 62% and 60% respectively. Some respondents (20%) explained that their children’s and young adult literature collection development policies fall under other library policies (see Figure 6).
Collection development includes both selection and de-selection to cultivate a current and dynamic collection. We asked librarians to report their criteria for selection and de-selection. According to the survey, 100% of the libraries responding purchased award-winning books, 58% use reviews of some kind, 87% confer with professors.
on selections, and 53% look for popular titles (see Figure 7). The selection criteria of graphic novels and religious titles were each used 42% of the time. Christian titles were reported as not purposefully collected, but occasionally purchased by 76% of the respondents. Only 16% of respondents said they purposefully collect Christian titles for their collection either as part of their collection development policy or because it is important to do as a Christian institution.

De-selection is also an important part of collection development. Four criteria received the most responses on the survey (see Figure 8). When considering de-selection, the top three methods of de-selecting materials were 1) poor condition, 2) circulation data, and 3) outdated information. Poor condition was selected by 80% of respondents and outdated information was selected by 58% of respondents on the survey. Librarians often use circulation data when de-selecting books and 78% of respondents agreed this is a factor. Age of the book was selected as a criterion by 67% of respondents regardless of book condition. Although a definition of “offensive” was not given in our survey, 20% responded that they do not collect offensive material at all and 4% remove offensive material if there are complaints.

The types of literature classes offered at the institution that require use of the children’s or young adult literature collections might determine the number of books selected, budget, or the type of books selected. Figure 9 shows that 91% and 49% of respondents indicated that their institution offers children’s literature classes and young adult literature classes, respectively. Forty-nine percent and 22% of respondents indicated that their institution offers children’s literature classes and
young adult literature classes by their English department, respectively. Reading classes were offered by 53% of the respondents’ institutions, and language and literacy classes were offered by 40% of the respondents’ institutions. Other classes offered by institutions utilizing a children’s literature collection included history, art, psychology, English literature, foreign language, theatre, physical education, English as a second language (ESL), communication sciences, and religion.

Figure 8
Percentage of Respondents Using Different Criteria for Deselection of Materials

- Poor Condition: 80%
- Out-dated Information: 58%
- Circulation Information: 78%
- Age: 67%
- Offensive Material: 20%
- Other: 7%

*Respondents could choose more than one category

Figure 9
Percentage of Respondents Whose Universities Offer Children's or YA Literature Classes

- Language & Literacy: 40%
- Reading: 53%
- YA (English): 22%
- Children’s (English): 20%
- YA (Education): 49%
- Children’s (Education): 91%

*Respondents could choose more than one category
The survey indicated that 100% of respondents reported that students use their children’s literature collection and that 73% of respondents indicated that faculty and staff, including their children use their children’s literature collection. Community members were reported as users by 40% of respondents. Other users of the children’s and young adult collections indicated by survey respondents were alumni, retirees of the institution, consortium members, interlibrary loan users, spouses and children of students, campus day care, international students, and elementary tutors.

Some libraries promote their children’s and young adult literature collections and some do not. While 51% of respondents indicated they use displays to promote this collection, 40% of respondents indicated they do not promote this collection at all. Other forms of promotion included campus communication, programming for students over 18 years old, programming for students under 18 years old, social media, LibGuides, blogs, and visiting education classes. One respondent indicated that there was no need to promote their collection because it is well-used.

Discussion

**Budget, Collection Size, FTE**

All respondents indicated that they selected award-winning titles as part of their collection and yet 27% reported having a budget of less than $500. This year (2014), the American Library Association (ALA) award-winning titles, including the Newbery and Caldecott winners totaled $137.19 using Amazon.com prices. These titles are just the award winners and do not include titles such as Honor Books (runners-up). For a budget of under $500, this would certainly use up much of that allotment, especially if honor books and other award books were purchased. According to the survey results, 67% of respondents had collections of 1,001-5,000, while some budgets were reported to be in the range of $501-$2,000. Using the example from above, budgets of this size would be adequate to buy award-winning titles, but may not be large enough to purchase titles to replace ones that are discarded or to keep the collection up-to-date. These results could indicate that the size of the collection reflects the amount of the budget. Some respondents indicated that budgets were often supplemented by gifts or donations. The authors could find no direct correlation between budget and FTE or collection size and FTE.

**Experience**

Respondents indicated that either interest or background makes an academic librarian in charge of collection development in children’s literature. The authors found that experience with children’s literature among respondents was high. Only 7% of respondents had no experience with children’s literature collections. Managing any collection without some knowledge of the subject can be daunting, especially if a librarian inherits a collection either due to retirement of a librarian or
some other circumstance. One respondent stated, “I have four children. That seems to make me the expert at my library.” Bay’s (2001) article and similar resources are available for librarians not familiar with children’s literature collections yet suddenly find themselves managing one.

Cataloging, Arrangement on Shelves

One interesting finding from the survey regarding the cataloging and arrangement of the children’s literature collections was the sharp contrast in the practices of institutions who use LC and those who use Dewey. Respondents using LC were less likely to use subcategories such as easy, juvenile fiction, young adult, etc., than were respondents using Dewey (as shown in Figure 7). Respondents using Dewey classification were more likely to use subcategories. This may be because the LC classification scheme is less rigid than the Dewey classification scheme. One respondent noted that while their children’s literature collection is organized by LC with no subcategories, subcategories could be useful.

Selection and De-selection Policies

Over half of the respondents did not have a children’s literature collection development policy, and a little less than half did not have a young adult literature collection development policy. Without a collection development policy, the authors wondered if the lack of one impacts the growth of these collections, which is beyond the scope of this survey. However, survey respondents indicated that they use various methods for selection and de-selection of materials, including selecting award-winning titles and de-selecting titles that are in poor condition. Without a collection development policy, it is unclear to the authors who makes these decisions. Establishing policies gives the current and future children’s literature librarian a document to which to refer when adding or de-selecting items. Policies also provide continuity through the years. Even a small children’s literature collection will benefit by establishing a plan and a policy.

Users

Since all respondents indicated that students are the main users of their children’s collections, the authors were a little surprised to see that a little less than half (40%) of respondents indicated they do not promote the collection at all. Some librarians may not need to promote their collection due to the size of their library and institution. Several promotion practices that might reach a broader audience (faculty, staff, and community) were indicated in the survey results: social media, LibGuides, and blogs. Displays seem to be the most popular form of promotion, with about half of respondents indicating this method. Promotion of the collection using various methods can help increase awareness and usage of the collection as well as highlight material that will be useful to students for projects and papers.
Conclusion

Children’s literature is an important and valuable part of an academic library. Children’s literature is used in surprisingly diverse settings from theatre and art to communication sciences and English as a second language (ESL). Consistent users of children’s and young adult literature collections include a wide variety of students, faculty, staff, and the community.

Survey results included managing small budgets, organization, selection, de-selection, collection development policies, promotion and academic analysis. Common practices include managing small budgets, promoting these collections using events and displays, selection of materials using review publications, creating policies, and consulting with professors. While the children’s literature collection gets used frequently, more promotion to include children from the community might be helpful if we decide we need more community involvement in the library. This survey provided useful information and perspective from other libraries, which supports some of our practices and inspires ideas for others. It might be helpful to do further analysis of survey results not discussed in this article, such as usage data, consortium practices, and storage. More research into circulation data and collection development policies from other universities, including public and larger universities, would be helpful to other librarians building and maintaining children’s literature in their academic libraries.

ABOUT THE AUTHORS

Melissa Atkinson is the E-Collections and Web Services Librarian at ACU Brown Library. She can be reached at melissa.atkinson@acu.edu.

Shan Martinez is Cataloging and Government Documents Librarian at ACU Brown Library. She can be reached at shan.martinez@acu.edu.
REFERENCES


APPENDIX: SURVEY

This survey is to help inform our library of best practices regarding children’s/juvenile and young adult literature in academic libraries among other CCCU institution members. The words “children’s” and “juvenile” are interchangeable in this survey. Young adult literature refers to literature normally considered for children in the age range of 10-19 and normally in the fiction genre. This survey will take approximately 15-20 minutes to complete.

Information about Risks, Benefits, Participation, and Confidentiality:
Participation in this survey is voluntary. Risks associated by participating in this survey are minimal. There are no costs associated with participating in this survey and the only benefit is to further research in this area. All answers are confidential and will not be directly associated with any participant. If you would like more information about this survey or would like a copy of the results (probably in the form of an article, essay or presentation), please leave your contact information in the comment section indicating you would like a copy. Please contact us below for any other questions about this survey. (IRB approval from ACU on 1/14/14.)

Melissa Atkinson and Shan Martinez
E-Collections & Web Services Librarian and Cataloging Librarian
Abilene Christian University (ACU) Brown Library
melissa.atkinson@acu.edu
shan.martinez@acu.edu

Questions

1. Does your library collection include children’s literature (CL)?
   Yes
   No

2. What is your institution’s FTE (full time equivalency enrollment)?
   Less than 1,000
   1,001-2,000
   2,001-3,000
   3,001-4,000
   4,001-5,000
   Over 5,001

3. How many children’s literature books do you have in your collection?
   0-1,000
   1,001-5,000
   5,001-10,000
   Over 10,000

4. How is your children’s literature classified (including young adult [YA])?
   Library of Congress
   Dewey Decimal
   Alphabetical by author
   Other

5. How are your children’s literature books arranged? (For example: easy, juvenile, fiction, nonfiction, young adult, etc.)
6. Where is your children’s and young adult literature located? (For example: part of main collection, in the basement, in a separate room, part of curriculum materials center, etc.)

7. What is your annual budget for children’s and YA literature?
   - Under $500
   - $501-$2,000
   - $2,001-$4,000
   - Over $4,001

8. How much of your annual budget is allocated toward award-winning titles (i.e., Newbery, Caldecott, etc.)?
   - Less than half
   - About half
   - More than half
   - Hard to calculate
   - We do not have a budget, but rely on gift/endowment/general funds for purchases
   - Other

9. If you have a small or non-existent budget, what are some creative ways you have found to support your collection?

10. What education or experience does the librarian responsible for children’s literature have?
    - Children’s literature course(s) (undergraduate)
    - Children’s literature course(s) (graduate)
    - No children’s literature courses (undergraduate or graduate)
    - School librarian track (graduate)
    - School library experience
    - Public library experience
    - No experience
    - Other

11. Do you have a children’s literature and/or a young adult literature collection development policy?
    - Yes, we have a children’s literature collection development policy
    - Yes, we have both a children’s literature and a young adult literature collection development policy
    - No, we do not have a children’s literature collection development policy
    - No, we do not have a young adult literature collection development policy
    - I do not know if we have either a children’s literature or young adult literature collection development policy

12. If you do not have either a children’s literature or a young adult literature collection development policy, please explain why below.

13. Do you purposefully collect Christian fiction, Christian young adult literature, or any other Christian books for your children’s or YA collection?
    - No, but we occasionally purchase these titles for CL & YA
    - Yes, we do it as part of our CL & YA literature collection development policy
    - Yes, we do as we believe it is important as a Christian institution
    - Yes, because it is part of the overall collection development policy
    - Other
14. Which of the following criteria are included in the selection of your children’s literature collection? (Please check all that apply)
   - Award-winning titles (Newbery, Caldecott, etc.)
   - Reviews (School Library Journal, Library Journal, Booklist, etc.)
   - Professor selections
   - Accelerated reader lists
   - Popular titles (Junie B. Jones, Hank the Cowdog, Judy Moody, etc.)
   - Religious
   - Foreign language
   - Other

15. If you collect foreign language books, who uses them?

16. Which of the following criteria are included in the de-selection/weeding of your children’s literature collection? (Please check all that apply.)
   - Poor condition of book
   - Age of book
   - Circulation data
   - Outdated information
   - Offensive material (we do not collect offensive material at all)
   - Offensive material (we remove offensive material if there are complaints)
   - Other

17. Using your selections from above, please place your TOP THREE criteria for de-selection/weeding of your children’s literature collection in order of importance.

18. What kind of procedures do you have in place where anyone from your institution can challenge material in your children’s or young adult literature collection?
   - We do not have a formal challenge form, but we do take opinions seriously
   - We have a policy
   - We have a form (print)
   - We do not have a way for anyone to challenge materials
   - Other

19. What type of literature classes (or other types of classes) does your institution offer where students are required to use the children’s or young adult literature collections?
   - Children’s literature (education department)
   - Children’s literature (English department)
   - Young adult literature (education department)
   - Young adult literature (English department)
   - Reading
   - Language and literacy
   - History
   - Art
   - Psychology
   - English literature
   - Foreign language
   - Theatre
   - Physical education
   - ESL
   - Communication sciences
   - Other
20. In general, which groups use your children’s literature collection?
   - Students
   - Spouses/children of students
   - Faculty/staff (including children)
   - Community members
   - Consortium members
   - Alumni/retirees of institution
   - Interlibrary loan
   - Other

21. If you are part of a consortium (shared catalog, borrowing privileges, etc.), what kind is it? Local
   - Regional
   - State
   - National

22. How do you promote your children’s and/or young adult literature collection?
   - Displays
   - Campus communication
   - Programming (children under 18)
   - Programming (students 18+)
   - Social media
   - We do not promote
   - Libguides
   - Other

23. If you know the usage data for your children’s and YA collections, please share it as a percentage of usage compared to the rest of the collection (for a one year period).
Play On: The Use of Games in Libraries

Christa Hill, Library Manager
Welch College

ABSTRACT
The use of games in the library is a currently trending topic of discussion and writing in the Library and Information Science profession. Upon first consideration, gaming may seem to be irrelevant at best and a waste of time and resources at worst. However, gaming does have several significant implications for all types of libraries, including greater exposure to new information technologies and the sense of community that a gaming program can foster. Thus, libraries should seriously consider the benefits of gaming programs and be prepared to carefully develop collection policies and to properly plan gaming opportunities for their patrons. The following literature review highlights how other libraries have accomplished these goals, provides examples of the different types of gaming programs that can be implemented in libraries, and explains the advantages for the library that come with a gaming program.

Introduction
The use of games in the library is a hot topic of discussion in the Library and Information Science profession. This is illustrated by the many articles that have been written in recent years and by the increasing number of gaming programs and game collections in libraries across the country and across disciplines. Upon first consideration, gaming may seem to be irrelevant at best and a waste of time and resources at worst, especially since the oft-stated goal of librarianship is to provide access to information to the communities libraries serve. However, gaming does have several significant implications for the library and can be used to accomplish this goal.

First, the increasing ubiquities of digital technologies such as smartphones, tablets, and personal computers have introduced new literacies that need to be mastered (Gee, 2002; Elkins, 2015). These technologies, with their free apps and easy-to-use operating systems, have increased the popularity of gaming, which, inadvertently or intentionally, teach and require these literacies (Werner, 2013). Less affluent people, however, may not have ready access to these often-expensive devices, and children in particular might fall behind academically and socially because they are not familiar with these technologies. However, libraries, which have provided internet access to their communities for years, are poised to provide access to these digital devices in a similar manner (Elkins, 2015).
Gaming can also serve as a means for fostering greater community involvement with the library and its services. Libraries are also always seeking ways to attract patrons, especially those who rarely or never visit the library. To this end, game nights, for example, can encourage people to interact with the library, its staff, and its community in a fun and non-intimidating manner. In addition, increases in the size of video game collections and the provision of subscription gaming services in libraries meet the needs of avid gamers in the community.

This implies that libraries should seriously consider the benefits of gaming programs and be prepared to carefully develop collection policies and to properly plan gaming opportunities for their patrons. Though these activities may seem laborious, the benefits of implementing a successful gaming program will pay off. Evidence shows that organizing a library gaming program will encourage patrons to return for nongaming reasons (Nicholson, 2008). Ultimately, engaging in gaming programs can “spread the good news” of what the library can offer its users by encouraging the use of the library in the first place. Once people see and understand the helpful services the library can offer, they may become more active participants in the transfer of information, of which libraries play a critical role. Thus, gaming provides libraries with another means through which to create an informed citizenry and through it a better democracy. A review of the literature written about the successful view of games in the library illustrates how this goal is accomplished.

A Brief History of Games in Libraries

One article that was frequently referenced in the literature is Scott Nicholson’s 2013 article “Playing in the Past: A History of Games, Toys, and Puzzles in North American Libraries.” Nicholson points out that games have been in libraries for well over one hundred years, and his article is an excellent starting point for exploring both the proven and the potential impact that the proper use of games can have on libraries. Though gaming in libraries has been the topic of much recent discussion, Nicholson’s article illustrates that gaming is by no means a new library practice; as early as the 1800s, libraries were providing gaming opportunities for their patrons. In fact, in the early days of library gaming programs, games were introduced as a means of social reform through which libraries could provide their users with wholesome activities as a means of occupying their free time. To further encourage good behavior, libraries introduced games that taught moral lessons to their players (Nicholson, 2013).

In America specifically, organized chess clubs and tournaments were among the earliest offerings of game services in the public library. Later, especially during the Great Depression, American libraries collected and lent toys to children who could not afford their own and sponsored puzzle tournaments that offered cash prizes to winners. After this, the need to provide activities increased because libraries began
to focus more on younger patrons who needed assistance for school projects and because libraries were increasingly becoming social gathering places (Nicholson, 2013). These concepts and practices certainly laid the foundation for much of the theory behind modern-day library gaming programs and game collections.

**Reasons for Games in Libraries**

The literature highlights several reasons for libraries to include games in their collections and in their programming. First, education and recreation are often the primary goals of games; generally, a game has one of these two goals as its primary objective, but a game is certainly able to accomplish both goals to varying extents. Phetteplace and Felker (2014) state:

> There is a bevy of educational research showing that people learn better when they are active participants in the learning process, and when knowledge is presented in a contextualized framework, so that they can see how and where knowledge is applied. Games can do both (p. 20).

Second, schools that have after-school gaming programs have noted the ability of games to help students hone their social skills both by allowing older and younger students to interact and by allowing more advanced students to help struggling students understand difficult game rules and concepts (Copeland, Henderson, Mayer, & Nicholson, 2013). Third, games have the ability to influence behavior in a positive manner (Elkins, 2015).

Fourth, as mentioned earlier, the increasing popularity of digital technologies and digital games demands that users become proficient in the “21st-century skills [of] critical thinking, problem solving, collaboration, and information and media literacy” (Elkins, 2015, p. 59). Again, poorer people do not have access to the digital games that their peers interact with daily. James Paul Gee highlights the responsibility of the library, “the great social equalizer of reading,” to meet a similar need with digital technology, especially since poorer children are “falling behind in new and important 21st-century media skills” (Gee, 2012, pp. 63–64). Librarians can address this problem by providing access and by providing media mentorship to these children. These practices will shrink the growing “digital gap” (Gee, 2012).

**Challenges in Game Program Implementation**

There are several concerns that are often raised when libraries seek to start offering gaming services to their patrons. Nicholson (2013) notes the hesitancy that some librarians themselves have: they worry that people will think they are wasting valuable resources by purchasing games. Elsewhere, he points out that librarians who are not prepared with evidence of successful game program implementation in other libraries faced increased difficulty in convincing administrators to fund
gaming programs (Nicholson, 2008). Planning a gaming program also requires that thought be given to the certain increase in noise levels that is the result of lively gaming. Werner (2013) notes that game programs can be loud so it is important to select areas and/or times that will keep noise distractions to a minimum.

Other challenges present themselves once programs are implemented. Some libraries, for example, have experienced theft of games. There is also the possibility of challenges from parents who think that games, video games in particular, have questionable content (Werner, 2013). Also, many video games and game consoles are expensive so collection growth may be hindered because of budgeting constraints (Elkins, 2015). It is also important to avoid selecting games that overemphasize the educational aspect of the game while underemphasizing the quality of the game; often, educational game designers are so consumed by what they are trying to teach that they fail to perfect the game experience (Forsyth, 2012; Phetteplace & Felker, 2014).

**Categories of Games**

Perhaps the current most popular category of games is digital games played on tablets, smartphones, and computers and through social media sites like Facebook (Elkins, 2015). Amanda Hovious and Richard N. Van Eck (2015) polled several teacher librarians about their perceptions and use of digital games and found that these librarians recognized the benefits of digital games and implemented them in their work. Indeed, digital games offer several learning benefits: they are “active, goal-oriented, contextualized, adaptive, and feedback-oriented” (p. 34). These characteristics allow digital games to promote literacy and foster important “critical thinking, problem solving, communication, collaboration, and societal awareness” skills (Hovious & Van Eck, 2015, p. 34).

Video games comprise another gaming genre that has gained prominence in recent years. One study evaluated the potential of video games to serve as secondary and tertiary research sources because of their potential to convey information, looking specifically at video games that include historical content such as *Call of Duty 2* and *Brothers in Arms: Road to Hill 30*. While the study concluded that the games studied would not be useful sources, the authors did suggest that with new developments to video games, there was certainly potential for them to serve a more scholarly purpose (Thomas & Clyde, 2013). Some libraries offer video games for circulation (Nicholson, 2013).

Video games offer several benefits to players. Phetteplace and Felker (2014) write,

> Video games… often present players with scenarios in which they need to learn a skill or piece of information, and then successfully apply it, in order to progress to the next stage or level of the game (p. 20).
This encourages cognitive development. There are some disadvantages to video games, however. For instance, they are often replaced by newer, superior systems quickly. One solution is for libraries to provide access to online video games and to online subscription services that update automatically (Robson & Durkee, 2012).

Another means through which libraries can incorporate game playing into their libraries is role-playing games such as *Dungeons and Dragons*. In fact, these kinds of games have their basis in the tradition of corporate storytelling and were certainly influenced by the major authors of fantasy literature, including J. R. R. Tolkien and his *Lord of the Rings* series. Role-playing games foster community building by enabling participants to gather to play at libraries that provide such services. However, Schneider and Hutchison (2015) note that role-playing materials are not frequently collected nor are they properly cataloged when they are collected.

Finally, tabletop games, a category that includes board games, card games, and puzzles (and sometimes role-playing games) are a convenient and fun means of encouraging gaming in libraries. In fact, some authors believe that tabletop games offer the advantages of portability, affordability, durability, and adaptability as well the capability of transmitting better understanding of game mechanics that are superior to the advantages offered by computer games (Copeland, Henderson, Mayer, & Nicholson, 2013).

### Games in Public Libraries

Public libraries are ideal for introducing gaming programs. These programs foster community involvement in the library and introduce patrons to use the other services the library provides. Summer reading programs frequently feature games and game-like contests. Public libraries can also provide gaming services to senior citizens with time for activities (Nicholson, 2013). Additionally, gaming clubs provide tools for engaging the community. In discussing her library’s recently implemented program, Kat Werner (2013) states the program “appeals to adolescent males, a population that is often difficult to bring into the library,” and that these programs have “made the library more accessible and inviting…. Teens feel that we really want them here, and in turn they want to be a part of the library” (p. 796). Her program, for example, began at the request of a mother who wanted the library to host the popular card game *Yu Gi Oh* for her son, and library leaders agreed to do so since the library already had other *Yu Gi Oh* products. They set aside time each week for a group to play the game; after the success of this program, they began to offer other gaming programs (board games, video games). Other libraries could certainly benefit from programs similar to the ones Werner describes. She also suggests that libraries host gaming tournaments to attract more players. Tournaments provide opportunities for raising money and for spreading awareness of the library’s gaming program (Werner, 2013).
Games in School Libraries

School libraries can also greatly benefit from the use of games and the sponsoring of gaming clubs. The article “Three Different Paths for Tabletop Gaming in School Libraries” (Copeland et al., 2013) chronicles the experiences of several different schools that incorporate gaming in their programs and can serve as inspiration for other school librarians who wish to implement games into their programs. In the article, games such as *Apples to Apples* and *I Spy* are used in one school’s elementary grades to teach word and language skills. One school in Arizona hosts a large role-playing game that recreates the “Trial of Socrates.” Students spend months preparing for this game by studying the history and literature of Socrates’ time period. Other school libraries mentioned in the article have successfully implemented after-school gaming programs that allow students to use critical thinking skills to learn how to play the game and how to abide by the game’s rules. In addition, these programs provide opportunities for students to learn how to be good sports, and the article presents several strategies for dealing with bad sports (Copeland et al., 2013).

Aaron Elkins (2015) encourages a school librarian who wishes to incorporate gaming into his or her library to “start small and work your way forward as you give gaming an opportunity to flourish in your school library” (p. 62). Furthermore, Elkins suggests that school librarians themselves play and become familiar with popular games, digital and video games especially, so that they are able to discuss these with the children they serve in order to foster stronger relationships with them. Finally, because gaming provides “highly motivating informal learning environments to further develop those learners’ information literacy skills,” (Elkins, p. 63) it is also important for school librarians to work with the teachers to choose games that are of maximum benefit to students’ needs (Elkins, 2015, p. 63; Nicholson, 2013, p. 351).

Games in Academic Libraries

Several academic libraries have discovered the benefits of gaming programs, implementing game nights as a regular part of their academic year schedules and collecting games for circulation. In a very helpful article for any academic librarian seeking guidance for starting gaming programs, Blodgett and Bremer (2014) describe their program at the Rodney A. Briggs Library at the University of Minnesota Morris. They extend their Friday evening hours for a monthly game night that includes basic board and card games and sometimes special, more involved games like speed dating and indoor putt-putt. They introduced game nights to attract students who do not normally visit the library and to allow the students to interact with library staff in a different, less formal way. They found that the implementation of this program did accomplish their goals, and they learned that a key to good student participation is good publicity for the event (Blodgett & Bremer, 2014).
Academic libraries incorporate games into their programs and collections in other ways as well. There has been a trend either to begin or to increase offering video and digital games to student patrons. Some academic libraries collect video games to meet students’ entertainment needs while other academic libraries collect video games to support the curriculum of video game design programs. One library provides a gaming station for video game access and video game events (Robson & Durkee, 2012). Also, as the focus of academic libraries continues to shift toward students and their needs and the library is increasingly viewed as a learning commons, game collections that include digital, video, and tabletop games that are accessible to students make sense (Nicholson, 2013). Academic libraries are also incorporating games and activities into new student orientation and into information literacy instruction (Phetteplace & Felker, 2014).

Community Involvement and Collaboration

Libraries of all sorts can and have benefitted from collaborating with community groups and retailers in their gaming programs. For academic libraries, collaboration between the library and student organizations (student government, clubs) or other campus departments (student services, etc.) encourages more campus involvement, garners more help for events, and allows the events to grow when resources are pooled (Blodgett & Bremer, 2014). Any library that has active gaming programs would certainly benefit from a partnership with a local gaming store. Owners of these establishments can provide prizes for tournaments, can function as cosponsors for gaming events, and, as in the case of University of Minnesota Morris, can even test new games they wish to offer on library gamers (Blodgett & Bremer, 2014). Werner’s (2013) public library consulted with a local video game retailer to choose the games and gaming systems that would best serve the needs of the library and its patrons. Libraries can also seek advice from local game retailers on how to run the tournament and can ask the retailer to advertise the library’s event in his or her establishment, or provide prizes for tournaments (Werner, 2013). Werner (2013) also suggests that librarians seek out and join community board game clubs in order to try out new games and to seek game suggestions. Club members may also be willing to volunteer at library gaming events (Werner, 2013).

Gamification

Another trending way to incorporate games into libraries is through gamification, or “the process of applying game mechanics and game thinking to the real world to solve problems and engage users” (Phetteplace and Felker, 2014, p. 20). According to Phetteplace and Felker (2014), library gamification is performed in two primary ways. First, gamification occurs when rewards or point-earning systems are applied to existing library practices; second, gamification occurs when a library concept is taught through the creation and playing of a game.
Gamification is a tactic that could be used to increase the patron’s information literacy because it helps people become “active participants in the learning process” (Phetteplace & Felker, 2014, p. 20). Phetteplace and Felker (2014) offer several library activities that could be aided by the use of gamification: library orientation, information literacy instruction, resource usage, and reading programs (pp. 20-21). Bohyun Kim (2015) notes the “real power of gamification [lies] in motivating people and even enabling them to change their behavior for a goal that they decide to achieve” (p. 20). Gamification is probably most readily recognized in summer reading programs when libraries encourage participation by offering rewards that can be earned by reading a certain number of books and by participating in program activities (Nicholson, 2013; Kim, 2015).

**Game Creation**

Game creation is another way to utilize games in libraries. Nicholson (2013) observes, “Creating a game not only allows for the social and mental benefits of game play but also introduces design, creation, art, writing, planning, testing, and other skills” (p. 357). Several authors discuss the benefits of allowing library users, especially students, to design their own games as part of a library gaming program. Game creation allows students to “use the fundamentals of game design and demonstrate knowledge of various topics as well as have the opportunity to express their own worldviews and values” (Powell, 2013, p. 838).

According to Annmarie Powell (2013), a program at a library in south Florida encouraged the children who attended the gaming program to create live-action versions of popular digital games. This activity allowed the children to experience the cognitive benefits of video games through real-world application. Some game programs at school libraries encourage students to design their own tabletop games. This allows for feedback from classmates and for collaboration between students who have unique learning styles (Copeland et al., 2013). Game design can also occur among the adult members of a community. Forsyth (2012) suggests that adults could create a game based on the history of their community; not only would they learn creative skills, they would also discover their past.

**Conclusion**

“Games are a powerful way to engage people with ideas and with each other,” writes Ellen Forsyth (2012, p. 166). Game collection and gaming programs are, indeed, of great benefit to all types of libraries. They are able to function as tools for learning, means of entertainment, and opportunities for people to interact and build community together. Librarians seeking to implement games into libraries are certain to find excellent resources that will help them establish guidelines, develop collection policies, plan events, and defend the use of games in libraries to those who would question it. The documented success of fellow librarians can serve as an inspiration and motivation for all who are actively engaged in library work.
ABOUT THE AUTHOR
Christa Hill is the Library Manager at Welch College in Nashville, Tennessee. She can be reached at chill@welch.edu.

REFERENCES


SEE ALSO


Creating an Institutional Repository

Nathan R. Schwartz, Systems Librarian
Southeastern University

ABSTRACT
Creating an institutional repository (IR) requires much forethought and planning. Setting up a university IR committee will help direct policy and collection goals, and will encourage faculty participation. There are many things to consider in design such as branding, policy, copyright, collection development, author submissions and discoverability. Publishing in an IR requires original works, and copyright issues arise, especially if authors wish to publish in other journals. Our IR goal was to promote scholarship and encourage faculty to create publishing profile space in SelectedWorks, which can become a virtual curricula vita. The ultimate goal is discoverability and open access contribution to scholarship in the field. This article is a personal recounting of our experience in setting up FireScholars, our institutional repository at Southeastern University.

Introduction
I started getting emails from BePress before my first day of work at Southeastern University. It was a clear sign that my new employer was eager and ready to start an institutional repository (IR). BePress is a cloud based IR with no client software, and all publications are part of the larger Digital Commons Network discoverable worldwide. There are many things to consider in designing an IR and BePress had them all covered with phone calls, Webex sessions and workforms to help outline all the key installation setup steps. My objective was to setup and build an IR with collections in my first year at Southeastern University.

Setup
David Stienstra with BePress was very helpful with personal phone calls, Webex sessions and documents such as Customization Guide for Digital Commons Repositories and the Digital Commons IR Set-up Form (“Reference Material and User Guides,” n.d.). Digital setup is not foreign to me; I have created websites many times and worked with OCLC’s ContentDM. I was impressed with the level of customization in Digital Commons. We had many decisions to make, including graphics, site name, URL, policies, and collection types just to name a few. We knew there was much to do before we were ready, and David Stienstra was there helping us understand the process every step of the way.
The Digital Commons Committee was formed to help garner input from our campus community. Armstrong (2014) advises, “When promoting institutional repositories (IRs), there is often a disconnect between librarians and their faculty” (p. 43). Therefore, the inclusion of campus faculty was seen as a key to successful implementation of our IR. Our faculty are expected to contribute to scholarly publications in various forms and the Digital Commons was a perfect mechanism for obtaining such participation. Armstrong (2014) considers discoverability a key objective of creating an IR: “Universities have a responsibility to ensure that the scholarship produced at their institution is both discoverable and accessible to the greatest number of people possible” (p. 44). We accomplished discoverability with the Digital Commons Network, Google, and our library system. We knew right away that we had to encourage everyone to participate and take ownership to create the mechanism for participation. Our Digital Commons Committee included members from every department on campus to become ambassadors and builders to encourage participation and support of our program. In this fashion, faculty are more likely to take ownership and individual pride in the IR and thus contribute to the scholarship it should contain.

The BePress IR setup led us through the paces in areas such as graphics, name, and URL for our IR. Meagan Carroll, one of our student workers, contributed much to the image design and logo for our library. We were thrilled to make the IR logo and library logos match and harmonize so nicely (see figure 1).

Our campus marketing department helped ensure that we were true to the colors and fonts, so as to harmonize with the university branding elements. We wrestled with various names and ideas and thought people might not know what an “Institutional Repository” means because it is a technical term (Armstrong, 2014, p. 46). As a result, we chose to highlight scholarship and our university emblem. Fire represents our sport teams at Southeastern so we chose to combine the team name with scholarship and brand them without a space, hence FireScholars. Together with our helpful IT staff we created a new home at http://firescholars.seu.edu.

**Policies**

A big part of setting up an IR is establishing a collection policy to address most contingencies of publishing and author-related issues. The obvious issues include ensuring works published are indeed the creative work of the authors and that those works contain proper citations for all quotations, text, photos, video, and audio components. There are many considerations concerning what will be published...
in an IR. For example, will you publish all works, or only works in compliance with your institutional image and mission? For our IR policy, we dug deep and looked at many other BePress Digital Commons policies. Pepperdine was most helpful in allowing us permission to use their policy as a template (“Pepperdine Digital Commons,” n.d.). However, even their policy was built from other Digital Commons IR collections. BePress offered us a template for Author Guidelines and the About Areas for our IR. We built our site policies based on the recommendations of the Digital Commons Committee.

In combination with the policies was the author consent form. BePress has a well-thought-out way of requiring authors to “click consent” with self-submission. This click consent is an agreement that the work submitted is indeed the author’s original work and an agreement that the author is in compliance with the terms of the IR hosting policy. Self-submission works well for faculty but the committee did not wish to allow students to self-submit. The first change we needed to make was to thoroughly edit the self-submit consent form and create a PDF version that could be printed and signed. We wanted to make sure the students signed the form for all submissions. One concern was not to allude to the idea that 100% of student-submitted papers would be published. This allowed the committee to select and/or not select for various reasons without creating difficulty in the assumption that all submitted works would be published. We worded the student form to identify the collection as “Selected Papers,” and noted that not every paper would be selected if it failed to meet all criteria for inclusion. The student consent forms are signed and archived, but not published. Faculty self-submit consents are only recorded as a consent click; no signed form is created.

Copyrights and Publishing Issues

Publishing in the IR creates copyright for authors. Copyright is established when something is published in a fixed medium, such as print or a digital archive. Most IRs are designed to be permanent, so this is an excellent mechanism to establish copyright since works no longer have to be sent to the U.S. Copyright Office or marked with the copyright symbol (©). When faculty submit original works, they can choose a Creative Commons License or other copyright options. Establishing copyright through IR publishing is a convenient benefit for authors. However, IR publishing could affect or be affected by other publishing of the same materials elsewhere.

A concern of faculty often raised is whether they are permitted to submit previously published articles to the IR. Can the IR also publish or should it just provide an abstract and link to the previously published instance? Burrows (2007) explains that publishers are more accepting towards IR publishing: “Initially most publishers were suspicious of institutional repositories and tried to prevent authors from depositing articles in them. But this situation quickly changed, to such an extent that many
publishers now permit this kind of open archiving” (p. 8). Currently 78% of the publishers in the SHERPA/RoMEO database allow some type of preprint or postprint IR publishing to support open access (“RoMEO Statistics,” n.d.).

To further enhance our faculty publications in our IR we added SelectedWorks which creates a virtual curricula vita (CV) for faculty authors. It automatically pulls all items published in the Digital Commons Network into a single author landing page. The authors can build a biography section, upload a photo, and even upload a formatted CV. Boise State provides a faculty service they call “Mediated Deposit” whereby the librarians research the rights, obtain permissions, load articles and create the SelectedWorks profiles for the faculty (Armstrong, 2014, p. 47). In our case, we defer these tasks to the faculty and encourage them to create their own SelectedWorks profiles and load their own works.

Inevitably, there will be unforeseen ramifications of IR copyright issues and global publishing. In one case, a student honors paper created a problem for the advisor. The student published in the IR using the advisor’s research data. After the student honors paper was published, the advisor worried that he would be accused of violating the student’s copyright. In this case, we were able to change the title of the student’s work and reattribute it as a derivative of the advisor’s work.

Another consideration in building an IR is determining what areas of scholarship should be captured and preserved. Our focus is on highlighting student and faculty scholarship. Members of the committee not only shape IR policy, but also help identify various writings and publications at Southeastern University, which should be considered for inclusion in the IR. Efforts to preserve and host alumni publications, student papers, selected faculty papers and conference proceedings resulted in the setup of separate IR collections. The Department of English and Foreign Language publishes a yearly journal of student writings called Oracle: Undergraduate Journal of Southeastern University. Many institutions utilize BePress’ special area to help publish journals. We applied for and obtained an ISSN from the Library of Congress and hope to begin publishing Oracle in FireScholars soon.

Discoverability

The last step in setting up an IR is discoverability. People can always navigate to our university site with direct links to the collection, but there are other ways to find published content. One of our primary goals, like Burrows (2007), was to “promote and disseminate [our] research and achievements” (p. 4). We found that Google spiders will crawl most IRs and index them into Google. We also found that most archives: ContentDM, Digital Commons, Dspace, ePrints and DigiTools are compliant with the Open Archives Initiative Protocol for Metadata Harvesting (OAI-PMH). The OAI-PMH allows an automatic open access to the IR (“OAI-
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PMH,” n.d.). Our library automation system, WorldShare Management Services from OCLC, offers a service called Digital Collection Gateway, which allows for OAI harvesting. This creates MARC records from our IR collections and makes the materials discoverable in our library catalog. The IR Subjects end up in MARC 653 fields, the title appears in the 245 field, the author populates the 720 field, and the abstract populates the 520 field. Our library cataloger helped select the author keywords and Digital Commons subjects for student honors submissions, but these keywords and subjects are not in the OCLC controlled vocabulary. However, these limitations do not appear to inhibit the discoverability of our IR publications.

Conclusion
If your goal is to promote scholarship among your students and faculty, creating an IR might be the right choice. Think carefully about your collection policy and use those who have gone before you in this process. Spend the appropriate time necessary to create policies to address copyright and other issues concerning IR publishing. We liked the web-based tools of BePress that do not require a downloaded local client or complex server installation. We wanted something with a broad universal appeal, global scholarship collection, and open access. With over 430 institutions and over 1,433,000 published works, BePress’ Digital Commons Network invites colleges and universities into a greater scholarship community, where authors are making a real contribution. †

ABOUT THE AUTHOR
Nathan Schwartz is the Systems Librarian at the Steelman Library at Southeastern University in Lakeland, Florida. He can be contacted at nrschwartz@seu.edu.

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The Christian Academic Librarian in the Technological Society

David B. Malone, Associate Professor of Library Science
Wheaton College

ABSTRACT
In our contemporary society, technologies establish the course of our lives. Libraries have always engaged various technologies to bring order to disorder and over the last two decades, academic libraries have undergone significant technological change. Librarians have sought to convey an orderliness to the visible world and humanity’s body of knowledge. How this technology and body of knowledge is engaged bears significance. The engagement of the Christian academic librarian should include a distinctly Christian perspective. This paper examines the engagement of the Christian academic librarian in the technological society.

Introduction
Philosopher George Grant (1986) wrote, “technology is the ontology of the age,” (p. 32) and a more popular writer has said that it “establishes the rules by which people live” (Slouka, 1995, p. 9). In this scientific technocentric age, the rules are not only established by technology but also are the means by which we know and engage reality. In an era where exponentially advancing technologies take a more central role in our lives, we must consider the influences that accompany them.

Technology is often perceived as a vital tool for solving many problems, but it is well worth asking, “What problems do students encounter with the increased use of new Internet-based technologies within libraries?” Academic libraries have long used various processes and technologies to accomplish their role in researching, selecting, organizing, referencing, and preserving knowledge to support the curricular mission of academic institutions. Technology aids libraries in providing meaningful services and benefits to users. However, to look solely on the benefits, without evaluating the detriments, is to miss the point. Students with increased access to networked information can have a diminished view of the academic library as quantity supplants quality. Technology and its processes can readily direct the individual to know a thing less-fully and facilitate shallowness as mediation increases. We must be perceptive about the effects of the technologies we use, and we must develop discernment skills in those we teach.

Jacques Ellul (1965) argues that the ability to read without the proper discernment and reflection simply allows one to be more susceptible to monolithic thinking
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The Christian Academic Librarian in the Technological Society (p. 108). The Internet, like other media, enables groups and individuals to deliver and transmit information in ways that convey truthfulness and authority. Yet, when the information comes through with such singularity and force, it is difficult to slow down its flow or to reflect upon it.

In light of the culture around us, how is the Christian academic librarian to respond? Our technological age exhibits the brokenness we all experience through the loss of intimacy, context, access, and connection. Our world needs to be restored, reclaimed, and most importantly, redeemed. We have the promise that our minds may be renewed and no longer conformed to this age and this response serves as a model for our students.

As we renew our minds we must consider where our allegiance rests. It is in how we were created that we must confront our technological age, recognizing where one’s citizenship resides. An earthly world was established, and through the hand of God, earthly kingdoms were founded. Secular governments were instituted by God to rule, protect, and keep check on evil.

This is not the only kingdom, however, God has created an ultimate Kingdom that is heavenly and spiritual (John 18). It is now and yet to be. Christians reside and must ultimately receive their allegiance in this heavenly Kingdom. According to Jacques Ellul (1967), “The Christian is essentially a man who lives in expectation . . . . [H]e is a man of the future, not of a temporal and logical future, but of the eschaton, of the coming break with this present world” (p. 49). Therefore, the Christian must live in the present kingdom, with its laws, but must also live in light of the future and fuller Kingdom ushered in at a later time (eschaton).

Living in light of the future kingdom does not mean that the Christian removes herself or himself from the duties and responsibilities of the earthly kingdom. We are to “render unto Caesar” (Mark 12) as well as present ourselves as “living sacrifices” to God (Romans 12). This presents a foundational tension. There are areas wherein duties and responsibilities of the two kingdoms overlap, but in the end there can only be one Kingdom and one King that reigns.

Ellul, in his Presence of the Kingdom, does well in arguing how Christians engage these two kingdoms and live out the heavenly Kingdom on earth. Christians are ambassadors championing the policies of their leader and establishing relations between the kingdoms of residence and of allegiance, all the while maintaining loyalty to the leader (Ellul, 1967, p.45).

Ellul’s most succinct statement of how to live is found in his Political Illusion. Therein he remarks that to exist is to resist (“exister c’est résister”) (Ellul, 1972, p. 222). In other words, the life of the Christian is one of resisting the pressures of this
world to conform to its own image. This is the foundational task of the Christian in this technological age. Resistance can be the response of the Christian academic librarian modeled to students he or she teaches.

Resistance comprises an understanding of one’s place in the world – a place of discernment, dominion, and action (or choosing). Ellul (1967) said that the Christian finds herself or himself in a “revolutionary situation” (p. 43). This can be also a painful situation. Yet, however painful this place of tension is, it is the most fruitful place for the Christian. “We must accept this tension, and live in it” (Ellul, 1967, p. 17).

Discernment

Discernment is important to resist being conformed to the image of the technological world and to reclaim the image of God. Paul’s initial prayer in his letter to the Philippians was that they would “be able to discern what is best and may be pure and blameless for the day of Christ” (Philippians 1:10 NIV). This ability should be, according to Paul, rooted in love through knowledge and deeper insight – all for the glory and praise of God. Paul was telling this fledgling church how to live in the world; no longer was the church to represent the earthly kingdom of Rome, but it was to embody the heavenly Kingdom of God. Ellul (1967) put it this way,

The constant presence of the Kingdom in the Christian life is a demand which urges one continually to go further, to look at situations in their depth, and to make still greater claims, for no revolution can fully satisfy, and in the same way every achievement, however humble it may be, is worthy of being preserved. . . . Its only criterion is the Lordship of Christ. Thus the Christian is called to ‘Judge all things,’ an order which St. Paul gives in an absolute manner (pp. 55-56).

Eric Brende recounts in his personal tale, Better Off, of “unplugging from the grid.” He writes how he and his wife turned away from the technological system to live among people who had made a conscious choice to interact with technologies at the most minimal and simplistic levels. This way of life is exemplified by various Amish orders as they seek to communally discern. The Amish ask, “What will this technology (e.g. motor cars, telephones, etc.) do to our community or our life together?” In our highly individualistic culture, the thought of community-based discernment can be quite foreign. As Wendell Berry (1993) reminded his readers,

To this day, if you say you would be willing to forbid, restrict, or reduce the use of technological devices in order to protect the community – or to protect the good health of nature on which the community depends – you will be called a Luddite, and it will not be a compliment (p. 131).

The Amish and others like them recognize that the means cannot be separated from the ends. Ellul (1967) reminds us that, as God establishes his kingdom on earth, the end and the means are the same. Christ’s Incarnation was the means and the end (Ellul, 1967, p. 79).
In this technological age, we must consider whether we are being conformed in its own image or are we are the ones fashioning it. We need to ask if the technologies are maintaining or increasing our intimacy, connections, and community. Do the technologies encourage us to seek wholeness or do they create enough disconnection to facilitate a loss of context? Technology ought to allow space and time for reflection. Is it providing an inferior substitute for the real? These questions lie at the heart of Brende’s experiment and the Amish experience. We must ask similar questions. The incarnation of Christ provided the means to reconnect humanity to God (2 Corinthians 5). He brought forth wholeness otherwise impossible and his life and work established a renewed context of fellowship with God (1 John 1).

**Action**

E nds and means speak of action, and God is a God of action and being created in his image makes us acting agents. Practicing discernment and taking action should not be seen as a rote process of practicing the Christian life. Throughout the Scriptures, followers of God, from Abram to Peter, were asked to do, to act, to choose.

Acting displays obedience. Choosing is a core element of our creatureliness and C. S. Lewis brings clarity to why our choices matter so much. In *Mere Christianity* he details how our “innumerable choices” turn us into creatures of heaven or hell, the former finding joy and peace and the latter experiencing madness and loneliness. We move in one direction or the other (Lewis, 2001, p. 92).

As stated previously, one method of action is choosing to not be conformed to the image of this world. Effectiveness requires a work of the Holy Spirit, but, ultimately, we must be active in the choosing. We can rest knowing that “in their hearts humans plan their course, but the LORD establishes their steps” (Proverbs 16:9 NIV). As we discern we must move from theory to practice as we couple faith with works. Though important, discerning action is so much more than foregoing a new upgrade or delaying a new accessory. Discerning action may involve greater or lesser sacrifice and greater or lesser responsibility. Either way, it must involve full engagement. Discerning action cannot be a passive activity.

**Dominion**

One of the ways in which we may act is to continue to be obedient to the call to have dominion (Genesis 1). This dominion is not the sort advocated by Christian Reconstructionists like Rousas Rushdoony or Gary North where Mosaic law is observed by current society, but it is the sort of dominion that seeks to subject all areas of one’s life, including the use of any technology, to the Lordship of Jesus Christ. This dominion, or authority, is subjugated to his higher authority. It is self-aware and self-reflective. This “humble dominion” seeks to find its appropriate place in the world as it discerns and acts.
For it is not by the method of direct attack, by the effort to make spectacular changes, by trying to reconstruct the world as a whole, that we can achieve anything. The only successful way to attack these features of our modern civilization is to ‘give them the slip,’ to learn how to live on the edge of this totalitarian society, not simply rejecting it, but passing it through the sieve of God’s judgment (Ellul, 1967, p. 60).

Since the Bible is not a black and white procedure manual, this dominion is experienced through dependence upon the Spirit of God for guidance.

Once there is a personal form of dominion, one can better discern and act in a wider social context. Ellul (1967) goes on in *The Presence of the Kingdom*, to say, “The Christian is called to question unceasingly all that man calls progress, discovery, facts, established results, reality, etc. . . . He is always claiming that it should be transcended, or replaced by something else” (pp. 48–49). He continues: “This may sound incredible, but it is the fruit of revelation: all technical achievements are useless, unless they are controlled, given their right position, and judged by the coming Kingdom of God” (Ellul, 1967, p. 86). Dominion is rooted in God, and we know him through his Word.

In this technological age, it is not unusual to hear individuals say that they feel they are in a race or constantly on the go, as if they were on a treadmill. Unceasing action appears to be the norm. Ellul’s words can easily cause one to feel that his call to action is a similar unending treadmill of work. From an earthly perspective, it can be unending, but it should be remembered that the diligence involved in this resistance is one that is borne by the Spirit. We can rest in the midst of resistance; we can rest in knowing that as we seek first the Kingdom of God, all these things (earthly goods – food and clothing) shall be given to us (Matthew 6:33).

Resistance through discernment and action – in other words, engagement – is an important expression of the Christian life. Living in this technological age requires effort. Harking back to Philippians, the apostle Paul reminded his readers “to work out your salvation with fear and trembling” (Philippians 2:12 NIV). This type of engagement is an act of resolute committal (Ellul, 1967, p. 121). Again, Paul’s words to the Philippians bring assurance and comfort. In our working we can trust that “it is God who works . . . to will and to act in order to fulfill his good purpose” (Philippians 2:13 NIV).

With the discussion of discernment and action, it is easy for those in the American culture to dwell on how best to make decisions and what metric should be used to evaluate and assess the “successfulness” of one’s choices. Americans find it is easy to fall prey to concerns of efficiency, but the lure of efficiency must be resisted.
Dominion over Efficiency

Since the emergence of civilization, God’s people have had to critique the structures around them. Daniel exemplified resisting common cultural practices (Daniel 6) and today we are asked to do no less. Efficiency has been given great power. It is a broad cultural force as significant portions of our lives are measured according to efficiency’s metric of precision and rapidity. These measurements are utilized to create consistency and certainty so that broad continuity and universality are achieved (Ellul, 1967, p. 109). The technological system, with its necessary efficiencies, requires stability and predictability for its effectiveness.

Efficiency’s rule can be dehumanizing and can bring about a sense of hopelessness. Because of this hopelessness, the Christian must question the place of efficiency, challenging its prominence.

In a civilization which has lost the meaning of life, the most useful thing a Christian can do is to live, and life, understood from the point of view of faith, has an extraordinary explosive force. We are not aware of it, because we only believe in “efficiency,” and life is not efficient. But this life alone can break the illusions of the modern world by showing everyone the utter powerlessness of a mechanistic view (Ellul, 1967, p. 94).

The Christian must resist the temptations of efficiency. Ezekiel records the words of the Lord and tells us that God retrieves the strays, strengthens the weak and destroys the strong (Ezekiel 34). The Gospel is intertwined with these principles to the point that Paul revels in his own weaknesses (II Corinthians 12) as they serve as conduits of God’s grace. Jesus reinforces to us that the Good Shepherd leaves the ninety and nine (Luke 15). It is inefficient to leave 99% unattended while you focus your attentions upon the 1%. Furthermore, Luke records Jesus’ other parables of the lost coin and the lost son to reinforce the fact that the measurements of this world do not coincide with those of the heavenly kingdom. It is here, in the Christian living life in light of the Gospel, that despair of utilitarian efficiency is conquered by the hope of freedom.

Examples from the Library

Following are some ways in which Christian librarians have applied discernment, action, and dominion to resist efficiency and the influences of the technological system.

As the broader technological system encourages globalization that can increase a loss of intimacy, the Christian librarian can seek to increase contact with those people with whom she or he interacts. This increased contact, especially direct personal contact, can build deeper relationships and foster community. The Christian librarian
can encourage face-to-face reference services rather than only providing an online chat service, thus resisting efficiency’s allure and its detrments.

One benefit of this increased contact is that the student will begin to see fellow community members (librarians) as useful resources, even superior resources, to those that they may consult in isolation (e.g. online tools). Individuals can learn many things on their own as many how-to sites exist on the Internet, but asking a knowledgeable person may likely prove to be much more effective, as well as efficient.

A potential expression for Christian librarianship that has begun to resonate in my own mind has been the development of “relational librarianship” that builds personal connections with faculty and students to the point that involvement in their work (via research, instruction, reference) would be viewed seamlessly and natural. This relational model emphasizes more contact and enhances a community of learning. Community is found in the Godhead and is a desired goal of the Church. This form of librarianship propels the librarian into the curriculum through direct contact with classroom faculty and students, thus moving librarians from the periphery to a more central role.

The increased digitization of our knowledge and knowledge-seeking processes has also encouraged an atomization of information. This offers greater efficiency as one is not required to read the entire text to find desired bits of information. Google and other search engines provide keyword-based search results that return pages of single words whose inter-connections or relationships are irrelevant to the search engine. Harper’s Magazine technology writer, Mark Slouka (1995), notes that technology has been the “real force” behind the movement toward abstraction (p. 3). This journey has up-ended the original purpose of books. An author writes a book to provide an extended view of a subject. However, the whole is no longer as significant as the sum of the parts. All of this fragmentation has happened as attention spans have decreased and sound bites have taken center stage. In the Internet context, an author’s over-arching purpose is secondary to purveying a work’s constituent parts. Original intent and meaning are not vital to a work’s success as digitization and atomization turn words into gold nuggets – a figurative and literal commodity. What is lost in atomization is the recognition that wholesens (gestalt) is greater than the simple sum of the parts. The Christian librarian can combat the unfavorable consequences of atomization by promoting and championing holism. The recognition of the inter-relatedness of information and knowledge should be preserved and encouraged.

The holdings of academic libraries provide many examples of knowledge moving from the general to the specific or from the broad to the narrow, yet they are not atomized. Bibliographic tools provide avenues into these holdings but do not diminish their usefulness. The cataloging practices of a library help highlight content that can build bridges to further study.
Another response that can be encouraged from the Christian librarian is broad access to information. Despite the trends towards a “pay-to-play” model of information access, Christian librarians should be at the forefront of facilitating access to resources and promoting open access. “All truth is God’s truth” is an often-heard statement, and this idea should reinforce the related idea that access to the resources that unfold those truths should be unimpeded as much as possible. Truth is both the means and the end.

Just as medieval Christian monasteries were involved in collecting and preserving the written products of various cultures, so too should present-day Christian librarians. Similarly Christian academic libraries can help develop or expand new models and methods of preserving the products of our academic cultures and disciplines. An example of an existing model that can be expanded is the Open Journal and Open Access movements that are changing the nature of scholarly communication.

Even in an environment where access is increasingly limited to those able to pay, there is still a burgeoning amount of information available. The discovery of new knowledge, or the digitization of older materials, has expanded the volume of information available to the average student to staggering levels. Yet, the student’s capacity to discern and sift through the vast amounts of information is easily exceeded. The Christian librarian has the opportunity and ability to provide instruction to students in deciding what information is valuable and what is useless. Through instruction, evaluation, and assessment, the student is able to hone the skills of discernment.

A specific example of this can be seen in the efforts of libraries to move from the practice of catch-as-catch-can instruction provided to a limited number of students in an ad hoc manner to a new model by creating a full-fledged instructional curriculum. A new instructional strategy that reaches nearly every first-year student through a required course is more comprehensive. Upper-division courses can also be given discipline-specific instruction. This multi-pronged approach promises to provide students with the skills necessary to practice effective discernment and information management. They will be better established as life-long learners.

In developed countries, the massive amount of information that is now digitally available is also accessible at ever-faster speeds. This immediacy of access can facilitate a loss of reflection. Along with instruction to encourage discernment, librarians can slow the process of information gathering and encourage reflection by creating space for contemplation. This “space” can be a space in time by promoting deliberate research or a physical space, such as a reading room, where distractions are minimized and the freedom to reflect and contemplate is encouraged. Reflection must be encouraged as a part of research and learning. As librarians engage students more frequently and deeply, we have the opportunity to reinforce the need for spaces of
time and place. This “time away” is necessary to help bring clarity to one’s thoughts. Time devoted to reflection is an investment that will bring great dividends. It should be remembered that research and learning are not a sprint but a marathon. The life of Christ and the apostle Paul exemplify this practice (Mark 1 and 6, Galatians 1). Is this practice not also reflected in the notion of the Sabbath or sabbatical?

Just as a physical space can help one respond to the deleterious effects of the technological system, so can increasing access to the tangible. In the technological system the surrogate is often advanced as fully representing the original. By facilitating direct contact with the original, the librarian can make connections with the time and place in which the original was created and used. Having access to a digital copy of a volume owned by a student of Martin Luther’s – with all of the marginal notes – is far less significant than having the opportunity to handle the actual volume during an undergraduate course on the Reformation. This tangible access makes a deeper impression, challenge’s the “technical shadow” (Ellul, 1981, p. 97), and enables students to see their connection to the “great cloud of witnesses” heralded in Hebrews 12.

As the Christian librarian encounters the relationship of dominion and dependence, he or she can model a valuable response of mutual interdependence that can counter the desire to control one’s surroundings through technology. This discourages self-reliance and encourages community. This mutuality can be seen in the relationship used to select library resources whereby librarians partner with classroom faculty in selection, rather than relying solely upon personal knowledge or pre-existing bibliographic resources. Here the librarian can balance the influence of over-specialization by providing a generalist perspective. One purpose of a library is to help construct context, to create a holism of knowledge through collecting and classifying. By working together with subject specialists, librarians can build a collection of resources that support research at broad and narrow levels, thus also encouraging a holistic view of knowledge.

The library can reflect the breadth of the liberal arts as it collects both deeply and broadly. The hyper-specialization that diminishes an interest in general or broad knowledge can be mitigated by highlighting inter-relatedness. An efficient and expedient approach to cataloging library resources is to automatically take simple scaled-down bulk bibliographic records that fail to emphasize relationships to other materials. A more effective approach would be to accentuate any inter-disciplinary connections within individual enhanced bibliographic records.

In addition to resource selection, the act of classifying materials provides an example of discernment and dominion. These actions influence how these resources are classified and used. Just as Adam named the animals (Genesis 2), librarians have created classification structures to help bring order (dominion) to the body of
human knowledge. These structures impact how information is made available and used and by highlighting the interrelatedness of resources, librarians are able to exhibit the unity of truth and the created order.

Technology can bring benefits, but tensions still exist in how to best apply its processes. Modern cataloging principles highlight the concept of collocation – the practice of classifying related items together – because this facilitates the browsing experience in a physical collection. This physical browsing, however, can only occur in one physical location as an interdisciplinary book can be shelved in only one location. By creating new connections or by highlighting existing ones through additional subject headings within a library catalog record, the limitations of collocation can be overcome. In this example, the user of an enhanced catalog gains more information than the user who only browses the shelf, just as the student gains better resources using more complex tools than the student using simpler tools.

Another way Christian librarians have sought to discern, act, and have dominion is through resource selection. The world presents to Christian academics a wide range of resources and librarians must decide how to provide resources that best support the curriculum of one’s college, while being the best steward of its resources and mission. Though it may be simpler to accept all electronic resources that come pre-selected and bundled together in a publisher’s package, choosing the more difficult path – the path of resistance – may involve receiving a smaller group of individual titles that best represents one’s goals and responsibilities. This path of resistance may require more work and may even be deemed inefficient by the metrics of today’s technological system.

**Concluding thoughts**

I believe that it is clear that our culture is intertwined with the technological system and its accompanying values. We risk diminishing our humanity, our *Imago Dei*, through losses of integration, intimacy, context, contact, and connection. These values are pervasive and influence libraries. However, the Gospel has relevance to this situation and challenges the assumptions, results, and values of our technological society. How is the Gospel applied so that it is not simply another process or technique? How is the Gospel translated into this technological age?

The life of Christ can serve as a model. Christ is Creator and through him all things consist and have their being. “God with us,” Immanuel, through the Holy Spirit, can guide those created in his image – those who bear the Imago Dei. As image-bearers, humanity has been given creative abilities, and these creative capacities, when used best, can and ought to reflect the values of the Creator. These values, as found in the Scriptures, should have deep significance to libraries. All things need the redeeming Gospel, even technology and information overload, and creation groans awaiting this redemption (Romans 8).
God’s divine plan, put in motion before the foundation of the world (thus before technologies were in place), was one that can be described as “high-touch.” Adam was created for fellowship. Eve was created for fellowship. God “walked” in the garden seeking fellowship. The Word became flesh. The incarnation – the ultimate high-touch event – expressed a key value of the Creator, that incarnation, or physical presence, is significant and valuable. Modeling an incarnational or high-touch approach, to the technological situation can mitigate the diminishment of our humanity as image-bearers. Incarnating Gospel values can help us remain truly and fully human. This focus can address the abstraction that Ellul and others mentioned in the passages quoted above. Incarnation overcomes the loss of contact and counters the appeal of surrogates.

Coupled with the incarnational response are the issues of intimacy and community. The Internet can readily facilitate isolation, yet, the Gospel calls us to connection. The writer to the Hebrews admonished those who were forsaking gathering together to come back to fellowship, worship, and accountability (Hebrews 10). Isolation can be a response to sin. Adam and Eve removed themselves to a hiding place in the garden after their sinful disobedience, hoping to hide from God’s presence. To be clear, not all isolation is bad or a result of sin, but the positive Scriptural examples of isolation are short in duration and have an intentional purpose (1 Corinthians 7 and Matthew 4).

As modes of communication have advanced, it has become more transactional and less relational. Personal communication has shifted from the audible voice to the thumb-typed text. Our communication, our knowing one another, has become more mediated and indirect as the means of knowing and the knowing itself are more greatly intertwined in what Grant calls the “co-penetrated arts and sciences” (Grant 1986, 18). The knowing of something is nearly impossible without the means of knowing or the making of knowledge.

We are geared for community, so when true community, and especially intimacy, occurs, it is difficult for technology to have preeminence. The negative values that can accompany technology are minimized when used in a context of community, likely because it is external to us. Our souls enable us to be without being bound. Community and intimacy in a Christian context enable us to join in with the great cloud of witnesses and to overcome the loss of connection.

We must strongly encourage face-to-face activities whether in library reference, personal communication, or distance education. The synchronous is preferable to the asynchronous and the direct over the indirect. If this is not possible, we must seek to use methods that approximate as much as possible face-to-face interaction.

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The pressure for efficiency that surrounds our lives is inescapable. With technology the greatest returns on investment come when the risks of variability are limited as successful processes require consistency and predictability. Choice is a significant variable that challenges these two requirements because free will and variability are risky and can negatively limit advances.

When new technologies emerge, technologically driven policies and choices must leave freedom and choice behind. However, God has created humanity to have choice. We must risk failure by continuing to choose. Technologies often promise to “save” us from the drudgery of choosing, but the numerous laborsaving resources filling our lives rarely deliver on the promise. By expressing free will and resisting the urges to blindly accept the new technology or upgrade, we can limit the loss of access and bridge the digital divide.

Technology serves as an accelerant for these pressures. Edward Luttwak says that “everything we value in human life is within the realm of inefficiency – love, family, attachment, community, culture, old habits, comfortable shoes” (quoted in Stein, 2002, p. 1). I would add the Gospel to this list.

As efficiency seeks to streamline our lives, we should remember that God’s creation is diverse and disperse. Christ, the creator, is the unifying agent. Through our inventions, we seek to have technology give us the hope of progress, renewal, and most importantly redemption. Through it, we seek to gain control of our world. “The audacity of technological power corresponds to the desire to recreate reality through imitation, recording it as it is, without perceiving that this copy, as faithful as it is, abstracts the soul of the world” (Dodds, 1996, p. 38). For Ellul (1985), abstraction fixates and objectifies (p. 45). The Christian faith and its traditional liturgical forms of worship remind us that our redemption is found neither in our inventions nor ourselves but in the mercy and grace of God expressed in his sacrificial love (Dodds, 1996, p. 58).

As Christian librarians seek to practice a humble dominion that exhibits discerning action “what we need to rediscover is intellectual self-control. This will bring with it the refusal of certain means, the refusal of certain methods of intervention” (Ellul, 1967, p. 133). We need to exhibit a level of resistance to the status quo, or the common practices of the day, since we are citizens of a different Kingdom and that citizenship has responsibilities and consequences.

ABOUT THE AUTHOR
David B. Malone is Associate Professor of Library Science at Wheaton College. He can be contacted at david.malone@wheaton.edu.
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Comparative Study of Ethics in Librarianship and the Bible

Japheth Abdulazeez Yaya, Seminary Librarian
Nigerian Baptist Theological Seminary

ABSTRACT
This paper is a comparative study that discusses ethical issues in librarianship and the Bible. Such issues include: Laws in librarianship vs. laws in the Bible; censorship in librarianship vs. censorship in the Bible; Bible teachings on access to information and access to information in librarianship; purification (i.e., book binding), conservation and preservation practices in the library and in the Bible; weeding of library collections and weeding practices in the Bible; privacy and confidentiality in the library and in the Bible; orderliness of the library collections and the Bible; consortium building of library collections and in the Bible; and consequences of human action in the library and in the Bible. These topics are carefully discussed in order to discover the differences and similarities between the library and biblical ethics. The paper concludes that there is correlation between some ethical issues in the Bible and that of librarianship. It is clear that some aspects of librarianship are rooted in the Bible.

Introduction
A library can be regarded as a place, building or room where books and other educational resources are being acquired, processed, organized and preserved for reading, reference and research purposes. Also, library refers to a place where literary and artistic materials are kept for the purpose of reading and research. These materials include books, pamphlets, records, and periodicals. There are five major types of libraries: academic, public, school, special, and virtual libraries.

The Bible is a record of the inspired words of God. According to Akinsanmi (2005) the letters of the word Bible can be known as Believer’s Information Bringing Life Eternal, or Basic Instructions Before Leaving Earth. Second Timothy 2:16–17 states, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works” (KJV). The introduction to the Gideon International Bible states:

The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be holy. It is the traveler’s map, the pilgrim’s staff, the pilot’s compass, the soldier’s sword and the Christian’s chatter. Here, paradise is restored, heaven opened, and the gates of hell disclosed (Gideon International, 2010).
Akinsanmi (2005) further states that the word Bible has its root in the Greek language: \textit{biblia}, which means books. The Bible has 66 divinely inspired books written by about forty authors over the period of 1600 years. These forty different writers were writing different chapters of the same story without seeing or talking to one another; yet, the Bible doctrines are coherent, unique and complete. Therefore, we can say that the Bible is the Word of God breathed by the Holy Spirit to the writers with divine accuracy (Akinsanmi, 2005). The Bible is divided into two parts: the Old Testament, which is comprised of 39 books, and the New Testament, which is comprised of 27 books. The Bible contains some set of laws (ethics) to direct, divine food to support and comfort to cheer its readers.

According to Eckman (2004), the word ethics comes from the Greek word \textit{ethos}, meaning a “stall” for horses, a place of stability and permanence. In addition, the word morality comes from \textit{mores}, which describes the shifting behavioral patterns of society. Ethics is the philosophical study of morality, a rational examination into people’s moral beliefs and behavior. It refers to a set of standards around which we organize our lives and from which we define our duties and obligations. It results in a set of imperatives that establishes acceptable behavior patterns. It is what people \textit{ought} to do. By contrast, morality is more concerned with what people \textit{do}. It describes what people are already doing, often regardless of any absolute set of standards (Eckman, 2004, p. 8). It is important to note that ethics is focused on the voluntary, moral choices people make because they have decided they ought to take one course of action rather than an alternative. There is a difference between “ethics” and “morals.” Morals reflect the changing whims of culture, but ethics do not change. For the Christian, ethics are rooted in the absolutes revealed in God’s Word to inform and nurture our moral conduct. Followers of Christ must learn to evaluate their thoughts and actions biblically. “Ethics is not concerned about involuntary choices or choices outside the moral realm” (Quinn, 2010, p. 59).

The purpose of this paper is to discover the relationships that exist among the ethics in librarianship and that of the Bible, and to discover how the ethical issues discussed in librarianship have their roots in the Bible. This will help us to establish the fact that information resources management has its foundation in the Bible.

**Objective of the Study**

The aim of this paper is to look at some ethics in librarianship as compared with ethics described in the Bible. This is done in order to discover their similarities and differences, and to see the relationship between biblical ethics and ethics in librarianship.

**An Overview of Ethics in Librarianship and in the Bible**

According to the International Federation of Library Associations and Institutions (2012):
Librarianship is, in its very essence, an ethical activity embodying a value-rich approach to professional work with information. The need to share ideas and information has grown more important with the increasing complexity of society in recent centuries and this provides a rationale for libraries and the practice of librarianship. The role of information institutions and professionals, including libraries and librarians, in modern society is to support the optimization of the record and representation of information and to provide access to it. Information service in the interest of social, cultural and economic well-being is at the heart of librarianship and therefore librarians have social responsibilities (p. 1).

The New Dictionary of Cultural Literacy defines ethics as follows: “concerned with distinguishing between good and evil in the world, between right and wrong human actions, and between virtuous and non-virtuous characteristics of people” (Hirsch, Kett, & Trefil, 2002, p. 92). Eckman (2004) refers to ethics as a set of standards around which we organize our lives and from which we define our duties and obligations. It results in a set of imperatives that establishes acceptable behavior patterns. It is what people ought to do. By contrast, morality is more concerned with what people do. Ethics is the philosophical study of morality, a rational examination into people’s moral beliefs and behavior. Ethics is a branch of philosophy. It shows the right and wrong behavior of people in the human society; it is a set of code that guides human actions in the larger society.

The study of ethics is particularly important right now. Our society is changing rapidly as it incorporates the latest advances in information technology. Just think about how cell phones, portable digital music players, laptop computers, and the World Wide Web have changed our society for good or bad and how we spend our time to interact with others! These inventions have brought us many benefits. However, some people selfishly exploit new technologies for personal gain, even if that reduces their overall benefit for the rest of us. Here are two examples: While most of us are happy to have the ability to send e-mail to people all over the world, we are dismayed at the amount of spam-unsolicited bulk e-mails we receive. Access to the World Wide Web provides libraries with an important new information resource for its patrons, but should children be exposed to pop-up advertisements for pornographic Web sites? When we encounter new problems such as spam or pornographic Web sites, we need to decide which activities are “good” which are “neutral” and which are “bad,” unfortunately, existing moral guidelines sometimes seem old-fashioned or unclear (Quinn, 2010, p. 56).

However, the International Federation of Library Associations and Institutions (IFLA) provides a code for ethics and professional conduct, offered as a series of ethical propositions for the guidance of individual librarians as well as other information workers and users (2012). IFLA stresses that ethics improves professional self-awareness and it provides transparency to users and society in general. From
the aforementioned statement, it can be deduced that ethics are some set of rules and regulations (laws) that guide the activities of librarians, library users and other information workers. Ethical issues are subjects of great concern in the society; these have to be discussed as they help in guiding various human endeavors in the society especially in library and information services.

Most religions in the world have an ethical component, often derived from purported supernatural revelation or guidance. According to Blackburn (2001):

For many people, ethics is not only tied up with religion, but is completely settled by it. Such people do not need to think too much about ethics, because there is an authoritative code of instructions, a handbook of how to live (para. 1).

Ethics, which is a major branch of philosophy, encompasses right conduct and good life. It is significantly broader than the common conception of analyzing right and wrong. A central aspect of ethics is “the good life,” the life worth living or life that is simply satisfying, which is held by many philosophers to be more important than traditional moral conduct.

Therefore, biblical ethics are a set of standards that are used to regulate the activities of Christians within the church and outside the church premises. Biblical ethics are otherwise known as Christian ethics. Christian ethics in general have tended to stress the need for love, grace, mercy, and forgiveness because of sin. With divine assistance, the Christian is called to become increasingly virtuous in both thought and deed. Conversely, the Christian is also called to abstain from every appearance of evil and other vices in the society. Hence, Christian ethical principles are based on the teachings within the Bible. They begin with the notion of inherent sinfulness, which requires essential atonement. Sin is estrangement from God, which is the result of not doing God’s will. God’s will can be summed up by the precept stated in Mark 12:30–31: “And thou shalt Love the Lord thy God with all thy heart, and with thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself” (KJV) (cf. Deuteronomy 6:5 and Leviticus 19:18, commonly called the Great Commandment). Christian ethics are founded upon the concept of grace that transforms a person’s life and enables one to choose and act righteously. As sin is both individual and social, so is grace applied to both the individual and society. Specific ethical behaviors originate in the Old Testament’s Ten Commandments, and are enriched by teachings in the Psalms and morals contained in historical accounts of the Bible.

However, according to Holman Bible Dictionary, biblical ethics is connected with Christian doctrines (Ethics, 1991). The problem with trying to speak about the ethics of the Bible is that ethical content is not offered in isolation from the doctrine and teaching of the Bible. Therefore, what God is in His character and wills in His
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revelation defines what is right, good, and ethical. In this sense, then, the Bible has had a decisive influence in molding ethics, morality, and human character in society.

Furthermore, Christian ethics would be the principles derived from the Christian faith by which we act. While God’s Word may not cover every situation we face throughout our lives, its principles give us the standards by which we must conduct ourselves in those situations where there are no explicit instructions. As an example: the Bible does not say anything explicitly about the use of illegal drugs, yet based on the principles we learn through Scripture, we can know that use of illegal drugs is wrong. For one thing, 1 Corinthians 6:19-20 states, “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore, glorify God in your body and in your spirit which is God.” Knowing what hard drugs do to our bodies – the harm they cause to various organs – we know that by using them we would be destroying the temple of the Holy Spirit. That is certainly not honoring to God. Secondly, Romans 13:1 states “Let every soul be subject unto the higher powers. For there is no power but of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation.” Given the illegal nature of the hard drugs, by using them we are not submitting to the authorities but are rebelling against them (What is Christian ethics?, n.d.).

Correlation between Ethics in Librarianship and the Bible

In this paper, we shall closely look at some ethical issues in librarianship as compared with biblical ethics. Hence, the paper shall discuss the following topics:

• Laws in librarianship vs. laws in the Bible
• Censorship in librarianship vs. censorship in the Bible
• Access to information in librarianship and biblical teachings on access to information
• Purification (i.e. bindery, conservation and preservation practices) in the library and in the Bible
• Weeding of library collections and weeding practices in the Bible
• Privacy and confidentiality in the library and in the Bible.
• Orderliness of the library collections and the Bible
• Consortium building of library collections and in the Bible
• Consequences of human action in the library and in the Bible
• Laws in Librarianship vs. Laws in the Bible

According to Aina (2004), the library user is very critical in the practice of librarianship. He affirms that library processes revolve around users. Thus, it is important that the staff of a library always relate with users in a pleasant, friendly, courteous and efficient manner. Hence, in order to carry out this fundamental task, library operations are
being guided by some set of rules and regulations to create a conducive reading environment for its users. It is very important that library users should familiarize themselves with those rules and regulations. Alokun (2004) opines that libraries are guided by fifteen laws. These serve as a code of ethics for the smooth operations of any library in society. Some of those rules and regulations guiding the library services as were listed by Alokun include: readers are searched when leaving the library. Any person caught stealing, or attempt to steal library materials or mutilating books shall be expelled if he is a student or dismissed if he is a staff or handed over to the police in case of external users; silence should be maintained at all times. There should be no group discussion, and respect all library staff since respect begets respect.

Likewise, in Exodus 20:3–17 God gives Israel the Ten Commandments. Also, other laws which are given by God to regulate the activities of mankind can be found in different parts of the Bible such as Romans 1:28–32:

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers; backbiters, haters of God, despisers, proud, boasters, inventors of evil things, dissemblers, enmities, contentions, enviers, murders, drunkenness, revelers,枋蚀者, abusers of themselves with mankind; fornicators, idolaters, adulterers, malicious, sensual, lovers of pleasure more than they that love God; who notwithstanding learn all these things, and yet forbid them that are例行 such: not only do the same, but have pleasure in them that do them.

Additionally, the Bible warns in 1 Corinthians 6:9-10: “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind; nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” (cf. Galatians 5:19–21 and Revelation 21:8.)

All these laws are to guide the activities of people in the society. Among the Ten Commandments that correlate with library operations and services are the command against theft and the command to honor one’s parents. In the library operations and services, stealing of library collections is a serious offense as this will deny other library users from accessing such educational materials. Also, library users are to respect both librarians and other library staff so as to obtain the best services provided by the library staff.

With regard to silence, Zechariah 2:13 states, “Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation,” and Habakkuk 2:20 states, “But the Lord is in His holy temple: let all the earth keep silence before Him.” From the above Bible references, God commands that silence should be maintained in His
Likewise, in the library silence should be maintained at all time as noise will distract the concentration of readers and hinder their studies.

**Censorship in Librarianship vs. Censorship in the Bible**

The Global Internet Literacy Campaign (n. d.) states that:

Censorship can be regarded as the control of the information and ideas circulated within a society. This has been a hallmark of dictatorships throughout history. In the 20th Century, censorship was achieved through the examination of books, plays, films, television and radio programs, news reports, and other forms of communication for the purpose of altering or suppressing ideas found to be objectionable or offensive. The rationales for censorship have varied, with some censors targeting material deemed to be indecent or obscene; heretical or blasphemous; or seditious or treasonous. Thus, ideas have been suppressed under the guise of protecting three basic social institutions: the family, the church, and the state (para. 1).

In the librarian profession, there is strong opposition to censorship. This is rightly portrayed in Article 19 of the Universal Declaration of Human Rights (1948) as cited by IFLA (2012): “Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers” (para. 19). Similarly, the Bible states in Matthew 10:8: “Heal the sick, cleanse the lepers, raise the dead, cast out the devils: freely ye have received, freely give.” This shows that anything (information) that is freely received should be freely given out to whosoever that needs it. Additionally, Job 22:7 states, “Thou hast not given water to the weary to drink, and thou hast withheld bread from the hungry.” Also, Psalm 132:15 states, “I will abundantly bless her provision: I will satisfy her poor with bread.” Here, God commands that we should not withhold bread (information) from the hungry (information seekers), so, God satisfies the poor with bread.

Exodus 16:12-15 states:

I have heard the murmurings of the children of Israel: speak unto them, saying, at even ye shall eat flesh and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God; and it came to pass, that at even the quail came up, and covered the camp: and in the morning the dew lay round about the host; And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground; And when the children of Israel saw it, they said one to another, it is manna: for they wist not what it was. And Moses said unto them, this is the bread which the Lord hath given you to eat.” (See also Numbers 11:6-9.)
God demonstrated His kindness in feeding the children of Israel with manna (bread) for forty years in the wilderness.

Therefore, in managing the library and its services, the librarian should promote inclusion and should not discriminate against any library user regardless of sex, ethnic group, nationality, social condition, religion or political opinions. The librarian should provide the highest level of service through courteous, prompt, adequate, skillful, accurate and unbiased responses to all requests for assistance from the user. As information providers, we must resist self-imposed censorship of any form; we must avoid it as fire. Information is power; everybody in the society needs it for their survival. Once it is made available, the users will be on top of their challenges.

Although censorship of information in any format is against our profession as librarians and the Bible wants us to give information freely to anyone that needs it, librarians are facing some challenges in doing this especially when such information is in conflict with the security of people in the society or the entire country. There are some educational materials in the library collections that clearly demonstrate to people how to manufacture bombs and other sophisticated ammunitions; should such books be displayed and accessed by anyone that seeks for such information having known that some criminals may use information in such books to manufacture arms to foment trouble against the peace of the land?

For example, in Nigeria, we are currently having security challenges whereby some religious fanatics (boko haram) are taking ammunitions against the society, which has led to the massacre of many innocent souls mostly in the northern part of Nigeria. For example, on Monday September 30, 2013, it was reported on the front page of the Vanguard daily newspaper that this boko haram group killed seventy-eight students from the College of Agriculture, Yobe State, Nigeria. This boko haram group later moved to other houses near the college where they killed residents at will.

**Biblical Teachings on Access to Information and Access to Information in Librarianship**

This is another thorny issue in librarianship. According to IFLA (2012), the core mission of librarians and other information workers is to ensure access to information for all for personal development, education, research, cultural enrichment, leisure, economic activity and informed participation in and enhancement of democracy. IFLA (2012) further reiterates that:

librarians and other information workers offering services to the public should make every endeavour to offer access to their collections and services free of cost to the user. If membership fees and administrative charges are inevitable, they should be kept as low as possible and practical solutions found so that socially
disadvantaged people are not excluded. Librarians and other information workers promote and publicize their collection and services so that users and prospective users are aware of their existence and availability.

For this purpose, Librarians and other information workers seek to ensure that the websites of libraries and other information institutions comply with international standards for accessibility and access to them is not subject to barriers. Librarians and other information workers use the most effective ways to make the material accessible to all; through open access journals, electronic journals and books which are displayed on the net for people to access their collections globally (para. 10 & 11).

The Bible also talks about access. Ephesians 2:18 states, “For through Him [Jesus Christ] we both have access by one Spirit unto the Father [God].” Here we can have access to information about God through Jesus Christ and this is made possible through His crucifixion and death on the cross of Calvary. Before that point, especially in the Old Testament during the era of the prophets, people did not have direct access to God but had to go through the high priest to make atonement for them before God. This changed after the death of Jesus Christ on the cross when the veil of the temple was rent from the top to the bottom; this gave people direct access to God: as we pray and read His word. This scenario was recorded in Matthew 27:50-52: “Jesus, when He had cried again with a loud voice, yielded up the ghost; And, behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose.”

It is clear that librarianship and the Bible encourage accessibility to information. However, we must be careful here, for there are some pornographic and occultist educational materials among library resources which may not be appropriate for children and other godly-minded library users. Such materials may corrupt innocent children and turn their hearts away from God. Because of this, partial censorship may be practiced by the library. Such classified materials may be withdrawn from the public view and kept in the reserved section of the library for consultation by matured library users and researchers; librarians must give detailed information on how to have access to such restricted materials in the library. This practice is seen in Deuteronomy 29:29: “The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” This shows that there is some information about God that can be revealed and some that is not revealed to humanity; we should not probe further into such unrevealed information as doing this may lead to occult practices and thereby attract divine judgment of God.
Purification in the Library and in the Bible

Purification is a biblical process of making someone or something clean, to get rid of bad materials from the actual materials needed. From Genesis to Revelation, God emphasizes the need for anyone that wants to enter His kingdom to be holy. Therefore, purification is the act of having our hearts, souls, and minds cleansed from all sinful acts and serve God in holiness and righteousness. Purification also means sanctification and perfection of the heart. Sanctification is a command from God. Genesis 17:1 states, “And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect [holy].” Likewise, Leviticus 19:2 states, “Speak unto all the congregation of the children of Israel, and say unto them, ye shall be holy: for I the Lord your God am holy” (cf. Leviticus 21:8; Matthew 5:8, 48; Revelation 21:27). From the above scriptural passages, God expects anyone that wants to enter His kingdom to be pure in heart and live a holy life. For this to be possible, Jesus Christ shed His blood on the cross of Calvary for the remission of sin and for the redemption of mankind (see Hebrews 9:22, 13:12). Also, Jesus prayed for the sanctification of all His disciples and those that believe in Him:

They are not of the world, even as I am not of the world; sanctify them through thy truth thy word is truth; as thou hast sent me into the world, even so have I also sent them into the world; and for their sakes I sanctify myself, that they also might be sanctified through the truth; neither pray I for this alone, but for them also which shall believe on me through their word. (John 17:16-20.)

However, in librarianship, purification is applicable in book binding, conservation and preservation of the library and archival materials. Reitz (2004) refers to book binding as the process of fastening the leaves or sections of a publication together by sewing or stitching or by applying adhesive to the back, and then attaching a cover by hand or by machine under the supervision of a skilled binder. Book binding is an aspect of conservation and preservation of the library collections. It involves the reinforcement of the weak and worn out books, pamphlets and periodicals to the original format. This helps in prolonging the lifespan of the library and archival materials.

Conservation is an important aspect of collection development management of library materials. Conservation is defined by Viñas and Viñas (1988) as the operations that are intended to prolong the life of an object by forestalling or remedying deterioration. IFLA (2010) defined conservation as specific practices taken to slow down deterioration and prolong the lifespan of an object by direct intervening in its physical or chemical make-up. Preservation has also been defined by IFLA (2010) to include all the managerial and financial considerations including storage and accommodation provisions, staffing levels, policies, techniques, and methods.
involved in preserving library and archival materials and the information contained in them. Kemoni (1996) categorized conservation into three steps. These include:

1. Determining the causes and extent of damage to a document.
2. Preservation: that is stabilizing the environment under which library and archival materials are kept. This includes controlling excessive temperature, relative humidity and instituting good housekeeping practices.
3. Restoration: this involves repair and prolonging the lifespan of materials of which binding is the most prominent methods of restoration. Reformatting of information is increasingly being adopted as a means of conserving information materials.

Aina (2004) listed the following as the possible causes of damage to library and archival materials. These include:

1. Mutilation of library materials. This involves the deliberate removal of pages from library materials. This usually occurs when a delinquent reader is interested in a particular section of a document. Rather than borrowing the whole book (or a journal in some cases), there is a resort to the removal of pages that are interest to the reader. Sometimes a reader might deface some library materials that might render the materials unreadable.
2. Damage to library materials could be in the form of normal wear and tear, which may have resulted from prolonged or excessive use. The damage could arise because of negligence of the user.
3. Natural disaster such as fire, flood, and earthquakes may destroy library and archival materials.
4. Exposure to excessive light.
5. Uncontrolled temperatures and humidity leading to library materials becoming too brittle or damp resulting in the growth of mould or fungus.
6. Pests such as cockroaches, termites, bookworms or silverfishes may also cause damage.
7. Perhaps the most important cause of damage to library and archival documents is the deterioration of library materials. This is as a result of poor quality of papers. This is chemical deterioration (Aina, 2004:264).

While some of the causes of the damage of library materials can be prevented through security measures and careful handling of library and archival materials, deterioration of library and archival resources needs to be prevented or reduced so that the lifespan of library materials can be prolonged. The following factors lead to the deterioration of library and archival materials: environmental factors such as high temperature, relative humidity, exposure to rays of sunlight; biological agents including fungi, bacteria, insects, rodents and man; and chemical factors.
On the other hand, preservation according to Aina (2004) is the maintenance of library materials so that they can be close to the original conditions much as possible. Ogunmodede and Ebijuwa (2013) state that in preservation consideration should be given to every element that promotes the protection of the materials including the housing, storage system and security against such threats as theft, mutilation and poor handling. Preservation methods include:

- Eliminating or reducing the factors that accelerate deterioration of papers.
- Proper or careful handling and storage of library and archival materials.
- Reformatting – photocopying, microfilming and digitization.

In summary, librarians and archivists must ensure that library and archival materials in their custody are conserved and preserved so that they are not damaged. Also, it is necessary to provide security for library materials so that they are not defaced, mutilated or stolen.

**Weeding of the Library Collections and Weeding Practices in the Bible**

In librarianship, weeding means systematic removal of obsolete, old and irrelevant materials from the library collections. Aina (2004) and Boon (2009) define weeding as a process of removing some library materials from the shelves because they are obsolete in terms of content, they are physically damaged, or they are excessively used. They opine that weeding should be done from time to time to create space for more relevant and current materials in the library collection. Doing so helps in reducing the cost of processing and maintaining library materials. Sometimes, weeded materials could be replaced if there is a demand for such materials or when there is a newer edition of the weeded materials.

Weeding has to be done from time to time, but librarians should be careful not to weed from the library stacks vital educational materials, which may be useful to readers in the near future. All the weeded materials have to be replaced with more current and relevant educational materials so that readers will not be denied information needed from the library. Similarly, in the Bible, believers should guide their hearts diligently (Proverbs 4:23) and should not allow any sinful thought that could disturb their relationship with God.

Furthermore, weeding in the Bible can be referred to as the process of separating the wheat from the tares. Matthew 13:24–30 describes this:

> Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way; but when the blade was sprung up, and brought forth fruit, then appeared the tares also; so the servants of
the house-holder came and said unto him, sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said an enemy hath done this. The servants said unto him wilt thou then that we go and gather them up? But he said, nay, lest while ye gather up the tares, ye root up also the wheat with them; let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Also, there is a correlation with the separation between sheep and goats that is between the righteous and sinners. This can be seen in Matthew 25:31–34, 41:

When the Son of man shall come in His glory, and all the holy angels with Him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left; then shall the King say unto them on His right hand, come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world; then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.

Moreover, it can be re-emphasized that weeding practices should be carried out frequently in the library so that relevant and current educational materials can be acquired, processed and made available to our readers. This will make readers to patronize our resources from time to time.

Privacy and Confidentiality of Users

These two issues while different, are closely related to each other. Protecting user privacy and confidentiality has long been an integral part of the mission of libraries. In a library (physical or virtual), privacy is the right to open inquiry without having the subject of one’s interests examined or scrutinized by others. “Confidentiality exists when a library is in possession of personally identifiable information about users and keeps that information private on their behalf” (American Library Association, 2002).

Privacy is the right an individual has which prevents other people from having access to his or her personal data. It should be noted here that our personal data in the hands of other people gives them power over us, as they learn about our beliefs, tastes, hobbies, political views and so on. Libraries and information centers must keep in mind this right from the moment they begin handling data of such sort.

In turn, confidentiality consists in not revealing the relationship between the user and the professional. It also carries with it the duty to declare any conflict of interest that could undermine confidentiality, as well as the need to keep all the names and
personal records of library users secret and should not be divulged to a third party. According to Multnomah County Library (2012), information the library may gather and retain about current library users includes the following:

- Information required to register for a library card or use (e.g. name, contact address, telephone number, email address, date of birth),
- Records of material charged and discharged from the library collections,
- Electronic access information,
- Requests for interlibrary loan or reference service,
- Information about topics a person searches for that does not contain any personal information about the person searching.

Likewise in the Bible, records are kept and the right of owners of such information is protected. This can be sealed up by God Himself in the mind of His prophets and could be revealed at the nearest future. Again, Deuteronomy 29:29 states “The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law;” (cf. Daniel 12:7-9). There is information that concerns membership of a church, which well known to the pastor, information that relates to members’ marital affairs, personal afflictions, and other personal problems; this information must not be revealed to a third party. The revelation of such information may discourage members from having confidence in such a pastor and it may also prevent him or her from attending that particular church.

Orderliness: Classification of Library Resources

Library materials are to be classified in order to facilitate their accessibility by the library’s users. Classification according to Harrold’s Librarian Glossary (Prytherch, 1995) is the arrangement of things in logical order according to their degree of likeness, especially the assignment of books to their proper places in a scheme of book classification. It is the arrangement of similar library resources in a class for easy identification and usage. Alokun (2004) further states that book classification is set to achieve two jobs:

- Sorting the books into groups that will best meet the needs who will use them, that is classifying them by a characteristic that has significance.
- Marking the books in a conspicuous place by giving each book its subjects identifying sign or symbol of the notation.

Therefore, to classify a collection of objects is to place together in classes those objects which have certain characteristics in common and to separate them from others which do not have these characteristics. All the books acquired by the library may be classified according to the following classification schemes: Library of
Congress (LC), Dewey Decimal Classification (DDC), Bliss Classification, Universal Decimal Classification (UDC), Colon Classification, Bernard Classification and the Superintendent of Documents Classification (Alokun, 2004). Any of these schemes may be used to organize library resources but the most widely used especially in the academic and public libraries are Library of Congress and Dewey Decimal Classification schemes.

God declares in the book of 1 Corinthians 14:40, “Let all things be done decently and in order.” At the creation of the universe in Genesis 1, everything in the world was in a state of confusion, darkness and disorderliness; the Spirit of God was hovering the universe thinking on how to bring orderliness to the universe. Then, God created light, plants, animals, man and other living and non-living things in the world. After creation, God described and separated all that He had created by grouping them item by item into different but similar groups; this is known as cataloguing and classification in librarianship. He gave names and notations or class marks to those items He had created. Also, Genesis 2:10-13 describes a river flowing from the Garden of Eden divided into four heads and names were given to each of them. These are examples of cataloguing and classification. In fact, God is the first Cataloguer and Classifier, in other words, God is a Librarian.

**Consortium Building of Library Collections**

Mabawonku (2006) defines library consortium as an association of libraries that have agreed to cooperate on collection development and share resources by providing access to electronic information resources available in any or all of the cooperating libraries. It is a process whereby two or more libraries agreed to come together to acquire educational materials and share them according to their level of participation. Adeyokun and Yaya (2010) define a library consortium as a comparative alliance of libraries to share human and information resources. It could be further described as a group of organizations (libraries) who come together to fulfill a combined objective that usefully requires cooperation and the sharing of resources and need to have a clear mutual goal to ensure their success. Consortium building of the library collections helps the library users to have unrestricted access to their desired educational materials as those libraries that form the alliance have their resources and records connected through internet or electronic connectivity.

Consortium building of resources had been practiced in the Bible; this is seen in Genesis 11:1-6 at the construction of the tower of Babel: “Behold, the people is one (unity) and they have all one language…” Also, consortium is manifested among the Godhead (Trinity: God the Father, God the Son and God the Holy Spirit; Genesis 1:26; 11:7). Consortium building of library resources helps in reducing the cost of library operations by obtaining a group purchase price for the educational materials acquired into the library.
Consequences of Human Action

There is always reward for every action done by man. In librarianship, as previously mentioned in this paper, library operations and services are guided by some set of rules and regulations. Readers are searched when leaving the library. Any person caught stealing library materials or mutilating books shall be expelled if he is a student or dismissed if he/she is a staff or handed over to the police in case of external users (Alokun, 2004).

Likewise, the Bible declares in Romans 6:23, “The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord.” Furthermore, Galatians 6:7–9 states, “Be not deceived, God is not mocked, for whatsoever a man sows, that shall he also reap, for he that sows to the flesh shall of the flesh reap corruption.” Certainly, there is divine judgment for every sinful action; 2 Corinthians 5:10 states, “For we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.” Also, Revelation 21:8 states, “But the fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (cf. 1 Corinthians 6:9–10; Galatians 5:19–21; Psalm 91:7). From the Bible texts and passages stated above, it is clear that God’s judgment on sinful souls is certain. Hence, the counsel of God for every sinful soul is to repent and be converted, as seen in Acts 17:30–31:

And the times of this ignorance God winked at, but now commanded all men everywhere to repent; because He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained: whereof he hath given assurance to all men, in that he hath raised Him from the death.

Similarly, Luke 13:3 states, “I tell you nay, but, except ye repent, ye shall all likewise perish.” God commands and demands genuine repentance from anyone who wants to enter His kingdom. In the same way, librarians and archivists expect every library user to have positive attitude as they consult educational materials preserved in the library because any information lost cannot be regained easily.

Conclusion

There is correlation between ethical issues in librarianship and the Bible’s ethical code. It is revealed from the discussion of this paper that librarianship takes its foundation from the Bible; one can rightly affirm that God is a Librarian as He diligently catalogued and classified everything He created in the universe. Libraries and the Bible each have a set of laws that are used to guide the activities of humankind in the society; we are to obey and keep those commandments to have a peaceful environment. As information providers, we must resist self-imposed censorship of
any form; we must avoid it as fire. Information is power, everybody in the society needs it for their survival, once it is made available, the users will be on top of their challenges. The librarian should provide the highest level of service through courteous, prompt, adequate, skillful, accurate and unbiased responses to all requests for assistance to the user.

Additionally, librarians and archivists must ensure that library and archival materials in their custodies are conserved and preserved so that they are not damaged. In addition, it is necessary to provide security for library materials so that they are not defaced, mutilated, or stolen. Librarians and other information workers should use the most effective ways to make material accessible to all through open access journals and electronic journals and books that are displayed on the Internet for people to access their collections globally. This helps in taking information to the doorstep of any information seekers and users. Weeding practices in librarianship and in the Bible has to be done from time to time. However, librarians should be careful not to weed from the library stock vital educational materials that may be useful to readers in the nearest future; all the weeded materials have to be replaced with more current and relevant educational materials so that readers will not be denied of information needed from the library.

Furthermore, library materials are to be classified in order to facilitate their accessibility by the library users. Library materials that are not accessible may not satisfy the information needs of library users; hence, library materials are to be well organized using a standard classification scheme. This helps as a library is a growing organism and we should save the time of users.

Above all, consortium building of library resources helps in reducing the cost of library operations by obtaining a group purchase price for the educational materials acquired into the library. Libraries should be encouraged to put their resources together in order to form synergy when acquiring educational materials. Also, there is reward for every action done by man. Therefore, as God commands and demands genuine repentance from anyone who wants to enter His kingdom, likewise, librarians and archivists expect every library user to have positive attitude as they consult educational materials preserved in the library because any information lost cannot be regained easily. ✫

ABOUT THE AUTHOR

Japheth Abdulazeez Yaya is Seminary Librarian at Nigerian Baptist Theological Seminary in Ogbomoso, Oyo State, Nigeria. He can be contacted at yjapheth@yahoo.com.
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ABSTRACT
The constantly changing roles of libraries and librarians, as well as the onslaught of electronic resources and mobile technology, have refocused attention on the library's place and value in today's society. This paper highlights a 2015 academic library conference presentation and includes supplemental information on the subject. It focuses on the library less as the traditional place to gather information and more as the meeting place—a third place—where like-minded individuals, their information-gathering devices in tow, enter and expect "super-sized" customer service.

Introduction
I witnessed the following exchange between two students at the circulation desk a few years ago:

**Student:** *(observing her friend staring as she checks out a book)* What?!

**Friend:** I just didn’t think about people still checking out books here.

**Student:** It's a library. They have books.

**Friend:** I know, but it's just not a reason I think to come to the library. Studying, hanging out, grabbing a bite, yeah, but not to get books!

**Student:** Just stop talking! You’re embarrassing me.

I was really interested to see where that conversation would have gone had the student allowed her friend to continue, but I was more intrigued by the way the first student’s defense of the library contrasted with her friend’s perception that today’s students would not spend very much of their library time looking for books. This thought was emphasized in Tim Bucksnail’s keynote address at the June 2015 Association of Christian Librarians Conference, where he reminded the delegates that while students still think of the library in terms of books, they are not coming to us for books, they are coming to us as a place (2015).

The traditional role of library services will always be there for some. For others the library may or may not begin or end as the physical or virtual place to gather information but rather as the physical place to gather. Current library literature reviewed for this paper frequently refers to the library as a “third place.” Much of this
theory is based on the work of urban sociologist Ray Oldenburg (1989) in his book *The Great, Good Place*. Oldenburg (1989) describes a third place, distinct from home and work, where people can freely gather and interact. In this vein, Kate Meyrick (2007), presenting at the 2007 Australian Public Library Conference, suggested that the availability of food and drink, especially good coffee, is a key component of a good third place.

It is no secret that academic libraries are already in the process of changing into a more welcoming atmosphere and place. They are allowing restaurants to embed themselves in the library and opting for comfortable seating instead of traditional library building layout and design. For example, the University of Mississippi’s J. D. Williams Library hosts a Starbucks, and Mississippi State University’s library has Einstein’s Bagels. Allowing these businesses within the library can generate warm and inviting feelings and can be expanded with programs that are filled with fun and sometimes learning elements (Thompson, 2012). The University of Memphis’ McWherter Library also has Einstein’s, located in the place that was designed to be the computer lab. The computer labs are now in the commons area on the first floor and in the center of each additional floor. Similarly, at Carson-Newman University, Maples Café now occupies the former cataloging department of the library.

Obviously, having coffee in the library is not as important as other services, but the concept of meeting the customers’ needs and expectations by adding the coffee is key. It is helpful to think of it in terms of the once popular fast food restaurant phrase, “Do you want fries with that?” After asking this question for years and obviously getting more positive responses than negative, fast food restaurants began to offer combo meals that offered fries and drinks along with every hamburger. However, customers are still welcome to order just a hamburger if that is their preference.

Accordingly, in order to remain relevant in the lives of their customers, librarians must be aware of current customer expectations, but not at the expense of maintaining relevant items and services that are traditionally a part of the library. For instance, beyond responding, “Yes, we have that book in the stacks,” we might also add that the book is available electronically. In other words, “Yes; and do you want coffee with that?” It does not matter if the library’s “coffee” is actually ground from beans and purchased at Einstein’s or comes in the form of added services such as e-books, laptops, and tablets available for check-out, online reference and distance education resources. Often, the answer to the question, “Do you want coffee with that?” is still, “Yes.” However, it is important to remember that the two most important words in the question are “with that.” These two words suggest that incorporating the needs of the traditional customer base is foundational.
Wherever you are in the paradigm of the debate on the library’s current value as place, few people will argue that the library’s place in history is in jeopardy. Jerry Campbell (2006), historical studies professor at University of Cincinnati, Clermont, called the academic library a cultural icon, reiterating the fact that our place in history is already set. We should concern ourselves with our future. He views the library less as a physical place and more of a virtual destination that has relinquished its place as the top source of inquiry in the face of digital technology.

Using the concept of the library as place synonymous with changing trends in physical and virtual library space, this paper looks at customer expectations of place in an academic library in particular, but also considers how those expectations relate to the changing role of both libraries and librarians in general.

In a 2011 blog post, Steve Haber (2011), president of Sony’s Digital Reading Business wrote: “Today we are in the midst of a tremendous shift in the way Americans consume literature and other content, but one thing has not changed—the library must continue to play a central role in providing open and free access to information and ideas” (para. 1). Four years earlier, Mt. Gambier Public Library manager Cathryn Harris (2007) observed that public libraries were already in a unique position to become the next great good place (p. 145). In fact, a study sponsored by the Bill & Melinda Gates Foundation in 2009 found that 69 percent of Americans 14 years of age or older visited a public library that year (Becker et al., p. 26). In a separate report, released in January 2013 by the American Library Association (2013), a high percentage of Americans rated borrowing books, reference librarians and free access to computers and the internet as a “very important” service of the library (p. 12).

Revisiting this whole concept is not to say that the library is losing its place in society so much as it is to say that the library is changing and growing to embed itself into a continually significant place in society (Campbell, 2007). We have moved from a place to gather information (closed stacks, quiet study, reference desks, and massive print collections) to become a gathering place (more space, open conversation, single service desks, social media presence).

Interestingly, in a 2014 Pew Research survey of participants who were at least 16 years old, 43% say they read in some format every day and 71% still agree that the public library services are important specifically because they promote literacy and the love of reading. They are also more likely to look at the closing of a local public library in terms of having a major impact on family or community (Zickhur & Ranie, 2014). That’s the good news. The bad news is that the same study shows overall physical visits to the library were down from 2012. Furthermore, only 36% had visited a library website in the past year and only 19% felt they knew all or most of the services their library offers (Zickhur & Ranie, 2014).
So, we still have some marketing to do. This is true for both public and academic libraries. Marketing should not be the sole responsibility of the outreach librarian and/or library directors. A library presence at campus activities such as freshmen orientation, welcome week activities, and faculty workshops and related events are basically free advertising. In her book, *Creating the Customer-Driven Library*, Jeannette Woodward (2009) proposes that:

Many ingredients are needed if one is to create a recipe for a successful academic library, but none is more essential than a core of satisfied customers who use the library themselves, encourage others to do the same, and spread the word that the library is alive and well in the twenty-first century (p. ix).

Dinah Harris (2012), former president of the Tennessee Library Association, echoed this sentiment from another perspective in the association’s newsletter:

The connection we make with our patrons is what will cause them to become advocates for the library…. That connection will not be made with ‘business as usual’ customer service. We must elevate our service to the ‘knock-their-socks-off’ level (p. 1).

If we continue to go beyond traditional expectations and offer customers “coffee” that will knock their socks off, we will cultivate relationships that will grow with changes in librarianship rather than lead them somewhere else that gives them those things we lack. The changing trends in libraries today can benefit the user, the libraries, and librarians if they are prepared for and handled correctly.

Susan Montgomery and Jonathan Miller (2011), in *The Third Place: The Library as Collaborative and Community Space in a Time of Fiscal Constraint*, admonish us to think of marketing and advocacy as ways to entice users back into the library building as the “place to be.” They cited Bennet’s survey article describing the library as a service place and learning place. As a service place, the traditional view of the library building where information is held, organized, and managed is still important. As a learning space, patrons recognize the main activity and focus of the library as facilitating social exchanges through which information is transformed into the knowledge of one person or group of persons (Montgomery & Miller, 2010).

A study conducted at California State University, San Marcos analyzed student use of the library’s desktop computers and their own laptops (Thompson, 2012). The study concluded that despite the increased ownership of mobile technology, students clearly preferred to use desktop computers in the library and those students who used computers in the library were likely to use other library services and physical collections. This access to computers directly influenced the value of libraries as place:
Given a choice of central computer labs, residence hall computers, and the library’s information commons, most students preferred the computers in the library over the other computer locations, with more than half using the library computers more than once a week (Thompson, 2012, p. 146).

When I worked at Carson-Newman University, the provost came into the library one busy afternoon and saw students waiting in line to use the computers in the lab. He wondered why they did not just go to one of several other labs on campus. Although I had no knowledge of Thompson (2012) at this time, I was able to assure him that the library’s lab was the students’ lab of choice.

Even students who prefer mobile technology to desktop computers expect to find those technologies at their local library. More and more libraries are circulating tablets and accessories. The University of Memphis does not circulate tablets, but we do circulate laptops, headphones, GoPro cameras, calculators, and phone/tablet accessories.

Some sources suggest that instead of trying to decide which technology is best; libraries should strive to support multiple devices. This is what we had in mind at the University of Memphis when we requested accessories that were compatible with both Apple and Android products for our circulating technologies. When the opportunity to add new technologies presented itself, we already had a list of items that had been inquired about at one time or another. Therefore, we chose to add those items and advertise them to our students as we served them at the desk, and through campus events and library activities. Thus, we go back to the concept of giving added value to what we have to offer and marketing ourselves to the customer as the best place to receive those services.

In the book *Spaces of Geographical Thought*, John Agnew (2005) writes, “In the simplest sense space refers to location somewhere and place to the occupation of that location. Space is about having an address and place is about living at that address. Place is specific and space is general” (p. 82).

I often hear students giving a tour of the library tell prospective students, “I practically live in the library.” That is a good thing. That means they see it as a habitable place. When I worked at Carson-Newman University, one of our former work-study students did practically live in the library. We finally gave him his own desk because when we asked him why he spent so much time in the library, he told us the library was his safe place.

While Harris (2007) obviously had no way of knowing that I would reference her article for this paper, her title, *Libraries with Lattes: The New Third Place*, certainly foreshadowed the overall concept. Consider Bryson, Usherwood and Proctor’s
(2003) description of the library in their work, Libraries Must Also Be Buildings?: New Library Impact Study: “Buildings that are well designed and managed offer an array of resources that enable people and groups to establish relationships, carry on conversations, exchange ideas, and engage the life of the mind” (p. 70). All of these concepts point to the notion of how the library fits into the life of the user rather than how the library thinks the user should be told to view the library. The use of the library should be affected by the way in which people use the space. Furthermore, Bryson et al. (2003) describes the library as being one of the following at any given time: a meeting place, a learning resource, and a comfortable and relaxing space (p. 70). The evidence presented in this paper certainly supports that. Pay careful attention to the last item in this partial list from Meyrick’s ten practical ways for a library to be recognized as a third place:

1. Create a brand.
2. Respond to community identity.
3. Aggregate and cluster.
4. Encourage discovery.
5. Fantastic design and fabulous people (2007).

Meyrick (2007) adds that if nothing else is achieved, make sure you have the best coffee in town. Again, it is not about having coffee in the library but meeting the customers’ needs. Consider this: Starbucks are not usually very big. Someone suggested most customers do not go in there to stay for long periods of time; they get their coffee and make it a part of their lives. They take it to work and bring it to the library. Another phrase I often hear students recite to tour groups in the library supports this sentiment: “The great thing about the library is you can eat and drink in here. So, you can grab a cup of coffee and a bagel at Einstein’s and come to the library and study or you can just hang out.”

While providing food and drink is considered one of the key elements of good third place criteria, the other two key elements are being easy to get to and having an inviting design that encourages lingering or promotes community. In this paper’s introductory exchange between the two students, the friend’s description of the library as a place to hang out is synonymous with lingering and promoting community. The students who were waiting in line for the computers in the lab were not doing so because there were no other computers available on campus. They were waiting because they wanted to be in the library.

In anticipation of challenges that threaten the future vitality of this type of commitment to the academic library, we might follow the example of those such as Dartmouth College. When building a new library, while the library task force wanted to design a library that would fulfil their academic purpose to the students,
they still wanted the students, faculty and community to consider the library as that ‘good, great, place’ to hang out.

Freeman (2014) describes the library as:

[The] only centralized location where new and emerging information technologies can be combined with traditional knowledge resources in a user-focused, service-rich environment that supports today’s social and educational patterns of learning, teaching, and research. Whereas the internet has tended to isolate people, the library, as a physical place, has done just the opposite. Within the institution, as a reinvigorated, dynamic learning resource, the library can once again become the centerpiece for establishing the intellectual community and scholarly enterprise (para. 7).

Freeman also states that “The academic library as place holds a unique position on campus. No other building can so symbolically and physically represent the academic heart of an institution” (2014, p. 9).

However, many academic institutions are also in the position of having to do more with less due to financial constraints. In Facelifts for Special Libraries, Bassett, Fry, and Ballantyne-Scott (2011) offer viable solutions:

If you can’t afford to build a new library or even do major renovations, there are several easy inexpensive renovations strategies that can transform your dull library space into the “place” to be. Even small transformations can improve your library’s place within the community.

1. Get rid of outdated furniture.
2. Replace unsteady shelving units.
3. Put on a fresh coat of paint.
4. Install new carpet.
5. Fix broken website links.
6. Explore mobile communication (pp. 79-137).

As Freeman (2014) concludes in his essay, the library symbolically and physically represents the academic heart of an institution and in order to remain a dynamic life force, it must support the academic community in several new ways. These ways must be sensitive to ever-changing customer expectations without disregard for the unique legacy and traditions of the institution of which it is part.

Libraries must embrace their own distinct functions. The library as a place can “enhance the excitement and adventure of the academic experience, foster a sense of community, and advance the institution into the future” (Freeman, 2014, last paragraph).
Starbucks did not invent coffee, they just revolutionized it. You can get hundreds of different combinations of coffee espresso at Starbucks, but they also serve tea, juice, and water. So, balance your library’s needs with the needs of the customer when designing future services. Think customer service with the customer, not the abundance of products, in mind.

ABOUT THE AUTHOR

Sheila Gaines is the Head of Circulation at McWherter Library at University of Memphis in Memphis, TN. She can be reached at sgaines1@memphis.edu.

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Comparing Institutional Repository Software: Pampering Metadata Uploaders

Craighton Hippenhammer, Digital Initiatives Librarian
Olivet Nazarene University

ABSTRACT
This article highlights the key concepts of institutional repositories and identifies the strengths of Digital Commons and Wesleyan Holiness Digital Library products. Special attention is given to software structures and features, support systems, and factors that impact quality.

Digital Commons
Digital Commons (DC) is a commercially hosted institutional repository product whose purpose is to host searchable, electronic files, usually faculty scholarship and archival material. It was originally created for the University of California with a customer base of about 400 institutions, mostly U.S. universities, all in English. It has a robust support staff that enables customers to have highly customized sites that work well for them, even though they are based on highly structured templates. Their main competitors are open source options like Dspace and Fedora, which both take intense information technology (IT) development time and ongoing local support. With an open source option, it is very common to feel the need to fight for the IT department’s attention, as they focus on an entire campus of needs. With Digital Commons, those concerns go away.

The home page of Digital Commons has a colorful circle that is a graphical representation of the disciplines into which uploaded material has been divided. This is one way content can be browsed, not only in one’s own repository, but throughout the repositories of all DC customers.

Digital Commons has a hierarchical internal structure. Documents are filed within scholarship and archival series which are then filed within departments and communities. This structure shows up in document URLs and creates an academic way of browsing. Each document type has its own metadata form that is created to relate to the discipline it is in. So each article, e-journal, book, image gallery and
event form limits its fields to those necessary to its discipline-influenced document type. A book gallery, for example, is unique as it has the capability to make the first page of its PDF into a separate thumbnail and use it to display the cover.

Faculty and students can also browse for topics by department, university center, or program. Subsumed under each department are department-flavored and document-type subcategories helpful for coming across topics through guided serendipity. These are highly configurable; for example, an art gallery painting project by one of our art professors shows an area of a map of California where the retreat site was held. Breadcrumbs (Home > Art Dept > Art Image Galleries > DVP Art Gallery) for these pages are also configurable.

Digital Commons’ strengths include metadata upload forms that are configurable and kept simple with no distracting unused fields. Metadata forms tie document type to academic centers and disciplines which keeps the repository academically related. It has a very strong search capability – both Google and local site searches. DC technical staff stay in close touch with Google to make sure metadata field codes are up to date and communicate best with Google technology. DC also has very strong support. It encourages sharing between members and conducts webinars and other training sessions. Members can call and email support with one-day response times. New DC sites can be built within days.

**Wesleyan Holiness Digital Library**

For the past three years, I have been involved with the creation of a made-from-scratch theological institutional repository (IR), created and supported by the Nazarene Church, the denomination with which my university is related. The repository specifications, design, and ongoing development are being led by a team of 15-20 Nazarene librarians and denominational leaders who meet in person once a year and monthly via conference calls. An open source software developer was hired in the fall of 2012 and they programmed the IR in PHP using the Drupal Content Management System. The IR went live June 2013 at http://www.whdl.org, with the name Wesleyan Holiness Digital Library (WHDL).

WHDL is now starting to give birth to university IRs using the same engine; the first went up at MidAmerica Nazarene University in Olathe, Kansas, in April 2015, at http://repository.mnu.edu/content/mnu-institutional-repository. The goal is to provide daughter IRs to most of the over fifty Nazarene institutions around the world (as long as they have an adequate infrastructure for the IR to run on) as well as to other protestant denominational universities who are in the same Wesleyan theological strain. The Nazarenes are now looking for denominational partners to join them in this effort.
A key specification desired by this group at the very beginning was that the IR be multilingual, a difficult hurdle to jump, since even Digital Commons cannot yet provide that. To be truly multilingual there must be three areas in the software where the language must be compatible and relate correctly to each other: the documents themselves (the easiest hurdle), the metadata that describes the documents, and the interface that includes the navigational words to get around in the program (also called the site language). WHDL went live with five site languages – English, French, Portuguese, Spanish, and Korean – and has documents up now in 58 different languages. Although this IR is new and still developing, it is amazing that it is so multilingual. The IR highlights this capability with a language drop-down box at the very top of the home page.

IR Comparison

In WHDL the document type is selected first without being attached to a discipline or academic center of study. It has many more document types than Digital Commons has. But Digital Commons’ forms are selected by document type tailored by the discipline community with which it is associated. This emphasizes the academic quality and nature of the material.

Digital Commons’ website layout is quite configurable within a limited number of strict template formats. DC staff, however, will add fields that no one else has if they are necessary and do not conflict with the structure of the system. Some fields may not be obvious to ask for because they do not come with the default configuration. The peer-reviewed checkbox, for example, is one that is available, but may be suitable for only certain series or galleries. With this, the user must tell them which ones they should be added to.

Digital Commons has no subject fields, but uses keyword fields and discipline fields only. The number of disciplines and sub-disciplines is quite narrow that balances quite nicely with the infinite number of keywords and keyword phrases that can be used. WHDL has been toying with the idea of using subject headings, like Library of Congress. This would be unwise, since it would involve the translation of the subject headings list into exotic languages to keep up the multilingual idea. Translating one to two thousand discipline terms per language, though, is quite attainable.

Having a scholarship domain field based on the Boyer model is unique to Olivet Nazarene University’s IR. Ernest Boyer published *Scholarship Reconsidered: Priorities of the Professorate* in 1990. Boyer’s work sought to widen the definition of scholarship beyond just publishing by creating four overlapping dimensions or domains: the scholarship of discovery, the scholarship of integration, the scholarship of application, and the scholarship of teaching. To the Boyer model of four scholarship domains, Olivet added a fifth: the scholarship of faith integration. We just asked Digital Commons support to add that to our metadata forms and they provided that for us.
An embargo period for articles published by publishers means that the article cannot be open access for a certain number of months after it is published. Digital Commons can institute the embargo period field for any series or gallery if the user asks and designates. The user simply types in a date twelve months down the road and a year later the document that was hidden with this function will become available to the web automatically without further effort. Some of these more exotic features may be developed in WHDL, but were not a priority in its early development stages.

Digital Commons automatically creates an OpenURL for previously published articles. You can also attach additional files of any type to the record. These additional files can be designated to be visible or hidden. It is common to attach copyright permission documents in this function and make them invisible but also nearby, associated with the document to which it belongs. DC also has a Creative Commons license field that most universities use, which lets researchers know how and whether they can use the material posted.

WHDL metadata forms are divided into tabs: essential, supplemental, administrative settings, revision information, and flags. Less used fields are on other tabs or tabs that only administrators access. WHDL divides responsibilities into Librarian 1, Librarian 2, and Librarian 3 levels for access privileges. In Digital Commons, access can be restricted to particular series or other document types.

**IR Software Quality Factors**

The design of the software is the most important quality, especially in designing it for ease of use for those who upload. DC does this by giving the uploader the ability to hide metadata fields that are not needed, the ability to add fields that other universities may not need, and the ability to tailor field options.

Why not allow the option to pick from dropdown lists if the options are known? For example, if the metadata field is “Department,” and all college departments are known, then the software should have all of the department names in a drop-down list readily available for the uploader to select rather than having to type them as free text. If a field entry is the most-often-chosen option, then that entry should be made the default option at the top of the list. If one department publishes a lot more than any other department, then that department option should be selected as the default. That way it does not have to be manually selected, which will save keystrokes and speed up the metadata entering process.

Different document types need different metadata templates. For example, electronic theses and dissertations (ETDs) need mentor name fields, but other document types do not. Books do not need volume and issue fields like journal articles do. If the metadata form expects the uploader to know that and to therefore skip over such
fields, then sites where untrained personnel or volunteers are used are likely to run into trouble because of the unnecessary software structural design problems. No IR should use IT jargon like “node” or direct uploaders to do illogical things or retrieve data from “out on the web.” Newly developed IR software is more likely to have these sorts of problems.

Also, book galleries profit from having the first page of a PDF made into a thumbnail graphic to highlight the book’s cover. The IR software should be able to process PDFs created by word processing software and to display the thumbnails properly as well as those produced by Adobe products. Digital Commons has a problem with this.

Search Functions

The search function in institutional repositories is extremely important. Documents they display must be well searchable by Google and Google Scholar. Metadata field tags must be Google friendly. Most documents in the IR must be scholarly or Google Scholar will not index it. IRs must stay current with Google field and algorithm changes. IR metadata and IR documents must both be searchable and have the capability of using search limits by metadata field and language.

Excellent Support

Every institutional repository should have expert support personnel who can change and tailor the IR software to suit your college/university needs, who can guide you to use the software effectively, who offer webinars and instruction, and who can readily be reached via email and phone. Support should also supply online discussion groups among members, and regularly maintain and upgrade the software, including Google search engine optimization (SEO).

ABOUT THE AUTHOR

Craighton Hippenhammer is the Digital Initiatives Librarian at Olivet Nazarene University. He can be contacted at chhammer@olivet.edu.

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Libraries and Student Retention

Mick Williams, Assistant Director, Bailey Library
Nyack College

ABSTRACT
Mick Williams presented the workshop “Libraries and Student Retention” at the June 2015 Association of Christian Librarians Conference. This article of the same name encapsulates key points that were shared during the workshop’s PowerPoint presentation on how academic librarians can actively promote student retention at their own institutions of higher learning.

In the aftermath of the Great Recession of 2007-09, private Christian and secular colleges are facing new challenges, both cultural and demographic. American economic fragility underlined by the Great Recession has perhaps caused a “downsizing” of the American dream, particularly in regard to parents’ and students’ college spending decisions. Also, demographic changes decreasing the number of traditional college-age students cannot help but hurt private colleges’ bottom lines (Bell, 2015).

Academic librarians may find many of these challenges “above their pay grade,” but there is no reason for them to be passive. Library directors can look for ways to successfully interact with both traditional and nontraditional college students (Bell, 2015). By partnering with professors whose programs quickly get students engaged in the academic milieu, librarians can help forge successful bonds that can make the difference between retention and withdrawal (Hagel, Horn, Owen & Currie, 2012). Librarians can also use statistical data, anecdotal evidence, and their professional judgment to preemptively help students get past those points in the curriculum which are most likely to lead to failure (Hagel et al., 2012).

Early intervention on the part of librarians is critical. If first-semester freshmen get actively involved in academic work involving library resources in the first few weeks they are on campus, they have a higher retention rate (Haddow & Joseph, 2010). Much of what drives academic retention is actually a feeling of fitting in and being a part of the college community on the part of beginning freshmen. Thus, libraries actually have a fairly brief time to have maximum impact: roughly the first half of a freshman’s first semester is the critical window.

What, then, is needed to make a difference? There are four key steps that together can make a difference: having a vision of what is needed, creating an action plan including the use of the library’s “soft power,” successfully implementing the plan, and building in an annual assessment cycle (Williams, 2015). (“Soft power” is the ability to get others to cooperate because they choose to do so, as opposed to “hard power,” which is the authority to enforce cooperation.) This article shall deal with them each in turn.
The vision that is needed is not some utopia; librarians should shoot for the best outcome realistically attainable. Try to envision what implementing the changes needed to obtain a best-case scenario would look like, and then strive to put them into place. Try to determine both what the library has to offer and also which professors would be the best ones with whom to partner (Williams, 2015).

The action plan may look different from what has come before, although there may be antecedents from ideas a library has tried previously. Having librarians brainstorm both individually and collectively will help release their creativity. Librarians should feel free to use a SWOT analysis similar to those used by industry to determine the real situation the library faces. Determine what soft power the library already has. Strive both to add more and to put it to good use. A library can, in all likelihood, never have too much soft power (Williams, 2015).

Implementing the plan always brings new challenges and the unanticipated, so anticipate that surprises will arise. Creating both timelines and checklists will help the library staff avoid leaving things undone, and it can help build in accountability (Williams, 2015).

Create an annual cycle of assessment. If this does not take place, one is forced to rely solely on anecdotal evidence and professional judgment. The first part of the assessment cycle should be quantitative measurement of relevant data. The next part of the assessment cycle needs to be a qualitative analysis of what the data suggests in the professional judgment of those who were part of the assessment processes. The third and final part of the assessment cycle is a qualitative/intuitive segment. At that point, one goes beyond mere data analysis and uses it as a springboard for improvements and new ways of doing things (Williams, 2015).

Finally, if the library director has friends in high places at the college (again, a reflection of soft power), she can share retention information she has gleaned during her research that may be far beyond her pay grade and outside of librarianship per se. Just as a sporting event is often won or lost by a few points, even marginal improvements can help (Williams, 2015). Also, we should pray that God will help us and that our efforts will glorify Him.

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**ABOUT THE AUTHOR**

Mick Williams is the Assistant Director at the Bailey Library, Nyack College in Nyack, New York. He can be contacted at mick.williams@nyack.edu.
The Power of Encouragement: The Role of Christian Academic Librarians in Supporting the Whole Student

Earleen J. Warner, Reference Instruction Librarian
Bethel University

ABSTRACT
Christian librarians are exhorted to consider the role of providing encouragement, care, and emotional and spiritual support to college students. Caring for the whole student can have a positive impact on college student success and retention, as well as have a transformational effect on students’ spiritual lives. By treating college students as whole persons created in the image of God, Christians academic librarians can not only help these students succeed by meeting their academic needs, but also help students thrive by supporting them emotionally and spiritually.

Therefore encourage one another and build each other up…
encourage the disheartened, help the weak, be patient with everyone.
1 Thessalonians 5:11, 14 (NIV)

When Christian librarians serving in higher education analyze their roles within their institutions, their first thoughts may be of supporting student learning by providing research resources, information literacy instruction to classes, one-on-one assistance with conducting research, consultations with faculty to create effective research assignments, and a space for students to learn beyond the classroom. In addition to these and other tangibles, Christian librarians might also consider the role of providing encouragement, care, and emotional and spiritual support to students. While this type of support within higher education may seem peripheral, caring for the whole student can have a positive impact on college student success and retention, as well as have a transformational effect on students’ spiritual lives.

The Real Purpose of Higher Education
As the role of the Christian librarian in higher education is analyzed further, it is essential to first understand the real purpose of higher education. Scholars have argued that the ultimate goal of college is more than instilling knowledge in the minds of students. Fawns-Justeson (2012) proposes:
The real purpose of our work is to… help them along their path to becoming thoughtful, engaged, self-aware citizens who are fully able to make choices that reflect their most cherished values; choices that lead them to a meaningful and satisfying life (p. 126).

Shushok (2011) describes the ultimate purpose of higher education as that of “developing better human beings” (p. 2). Sparkman, Maulding, and Roberts (2012) see college as a place where students can develop their “emotional and social intelligences” and “interpersonal and intrapersonal abilities” (p. 645). Schreiner (2010b) states that the “purpose of higher education is to help students grow intellectually, psychologically, and relationally” (p. 11). With this purpose in mind, it is clear that the goal of the higher education experience is to prepare students for multiple aspects of their future lives. Therefore, Christian librarians should not only look for ways to help students succeed academically, but should also find avenues to assist them in their pursuit of maturity. In other words, Christian librarians have the opportunity to play an important role in supporting the whole student as they seek to fulfill the real purpose of higher education.

**College Student Success and Retention**

To better determine how Christian librarians can support the whole student as he/she seeks to fulfill the real purpose of higher education, it is useful to review factors that contribute to college student success. Kuh, Kinzie, Schuh, Whitt, and Associates (2005) found that student success included “satisfaction, persistence, and high levels of learning and personal development” (p. xiv). In her quest to understand what causes some students to thrive and others to just survive during their college experiences, Schreiner (2010a) led a national study using an instrument called the *Thriving Quotient*. Schreiner (2010a) defined thriving college students as those who were “fully engaged intellectually, socially, and emotionally,” “academically successful,” and who “experience a sense of community and a level of psychological well-being that contributes to their persistence to graduation and allows them to gain maximum benefit from being in college” (p. 4). The results of Schreiner’s (2010a) study reveals the types of changes that could take place in students which would allow them to thrive.

One of the attitude changes that was shown to contribute to student success and thriving is that of adopting a “positive perspective on life” (Schreiner, 2010a, p. 6). Schreiner (2010a) found that when students are taught to handle problems with an “optimistic style,” “reframe the situation and strategies for success the next time,” and to “envision their future success” (p. 8), they are better able to weather difficult circumstances. If college students adopt this optimistic attitude change, they are more likely to be motivated to graduate and more prepared for the difficulties of life beyond college. Schreiner (2010a) created strategies that faculty and staff (including
librarians) can use to teach students how to adopt this change in perspective. For example, although most encounters with students are brief, academic librarians have multiple opportunities to encourage anxious students to positively view research as a valuable intellectual challenge, and to teach students the information literacy skills they need to meet this challenge. By doing so, academic librarians can play a vital role in helping college students to succeed and thrive.

A Sense of Belonging

A significant contributor to student success and retention is having a sense of belonging (McDonald, Bacon, Brown, Brown, & Carter, 2007). When new college students do not feel as though they fit in, do not understand the culture of their new community, or have difficulty navigating the institutional structure, they are less apt to persist to graduation – especially if they also struggle with the rigor of college academics. Therefore, if a higher education institution builds an academic community that provides ways for a student to feel welcomed, accepted, supported, cared for, and connected, there is a stronger possibility that the student will remain (O’Keeffe, 2013). When students experience friendliness and empathy from faculty and staff, and develop at least one good relationship within the institution, they are more likely to adjust well to life in higher education (O’Keeffe, 2013; Schreiner, 2010b). If students feel connected to faculty, other students, and the subjects they are studying, deep learning can occur, thereby contributing to their success (Palmer, 2002). The idea that students who feel connected will remain in college is supported by Tinto’s (1975) seminal study on student persistence which argued that “it is the individual’s integration into the academic and social systems of the college that most directly relates to his continuance in that college” (as cited in Grallo, Chalmers, & Baker, 2012, p. 183).

All members of academia have an impact on their campus community and on a student’s sense of belonging. Christian academic librarians can contribute to these elements by providing a welcoming atmosphere and emotional support to students while assisting them with their academic needs.

Student Relationships With Faculty/Staff

A related factor that has an impact on college student success and retention is positive relationships between faculty/staff and students. Cox (2011) found that “even simple, incidental contacts mean something to students” (p. 61). Hagenauer and Volet (2014) discuss the impact that faculty-student relationships can have on the ability of students to acclimate to life in higher education. When faculty show themselves to be approachable, caring, helpful, supportive, understanding, and encouraging (Carlson, 2014; Hagenauer & Volet, 2014; Lillis, 2012), and treat students as “whole people,” they contribute to students’ success and adjustment to college life (O’Brien, 2010, p. 109). In their study on college students’ emotional
outcomes, Goldman and Goodboy (2014) found that since positive emotions can have a profound effect on students’ ability to think and learn (and their motivation to do so), and on their engagement in the classroom, it is important for faculty to display confirming behaviors toward students. In the same way, academic librarians can contribute to effective student learning by showing students that they are valued and supported.

Positive interactions between faculty and students, either inside or outside of the classroom, also help students to become more motivated, confident, and academically successful (Hoffman, 2014). Komarraju, Musulkin, and Bhattacharya (2010) found that when faculty have affirming relationships with students, those students are more “likely to find the learning process to be enjoyable and stimulating, and gain a better understanding of how their college education could prepare them for the job market” (p. 339). All in all, when students perceive that faculty and staff (including librarians) are supporting them holistically (academically, emotionally, and socially), their college experience is more positive and successful (Kelly, LaVergne, Boone, & Boone, 2012).

**Mentoring**

A particularly significant type of faculty-student relationship is that of mentoring. Mentoring takes place when “a faculty member and student develop relationships in which functional and personal interactions converge” (Cox, 2011, p. 52). Since a mentoring relationship may involve assistance with coursework and career exploration, as well as “emotional and psychosocial support,” mentors have the potential to support the whole student (Cox, 2011; Fuentes, Alvarado, Berdan, & DeAngelo, 2014, p. 289). College staff (including academic librarians) may also serve as mentors to students. Many campuses encourage formal mentoring relationships between staff and students. For example, Bethel University’s (St. Paul, MN) Woven Lives program gives staff (as well as faculty) the opportunity to mentor students and have a positive influence on their lives.

Mentoring provides a significant opportunity for faculty/staff to encourage and inspire students, and help them “develop perspective on … values, goals, and life” (Fawns-Justeson, 2012, p. 126). In further describing the power of mentoring, Fawns-Justeson (2012) suggests:

> We know learning does not take place in classrooms only – learning also occurs quite powerfully as students struggle to live in the real world. If we take time to develop relationships with our students, and if we are available to guide them through these real-world learning experiences, we will contribute more substantially to their overall growth and development (p. 132).

Additionally, when faculty show compassion, openness, and empathy toward their mentees regarding the personal issues with which they are dealing (e.g., academic
stress, anxiety, depression, rejection, new living situation) by showing “care for the whole person,” the resulting positive personal connection can lead to significant growth in students (Cramer & Prentice-Dunn, 2007, p. 775). Although a mentoring relationship between a student and a Christian academic librarian may be somewhat different from one between a student and a faculty member, it still has great potential for benefiting the student.

**Supporting Spiritual Formation in College Students**

Another area in which Christian higher education faculty and staff can support the whole student is that of spiritual care. Burchell and Larson (2010) emphasize the importance of faculty building personal connections with students and offering empathy, affirmation, and spiritual encouragement. White (2006) also highlights the crucial role that faculty play in modeling Christ-like behavior before their students, and in being facilitators in students’ spiritual formation, by saying that educators should “view students as created in the image of God and work with them in authentic ways that nurture the whole person” (p. 306). According to Yoder (2013), students are looking for faculty and staff to serve as their “faith mentors,” and want to know more about their “professors’ faith journeys, Christian perspectives, and spiritual practices” (p. 87). Therefore, Christian faculty and staff (including librarians) have a significant opening to serve as spiritual role models and to help shape the faith of the students entrusted to them.

In his essay “The Role of the Library in the Character Formation of the Christian College Student,” Smith (2002) focuses on the “moral responsibilities of librarians” in “positively influenc[ing] character formation” in college students (pp. 181-182). Smith (2002) argues that librarians should model a Christian life before students who are still in the process of developing their own morals and values. For example, librarians can help to facilitate the development of morals in students by teaching them about the ethical use of information, respect for other library users and for library property, and about the self-discipline that is required to conduct good research (Smith, 2002). Christian academic librarians also have the opportunity to impact the spiritual lives of students by praying for and with them.

**Support Specifically from Academic Librarians**

Academic librarians can contribute to the real purpose of higher education in many of the same ways as faculty, but there are also ways in which librarians specifically can contribute to student success and retention. For example, since relationships and emotions have been shown to have an effect on student success, librarians Pagowsky and Hammond (2012) further investigated the significance of relationships between librarians and students, and how that affects students’ ability to become acculturated to college life. On each of their campuses, these academic librarians sought ways to collaborate with offices that provided both academic and non-academic support
The Power of Encouragement: The Role of Christian Academic Librarians in Supporting the Whole Student

As part of giving students a more “personalized experience,” Pagowsky and Hammond (2012) developed paths from these other offices to librarians so that appropriate assistance would be available at point-of-need (p. 584). Pagowsky and Hammond (2012) also argue that “student/librarian relationships are an important contribution to a student’s sense of belonging, academic success, and connection with those who support success—all of which contribute directly to student retention” (p. 583).

In addition, Grallo, Chalmers, and Baker (2012) propose that since the academic library is a neutral, safe place where students can ask any type of question, librarians have excellent opportunities to provide emotional as well as academic support. For example, academic librarians can help students acclimate to the college environment by directing them to the correct departments that can answer their questions about college structure (e.g., financial aid, graduation requirements), and by participating in the “casual, out-of-class student-faculty relationships [that] were the most positive predictor of the intention to persist” (Grallo et al., 2012, p. 183). As academic librarians partner with other campus offices providing academic and personal support, they, too, can contribute to student success and retention.

When conducting information literacy instruction sessions for college students (which may include lessons in how to plan research strategies, effectively navigate online research resources, evaluate information sources, and avoid plagiarism by correctly citing sources), academic librarians are providing students with the opportunity to gain skills that will reduce frustration and contribute to their persistence in college (Allen, 2014; Grallo et al., 2012). Academic librarians can be even more effective in supporting students when they serve as liaisons to departments/programs and are able to provide personalized assistance (Allen, 2014). In this role as a liaison, Christian academic librarians are better able to form relationships with students, model Christ-like behavior, and provide encouragement and support to them.

**Online/Distance Students**

A group of students to whom academic librarians can provide specific support are those taking online/distance courses. College staff (including academic librarians) play a significant role in meeting the individual academic and technology needs of these students (Boles, Cass, Levin, Schroeder, & Smith, 2010). Since online/distance students will most likely never visit the physical library, it is crucial for librarians to effectively connect with them virtually (Kadavy & Chuppa-Cornell, 2011). Studies have shown that online/distance college students need more comprehensive instruction in selecting research resources, developing search strategies, navigating searching interfaces, tracking down information sources, etc., than students who can stop by the physical library whenever they have a question or a problem with a research tool (Kadavy & Chuppa-Cornell, 2011). When academic librarians provide
effective online instruction to distance students, they are helping to meet this important need.

In order to provide more personalized instruction and support, many academic librarians become embedded in online/distance college courses and programs (Carrico & Neff, 2013; Hoffman, 2011). Academic librarians can effectively embed in online/distance courses by using the course management system to provide video tutorials and assessments, an “Ask the Librarian” forum, or a discussion forum in which the students can reflect on their research process and the librarian can provide suggestions for the improvement of searching strategies (Kadavy & Chuppa-Cornell, 2011). Benefits of having a librarian embedded in a course or program include “faculty… spend less time answering student research questions,” and “students generate higher quality work” (Carrico & Neff, 2012, p. 200). When academic librarians are embedded in courses and programs, they are better able to establish relationships with students. This, in turn, helps students to feel more comfortable seeking out assistance from librarians in the future, and making further use of library resources (Carrico & Neff, 2012; Hoffman, 2011; Martin, Reaume, Reeves, & Wright, 2012). In addition,

By providing an open, non-judgmental environment for… students to receive additional research assistance, distance services librarians can greatly affect the retention rate in… programs. Students with more personalized experience in their programs usually stick with their institution through graduation. (Carrico & Neff, 2012, p. 201)

Therefore, it is of particular importance that Christian academic librarians support the whole student well in in the online environment.

Adult Students

Academic librarians can also provide specific support to adult students who struggle with the challenge of balancing school, work, and their personal lives. Many adult students have never been to college, or have not been enrolled in a college course for quite some time. As a result, they may experience fear of not succeeding academically, embarrassment over needing assistance, anxiety about conducting research, and “technostress” over navigating online research resources (Cannady, King, & Blendinger, 2012; Cooke, 2010). One of the ways that academic librarians can support adult students is through the creation of online research guides (e.g., LibGuides). By using these guides to provide selected resources in which the students can begin their research, and easy access to librarian contact information, librarians help to reduce adult students’ library anxiety (Cannady et al., 2012). When academic librarians create an open and trusting environment for adult students during information literacy instruction sessions and one-on-one appointments, librarians
can facilitate “transformative learning” by helping to reduce fear, anxiety, and stress (Cooke, 2010, p. 222). Christian academic librarians have a prime opportunity to be that “listening, nurturing, collegial connection” (Carrico & Neff, 2012, p. 205) by providing research assistance, as well as emotional support and friendship, when adult students need it most (Langer, 2010).

**Whole Person Librarianship**

Although neither student success nor library literature appears to make the specific correlation, it is clear that some of the very behaviors and character qualities God expects of His people have been empirically proven to contribute to college student success and retention. When faculty and staff (including librarians) encourage students, help them to feel a sense of belonging, show them care, develop personal relationships with them, assist them in learning to navigate college structures and online resources, and support their learning process, students are more likely to thrive in college and to graduate. College faculty and staff have crucial decisions to make regarding the students who have been entrusted to them:

> We can affect student thriving in the daily choices we make, choices to dialogue rather than direct, to encourage rather than criticize, to see possibilities rather than problems, and to actively promote student success rather than simply prevent failure. When we do, a greater number of students will not only survive college, they will thrive – and so will we. (Schreiner, 2010b, p. 11)

As one of the 2014 American Library Association Emerging Leaders, Zettervall (2014) promotes the concept of “Whole Person Librarianship,” acknowledging that serving library patrons is much more than teaching someone how to search in an online index/database or correctly cite an information source. This concept uses the “social work model of seeing and serving the client – or patron – as a ‘whole person’ in the context of his or her life” (Zettervall, 2014, para. 1). By treating college students as whole persons created in the image of God, Christian academic librarians can not only help these students succeed by meeting their academic needs, but librarians can also help students thrive by supporting them emotionally and spiritually by encouraging their hearts and refreshing their souls.  

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**ABOUT THE AUTHOR**

Earleen J. Warner is Reference/Instruction Librarian at in Bethel University in St. Paul MN. She can be reached at e-warner@bethel.edu.
WORKS CITED


Annotated Bibliography:

Free Books Online

Murl Winters, Associate Library Director
Evangel University

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- **Google Books**: [https://books.google.com/](https://books.google.com/)
  When a search for a book is made, look for a copy with the word “read” under the entry. Most of the content available full text was printed prior to 1923, but all must be in the public domain.

### 2. Children’s Books

- **Children’s Library (Archive.org)**: [https://archive.org/details/iacl](https://archive.org/details/iacl)
  This resource contains books for children from around the world. It has 2,800+ children’s books.

  This website contains the texts of pages that may be displayed in various languages, including: English, Spanish, and French. Among the popular searches is one by country that may be made on a map or by named continent or region. There are books in at least 19 languages.
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        This is a master list of 224 places for free audio books online.
   b. Books
      • Best Sites to Read Books Online without Download or Registration (Gizmo’s Freeware): http://www.techsupportalert.com/free-books-read-online
        This is an annotated list of 346 sites where books may be read for free without download or registration. It offers a link for a more extensive list of 913 sites where eBooks are available but may require downloading or registration.

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ABOUT THE AUTHOR
Murl Winters is the Associate Library Director at Evangel University. He can be reached at wintersm@evangel.edu.
New Emerging Professionals Interest Group

Are you new to ACL and would you like to know how to best get plugged in to the association? Do you ever feel like the learning curve is steep in librarianship? Would you benefit from sharing ideas, experiences, and observations from the perspective of a new librarian? Then this new interest group might be for you.

The purpose of this new group is to provide a faith-based support system for those who are new to the library profession and to also help those new association members become actively involved in the association and the profession. This group will work to create networking opportunities, promote ACL membership among emerging library professionals, and to create in-person and online forums (via a Google Group) for emerging librarians to openly share resources and to freely discuss topics relevant to new professionals in the library community.

Membership is open to ACL members who are new to the profession or the association. “New” shall be defined by the interested individual and not limited by number of years of experience. To join, email the home office (info@acl.org) to request to be added to the discussion group.

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Annotated Bibliography:

Helps on Navigating the Art of Leadership and Empowering Team Members

Jeannie Ferriss, Library Director
Whitehall Community Library

Leadership has many facets and strategies as individuals are asked every day to take a step up and be in charge of others. The question for any leader is: How to do it well? These volumes take on the challenge of how to avoid the pitfalls which destroy organizations, create personnel problems among team members, and create chaos within a group of people working together. This variety of authors seek to show others the secrets they discovered in becoming successful leaders. They are not the newest titles, but I believe they are some of the most sensible and helpful to anyone looking to improve their leadership skills.


Conflict is a part of life for women everywhere, especially for women in leadership. Barthel and Dabler seek biblical solutions to conflicts with God, others, and within each individual. Subjects include: female leaders with powerful personalities, shame, the Church, depression and a forward by Ken Sande (President of Peacemaker Ministries).


This volume is unique in that it takes a look at the qualities which destroy those in leadership and how to safeguard against them. Taken from a spiritual point of view, chapter ten examines the issue of pride and how it may turn those with great leadership qualities into arrogant, self-seeking or unteachable under-achievers. Another excellent chapter deals with the problem of time management and schedule control for those in positions which often deal with continuing flows of human interaction. Balancing the need to spend time with individuals versus the demands of task management can be a challenge to all of those in charge.

Taking leadership from a parable point of view, this volume follows the struggles of Debbie Brewster as she tries to save her position as team leader. In searching for the secret of becoming a truly great leader, her mentor tells her “great leaders serve.” This book is unique in the fact that the main character is a woman and addresses many of the concerns from a woman’s point of view. With more and more leadership positions now being held by women, this volume is an excellent addition to any collection.


Cole bases his book on church-based leadership versus Kingdom-oriented leadership, offering many interesting and thoughtful ideas that can be applied to anyone in a leadership role. The chapter titles include: The Secret Source of Leaders: Or, Where We Start Makes All the Difference; Pharisaism Today: Protecting the Powerful; and Wax On and Wax Off: Life-on-Mentoring Skills. The author continues his ideas from “Organic Church” in seeking to provide an alternative look at leadership in the church today.


This book contains many insights for both leadership in business and spiritual communities. The format is easy to follow as the author presents an idea or situation and then lists suggestions for a solution. For those who enjoy short bullet-point presentations the format of this book will be a quick and concise resource. Each of the 40 chapters takes on a different topic of both the positive and negative sides of leadership. The chapters are generally less than ten pages long, making this an easy read for those who need something which is suited to small time allotments.


Bill Hybels wrote this book after pastoring over 30 years at Willow Creek Church in Barrington, Illinois. While some readers would find sections of the material familiar from Hybels’ many workshops and conferences, the information covers a wide variety of leadership topics.

Every person who has ever been in charge of anything knows that leadership comes with criticism, judgement, and sometimes broken relationships. Iorg shares his insights on dealing with disappointment, loneliness, criticism, and conflict in the workplace. An especially helpful chapter deals with supervisors who have to terminate someone and the challenges and the changes that result to an organization when a person is let go.


Using the fable mode of storytelling, Lencioni relates the problems encountered by a new CEO when she discovers her team is in such disarray that it may cause the collapse of the entire organization. Breaking down the difficulties into five dysfunctional areas, the author integrates both the problems and the solutions into the story. The end of the book includes a model and detailed explanation of each of the dysfunctional scenarios, as well as the role of the leader in solving them.


McIntosh takes a frank and painful look at the dark side of leaders who are led astray by unfavorable qualities. Dealing with subjects such as passive-aggression, codependency, paranoia, the need to succeed, and narcissism; the author asks all in authority to understand the consequences of letting the dark qualities effect or even destroy their leadership abilities. The book offers ideas and solutions to guard against falling into the dark side personality traps and gives multiple resources for further information.


By spending a little time each day with this volume, Maxwell propels the reader through a weekly then daily program using his “21 Laws of Leadership”. Each law is based on the leadership styles of different people in the Bible. Chapters begin with a thought for the day and scripture to accompany each law. Applications, reflection questions, and charts help the reader easily understand and retain the information.
Maxwell again takes on the many facets of leadership with this volume on different leadership laws illustrated by true examples. Each chapter discusses one law using an example of a well-known person and how the law applied to them. Other features include illustrations, charts, appendices, applications and source notes.

Author of multiple titles on leadership, Maxwell developed five levels of leadership to help people understand the developing stages of leaders from their appointment to the position, through mastering the final stage of others following someone because of who they are and what they represent. Maxwell lists the levels as position, permission, production, people development and pinnacle. Each level is explained in detail throughout the book with examples from real life, suggestions for growing in the next level, quotes, helpful ideas and the downsides to each area.

Known for his unfailing integrity, Billy Graham has led the Billy Graham Evangelistic Association as its CEO for over fifty years. Illustrated with events, quotes, and examples from Billy Graham and those who knew him; the authors provide anyone in authority over others with a truly Biblical-oriented mentor to learn from and follow.

Annotated bibliographies can be on any topic for which a library represented in the ACL membership will purchase material. Topics can range from juvenile literature to theology, from the Olympics to special education. If you have a topic of interest for which you would like to provide an annotated bibliography, please contact Associate Editor, Jeannie Ferriss at: jfluvsbks@gmail.com.

**ABOUT THE AUTHOR**
Jeannie Ferriss is the Library Director at the Whitehall Community Library in Whitehall, Montana. She can be contacted at jfluvsbks@gmail.com
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Critical Reviews

Church Refugees: Sociologists Reveal Why People are DONE with Church but not their Faith,

Reviewed by Craighton Hippenhammer, Associate Professor, Digital Initiatives Department, Benner Library & Resource Center, Olivet Nazarene University, Bourbonnais, IL

Attendance at Christian churches throughout the Western world has been declining dramatically, first in the mainline denominations and more recently in evangelical churches, too. Since 1977, the Gallup organization has been asking Americans to rate the honesty and ethical standards of people’s professions. “In 2013 the clergy received its lowest score ever. The number of people who believe clergy has very high or high levels of honesty and ethical standards fell below 50 percent for the first time” (p. 17), a rating that has been falling ever since 1985 when a high of 67 percent was recorded. In fact, being a pastor now means that people are inclined to distrust them. One pastor quoted here said, “As a pastor and staff, we approach every day with the understanding that we need to focus on earning that trust back. It can never be assumed” (p. 17).

Christian leaders are concerned. Recent titles like unChristian (Kinnaman and Lyons), Why Nobody Wants to Go to Church Anymore (Schultz and Schultz), Generation ExChristian (Dyck), American Religion: Contemporary Trends (Chaves), and most recently, Churchless (Barna and Kinnaman) in 2014, which says that the unchurched represents one-third of the population, a portion being mature Christians who are choosing to leave church, testify to this concern. These “dechurched” are not angry or mad; they are just uninterested. Their leaving “simply reflects the firsthand experiences that led them to conclude churches are ill-equipped to support the flourishing life they hope for” (p. 20). As Barna and Kinnaman say, “we must admit the possibility that our churches are somehow enabling many people to stall out on their journey toward deep, transformative faith” (p. 20).

This book, Church Refugees, looks more in depth at this category it calls the “dechurched.” In general, they are highly educated, church doers who have held leadership positions in an average of four churches, leading at all levels. So the dechurched may “not only contribute to the decline in religious affiliation and in
worship attendance, but they may also be driving forces behind these trends” (p. 21). When they eventually leave, they speak of doing it for their spiritual survival and to flee the spiritual abuse. They do not give up on God. They simply give up on the institutional church.

This qualitative sociological study interviewed in depth nearly 100 people who had “made an active, deliberate decision to leave the institutional church” (p. 28); the authors came to call them the “dechurched” and/or the “Dones.” Although all their stories are unique, four common themes why they left showed through – reasons the authors did not expect.

First, the most important thing that people want in a church is a community who are experiencing God together and the Dones are no different. In fact, “a sense of community is so important that it will keep people in churches that they don’t otherwise care for” (p. 31). This is the main reason why people will stick with a church they hate because shopping for a whole new community is so difficult. The Dones repeatedly said they desired a church “where people are loved collectively rather than judged individually” (p. 32). While judgment will drive them away, if they ever had a true, trusting community, they will long to get that back. But judgment is the killer. And churches so often want

“everyone to sign on to a common belief system before they can begin to do life with each other. This is not only a dubious way to practice Christianity according to [the Dones], but also a profoundly ineffective way to build community” (p. 40).

And it does not help when church leaders make lifestyle judgments without owning up to their own inadequacies. The dechurched view this as “intellectually and morally dishonest, inauthentic, and an overreach of power…. Hypocrisy.”

Secondly, the bureaucracy of the church gets in the way of growing in Christ when too much church activity is aimed at just keeping the place going. The Dones often leave when they understand that the structure of the church is getting in the way of their serving and growing in God. They want to be involved in meaningful activity, particularly in relationship formation, not internally focused housework of keeping organizational structures functioning. Many churches run on a top-down, controlling leadership style which stifles creativity and the desire of members to help shape its direction. They want to be more than just entry-level employees working for a large machine. “Top-down hierarchy of worship- and ministry-planning not only alienated these committed volunteers and staff from doing church work, but it also alienated them spiritually” (p. 61). So when the Dones leave church, they tend to construct alternatives through civic engagement, small groups and others sorts of spiritually more meaningful gatherings. That is missing in most Sunday morning worship services, which they believe are just a resource hog. “Nobody, not one
single respondent, mentioned replacing church with a worship service or with a sermon series or with committee work. They are replacing church with meaningful activity that engages their communities and builds relationship, things they find missing in the church” (p. 76).

Thirdly, the Dones are concerned with the type of conversation that goes on at church. Church talk is usually argumentative, where two people state their positions without any intention of being influenced by the other, or dictatorial, where one person does all the talking and the other all the listening. The Dones hate this. They highly prefer authentic conversation where both parties are open to being influenced by the other. And shadow missions are abhorrent to them. Church planters and other religious missional groups who use a “relationship first” model where they pursue conversation with ulterior motives like getting them to come to church is seen as dishonest.

“Our respondents told us that the underlying message is that the person being invited to church or God is somehow less than the person extending the invitation. They said the tacit message is that there’s something fundamentally wrong, broken, or, at best, not fully realized, about that person’s life that can only be fixed by coming to church and being like the person doing the inviting. Our respondents viewed this as inherently judgmental and counterproductive to relationships they wanted to be built on mutual respect and authentic conversation” (p. 83).

So doctrine, a prepackaged set of beliefs, can actually hinder gaining an understanding of God, instead of helping. Just as university professors are coming to realize that being the sage on the stage has become less effective than being their students’ guide at their side, so also pastors need to see their role less as one conveying wisdom and knowledge to one who develops and facilitates understanding.

What Packard and Hope are relaying here in describing the reasons why extremely active and knowledgeable Christians are leaving the church is not another example of the growing religious individualism previously described by Robert Bellah’s Habits of the Heart’s personal syncretic religion, or Christian Smith’s Soul Searching’s moralistic therapeutic deism. While this group is more interested in the group over the individual, “they bristle at the notion that unity means uniformity” (p. 93). For the church to be able to reengage these folks, it will have to “adopt policies and practices that disseminate power, reduce the role of the pastor as the holder and conveyor of all knowledge, and utilize organizational resources to empower people rather than to control them” (p. 94).

Lastly, the Dones find that there is an extremely strong disconnect between the moral teachings of the church and actually engaging the world meaningfully. The is seen as wanting to police behavior to the exclusion of dealing with endemic economic issues, an orientation which comes across as an expression of power, control and
authority. Church leaders are not seen as having their congregants’ best interests at heart. To the Dones, “preaching a message about the evils of drinking seem[s] like so much small change compared to big-ticket items such as poverty, racism, and gender inequality” (p. 100). In fact, “there was a broad feeling among the surveyees of this study that the teachings of the church actually resulted in very little impact on lives around them – just doing lifestyle indoctrination and very little soul transformation” (p. 104). It’s not that they were “done with church because they disagreed with the church’s theology or because they disliked the people. These are the reasons people switch churches. People opt out of organized religion altogether because they think the structure is fundamentally flawed” (p. 104).

So this movement of mature Christians leaving the institutional church has nothing to do with theological orientation. What they deeply desire is to be able to share Christ’s transformational message in meaningful ways, but the current Christian church structure and judgmental attitudes simply get in the way.

Chapter 6 makes four practical suggestions for implementing corrective action that churches can do to help the dechurched to reengage. First, invite participation, with limits, to encourage people to start meaningful ministries that are on their hearts. Trust your community. Second, undermine bureaucracy by putting timelines on some positions and committees so they dissolve when the timeline ends no matter what. Third, be truly relational by devoting “staff time and resources to knowing and supporting people rather than creating and maintaining programs. Do things with congregants rather than for congregants” (p. 114). And fourth, impact your community and be impacted at the grassroots level. Enable your community by helping them do things rather than doing things for them. “Instead, allow the celebrations and struggles of your local community to change and shape your congregation” (p. 114). Is there any other organization beyond the church that puts so much time and energy into training their people while doing so little to retain them? It just makes sense that those within your midst who are your most creative, involved and emotionally invested be encouraged in multiple ways to be highly engaged and fulfilled.

While this book is based on a sociological study, it is not an academic work and therefore contains no structured data and no index. It is an effort to translate the research findings into a practical book for students, lay folk and church leaders. It draws attention to an overlooked and extremely important segment of church members who are leaving in droves. The project was undertaken by the authors between 2012 and 2014 at the University of Northern Colorado. Although few of the survey respondents were bitter or angry at the church, the conversations were not easy to undertake. These people are alone. One of the last people interviewed for this project told the authors, “Thank you for listening to my story. Nobody has ever cared before. At least, nobody in the church has ever cared” (p. 140).
This book is ground breaking and should be in every Christian university, Bible school and seminary in the world and as a textbook in classrooms. How we do church now is so very, very flawed. Some of the best and brightest and most active are leaving because the church is getting in the way of their spiritual development and the sharing of their faith that they so desperately want to do. May God help us to understand the dynamics described in this book so we can rescue the church and reorient our members towards the salvation of our neighbors, as Jesus taught.

Hermeneutics of Hymnody: A Comprehensive and Integrated Approach to Understanding Hymns,
409 pp. $22.40. ISBN 9781573127677

Reviewed by Jason Runnels, Assistant Music Librarian,
Southwestern Baptist Theological Seminary, Fort Worth, TX

Thousands of books have been devoted to various aspects of ministry ranging from pastoral ministry to business administration. More recently there have been upsurges in the number of books published that deal with worship and whether Christians know how to do this most basic of spiritual tasks. However, books on the study of hymns, hymnology, are less often seen. Part of the reason is that there are some that have become standards in the various colleges and universities and with good reason. Yet, there has been something missing in the literature that guides musicians in the process of selecting and utilizing hymns. Scotty Gray has given such a book to academia.

*Hermeneutics of Hymnody* identifies a gap in the skill among church musicians when it comes to demonstrating a knowledge of how to successfully use hymns in worship. The statement is very true and has resulted in poor choices for worship on more than one occasion. He states his primary goal is “to present foundations for a sound, comprehensive, and integrated understanding of hymnody and more objective criteria for evaluating hymns and tunes of whatever style” (p. xxi). Students have been taught the history of hymnody and some basic evaluation techniques in classes that were intended to do so but a close detailed examination is typically lacking.

The uniqueness of Gray’s approach is to take principles that are normally applied to evaluating Scripture, and using it on the various elements of a hymn. The idea, if hymnody is the voice of the church then the church should be just as careful in its use of these items as it is in its use of the Bible. To achieve this goal, Gray separates the book into nine chapters which allows a concentration on the different parts of
a hymn. Chapter 1 introduces this concept of applying sound Biblical hermeneutics to hymns. One problem does occur, not everyone has studied hermeneutics and the author therefore has a monumental task. It seems that Gray is aware of this fact but his statement of whom might benefit from such a book provides a greater challenge, “This study is devoted to a more comprehensive and integrated hermeneutics of hymnody for scholars, teachers, and serious students. It is hoped that much in this study will be of interest to hymn writers and hymnal editors as well as to worship leaders, ministers, and the singers of hymns in the many and varied theological and liturgical traditions” (p. 3). Many in this list may have never had a formal education in Church Music, much less hermeneutics.

Gray presents a list of broad principles on pages 6 and 7 that can help a curious minister to understand hymns better with this approach. He feels that it is most necessary to investigate eight different areas to fully understand a hymn: the biblical, the theological, the liturgical, the literary, the musical, the historical or sociocultural, the practical and the principle of interrelatedness. The list alone leaves the reader to wonder if even a month is enough time to read through such a book so as to gain an understanding, much less a full semester in graduate school. However, most of these areas are not foreign territory for many but the interrelatedness might be the greatest challenge. The author fully believes that now is the time to apply the unification of many areas of study into one concentrated focus on hymnology. To strengthen his stance he quotes from a diverse population of writers, from Friedrich Schiller to E. O Wilson to Leonard Bernstein.

While the goal is quite large, the modus operandi is noble and needed: “The effort here is simply to show that in hymnody we are dealing with a complex, living, moving phenomenon, a historically vital and powerful force, a confluence of many streams, a blending of many voices that continues to have great potential and that, by a careful look, might enthrall, bless, and delight us all the more and become a means of a fuller, deeper expression of worship” (p. 15).

The remainder of the first chapter is devoted to summarizing the goal of each subsequent chapter. These paragraphs are useful but unnecessary since a full chapter will be given to each section in order to explain the principle’s importance and application.

Gray examines the importance of using biblical hermeneutics to evaluate hymnody in chapter 2. He lines out some basic principles of hermeneutics, such as the linguistic/literary principle, the literal, figurative, allegorical principle, the historical principle, and the contextual principle. His next effort is to identify the differences of how scripture is used within hymns. As he explains the variances among direct quotations, mosaics and paraphrases the reader may find themselves somewhat lost
since not all of the texts are provided within the work. It would have been far more enlightening to have had a table comparing Dudley-Smith’s “The Darkness turns to dawn” with the various scriptures referenced, much like he did with “Of the Father’s Love Begotten.”

As an example of applying biblical hermeneutic principles to hymnody, Gray chooses Prudentius’ hymn *Corde natus ex parentis* and its subsequent translations by Roby Davis and John Mason Neale. The focus is on Prudentius and the context from which the hymn was written. Gray carefully works through the scriptural references in the Neale translation to demonstrate how much biblical matter is contained within the work, and he points out that the content gives reason to use the hymn at other times than its generally allotted season of Advent/Christmas. It is most helpful that Gray includes a parallel reading of the three textual versions of this hymn as well as a musical excerpt of the first three verses as arranged by well-known hymn compiler, Charles Winifred Douglas.

Gray’s third chapter delves into the topic of theological hermeneutic without fear by providing a clear explanation of how theology can depend on hymnody to be made known more fully. He writes to a great degree about the language of theology, focusing on how the poetry of a hymn has the ability “to make clear, to give the meaning, to facilitate understanding, to communicate thoughts and feelings of faith, and to inspire the mind to soar far above the limits of discursive prose” (p. 67). Of course, these works are dependent on what he calls the analogical, or symbolic, language of art.

The remaining chapters, 4 through 7, follow very similar patterns of giving an in-depth explanation of the principle followed by application to particular hymns. Gray demonstrates his very firm understanding of music, hymnology, theology, literature and hermeneutics convincingly. The author is sure to include particular terms within the body of each chapter that will prove useful. His writing style is elegant and informed and leaves the reader with little doubt of the author’s expertise. Gray’s level of research is also demonstrated through his ability to not only reference and cite various authors but also to synthesize the information in a way that serves to teach the reader. The author is also very sure to follow his goal of explaining the interrelatedness of the areas of study by including a section at the end of each chapter. Each section is identified as “The ______ ‘Voice’ in a ‘Polyphonic’ Hermeneutics.” This strengthens the bond of a hymn to more than a text but also to a musical setting.

The final chapter focuses on applying these principles to the selection and use of hymnody. Gray makes the point clearly when he states, “hymnody is a spiritual experience, a matter related to the Holy Spirit and to the Christian’s spiritual nature
or what the Bible often refers to as the heart” (pp. 330-31). A deeper understanding of hymnody can lead to this appreciation and spiritual growth.

One weakness lies in the absence of an appendix dedicated to the explanation of various terms that lie outside the normal vocabulary of church musicians. While presenting them in the body of the chapter is helpful, a glossary would allow for a quick reference even after the book has been read. These technical terms such as poetic devices found within the hymns or theological concepts and ideas would have been much easier to find and understand with a brief appendix that might have included page references to more explanation. If, by chance, the reader is unaware of what epimone is and does in chapter 2 then knowing that a thorough investigation occurs on page 191 would encourage a better understanding of the device’s role in “Of the Father’s Love Begotten” when it was mentioned.

Also, the inclusion of the hymns, music and text, are helpful but strikingly absent from the first half of the book. There are numerous times that being able to see the hymn in print could enhance the reader’s understanding. To assume the reader is able to find the hymns on his or her personal book shelf or on the web is distracting from the activity of reading the book. Again, a brief appendix would be invaluable.

As a summary, Scotty Gray’s *Hermeneutics of Hymnody* is a refreshing resource in subject area that receives so much neglect. The author maintains focus throughout the book and is aware of the purpose. This work should be on every worship pastor, music minister, church choir director’s, organist or any other church musician’s book shelf. While not a breeze to read through quickly, it will give important and useful information to enhance an individual or corporate worship experience. The challenge is set and this book will help to achieve the goal.

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**Thomas Grantham: God’s Messenger from Lincolnshire,**
246 pp. $30.00. ISBN 9780881464610

 Reviewed by Terry L. Christian, Graduate Student, 
Southwestern Baptist Theological Seminary, Fort Worth, TX

John Inscore Essick, Assistant Professor of Church History at Baptist Seminary of Kentucky in Georgetown, Kentucky, has written a comprehensive and engaging story of the life of Thomas Grantham (1633/34-1692), an important General Baptist leader of the latter half of the seventeenth century. Not much has been written on Grantham aside from including him in the larger narrative of English Baptists until
recently. Essick demonstrates Grantham’s life and works as meaningfully efficacious in the organization and validation of the General Baptists in his sphere of influence in Lincolnshire and Norfolk.

After a short introduction, the story begins in chapter 1 with life in the rural county of Lincolnshire through the time of the Restoration (1660). This considerably sized county struggled economically, politically, and ecclesiastically giving rise to many sectarian religious groups, including the “small but growing number of General Baptists” (p. 20). After his baptism in 1652 and subsequent entrance into public ministry in the late 1650s, Grantham found himself no stranger to the common conflict concerning the office of messenger and the practice of laying on of hands.

Chapter 2 provides a most thorough biographical sketch of Grantham’s life and ministry. Essick adds a distinctive contextualization of his many writings alongside his ministerial work as messenger, which has not been previously actualized in the vital Baptist historical works of Thomas Crosby, Joseph Ivimey, and Adam Taylor.

The following chapter builds on the work of John F. V. Nicholson concerning the office of messenger. Nicholson’s work, explained as being a “foundational study,” was limited in scope, needing “expansion” and further “critique.” Essick accomplishes this, then focuses on “Grantham’s place in the process by which messengers became an established ministry among the General Baptists” (p. 70). He fully explains Grantham’s logical reasoning and biblical evidences supporting this neglected office. The “three-fold task for the messenger” included: “(1) preach the gospel; (2) teach and strengthen churches; and (3) defend the gospel against attacks” (p. 111). Not only did Grantham define the office of messenger, he obviously lived it as well.

In chapter 4 Essick explains how Grantham took seriously the job of apologist among those who challenged this new group holding to different doctrines (p. 112). Again, Grantham earnestly believed and manifested this belief as a vital part of his ministry as a messenger. Debates were the common way of discussing these differences and gaining converts, and Grantham was a skilled debater, despite his lack of formal theological education. Essick demonstrates Grantham’s abilities, through four separate disputes with Anglicans, Roman Catholics, Quakers, and Presbyterians.

The last chapter addresses dissent post Restoration concerning government and king. Grantham defended Baptists before the king and government convincing them that “Baptists were a peaceable and legitimate movement” (p. 205), purposefully differentiating the sect from the Fifth Monarchy. Despite persecution by local magistrates, Grantham himself along with many others were legally licensed under the Declaration of Indulgence (1672) by Charles II, further demonstrating their willing subjection to authority while exercising their ability to be taken seriously. A short conclusion then follows the final chapter.
The author relies skillfully on primary sources throughout this work. Each use of these sources contributes unequivocally to his argument demonstrating his deft command of source and subject. For example, Grantham’s major theological work, *Christianismus Primitivus*, is consistently used to support Essick’s claims, along with other works, including Particular Baptist sources. He also exhibits command of wide-ranging secondary sources and has no qualms disagreeing with other scholars on certain subjects pertaining to Thomas Grantham.

While individual chapters could stand on their own, it is obvious that succeeding chapters build on the foundation of Grantham’s overall goal to elucidate seventeenth-century England of the underestimated office of messenger. Essick weaves naturally throughout the book the repeated “four-fold task” of a messenger, which included “preaching the gospel in all places, teaching and governing the churches,” “defending the gospel against attacks, and assisting pastors in resisting those who would usurp authority” (p. 113).

The only weakness is quite minor: an informal acknowledgment at the beginning of the work concerning an explanation, in the original language, of the term “messenger” versus “apostle” in the New Testament, and how they are synonymous. Such a clarification might be helpful to those who may be unfamiliar.

*Thomas Grantham: God’s Messenger from Lincolnshire* is a valuable and significant book for readers endeavoring to better understand not only early General Baptist belief and doctrine in its earliest stages as well as the works of an often neglected seventeenth-century theologian. The chapter covering Grantham’s debates with other religious groups and denominations makes this book interesting yet beneficial not only to Baptists but to all Christians, enabling readers to understand both sides of those religious disputes. Further, at the beginning of the book are pictures and maps enabling readers to connect more concretely to this area of England. At the end of the book are several appendices which include Thomas Grantham’s Will, Grantham’s dying words, A Memorial to Thomas Grantham, Acrostics, Epitaphs, a poem by Grantham, and other items. By far the most helpful for the interested reader wishing to supplement their research pertaining to the life of Thomas Grantham, Essick has included an annotated bibliography.

This work will be broadly beneficial to those studying seventeenth-century England regardless of religious denomination or background. It will also be more narrowly constructive to students interested in the history of English Baptists. Moreover, Grantham’s ability to successfully defend his General Baptist beliefs while utilizing biblical evidences as support to his claims in debates will undoubtedly be instructive for all, while at the same time encouraging believers to “always [be] ready to make a
defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence” (1 Peter 3:15, NAS). The excellent scholarship along with a clever and insightful account of Grantham’s life and work will be a welcomed addition to any library both public and private.

John Inscore Essick has created an exemplary nevertheless accessible work on Thomas Grantham. He has succeeded in giving “Grantham a voice in the future” and letting “the history of which he is a part surprise and challenge.” Additionally, he has accomplished writing an excellent history more than three hundred years after the man’s death. Now we as twenty-first century readers may witness

“through [his] printing, preaching, debating, and representing congregations in the counties of Lincolnshire and Norfolk, Grantham contributed to the process by which a regional, sectarian affiliation of General Baptist congregations became a legitimate dissenting presence in England by the end of the seventeenth century” (p. 1).
**Book Reviews**

**Authentic Communication: Public Speaking for Everyone,**
239 pp. $24.95. ISBN 978161701016

Reviewed by Laura Walton, Circulation Librarian,
Cornerstone University, Grand Rapids, MI

*Authentic Communication* is written by three individuals who have coached a variety of different audiences on the art of public speaking. Though the writing and tone of this volume is more informal, the authors have done a great job in giving practical guidelines for learning how to improve one’s public speaking. Many aspects of public speaking, from the theory and history of the practice to the actual vocal delivery, are illustrated in this volume. Every chapter dissects a different element of public speaking with clear and relevant examples. Furthermore, exercises at the end of each chapter allow the readers to practice what they have learned and speaker spotlights give real world examples of how different public speaking elements are used in a variety of different educational and professional settings. The sole critique is the importance the authors place on the use of Google searching techniques as a primary means of research. Only a brief sentence was given about more helpful research techniques such as using libraries and library databases to research and find credible information (pp. 99-100). Otherwise, this was a very enjoyable read and would be a great supplementary text to any undergraduate level communication, speech, or debate course. It may even inspire some thought-provoking, persuasive, or entertaining speeches.

**Baptists in Early North America: First Baptist, Providence,**
496 pp. $60.00. ISBN 9780881464436

Reviewed by Rusty Tryon, Head, Collection Management, Liberty University, Lynchburg, VA

The initial two of thirteen planned volumes in the Baptists of North America series edited by William Brackney, who serves as professor of Christian thought and ethics and director of the Acadia Centre of Baptist and Anabaptist Studies at Acadia Divinity College, these titles represent the firstfruits of a substantial
effort to preserve and disseminate the original records of prominent Baptist congregations in North America from the colonial era. Local experts assisted in the composition of the two volumes. Charles Hartman was a former pastor of the Swansea congregation and is an adjunct professor of history at Roger Williams University. J. Stanley Lemons is emeritus professor of history at Rhode Island College and is the historian of the First Baptist Church in America.

Each volume is organized similarly. The historical introduction provides the congregational history, biographies of key members and pastors, and the contributions the congregation made to Baptist life and history. The bulk of the volume contains the transcribed church records (membership rolls, minutes of meetings, correspondences, etc.), which have been thoroughly and carefully footnoted. Comprehensive indexes of subjects, places, and people conclude the volume.

With an emphasis on transcriptional accuracy (the records of the Swansea congregation took three years to prepare), these works provide researchers a reliable repository of primary source material, which will comprise a significant corpus upon the completion of the series. These titles are essential additions for libraries supporting programs in early American church history, Baptist studies, and those with Baptist denominational affiliations.

_Beyond Matter: Why Science Needs Metaphysics_,
162 pp. $24.95. ISBN 9781599474953

 Reviewed by John D. Laing, Associate Professor of Systematic Theology & Philosophy, Harvard School for Theological Studies, Southwestern Baptist Theological Seminary, Houston, TX

In this relatively short but dense volume, Roger Trigg, emeritus professor of philosophy at the University of Warwick and senior research fellow at the Ian Ramsey Center (Oxford University), masterfully argues that a coherent undergirding philosophy is needed in order for science to proceed.

Trigg begins by noting that many (scientists) have claimed that science needs no metaphysical framework or philosophical foundation, but he correctly points out that historically, science was a sub-discipline of philosophy. Those who make this claim typically follow logic akin to that of the so-called Vienna Circle, a group of preeminent scientists and philosophers in the early twentieth-century, who adopted a theory of truth and knowledge dependent upon empirical verification; if a proposition or theory cannot be explained/proven by the scientific method, it is nonsense, and metaphysics (including theology) falls into this category. The Vienna
Circle’s verification principle ultimately came under attack from several quarters: it could not meet its own criteria for truth, the progress of science itself undermined the empirical requirement, and Wittgenstein – one of the founding members of the group – began to question the privileged status of science, arguing that it is one set of rule-governed practices alongside other equally valid practices. Thus, although some (e.g., Dawkins, Hawking, etc.) still claim science is the only path to knowledge, Trigg rightly notes that there are good reasons to disagree: science is grounded in philosophical assumptions that cannot be discovered or validated via the scientific method.

Throughout the work, Trigg challenges both the relativism of postmodernism and its skepticism of any approach to truth, and the confidence of modernist naturalism and its scientific imperialism. Ironically, the history of science can feed both viewpoints: on the one hand, technological success can inspire confidence in science as the means to truth and understanding of reality, but on the other hand, failures and superseded theories – fundamental to the progress of science – can lead to skepticism because proper scientific theories are always open to further testing and falsification. Trigg maintains that there is an objective reality that can be observed, tested, evaluated and known, but he questions the claim that science is the only way to reach that knowledge. Metaphysics deserves a place at the intellectual table and is, in fact, necessary for science to proceed. To prove his point, Trigg devotes most of his attention to undermining the privileged status of science in modern intellectual life.

Thus, he argues that science needs metaphysics for several reasons. First, a philosophical definition is needed for the very idea of science (e.g., science requires empirical observation and testing with the possibility of falsification). Second, science needs metaphysics to define its limits and progress. The determination of what counts as the data of science (e.g., restrictions to natural phenomena) is itself a philosophical decision, and the scientific imagination is fueled by metaphysical speculation about reality and possibility. If science is a search for truth (and it is, properly conceived), then it cannot be conducted in isolation from metaphysics because judgments and evaluations require a philosophical base. Third, even empiricism has also proven troublesome to the exalted status of science for two reasons. First, much of what passes for science today cannot be observed. Modern physics is based on the attempts of physicists to explain the phenomena they do observe by appeal to mathematical formulae and theoretical entities (e.g., alternate universes, string theory, etc.). Second, empiricism demands that some credence be given to natural inclinations and reason (e.g., we seem to naturally believe in purpose and dualist views of persons), which can lead away from a purely physicalist approach to knowledge and truth (i.e., typical scientific approach). He concludes that both approaches to knowledge – empiricism and rationalism – can lead to truth and are needed for science to properly proceed.
This important work is valuable to those interested in both science and philosophy, and should be included in the libraries of Christian colleges, universities, and seminaries with programs in those disciplines. As may be evident from the brief summary here, it is rather scholarly and technical, so the reader will need some facility with both disciplines in order to follow the argument. Those who put forth the effort to work through the material will be rewarded with new insight into the nature of science and the limits of human knowledge.

**Beyond the Attic Door,**
91 pp. ISBN 9781490837079

*Reviewed by Sherill L. Harriger, Library Director, Pontious Learning Resource Center, Warner University, Lakes Wales, FL*

The book, *Beyond the Attic Door,* is primarily for children between the ages of eight and fourteen. The story is set in 1925 when a very controversial subject is on the lips of everyone – the forthcoming “Scopes Monkey Trial.” School teacher, John Scopes, is soon to be tried for illegally teaching evolution in school; however, the adult characters in the book do not skirt the subject with the children, Lulu and Buddy, but are completely transparent about the subject and their Christian beliefs on the matter. The book has the right amount of history, humor, and mystery to make the reading enjoyable, and, of course, children will be children and will always enter a “forbidden” room. What they find in that room and what they experience will forever shape their personal perception of the Bible and the God they serve.

The book, written in present tense, is a little slow in the beginning but progresses very quickly once the mystery locked behind the attic door is revealed.

Reviewed by Lisa Cutforth-Anderson, Learning Resource Coordinator and Old Testament professor, Alberta Bible College, Calgary, AB

This book is one volume of the Bible in Medieval Tradition series, which strives to offer medieval works to twenty-first century audiences for study, spiritual formation and preaching. This volume accomplishes that aim as Joy Schroeder provides previously unavailable-in-English access to the mostly allegorical hermeneutic of the Middle Ages. She does this by offering the first English translations of several medieval, Latin commentaries on the book of Genesis. She unites these with previously translated writings to present one complete literary unit of the Book of Genesis. Although Latin scholar is not on her resumé, readers may trust her translation skills as she provides extensive citations for primary and secondary sources that readers can analyze themselves. The writings she includes are by Remigius of Auxerre of the Carolingian tradition (Gen 1-3), Rupert of Deutz (4-8), Hildegard of Bingen (9,18,23,24), Andrew of Saint Victor (9-30), Peter Comestor (31-41), Nicholas of Lyra (42-46) and Denis the Carthusian (47-50). Her informative introduction includes a brief biography of each author, as well as information on their personal hermeneutic of scripture. She included these specific samples on Genesis because these writers either built on each other’s writings or refuted them. Placed alongside each other in this way, she offers a “bird’s eye view” of medieval hermeneutics.

Besides offering a general view, the format of her book allows readers to zero in on specific passages. Scripture quotations are in bold typeface and her extensive footnotes offer additional explanation of translation problems, cross references to other medieval authors, or general insights into medieval interpretation. As opposed to endnotes, these footnotes allow the reader immediate and easy access to additional information, and to her understanding of the writings included in this volume. In addition to these notes, this volume contains an extensive bibliography and indexing by name, subject or scripture reference.

In contrast, it is not always easy to understand how some of the authors interpreted scripture as they did. Schroeder does not include many comments on their actual interpretations of scripture; but presents the texts as she discovered them. Therefore, I would suggest this book is better suited as a college-level textbook for presenting alternative interpretation styles as opposed to a study of Genesis. Schroeder is to be commended for sifting through the plethora of Christian writing in the Middle Ages and collating these selections in such a way as to allow English-only readers to trace the development of biblical interpretation at a specific point in church history.
The Challenge of Preaching,

Dale R. Jensen, Director of Library Services, Evangel University, Springfield, MO

John Stott stands as one of the most respected and esteemed expository preachers of our time. His book Between Two Worlds: The Challenge of Preaching Today, first published in the USA in 1982, is an excellent treatise for anyone who wishes to preach or teach the Word of God with clarity and precision. This volume was also published in London in 1982 under the title I Believe in Preaching. John Stott takes his reader through the history and foundations of; the reasons for; the how-to; and finally the reasons why all preachers, regardless of denomination, should participate in expository preaching.

In Greg Scharf’s abridged and updated work, he does an admirable job of bringing John Stott’s thoughts into the 21st Century. He rearranges the material some but still emphasizes the same solid principles of preaching as bridge-building – connecting the Word with the world. He calls today’s preachers to the same principles of study, prayer, and preparation. He reiterates the importance of sincerity and earnestness, courage and humility. What Scharf adds to Stott’s work is the application of these preaching fundamentals to the world we live in today.

Both Stott and Scharf emphasize reading the Bible and allowing that to soak in but they also exhort preachers to read widely in order to gain greater insight and understanding of God’s Word. And both writers explain that the only way to make God’s Word relevant to those who hear our sermons is for the preacher to be very aware of current events, especially those things that are on the minds of our congregants.

Each author dedicated one chapter to sincerity and earnestness. Of course we all know what sincerity is and we generally can recognize when someone is sincere. It is not enough for a pastor to know the Word, he must also live the Word. A preacher cannot espouse right living from the pulpit but live a different lifestyle when out of the pulpit. Stott and Scharf go on to say that there is a step beyond sincerity and it is called earnestness. Stott says, “To be sincere is to mean what we say and to do what we say; to be earnest is, in addition, to feel what we say.”

Stott and Scharf sum up preaching this way “preaching is meant to encourage a meeting between God and the people.” Having been a preacher for the last 34 years, I say a heartfelt Amen to that summation. This book is very highly recommend to any and all who wish to answer the call to preach or teach the Word of God.
The Christmas Virtues: 
A Treasury of Conservative Tales for the Holidays, 
203 pp. $24.95. ISBN 9781599475059

Reviewed by Carrie Beth Lowe, Library Director, Johnson University, Knoxville, TN

Weekly Standard senior writer Jonathan V. Last has compiled a collection of original Christmas essays written by fellow political commentators. Authors of the essays in this compilation include Rob Long, P. J. O’Rourke, Joe Queenan, Stephen F. Hayes, Jonah Goldberg, Mollie Hemingway, Christopher Buckley, and others. In addition to the Weekly Standard, the essayists are affiliated with news organizations such as National Review and Fox News.

The essays offer both secular and religious perspectives on Christmas, with most focusing on American cultural customs and family traditions. The general tone is both humorous and nostalgic. Atheist, Catholic, Jewish, and evangelical viewpoints are all represented in the collection. Librarians at religiously affiliated institutions considering this book for selection should be aware that several of the essays contain language that may be offensive to some readers.

The collection as a whole is suited more for public library collections than for academic library collections. Libraries supporting programs or courses in journalism may want to add this as an example of commentary on popular culture from a conservative perspective. Kirsten Powers’ essay describing her conversion to Christianity earned this book a place in Johnson University library’s collection.

The Comfort of Little Things: An Educator’s Guide to Second Chances, 
174 pp. $24.95. ISBN 9781605544090

Reviewed by Lisa Cutforth-Anderson, Learning Resource Coordinator and Old Testament professor, Alberta Bible College, Calgary, AB, Canada

Holly Elissa Bruno is an encourager. She has combed inspirational literature from disparate sources to empower educators through the written word. The inspirational quotations throughout the book urge educators to give learners, but more importantly, themselves, second chances to do better, and be better. Although written for a secular audience, Bruno claims a personal spirituality, and briefly
mentions attending church, yet the Christian educator will still find much useful information on the power of second chances in these pages. We know we serve the God of second chances.

To Bruno, “… a second chance is the opportunity to come alive in the moment with the wonder of a child, witnessing people and situations as if for the first time” (p. 4). It is also freeing ourselves from what holds us back, as people and as educators. It is accepting that people are flawed, and most people will choose better if given another chance to choose a response or action. Yet, if they disappoint again, we may have to change our expectation that people will be who we think they should be. As she wrote this book for educators, she includes several case studies of real-life choices and behaviors that model giving and receiving second chances in educational settings. However, this book is not about being warm and mushy; because besides being an educator, among other vocations, Bruno is an attorney. Her case studies set the bar high for transformational learning while working in federally and state-legislated educational systems. While these case studies are not indexed for easy reference, they are set apart by font and spacing from the main text of the book, and so are easy to locate.

As mentioned, the book lacks an index, but the formatting of the text allows for easy access of different types of information. Many of her sources are online: search terms or links are provided in grey boxes in the margins. Her attributed inspirational sayings are set in italic font in the margins. Self-reflection questions are numbered in the main body of the text. Any ideas she wants her readers to internalize are highlighted with bullet points in the main text, and much of her scientific research is set apart in bordered textboxes in the main text. Lastly, her encouraging suggestions for giving second chances are in plain typeset in the margins. Due to the formatting, this book is an easy, quick, must-read for educators. Though written for child educators, every suggestion may be tweaked and applied to any educational setting.


Reviewed by Elizabeth Pearson, Library Director, Montreat College, Montreat, NC

The Community of Believers contains edited versions of the lectures presented at the 2013 Building Bridges Seminar, an annual meeting of Christian and Muslim scholars now hosted by Georgetown University. The purpose of the seminar is to promote understanding and the building of stronger Christian/Muslim bonds. Lucinda Mosher is faculty associate in interfaith studies and director of the Multifaith
Chaplaincy Program at the Hartford Seminary and assistant academic director of the seminar. David Marshall is associate professor of the practice of Christian-Muslim relations at Duke Divinity School and academic director of the seminar.

The book is organized by the three major themes of the Building Bridges Seminar: the nature and purpose of community, unity and disunity in the life of the community, and continuity and change in the life of the community. In addition to the lectures on these themes, texts from the Bible and the Qur’an used in the seminar’s discussion of each topic are included.

The first part of the book explores the nature and purpose of the Christian church and the meaning of community, or “ummah” in Muslim tradition. The second part discusses Christian communion and division, reflecting on different approaches to church unity and interpretation of the one, holy, catholic, and apostolic church in which Christians profess belief. This essay also looks at the Christian church response to a post-Christian world. The historical record of disunity in the Muslim community and ambiguous attitudes toward change are examined. The impact of the Arab Spring of 2010 on Islamic political thought is presented as a case study in Muslim strategies to accommodate change. The Second Vatican Council is presented as a starting point for a discussion of 20th century Christian ecclesiology that explores the tension between maintaining continuity with tradition and responding to change in Roman Catholicism and Protestantism. The seminar also explored efforts to reenvision the place and vocation of the Christian church in the modern world.

The contributors are Christian and Muslim scholars from divinity schools and universities and include Gavin D’Costa, Ahmet Alibasic, Brandon Gallaher, Lucy Gardner, Feras Hamza, Lucinda Mosher, and Abdullah Saeed.

This book will be most accessible to readers who have a basic knowledge of the subject and can be recommended for theologians and researchers interested in theological interfaith dialogue between Christians and Muslims.

For those who want to read further, the editors suggest several other titles, including Lesslie Newbigin’s *The Household of God*, Avery Dulles’s *Models of the Church*,Mustansir Mir’s *Understanding the Islamic Scripture*, and Neal Robinson’s *Discovering the Qur’an*. 
Confucius for Christians: What An Ancient Chinese Worldview Can Teach Us About Life In Christ,

Reviewed by Rebecca H. Givens, MLIS student, University of Alabama, Tuscaloosa, AL

Confucius for Christians is not a book promoting eastern mysticism, nor does it advocate compromising Scripture. It does not deal with Confucianism as a religion. Instead it advocates looking at life with a body of knowledge and history that is bigger than western wisdom tradition based on Plato, and that includes the eastern wisdom tradition of Confucius. “It’s rather an attempt to give expression to those ideas in the Confucian tradition that have been helpful for me as I’ve tried to make my way further up and into the Way of Jesus” (p. 7). Each chapter (Family, Learning, Ethics, and Ritual) begins with a quote from the Analects and a quote from Scripture, and uses literary references and examples from life to illustrate how the Confucian tradition can lead to a deeper life in Christ. This thought provoking book is devotional in nature. It would be a good introduction to eastern ways of thinking. The author is a professor of philosophy at Biola University.

Conversation Compass: A Teacher’s Guide to High-Quality Language Learning in Young Children,

Reviewed by John E. Palmer, Assistant Director, Reference and Circulation Librarian, Southwestern Assemblies of God University, Waxahachie, TX

Curenton is Associate Editor of Early Childhood Research Quarterly and Associate Professor at Rutgers University. Curenton describes the book as “a conversation-based instructional approach designed to build children’s critical thinking, problem solving, social reasoning, and language skills” (p. 2). One of the book’s main goals is to show teachers how to help “children who speak African American English” and who “are at risk to be misdiagnosed and inappropriately referred to special education programs” (p. x). The book offers instructional methodologies to guide classroom discussions: Conversation Feeback-loop; Question Trail; Conversation Compass; Conversation Map; and Tracking Peer Conversations (p. 3). These methodologies will “help with strengthening the language-learning environment” in classrooms, especially in places where the “home language” differs from that of school (p. 4).
The book explores the hallmarks of good conversation, cultural conversational differences, and partnering in conversation. The book provides forms and ideas to improve in these areas, along with transcripts of sample conversations from actual studies.

Subsequent chapters cover “encouraging instructional peer conversations;” “planning instructional peer conversations;” and “monitoring the progress of instructional peer conversations.” The book also contains an appendix with six reproducible tools.

Currenton’s writing is clear and the sections and subsections have labels that help one parse the information for ease of understanding. Key ideas are presented in the margins to help reader’s quickly review information.

This book advocates getting the students involved in conversations to improve communication and reasoning abilities. Currenton advocates guiding conversations along “academic reasoning paths” through visualizing aspects of conversation (p. 53). The questions and ideas promote attaining learning objectives from this new look at an ancient paradigm. Helpful, this book is recommended for those that work with ESOL and early childhood education. Our chair of the teacher education program gave it a “thumbs up.”

Creating a Beautiful Mess,
156 pp. $15.95. ISBN 9781605543864

Reviewed by Addison M. Lucchi, Library Assistant,
MidAmerica Nazarene University, Olathe, KS

Ann Gadzikowski has over twenty-five years of experience working as an early childhood educator – and her knowledge on the topic is evident in this well written and fascinating book, which provides excellent information on the value of play in a child’s life. This book demonstrates how raising a child is not solely about parents giving them right or wrong answers – but also about cultivating joy in their child.

In Creating a Beautiful Mess, the author invites readers into a fond reminiscence of their own childhoods, in order to evoke memories of their own joyful play experiences. While some aspects of play may have changed from when we were children, Gadzikowski remarks that “the essential play experiences are timeless” (p. 2). The main substance of the book consists of detailed chapters on each of ten...
essential play experiences that will promote a joyful childhood. Each section is filled with numerous examples of possibilities and helpful tips for parents to aid them in incorporating each unique play experience into the lives of their children.

While this book is primarily targeted at parents, it is also a fascinating read for anyone interested in early childhood education or curious about the benefits of play. A thorough list of references is also provided as an appendix.

Creating Leaders: An Examination of Academic and Research Library Leadership Institutes,

Reviewed by Rory Patterson, Associate Dean, Planning, Administration, and Operations, Liberty University, Lynchburg, VA

There are multitudes of books on leadership, even leadership in libraries. Herold focuses this work on leadership institutes for academic and research librarians, and in doing so provides a scholarly text both reviewing leadership institutes and sharing leadership methods. Herold’s introduction provides the structure of each chapter; the author or authors provide the contents of the curriculum for the institute they participated in, a review of the literature on that institute, and a personal assessment of what it meant for them and what could be improved. This structure offers both the traditional library case study and an evidence-based review based on personal experience and literature.

One can read this book several ways, but it is laid out for three paths. One can read it straight through and relish its excellent review of the covered leadership institutes and methods. Herold’s findings and conclusions (chapters 19 and 20) make purchasing this book worthwhile by providing excellent summaries of the content provided and evidences that the institutes succeed in creating leaders. This also allows one to find the four chapters (Herold’s three and one other) that include CC-BY 4.0 licenses, a rarity in books.

One can also read it by where one is in one’s career, using Table 1 on pages six and seven. Finally, one can read it by the section of the book for the type of library one works in (specific types of libraries, ARL and large research libraries, multi-type libraries, and not just libraries). This final method would allow Christian academic librarians to focus on such programs as American Theological Library Association’s Creating the Leaders of Tomorrow Program. This book is recommended for purchase.
A Cultural History of Aramaic,
ISBN 9004285091

Reviewed by Gary R. Averill, Librarian, Spiritual Life Bible College, Minneapolis, MN

This book is part of a collection called: Handbook of Oriental Studies: Ancient Near East Online, Biblical Studies, Ancient Near East and Early Christianity E-Books Online, Collection 2015, volume 111. Brill sells it on its web site as an eBook but Amazon sells it as a printed version, the price is the same, $210.00. You also can buy particular chapters. Due to how comprehensive this book is, the ebook does give the reader the ability to do word searches but some key words have a lot of entries. This book does not concentrate on the Aramaic that the Jews and the Christians used in the first century. Still, there are many sections talking about the Aramaic that was used by the Jews and Christians. This book follows the mutations of this language throughout the area it was spoken from the time Aramaic begun until the beginning of Islam. It is very comprehensive, it covers all the key researchers, information about all the different theories and how they are looked upon by those in the field, the manuscripts found complete and incomplete. The author goes into great detail how the language changed due to influence from other languages and the needs of those who spoke the language. It also goes into the sounds and the basic changes linguistically in the written form over time (as he states numerous times it is hard to tell the history of the oral form). To thoroughly understand this book it does help if the reader has a background in linguistic terminology and the history of the area which Aramaic was spoken. It is geared to the graduate student and particularly the scholar but even a novice can glean some basic information from this book. This is due to how the book is set up. Each chapter is broken down to numbered sections. Each section covers one aspect of Aramaic during the time period the author is writing about. Each section builds upon the last. Anything that will take away from the flow of book, the author puts that information in the notes. There are pages where half the page is notes. There are over 1200 notes in this book. There are over 30 pages in the bibliography. I highly recommend this book for those who are just learning about the history of Aramaic to the seasoned researcher. It has to be one of the most up to date overviews of what is now known about Aramaic from its conception until the time of Islam.
The Cure for Divorce: In the Kingdom of God,
ISBN 9780692526387

Reviewed by John E. Palmer, Assistant Director, Reference and Circulation Librarian,
Southwestern Assemblies of God University, Waxahachie, TX

Self-published, this book contains some typographical errors (missing part of a reference, missing opening quotation marks) as well as a mistaken use of homonyms (thrown versus throne, “. . . he will always have someone sitting on the thrown” [p. 4]; and brake versus break [p. 48]). He references the North American Mission Board founding president Bob Roccord’s article as a “book” (p. 2), though in his un-alphabetized bibliography it is cited correctly.

Sayen uses biblical quotations in support of his reasoning. He makes an interesting point that Abraham’s wives represent the two covenants in Galatians 4:24, as “one covenant represents the promise through works; the other is the promise through faith” (p. 3). He quotes commentaries and articles in support of his ideas. It is clearly written and understandable.

Sayen covers the Abrahamic and Mosaic covenants, God’s design to have man lead woman, Mosaic and Jewish divorce, as well as what the Gospels, Romans, and Corinthians say about divorce. He finishes with a brief “cure” for divorce. The remedy is to truly live under the Spirit with a new heart and be holy (p. 48). We should not divorce unless married to an unbeliever that is unwilling to stay with us (p. 48). We are also allowed to divorce if there is adultery (p. 49).

While undergraduates would love this book for its slenderness, there are better discussions of this matter elsewhere, such as H. Wayne House’s Divorce and Remarriage: Four Christian Views (1990). Saven’s work is not recommended for purchase.

The Dadly Virtues: Adventures From The Worst Job You’ll Ever Love,

Reviewed by Lindsay Van Sicklen, Retired Periodicals Librarian, Ouachita Baptist University, Arkadelphia, AR

The Dadly Virtues is not your typical how to volume on fatherhood. Jonathan V. Last has masterfully compiled a wide range of viewpoints on topics ranging from manhood and earliest days of a newborn to grand parenting and adult children
returning to the nest. The essays along with the authors (e.g. P.J. O’Rourke, Stephen F. Hayes, Toby Young, Tucker Carlson and more) are varied in format. Warning a few vulgarities might be distasteful to more than a few readers. On the whole, the reader will experience a wide range of emotions while discovering valuable insights gleaned from the experience of others.

This title is recommended as part of parenting collections since it is a nice contrast to all of the manual style handbooks on fatherhood and/or parenting. Some of us, myself included, learn best via well written stories.

Day of Atonement: A Novel of the Maccabean Revolt,
ISBN: 9780825424717

Reviewed by Lori Thornton, Technical Services Librarian, Carson-Newman University, Jefferson City, TN

David deSilva’s novel covers the Intertestamental period about which many Christians know very little. The main character is Jason, whose brother Honiah is High Priest. Jason prides himself on his place in the political regime of the day. The story follows the Jews throughout the Maccabean revolt, showing how they faced persecution if they refused to compromise their faith.

The author’s vast knowledge of this time period is evident throughout the book’s pages, making an often-neglected time period come to life for the reader. The characters are developed. While some of the characters are guilty of compromise, the book shows a faithful remnant in the characters of Honiah and Rabbi Eleazar as well as others.

Christians and Jews will both enjoy reading this fictionalized account of the Maccabean period. The book is timely. It shows the danger of becoming too wrapped up in the day’s culture. The novel will raise questions in the minds of many Jews and Christians who read it. What happens when Christians and Jews support political candidates with ungodly values? Have Christians and Jews compromised their faith today to be accepted by the culture? Am I willing to risk persecution to remain faithful to God?

David A. deSilva teaches New Testament and Greek at Ashland Theological Seminary and is author of over twenty books, many focusing on the Apocrypha. This is his first venture in the fiction genre. The book is recommended for church libraries and for recreational reading in college and university libraries where religious fiction is an interest.
Death, Resurrection, and Human Destiny: Christian and Muslim Perspectives,

Reviewed by John M. Hunter, Library Director, Seth Wilson Library, Ozark Christian College, Joplin, MO

Georgetown Press offers these words about the editors:

David Marshall is director of the Anglican Episcopal House of Studies and associate professor of the practice of Christian-Muslim relations, Duke Divinity School, and the academic director of the Building Bridges seminar. Lucinda Mosher is the faculty associate for interfaith studies, Hartford Seminary, and the assistant academic director of the Building Bridges seminar.

The book is divided into two parts: “Surveys” and “Commentaries.” Dr. Rowan Williams, Archbishop of Canterbury, commented about Christianity and Islam, which is also the rationale for the seminar, “They share a sense of human destiny as historically shaped – shaped around the address and engagement of God the Creator.”

The decade of dialogue between Christian and Muslim scholars has confirmed similarities and differences. This volume captures the three-day London seminar in April 2012. The thirty participants represent predominantly European culture. Throughout the book, the two perspectives clash; some beliefs are held in common but others are quite divergent.

N.T. Wright condenses biblical doctrine on death, resurrection, and the afterlife.

The Creator God will rescue his whole Creation from all that defaces and corrupts it, and this act of restorative justice, long promised in scripture, has been accomplished through the death and resurrection of Jesus, Israel’s Messiah. When, therefore, humans come to share the life of Jesus through faith and baptism, they are caught into that larger project (pp. 15–16).

Reza Shah-Kazemi responds by affirming Islamic belief in a bodily resurrection. The reader will notice semantic disconnects in this formula of presentation and response. Participants are not always on the same page in giving their opinions about opinions. The underlying difference is starting point: either grace or works. While it may be too simplistic to assess it this way, it colors man’s purpose in life and destiny in death.
This life is preparation for the afterlife and receiving punishment or reward on the Day of Judgment. Familiar terms are jostled, for example, heaven and hell, mercy and grace, salvation, limbo, the eschaton, a good death, soul sleeping, angels and demons, meaning of death and life, euthanasia, and assisted suicide. Muslims have perpetuated death and burial preparations as handed down from Muhammad through fourteen centuries. It would not be a shock to realize that cremation is considered a cardinal sin to Muslims, while it is becoming more acceptable to Christians. Islamic terrorists are not the only ones who think that the West has slipped away from spiritual moorings. Both religions claim to champion life despite their being categorized otherwise. Rowan Williams offers a balanced critique of the book’s first part in “Reflections” (pp. 117–121). David Marshall addresses some underlying concerns in his summary (pp. 231–239), especially about salvation and inspiration of scripture.

Academic libraries and those institutions with emphasis on comparative religions should acquire this book (and the entire history of eleven seminars). Endnotes are helpful; the index lists key names, subjects, Bible and Qur’an passages. It is also available as a paperback or an ebook.

**Dictionary of Debate and Public Speaking,**
277 pp. $25.95. ISBN 9781617701009

*Reviewed by Gary Fitsimmons, Director of Library Services, Bryan College, Dayton, TN*

A highly accessible reference work, this volume falls somewhere between a pocket guide to parliamentary procedure and an encyclopedia of debate and public speaking. The 165 pages (over 500 entries) of terms include concrete examples of how each term would be specifically used and which major debate format employs the term. The extensive appendix includes a synopsis of the history, structure, features, judging, etc. of the major debate formats, treating those of different countries separately. Also included are a list of abbreviations and acronyms and a thematic index, arranging the covered terms by the debate format in which they would be used, which is a great tool for quickly becoming familiar with the terminology of a specific format. Author Leslie Phillips has taught high school and college debate for over 30 years, has co-authored the textbook *Basic Debate*, and is a recipient of the Six Diamond award from the National Speech and Debate Association.
Difficult Decisions: Closing & Merging Academic Libraries,  
253 pp. $58.00. ISBN 9780838987919

Reviewed by Ruth A. McGuire, Director of Library Services,  
University of Northwestern – St. Paul, St. Paul, MN

Holder and Lannon have compiled a group of case studies that are well-written, informative, and recount the authors’ personal experiences working through academic library consolidations. The editors and chapter authors are mainly librarians (often in subject liaison or administrative roles), and all contributors, regardless of academic background, work in academic libraries. While the focus is on libraries at research universities, the case studies reveal a variety of methods, processes, and techniques for handling organizational change that are applicable to smaller settings. Because of the variety in emphases, readers will interact with useful narrative about impetus for change, about processes ranging from planning to implementation, and about the re-distribution of resources. Chapters disclose new approaches to the utilization of a library’s various resources: personnel, collections, space/facility, and services. The reader will also discern helpful observations about leadership and their approach to the management of change, for better or worse.

Difficult Decisions is a useful collection of case studies that I recommend to those, particularly in library administration, wanting to stay abreast of changes in the academic library environment and current responses. This book will help you to consider ways of thinking, doing, and leading in a context of institutionally-supportive, transformative change.

Digital Humanities in the Library: Challenges and Opportunities for Subject Specialists,  

Reviewed by Joshua M. Avery, Director of Library Services,  
God’s Bible School and College, Cincinnati, OH

Digital Humanities is a burgeoning field in which digital tools are applied to the traditional objects and methods of the humanities. As with any emerging discipline, the potential benefits for collaboration, teaching, research and scholarship are not always clearly understood. In this context, Digital Humanities in the Library is a much needed addition to the literature. This work provides a useful introduction to the
field, advice for subject specialists on how to get started with digital humanities in their institutional context, and real-world examples and case studies of successful digital humanities initiatives.

The book is divided into four parts and fourteen chapters with more than 27 contributors, offering advice, both theoretical and practical, from a variety of institutional contexts. While the volume is primarily geared toward subject specialists/bibliographers and special collections professionals any librarian, or humanities scholar, interested in learning more about the particulars of digital humanities will find much to enjoy in this book. Additionally, readers will also be pleased to know that the book is available as an Open Access publication.

This book is recommended for graduate students, faculty, and professionals.


Reviewed by Jonathan Loopstra, Associate Professor of History, Capital University, Columbus, OH

This is the second edition of Chorbishop Seely Joseph Beggiani’s Early Syriac Theology. The first edition was published in 1983. As Beggiani explains in the Preface (pp. ix–x), his purpose is two-fold: to present a “complete but concise synthesis” of the theological insights of Ephrem and Jacob of Serugh and to show the reader “how Maronite theology can be delineated” using excerpts from the Maronite liturgy. The Maronites are a later branch of the Eastern Syriac Church with a significant historical presence in Lebanon. They have been in communion with Rome since the eleventh century.

In regard to both of the above aims, Beggiani’s work remains a unique resource; no other comparable survey of early Syriac theology is so highly accessible to both beginners and scholars. This new edition provides additional evidence from the Divine Office to support his premise that themes from the Maronite liturgy find their theological context in the works of early Syriac writers.

The book is divided into twelve main themes, which Beggiani suggests represent “a complete but concise synthesis of the theology of St. Ephrem” (p. ix). These themes are God’s hiddenness, creation, revelation, the Incarnation, redemption, divinization, the Church, Mary, baptism, Eucharist, eschatology, and faith. Yet, as Beggiani himself readily recognizes, any attempt to systematize early Syriac theology using Western
categories falls short and “can be only partially successful” (p. xiii). Syriac writers, after all, paint a highly poetic theological vision using the language of symbols, types, and paradox — a road less travelled in the Greek and Latin West.

The real strength of Beggiani’s work is that he is able to communicate this sense of paradox and reverence in early Syriac Christianity while employing Western categories. The reader gains a vision of how, in the Syriac worldview, Christology, Pneumatology, Ecclesiology, Eschatology, and Anthropology are interconnected within a holistic view of salvation history. Taking their cues from a strong biblical and liturgical foundation, Ephrem, Jacob of Serugh, and other Syriac writers approach these themes with an attitude of wonder and worship, not to define or scrutinize. Moreover, as Beggiani rightly points out, the early Syriac theological vision is decidedly Christocentric: the stream of raze (‘symbols’) in nature and in the Scriptures point ultimately to Christ, the central paradox of the Christian faith.

This second edition of Beggiani’s work provides welcome additions and clarifications. In particular, references to Theodore of Mopsuestia and Narsai have been pared back or removed in order to clarify the earlier Ephremic tradition. Yet, as Beggiani warns in the preface, “This revised edition is not a comprehensive one” (p. xiii). Although he does provide valuable updates, many translations are still taken from older editions (i.e. The Post-Nicene Fathers), while newer versions are now available. In future editions Beggiani might consider providing more background on post-fourth-century writers, particularly when their later theological context differs from that of Ephrem or Jacob.

In short, this is a highly articulate and concise introduction to the main themes of early Syriac theology with a focus on the Maronite tradition. At present, no other resource brings together so many diverse aspects of this rich theological tradition within a single volume.

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**Empire, Power and Indigenous Elites: A Case Study of the Nehemiah Memoir,**

Reviewed by Joseph Baumstark, Jr., Library Technical Assistant, Acquisitions, James P. Boyce Centennial Library, Southern Baptist Theological Seminary, Louisville, Kentucky

This book is a scholarly work published as volume 169 of the series *Supplements to the Journal for the Study of Judaism.* In the light of current research on ancient Persia and the Middle East it discusses the local elites whom Nehemiah, and to a lesser extent
Ezra, meet as antagonists in the Books of Nehemiah and Ezra. The author’s thesis is that Nehemiah behaves as other contemporaries with an imperial commission by the Persian empire do when sent to intervene in power struggles between local elites (p. 5). The competition between Sanballat, a Samaritan; Tobiah, an Ammonite; Geshem, an Arab; the Jerusalem priesthood; and the leaders of Ashdod all attempting to maximize personal political power in a semi-autonomous, conquered territory provide the local opposition to Nehemiah’s commission to establish a loyal Persian garrison in Jerusalem, which she argues is colored by Nehemiah’s personal agenda of reestablishing Jehovah worship. This dissertation type work consists of nine chapters, plus an introduction, extensive bibliography, several indexes, and footnotes, occupying about one third of the work which add significantly to the value of the book. The author masterfully achieves her purpose of showing the local elites in opposition to Nehemiah in the historical context of the wider ancient Middle East including how these opposition leaders and their families fared in their future. The author supports her contentions well despite being quick to disregard Scriptural sources as significant primary historical resources. Few books address any aspect of Nehemiah’s opposition in an academic historical context and this book should be considered by any library which carries academic level work on the ancient Middle East and as a resource for academic level commentary work on the books of Nehemiah and Ezra.

**Ethics and Moral Reasoning: A Student’s Guide,**
111 pp. $11.99. ISBN 1433537672

*Reviewed by Paul Hartog, Professor and Director of Library Services,*
*Faith Baptist Bible College and Theological Seminary, Ankeny, IA*

C. Ben Mitchell holds the Graves Chair of Moral Philosophy at Union University. His primer is a worthy entry in the Reclaiming the Christian Intellectual Tradition series, edited by David Dockery. Like other constituent volumes, it includes a glossary, study questions, a list of further resources, and indices.

Chapter 1 confronts the challenges of modern relativism. Mitchell argues that relativism (1) does not account for simultaneous participation in multiple subcultures, (2) does not allow for moral error, (3) does not enable moral reformers, (4) commits the is-ought fallacy, (5) and fails to distinguish between moral practices and their underlying values (pp. 27–29).
The next two chapters trace the history of moral reasoning. Mitchell analyzes the moral themes of Scripture and discusses the Decalogue and the Sermon on the Mount in detail (without defining a contemporary Sabbatarian application). He then turns to Aristotelian virtue ethics and the Thomistic natural law tradition. Chapter four continues with Enlightenment ethics, including deontological and utilitarian models. Mitchell considers both to be inadequate, accentuating Alasdair MacIntyre’s recovery of virtue theory.

The fifth chapter, a survey of Evangelical ethics, summarizes the works of John Murray, Carl Henry, Arthur Holmes, Stanley Hauerwas, Oliver O’Donovan, and Gilbert Meilaender. A final chapter discusses the Bible as law code, as universal principles, as community narrative, and as canonical revelation. Mitchell concludes by highlighting the treatment of Scripture and ethics in “the very helpful volume” by Kyle Fedler (Exploring Christian Ethics) but does not assess Fedler’s weaker view of scriptural authority.

According to Mitchell, Christian ethics revolves around “three moral relationships – to God, to others, and to self” (pp. 18, 22). This trifold structure, however, may overlook our relationship to the natural world and thus environmental ethics. One can contrast, for example, Fedler’s assertion that “the Christian universe consists of three components: God, the created world, and human beings” (p. 100).

**The Father of Modern Landmarkism: The Life of Ben M. Bogard,**
192 pp. ISBN 9780881464344

*Reviewed by W. Terry Martin, Director of the Library, Louisiana College, Pineville, LA*

J. Kristian Pratt records an excellent narrative about Benjamin M. Marcus Bogard (1868-1951), now a virtual unknown within the general population of American Christians, but a person who had a significant influence on Baptists during the first half of the twentieth-century. Bogard was involved in the founding of the General Association of Baptist Churches in Arkansas (GABCA), the General Association of Baptist Churches of the United States of America (GABCUSA), and the Missionary Baptist Seminary. He was also had a significant role in the 1905 separation of Landmarkers from the Southern Baptist Convention and 1950 ABA Schism.

Bogard attended Georgetown College (KY) for one-year prior to transferring to Bethel College in Russellville, KY where he graduated in 1891. While attending Georgetown College, Bogard embraced the convention system as practiced by the
Southern Baptist Convention. He even persuaded his home church to support the Southern Baptist Convention. In 1888, Bogard met James Robinson Graves, founder of Baptist Landmarkism. Graves’ ideas, expressed in his 1851 “Cotton Grove Resolutions” affirmed that Baptists were the only scripturally organized churches. As Landmarkism developed the independence of the local church emerged as the major idea of the movement. These ideas concerning local church independence were embraced by a significant number of frontier Baptists. After attending a 5-day meeting in which Graves lectured, Bogard considered himself as a disciple of Graves’ Landmarkism. Never again would Bogard be a supporter of the convention system. Bogard would expand Graves’ system to include not supporting any religious organization beyond the local church. This led to the “Bogard Schism” within the Arkansas Baptist State Convention. Unlike Graves, who found that he could compromise with the Southern Baptist Convention concerning the appointment of missionaries, Bogard would accept no compromise on any subject he deemed a threat to the authority of the local church.

Like Graves, Bogard would become a Baptist newspaper editor. From his association with the Arkansas Baptist, the Landmark Baptist, and the Baptist and Commoner newspapers Bogard was able to spread his ecclesiology. Also like Graves, Bogard became the president of a religious publishing house, the Baptist Publishing Company. Bogard would eventually author the Baptist Way-Book: A Manual Designed for use in Baptist Churches. This book became the main reference source for Landmark Baptists ministers in the twentieth-century, surpassing J. M. Pendleton’s Church Manual. Pendleton along with A. C. Dayton joined J. R. Graves in the 1850’s as the first leaders of the Landmarkers.

Throughout his life Bogard was quick to express his opinion whether as a college student to engage in a disagreement with the president of Georgetown College concerning qualifications for Baptist church membership, or debating with Aimee Semple MacPherson or J. Frank Norris. The Norris – Bogard conflict was based around Bogard’s accusing Norris failing to uphold sound Baptist principles concerning the authority of the local congregation. He believed the fundamentalist Baptists were more interested in gaining power than protecting and upholding scriptural truth. He would often refer to them as “Funnymentalists” because they would not adopt all of the Landmark Baptists beliefs.

Toward the end of his career Bogard again found himself embroiled in a major denominational schism in 1950 centered on Bogard’s opposition to C. A. Gilbert’s management of funds, which had its roots in a 1938 controversy over Sunday School literature used by ABA churches. In 1950, after another controversy, several hundred left the ABA and formed the North American Baptist Association (NABA). Many of the churches leaving the ABA expressed a concern that Bogard had too much influence on the association.
Throughout his career Benjamin M. Bogard placed an emphasis on preaching. In 1947, he was recognized in Ripley’s Believe It or Not for having preached for sixty-one years without missing a single Sunday.

Dr. Pratt does an excellent job of revealing to us a man who stood by his convictions that Scripture supported only the visible local church, and that only Landmark Baptist churches were scripturally correct in their practices. Bogard was a man who would not compromise when he believed he was right; a man who believed in the importance of communicating with the people.

This study of Benjamin M. Bogard is an important addition to the literature concerning the history of the Landmark Baptist movement. Recommend for any library wishing to have a more complete collection on the history of Baptists in America.


Reviewed by Kathy A. Watts, Access Services Librarian, Whitworth University, Spokane, WA

When twenty-first century, western Christians read what Greenway calls the “primeval” history in Genesis 1–11, they are engaging with the literature of a people far removed from not only our geographic region, but our life experience, our knowledge of science and natural history, our modern materialism. As such, we ought to be reminded, as Greenway does here, that the goal of the writers of Genesis 1–11 is not to describe the natural history of the earth. Rather, it is to affirm God’s grace, providence, and omnipotence in a world filled with suffering and pain but also beauty and grace.

Greenway’s unifying premise is that creation narratives are more than simple origin stories: they frame a culture’s worldview. He spends the first portion of the book describing how Genesis 1–11 fits into the context of both the writers/redactors of this portion of the Old Testament (Babylonian captivity) and our context as modern readers (materialist, rationalist). The remainder, and larger portion, of the book unpacks the theological, philosophical, and ethical interpretations (and implications for modern readers) of the flood and the two creation stories, focusing on the seven day creation story’s call to humility in light of God’s delight in creation and to imitating God’s love and care for all creation.
A professor of philosophical theology at Austin Presbyterian Theological Seminary, Greenway unfolds his argument in a logical, easy to follow manner. However, the book’s careful examination of philosophy and ethics make it more appropriate for upper division undergraduates and graduate students.

Framing Paul: An Epistolary Biography,

Reviewed by Brian W. Holda, Web Development & Instructional Librarian, Cornerstone University, Grand Rapids, MI

Framing Paul is a fairly dense consideration of the authenticity and chronological ordering of the 13 biblical epistles attributed to Paul, and its audience is limited to those with strong interest in Pauline studies.

The attributes that would commend this book to the Christian community are the very same things that would discourage its use, and vice versa. These include:

1. The book’s denseness: though a barrier for some, this is also a merit for those seeking a thoughtful treatment on the subject.

2. A low treatment of scriptural authority (p. 22), which includes a denial that Paul wrote Titus, 1 Timothy, or 2 Timothy, though they bear his name (cf. Tit. 1:1; 1 Tim. 1:1; 2 Tim. 1:1). By doing this, as J.I. Packer demonstrates in his work, Fundamentalism and the Word of God, Campbell defiantly places his reasoning as higher than God and His word, and inadvertently treats Jesus as misleading or misguided for holding such a high view of Scripture. However, by his reasoning, the author comes to conclude that ten of the thirteen “Pauline” letters are authentic, which is three more than many Pauline scholars espouse today. Thus, his reasoning can be seen as helpful confirmation in establishing the authenticity of some Pauline letters previously treated as inauthentic, while also being harmful in his assessment of Titus, 1 Timothy, and 2 Timothy.

3. In refusing to use anything other than “Pauline” epistles to make his judgments, the author seemingly, “squeezed dry for every last drop of insight,” (p. 411), the information presented in those epistles, sometimes finding incredible insights in a small phrase here or there. Such an example is inspiring to those who hold the Bible as the ultimate authority, as it shows how much insight we can get by carefully examining only the Scriptures. But it also ended up, in my opinion, exposing the unreliability of reasoning alone (without revelation or comparison with the rest of Scripture) to give infallible assessments, and showed Campbell’s
own biases. For instance, he ultimately concludes that 1 Timothy is inauthentic because Luke’s gospel is quoted as, “Scripture,” (5:18), and Paul, he alleges, died before Luke’s gospel could have been recognized as Scripture by Paul’s audience. However, such a conclusion involves many unfounded assumptions, and curiously avoided any mention of 1 Corinthians 9 (especially vv. 9, 14), a letter judged authentic by Campbell, where Paul essentially says the same thing as 1 Timothy 5:18.

In conclusion, this book could be a helpful supplement to Pauline studies, but also should be treated cautiously by Jesus-followers.


Reviewed by Elizabeth Pearson, Library Director, Montreat College, Montreat, NC

The Future of Ethics explores the challenges of climate change and sustainability from the perspective of religious ethics. Willis Jenkins, associate professor of religious studies at the University of Virginia, argues that ethics must help us construct new forms of responsibility for the earth’s ecosystems and confront the problems of social injustice that intersect with ecological issues. Throughout the book he carefully articulates how theological traditions and innovative approaches matter for unprecedented problems like climate change.

Jenkins takes the position that faith in a transformative God moves believers to greater moral creativity in facing and solving perplexing problems in response to our Creator. Faith communities provide avenues for hope and creative problem solving. The first chapter outlines several Christian strategies for meaningful response to climate change. According to the author, Christians need to find ways of enacting our faith that transform the conditions that produce environmental problems. The author draws on theology and social theory to discuss the relationship between Christian ethics and social problems. He also discusses the development of the concept of sustainability and presents an approach to global ethics from Christian theological traditions.
The author outlines ways to integrate science and ethics in the management of complex sustainability issues and explores several cases where religious communities have helped make that connection. Jenkins notes that professionals who develop science-based solutions need to include religious communities to help rethink ideas and invent new approaches that take moral values into account. The book also considers the relation of religious ethics and global capitalism by examining faith-based projects to overcome impoverishment. The concluding chapter looks at our obligations to future generations by considering four models of intergenerational ethics.

Each chapter is an in-depth discussion of many aspects of Christian ethics and sustainability that draws on the research of religious ethicists, theologians and scholars in a variety of fields. The scope is wide-ranging, including topics such as environmental justice, global ethics, human poverty, Christian social ethics, international human rights law, and the loss of biodiversity. The treatment is scholarly, and each section is well-documented. This work is best suited for upper division undergraduates and graduate students and is recommended for academic libraries supporting programs in religious studies, ethics, and environmental studies.

Giants in the Nursery,
ISBN 9781605543703

Reviewed by Cathie L. Chatmon, Library Director, Piedmont International University, Winston-Salem, NC

David Elkind is regarded as an expert in the field of early childhood education, and this volume does not disappoint. He has chosen to trace the development of the education of young children by presenting a chronology of educators, philosophers, and psychologists who most strongly impacted the field. He discusses life history of each individual and the strengths and weaknesses of each individual’s philosophy regarding the education of young children. He follows up with the common themes linking these individuals together: the nature of the child, the aims of education, and the role of play. He also shows the link between the educational philosophies and developmentally appropriate practice as cited by the National Association for the Education of Young Children. This volume would be a nice addition to libraries of institutions with majors or minors in the field of early childhood education.
God questions,
ISBN 9780809149360

Reviewed by Deborah R. Hunt, Associate Library Director,
Lancaster Bible College, Lancaster, PA

Written from a Catholic perspective, the purpose of God Questions is to challenge adults to reflect honestly on their faith and to give parents and teachers tools to use to discuss the important questions of faith and belief with the teens in their lives. There needs to be “an engagement not only of differently formed minds, but of differently influenced souls, values, and sensitivities” (p. 8). “Simple common sense ought to tell parents and teachers that before you present theology, that is, faith seeking understanding, we can’t proceed until the audience is ready to be converted” (p. 59).

Today’s teens have a very different life outlook due to various cultural factors. One, the amount of time spent in front of the TV teacher, “who makes the important – love, sex, and death – trivial, and the trivial – abdominals, hair, and complexions – important” (p. 3). Two, they are “being deprived of being deprived” (p. 21). They “can become so used to being pampered that they never learn gratitude” (p. 20). Three, “the conviction that children should never be upset and the insistence that everybody get a present – even at someone else’s birthday party – is debilitating, as is the idea that everyone in a race must get a medal which renders the race meaningless” (p. 24). Adolescents need respect more than they need praise, “respect, you deserve; meaningful praise you have to work for!” (p. 24).

So, how does a parent or teacher ignite and nurture a teen’s understanding of God? One practical suggestion is to draw on the teen’s “experience of trusting people in order to enlighten their understanding of how God ‘proves’ himself” (p. 88). Think about the steps of trust required for someone to become your best friend. Another powerful tool is to confront death. “Christianity is all about death – and resurrection” (p. 98). By leaving teens un-confronted with death denies them “the enriching human attitudes that ownership of death allows: the awareness of how precious time is and how lucky we are to be here at all; how important it is to tell people we love them and how crippling it is to nurse grudges” (p. 99). Begin with questions about what God is like for them and don’t hesitate to tell them what God is like for you (p. 130). Ask yourself and them, “what difference should being a Christian make in your everyday like, in making choices – for instance, choosing a career, investing money, using free time?” (p. 137).
God Questions achieves its purpose at an introductory level. It gives good advice and insights into a very challenging subject. I feel that parents would finish the book wanting more tools to help them, especially in the form of practical suggestions and real-life examples.

Got Religion? How Churches, Mosques and Synagogues Can Bring Young People Back,

Review by Amy Bessin, Instructional Services Librarian, Asbury University, Wilmore, KY

How do we draw young, unattached adults to our religious gatherings and how do we keep them coming back? This is the question that Naomi Schaefer Riley addresses in her book, Got Religion? Riley is a columnist for the New York Post (and former Wall Street Journal editor) who has published several books on religion, higher education, and culture. In the preface, Riley shares her own experience and frustration with drawing young people to her synagogue, setting the stage for the remaining chapters. Each chapter is a case review of one religious institution, detailing that institution’s successes and challenges with outreach to young people. The chosen institutions span a number of religions and are geographically spread across the United States. The diversity in the types of institutions highlighted and in the approaches to reaching young people provides a detailed snapshot of the tension between this age group and religious institutions.

Riley does not provide significant analysis about each situation within each chapter. Instead the chapters are written from a more objective perspective relying on the gathered data and comments from those interviewed related to each institution. Riley offers her own overview and perspective at the end of the book in the concluding chapter. The chapters are concise and compelling, although a mention in the introduction of how the book would be laid out might have been beneficial. This book would be appropriate for anyone interested in case studies on religious outreach to young adults.
Health Care as a Social Good: Religious Values and American Democracy,  
237 pp. $29.95. ISBN 9781626160774

Reviewed by Rory Patterson, Associate Dean, Planning, Administration, and Operations,  
Liberty University, Lynchburg, VA

David Craig, a religious studies professor at Indiana University-Purdue University Indianapolis, aimed this book beyond his discipline. This reviewer classifies this book as a scholarly work based on Craig’s presentation of arguments, his reworking of previously published scholarly articles for three of the chapters, and his large number of citations. Craig’s goal is to present three religious metaviews as legitimate viewpoints in the United States’ health care debate as he builds towards a “moral basis for a progressive vision of health care as a social good.” (p. 8). Craig’s early chapters address the three metaviews: health care as private benefit, as a public right, and as a social good. Craig ends with how his vision of health care as a social good is enacted in the Affordable Care Act (ACA or Obamacare).

Craig’s writing is clear and he does well presenting the three metaviews as ways to move past “capitalist” and “socialist” labels. Craig convincingly portrayed his idea of health care as a social good as coherent with Jewish, Catholic, and Protestant orthopraxy. The weakness of this book is timing. Craig conducted his fieldwork and interviews in 2005 thru 2008, and all but two of his sources dates before 2013. Craig presents a good discussion, but it seems dated as ACA’s significant changes (e.g., health insurance exchanges, requirement to have health insurance, and no limits for pre-existing conditions) went into effect in 2014.

This work is useful for graduates and exceptional upper level undergraduates (such as honors thesis students) to present a religious, but not theological, view of health care. For undergraduates, it might be confusing as it assumes ACA has successfully put everyone into insurance pools, and missed the debate on what health care should be in the United States since 2012.
A History of Christianity: An Introduction Survey,
ISBN 9781433672217

Reviewed by Jill Botticelli, Archivist/Special Collections Librarian,
Southwestern Baptist Theological Seminary, Fort Worth, TX

Author Joseph Early Jr, Associate Professor of Theology at Campbellsville University, in this newly released survey comprehensively considers the development of Christianity. The focus of this work is to educate the reader on the historical course of Christianity through the use of key events, people and theological thought. The author does so by providing an outline that covers a time frame of over 2,000 years spanning history from the birth of Christ to the twenty-first century. Most chapters cover specific time frames, conflicts or believers groups. However, Constantine, Ulrich Zwingli and John Calvin are given special chapter recognition. The material is organized in chronological order that walks the reader through events as they unfolded. Not only a historical account, Early strives to show God’s ever present hand on the lives and events that shaped our heritage, whether they were times of persecution or revival. He successfully achieves a historical work that is not just dates and facts but shows that through the lives of others we can be assured of the Father’s hand ever orchestrating our lives.

The work is well written in an easy manner that is appropriate for students at the undergraduate level or any person who would like to expand their knowledge of Christian history. Early does a good job of introducing the information in a scholastic yet unintimidating way that draws in the reader and encourages further study. Great attention is given to exploring the people that formed Christian thought and perpetuated its message through the ages including biographical history and character insight. It should be noted that this book is quite text heavy and does not include illustrations or text/information boxes. Because of this format it may be difficult for visual learners to fully retain all the information given. The author provides well-researched content with source materials included in the form of end notes and a substantial bibliography of primary and secondary sources.

As an introductory survey this work exceeds expectation and would be suitable as a course textbook, reference source or study material for students, pastors or any individual seeking to increase their personal knowledge of Christian history.
How to Read the Bible,
ISBN 9780062343154

Reviewed by Paul B. Drake, Library Director, Pacific Islands University, Mangilao, Guam

Harvard Divinity School professor Harvey Cox presents ways to reconcile the two most often separated approaches to studying the Bible – modern historical and literary. It is his thesis that these approaches enhance and deepens the study that opens up a “rich, diverse, and contemporary version of Scripture.” It is Cox’s hope that the book would “construct a bridge between ‘Bible study’ and ‘biblical studies’ in the light of a ‘spiritual’ approach to the Bible (p. 14). How to Read the Bible is not intended to be a scholarly work as it aims to bring hermeneutics to a wider audience.

Nine of the ten chapters discuss a Bible book and the historical research that each illustrates:

- Genesis – source analysis
- Exodus – archaeology augmenting understanding
- Joshua – narrative theory
- Job – literary theory
- The Prophets – form analysis
- The Gospels – redaction history and translation study
- Paul’s Letters – empire studies
- Revelation – history of canonization and history of use

Each chapter analyzes issues in the book in light of the particular research method. The chapter on Job looks at translation and plot as well as looking at the perspective of sufferers. The chapter on Paul’s letters looks at Paul’s world and his work to bridge the Gospel from the Jewish culture to the Hellenistic culture and the subsequent clashes on worldview. Throughout each chapter “study tips” are provided, many of which refer to complimentary books and studies.

Cox encourages the reader to not do biblical studies by oneself, but to participate in Bible studies as part of a group. How to Read the Bible is not a step-by-step method to study the Bible, but rather an introduction of a number of biblical criticisms methods.
“In Christ” in Paul: Explorations in Paul’s Theology of Union and Participation,
edited by Michael J. Thate, Kevin J. Vanhoozer and Constantine R. Campbell.
Tübingen: Mohr Siebeck, 2014. 577 pp. $150.00. ISBN 9783161523878

Reviewed by Greg Rosauer, Librarian, Bethlehem College & Seminary, Minneapolis, MN

WUNT is a technical series for New Testament studies. The titles in the series are often published versions of doctoral dissertations or collected essays on a theme. “In Christ” in Paul belongs to that latter category. A hefty volume at nearly 600 pages, the essays therein extend what has been a topic of growing interest in modern Pauline studies since at least E. P. Sanders in the 1970s (not to mention Adolf Deissmann’s and Albert Schweitzer’s earlier work). As the title indicates, Paul’s phrase “in Christ” is euphemistic for his broader theology of union with or participation in Christ. Moreover, it is a peculiarly Pauline phrase in the New Testament, and is a flashpoint for theological discussions on mysticism, theosis, deification, or divinization. The essays here are divided into three parts preceded by Kevin Vanhoozer’s creative introduction to the topic, where he lays out the “state of union” in exegetical and theological conversations.

The essays in part one, “Pauline Theology and Exegesis,” examine various aspects of Paul’s union/participation motif as it is expressed in or relates to aspects of his thought – e.g., the Spirit, faith, body, ethics, baptism, politics, etc. Others deal with specific texts and offer perspectives on constructing Paul’s theology – e.g., royal messianism in Ephesians, theosis/missional/cruciform in 2 Corinthians, Pauline metaphors, etc. Michael Thate’s essays in particular stand out, having the feel of thought experiments, and are rich with interdisciplinary implications.

The essays in part two, “Reception History,” highlight the reception of Paul’s union/participation motif in a few prominent theologians – namely, Irenaeus, Clement of Alexandria, Augustine, Luther, Calvin, Owen, and Barth. How these theologians engaged and extended Paul’s theology on this point is assessed in the context of their own emphases and theological constructions, making for balanced interpretations of figures whose thought is often caricatured. Of particular note is Johnson’s essay on Barth, which clearly articulates the theological issues at stake when negotiating between union with Christ on the one hand and creator-creature distinction on the other.
The essays in part three, “Theological Reflection,” offer just that. The first of three essays treats how being united to Christ moves to participation in his virtues. The latter two essays reflect on the unity of the body of Christ, the Church, from a Eucharistic and biopolitical perspective respectively.

Most of the essays are clearly written and push beyond the current state of the topic with fresh insights. The contributors are, with a few exceptions, budding scholars that represent a range of approaches (some more fruitful than others in my opinion). Union with or participation in Christ is not generally how Christians in the West frame salvation. This volume will not change that, but it does expose a strong undercurrent in Pauline and theological scholarship (particularly in the evangelical world) that is beginning to surface in more popular theological writings. Highly recommended for libraries that support research level degrees in New Testament or theology.

In Defense of the Bible: A Comprehensive Apologetic for the Authority of Scripture,

Reviewed by Paul A. Roberts, Director of Library Services,
Southeastern Bible College, Birmingham, AL

As we draw closer and closer to the time when Christ will return to take His bride to be with Him, the attacks on the authority of His Word come almost daily. To aid believers in their stand for the truth, Cowan and Wilder asked experts in a variety of Bible related fields to write in layman terms how to defend God’s truth to those who scoff at the text. This is not a book one can read in one sitting. The reader must be prepared to engage with the topic being discussed and think through how to answer questions that might arise in future conversations. Personally, I found myself reflecting on conversations I have had in recent weeks with non-believers and how I could have used some of the material given in this book had I read it sooner.

The book is divided into three sections: 1) philosophical and methodological challenges, 2) textual and historical challenges, and 3) ethical, scientific and theological challenges. The writers argue that the Bible is the Word of God and trustworthy in every part. Every challenge can be answered although it must be realized that what the apostle Paul said in 1 Corinthians 2:14 is true – “the natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned” (ESV). Highly recommend for all libraries.
This book considers in what forms the precepts of Christianity ought to be communicated as Christianity is the experiential relationship between God and man, thus, it must be impossible to systemize such subjectivity into a conclusive theology. Using the writings of Mexican nun, Sor Juana Inés de la Cruz, and Kierkegaard, Lisa D. Powell suggests formulating a conclusive, systematic theology of Christianity is prideful. One can never know God completely, so it is impossible to summarize Him directly and conclusively. She chose Sor Juana, who, as a woman living in the time of the Spanish Inquisition, had to communicate her theological ideas through indirect communication, such as the newly developed format of the modern novel, medieval morality plays and poetry. Similarly, she chose Kierkegaard because he believed God cannot be systemized, and therefore, a conclusive, systemized theology of God is a contradiction. Though Powell references, contrasts and compares numerous Christian writers (fully indexed), through extensive footnotes and a bibliography, she focuses on Sor Juana and Kierkegaard.

She begins with the proposal, demonstrated through Sor Juana and Kierkegaard, that forming a totally conclusive and systematic theology is at odds with retaining proper humility before God. She then traces Kierkegaard’s ideas about Socratic ignorance (the truly wise know they know nothing), followed by the humility of faith demonstrated in Sor Juana’s letters. From there, she discusses Sor Juana’s poetry and concludes with the intrinsic limits of theological language. She presents these themes through highly academic and complex writing.

Her complex writing style and complexity of topic is not recommend for undergraduate theological studies. In order for full appreciation of Powell’s suggestions in this volume, the reader must have an extensive English vocabulary, studied existentialism, other philosophies, church history, systematic theology, and various genres of literature. This book is not an easy or quick read, but asks difficult theological questions with which graduate and post-graduate students of theology must grapple.
Ishtar’s Odyssey: A Family Story for Advent,
ISBN 9780825443930

Reviewed by Deborah McConkey, Librarian, Horizon College & Seminary, Saskatoon, SK

This is Arthur Ytreeide’s fourth published Advent book published in the fall of 2015. As in Jotham’s Journey, Bartholomew’s Passage, and Tabitha’s Travels, one can now follow Ishtar, a prince of Persia, through the Advent season to the manger-scene and his meeting with the Messiah.

As with Jotham’s Journey, the beginning of the book shows us a pretty unimpressive Ishtar. He’s selfish, immature, pampered and protected. Joining his father in the caravan to find the new King opens his life to a whole new adventure. For the first time he has to wait to eat. For the first time, he meets hardship face to face. For the first time, he is not the center of his own little universe. As his journey progresses, he matures and grows wiser. He also begins to examine his beliefs about the gods and his thoughts on this new baby king, the Messiah. By the end of the book, he’s a much more likeable Ishtar.

Like the other three Advent story books, Ytreeide breaks the story up into cliff-hanger chapters, one for each day of the Advent season. Each chapter (as with all his books) leaves children (and adults!) eagerly waiting to hear the next day’s adventure. At the end of each chapter, Ytreeide also has a short devotional thought. These devotional chapters lead families through the meaning of Christmas in a very engaging way, which is historically correct and points to our own personal need for a Savior.

Due to the success of his family adventure story books on advent, Ytreeide now has written Amon’s Adventure which focuses on lent and the preparation for Easter. I plan on reading this starting next week to go through and prepare for the Lenten season.
Jesting Angels: God’s Lighter Side,
ISBN 9781498220576

Reviewed by Gary Fitsimmons, Director of Library Services, Bryan College, Dayton, TN

Despite the title and the introduction, this short book fails to deliver on its promise of treating us to “God’s lighter side.” It is a book of nonsensical images masquerading as poetry, written apparently for the shock value of the comparisons made between the realities alluded to and the mental pictures that the author forces upon them. The art of poetry is lost in a mad rush to see how many incongruent images he can ignite in the reader’s consciousness with as little support for the comparisons as possible. In the introduction (p. xii), Bazyn compared his use of outlandish images to Christ’s use of imagery in His parables, but unlike Jesus’ parables, Bazyn fails to teach anything of substance by his use of such mental pictures. God does have a sense of humor as Bazyn claims (again in the introduction, p. xi), but there is very little funny in what appears here. Aside from the questionable theology in many of his allusions, there is little even distinctly Christian in this book either. In short, the book is not recommended. Bazyn has been a long-time Editorial Director of Religious Book Club, written The Seven Perennial Sins and Their Offspring, Soul-Wrestling: Meditations in Monochrome, and published articles and photographs in 40 periodicals. He has written a previous poetry collection entitled Gospel Midrashim: Poems on the Life of Jesus.

Just War: Authority, Tradition and Practice,

Reviewed by Lisa Cutforth-Anderson, Learning Resource Coordinator and Old Testament professor, Alberta Bible College, Calgary, AB

This book came into being as a result of an interdisciplinary workshop on the just war tradition sponsored by the US Institute of Peace in the summer of 2010. Its ultimate goal of peace shines through the presenters’ offerings compiled in this volume. The editors offer numerous essays that discuss the Western concept and tradition of just war and proper conduct in warfare. They do not leave their readers, there, though. The conference attendees also question whether these rules can and should apply in the fight against terrorism. Terrorists, as a rule, do not follow the
accepted conventions of war, which make a proper response following traditional war conventions difficult for governments. Possible solutions are suggested and previous combat responses and policies of the United States are analyzed in-depth. Most examples referred to in the book are from the Gulf War in 1991 and other American-involved conflicts since then. As is expected, these offerings from a peace conference strive for peaceful solutions; sometimes warfare is unavoidable, but it should not be the first response. In order to analyze the cause and effect of possible responses to terrorism, the editors arranged these essays around the questions of the practice of authority, authority in practice and the possibility of real triumph through warfare.

As the conference was interdisciplinary, it is not surprising that the contributors come from varied backgrounds. The contributors include professors of theology, ethics, philosophy, international and military law, political science, and Islam: all proper authorities to write and speak on the ideals of just war and at what point it crosses the line in an excess of force and becomes revenge. Just war stands on the foundation of just-enough force, not an excess of force. Because these authors discuss the legality of warfare, this volume reads as a legal document complete with complicated legal jargon and philosophies. However, the contributors, for the most part, take care to explain difficult ideas in everyday language. This book gives readers an appreciation of the multitude of decisions that governments must make before, during, and after any act of warfare. The editors conclude with the suggestion that new types of terrorism may require new twists and applications of just war.

Each chapter in this volume includes extensive endnotes, as well as access to main ideas through a combined index of names and subjects. The writing styles of the authors are not extremely complex, but this book is a slow read as there are so many legal and philosophical ideas readers must learn and understand. However, this book is recommended for public libraries, and secular and theological post-secondary institutions. It explains the Western view of war and suggestions for warfare based on the Christian ethics upon which much of the Western world was founded.
Did he stay or did he go? The Apostle Paul was in no doubt that he wanted to evangelize Spain, as Romans 15:24 makes perfectly clear. What is less clear – what is actually enshrouded in deep impenetrable fog – is whether Paul ever arrived at his intended destination. One of this scholarly volume’s co-editors, Puig i Tàrrech, identifies the three schools of thought on the research behind Paul’s possible Spanish journey: those who argue it never took place, those who argue that it did in fact take place, and those who, while accepting the possibility that it did take place, express significant doubt (pp. 469–70). At a June 2013 conference in Tarragona, where Paul may have alighted onto Spanish soil if ever he did actually arrive, the editors of The Last Years of Paul assembled a cadre of accomplished scholars – including N.T. Wright – who represent not only those three main schools of thought, but who occupy their own nuanced positions along the spectrum of opinion. The result is a collection of essays that reads well and advances the conversation despite the paucity of evidence one way or the other. Following Barclay’s deliberately provocative and pessimistic introduction, the collection winds its way through the significance of the monetary gift to the Jerusalem church, the intricacies of Roman law vis-à-vis Paul’s appeal to the emperor, Luke’s silence about Paul’s death, Paul in pseudepigraphical writings, and his literary activities in his later ministry. Naturally each essayist writes according to his or her own specialities and sensibilities, and all are worthy additions to the literature, sparse as it is. While each essay exhibited redeeming qualities, the standout contributions were those authored by Karl-Wilhelm Niebuhr, Daniel Marguerat, and Jörg Frey (the final essay, doubling as the conclusion). Depth of insight and breadth of research were the hallmarks of these particular chapters; Marguerat’s footnotes added more than a few volumes to my library’s acquisitions wish list. Unfortunately, but understandably given the scholarly audience of this volume, other essays neglect to translate passages from primary and secondary sources. Overall the contributors handled the biblical data with more respect than Barclay’s introduction leads the reader to expect, but even so, the occasional off-the-cuff comment grounded in source and redaction criticism will raise the eyebrows of readers with more conservative views of the inspiration of Scripture. In the end, readers who are already up to speed with the biblical data on Paul’s last years will learn more about ancient social models of benefaction and obligation, Roman legal history, and Mediterranean geography than Paul’s last years, details about which are likely to remain forever out of reach due to the scarce state of the sources.
Emily Chubbuck Judson, writing under the name Fanny Forester, was one of the most popular mid-nineteenth century literary figures. She was also the third wife of Adoniram Judson, the first Protestant missionary to Burma from North America. This volume has been edited with carefully researched notes by the late Rev. Dr. George H. Tooze, Jr., the leading Emily Chubbuck Judson scholar and a retired pastor, and was published in cooperation with the American Baptist Historical Society.

The collection of poetry and fiction is the final volume in a set, which contains biographies and timelines in volume 1, and letters in volumes 2-6. Volume 7 begins with Judson’s earliest known poem written at age 9 and concludes with work from shortly before her death at 36. The book proceeds through her increasingly sophisticated poetry and short stories on philosophical themes such as death, life, nature, and relationships. They are transcribed from Judson’s handwritten notebooks passed down to Judson’s great-grandson. Tooze considers such things in his notes such as events in Judson’s life at the time of writing, or how a character mentioned in various poems may refer to the same person. It is worth mentioning that these notes are in very small print, which makes them somewhat difficult to read.

Final sections of this volume include research updates since the publication of volume 1 four years prior, mostly consisting of information about people, characters, places, and events and a revamped literary timeline. The volume’s index is thoughtfully arranged by date and the people mentioned, while the contents page briefly presents categories of work by year. Although some of Judson’s writings are available through such sources as the Internet Archive, most of the pieces in this collection are published for the first time, which makes this volume and its entire series an important contribution to the study of female writers in nineteenth century America.
A Little Book for New Theologians: Why and How to Study Theology,  
ISBN 9780830839759  
Reviewed by Brad Doerksen, Library Director, Briercrest College & Seminary, Caronport, SK  
Kelly Kapic from Covenant College has written a handy little guidebook for students embarking on the journey of formal theological study. Written in the spirit of classics, such as Thielcke’s A Little Exercise for Young Theologians, this brief guide seeks to set out not the substance of theology but the way its study should be approached and practiced. This “little book” is divided into two sections, the first sets out reasons why the study of theology is important and the second larger section outlines characteristics of the faithful theologian. There’s nothing in this work that most evangelical Protestants will find controversial or problematic. Kapernic does well to move beyond just such topics as the relationship between faith and reason, prayer and study, and the humble posture of the theologian. He also engages such matters as the need for faithful theology to be rooted in the church and a faithfully practicing community that seeks justice for all and has a living faith. As such, the book is balanced and holistic in its approach and would make for a great assigned text for introductory theology courses at colleges and seminaries.  
Throughout the book, numerous short quotations are inserted as text boxes. While these provide additional tidbits to support and enlighten the discussion, their insertion into the middle of paragraphs and even breaking sentences in half can interrupt the flow of the reader. Despite this potentially distracting feature, the work as a whole should make for a very helpful resource to both students beginning the formal study of theology as well as everyday Christians in the pew who wish to take the theological nature of Christian practice seriously.  

Mathematizing: An Emergent Math Curriculum Approach for Young Children,  
141 pp. $29.95. ISBN 9781605543956  
Reviewed by Lori Thornton, Technical Services Librarian,  
Carson-Newman University, Jefferson City, TN  
How does one teach mathematics to young children? Author Allen C. Rosales advocates teaching them through things in their own daily environments. It is not so much a matter of teaching them that 1+1=2, but more of a conceptual approach.
They learn math vocabulary terms such as tall, short, long, wide, and narrow. They learn to make comparisons such as my father is taller than your father. He encourages teachers to find opportunities to include these concepts in everyday conversations with their students. He provides a list of vocabulary terms and concepts preschoolers and kindergarteners are capable of learning. He shows how geometric concepts such as round and straight may be used to help with drawing skills for the group. He provides examples of how teachers can frame meaningful questions to help students with many mathematical concepts. He also includes learning objectives throughout the book. The book is illustrated with classroom photographs of students engaged in mathematical pursuits. A number of charts and diagrams also convey the concepts explored throughout the book. Much of the content is similar to what is taught in Reggio-Inspired Mathematics published by the Richmond School District. It contains a glossary, a bibliography with items published through 2012, and an index. Rosales has been involved in early childhood education for over twenty years, winning many accolades over the years, and is an instructor at Roosevelt University in Chicago.

The book would serve well as a textbook or supplemental text in early childhood education courses. Parents planning to homeschool their children will also benefit from reading this book and learning how to include mathematical concepts in their everyday conversations with their young children.

The Mediation of the Spirit: Interventions in Practical Theology,

Reviewed by Linda Poston, Dean of Library Services, Nyack College, Nyack, NY

In this well-documented, scholarly work, Mark Cartledge, professor of practical theology at Regent University School of Divinity, explores “the relationship of Scripture, experience, and the Holy Spirit by means of the central concept of mediation” (p. 165). The first two chapters provide an overview of three approaches to practical theology (formation, worship & ministry; liberation theology; and empirical theology) and address how Scripture is used in practical theology in an academic setting. Chapter 3 defines and discusses what is meant by mediation of the Holy Spirit. Cartledge continues in chapter 4 by presenting a model of religious experience and pneumatology from key passages in the book of Acts. Chapter 5 examines a study of a multiracial congregation in Durham, NC conducted by Mary McClintock Fulkerson (professor of theology at Duke University). The author demonstrates the interconnectedness of church practice, use of Biblical texts,
hermeneutics and social realities, and offers suggestions for intentional interventions of the mediation of the Spirit and hermeneutics which in turn affect church practice. The final chapter provides “implicit and explicit discussions of soteriology among scholars before turning to ordinary theology and the ways in which soteriological discourse has been expressed” (p. 142). This book is part of the Pentecostal Manifestos Series and concludes with “A Pentecostal Manifesto for Practical Theology” (pp. 167-170). This work would be beneficial to theologians, professors and serious students examining the role of the Holy Spirit in academic, practical theology and ecclesial settings.

Modern Pathfinders: Creating Better Research Guides,  

Reviewed by Jacob Gucker, Assistant Library Director, Baptist Missionary Association Theological Seminary, Jacksonville, TX

Library research guides have become the sine qua non of academic library instruction on the Web, and platforms such as Springhare’s Libguides, make it easier than ever for librarians to flex their instructional muscles online without much additional training. In fact, a Libguides site is often the real library website. There are other platforms that work quite well, and many librarians are pleased with all that they can accomplish with their service of choice. Nevertheless, many could use some inspiration and a few pointers for creating better research guides.

Jason Puckett, Librarian for Communication and Virtual Services at Georgia State University Library, has provided a great resource in Modern Pathfinders: Creating Better Research Guides for instructing librarians. Drawing from the literature of instructional theory and visual design, this book applies principles in these areas to the creation and assessment of research guides that are attractive and effective.

A research guide is simply a webpage created by librarians to help users in their research, but usually serves as more of an interactive tool. Libguides has become almost a synonym for them, but this is by no means a guidebook to using Libguides, rather, it contains theory, principles and suggestions for creating guides on any platform. Readers familiar with the literature of instructional theory and web design will recognize key concepts from those fields. Yet, Puckett argues that one does not need extensive training in them to make better guides, and convinces his reader by offering suggestions that one can apply immediately. The chapters on assessment and collaboration establish the fact that assessable guides are best, and that collaboration helps create a consistent environment across a library’s entire online space.
Well-written and concise, this book helps instructional librarians see the importance of its theoretical assertions, and inspires them to look at their guides with new eyes. This book might best be read as a team, applied in reverse order from collaboration on the whole site, to the design of individual guides, as an opportunity for both professional development and online library improvement.

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**Nature Preschools and Forest Kindergartens: The Handbook for Outdoor Learning,**
ISBN 9781605544298

Reviewed by Lori Thornton, Technical Services Librarian, Carson-Newman University, Jefferson City, TN

David Sobel and his team of contributors support providing more time on young children to interact with the natural environment through a combination of play and learning. The movement promoted manifests itself in nature preschools and forest kindergartens. Nature preschools began in the United States and are often connected with zoos or nature centers. The forest kindergarten movement began in Scandinavia and is popular throughout Europe. Sobel claims that Americans are too afraid to allow children to interact with their environment which leads to many issues including the failure to build immunity to allergens. He shows how young children are spending less and less time in the kind of play that was once common. Proponents of this movement argue that it is more important to study nature than books.

One of the chapters details six basic differences in the attitudes of Europeans versus Americans—the value of play versus academics, the role of the teacher, safety, the concept of fun, the concept of nature, and the concept of childhood. While the authors did not state that Americans were more likely to seek litigation if a child was injured, it was implied. Europeans are more likely to see it as a part of growing up. In a later chapter, one of the guest authors describes this as a difference in a risk (in which it is possible although not very likely something unfortunate might happen) versus a hazard (in which it is likely to produce a harmful consequence).

The authors show examples of the curriculum in such a school emphasizing the natural world, but unfortunately the overall curriculum is not well-defined. They do treat language skills in a separate chapter focusing to an extent on rhymes and songs that help children develop in this area. The kindergarten age receives the most treatment in the chapter.
In one chapter by contributor Ken Finch, a spiritual benefit is mentioned. The author, however, qualifies this stating he is referring to emergent worldview instead of religious beliefs. A Christian would likely see a benefit in exposing the child to all the wonders of God’s creation.

The book provides information on budgeting and other financial considerations such as fundraising and tuition, zoning considerations, marketing and publicity, and facilities. Essentials such as the availability of restrooms and cell phone reception are discussed as well as desirable things. The book contains best practices in several areas as no standards currently exist for these programs. Included are assessment rubrics to aid in program evaluation. The final chapter shows a typical autumn day in one such school.

A bibliography is included for those wishing to pursue the subject further, and an index makes it easier to locate specific content. While the premise that children are not playing enough is likely true, other methods of incorporating play, even outdoor play, exist. I question allowing children to play outdoors in sub-zero temperatures. Sobel is a well-regarded leader in this movement and serves as the director of Teacher Certification Programs for Antioch New England Graduate School. The book is an optional purchase for most libraries.


Reviewed by Noelle C. Keller, Technical Services Librarian, Shipman Library, Adrian College, Adrian, MI.

This guidebook to using scenario planning theory to address possible future organizational change is an update of editor Joan Giesecke’s 1998 American Library Association book, Scenario Planning for Libraries. The three authors, Giesecke, Cawthorne, and Pearson, bring their professional academic library experience in planning, accreditation and assessment to bear in organizing this brief book.

Part one, chapters 1–4, covers the process and models of scenario planning theory. It lays out step-by-step instructions for writing and conducting scenario planning cases or examples. Part two, chapters 5–9, presents essays on the use of scenario planning within higher education, as well as, case studies.
The book is rich with bibliographic references to both articles and books on the subject from business and library literature. This book is appropriate for library directors or leaders particularly in large university libraries but with broader applicability to higher education settings and perhaps large public libraries. This process for planning would require a supportive institutional environment to be practical. This work is also available as an e-book or print/e-book bundle.

Our Sufficiency Is of God: Essays on Preaching in Honor of Gardner C. Taylor,

Reviewed by Deborah McConkey, Librarian, Horizon College & Seminary

As the title suggests, this work is a collection of essays about preaching in honor of Gardner C. Taylor, long-time pastor of the 14,000 member Concord Baptist Church of Christ in Brooklyn. In addition to a legacy of preaching, Taylor worked with Martin Luther King, Jr., joining him in the fight for civil rights. One will find numerous references to King, as well as others involved in the early struggles for social justice. The editors admit that the essays are written with affection and great respect, by his “colleagues, students, and friends” (p. ix). I wish there had been more stories, and my main criticism of the work is that there weren’t enough of them. The introduction, written by Timothy George, establishes the context for the work, providing insightful information about Taylor’s life along with some personal anecdotes describing their friendship. George also introduces the reader to the other writers, and the lineup refreshingly comes from very diverse backgrounds. I have to admit, though, my initial question was, “I wonder how many pages it will take before George mentions John Calvin?” (The answer is five). The authors stayed true to their assignments, writing about preaching, albeit with varying degrees of quality. Sometimes an essay made me feel like I was taking homiletics 101, with lecture notes reformatted with the ending, “and, Taylor preached like this.” Sometimes an author complained about pet peeves in modern preaching, and postmodernism was definitely a targeted theme. Some of the writers would use words that left me wondering what point they were trying to make. For example, after Joel C. Gregory dropped exotic names such as Csikszentmihalyi in a section summarizing psychological theories about creativity, he then followed with an illustration on “perspectival anamorphoses in painting” (p. 31). Say what? Big words can be intimidating and incomprehensible. In my opinion, the greatest strength of this work is when it embodied good preaching by using Taylor’s life and words as a challenge to continue his prophetic efforts today, reminding us that we still have a long way to go with respect to social justice. To
this end, Henry H. Mitchell’s essay, “Preaching as Experience of the Gospel,” stands out as an inspiring work reflecting on Taylor’s gracious approach to combatting racism. David G. Buttrick’s essay was quite provocative, challenging the reader to re-evaluate Jeremiah Wright’s controversial video clip where he screamed, “God damn America.” Cheryl J. Sanders was quite moving as she outlined the “trajectory” of African American preaching as it originated in the suffering of slavery. The book ends with a bibliography of Taylor’s selected works and a brief biographical sketch of each of the essayists. The cover includes a CD, where one can hear Taylor’s rich voice and eloquent words model the classic “start low, go slow, raise higher, catch fire” approach. Overall, the work is a nice tribute. Pastors hoping to glean insights from African American preaching, and those interested in the civil rights movement will especially find this book helpful.


Reviewed by J. James Mancuso, Head Librarian, Northeastern Baptist College, Bennington, VT

The pastor who sets out to prepare an excellent sermon must first know how to interpret the text correctly, then analyze the passage, exposit that text, and be adept at crafting an effective sermon. Although these skills can be learned independently, too often the field of theological education does not do a good job of teaching them as a seamless flow of interrelated thought processes. This book attempts to do just that. First, Kellum shows his readers how to move from the biblical text to the final sermon. In the latter part of this book he applies these theories and procedures to the creation of a series of sermons on the Farewell Discourse (John 13:31–17:26).

This text is highly recommended for collections that support coursework in hermeneutics, discourse analysis, biblical exposition and homiletics, precisely for the reason that it addresses all four stages in the production of a series of sermons on a biblical text. Since most academic texts treat these steps in isolation, students would benefit from the exercise of seeing them addressed holistically as a continuum, rather than as discrete activities.

Having served as both pastor and professor at Southeastern Baptist Theological Seminary for many years, Kellum himself brings a wide variety of skills and experience to the task of combining these topics into one text, which is technical and academic,
and assumes a working familiarity with linguistic principles of discourse analysis and exegesis. This is not a good fit for an untrained casual reader looking for tips on how to preach from the Gospel of John.

Appendix 1 lists common reference tools and resources, both print and electronic, which will aid the student. Appendix 2 provides the reader with detailed, fleshed-out outlines for a series of sermons on the farewell discourse. A bibliography, and personal name, subject and scripture indexes round out the book.

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**Professionalizing Early Childhood Education As Field of Practice: A Guide to the Next Era,**
ISBN 9781605544342

*R Reviewed by Susan Bumpas, Children’s Minister,
Nassau Bay Baptist Church, Houston, Texas*

In her past publications and now in her latest work, *Professionalizing Early Childhood Education as Field of Practice: A Guide to the Next Era,* Stacie Goffin encourages organizational change in the structure of Early Childhood Education (ECE). Stacie has spent many years facilitating modifications within ECE.

She argues that too many children are losing ground and not accessing their potential. Within this workbook she gives strategies of how to be effective in adapting ECE as a field of practice.

Her stated goal is “to spark the dialogue, discussion and ultimately the decision-making and action that can create a more deserving future for ECE as a field of practice” (p. 69).

For those leaders who want to make a difference or know more about making changes within ECE, this workbook will serve as a guide to the next era through the steps that are presented. The information is insightful but at times hard to follow and understand. Her other two books on Early Childhood Education, alongside this workbook, would help one understand how to communicate ECE as a field of practice. The book is well documented and is appropriate for graduate studies.
Repetition and the Fullness of Time: Gift, Task, and Narrative in Kierkegaard’s Upbuilding Ethics,  
193 pp. $30.00. ISBN 9780881464627  

Reviewed by John E. Shaffett, Director of Library Services,  
The Baptist College of Florida, Graceville, FL  

Randall G. Colton is a professor of Philosophy at Cardinal Glennon College of Kendrick Seminary in St. Louis. He holds a PhD from Saint Louis University and has published in the International Kierkegaard Commentary and The Thomist. In the last thirty years narrative’s central role in ethics have gained in prominence. Randall G. Colton in Repetition and the Fullness of Time: Gift, Task, and Narrative in Kierkegaard’s Upbuilding Ethics draws on the thinking of Kierkegaard, especially how his writing addresses gift, task, and narrative. He argues that Kierkegaard’s writings have pedagogical or “upbuilding” aims.  

In the first chapter the author discusses the concepts of gift and task and the role they serve in Kierkegaard’s narrative ethics. Colton suggests that Kierkegaard relied on narrative art forms because of the “usefulness of narratives for showing the contours of human life and for displaying the activity of virtue or vice” (p. 8). He thinks that the concepts of gift and task can illustrate the role that narrative played in Kierkegaard’s thought. The author observes, “according to Kierkegaard, our existence – our life as choosing agents – begins with a gift, a beginning point we do not provide for ourselves” (p. 21). Another chapter examines Kierkegaard’s Eighteen Upbuilding Discourses to discover how reading Kierkegaard can facilitate the developing of virtue.  

Repetition and the Fullness of Times addresses the important topic of narrative ethics. Colton shows how the writings of Kierkegaard can be useful to developing virtue in the reader and he addresses the objections of critics of narrative ethics. This book is recommended to readers interested in Kierkegaard or narrative ethics.
Safe and Fun Playgrounds: A Handbook,

Reviewed by Natalee Vick, Head of Technical Services, Seattle Pacific University Library, Seattle, WA.

Safe and Fun Playgrounds is an accessible, well written handbook. Olsen, Hudson and Thompson are experienced educators and experts in playground safety. The book is an excellent resource for anyone with a role in playground supervision, planning or maintenance.

“Safe” stands for supervision, age-appropriate design, fall surfacing, and equipment maintenance. The book is organized into six chapters, eight appendixes, a glossary, a resource list, references and index. The book chapters address the history of American playgrounds and play areas, supervision, age-appropriate design, fall surfaces, equipment maintenance and planning. Standards, injuries, legal issues and cost are also covered. Photographs, charts, and real-life examples enhance the text. Each chapter concludes with discussion questions. Appendixes include useful checklists on supervision, ADA accessibility, safety and maintenance inspection. Sample forms include an injury report and a documentation form. The appendixes are rounded out with a summary of state regulations, chart of fall heights for equipment and playground use zone guidelines for equipment. Olsen, Hudson and Thompson recommend that readers consult the National Program for Playground Safety (NPPS) website: playroundsafety.org for updates.

Active, challenging play is important for children’s development. The authors provide current, useful information for navigating the details of planning, creating and maintaining safe and engaging play areas and playgrounds. The handbook would benefit both novice and experienced individuals who work with children.
Anne Dutton, while not a household name among current day Christians, was well-known among 18th century believers throughout Britain and the American colonies. Dutton carried on a large ministry via writing to numerous believers who were exhorted and counseled through her letters. These letters and other writings, including an autobiography, were published during her lifetime. Joann Ford Watson, theology professor at Ashland Theological Seminary, has compiled these letters and writings making them available to readers today. *Words of Grace*, the seventh volume compiled by Dr. Watson, contains letters written by Anne Dutton to noted evangelist George Whitefield and to other friends and relatives. Her letters contain a wealth of biblical references showcasing the depth of her own spiritual life and experiences.

These letters provide multiple uses to today’s readers. Students of spiritual formation will find these letters helpful for their own reading and spiritual formation as well as for studying the spiritual habits of 18th century believers. Students of theology and history will find these letters a useful primary source in studying this time period and the work and ministry of George Whitefield. This work is particularly useful as women theologians were very rare in this time period. While useful to scholars in several fields, this work is recommended with reservation. Libraries with large collections in Baptist theology or George Whitefield will desire to obtain this book. Libraries who have earlier volumes in this set will desire to complete the series.
Sex, Violence, and Justice: Contraception and the Catholic Church,
224 pp. $29.95. ISBN: 9781626160484

Reviewed by Mark Sloneker, Associate Director, Seth Wilson Library,
Ozark Christian College, Joplin, MO

Aline H. Kalbian, the author of this work, is associate professor of religion at Florida State University. She has a Ph.D. in Religion and Ethics from the University of Virginia, 1996.

Her focus in this book is how the Catholic Church has dealt with the cultural ramifications of the of Pope Paul VI’s encyclical letter, Humane vitae, which condemned the use of artificial contraception methods to prevent pregnancy. Kalbian sets out to “pursue two interrelated tasks.”

I analyze one specific example taken from a Catholic context. This is the proximate task of the book, and it requires a detailed internal analysis of Catholic discourse about contraception set against a background of emerging cultural facts. This specific analysis leads to my second, more far-reaching task: to identify and elaborate on significant insights about how communities of religious believers make and support moral claims. (p. 3)

She continues that in the study that deals with why contraception continues to be a moral issue for Catholics, she discovers how generally the discussions about sexuality in and out of the Church and culture are tied to discussions about violence/harm and social injustice.

In the introduction and second chapter, of the work, she spends a great deal of time discussing the history of Humane vitae, and how it has been interpreted, argued about, and discussed by various Catholic theologians and ethicists. The earlier discussions about the ethical morality of the use of any artificial means of preventing conception has been further confounded by medical developments which raise the issue of whether conception is simply prevented or if in fact it kills a developing embryo.

In the next section the author attempts to deal with the use of condoms as it relates to HIV/AIDS. Here the question focuses on whether or not Humane vitae permits the use of condoms to prevent the passing of the disease from one partner in a heterosexual marriage to the other. What are the ethical issues involved here and how does the Catholic Church interpret Humane vitae with regards to this challenge. Another issue discussed is what does Humane vitae permit with reference to the situation of rape. Interestingly enough, some Catholic scholars have said that since
rape by definition is more about violence than sex, many Catholic hospitals will allow the use of some kind of contraceptive up to 150 hours after a rape attack. As might be imagined, others would not allow the use of any means that might in fact cause an abortion.

Finally, how does the use of artificial contraception work out in the realms of population control and justice for women? She discusses the issues involved here showing that while population control by means of using contraceptives in not acceptable in the eyes of the church. On the other hand, natural family planning has been encouraged.

It becomes obvious that Kalbian has done extensive research into this topic. There are copious endnotes with each chapter and an extensive bibliography. Either would be extremely helpful in further research on the topic. An index is also included. Though not in as much use as endnotes, this work really cries out for footnotes to allow immediate access to supportive documentation.

This book would be a good addition to any theological library, Protestant or Catholic. While one might wish the author had included more discussion on relevant Protestant views, that would surely have made it a huge undertaking. Instead, this work offers insight to the way Catholic ethicists and theologians have struggled with *Humana vitae* it is a eye-opening introduction into the many issues involved with contraception as faced by believers in the Sovereignty of God.

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**Spirit-Led Preaching: The Holy Spirit’s Role in Sermon Preparation and Delivery,**


156 pp. $12.45. ISBN 9780805443882

Reviewed by Craig Rosenbeck, Graduate Student, University of North Texas, Denton, TX

Greg Heisler, associate professor of preaching at Southeastern Seminary, challenges the reader to evaluate the Holy Spirit’s role in the preacher’s preparation leading into preaching the sermon. The book becomes intriguing to the reader through practical applications and theological topics. The purpose of the book is accomplished because the author entices the reader on how to improve their preaching by relying on the Holy Spirit in preparation and delivery. Although, the definition of spirit-lead preaching by the author is academic, he unfolds the definition extremely well.

The way this book contributes to the field is by being read in a seminary preaching class because it is written by a seminary preaching professor. The manner by which
The author writes allows the reader to imagine being in the classroom with him. This book contributes to the field by being extremely beneficial to pastors. The book would be helpful to pastors because the author maneuvers the reader through pastor’s sanctification along with understanding anointing in preaching. Overall this would be a highly recommended book in an academic setting or in a pastor’s study. The book is concise and it is easy to follow the author’s thought throughout.

St. Augustine’s Interpretation of the Psalms of Ascent, 

Reviewed by Stefana Dan Laing, Assistant librarian, Havard School for Theological Studies, Southwestern Baptist Theological Library, Houston, TX

The idea of continuity with the past holds increasing interest for Evangelicals who appreciate and seek to appropriate the legacy of the ancient church. This particular volume focuses on how early Christians read and understood Israel’s songbook and appropriated it for themselves as Christians. Gerald McLarney, Adjunct Professor of Theology at St. Joseph’s College in Alberta, Canada, examines Augustine of Hippo’s “exegetical strategy” in the Psalms and “how Augustine interprets the Psalms for his audience” (p. 3). The author delimits his topic by choosing the sermons on the Songs of Ascents (Ps. 120-134), thereby treating a logical unit in the Psalms as well as a sermonic unit in Augustine’s own ministry (p. 89), as it appears he preached them successively in a relatively brief span in the years AD 406-7 or 410-11 (p. 95).

Reading the Bible and using it in worship provided an integrated life of devotion and doctrine. McLarney boldly offers Augustine as a model preacher who held strongly to the idea of historical continuity, and who deftly marshalled a “hermeneutic of alignment” in his preaching in order to bring the listener into contact with the text in all its richness (pp. 33-38). Augustine’s main task through his Expositions on the Songs of Ascent was to help his listeners interact with the text and to hear all the “voices” there present: Christ, the prophets, the Apostle Paul, and the North African martyrs. In this re-worked version of his dissertation, McLarney examines Augustine’s hermeneutical movement from homiletical exegesis and exposition, to application to the congregation’s life of faith centering “on the figure of Jesus Christ” (p. 5). This approach represents the fruit of the preacher’s labor and possibly the most beneficial part (for the congregation) of the homiletical task. As he preached these spiritually uplifting psalms, Augustine never forgot his pastoral task, so that his exposition is not pure intellectual endeavor but, in McLarney’s words, “the text itself gives voice to the innermost desires of a soul longing for the divine, and in singing the psalter,
the audience confirms their attempt to ascend” (p. 25). The union of a focus on the individual soul’s ascent with the historical “alignment” hermeneutic does not allow ascent to be a purely individualistic (and Platonic) action, nor an ahistorical movement: individual souls striving toward Zion travel there in the company of other believers – long past as well as present – together approaching the divine.

In five substantive chapters, McLarney first sets out patristic hermeneutical principles to contextualize Augustine’s approach (chapter 1), proceeding next to a literary-rhetorical contextualization (chapter 2), before turning to social, cultural, and liturgical aspects (chapter 3). More detailed attention is given to the specifics of Augustine’s hermeneutic as McLarney draws out Augustine’s method in Psalm 120 (chapter 4) and continues through Psalms 121-126 (Chapter 5).

While beautifully-written and richly informative, McLarney treats only these few Ascent Psalms, explaining that Augustine’s hermeneutic of alignment is not as evident in his exegesis of later psalms. This limitation is somewhat disappointing, but at least the author refrains from forcing the text. The reader should also be aware that this book is a tool to use alongside the Scripture and Augustine’s sermons, neither of which are actually contained in the volume (although copiously cited). Beneficiaries of this dense and specific monograph include students of Patristics, hermeneutics, and homiletics. This volume is appropriate and recommended for doctoral seminars as well as upper-level Master’s electives. It could also benefit pastors willing to wade through the more technical material in order to learn from a master preacher how to align the “text and audience within the common framework of redemptive history” (p. 21).

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**Starting with Character: Activities for Infants, Toddlers, and Twos,**
134 pp. $24.95. ISBN 9781605544472

*Reviewed by Cathie L. Chatmon, Library Director,*
*Piedmont International University, Winston-Salem, NC*

Character education is becoming increasingly important. Waggoner and Herndon have taken it into the nursery, apparently believing that the first three years are foundational to child development. The character traits in view are caring, integrity, honesty, respect, self-discipline, and responsibility. Many good and educationally sound ideas are presented. One of the most intriguing is that of teaching preverbal babies sign language for “please,” “thank you” and other terms that are considered polite communication. They also address adult behaviors which are counter-
intuitive to the modeling of good character, e.g. sneaking away while the toddler is otherwise occupied. The majority of the book is devoted to games and activities that may be performed with children in this age span that reinforce the character traits discussed at the outset of the book. Perhaps the greatest weakness is the lack of biblical integration which is essential to the realm of Christian education. The book seems to be more focused on developing moral people with a high degree of self-efficacy. Despite this weakness, this book is a good choice for institutions with programs in early childhood education. Those who are well-versed in Scripture will be able to note their own points of integration, thereby making such instruction a great deal more personal.


Reviewed by Kenneth D. Litwak, Reference and Instruction Librarian, Golden Gate Baptist Theological Seminary, Mill Valley, CA

This book is a collection of essays, which respond, directly or indirectly, to John MacArthur’s Strange Fire book and similarly-named conference. The introduction begins with a brief, sympathetic perspective on MacArthur and his efforts. The book is divided into two parts. The first part, “Responses to John F. MacArtur Jr.’s Strange Fire,” contains seven chapters. Some of these were written for the online reader, and are not formal, academic works. However, “they bring to light the weaknesses that crisscross Strange Fire” (p. xxxi). Part two contains twenty-eight essays by several authors, most of them previously published in journals and books. These address either cessationist arguments or “Pentecostal–Charismatic misuses of the charismata, and in doing so indirectly weaken MacArthur’s presentation of a monolithic Pentecostal–Charismatic cult” (p. xxxii). While the essays do not present ad hominem attacks on MacArthur, they do offer at times sharp critiques of his attacks on others. In one of the essays, Mark Rutland, for example, argues that demonizing all who dare to believe in the validity of biblical gifts in this and every age is a cave-dweller’s point of view. Rutland continues his argument by suggesting that this is similar to those tribal people in Latin America, among whom Rutland worked, who deny the nature of airplanes because they have never seen one on the ground. More helpful is Craig Keener’s, “A Review of MacArthur’s Strange Fire.” Keener agrees with MacArthur about some “targets” that needed to be hit. Keener even states that, “I confess that I often feel more comfortable among cessationists, with whom I share a common basis for discussion, namely Scripture, than among extreme
charismatics who neglect it” (p. 39). At the same time, Keener critiques MacArthur for making claims about all Pentecostals that are not substantiated with data, and he is often guilty of the “composition fallacy” in logic. The essays range from historical analysis, such as a refutation of MacArthur’s claim that spiritual gifts were rejected by the early church and Jonathan Edwards, to exegetical studies of passages such as Ephesians 2:20 and 1 Corinthians 3:8. This book is valuable in providing additional perspectives on the topic of the place of spiritual gifts, whether miracles, healing, or prophecy, in the church today, and would make a good addition to a library’s collection.


Reviewed by Armand T. Ternak, Library Director, Seby Jones Library, Toccoa Falls College, Toccoa Falls, GA

Written as a seminary-level textbook, the T&T Clark Handbook of Christian Eschatology includes dozens of footnotes and a twenty page (with fine print) bibliography. Also included are a five page Scripture index; a six page author index; and a twelve page subject index with all pages double columned and fine print. The very detailed table of contents includes chapter titles that explain the scholarly emphasis: Introduction (to Eschatology), The Trinitarian Basis for Eschatology: The Eschatol, The Eschaton, The Pre-Eschaton, and The Eschaton. Billed as a “systematic theology” the text offers a collection of past and current thoughts on themes vaguely related to eschatology, without a coherent basis in scripture. Themes include: “Origins of the Term Eschatology”; the “Logic of Hope”; “The Constitution of Faith and Christian Practice”; “Models of Time and Eternity”; “Models of Space and Infinity”; “The Good, the True and the Beautiful”; “Annihilation or Transformation?”; “Humanity and Death in Theological Tradition”; “The Apocalyptic Revelation of the Future of History”; “Trans-historical Versions of the Parousia”; “Bodily Resurrection in the History of Theology”; “The Living Body as the Medium of Communicative Relationality”; “The Judgement as Transformation and Constitution of Personal Identity”; and “The Consummation of the Kingdom of God as the Eschatological Reality.” While German theologians are prominently featured, the text also considers the work of a host of nineteenth and twentieth century theologians and philosophers. While the text raises a number of important questions, answers are in short supply. This book is not recommended.

Reviewed by Rebecca H. Givens, MLIS student, University of Alabama, Tuscaloosa, AL

Seven Stages of Suffering: A Spiritual Path for Transformation, is based on the writings of Teilhard de Chardin (1881-1955), a French Jesuit Priest. His teachings “integrating modern science and evolutionary theory into Christian theology” (p. 8) did not agree with his superiors in Rome and he spent most of his life in China, then, after World War II, in America. The seven stages of suffering developed by the authors include: 1) Outer Resistance, 2) Inner Resistance, 3) Prayer, 4) Patience, 5) Choice, 6) Communion, and 7) Fidelity. For each stage they list thought exercises, mantras, and prayers; the idea being to project the energy of your suffering into the evolutionary good of the world, to help man evolve and mature as a species. Tielhard’s theology is a mystic evolutionary cosmic theology, and this book is meant to be a practical application of his writings in the realm of suffering.


Reviewed by John D. Laing, Associate Professor of Systematic Theology & Philosophy, Harvard School for Theological Studies, Southwestern Baptist Theological Seminary, Houston, TX

It has been 14 years since the initial publication of Transplantation Ethics, a work that has become the standard text on the subject. This revised and expanded edition offers up-to-date discussion of the ethical challenges in the ever-expanding field of medical research and work in organ transplantation, including new chapters on elective transplants, vascular composite allografts (transplants of face and hands), and markets in organs.
The book is organized into three major sections plus a short introduction. It begins with an overview of ethical theory and a brief discussion of cultural and religious attitudes toward transplantation, noting that none of the major world religions prohibit it. It then examines the medical and legal meanings of death in the first section. The purpose is to provide an agreed-upon method for determining when organ removal is ethically permissible or preferable. The authors note that brain-state definitions of death are now in the majority, while more traditional circulatory or respiratory definitions have fallen out of favor. This is problematic because there is little agreement over the brain functions necessary to consider the patient alive, and organ viability typically requires oxygenated blood until the time of removal.

In the second major section, Veatch and Ross consider the difficult issues related to organ procurement. They note that while presumed consent models are more effective than voluntary donor models at procuring the necessary organs, they may appear to take advantage of the economically and educationally disadvantaged and can effectively function as routine salvaging by the state. They challenge lawmakers to be more honest in legislative language and to defend salvaging on its own merits rather than hiding it behind terminology suggestive of gift giving (i.e., donation). They also take seriously the problem of markets in organs. After surveying the laws of many countries, they examine the complex moral issues involved in the exchange of money for organ donation, from the universally condemned sale of organs to the more ethically vague scenario of compensation to donors for the pain, loss of income, and increased medical and living expenses associated with organ donation.

In the third section, the authors set forth the key factors in a general utilitarian approach to organ allocation: survivability, quality of life, age of recipient, likelihood of organ acceptance, and the possibility of alternative treatments. They also note the difficulties associated with such decisions: assigning weights to the various considerations and possible conflicts with theories of justice. They conclude that a proper balance of equity and efficiency is key, with justice taking priority over utility, “even if that means a less efficient system for allocating organs” (301).

Transplantation Ethics was written for a broad audience of those interested in the subject, including medical professionals, policy makers, bioethics students, social workers, and patients and their loved ones. The intent was to provide a relatively detailed discussion of the various issues at stake in the 21st century field of organ transplantation for an audience with no specialized training in science, medicine, or ethics. The authors successfully met this goal; the book is simple enough for the novice, but focused enough to provide the expert with food for thought. It is a must-read for medical, bioethics, and ministerial students.
Unmasking Islamic State: Revealing Their Motivation, Theology and End Time Predictions, 
190 pp. $16.00. ISBN 9780996724500

Reviewed by John D. Laing, Associate Professor of Systematic Theology & Philosophy, 
Harvard School for Theological Studies, Southwestern Baptist Theological Seminary, 
Houston, TX

Patrick Sookhdeo, a world-renowned expert on Islam and advisor to the American and British militaries, has written an invaluable book for those seeking greater insight into the history and ideology of Islamic State (hereafter, IS; sometimes referred to as ISIS or ISIL). In just 120 pages (plus appendices), Sookhdeo addresses the origins and rise of IS, its organization, recruitment strategy, strategic goals, and theological vision, and offers his own assessment of how the world must deal with this ever-increasing threat to global security and peace.

Sokhdeo begins by noting that IS leaders see the current struggle as a long-term battle for the world, couching their own role in eschatological terms. Their self-perception is that IS plays a key role in the unfolding of Allah’s plan for history by toppling (what they view as) apostate Muslim regimes and installing sharia across the Middle East, eventually establishing the kingdom of God on Earth. This belief gives IS resiliency, even in the face of what would otherwise be crushing defeats, and serves as justification for its brutal tactics and political activism. However, it also places expectations upon the movement if it is to claim legitimacy and be accepted by Muslims of all nations and backgrounds. For example, IS must appear to be constantly expanding by holding the lands it has gained while advancing in new directions against apostate governments. Such advancement stands as “proof” of Allah’s approval and support. Similarly, IS has to argue from the Islamic holy writings (primarily the Qur’an and Hadith) that its tactics and goals are consistent with Islamic history and tradition. Both of these obligations stand as significant areas of vulnerability.

The book is particularly useful for its explanation of how IS fits within the larger cultural milieu of jihadist groups, including Al Qaeda and the Muslim Brotherhood, and for its prescriptions for overcoming IS by exploiting its vulnerabilities. The key to defeating IS, according to Sookhdeo, is to stop its military advance in the short-term, and to challenge its broader theological and political claims in the long-term. This dual task can only be accomplished if Islamic leaders and scholars engage the IS interpretation head-on. Dismissing IS out of hand as a violation of true Islam accomplishes nothing, for it feeds into the IS ideology (which simply claims that these scholars are not true Muslims); rather, the self-perception of IS leaders must be proven wrong and the caliphate shown to be illegitimate by appeal to Islamic sources. Sookhdeo calls upon modern nations to encourage this type of
scholarship for the sake of global security. Already, he maintains, a virtual “holocaust” of Middle Eastern Christianity has taken place; the world cannot sit idly by.

This book is recommended for anyone interested in current global politics, especially those with a stake in the theological/religious issues at the center of IS’s advance. Thus, Christian universities and seminaries with political science, military science, and even missions departments will benefit from Sookhdeo’s contribution.

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**Vatican II: The Complete History,**

*Reviewed by Yvonne Wilber, Manager of Collection Development, California Lutheran University, Thousand Oaks, CA*

The world reeled when Pope John XXIII announced the formulation of the Second Vatican Council in 1969. Nearly 100 years had passed since Vatican I had convened, at which full authority to define Church doctrine had been handed over to the pope. Why then, another council? Yet much had taken place in what had certainly been the most violent and distressing century in history. Following decades of doctrinal totalitarianism, two World Wars, the atrocities of the Holocaust, and a multitude of social changes, the pope decided it was necessary to reevaluate life as it is practiced in the Church, from ecumenical relations to the use of vernacular language in the Mass. Four sessions met between 1962 and 1965, which resulted in 16 documents focused upon reconciliation. Vatican II shaped the Catholic Church into its form which it holds today, but not without controversy.

Italian historian Alberto Melloni provides the text for this lavishly produced volume. Almost every page is adorned in some way: full-color illustrations from the storehouse of art in church history, black and white and color photographs of participants and locations, hand-written notes and letters, as well as charts and maps. The author begins by discussing the difficulties and idiosyncrasies of such a monumental undertaking as this Council turned out to be. The historical narrative brings the reader from the history of the church councils and synods through to the chronologies of Vatican II and the events that led up to its convening. Every session and intersession is covered with enough detail to provide a good history without overwhelming the reader in minutiae. Unique to this text is a confirmed and authoritative lists of participants at the Council and the different roles they played. Of particular interest is the chapter of excerpts from participants who later became popes: Albino Luciani (John Paul I), Karol Wojtyla (John Paul II), Joseph Ratzinger (Benedict XVI), and Jorge Mario Bergoglio (Francis).
While one needs to look elsewhere for the full text of the sixteen documents produced at Vatican II, this volume provides an excellent history with texts and images telling the story of this extraordinary event. The one thing it lacks is a fuller discussion regarding the impact of the Council over the last fifty years and how it is understood today. Regardless, this book is recommended for any collection.


Reviewed by Laura E. Walton, Circulation Librarian, Miller Library, Cornerstone University, Grand Rapids, MI

War, terrorism, and human rights are on the forefront of the minds of many people around the world. James G. Murphy, SJ, an associate professor at Loyola University, Chicago, dives into the philosophical underpinnings of the concepts of *jus ad bellum* (the morality of going to war) and just war tradition (JWT) in order to give us a framework in which to view the modern day conflicts that surround us. The book is organized in a way that each chapter covers one criteria of *jus ad bellum*: just cause, competent authority, right intention, reasonable probability of success, last resort, and proportionality. Furthermore, Murphy uses many historical examples to help the readers understand these criteria. Although the topic is very heavy, extensive notes at the end of each chapter and a thorough index make this volume a sound choice for academic libraries, especially those that are supporting upper level philosophy and theology students.
When Catholic Means Cosmic: Opening to a Big-Hearted Faith, 

Reviewed by Craig Rosenbeck, Graduate Student, University of North Texas, Denton, TX

David Richo, a psychotherapist and teacher, introduces the reader to a different perspective on the meaning of catholic. He challenges the reader to think of catholic as cosmic and throughout this book he builds on the definition. Richo defines cosmic as “extended without limit” (p. 2). Throughout this book, he defends his argument by using the perspective of cosmic will as a benefit to a person’s faith. Richo notes, “cosmic faith makes a radical difference in how we live, how we love, how we think” (p. 161). The manner by which Richo builds his argument is with lenses of psychology. The quotes from numerous individuals at the beginning of each chapter were not only thought provoking, but a helpful introduction into each chapter. Richo laid a foundation of his argument for the conversation to continue in this field of study. This cosmic concept seems to be thinking outside the box. People adopting the cosmic approach, would live out their faith in the Triune God, their faith would not be confined.

This book would be helpful in a theology class at a Bible college or seminary. His view would seem to challenge students in those settings. This book would be helpful to professors interested in this area of study. Another type of audience for this book is those persons wanting an understanding of the term catholic and looking at the term from a different set of lenses. There were occasions in the book in which Richo was not clear if the argument was totally from faith in Christ. Therefore, the reader could be confused as to what is truly the author’s argument. Overall, this book would be a benefit to the field of study.
Yet One More Spring: A Critical Study of Joy Davidman,
296 pp. $32.00. ISBN 9780802869364

Reviewed by Douglas L. Fruehling, Instructional Services Librarian,
Point Loma Nazarene University, San Diego, CA

Not familiar with Joy Davidman? She was an American author, Jew, Communist, Christian convert, divorcee, and then wife of C. S. Lewis. King’s critical study of Davidman’s work provides a look at her life with all its changes and how it influenced her writing. King, professor of English at Montreat College, edited Out of My Bone: The Letters of Joy Davidman and the first complete collection of Davidman’s poetry A Naked Tree. The latter includes 45 love sonnets to Lewis.

In the book’s chronological format King sets four goals. First, show Davidman’s place in twentieth-century American literature. Second, present her “journey from secular Judaism, to atheism to Communism to Christianity” (p. xiii). Third, discuss how she matured as a writer. And finally, note her influence on Lewis’s writing. He ably addresses all four.

King’s familiarity with his subject does not preclude a true critical look at her works. While he does respect her, do not expect glowing reviews of each of her works. He does back up his evaluations, whether positive or negative, with examples. And now about those 45 love sonnets to Lewis. Davidman’s sonnets do not appear in full, see another work entitled, A Naked Tree for a full collection. However, King does provide excerpts and commentary. These unreservedly reveal Davidman’s desire that she and Lewis become more than mere friends.

Scholars will find the extensive bibliography, footnotes and index leading to additional research. King’s critical study is a worthy addition to C. S. Lewis and American literature collections.
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