

**THE INFORMATION LITERACY COMPETENCIES OF EVANGELICAL PASTORS:
A STUDY OF SERMON PREPARATION**

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Information literacy is a skill set that has become important in higher education. Accrediting agencies expect academic institutions to develop skills in students so that they may become lifelong learners after graduation. Theological institutions have lagged behind the rest of higher education in implementing this instruction. Theological institutions have done limited assessments of the skills students possess at matriculation and during their studies. This study sought to assess the information literacy skills of graduates of theological institutions while they were serving in ministry. An understanding of their skills could then be used to improve instruction in theological education.

The research was conducted as a qualitative research project using grounded theory. Interviews were conducted using open ended questions with eight Evangelical pastors who had graduated from sixteen different theological institutions. The questions were directed at the pastors in their role of preparing sermons, which would require a greater use of information literacy skills than other pastoral duties. The questions covered the first three Association of College and Research Libraries (ACRL) Information Literacy Standards.

The results were coded with the ATLAS.ti[®] program. The outcomes criteria under the ACRL Standards were used to assess the information literacy skills of the pastors. The research demonstrated that an information literacy standard is needed for theological education. The ACRL Standards fail to provide a model that matches the information seeking behavior of pastors in the workplace. A new standard should include the three main pastoral roles of preaching, administration, and caregiving and the research skills needed by the student in theological higher education.

My research provides a theory and model of the information seeking behavior of Evangelical pastors in the pastoral role. The perceived spiritual need of the congregation became the common variable which controlled pastoral information seeking behavior. Prayer and Bible and Bible study were considered primary sources while the perceived spiritual need being addresses in the sermon became a filter for secondary sources.

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PREFACE

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I would like to thank our children, Bruce, Rebekah, and Sarah, who have never known their father not being a student or librarian. They all have a love of books. Bruce needs to be recognized, whose greatest ambition in life, if it were not to be able to read, would be to tie his shoe laces. No one has worked harder at the latter.

I would also like to honor my late parents, Albert and Violet, for instilling a love of learning. My dad had to drop out of high school months before graduation in 1929. My grandfather insisted that no woman needed more than eighth grade education. My mother's greatest academic achievement was earning a continuing education certificate from the Evangelical Training Association while in her 40s.

My mother may have inadvertently started me down the library path. At college preview, to my embarrassment, she told the student dean that I would love working in the library. My college work study assignment that fall was the library.

GLOSSARY

ACCREDITATION – A system whereby academic institutions or programs are recognized as competent. Credits earned at an accredited institution may be transferred to another institution.

ACCREDITING ASSOCIATION OF BIBLE COLLEGES – The former name of the accrediting body for Bible colleges in the United States and Canada. The name was changed to Association for Biblical Higher Education in 2004. Also known as AABC.

ARMINIAN THEOLOGY -- A Post-Reformation Protestant theology that disagreed with Calvinism or Reformed Theology in areas of the doctrine of salvation. The major differences are in the nature of human free will to accept or resist the offer of salvation and the nature of God's election for salvation.

ARMINIANISM – See **ARMINIAN THEOLOGY**.

ASSOCIATION FOR BIBLICAL HIGHER EDUCATION – An accrediting organization for theological institutions. This name was adopted when the organization received permission to accredit graduate and doctoral level institutions and programs in 2004. Also known as ABHE.

ASSOCIATION OF THEOLOGICAL SCHOOLS – An accrediting organization for theological seminaries. Also known as ATS.

BACHELOR OF DIVINITY – The term used until the twentieth century for the three year seminary degree after having completed an undergraduate bachelor's degree. The degree is abbreviated BD.

BARNA GROUP -- A for-profit polling organization that researches religious opinion. It has been recognized within Evangelicalism because of its understanding of the unique views of Evangelicals.

BIBLE COLLEGE – A theological institution which offers an undergraduate degree focused on ministry. Recently, Bible colleges have expanded to offer graduate and doctoral degrees in ministry related fields.

BIBLE INSTITUTE – Undergraduate theological institutions formed by Evangelicals and Fundamentalists beginning in the late nineteenth century. The schools offered certificates or diplomas and often refused the concept of accreditation. A few Bible institutes have retained the name “Institute” but offer accredited degrees at several levels. Other Bible institutes became Bible colleges or Christian liberal arts colleges as they developed bachelor’s degrees and received accreditation.

BIBLIOGRAPHIC INSTRUCTION – A term used to describe instruction in the use of library resources. Information literacy is a more comprehensive term now in common use.

BIBLIOLOGY -- The theological heading for doctrines related to the Bible. Some important topics concern how the Bible was written, inspiration, canonicity, and interpretation.

CALVINISM -- Calvinism and Reformed theology are terms often used interchangeably to describe a Post-Reformation Protestant theology originally taught by John Calvin and his followers. Calvinism is often used in antithesis to Arminian theology to represent a difference in the doctrine of salvation. Calvinism posits that God is sovereign in the offer of salvation to the elect and the offer cannot be resisted by human free will. It holds that God’s election was not conditional on a foreknown response.

CHRISTOLOGY -- The theological heading for doctrines related to the person and work of Jesus Christ. Some important sections concern Christ’s deity, incarnation, death, resurrection, and second coming.

CLERGY – The formal collective term for those in leadership roles within the church. The terms “clergy,” “pastor,” “minister,” and “preacher” are often used synonymously. Many Evangelical churches do not identify church leaders as clergy because they reject a distinction between clergy and laity. Where an author is referenced and uses one of these terms, an attempt was made to use the term of the author. All of these terms could be used to identify those who are serving in church ministry, especially in the preparation and delivery of sermons

EVANGELICAL PASTOR -- A pastor who holds a theological persuasion of Evangelicalism.

EVANGELICALISM -- A descriptive term for the church movement which holds a high view of the authority of Scripture and the historic doctrinal beliefs of the Christian church as described in the early creeds.

EXEGESIS – The process of explaining or interpreting Scripture. Aspects of information literacy are traditionally taught in exegesis classes.

FLOWCHART SYMBOLS – Symbols developed for graphically designing the steps in computer programs. Flowchart symbols are used to illustrate the steps in information seeking behavior. See Appendix T for a chart and definition of symbols used.

FUNDAMENTALISM – A subset of Evangelicalism that practice separation from those whom it considers have departed from historic doctrinal beliefs.

FUNDAMENTALIST – An Evangelical who separates from other Evangelicals who have fellowship or work cooperatively with those who are considered to have departed from historic doctrinal beliefs.

HAMARTIOLOGY -- The theological term used for the doctrine of sin. Major topics under this heading are original sin, depravity and the extent of sin, and the consequence of sin.

HERMENEUTICS – “The art or science of interpretation, esp. of Scripture. Commonly distinguished from *exegesis* or practical exposition” (Oxford English Dictionary, 2011a). Aspects of information literacy are traditionally taught in hermeneutics classes. Some courses labeled hermeneutics focus rather on Bible study methods.

HOMILETICS -- “The art of preaching; sacred rhetoric” (Oxford English Dictionary, 2011b). Courses in preaching in theological institutions are usually called homiletics.

INFORMATION LITERACY – A skill in the use of information resources. The term is also used for the pedagogical process by which students are taught how to find and use information in order to become lifelong learners. Competencies in information literacy have become a requirement of accrediting organizations. A more complete definition is provided in Chapter I.

LECTIONARY – A list of passages of the Bible to read for Sunday worship services ("Lectionary," 2011). Lectionaries have been used since the early centuries of the church. The lectionary provides a schedule to read related passages in the Old Testament, the first three Gospels of the New Testament, and the remainder of the New Testament in a three year cycle. Evangelical churches have not adopted the custom of using the lectionary.

MASTER OF DIVINITY – The professional degree for ministry or divinity. The degree normally requires three years of graduate study after completing an undergraduate bachelor's degree and is offered at seminaries. The nomenclature was changed from Bachelor of Divinity in the twentieth century. The degree is abbreviated as MDiv.

MASTER OF THEOLOGY – A one-year graduate degree after completing the MDiv or in some seminaries a four-year graduate program. It is abbreviated ThM.

MINISTER – An ordained church leader or member of the clergy which in some denominations could denote a lower rank in a hierarchy. Certain Evangelical churches use this term for church leaders instead of pastor to de-emphasize clergy-laity differences. See also, **CLERGY**.

PASTOR – The common term designating leaders in Evangelical churches. A pastor usually performs the preaching role in church services. See also, **CLERGY**

PENTECOSTAL – A subset of Evangelical churches which believe the supernatural gifts such as speaking in tongues, miracles, and healing are operative in the present church.

PEW RESEARCH CENTER – a nonpartisan organization that performs social sciences polling and research.

PREACHER -- A person who delivers a sermon. Within Evangelical churches a preacher may or may not be ordained or recognized as a church leader. See also, CLERGY.

REFORMED THEOLOGY – See CALVINISM.

SEMINARY – An academic institution for training future church leaders, usually at the graduate level.

SERMON – “A discourse, usually delivered from a pulpit and based upon a text of Scripture, for the purpose of giving religious instruction or exhortation” (Oxford English Dictionary, 2011c).

SOTERIOLOGY -- The theological heading for the doctrine of salvation. Major topics under this heading are election, repentance, faith, justification, adoption, and sanctification.

THEOLOGICAL SEMINARY – See SEMINARY.

1.0 INTRODUCTION

1.1 BACKGROUND

The intent of this study is to analyze the information seeking behavior of pastors and how they shape that information to accomplish a goal within a specific professional activity.¹ It examined the link between the theological education of the pastor and practice. During the normal course of a week a pastor fulfills several ministry roles which broadly could be categorized as administration, caregiving, and preaching (Wicks, 1997). The work of administering the day-to-day activities of the church and its staff is often delegated to the pastor. The caregiving role is performed by counseling on a myriad of levels and visiting of the sick. The role that is most visible to the public is the preaching of a sermon. The creation and delivery of the sermon utilizes multiple skills that should be expected within the theological training of the pastor. It requires the use of all the skills known within the academic world as information literacy.

Information literacy is not a new subject but rather it is an attempt to focus on a set of skills requisite for lifelong learning in any subject field. Although these skills are taught to varying degrees in most academic institutions the post-graduation effectiveness of training has not been extensively researched. Information literacy derives from the library field although only a small portion of it is library related. Because information literacy is promoted by

¹ Specifically, this study was conducted among Evangelical pastors.

librarians and not the faculty, there has been resistance to including it within the theological curriculum (Badke, 2005, 2009; McGuinness, 2006; Travis, 2008).

The including information literacy within the academic curriculum in higher education shows a scattered history of success. Information literacy within theological education may even show less success. A driving impetus for including information literacy comes from librarians and accreditation agencies which have added it to their requirements. Accreditors have changed from the historical focus on input and output measures to a focus on outcomes assessment which attempts to measure what students learn and what they are able to do with their learning.

Higher education is struggling to implement procedures to measure student learning outcomes. The lifelong learning goal of information literacy extends beyond meeting the internal requirements to complete a degree or a program. The expectation is for the graduates to begin a career and continue to learn and grow for the remainder of their working life.

Theological institutions are required to perform outcomes assessment of student learning by their accreditation organizations. The Association of Theological Schools (ATS) has a long history of expecting assessment, but member institutions have resisted or failed to create a culture of assessment (Council for Higher Education Accreditation, 2012; VerBerkmoes, 2006). The quantity and quality of the literature on assessment of theological institutions is noticeably smaller in comparison to higher education in general.

Theological graduates serving in preaching ministries present a unique source of data to assess the utilization of information literacy skills taught within their educational programs. The creation and delivery of a sermon is one example of the application of the skills in ministry. A sermon requires the exercise of skills included within all major categories of the definition of information literacy. The assessment of the preparation and delivery of sermons should reveal the practice and malpractice of these skills by preachers.

1.2 THEORETICAL FRAMEWORK

Information use studies have focused primarily on the transmission of information. A study of the information literacy skills of students or alumni would simply analyze the process that was taught and current practice. It would not ask the questions of why an individual used a certain process. Previous quantitative studies of the information behaviors of pastors had not answered why certain methods or practices had been used. Some problems lend themselves to numerical study whereas other problems require knowledge of affect, meaning, and practice than can be discovered through qualitative methodologies (Patton, 2002). Open-ended questions provide data from the viewpoint of the subjects instead of the predetermined categories of a questionnaire (2002, pp. 20-21).

A qualitative research methodology could answer the why questions and also disclose unexpected data as the subjects were studied. Denzin and Lincoln described the work as “qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them” (Denzin & Lincoln, 2005, p. 3). Qualitative research is not connected with one theory or methodology. Methodologies or theories developed in one discipline may be borrowed for another discipline (2005, pp. 6-7).

The grounded theory approach to qualitative research was adopted for this dissertation. The inductive analysis of the data produces a theory based upon the viewpoint of the subjects. The subjects are describing their process within the workplace specifically with information in the preparation of a sermon. A quantitative study would have used keywords from their formal education. This could have biased the results by providing responses in conformity with expectations instead of actual practices. Other researchers view the interview context as an

artificial situation and cannot be free from misrepresentation (J. Miller & Glassner, 2004, p. 125).

Insights from the Sense-Making approach have influenced creation of the interview questions which rejects closed questions or forcing the interviewee to locate themselves on the interviewers map (Brenda Dervin, 2010, p. 996). Patton (2002, pp. 363-365) cautions the qualitative researcher when asking a “Why?” question. The question “Why?” requires presuppositions in the areas of “cause-effect relationships, an ordered world, and rationality” (2002, p. 363). It is possible to word questions for the researcher to draw a causal inference.

The screening questionnaire served to qualify potential subjects and yielded demographic data for general age, experience, education, and Evangelical belief. The data collection in the pilot study was analyzed as it was collected to adjust interview questions for the research project. The follow-up questions during the interviews were used to clarify answers in response to the ongoing analysis of the data from previous interviews (G. Miller, Dingwall, & Murphy, 2004, p. 330).

The preferred location of interviews in a qualitative research is the natural field of the subject (Patton, 2002, p. 48). The design called that after subjects were randomly chosen an e-mail request would be made for an interview at their offices. Presumably their offices would be the site of their personal libraries and it would be possible to scan for quantity and organization.

The objective of qualitative research is to recognize patterns and categorize them (Saldaña, 2011). Interrelations between the patterns should be a focus (Charmaz, 2005). It is necessary to read the data multiple times looking for unrecognized patterns (Saldaña, 2011, p. 95).

Grounded theory has been the methodology in other research studies in information literacy. Bronstein (2007) used grounded theory to develop a model of information behavior of

Jewish scholars. Lloyd and others have used grounded theory while focusing research on information literacy among practitioners in various professions (Fafeita & Lloyd, 2012; Lloyd, 2007, 2009; Lloyd & Somerville, 2006). Du Preez used both Dervin's Sense-Making methodology and grounded theory in analyzing the literature of information seeking behavior for a thesis (2008). Michels (2005) claimed to use grounded theory methodology in a study of information behavior in biblical studies but did not produce a theory but listed several areas for further research.

1.2.1 ACRL Competency Standards as a Model of Information Behavior

The ACRL Competency Standards were disseminated as a model of information literacy skills. Eisenberg (2010) placed it alongside of his Big6™ model and Kuhlthau for comparison purposes. The Middle States Commission on Higher Education (2003) based a research project and resulting publication on the competency standards. The expectation was that it would provide a model to assess information literacy.

Information literacy forms the basis for lifelong learning. It is common to all disciplines, to all learning environments, and to all levels of education. It enables learners to master content and extend their investigations, become more self-directed, and assume greater control over their own learning. An information literate individual is able to:

- Determine the extent of information needed
- Access the needed information effectively and efficiently
- Evaluate information and its sources critically
- Incorporate selected information into one's knowledge base
- Use information effectively to accomplish a specific purpose
- Understand the economic, legal, and social issues surrounding the use of information, and access and use information ethically and legally (American Library Association, 2006, pp. 2-3)

The definition was expanded with competencies that would be evident in an information literate individual. These competencies were used in this study as areas of assessment of the information literacy skills of pastors.

1.3 STATEMENT OF THE PROBLEM

Information literacy was first added as a standard in the accrediting criteria for higher education in 1994 by Middle States and more recently by the Association of Theological Schools (ATS) for seminaries (Middle States Association of Colleges and Schools. Commission on Higher Education., 1994; The Commission on Accrediting of the Association of Theological Schools, 2010). ATS has done research over more than thirty years in the area of what clergy and laity expect in a pastor (Schuller, Brekke, Strommen, & Association of Theological Schools in the United States and Canada., 1975). They developed assessment programs for beginning seminary students and another for graduates. The purpose of the assessment was to help determine whether those interested in ministry possessed the proper characteristics to succeed and not on skill development, such as information literacy (Lonsway, 2003, 2006, 2007).

Information literacy instruction is recognized by accreditors as a joint responsibility of faculty and librarians. Academic librarians have had difficulty in gaining access to the classrooms to teach information literacy. Theological librarians have a similar or even more difficult path to providing instruction. Seminary faculty may not recognize the link between information literacy requirements imposed upon them and the courses they have long taught. A few institutions have created separate classes for information literacy. Librarians are often dependent upon an invitation or permission to a class where they have one chance to teach the subject. The suggestion within the Association of College and Research Libraries (ACRL) and ATS standards is to have information literacy embedded within the curriculum so that students are progressively learning and developing skills (Association of College and Research Libraries, 2000, p. 5; The Commission on Accrediting of the Association of Theological Schools, 2010, p. Section 5.2.1). When the particular skills in information literacy are mapped against the typical

curriculum of a seminary, it is possible to see traditional courses that have required the teaching and application of the concept for decades if not centuries before the terms bibliographic instruction or information literacy were coined.

Theological institutions need to document the instruction and outcomes for student learning in information literacy. Because of their interactions with students doing research, theological librarians have been engaged in convincing administrators and faculty of the need to teach information literacy. They have not been engaged as well in providing assessment of the information literacy instruction (Falla, 2007; Limpitlaw, 2007). The literature on assessment of information literacy within the theological realm is sparse. A few librarians have published articles on assessment of local information literacy projects which range from thoughts about assessment to attempts to perform it (Falla, 2007; Gragg, 2005; Lincoln, 2001; Lipton, 2005; Malcheski, 2004). The studies have lacked rigor that would provide reliability and validity to the results.

Theological librarians have struggled with administrators and faculty to implement course integrated information literacy programs or separate courses.² Librarians recognize the need when they work with students who have serious lacunae in research skills. They recognize that requirements for information literacy are usually placed in the section of requirements for the library in accreditors' statements on standards. Librarians take their responsibility seriously but the faculty do not seem to share this burden as seen by hundreds of publications on faculty-librarian collaboration in the library literature.

A weakness that librarians and faculty may share is a myopic view that information literacy is only about library-based research. Some librarians compound the issue by continuing

² Information literacy in the theological curriculum is expanded in Chapter 2.

to use the term bibliographic instruction (BI) when the relationship is a synecdoche (part used for the whole) rather than synonymous.

Librarians may operate under an unstated assumption that questions the competency of faculty and students to find and use library resources. Yet faculty perform research and are published in peer reviewed publications. Students complete research papers and continue to graduate. Graduates find employment and report success in ministry. Graduates of Bible colleges and seminaries go on to pastor churches. Pastors research, prepare, and deliver sermons weekly and manage to please the churches. The gulf between the perceptions of theological librarians and the constituencies of the academic institutions and churches is a problem needing investigation.

The assessment of the preparation and delivery of sermons by pastors should be a productive area to examine strengths and weaknesses in theological training. It reflects every component of the recognized steps in information literacy. A goal of information literacy is the development of lifelong learning. The regular sermon preparation of a pastor requires continuous learning.

1.4 PURPOSE OF THE STUDY

The purpose of this study is to assess the information literacy skills of pastoral graduates from Bible colleges and seminaries who are engaged in preaching ministries. Theological librarians believe that theological students lack these skills and may graduate without being properly prepared in this area for ministry (Falciani-White, 2008; Gaba, 2008, 2009). Many faculty do not recognize the same need and resist adding information literacy instruction in an already crowded curriculum (Limpitlaw, 2007; Wenderoth, 2008, p. 290). A study of those in ministry

would indicate whether pastors are prepared and whether changes are necessary in the theological curriculum.

A historical tension in American theological education has been the balance between the academic and practical studies. Some seminaries have deemed traditional subjects such as biblical languages as unnecessary for ministry. Theological librarians may succumb to the same problem by teaching information literacy components important for success as a student but not necessarily for ministry.³

1.4.1 Research questions

1.4.1.1 Research question What are the information literacy skills of pastoral graduates from Evangelical Bible colleges and seminaries demonstrated by their preparation of a sermon?

1.4.1.2 Interview Questions The design and rationale for each question is discussed in the chapter on methodology. The questions are categorized in Appendix J.

1. How much preaching experience do you have?
2. Could you please tell me about your academic preparation for becoming a pastor?
3. What would you consider your most significant preparation, outside of formal education, for becoming a pastor?
4. The following questions relate to the study of the biblical languages.
 - a. How many years of the biblical languages did you take in your formal education?
 - b. What level of proficiency have you maintained in the biblical languages?
 - c. What is your attitude towards using the biblical languages in exegesis?
 - d. How do the results of study in the biblical languages affect your sermon?

³ An example of a syllabus for a stand-alone information literacy class is that of Badke (Badke, 2011). It is designed for students to research and write an essay or paper and not the normal information need for someone in ministry.

5. In your opinion, how well did your theological education prepare you for your preaching ministry?
6. Could you describe the instruction you received on the use of information resources?
7. What, if any, training did you receive in school in the use of resources such as commentaries, magazines and journals, encyclopedias and dictionaries?
8. Could you describe the last sermon that you preached?
9. What are your normal steps used in the preparation of a sermon?
10. How is a sermon topic chosen?
11. What process is used to choose a biblical passage?
12. How did you develop an outline for your last sermon?
13. We have been discussing your process to develop a sermon. Now I would like to ask you about specific resources that were used in studying the biblical passage chosen for your last sermon.
 - a. What role did commentaries have in the study for your last sermon?
 - b. Commentaries may have emphases such as devotional, homiletical, exegetical, expository, etc. Could you describe the types of commentaries that you used?
 - c. How did you use exegetical tools such as lexicons, concordances, and grammars?
 - d. What magazines or journal articles were used as a resource?
 - e. What role do resources from the Internet have in your study and sermon preparation?
14. If you consider your normal practice, what did you do differently in preparing your last sermon?

15. What is your most important consideration in preparing a sermon on a difficult topic or biblical passage?
16. When a sermon covers a subject with competing viewpoints, even among those in your church, you are placed in a position where difficult choices need to be made.
 - a. What choices do you **take** in presenting the competing viewpoints in your sermon?
 - b. What is your process to determine the best view?
17. What affect did the preparation of your last sermon have on you?
18. How do you determine that you have enough information to prepare a sermon?
19. When you need to know something, how confident are you that you can find the answer?
20. If you did not find the answer in your personal library resources, describe the steps you would use to fill this need.
21. Please describe the process that you use to evaluate yourself after delivering a sermon?
22. The following are three questions on the process you use to develop and maintain your personal library and other information resources.
 - a. Could you describe the instruction you received concerning building your personal library?
 - b. Could you describe your plan for developing your personal library resources?
 - c. How do you organize your personal library?
 - d. How do you find materials in your personal library?
23. Do you use any electronic libraries such as Logos[®], Accordance[®], BibleWorks, etc.?

24. What role does an institutional library (public or academic) have in your sermon preparation?
- When was the last time that you used the resources of an institutional library for sermon preparation?
 - What other role would an institutional library have in your life?
25. What journals or magazines do you subscribe to for personal or professional reading?
26. The American Theological Library Association provides a database of theological titles in electronic full text. This is a copy of the periodical titles (Appendix K).
- How would access to these titles help you in sermon preparation and ministry?
 - Some Bible colleges and seminaries provide free access to the database for alumni. Do you know whether your school provides access? Appendix L
 - If your school does not provide free access would you be willing to pay \$150 per year for a personal subscription? Why?
27. In what other ways than you already have mentioned do you use the Internet for sermon preparation and ministry?

1.5 LIMITATIONS, ASSUMPTIONS, AND DESIGN CONTROLS

Although ethical use of information is an area under the rubric of information literacy, this study did not research the topic of sermon plagiarism. The study is limited to Evangelical pastors. They are least likely to use a lectionary or have a denominational structure that would direct or

supply basic components of the weekly sermon⁴. Evangelical churches may have more than one preaching service during the week. The sermon under study was limited to that preached at a Sunday morning service which is likely to be the most formal and well prepared.

Specific details of the preparation and delivery of the sermon were studied by means of interviews. The interviews were conducted in two parts: (a) structured interviews with prepared questions asked of each subject followed by (b) unstructured questions to clarify answers. The interviews consisted of one session one to two hours in length. No contact was made with the subjects after the interview.

The study assumes that pastors have received theological training in Bible, hermeneutics, biblical exegesis, theology, and homiletics and controlled for those who have not had this formal training in the screening phase. It assumed a Bible college graduate in pastoral studies had taken courses similar to the Master of Divinity (MDiv) seminary graduate. The screening requirement of graduation from a theological program eliminated preachers who lacked formal training.

1.6 DEFINITION OF KEY TERMS

1.6.1 Definition of Information Literacy

Information literacy has several definitions and standards within higher education around the world. There is a standard promulgated by the Standing Conference of National and University Libraries (SCONUL) for Britain, and Australia has the Australian Information Literacy Standard. In the United States, the ACRL, a division of the American Library Association, provides this definition:

⁴ This follows the recommendation of Roland (2008, p. 99) that a future study be conducted on a group of pastors who do not use a lectionary to choose a biblical passage for the sermon.

Information literacy is a set of abilities requiring individuals to “recognize when information is needed and have the ability to locate, evaluate, and use effectively the needed information.” (American Library Association, 2006, p. 2)

The American Association for Higher Education and the Council of Independent Colleges endorsed the definition showing that it is not a librarian-only viewpoint.⁵

1.6.2 Sermon

The most popular form of sermon taught in Evangelical theological education is an expository. Although other forms of sermons may be preached, expository preaching is the expected norm in Evangelical churches. Haddon Robinson, a well-known professor of preaching, defines it as follows:

Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers. (H. W. Robinson, 2001, p. 21)

The sermon is a discourse normally delivered orally before a church congregation. Sermons are sometimes published in written form or distributed in audio or visual format. Churches are beginning to place the sermons on the Internet for a broader audience to hear.

A preacher is taught to include several components in a basic sermon. A title and an organizational structure are expected. As an oral presentation with a specific purpose, a sermon has features that make it different from a scholarly paper or an article. A proposition statement helps the listener follow the organizational structure and may be repeated as part of the transition between major points. Illustrations in the form of a story help the listener move from the abstract to a concrete understanding of the instruction. Applications are included to exhort the listeners

⁵ Information literacy and its predecessor, bibliographic instruction, have been dismissed as librarian-only concerns. Accreditors usually place information literacy in the library section of the standards.

to make changes in their thought or actions. A conclusion summarizes the intent of the sermon and provides further opportunity to make an exhortation or application.

1.6.3 Evangelical Pastor

A pastor is a person in Evangelical churches who is placed in a leadership position. Major responsibilities are preaching, administering the organization of the church, and providing caregiving such as counseling and visitation of the sick and those in need. An Evangelical pastor is usually responsible to a board or the congregation directly. The majority of Evangelical churches and denominations left the mainline Protestant denominations beginning in the 1920s in what is described as the Modernist-Fundamentalist splits. The inspiration of Scripture was a critical element in the division. Inspiration has been further qualified by the term inerrancy which holds that the original biblical autographs were without error.

During the 1940s some Fundamentalist leaders and denominations softened their stance on separation and sought to be called New Evangelicals or just Evangelicals. Fundamentalists in this work are considered a subset of Evangelicalism as there would be little difference in their relevant theological education programs. The study of the Bible has a central place in their curriculum and academic preparation.

Individuals could hold theological positions common to Evangelicals and not be a part of the movement. Hackett and Lindsay showed that the research definition can result in a wide variance of between 7% and 47% in the percentage of the US population considered as evangelicals (2008, p. 499). The Pew Research Center placed the percentage at 26.3% (Pew Forum on Religion & Public Life, 2007). The Barna Group found the term “born again” to be inadequate to identify an Evangelical although it may have been sufficient decades ago. It is a biblical term used in non-Evangelical churches more frequently now. The following is their definition of an Evangelical Christian.

“Born again Christians” are defined as people who said they have made a personal commitment to Jesus Christ that is still important in their life today and who also indicated they believe that when they die they will go to Heaven because they had confessed their sins and had accepted Jesus Christ as their savior. Respondents are not asked to describe themselves as “born again.” (The Barna Group, 2007)

Barna developed the definition with seven other theological views distinctive to Evangelicals.

“Evangelicals” meet the born again criteria (described above) *plus* seven other conditions. Those include saying their faith is very important in their life today; believing they have a personal responsibility to share their religious beliefs about Christ with non-Christians; believing that Satan exists; believing that eternal salvation is possible only through grace, not works; believing that Jesus Christ lived a sinless life on earth; asserting that the Bible is accurate in all that it teaches; and describing God as the all-knowing, all-powerful, perfect deity who created the universe and still rules it today. Being classified as an evangelical is not dependent upon church attendance or the denominational affiliation of the church attended. Respondents were not asked to describe themselves as “evangelical.” (The Barna Group, 2007)

The definition of Evangelical was used to limit the population under study to those who claim to be “born again” and hold to the seven theological conditions.⁶ The Evangelical movement consists of denominations, associations and independent churches who share a common perspective and approach. Individuals and pastors may move from one group to another and find few distinctives. Evangelicals have maintained a distinct approach to theological education and the manner that sermons are prepared and delivered. It is this distinction which makes it possible to study them as a homogeneous group.

⁶ The limitation is not intended to disparage groups such as the Evangelical Lutheran Church in America (ELCA) as non-evangelical.

2.0 THEOLOGICAL EDUCATION

2.1 INTRODUCTION

The most visible product of theological education is the sermon. Every Sunday across the country and around the world, pastors are preaching sermons. Large churches may have multiple morning services where the same sermon is preached. The sermon may even be preached on Saturday evening. In conservative churches the same pastor may preach a second sermon on Sunday evening. It is common for a pastor to teach a Sunday School class or other study during the week. There may even be a funeral to conduct on short notice.

The writing of a good sermon is time consuming. The allotted time for sermon preparation may be displaced because the typical pastor has a full schedule and serves multiple functions in the church. Preaching is the most visible and regular teaching role. Donald Wicks identified three main roles of a pastor as preaching, administration, and caregiving (1997). Administration and caregiving could be valid roles to study pastoral information literacy skills but are outside this researcher's interest and training.

An informal teaching responsibility of pastors is answering questions. This may be similar to the role of a reference librarian but may have a caregiving as well as a teaching function. People may drop by or call with a question on a topic of spiritual significance. Some questions may come up during a class or conversation on Sunday. An answer will be expected.

One pastor, a former librarian, saw many parallels between the two professions (Tanner, 1994, pp. 35-37). Tanner found that pastors would provide information with which they were in theological agreement in summary form and unlike a reference librarian would not provide the sources (Tanner, 1994, pp. 247-248). Other pastors used prayer with counselees as a means of disseminating information (Tanner, 1994, pp. 246-247). The former librarian pastor recognized that his practice of reference services in a public library may have crossed the line into counseling.

One caregiving role of pastors is providing counseling with people in the church. Many churches do not allow couples to be married within the church unless they have completed premarital counseling. Marriage and family counseling may be on the pastor's schedule. Visitation with shut-ins and those in the hospital are recurring tasks that need to be done. Pastoral counseling could be a valid area to research the competencies of information literacy.

The third role of administration is receiving increasing attention within theological education in the form of leadership programs. Wicks (1997) found that pastors tended to use denominational resources and confirmed previous studies where informal sources were used in administration (Phillips, 1992).

Finding and using information is common to each role of a pastor. Instruction in theological literature has been a core objective in theological education for centuries but not at the behest of librarians. Bibliographic instruction (BI) was library-centric focused on how to find resources in an academic library. Information literacy as a term has been in general use since the 1990s but may have been coined by Zurkowski (1974, p. 23). The modern components of information literacy are described by Davies (1974, p. 39). Some authors use the terms synonymously possibly by intention (Phillips, 2000, 2001). One major difference in theological education is a concern for a personal library instead of only an academic library.

2.2 BRIEF HISTORY OF THEOLOGICAL EDUCATION

Why is a brief history of theological education in America important to this study? The church has a long history of not being satisfied with the product of its leadership development efforts. The church has wrestled with the tension between the pursuit of knowledge in the academic realm and practice in ministry. A lifelong integration of knowledge, learning, and practice is at the core of information literacy.

Higher education in America began with the founding of Harvard College. Its classical curriculum consisted of Latin, Greek and Hebrew being taught in the first two years and divinity in all years. The sciences were taught beginning in the second year and mathematics in the fourth (Rudolph & Carnegie Council on Policy Studies in Higher Education, 1977). This curriculum was the standard for other early colleges in America (Rudolph & Carnegie Council on Policy Studies in Higher Education, 1977).

The early American church depended upon the classical education of theology, biblical languages, Bible, and history being taught in the academy and practice taught in the church setting. Academic training beyond college did not exist in New England. The informal “schools of the prophets” was the name given to the pastoral training program for “New Light” or “New Divinity” Congregationalists in New England beginning in the mid-eighteenth century (Kling, 1997, p. 185). The training consisted of a mentoring or internship relationship with an existing pastor. It was a means for spiritual training and careful review of prospective pastors. This pattern of ministerial training lasted for about 75 years and had its limitations, especially when the training was conducted by only one pastor. The pastoral intern would read dogmatic theologies and possibly a few works of opposing theology. Kling (1997) claimed a typical pastor

overseeing the internship held a library collection occupying six feet of book shelf space. The remedy for these limitations led to the creation of theological seminaries.

2.2.1 Theological seminaries

The establishment of theological seminaries for ministerial training had its parallel with other professions. Law, medicine, and the church all had used apprenticeships after college for training. This had been the practice of the European guilds since the medieval period (Kling, 1997). The first American medical school was founded in 1765 and the first law school and first seminary were founded in 1784 (Kansfield, 1970; Sweet, 1937).

The church developed the seminary to combine the theological subjects with the practical while building upon a classical college education. After the American Revolution, public universities were founded that did not have an interest in the classical training as a background to ministry (Sweet, 1937). When the colleges dropped the traditional classical education, the seminaries had to change their curriculum.

When the Dutch Reformed Protestant Church took the step to appoint a professorate of theology in 1784, they did not create a seminary in the modern sense although this advance in pastoral training eventually became New Brunswick Theological Seminary (Kansfield, 1970). The next three decades saw other denominations found seminaries such as Andover, Xenia, Pittsburgh, Princeton, and Bangor (Kelly, 1924).

Andover was begun in 1808 as a three-year graduate level program with multiple professors (Fraser, 1988). The actual curriculum was derived from experimentation and took almost twenty years to stabilize. The third year of Andover's program focused on church history and was expanded after 1828 to include pastoral theology.

Andover developed the curricular pattern that other seminaries would follow. The seminary program for Andover by 1839 and Harvard in 1845 both included courses on

homiletics (Kelly, 1924, pp. 65-66). A comparison of the curriculum of seven major seminaries (Garrett, Union, Rochester, Princeton, Oberlin, Lutheran, General) in 1870 showed they differed little except in denominational distinctives (Kelly, 1924, p. 89). They each emphasized the study of the Bible in English and the original languages.

By 1922, the curriculum had changed dramatically for all but Princeton. The study of the Bible in English and the original languages had decreased and more emphasis was placed on practical theology (Kelly, 1924). Princeton had decreased the biblical requirements slightly and added some practical theology requirements. Practical theology includes topics such as pastoral studies, homiletics, religious education, public worship, and music. A survey of students found practical theology important in order after English Bible but Greek and Hebrew were considered important by only 26.1% (May, Brown, & Shuttleworth, 1934, p. 128, V1).

The period between 1870 and 1922 is significant because of the change of theology occurring in America. The Modernist/Fundamentalist differences were emerging and had already split some churches. The split at Princeton Theological Seminary would not occur until 1929. The Fundamentalist and later Evangelical schools have maintained a greater emphasis on the languages and the Bible in their educational institutions.

In 1900 the median education for admittance to theological seminary was one year of college (Rudolph & Carnegie Council on Policy Studies in Higher Education, 1977, p. 179). Seventy-one of the 165 seminaries had an undergraduate degree as a prerequisite (Rudolph & Carnegie Council on Policy Studies in Higher Education, 1977, p. 179). In comparison to the other professions, none of the law or medical schools required a college degree for admittance in 1900 (Rudolph & Carnegie Council on Policy Studies in Higher Education, 1977).

The educational preparation required of students for entry to seminaries has varied by school and period. Although Andover originally required a college degree, between 1809 and

1836 42 students out of 693 finished studies without one. Kelly (1924, pp. 29-30) found a variation between needing a college degree, some college, to no requirements specified. ATS will permit a seminary to enroll up to 10% of its students in the Master of Divinity (MDiv) program who lack an undergraduate degree (The Commission on Accrediting of the Association of Theological Schools, 2007).

2.2.2 History of the Bible Institute Movement

The nineteenth century saw the founding of numerous colleges. Many of them were founded as denominational schools and limited to a small area or set of beliefs (Rudolph, 1962, p. 69). By the 1840s colleges were providing a non-classical program of study for teachers or businessmen (Potts, 1988). Other programs such as chemistry and agriculture were added although the demand was not high.

The clergy were being replaced by professional academics in the classroom and college presidencies (Jencks & Riesman, 1968). Businessmen and other professionals were replacing clergy on college boards. This all contributed to a secularization of the curriculum and the colleges.

Some church leaders believed existing seminaries were becoming more liberal in their views on Scripture, which was then having the same impact in churches. The movement known as the “Third Great Awakening” was happening from about 1875 to 1915 (McKinney, 1997). Evangelists such as Dwight L. Moody and Billy Sunday were preaching across America and drawing large crowds and numerous converts. The new converts needed spiritual leaders and the evangelists did not look to the seminaries to provide them. These concerns gave impetus for the creation of the Bible institute movement.

The Bible institute movement sought to fill a need for trained workers for the masses in the United States. These masses were frequently the uneducated laborers and immigrants.

Seminary graduates tended to gravitate toward larger churches in urban areas (H. W. Boon, 1950). The Bible institute provided an educational level appropriate for many who were willing to enter ministry but were unprepared for seminary (H. W. Boon, 1950). Dwight L. Moody wanted workers who filled in the gap between the masses and the seminary graduate. He did not want workers who were “over-educated” but could preach the gospel to the unconverted who never went to church (Brereton, 1990, p. 53).

The Bible institutes did not look at themselves as competitors to the seminaries. They had been in operation for decades before they started offering courses that were in pastoral theology (Brereton, 1990, p. 68). Because the institutes were founded by leaders of what became Fundamentalism, there were few if any seminaries that would have been theologically acceptable even without considering the different mission.

The Bible institutes were not overtly anti-intellectual (Brereton, 1990, pp. 33-35) but there were latent undertones. A. T. Pierson was reputed to say, “Facts show that scholastic training is not necessary for effective ministry” (Brereton, 1990, p. 63). When the Accrediting Association of Bible Institutes and Colleges was formed in 1947, the standards required a library of only 2,000 volumes (H. W. Boon, 1950, p. 200). A small library may not prove anti-intellectualism but it would not provide intellectual resources and there would be little need for bibliographic instruction. What they did fear was that years of college and seminary training might take spiritual fervor from the student.

2.2.1 History of the Bible College Movement

The Bible colleges of today trace their origin to the curricular expansion of the Bible institutes. Bible institutes initially offered a one year program and gradually expanded to three year diplomas. When institutes started offering a bachelor’s degree, they often changed the name to a

Bible college. The one feature which distinguishes the Bible college from the earlier religious colleges and today's Christian liberal arts colleges is that all students are training for ministry.

2.2.2 Accreditation

There are three theological accrediting bodies in North America: the Association of Theological Schools (ATS), the Association for Biblical Higher Education (ABHE), and Transnational Association of Christian Colleges and Schools (TRACS). Theological institutions often have regional accreditation and program accreditation in specialized areas.

2.2.2.1 Association of Theological Schools

ATS is the professional accrediting body for theological seminaries. A school must offer the Master of Divinity (MDiv) degree to be considered for accreditation. This degree is normally three years of full time study and is the first professional degree.

ATS initiated a program to provide outcomes assessment of students in the 1970s (VerBerkmoes, 2006, p. 6). The program was announced in 1973 as the "Readiness for Ministry Project" (Schuller, 1973; Schuller, Strommen, & Brekke, 1973) and was ready for implementation by 1976 (Schuller, 1976). The program was designed to assess beginning and graduating students. The assessment was designed to include the needs of different denominations and included field observation for graduates. Both areas would be important for this research project although few Evangelical schools were members of ATS at the time. The expectation was that feedback from the assessments would have an effect on curriculum in the seminaries (McCarter & Little, 1976).

Readiness for Ministry as an assessment strategy was renamed "Profiles of Ministry" after 1988 (Lonsway, 2006). Surveys of clergy and laity were conducted in 1973-74, 1987-88 and in 2003-04 to determine what was expected of clergy. The laity valued competence in

preaching and leading worship at a statistically significant value more highly than clergy. The clergy valued “Clarity of Thought and Communication” at a significantly higher value than the laity (2006, p. 121). ATS has attempted to create instruments that would have validity and reliability. They are comfortable with the scores but continue to improve them. They have not conducted a study on the predictive validity of the instrument (Lonsway, 2007).

ATS places information literacy under category “5.2 Contribution to Teaching, Learning, and Research” and this statement has been strengthened in the latest standards.

5.2.1 The library accomplishes its teaching responsibilities by meeting the bibliographic needs of the library’s patrons; offering appropriate reference services; providing assistance and training in using information resources and communication technologies; and teaching information literacy, including research practices of effectively and ethically accessing, evaluating, and using information. The library should collaborate with faculty to develop reflective research practices throughout the curriculum and help to serve the information needs of faculty, students, and researchers.

5.2.2 The library promotes theological learning by providing instructional programs and resources that encourage students and graduates to develop reflective and critical research and communication practices that prepare them to engage in lifelong learning (The Commission on Accrediting of the Association of Theological Schools, 2010, p. 84).

Information literacy is now an explicit responsibility of librarians along with collaboration with faculty.

2.2.2.2 Association for Biblical Higher Education

The Bible institutes were founded before the period of accreditation in higher education. James Gray of Moody Bible Institute had attempted to form an accrediting body in 1918 but this did not succeed (McKinney, 1997, p. 174). As accreditation became a greater concern, the Accrediting Association of Bible Institutes and Colleges was founded in 1947 (Association for Biblical Higher Education, 2005, p. 4). The name was shortened and slightly changed over the years. It became the Association for Biblical Higher Education in 2004 when it was authorized to accredit graduate programs.

The original standards for the Accrediting Association required that only 75% of the faculty be college graduates (H. W. Boon, 1950). They also required that 75% of the faculty be Bible institute graduates or ordained ministers (Reynhout, 1947). The United States Department of Education required that this standard be raised to a minimum educational level for faculty of a master's degree (McKinney, 1997).

Some Bible colleges have left the movement and become liberal arts colleges. Other Bible colleges have added seminaries and graduate schools. Members with regional accreditation have been voluntarily leaving ABHE. The permission to accredit schools on the undergraduate and graduate level allowed it to expand into seminary accreditation. ABHE makes it essential that librarians “teach information literacy” (Association for Biblical Higher Education, 2009, p. 28).

2.2.2.3 Transnational Association of Christian Colleges and Schools

A third theological accrediting agency was founded in 1979 and is recognized by the Department of Education and the Commission on Higher Education is the Transnational Association of Christian Colleges and Schools (TRACS). They have a detailed theological statement that members must affirm. TRACS requires “bibliographic instruction” (Transnational Association of Christian Colleges and Schools, 2009, p. 75) but does not acknowledge the concept of information literacy.

2.2.3 Curriculum

2.2.3.1 Seminary--MDiv Curriculum of SEPTLA Members The MDiv degree historically has been the professional degree that was expected of pastors. A pastor who graduated from a Bible college and completes a Master of Arts at a seminary may have taken substantially the same Bible and theology classes. Seminaries do not require a specific undergraduate major for

matriculation. The MDiv is used in this as the example of the typical training a pastor would receive.

The required curriculum for MDiv programs in Protestant institutions affiliated with the Southeastern Pennsylvania Theological Library Association (SEPTLA) is provided in Table 1. Not all institutional members of SEPTLA have MDiv programs. It contains examples from across the theological spectrum. The order of the schools ascends from the lowest number of credits in biblical languages, Bible and theology. Evangelical schools such as Baptist Bible College & Seminary, Biblical, Calvary Baptist, Philadelphia Biblical University⁷, and Westminster have substantially more requirements in these areas similar to the mainline denomination at the beginning of the 20th century. Westminster admits students from a wide denominational perspective but the portion of graduates using a lectionary may be higher than other Evangelical seminaries.

⁷ Philadelphia Biblical University recently changed its name to Cairn University.

Table 1: SEPTLA MDiv Requirements

	Greek	Hebrew	Greek or Hebrew	Practical Theology	Theology	Bible	Internship	Electives	Unclassified, Church History, etc.	MDiv Credits Total	Biblical Languages, Theology, Bible, Total
Palmer Theological Seminary	0	0	4	26	4	10	6	14	2	66	18
Lancaster Theological Seminary				25	9	12		33	15	94	21
Princeton Theological Seminary	0	0		14	12	12	4	24	24	90	24
Lutheran Theological Seminary, Philadelphia	3	3		21.5	9	21		18	15	90.5	36
Baptist Bible College & Seminary	8	13		17	11	5	20	17	3	94	37
Moravian Theological Seminary				25	15	23		9	19	91	38
New Brunswick Theological Seminary	4	4		30	14	16	6	14	8	96	38
Lutheran Theological Seminary, Gettysburg	3			19.5	21	17		19.5	10.5	90.5	41
Evangelical Theological Seminary	0	0	9	30	15	18	0	12	6	90	42
Westminster Theological Seminary	0	0	19	17	26	30		6	13	92	56
Calvary Theological Seminary	14	10		20	16	20		10	6	96	60
Biblical Theological Seminary		0	10	18	21	33		15	3	90	64
Reformed Episcopal Theological Seminary		10		30	18	18			10	98	66
Philadelphia Biblical University		12		24	15	33				93	69

(All numbers are for semester credit hours except Palmer which reported in units.)

There are differences in opinion on the languages among Evangelicals which can be seen in the works of Kaiser (1981), Winegarden (1951), Perry (1961), and Robinson (2001). Kaiser is

a scholar in the Old Testament and Hebrew whereas Winegarden, Perry, and Robinson were homileticians.⁸ Kaiser stated “[i]f the text of Scripture is central, then a mastery of Hebrew, Aramaic, and Greek is a basic requirement” (1981, p. 48). Kaiser, in the same work, lambasted institutions of theological education for the failure to teach how to move from exegesis to preaching (p.22-23). Winegarden, writing from a homiletics perspective, claimed that in the “early denominational seminaries, homiletical education was sacrificed for the sake of exegetical and Biblical studies” (p. 276). A more contemporary homiletician encouraged the use of the languages in sermon preparation (H. W. Robinson, 2001, pp. 61-62).

2.2.3.2 Bible College Historically the Bible has been part of the name of this educational movement because the chief textbook was the Bible. The focus was on the English Bible although Greek and Hebrew could be studied as electives. The attempt was made to study the whole Bible in a series of courses. Different approaches were developed at the schools. James Gray at Moody Bible Institute developed the synthetic method which became popular at many schools. The use of commentaries was discouraged because the students were encouraged to develop their own conclusions (Brereton, 1990, p. 89). Columbia Bible College created a series of questions that the students were to answer from their study of Scripture (Brereton, 1990, p. 89). This was similar to the “schools of the prophets” of the eighteenth century except their questions were on the study of secondary works.

The Bible institute curriculum was fragmented with a large number of one credit classes (Reynhout, 1947, p. 18). Students were in class from twelve and one-half hours to nineteen

⁸ This researcher, while teaching second year Greek, asked Perry about having students incorporate exegetical work into the preparation of a sermon and he rejected it as if there should be a wall between the two. Not all seminaries take this viewpoint but it helps to understand why pastors would stop using the biblical languages in sermon preparation.

hours per week. They were studying between six and twelve different subjects in that week. Dugan (1977) attempted to find a theory of education within the Bible institutes. He looked at the descriptions of the courses of twelve early institutes. He did not provide a summary of this area. Lectures were the primary teaching method. Students were to memorize passages of Scripture and the class notes (Dugan, 1977).

Required involvement in Christian service has been a part of the “informal curriculum” since the beginning. The practical application of Christian service was formerly done by mentoring the college graduate in the “schools of the prophets” approach. This was after the individual had graduated from college. Bible college students are required to perform some kind of Christian service each week throughout all the years of enrollment.

2.2.3.3 Homiletics The initial inclusion of homiletics within the seminary curriculum is unclear. Kelly (1924, pp. 64-65) traces it to an offering in 1830-31 at Harvard. The course was titled “Composition and Delivery of Sermons and the Duties of the Pastoral Office” (p. 65). Winegarden (1951) wrote a dissertation on the history of homiletical education in America. He focused on the textbooks that were used in the courses. The first textbook was written in 1824 by the professor of the Harvard course. He examined the books from thirty-eight authors who published books between 1824 and 1950. He intended to write a chapter on important homiletics professors but found they were also the authors of the textbooks (p. 59). His work brings together a plethora of data which are difficult to follow and lacks a comprehensive analysis.

Winegarden observed that the homiletics professors were themselves seminary graduates who had been trained for pastoral ministry and not teaching. He recommended that homiletics professors receive training in oratory and speech in preparation for teaching (p. 280). The

advisers for his dissertation were published authors on homiletics who were seminary educated. Lloyd M. Perry took his student's advice and completed a second doctorate in speech education.

Perry (1961) reviewed 68 books published between 1834 and 1954 in America by homiletics teachers. He attempted "to discover trends and emphases in the philosophy, materials, and methodology" (p. 494). The philosophies of the authors were in education "Christian idealism" and in speech a "rhetorical approach" (p. 495). He concluded the authors would not have been able to agree on a definition of key terms such as "preacher, rhetoric, preaching, homiletics, and sermon" (p. 495). Perry was not able to find a single textbook for teaching of preaching. He did not find significant bias in teaching homiletics due to theological or denominational differences.

Perry found no consensus on the order of steps in the creation of a sermon (p. 276). The application of this within information literacy is that the order as given in the ACRL competencies would not necessarily be the order of preparation of a sermon. He found three elements common to the sermon; introduction, body, and conclusion. He also found twelve "functional elements" mentioned in the books (p. 199). Some of these elements were application, argumentation, exhortation, and illustration. Perry did not mention the use of other preachers' sermons in the preparation of a message.

2.3 THEOLOGICAL EDUCATION AND INFORMATION LITERACY

Theological education may be described as in a formative stage of modern information literacy instruction or may be described as a long standing practice, if the curriculum is examined. Information literacy skills are required for each step in the weekly sermon. The theological

curriculum had been designed to supply skills in each area before the library profession developed information literacy and accrediting organizations mandated it.

Dissatisfaction with the product of on-the-job practical training led to the creation of theological schools. The colleges had emphasized biblical languages and theology which developed critical thinking skills. The lack of ministry skills led to training in practical theology, including the sermon. Preaching and parish ministry require formal and informal communication skills.

Changes in Protestant perspectives have shaped the theological curriculum and the sources of information for a sermon. Evangelicals have maintained the centrality of the Bible as the source and standard for measuring views and that a sermon will be based upon Scripture. It is expected that personal beliefs and practices will be judged from Scripture. It is expected that the pastor and church members will be lifelong learners but that improvements are needed (Granger, 2010). It is still librarians that call for improvement in library research skills.

3.0 LITERATURE REVIEW

3.1 INTRODUCTION

Several information seeking models are surveyed, each of which have special purposes. The ACRL model was designed by librarians to assess information literacy in higher education. The Big6™ model was developed for teaching problems solving and information literacy skills on the primary and secondary education levels. Kuhlthau's model and Bruce's Seven Faces model were developed to explain the information seeking behavior of people and share steps with the ACRL information literacy model. Dervin was concerned with the way people make sense of information they encounter and is a narrow section of information literacy. Ellis's model was developed for explaining the way people search for information. Bruce's Six Frames model presents how teachers present information literacy instruction.

A brief background is provided in the stages of development of library instruction in higher education culminating in what is now known as information literacy. The literature of bibliographic instruction and information literacy in theological education is surveyed.

There are three groups of people to consider when reviewing information literature. Faculty and students are both involved in utilization of information literacy skills in higher education. Relatively few research studies have been conducted on their information seeking behavior and skill levels.

Knowledge of the information seeking behavior in the workplace is being recognized as a more fruitful direction of research. This project looks at the workplace skills of Evangelical pastors as they prepare a sermon. Previous studies on the information behaviors of pastors are reviewed. This is followed with a discussion of information literacy skills used in sermon preparation.

3.1.1 Models of Information Seeking

3.1.1.1 ACRL Information Literacy Competency Standards The ACRL Standards are based upon a six-step model:

- Determine the extent of information needed
- Access the needed information effectively and efficiently
- Evaluate information and its sources critically
- Incorporate selected information into one's knowledge base
- Use information effectively to accomplish a specific purpose
- Understand the economic, legal, and social issues surrounding the use of information, and access and use information ethically and legally (American Library Association, 2006, pp. 2-3)

The ACRL standards were created by higher education librarians and “endorsed by the American Association for Higher Education (October 1999) and the Council of Independent Colleges (February 2004)” (American Library Association, 2006, p. [i]). As an information behavior model, they are similar to the other models. The Standards have been combined with performance indicators and outcomes to create a means of assessing information literacy. The general nature of the standards was intentional and institutions are expected to adapt them to the local needs (2006).

Several subject fields have modified the ACRL information literacy standards to better assess their educational outcomes ("Information literacy standards for anthropology and sociology," 2008; "Information literacy standards for science and engineering/technology," 2006; "Information literacy standards for teacher education," 2011). The standard for journalism was

directed at both the student and professional ("Information literacy competency standards for journalism students and professionals," 2012).

Teske (2002) argued that ATS should adopt the ACRL Standards for seminaries. He depended upon a plan for implementation which was taken from Brown (2000). A contribution is the survey of the textbooks where the standards are addressed even when they were published before the standards (Teske, 2002).

3.1.1.2 Big6™ Model Big6™ is a step-by-step model originally developed to teach research and technology skills (M. Eisenberg & Berkowitz, 1990). Eisenberg (2010) claimed that it is the predominant model used worldwide in K-12 education. The creators have a business website to market the method. The model has six steps:

1. Task Definition
 - 1.1 Define the problem
 - 1.2 Identify the information needed
 2. Information seeking strategies
 - 2.1 Determine all possible sources
 - 2.2 Select the best sources
 3. Location and Access
 - 3.1 Locate sources
 - 3.2 Find information within sources
 4. Use of Information
 - 4.1 Engage (e.g., read, hear, view)
 - 4.2 Extract relevant information
 5. Synthesis
 - 5.1 Organize information from multiple sources
 - 5.2 Present information
 6. Evaluation
 - 6.1 Judge the result (effectiveness)
 - 6.2 Judge the process (efficiently)
- (M. B. Eisenberg, 2010, p. 42; Lowe & Eisenberg, 2005, p. 65)

The similarity to other information literacy models has been shown by charts with side by side comparisons. One chart compared Big6™ with the ACRL Information Literacy Competency Standards, Kuhlthau, and the joint American Association of School Librarians /

Association for Educational Communications and Technology (AASL/AECT) Information Literacy Competency Standards (M. B. Eisenberg, 2010, p. 41). A similar comparison in chart form omitted the ACRL Standards but included the Pitts/Stripling Research process and the New South Wales Information Process (Lowe & Eisenberg, 2005).

The pedagogical approach used for Big6™ is to teach the steps as a problem solving approach that they can then apply in different situations (Lowe & Eisenberg, 2005). It is not conceived as a linear process but that all steps eventually need to be completed (M. B. Eisenberg, 2010). Eisenberg (2010) claimed that the process should be integrated within existing subjects in the curriculum. Eisenberg was involved in a study of information literacy standards for K-12 education at the same time Big6™ was created (Spitzer, Eisenberg, Lowe, & Doyle, 1998).

3.1.1.3 Kuhlthau's Information Search Process (ISP) Kuhlthau created the initial model in 1983 based upon a qualitative study and further developed it with quantitative research and case studies (Kuhlthau, 2005, 2007). There are six stages to the model:

- 1) Initiation
- 2) Selection
- 3) Exploration
- 4) Formulation
- 5) Collection
- 6) Presentation (2005, pp. 230-231)

A component of ISP that is significant for theological studies is the inclusion of the affective domain. At all stages of the process the “thoughts, feelings and actions” are recorded (Kuhlthau, 2005, p. 230). The ministry of a pastor operates within both cognitive and affective areas. The pastor should interact with information personally in the affective domain and is also looking for information that does the same for those hearing a sermon. The model recognizes limitations on the researcher in “four criteria: task, time, interest, and availability” (Kuhlthau, 2005, p. 232), which are also limits upon a pastor.

3.1.1.4 Bruce's Seven Face Model Bruce proposed that information literacy should be viewed as people experiencing information (Bruce, 2003, 2011). Librarians approach information literacy as a set of skills to be developed (American Library Association, 2006). Bruce published her model in 1997 which was based on empirical research (Bruce, 1997, 1999). Each face defines information literacy as an experience in a different area although the original model used "is seen" instead of "is experienced" (Bruce, 1997, p. 110).

The first face: information literacy is experienced as using information technology for information awareness and communication

The second face: information literacy is experienced as finding information from appropriate sources

The third face: information literacy is experienced as executing a process

The fourth face: information literacy is experienced as controlling information

The fifth face: information literacy is experienced as building up a personal knowledge base in a new area of interest

The sixth face: information literacy is experienced as working with knowledge and personal perspectives adopted in such a way that novel insights are gained

The seventh face: information literacy is experienced as using information wisely for the benefit of others (Bruce, 1999, pp. 36-42)

The Seven Face Model may have a workplace application for the pastor. Because of the experiential model, the pastor could walk through the faces in the delivery of a sermon. The first three faces would be a controlled setting but the last four faces are an experiential goal of a sermon.

3.1.1.5 Dervin's Sense-Making Model The Sense-Making approach of Dervin was developed to study how humans find understanding in a world of chaos. It recognizes that people have a "body-mind-heart-spirit" and live in time and space (Brenda Dervin, 1999, p. 730). These distinctions are important in theological studies because the pastor must make sense of multiple interpretations of the biblical text and present it to an audience living in a world of chaos.

Sense-Making attempts to counteract what it sees as an assumption in research of a single path for knowledge creation (Brenda Dervin, 1999). Although librarians often view information literacy as a series of steps one uses to create an information product, the preacher may use a different sequence of steps for different parts of a sermon or seek answers in prayer. The research strategy taught by professors of homiletics or exegesis may be quite different than those taught by information professionals.

Sense-Making recognizes forces that can impel and impede movement (Brenda Dervin, 1999). Evangelicals impose on themselves the constraint of a belief in the inspiration and inerrancy of Scripture. Scripture itself was written over multiple centuries by a number of human authors and in three languages. The modern preacher is attempting to bridge the gap between languages, culture, time, and interpretive viewpoints.

Sense-Making begins with the view that humans want to create order out of chaos (Brenda Dervin, 1998, p. 37; 2003). It views humans as able to discuss how they have made sense of forces around them but it does not assume that they will always be clear. They will also be willing to speak of their failings, if trust is developed. Sense-Making places the researcher in dialogue with the subjects. It attempts to use a utopian methodology to rid itself of unstated assumptions common in information research since the literature on information behavior is replete with assumptions on what is expected of pastors (Brockway, 1974; Erdel, 1982; "How much do ministers read," 1961; Lancour, 1944; Voigt, 1954). The Sense-Making model has

influenced several researchers in the theological realm (Michels, 2005, 2009; Milas, 2008; Roland, 2008).

Power is considered to be a core component of the Sense-Making approach (Brenda Dervin, 1998, p. 41; Foreman-Wernet, 2003, p. 8). A pastor preparing a sermon works alone and uses study skills and the information resources at hand. The act of delivering a sermon could display interpersonal power or emphasize the power role of the preacher.

3.1.1.6 Ellis's Model of Information Seeking-Behavior Ellis was researching information retrieval systems and recognized that results of laboratory testing of systems did not match the operational results (Ellis, 1984a, 1984b). He observed that the assumptions underlying the testing procedures were not empirically tested (Ellis, 1984a, pp. 268-269). Data from the subjects doing the tests were ignored as irrelevant. It was his intent to create an empirically based model of information seeking behavior to clarify development of information retrieval systems (Ellis, 2005, p. 138). Because previous studies were based upon faulty theory, he argued that grounded theory should be used to develop theories of information seeking behavior (Ellis, 1984a, p. 271).

Ellis's behavior model of information seeking was first proposed in his dissertation (1987) and developed in later publications:

- Starting: activities characteristic of the initial search for information.
- Chaining: following chains of citations or other forms of referential connection between material.
- Browsing: semi-directed searching in an area of potential interest.
- Differentiating: using differences between sources as a filter on the nature and quality of the material examined.
- Monitoring: maintaining awareness of developments in a field through the monitoring of particular sources.
- Extracting: systematically working through a particular source to locate material of interest. (Ellis, 1989, p. 238; 1993, p. 480; 2005, pp. 138-139).

Additional activities of verifying and ending were necessary for physicists and the activities of selecting and sifting for English literature which may be applicable for pastors (Ellis, 1993, p. 482).

The model would fit Wilson's definition of information searching behavior as "the 'micro-level' of behavior employed by the searcher in interacting with information systems of all kinds" (2000, p. 49) It is not a comprehensive information literacy model but looks only at the activities in the searching area. The model has been applied by researchers in a wide cross-section of subject disciplines (Bronstein, 2007; Ellis, 1993, 1997, 2005; Makri, Blandford, & Cox, 2008; Meho & Tibbo, 2003). One criticism of the model is that it does not explain the behavior relating to the knowledge or work tasks of the researchers (Järvelin & Wilson, 2003). Ellis (2005) recognized that aspects of the affective domain of information seeking were not included in the model.

3.1.1.7 Bruce's Six Frames Model The Six Frames model correlates the concept of teaching and learning by professors, librarians, and scholars with the way information literacy is delivered (Bruce, Edwards, & Lupton, 2006, p. 3). The frames are viewed as the model for constructing the class and teaching whether consciously or not. The models are stand-alone methods of teaching that may align with other information literacy models since "[e]ach frame brings with it a particular view of IL, information, curriculum focus, learning and teaching, content, and assessment" (Bruce et al., 2006, p. 3),.

- (1) The Content Frame
- (2) The Competency Frame
- (3) The Learning to Learn Frame
- (4) The Personal Relevance Frame
- (5) The Social Impact Frame and
- (6) The Relational Frame (Bruce et al., 2006, p. 3)

The first four frames would be familiar to students of information literacy instruction although the authors would include the fifth as familiar also (Bruce et al., 2006). The Content Frame begins where the teacher is the expert passing on information literacy, usually in a subject discipline, and assessment measures how much content was learned by students. In the Competency Frame the teacher models skills and assessment measures the level of skill attained. The assessment rubrics for the ACRL Standards would be a form used in this frame. The teacher in the Learning to Learn Frame would stress collaborative learning and focus on the thinking of a professional. Assessment would be based on the solution to problem. The teacher in the Personal Relevance Frame seeks to motivate students to learn. Self-assessment is by the use of a portfolio.

The fourth, fifth, and sixth frames appear to have relevancy not only in higher education but also in ministry. The preacher is a seeker for information during the sermon preparation phase but the communications product is the sermon. The preacher steps into the role of a teacher during the delivery of the sermon. The last three frames would seek an affective domain outcome. It would be an area for further study to correlate the clergy's view on teaching and learning with the frame of delivery chosen and the work roles as developed by Wicks (1997). The frames provide a structure or lens to view the history of library instruction and delivery modes used in higher education.

3.1.1.8 Summary of Information Seeking Behavior Models Each of the models for information seeking behavior was designed for a specific problem. The ACRL standards were designed for assessing information literacy and are not conducive to creating theory. ACRL, Big6™, and Kuhlthau have major similarities in each of the information literacy steps. Big6™ was designed for primary and secondary education to teach problem solving and is more

appropriate in curriculum development. Kuhlthau's ISP and Dervin's Sense-Making models have appealed to research in theology because they both account for feeling and thoughts in the affective domain. Kuhlthau's ISP has the advantage of accounting for the task and time which are crucial for a preacher preparing sermons. Dervin's Sense-Making model is more focused on understanding a specific aspect of human endeavor. It is too narrow of a theory for the complete steps in information literacy. Bruce's Seven Faces model emphasizes the experiential aspects of information literacy and parallels the goals a preacher desires in a sermon. It includes each step in the normative definition of information literacy. Ellis's model is more narrowly focused upon the searching aspects. It is best incorporated as a model within the fuller model when researching information literacy. Bruce's Six Frames model provides a framework to recognize a teacher's concept of teaching and learning by the design of their classes. The model was designed for information literacy but would be applicable in other subject fields.

3.1.2 Library Instruction Stages

Colleges in post-Civil War America added specialized academic programs which needed library collections. College libraries were managed by faculty members who performed this as a part time function. Libraries were only open briefly during the week. The growth in collections was accompanied by changes in organizing and managing libraries. The dictionary catalog of Cutter and classification system of Dewey provided a means to organize and find books in the library (Hopkins, 1982, p. 134). In time, librarians recognized that students were not prepared for library research and began providing this instruction. The instructional role of librarians in higher education has progressed through several stages using different nomenclature.

3.1.2.1 Bibliography Stage

The fact that the first librarians were professors explains their approach to teaching how to use library resources. The library instruction literature of the period was not research oriented but descriptive. It was also evangelistic to the cause of library instruction appearing in government reports (O. H. Robinson, 1880; Winsor, 1880) and summaries from library conference talks (Davis, 1886). It was typical for the publications to include a mixture of philosophy of student needs along with basic bibliographic sources for chosen fields. The role of teaching was emphasized by describing how professors worked in the library on Saturdays helping students (O. H. Robinson, 1880, pp. 21-24). The concept of self or lifelong learning was already a component (E. H. Woodruff, 1886). The term “bibliography” (Bishop, 1912; Davis, 1886; Schneider, 1912) was used to describe the instruction although the term was not universally accepted at the beginning (E. H. Woodruff, 1886).

3.1.2.2 Bibliographic Instruction Stage

“Bibliographic instruction” was the new term that Babcock (1913) used for library instruction. He was careful to describe the previous instruction in “bibliography” as inadequate. College students needed to know how to use library tools which had not been the emphasis of the previous courses (p. 134). Bibliography had been taught by professors but Babcock called for bibliographic instruction to be taught by trained librarians. The division of responsibilities between trained librarians and faculty for library instruction was not a settled issue. Salmon (1913, p. 301) spoke of her disagreement with a committee of New England librarians who favored instruction by librarians. She favored course integrated library instruction given by professors. This early difference between the models of separate courses and course integrated library instruction continues in the library literature. Course integrated instruction has spawned

the literature on collaboration between librarians and faculty. Hopkins asserted in his history that Salmon was an example of a professor not recognizing trained librarians as equals (1982, p. 194).

3.1.2.3 Information Literacy Stage

There has been an extensive volume of literature published on library instruction since 1876. Several authors have attempted to write histories of library instruction. Lorenzen (2001) observed the decline in publications between the 1930s and the 1960s and attributed it to opposition from within the library profession. Renewed interest in the 1960s came from growth in both the number of students and library collections (Salony, 1995, p. 40). Hopkins (1982) believed librarianship had developed to the point in the 1980s that bibliographic instruction could provide a general education overview for undergraduates in an age of specialization. His interest was not purely student needs but enhancement of the library profession.

The volume of publications increased enough that *Reference Services Review* began compiling an annual series of annotated bibliographies in 1973. The growth in publications went from 29 in the first year to 286 in 1998 (Sproles, Detmering, & Johnson, 2013, p. 397). Rader claimed there were more than 5,000 publications between 1973 and 2002 (Rader, 2002). The latest count of articles was 510 for 2009, 404 for 2010 (Johnson, Sproles, & Detmering, 2011, p. 552), and 522 (Johnson, Sproles, Detmering, & English, 2012, p. 602).

In a study of the information literacy literature for the first decade of the twenty-first century, peer reviewed articles were classified as to type of articles. The categories used and percentages were descriptive 40%, other 19.2%, empirical 28.2%, and theoretical 12.6% (Sproles et al., 2013, p. 406).

3.1.2.4 Library Instruction Summary

Library instruction has progressed through three stages in higher education. The first stage was bibliography or the basic literature of the field with minimal instruction on library research. The second stage focused upon using the library tools of the catalog and indexes to find information. The third stage of information literacy incorporated using the library tools and the use of information in writing. This stage requires the collaboration of faculty as the subject experts.

Theological education has not followed this same pattern. Seminary librarians are expected to possess degrees in both a theological field and library science. They have subject expertise and often teach as a faculty member. The literature of theological library instruction shows an incipient pattern of information literacy before that concept was in vogue.

3.2 INFORMATION LITERACY IN THEOLOGICAL STUDIES

3.2.1 Theological Information Literacy Literature

The majority of the literature on theological information literacy occurs in journal publications. Very little is published in the secular library literature. The authors do cite the secular literature frequently. The literature in book format is predominately intended as textbooks for theological research classes.

3.2.1.1 Journals An initial bibliography of 229 journal articles was prepared on bibliographic instruction or information literacy in a theological context. Searching was done in the standard library and information science indexes and the ATLAS and Christian Periodical Index of theological literature. Searching was also conducted in a multidisciplinary discovery database

and Google Scholar. The bibliographies of relevant works were checked for further citations. Very few citations appeared in the secular journals. The publications were analyzed after the pattern of Sproles et al. (2013) but no attempt was made to eliminate non-peer reviewed articles.

Table 2: Table of Publications

Journal Title	Citations
American Theological Library Association Summary of Proceedings	86
Journal of Religious & Theological Information	37
Theological Librarianship	22
Christian Librarian	17
Theological Education	13
Australian Academic & Research Libraries	2
Currents in Theology and Mission	2
Information Research	2
Review of Biblical Literature	2
British Journal of Religious Education	1
Bulletin of Science, Technology & Society	1
Canadian Association of Information Science, Conference Proceedings	1
Criswell Theological Review	1
Drexel Library Quarterly	1
Evangelical Review of Theology	1
Journal of Information Literacy	1
Journal of Information Science	1
Journal of the Interdenominational Theological Center	1
Kairós	1
Library & Information Science Research	1
Lutheran Quarterly	1
Public Services Quarterly	1
Reference Librarian	1
Reformed Review	1
Teaching Theology & Religion	1
The Canadian Journal of Information and Library Science	1
The Library Quarterly	1
Trinity Journal	1
Westminster Theological Journal	1
Total	203

3.2.1.2 Classification of Journal Articles Collected journal articles were classified by type as descriptive, research, theoretical, or a literature review. “Descriptive” was used for works that reported observations or anecdotes from professional practice. It is not possible to evaluate the applicability of anecdotes in other situations. “Research” was used for studies where data were collected and analyzed using quantitative or qualitative methodologies. “Theoretical” was used for publications that critiqued or proposed a new theory. “Literature Review” was used for publications that provided bibliography and also classified and analyzed the works cited. The articles were classified next by common information literacy topics within each type. Twenty-six articles were eliminated as not being pertinent to information literacy although the words may have been included in the article text.

Table 3: Classification of Articles

	Descriptive	Literature Review	Research	Theoretical	Totals
Assessment	3	-	1	1	5
Collaboration with Faculty	5	-	-	1	6
General	23	-	3	3	29
Information Behavior	11	1	29	6	47
Instruction via Technology	34	-	3	1	38
Instruction or Course Design	33	-	4	10	47
Librarians as Teachers	-	-	-	3	3
Personal Libraries	-	-	2	-	2
Standards	5	-	-	-	5
Theological Libraries	13	-	4	-	17
Theological Writing	4	-	-	-	4
Totals	131	1	46	25	203

3.2.1.3 Books A traditional feature of theological education until the 1980s was a requirement for students to write a master’s thesis as a capstone project. The return of bibliographic instruction in the 1960s was accompanied by the publishing of theological research textbooks for

use in instruction in theological writing (Barber, 1982; Barber & M., 2000; Bolich, 1986; Bollier, 1979; Delivuk & Edward, 1985; Janvier, 2000; J. R. Kennedy, 1974, 1984; Kepple, 1981; Krupp, 1989, 1990; Sayre & Roberta, 1973; D. C. Tucker, 1989). Bollier (1980), addressing theological librarians, called for three levels of library instruction: orientation, bibliographic instruction, and theological bibliography. He believed that theological bibliography would better prepare students for lifelong learning. The theological research books use the approaches and concepts of teaching of the first three frames of Bruce (Bruce et al., 2006, p. 3)

A perusal of the textbooks showed that instruction could go beyond bibliographic instruction into what could be termed theological bibliography. The communication aspect of information literacy was not being neglected either. The books addressed writing research papers and oral communication which is another standard seminary requirement in the form of homiletics.

3.2.2 Summary of Theological Information Literature

The vast majority of the literature on theological information literacy (64.5%) is descriptive. The theoretical literature was 12.3% but this is deceptive since many of the articles raised theoretical issues but not in a substantive fashion. There were 46 articles or 22.6% that reported on empirical research. Many of these reports had been published in conference proceedings without significant details on methodology or data. The conclusions were presented but it is not possible to determine accuracy or validity of the findings.

Theological information literacy articles regularly cite the professional literature from the library and information science field. The information behavior models of Dervin and Ellis were used as part of the methodology in several studies. The models of Kuhlthau and Vakkari were referenced. Bronstein (2007) was the only author to survey a variety of information behavior

models. There appears to be only a smattering of knowledge of information seeking behavior among authors of articles on theological information literacy.

3.3 INFORMATION SEEKING BEHAVIORS

The literature on library instruction in secular colleges focuses on the preparation of the student to do research for classes. The concept of lifelong learning was added as a component in the development of information literacy. Early research and publications in the theological context focused on the information behaviors and personal libraries of clergy and not students. Publications on library instruction in theological studies started to appear in the early 1980s. The information behavior that first received attention was the reading habits of clergy.

3.3.1 Information behaviors of faculty

A small corpus of material is now available on the research behaviors of theological faculty. Gorman (1990) conducted his quantitative study because little was known about the research habits of humanities scholars in an academic setting and even less about theologians (p. 139). Almost twenty years later, Penner (2009a) made the same claim in her literature review although a few more studies had been conducted. She did attempt to show how theologians parallel humanities researchers in their information behaviors.

Gorman (1990) follows earlier studies on pastors in that the use of the theological library is a focus. He found that theologians did use the institutional library but relied on browsing to find journal articles and books. A significant source of information was consultation with colleagues. Theologians relied on personal libraries just as pastors and scholars in the humanities did.

Gorman (1990) sampled faculty from seven theological institutions in Australia by the use of a questionnaire. The sample was small and no attempt was made to do statistical analysis. The results were tabulated and percentages provided. It is difficult to discern significance from the results.

Michels' (2001) thesis was the basis for a journal article (2005) where biblical studies faculty were the subject of a study on information behavior. The model of information seeking behavior was that of Ellis. The study was qualitative in nature with some reliance on Dervin's Sense-Making model. He developed his interview questions to answer the following questions:

How do researchers define their research problem? How do they determine appropriate tools and resources? and How do they use those tools to resolve their research problem? (Michels, 2005, p. 97)

An initial result was that the respondents reported consulting few people in the research process but, when queried directly about people who had been contacted or had provided help, there was a significant increase in the number. Michels believed that they did not consider them as information resources but as providing support and feedback. Of the two respondents who commented upon academic librarians, one researcher appreciated the technology skills of the librarian and the other believed librarians had little to offer beyond interlibrary loan because of not knowing the subject (Michels, 2005). He identified the role that colleagues performed in the development and modification of research problems as an area for further research (105).

Wenderoth (2007, 2008) interviewed eight theologians at two seminaries in order to discover their actual research behavior. She found the professors preferred to study at home and avoided the library because of students asking questions. Professors consulted with colleagues when they had an information need. None of these professors went to the seminary library to do research. Six of the eight used Amazon.com and its added information to begin research. They claimed to have learned to do research while writing their dissertations. They did not expect

students to have research skills nor was it considered their job to teach them this skill. One professor protested that the seminary teaches students how to do academic research and not practical research that would be encountered in ministry.

Wenderoth (Wenderoth, 2007, 2008) undertook this research because in an address at the 2006 annual meeting of the ATLA, she mentioned that most knowledge in the area of faculty is anecdotal. She used an interview process of data collection of the theological faculty members. No mention was made of whether she took notes or recorded the interview. She did not provide a methodology or framework for the study. She reported findings but recognized that they also were anecdotal.

Lu (2009) examined Karl Barth's correspondence with contemporaries as he wrote his commentary on Romans. Lu used domain analysis as a means of studying Barth's information behavior. Lu generalizes from the study of one well-known theologian that theologians communicate with each other in the creation of new knowledge.

Bronstein (2007) used grounded theory methodology to investigate the research of Jewish scholars. The information behavior model was that of Ellis which proposes stages or types of activities in the process. He proposed a modified model with three phases to describe their research process. The activity was dependent upon the place or time within the research process. The initial phase was to find one item that would lead to more items by following its citations.

A second study of Jewish studies scholars was conducted with a narrower focus on research (Bronstein & Baruchson-Arbib, 2008). The two theoretical frameworks consisted of the cost-benefit ratio and the least effort principle. The methodology was mixed with a questionnaire followed by a qualitative study conducted with 25 interviews of researchers. The two greatest difficulties the researchers had were the distance to resources and computer interfaces that were not easy to use (Bronstein & Baruchson-Arbib, 2008).

3.3.1.1 Summary of faculty information seeking behaviors Very little is known still about the information behavior of theological faculty. Lu's (2009) and Michels's (2005) methodologically rigorous studies both found significant usage of the invisible college. The studies of Jewish scholars (Baruchson-Arbib & Bronstein, 2007; Bronstein, 2007) was more rigorous but very narrow. The authors were even unsure of the generalizability of their results.

Bronstein and Baruchson-Arbib (Baruchson-Arbib & Bronstein, 2007) looked at the Jewish scholars as a proxy for Jewish humanist scholars. It would be expected that theological faculty would share similar research needs as humanist scholars (Gorman, 1990). Other research has shown that humanists need access to primary source material (S. Boon, Johnston, & Webber, 2007). The few narrow studies of faculty lessen the confidence in the knowledge on information seeking behaviors of theological faculty even as the authors recognize.

3.3.2 Information behaviors of students

Information behavior studies of theological students show the developing pattern discovered in pastors. The studies show the lack of information literacy skills of the students. This issue is not surprising since some faculty were not concerned about the students' skills or considered it their responsibility to teach this.

Brunton (2005) attempted to correlate information literacy instruction and the effect on information seeking behavior of theological students. She gave pre-test and post-test surveys to measure a library instruction session given in one class. The instrument was not provided but it appears to have used a Likert scale measurement of student opinion. She then conducted interviews with a small sample of students. The responses provided in the interviews were used to show that students believed that they were gaining skills although no assessment was made of actual outcomes.

Gaba (2008, 2009) presented preliminary results of a qualitative study on the research methods of MDiv students of seminaries in the Chicago Area Theological Library Association (CATLA) at the annual meetings of the American Theological Library Association. Because of the oral presentation format, the evidence was only anecdotal. This was an initial attempt to document the lack of research skills of theological students. The study was completed and published in 2011 (Gaba & Ganski).

Gaba's (2008, 2009) quotes from students showed they lacked an understanding of how to find and use resources. They felt like they were in overload and did not have enough time to spend in research. They were satisfied with the materials in their personal libraries or what they found in the seminary library. They would use the Internet and bookseller sites to help with finding material. The students were more likely to use books than journal articles in research. Students who received instruction in using the library were more aware of available resources.

Gaba and Ganski (2011) wrote the completed study of MDiv students in CATLA. Interviews were conducted with small groups and a local librarian. Gaba, the interviewer, chose not to be neutral and conducted the interview with the intent to influence the students (p. 125). The study was conducted over several years and in 2010 a quantitative survey of the students was added. Gaba and Ganski found from the surveys that 80% preferred reading bound books versus only 12% for online materials (p. 130). No demographic could account for this major difference but younger students were noted as favoring hard copy text (p. 131).

The survey asked students to value items on a Likert scale as important for research. The only significant item was that owning an item in a personal library was rated low whereas it being available at the institutional library was highest. They did report that students who owned the computer program, Logos[®], valued it for writing papers (p. 136). Currency of the materials was less important for students from conservative denominations where doctrinal traditions were

held. This was noticeable in the responses between conservative Lutheran students versus those from a more liberal Lutheran seminary (p. 137).

Gaba and Ganski (2011) found the library catalog and the ATLA database as the top two tools used for “identifying and locating sources for academic research” (p. 139) with the personal library placing third. Internet search engines placed ninth. Less than half of the students “almost always” (p. 140) used the library catalog. Students who had received formal library instruction were more likely to use multiple tools for research. The small number of international students tended to use free Internet resources they could use in their home countries.

The student’s view of the MDiv degree influenced research patterns. Students who looked at the degree as step leading to ministry preferred convenience. Students who viewed the degree as academic pursued greater research (Gaba & Ganski, 2011).

The report of this study was disappointing. It was published in the ATLA conference proceedings instead of a peer reviewed journal. Ganski did provide a proper literature review. The researchers did not describe a methodology beyond simply stating group interviews were conducted and part way through the study a questionnaire was added. Bias would have been introduced when the researcher took the position of an advocate for the libraries during the interviews and a local librarian was allowed to observe. The data from the questionnaire was tabulated but statistical analysis was not conducted. The analysis of the interviews was reported with conclusions and anecdotal supporting evidence but no data were provided for independent analysis.

Penner (2009b) studied the information behavior of theological students in a non-traditional seminary in the Czech Republic. She used students with an educational background in the West as a control group to compare those from Central and Eastern Europe. Books and journals were heavily used by all students but doctoral students used quantitatively more

materials and types of materials. However, the doctoral students did not limit themselves to materials within their denominational or theological perspective as Wicks (1997, p. 94; 1999, pp. 211, 221) found with pastors in the preaching role. Penner did not explore the difference in role between doing doctoral research and preaching a sermon. When students were asked about use of the library, search skill training was rated the lowest item on the list but she lists it in the summary as an area for improvement based upon an open-ended question where the data were not provided. The results of this study may be atypical due to the student population, location and format of instruction.

Milas (2008) analyzed the acknowledgements sections of theological dissertations at Harvard. He sought to test whether the role of those persons acknowledged differed between a PhD and a ThD student. The ThD is a degree targeted for future administrators or ministers instead of academics. The ThD students acknowledged more clergy whereas the PhD students acknowledged librarians and people who possessed PhDs and ThDs.

3.3.2.1 Summary of information behaviors of theological students A study of information behaviors of theological students that would use sound theory and methodology and where confidence could be placed in the validity of the results is still needed. Penner (2009b) may have validity but the generalizability of the results outside of the institution is questionable.

3.3.3 Information behaviors of clergy

Research on clergy provides the majority of publications within the theological realm but even then the cumulative total is small. The studies have become more rigorous since 1944 and have moved from reading habits to information seeking behaviors. It is noteworthy that these studies began as research in workplace behavior and the secular research is now trending towards that model.

3.3.3.1 Studies on reading habits of clergy The focus of the first thirty years from 1944 to 1973 of information behavior research of clergy was on their reading habits. Reading was actually more expansive than simple reading as they considered different activities that would be separated in later studies.

Lancour (1944) concluded that reading was very important to pastors from his study of Union Theological Seminary graduates. A questionnaire was distributed to a random sample over a 35-year period with seven chosen from each class year. The data were reported to be in textual form but were tabulated as if they were quantitative. The graduates mostly read books and periodicals that they purchased for their personal libraries. They began ministry with a systematic plan to keep up-to-date in the field but consistently departed from it due to time and financial constraints. One question found 25 of 115 respondents delegating reading to others and 89 did all of their own reading (p. 32). They would have liked to have learned more about reading books and thinking in seminary. Lancour summarized their reading habits as falling short of an expected standard given their "high educational background and so rich an opportunity for intellectual leadership (p. 35).

Hawkins (1954) studied the reading interests of students and alumni of the School of Medicine and Candler School of Theology at Emory University. The topics which they found most interesting to read were related to their vocations (pp. 28-31). The data were tabulated in tables but no statistical analysis was attempted. The researcher may have been biased towards reading books but some doctors noted reading professional periodicals (pp. 49-51).

Voigt (1954) wrote about the importance of pastors' reading as if too little was being done. *Christianity Today* ("How much do ministers read," 1961) in an anonymous report used a small random sample of clergymen but an otherwise unscientific survey found over half of the respondents used the local library occasionally or regularly. Ten of the 43 respondents

considered that the public library held the right kind of books for a minister. The only conclusion is a sense that pastors were not reading enough books.

Tucker (1956) argued for reading of literature to enhance the personal and professional life of the minister. De Klerk (1968) studied the reading habits of ministers in the Christian Reformed Church. He found they did more reading for ministry than non-ministry. However, the survey questions did not delve deep enough to isolate sermon preparation

Huseman (1970) studied the expenditures of Lutheran pastors for books and periodicals. The survey instrument which was included could have provided data for analysis of other information behaviors. Huseman collected demographic data on education and data on specific books and periodicals read. The report did not go beyond the role of the personal library developed for pastoral reading and study. He found that those who spent more on books also read more books each year. They reported spending 8.8 hours per week in sermon preparation (p. 8)

Brockway (1974) reported on a survey of the reading habits of Connecticut pastors. Over 96% of the pastors held a graduate degree. Almost 90% spent three hours or more per week reading and the majority spent over seven hours. Most of the reading was done for sermon preparation. Pastors generally purchased the materials that they read and a small percentage used libraries (p. 126). The article concluded that Hartford Seminary library would need to change policies so that pastors would use their resources more. An ideal standard of reading was not proffered but it was assumed to be unmet.

Erdel (1978) studied the reading habits of ministers in the Evangelical Mennonite Church. Although the denomination only had twenty-one churches but the survey was completed by nineteen ministers. Their personal libraries were used for ministerial work and were strongest in biblical studies (p. 53). The English Bible and commentaries were the two

most important types of works in sermon preparation but none considered movies as having any import (pp. 68-69). The use of “sermon by other preachers” was ranked 19 in the tabulation of sources deemed important (p. 68) but actual use in their last sermon was ranked 7 (p. 70) The mean for time spent on sermon preparation was four hours and twenty minutes (p. 70).

Erdel (1982) compiled a review of the literature on pastoral reading habits. His conclusion was that they do not read at the level they would be expected for the level of their education. He seems to have an expectation that is unstated other than calling it “low reading levels” (p. 145).

Rice (1979) sought to study the reading habits of pastors within one denomination. Rice constructed twenty-six categories of knowledge which he considered the pastor should read because this knowledge was required for ordination within the denomination. He made a point that every pastor should move from being taught to being a self-learner (p. 12). He did observe that seminary-trained, bi-vocational pastors read more than those who had gained ordination through home self-study (p. 123). This difference in reading would suggest a possible area of research on lifelong learning outcomes within today’s distance and online education programs. Rice thought the reading of other preachers’ sermons would be valuable for pastors to freshen their own sermons. The survey instrument was included and data were tabulated in tables but no statistical analysis was done.

Tanner (1993) studied the reading habits of ministers within one denomination using a mailed questionnaire. The rate of return was less than hoped for but there was close to a 95% confidence rate in the findings. He compared the results with a book industry study of adult reading habits. The majority of the reading by ministers was for sermon preparation and professional areas.

Tanner (1993) identified pastors' book allowances and use of reference works as possible areas for further study. He found ministers who received a book allowance read significantly more books than American adult book readers. A second area for further study was the use of reference works. He found that 42% used a Greek Bible and 7% a Hebrew one. The Hebrew usage may be within norms but the Greek usage may reflect a particular denominational distinctive of the Christian Church. The emphasis on the use of Greek or Hebrew may be dependent not only upon educational background but also theological distinctions.

Summary of reading habits of clergy These studies were conducted using quantitative methods which did not include statistical analysis. The studies were conducted mostly by librarians who as a result were disappointed in the pastoral reading habits. No standard is ever provided but an analogy may be made with Bruce's Seven Frames of teaching with a librarian expectation for a ideal reading habit of a clergy member.

3.3.3.2 Studies on information behaviors of clergy Porcella (1973) marks a change from studying reading habits to researching information behaviors of pastors. He presented a theological librarian's perspective as had earlier studies. He posited a dichotomy between information behaviors of conservative versus liberal pastors. This dichotomy is seen in his hypothesis:

In their use of information resources, conservative ministers tend to depend largely upon the Bible and aids to Biblical interpretation and exposition, because their primary concern is to prepare people for heaven; while liberal ministers tend to depend more upon current materials—books, newspapers, television, and motion picture—because their main concern is to help people to better lives in this. (Porcella, 1973, pp. 13-14)

Porcella's hypothesis presents a number of problems for his study. He appears to assume that "primary concern" and "main concern" are synonymous parallel relationships. He could have tested whether conservative or liberal ministers would have considered the temporal

distinctions as mutually exclusive. He appears to deny that liberal ministers have a concern for the afterlife and conservative ones have no concern for how people live in this life. In various places (pp. 10-11, 96) he does state that he is limiting the role to pulpit preaching although the hypothesis only states that he will study the use of information.

Porcella's survey instrument measured over 200 variables and was given to 117 ministers with a 96.5% rate of return (p. 97). The respondents were rated with a "doctrine index" and a "social issues index" (p. 97) to distinguish the conservative and liberal minister. A weak correlation between doctrinal position and the types of materials was found. The conservatives did use the Bible more than the liberals in preparation of the previous week's sermon as he had hypothesized (pp. 97-100). He did not include the sermonic helps types of materials in his study which would have been of interest for this study. Porcella suggested that role concepts of pastors should be a major variable in future studies (p. 116). Wicks (1997) and Phillips (1992) used role distinctions as a component in their dissertations.

Tanner (1994) undertook a study of preaching pastors in a Midwestern college town based upon the demographic suggested by (Porcella, 1973, pp. 101, 112). Although some demographics of the community were considered typical, they had a high educational level and were undergoing a high rate of growth with many new churches being planted. He presented a whole chapter on the pastor as an information gatherer (pp. 110-207). He made a distinction between self-generated information needs and that of others. The pastors rated their personal libraries as the top information source with people in the congregation as the second. The decline in importance of biblical languages can be seen in that on a scale of 1 to 25, Greek language tools were 13th and Old Testament Hebrew language tools were eighteenth of 25 in ranking. One information source that pastors used was a lectionary for the sermon topic. Some

pastors subscribed to services that offered illustrations and data to accompany the lectionary in hopes of lessening their work.

Tanner (1994, p. 138) found that commentaries were the highest rated sources of information for conservative pastors. Greek tools were relatively highly rated but Hebrew tools were the lowest rated print sources. The languages tools had the highest standard deviation, indicating a high difference of opinion over the value of language tools among conservatives. He did observe that almost all pastors who talked about the Biblical language tools were also theologically conservative.

The two most popular periodicals pastors read were *Christianity Today* and *The Christian Century*. *The Christian Century* was read by the more ecumenically minded pastors. *Christianity Today* was read by the more conservative pastors but was rejected by some as too liberal and by others as too conservative (Tanner, 1994, p. 161).

Tanner (1994, p. 145) identified surrogate readers as an area for further study. Some pastors' wives read books and provided information they thought would be important. He included abstracting services provided for pastors in the category of a surrogate. They used the abstracting services as a way to keep current and cope with the lack of time to read widely. Pastors also read preaching journals for sermon illustrations and ideas. One provided an example of a sermon that he had preached from a preaching journal (p.160). He attributed the use of preaching journals more to the theologically conservative pastors. Many used lectionaries as an aid in sermon preparation (pp. 134-138). The lectionaries provided the same type of sermon examples with aids such as illustrations as the journals. Few of the conservative pastors used lectionaries.

Phillips (1992) investigated the relationship between pastoral roles and information behaviors. Pastors reported a mean of 6.76 hours in preparation for a sermon although there was

a standard deviation of 5.26 hours (p. 86). They reported a mean library size of 1003.59 volumes with 50.44% of the books for sermon preparation (p. 71). One pastor reported subscribing to four magazines on homiletics, having retained forty years of sermons, and was adding 40 more each year (p. 78). Phillips's description was vague but it appears the pastors depended upon only a few reference books and commentaries for most of their sermon preparation. The use of formal sources for preaching were preferred with a *p* value less than .05 and that they were more likely to use informal sources for administrative decisions.

Phillip's (1992) study did look at computer usage although it had increased since Troxel's study (1987) but the Internet was not yet widely used. He concluded that theological students should be taught computer skills, evaluation of sources for different roles, personal library development, and lifelong learning skills (Phillips, 1992, pp. 136-137).

Wicks (1997) divided the work roles of clergy into preaching, caregiving, and administration. He found the top five sources used in the preaching role were the "Bible", "personal library", "books", and "religious magazines/journals", with "newspapers" and "personal clippings/file" tied for fifth (p. 82). This was consistent with previous studies. The use of the personal library was related to ease of use (p. 153).

He found that 1.1% used no print sources for preaching while 71.7% used three or more (p. 86) with a mean of 4.9 sources (p. 100). The specific sources used were the Bible and then a "commentary or lexical aid" (p. 107). It was unclear whether the first source of illustrations was print resources although he did include personal situations as a source.

Wicks (1997) conducted interviews with twenty pastors from various backgrounds. The conservative pastors also used Greek language aids (p. 109) and *Preaching Today* for preaching work. Five of the conservative pastors made a point of reading sources outside of their theological perspective (p. 110). A frustration was information retrieval (p. 157), which for the

pastors included “poor filing systems” and “not knowing a good source for sermon illustrations” (p. 130). Nearly all of the interviewees had access to a computer at work and some used e-mail but the Internet was not widely used yet.

The rising use of computers and availability of the Internet has spawned research into this phenomenon in ministry (Smith & Smith, 2001b).⁹ Smith and Smith found the greatest use of the Internet was for denominational purposes at 61.1%. Since 85% of the respondents were Methodists or Episcopalians, which have strong denominational identity, it probably accounts for this high usage. Attempting to limit the study to parish clergy may have introduced bias in the usage for preaching resources. They found that 54.5% used the Internet for homiletical purposes at least occasionally. Of those who used the Internet for sermon resources, 54.7% were for “ideas and illustrations” and 30.4% for full sermons (p. 17). Smith and Smith claimed their study did not support the concern that the Internet was being used for sermon plagiarism although a major portion of the article lists resources that other preachers are using as sources to plagiarize. It would have been helpful if they had provided the survey instrument and statistical analysis of the data.

Roland (2008) used a single case study approach “to discover and describe the process by which a single clergy member interprets Scripture in the preparation of his Sunday sermons” (p. 5). He collected his data by attending Sunday morning services and making a recording of the messages. The clergy member provided Roland with a written copy of the sermon after the service. After Roland created an electronic copy of the manuscript, he compared the audio recording to it. Differences between the manuscript and the actual message delivered were recorded. He then prepared questions for an interview with the preacher on Monday. The

⁹ The use of computers by pastors had climbed from Troxel and Phillips so that 88.8% owned a computer and used it in some capacity.

interview was divided between an unstructured and a semi-structured period. During the unstructured period the preacher recounted the preparation and delivery of the sermon. The semi-structured period was devoted to listening to the sermon with breaks when the preacher made a comment or the researcher asked a question. Both interview sections were recorded, transcribed, and analyzed.

A limitation Roland (2008) found with his informant was the use of the lectionary to determine the biblical text and to some extent the topic of each week's sermon. Since part of his project was to discover the process of choosing a text and topic, it proved to hinder his study. He suggested that further studies be conducted with clergy who do not use a lectionary (pp. 99, 138-139). Roland suggested subjects could be from Nazarene or Baptist churches, although other Evangelical pastors do not use a lectionary.

Roland's informant had studied biblical Greek for four years and biblical Hebrew for two years on the undergraduate level (p. 73). He had also studied Latin and German because of their importance in his theological tradition. His study using the biblical languages continued in seminary and he continued to use them in sermon preparation, although he admitted to not keeping up his proficiency in Hebrew or German. No reference is made to his using a computer or the Internet within the study.

Summary of studies on information behaviors of clergy Most of the literature produced on the information behaviors of clergy has derived from theses or dissertations with concomitant forced rigors. Porcella (1973) was a massive quantitative study with over 200 variables. He discovered issues that a quantitative study could not answer. He suggested that future studies should differentiate the work roles of clergy and later dissertations have found it a fruitful variable.

Tanner (1994) used a qualitative methodology and Dervin's Sense-Making theory to examine the nexus of clergy as filling a librarian role. Tanner conducted over 80 interviews in the data collection phase. His dissertation was later published as a book and included extensive quotations that may be mined for other purposes.

Phillips (1992) and Wicks (1997) used the work roles in their dissertations as suggested by Porcella (1973). Phillips used a quantitative methodology and Wicks was mixed quantitative and qualitative. The discovery of open and closed sources of information by Wicks is significant and may have been a result that Porcella was seeking. The question is whether the closed sources are the result of other variables. Roland (2008) limited himself to the role of preacher in his qualitative study using Dervin's Sense-Making theory. This is a significant but narrow study when related to information literacy.

3.3.4 Clergy and the Sermon

3.3.4.1 Sermon preparation The preparation and delivery of a sermon is one activity where information literacy competencies may be demonstrated. Park (2006) reported how student sermons within a Catholic seminary were being used to assess skill development which resulted in curricular changes. The students found the self-evaluation helpful after viewing peer and faculty evaluations. Resner (2010) incorporated self-assessment into homiletics classes including topics which utilize information literacy skills.

The preparation of a sermon may be done in several steps although not in the same sequence for all types of sermons. A topical sermon starts with a topic and uses several biblical passages to develop the idea. A textual sermon allows the organization of the biblical passage to determine the organization and topic of the sermon. An expository sermon uses a biblical text to develop an idea or topic and the outline is developed around the topic from material in the text (Braga, 1969).

The definition of expository preaching by Haddon Robinson (2001) exhibits several features of information literacy:

Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers (p. 21).

A cursory search of WorldCat[®] finds nearly all recent books on expository preaching to be published by Evangelical publishing houses. Koller (1962) considers expository preaching to be the best method to feed the church and the pastor. Other sermon types are taught but expository preaching receives the major focus among Evangelicals.

The first step in creating a sermon is the selection of a topic or biblical passage. A method that is recommended is to create a schedule or plan for months or the year in advance (H. W. Robinson, 2001, p. 54). This plan differs from lectionaries because the plan is solely the creation of the pastor for preaching to a church and meeting a need. A plan allows the preacher to be working on sermons in advance and not to be hindered by lack of study time in the days before the sermon is to be preached (H. W. Robinson & Gibson, 1999).

The development of the sermon differs between individuals. Some start from a reading of the biblical book to reach a broad concept and then work to develop a narrower sermon covering a smaller section (H. W. Robinson, 2001). Another individual may use grammatical diagramming of the text (Zemek, 1992) or discourse analysis.

The exegesis of the biblical text is done using techniques learned in hermeneutics, exegesis, and Bible classes. Exegesis requires the use of primary tools such as concordances and reference tools such as lexicons and grammars. Word study books may be used to help understand certain words in the original languages. Bible dictionaries and commentaries are

often consulted for clarification or confirmation of the analysis. Nearly all of the basic tools are available in electronic form by products designed for pastors.

Once the exegetical idea of the biblical text is understood, the preacher moves to develop a homiletical idea and purpose (H. W. Robinson, 2001). The preacher develops the sermon outline to accomplish a purpose. The expository sermon parts from the textual sermon at this point since the latter would be based on the outline of the biblical text.

The sermon outline contains distinct parts to communicate the homiletical idea and purpose. Robinson (2001) includes parts that “explain, prove, apply, or amplify points” (p. 140). Illustrations and applications are the parts most readily identified by hearers. Published “stock” sermon illustrations (Foster, 1952; Keefer, 2005; Tan, 1979; Wallis, 1975) become the source of stories told by many preachers which become familiar to church-goers. Preachers are taught to develop a file of potential sermon illustrations and how to use them properly (H. W. Robinson, 2001; H. W. Robinson & Larson, 2005). The introduction and conclusion are the last portions written before the title, although Mayhue (1992) included illustrations at this late step in the sermon.

When compared with the ACRL competencies, a sermon concept or idea is categorized as part of the “extent of information” needed. The study of the biblical passage includes both accessing information and critical thinking to evaluate the biblical text within the literary, historical, and social context. Evangelical writers emphasize the role of the Holy Spirit in applying the concept to the preacher (Anderson, 2005; Koller, 1962; MacArthur, 1992; H. W. Robinson, 2001). The application incorporates the within both the knowledge base and affective domain. The message is communicated for the purpose of applying it to the hearers of the sermon.

The number of hours spent in sermon preparation varies widely. A 1934 study found that ministers spent 22.5 hours per week (mean) with a standard deviation of 8.2 on homiletical work (May et al., 1934, p. 180, V.4, Table 130). Although this study did not account for the number of sermons being prepared each week, 90% claimed to regularly preach on Sunday evening and 98.2% on Sunday morning (May et al., 1934, p. 182, V4, Table 131). Porcella (1973) found a mean of 3.89 hours (p. 111) for the last delivered sermon. Erdel (1978) found an average of four hours and twenty minutes (p. 70) on sermon preparation. Table 4 presents the hours that were reported by several authors for the time used to prepare sermons each week. Some difficulties with the data are a report of mean or median hours. Two authors reported the number of hours per week but the pastors were preaching more than one sermon each week. The hours used for sermon preparation each week varied widely.

Table 4: Hours for Sermon Preparation

Author	Hours One Sermon per Week	Hours Two Plus Sermons per Week
May et al. 1934		22.50
Baumann 1967		17.18
Huseman 1970	8.8	
Porcella 1973	3.89	
Erdel 1978	4.33	
Phillips 1992	6.76	
Tanner 1994	6.17	

Baumann (1967) conducted a survey among Evangelical Free Church pastors concerning their preaching. The data could have been analyzed by statistical methods but were only tabulated into charts. The pastors believed effectiveness was more dependent on the content of the sermon than the delivery. The factors that made preaching most effective were “skillful

exposition,” and “careful research and organization” (p. 156). “Use of illustrations” was fourth in importance after “No Report” and “techniques of delivery” was fifth (p. 156). Pastors reported an average of 17.18 hours per week in sermon preparation (p. 111), which cannot be compared with other researchers because they most likely were preaching more than one sermon per week (p. 143). He found that 41.1% read printed sermons of other preachers frequently and 47.2% occasionally (p. 116). Baumann (1967) was aware of the possibility of preachers using these sermons improperly but did not include plagiarism in his study. The use of Greek in sermon preparation was reported by 60.3% of the preachers. Social issues were topics in few sermons by the preachers in this denomination (pp. 132-135).

3.3.4.2 Preparation Failure There has been a growing volume of popular literature on the issue of plagiarism of sermons (O. W. Allen, Jr., 2006; R. J. Allen, 2005; Bailey, 1989; Beckelhymer, 1974; Buchanan, 2007; Erickson, 2003; Graves, 2004, 2005; Indermark, 2007; Jeter, 2005a, 2005b; Lombaard, 2003; Long, 2007; McKay, 2003; Michels, 2009; Mulligan, 2005; Munroe, 1997; Rebeck, 1997; Sataline, 2006; Shelley, 2002, 2005; "Spiritual shortcuts: The cheating epidemic reveals a deeper issue," 2005; "When pastors plagiarize," 2002; Willimon, 1997; M. Woodruff & Moore, 2003; Younger, 1994). Plagiarism falls under the “ethical use of information” in the ACRL standards. The influential teacher of preaching, Haddon Robinson, provided this definition of plagiarism.

"In the world of scholarship, when things are put in print, any idea taken from someone else must be credited in a footnote. In the world of preaching, a pastor who takes sermons from other preachers—word for word—without giving credit is guilty of plagiarism" (H. W. Robinson & Larson, 2005, p. 586).

Robinson then expanded on how and when to give credit in a sermon

Gibson (2008), homiletics professor at Gordon-Conwell Theological Seminary, wrote a small book condemning plagiarism which was derived from a lecture series given at Lincoln Christian College and Seminary in 2005. He includes a history of plagiarism and sermonic plagiarism, the ethical issues, and ways to avoid it. He identified several reasons why pastors might plagiarize. Pastors may compare themselves to famous preachers and feel themselves lacking or they may attempt to compete with them. Laziness is a problem but lack of time was relegated to an excuse. The ethical issues plagiarism poses for ministry were discussed by Graham (2010) in his dissertation.

Plagiarism may also result from failure in the process of theological education. A student may misuse works in writing papers just as in any other academic field. Phillips (2002) noted the problem in preachers plagiarizing sermons but he also listed Internet based services that provided papers on various topics for purchase by students. There are services which write custom theological papers to meet specific requirements. Gaba (2009) found students developing poor research habits which may hinder the proper preparation of a sermon when they enter ministry. The plagiarism of a sermon may evidence a failure to actuate different components of information literacy competencies while receiving their theological education.

3.4 SUMMARY

The history of theological education has shown a tension that exists between the academic and practical. The response has been to create informal opportunities to enhance the practical or create the new academic institutions of seminaries and Bible institutes and colleges where the

balance may be controlled. A third concern within the context of academic training has been the cultivation of the spiritual side of the individual.

The level and content of the knowledge that are needed is a source of disagreement within and between denominations. Some academic institutions require more courses in theology, Bible, biblical languages, and church history, believing that knowledge in all of these areas is needed even if they are not used in ministry. Some institutions have a few required classes in Bible and theology with electives in the other areas but place emphasis on practical classes in preaching, counseling, and administration.

The academic institutions from the seventeenth century through the nineteenth emphasized the teaching of the biblical languages. The modernist-fundamentalist split of the early twentieth century marked a change in the teaching of biblical languages. The conservative academic institutions continue to require biblical languages and the liberal schools tend to have it as an elective in the curriculum.

Ministry in its early American form was limited to a single pastor serving one or several churches with some missionary activities by a few. The number and types of ministry roles have grown through the centuries. Larger churches have multiple staff members that have specialized in different roles that one pastor may have performed.

The tension between the academy and the practitioner of ministry has not escaped the library. The librarian and the library are a part of the academy with their own perspectives of what is needed in preparation for ministry. The early studies of the reading habits of clergy expressed a disappointment with the amount of reading being done. There was an expectation or an ideal that the librarians had that was unmet. Librarians have had a major role in pushing the accrediting bodies to require information literacy to enhance what they have seen as lacking in

training across multiple disciplines. There is no known study that links the development of information literacy skills in the academe with improved performance in church ministry.

The studies of pastors have emphasized that they are similar to humanities scholars in dependence upon the use of their personal libraries for their information needs. Some of the studies emphasized the books at the expense of periodicals in the personal libraries. The concern of the researchers was not on the development of the personal library but increasing usage of the local institutional libraries. They recognize that pastors have found it difficult to organize and retrieve materials from their personal collections. There is no study on the training that pastors have received in the development and management of a personal library for ministry. There is no known study of the process that pastors use to develop and maintain the personal library.

The emphasis on the personal library was cultivated early in theological training education. The studies of students showed that they had a tendency to depend upon items in their personal libraries instead of the academic library when it was possible. The quality of the material was not as important as the ease of retrieval. The studies of theological faculty showed that they did not use the academic library, if it could be avoided in favor of personal libraries and colleagues as sources. The faculty did not expect students to know how to use the academic library and did not believe it was their responsibility to teach them. A faculty holding this philosophy may be resistant to incorporating information literacy within the curriculum.

Pastoral use of computers in ministry has grown as personal computers have become nearly ubiquitous. The use of the computer to access the Internet for information to use in sermon preparation is noted. The access to electronic books whether through purchase of individual titles or commercial theological collections has not been explored.

The ATLASerials[®] database of full text theological journals from the American Theological Library Association is available for individual or institutional subscription for

alumni. The use of journal articles by seminary students has not been correlated with use by pastors in ministry? The research does not exist to show whether ATLAS® is fulfilling a pastoral need or whether it is designed to meet the theological librarian ideal of pastoral information need.

Several studies have focused on the preparation and delivery of a sermon as a function where practices of a pastor may be assessed. The sermon is a frequent activity, the most formal and public of any act of pastoral ministry. It has the advantage of using all of the competencies of information literacy in its preparation and delivery. A study of this process in pastors who have been in ministry for some time cannot be a strict assessment of their academic program. They will have adapted their learning to their own process. The study of their recall of what they were taught compared to their current practice would help the researcher understand their thought process and serve to inform the theological curriculum especially in information literacy programs.

There are several steps in the preparation of a sermon that are consistent for all. A topic and biblical passage must be chosen. At a minimum, the sermon will have an introduction, body, and conclusion. An information need of pastors is finding illustrations to use in the sermons. The process of choosing a topic and passage was frustrated in Roland's (2008) dissertation because of the use of a lectionary. The use of sermons that are purchased over the Internet or through publications has developed into a problem with conservative pastors. A study of the process of the preparation of a sermon, including those who plagiarize them, would serve as a contribution to theological education. The extent of the plagiarism problem has not been established in any studies.

Lonsway reported from the ATS study that laity valued "Competent Preaching/Competent Worship Leading" higher than clergy and clergy valued "Clarity of

Thought and Communication” (2006, p. 121) statistically higher than laity. The study did not provide the components for “clarity of thought and communication” (p. 121) as multiple questions were used to create this category. Baumann’s (1967) study of conservative pastors found that they valued content more highly than delivery. He did include the components that were valued in ranked order and they would appear to align with the ATS study. A study of the motivations behind the attempt to provide “clarity of thought and communication” (Lonsway, 2006, p. 121) and the content in sermons may help to explain why pastors are willing to plagiarize sermons.

4.0 METHODOLOGY

4.1 QUALITATIVE RESEARCH

The literature on the information behavior of clergy contains numerous examples of collecting quantitative data that were either not analyzed or significant conclusions could not be found. The nature of the problem is complex and it is difficult to isolate variables that can be measured. Few pastors are willing to take the time out of their schedules to complete a lengthy questionnaire. Alternatively, their work is filled with acts of oral communication. They are accustomed to communicating with precision in theological matters and few are reluctant to speak of their theological training. The topic is relevant because there was no dissertation or published work that specifically addressed the combination of information literacy and sermon preparation. It is also clear that the preparation of a sermon has required all of the competencies of information literacy for many centuries before this concept or pedagogical perspective was identified.

A qualitative approach was chosen because of the complexity of the variables being researched. It allows the researcher to discover patterns through interactions with subjects of the study. The researcher seeks to discover the perspectives of the population being studied. The method inductively draws salient issues from those being researched instead of shaping the results through the testing of hypotheses.

Grounded theory was developed by Glaser and Strauss (1967) and was built upon a positivist view where knowledge is based upon science. Charmaz (2005) advocates a movement away from positivism to a constructivist epistemology and calls her method constructivist grounded theory. She inserts the researcher into the interpretation of the data along with the informant during extended interviews. Her major concern is the accuracy of the interpretation instead of letting the interviewee provide the interpretation according to Glaser (2012). He claimed a constructivist approach would allow the researcher to not confront personal bias. Bias in interpretation is reduced in grounded theory by collecting data from many sources and conceptualizing the data so that personal views drop out (Glaser, 2012).

This study used a grounded theory approach as it is able to provide theories of the interaction between the academic subject of information literacy and the practice of sermon preparation. Glaser (2009) claimed grounded theory is ideal for a novice writing a thesis or dissertation because it can produce original and relevant research. The novice is more willing to see new patterns instead of forcing the data into preconceived patterns. The theory itself was not derived from a view of research but developed through Glaser's own research and teaching using the method (Glaser, 2009).

The ACRL Information Literacy Standards begin with an assumption that the proper steps in research are known. Grounded theory does not impose a theory on the research or presume to know the process of the subjects carrying out an activity. The necessity for using grounded theory is similar to the problem experienced by Ellis (1987) where conventional quantitative research methods did not explain the problems. The ACRL Standards were provided as a generic model but do not explain the information seeking process of successful pastors because they were created for students in a different context. Ellis adopted the grounded

theory approach and was able to develop theories and models of information seeking behavior of researchers in multiple subject fields (Ellis, 1993, 1997, 2005).

In grounded theory everything that is recorded, seen, or said is considered to be data to be analyzed. The initial analysis is by assigning codes to patterns recognized in the data. At this stage the categories are descriptive. Glaser (2012) claimed that the constructivist grounded theory of Charmaz (2005) failed to move past the descriptive stage to conceptualize theories. The researcher must continue to review the data conceptualizing categories and recoding (Holton, 2010; Saldaña, 2009). Saturation with the data and recognition of concepts will cause the researcher to collapse descriptive codes into conceptual codes as theory develops (Hernandez, 2009; Holton, 2010). The researcher can stop collecting data when the point of theoretical saturation has been reached (Breckenridge & Jones, 2009; Glaser, 1978; Holton, 2010). The process of doing grounded theory also requires writing of theoretical memos in parallel with the coding process. Memos slow the coding process but also prevent the development of a theoretical framework too early in the process (Holton, 2010).

4.2 THE LIMITATIONS OF THE RESEARCH METHODOLOGY

The relatively small size of the sample does not make it possible to generalize to the whole population of Evangelical pastors. The population was diverse in age and of the institutions from which they received theological instruction. Core theological tenets are largely shared between denominations and associations of Evangelical churches. Evangelical theological education has a homogenous nature due to institutions using the same textbooks and professors receiving doctoral degrees from a small number of schools.

4.3 SELECTION OF SUBJECTS

4.3.1 Population

The sample size was a minimum of eight and a maximum of fifteen individuals. There is no required minimum size of sample for qualitative research. One criterion for the size of a sample is to determine a minimum size that would be sufficient to provide coverage of the topic to meet the objective of the study (Patton, 2002, pp. 242-246). The maximum would be determined when no new information is being given by the interviewees.

The sample was drawn from several sources within the region around Lancaster, Pennsylvania for convenience purposes of conducting interviews in person. One source was from alumni of several Evangelical Bible colleges and seminaries who are members of SEPTLA. Baptist Bible College & Seminary, Biblical Seminary, Calvary Baptist Seminary, and Philadelphia Biblical University were contacted as their graduates would likely pass the screening questionnaire (Appendix I). A second source was an e-mail list that Lancaster Bible College had developed of Evangelical pastors. This list provided potential participants from a larger number of schools. The population was expanded to include Appalachian Bible College, Dallas Theological Seminary, Grace Theological Seminary, Moody Bible Institute, Talbot Theological Seminary, Trinity Evangelical Divinity School, Washington Bible College & Capital Bible Seminary.

The population was not expected to be gender or racially diverse. The theological viewpoint of Evangelical churches varies and some do permit women to serve in various roles on a church staff. It would not be expected to find a female pastor engaged in a preaching role in a significant number of Evangelical churches. Also, the number of racial minority pastors would

be small even though it is growing in the 21st century. No minority pastor was chosen in the random selection to be interviewed.¹⁰

None of the pastors identified themselves as a fundamentalist. Appalachian Bible College is the only school that was contacted that currently self-identifies as fundamentalist in viewpoint. Several of the schools from which the pastors graduated were considered fundamentalist in the recent past but do not now self-identify as fundamentalist on their websites. There should have been a number of alumni who are fundamentalist pastors. There is no way of knowing the reason why they were not in the sample although some may have considered it a matter of separation from association with Lancaster Bible College since it is no longer a fundamentalist school.

4.3.2 Contact

The initial contact with pastors was made by a letter or e-mail from Dr. Peter Teague, President of Lancaster Bible College (Appendix M) on October 28, 2011 to the President of the other institutions, requesting participation by sending an e-mail (Appendix Q) to their alumni. The design protocol called for the institutions to send the e-mail so that they could maintain confidentiality with their alumni addresses. Attached to Dr. Teague's letter was an explanation of the research project (Appendix P). It is impossible to know how many e-mails were sent to alumni. The e-mail requested the pastors to send the researcher an e-mail indicating their interest in participating. The pastors who responded were sent a short set of screening questions (Appendix I). On November 10, 2011, the LBC president's office re-contacted the schools that had not sent out the e-mail requesting permission.

¹⁰ It is not known whether any of the pastors who passed the screening questionnaire were a minority.

4.3.2.1 Response The alumni offices of Philadelphia Biblical University, Biblical Theological Seminary, and Moody Bible Institute were known to have sent the e-mail to alumni. E-mails from those willing to participate began to arrive on November 1, 2011 and the screening questionnaire was sent to each respondent as they arrived. A total of 46 people returned the screening questionnaire. Two e-mails were received from graduates of Grace Theological Seminary in the middle of December but were too late to participate.

4.3.3 Participants

4.3.3.1 Qualifications The qualifications of the participants were validated using screening questions (Appendix I). The rationale for these specific questions is as follows:

1. Did you graduate from a Bible college or seminary? Yes No What school(s)?

Except in the possibility of a few Evangelical denominations, the local church determines the minimum qualifications of a pastor it calls. The pastor could have no formal theological training or have attended without completing studies. If information literacy has been integrated into the theological curriculum either formally or informally, one who has not graduated may not have received this instruction. The identification of the school is intended to add variation to the sample.

2. What year did you graduate with your highest theological degree?

The year that the pastor graduated was used to select participants from several different decades. Bibliographic instruction and information literacy instruction have not been implemented consistently at theological institutions. There may or may not be a difference between graduates who have or have not received intentional information literacy instruction. A stratification of the sample by time period was expected to provide insight to the research. Participants were asked about their academic preparation for ministry (Appendix J, Question 2).

It is possible a pastor received information literacy instruction in a non-secular institution and the skills were adapted to theological education.

3. Did you take any courses on homiletics while in school? Yes No

Students may graduate from a Bible college without having studied preaching and still become a pastor. A homiletics course generally integrates Bible, theology, and research skills in the development of a sermon. The lack of a course in homiletics would force a pastor to be self-taught and possibly miss instruction that is being researched in this project.

4. Would you consider yourself to be an Evangelical Christian according to this nine point definition by The Barna Group? Yes No

“Born again Christians” are defined as people who said they have made a personal commitment to Jesus Christ that is still important in their life today and who also indicated they believe that when they die they will go to Heaven because they had confessed their sins and had accepted Jesus Christ as their savior.”

“Evangelicals” meet the born again criteria (described above) *plus* seven other conditions. Those include saying their faith is very important in their life today; believing they have a personal responsibility to share their religious beliefs about Christ with non-Christians; believing that Satan exists; believing that eternal salvation is possible only through grace, not works; believing that Jesus Christ lived a sinless life on earth; asserting that the Bible is accurate in all that it teaches; and describing God as the all-knowing, all-powerful, perfect deity who created the universe and still rules it today” (The Barna Group, 2007).

Evangelical churches are a significant segment of the churches in the United States. The largest ATS accredited theological seminaries are Evangelical (Association of Theological Schools in the United States and Canada, 2007, p. 5). Bible colleges are a phenomenon within the Evangelical church. This homogeneous sampling was expected to reduce variation that is extraneous to this research. For this research project, the theological educational background is more important than the specific belief. This definition could have caused some potential participants not to agree because of not desiring to self-identify as an Evangelical instead of a Fundamentalist. Only pastors who answered in the affirmative were selected. If the ongoing

research indicated that there was a significant variation that needed to be investigated, a pastor who met all other qualification criteria would have been selected from those who answered no.

5. Do you regularly preach in a church ministry? Yes No

This question was intended to screen out those who conduct itinerant ministries or are not preparing sermons every week. Itinerant preachers often have a number of sermons that are preached regularly in different locations and not regularly using research skills which are the focus of this research. A pastor preaching at the same church will need new sermons that meet the diverse needs and backgrounds of a church body. Pastors were selected from those who answer in the affirmative.

6. Do you use a lectionary for choosing your sermon topics? Yes No

The choice of a topic and biblical passage for a sermon is an important step within information literacy skill development which the use of a lectionary decreases or eliminates. The use of a lectionary by the informant hindered the research conducted by Roland (2008). A pastor who used a lectionary was not be selected for an interview.

7. In what city and state do you minister?

This question was intended to locate participants who would be convenient to interview. It also permitted travel to locations that would be at a further distance in order to find enough participants or if the sample was not providing meaningful results.

4.3.3.2 Selection A random sample was selected from those who met the screening qualification. The variables of institution and decade of graduation were used. A range of schools and period of academic preparation was desired. The intent was to have no more than three from any one school. Participants represented the past three decades from the graduation

criteria. Preference was given to those who were within one day's driving distance of Lancaster, Pennsylvania.

The pilot study was conducted with three Lancaster Bible College graduates from the 29 respondents from all schools who were qualified according to the screening questions. They were divided into three groups by the date of their last degree and one person was chosen by random from each period for a pilot interview.

The remaining 26 respondents who met the qualification in the screening questionnaire were separated by period in which they had received their last theological degree. Three of the 26 respondents were eliminated because they were in Europe or multiple states away from Lancaster, Pennsylvania. A limit of no more than three graduates from one theological school was imposed. Interviews were requested with eleven pastors. Three pastors were not able to arrange a meeting time for an interview. Eight pastors were interviewed for this study who met the qualification of having graduated from a Bible college or seminary and having taken a course in homiletics while in school. They all were involved in regular preaching ministries within a church. They all described themselves as Evangelical Christians according to the definition of the Barna Group. The schools and degrees they had received is represented in Table.

Table 5: Academic Training of Pastors

	Pastors	Degrees	Bachelors	Masters	Doctorate
Biblical Theological Seminary	1	1			1
Evangelical Theological Seminary	1	1		1	
George Fox Evangelical Seminary	1	1			1
Gordon Conwell	1	2		1	1
Grace Theological Seminary	1	1		1	
Grand Rapids Theological Seminary	1	1		1	
Lancaster Bible College	4	5	2	3	
Luther Rice Theological Seminary	1	1		1	
Messiah College	1	1	1		
Moody Bible Institute	2	2	2		
Nyack College	1				
Pennsylvania State University	1	1		1	
Philadelphia Biblical University	1	1	1		
Talbot Theological Seminary	1	1		1	
UC San Diego	1				
United Wesleyan College	1	1	1		
Unknown	1	1	1		
Westminster Theological Seminary	1	1			1
Word of Life Bible Institute	1	1			
Totals		23	8	10	4

Three of the pastors had graduated with a degree from Lancaster Bible College. Two pastors had a BA and a MA from Lancaster Bible College. One of these had graduated from a Bible institute and transferred to Lancaster Bible College for the BA and MA and then completed a DMin at another institution. The other Lancaster Bible College graduate was the only one interviewed that had attended only one Evangelical institution. One pastor graduated with a MDiv and DMin from a theological seminary and then completed a graduate certificate in preaching at Lancaster Bible College. This information was learned during the interview and had not been provided on the screening questionnaire. This pastor did not provide the school for his undergraduate degree in philosophy. One pastor graduated from Luther Rice Theological seminary, which is accredited only by TRACS.

The eight pastors, who were interviewed, had attended or graduated from sixteen different Evangelical liberal arts colleges, Bible colleges, or seminaries. Three pastors had completed a DMin program, one was enrolled in a DMin program and one held a PhD from a seminary. None held only an undergraduate degree. Twenty-three degrees (plus one graduate certificate) were distributed among the eight pastors.

The screening questionnaire asked for the year that potential respondents had graduated with their last theological degree. The pastors chosen to be interviewed last graduated between 1985 and 2009. The year of graduation did not correlate with level of preaching experience. Two pastors that were interviewed had graduated in 1985 but one had 41 years of ministry and the other had 29 years. A pastor with 46 years experience last graduated in 1999. One pastor last graduated in 2007 but had 35 years of ministry experience. Four pastors had between 29 and 46 years of preaching experience and the other four had between seven and 14 years.

The sample of pastors had a wide range of diversity for Evangelical pastors. They had seven to forty-six years of preaching experience. They were pastors of Evangelical churches

across the spectrum from conservative to the more liberal side of Evangelicalism. All of the pastors had at least a master's level theological degree. All but one of the pastors had graduated from multiple theological institutions.

They lacked diversity in gender representation as was expected among Evangelical churches (p. 85). One church had a female youth pastor on staff.¹¹ There was one female Bible college graduate who responded but did not meet the requirements of the screening questionnaire.

The eight pastors were assigned names of biblical characters in alphabetical order as they were interviewed for the purposes of anonymity. The order of the transcripts in the appendices parallels the naming of the pastors. The year of the last degree in the screening questionnaire did not correlate with pastoral experience because they all continued with theological education after entering the ministry. Pastoral experience did have some correlations with the number of years of biblical language instruction received. There seemed to be a correlation with biblical language instruction and the choice of electronic biblical studies library purchased. Personal finances were a factor with the two pastors who did not own an electronic library.

¹¹ This information was learned during the interview of a pastor.

Table 6: Demographics of Pastors Interviewed

Pastor	Years of Biblical Languages	Pastoral Experience	Year of Last Degree	Electronic Library
Amos	3 Greek 1 Hebrew	46 years	1999	BibleWorks
Benjamin	1 Greek	7+ years	2009	none
Caleb	1.5 Greek 1 Hebrew	29 years	1985	BibleWorks
David	None	7-8 years	2008	Logos [®]
Ethan	4 Greek 2 Hebrew	41 years	1985	BibleWorks
Felix	None	8 years	1990s	Logos [®]
Gideon	0.5 Greek 2.5 Hebrew	14 years	2006	Logos [®]
Hosea	2.5 Greek .5 Hebrew .5 Aramaic	35 years	2007	none, free Internet

4.4 DATA COLLECTION PROCESS

4.4.1 Interview Process

Qualified respondents were contacted by telephone or e-mail to arrange an appointment preferably at their office. This allowed them to have ready access to their resources and examples when responding to a question. It also permitted the researcher to see their personal libraries.

The following statement was provided to each potential participant when contact was made to arrange the appointment and before the formal interview was conducted.

I am the director of the library at Lancaster Bible College. I am in the process of doing research for my doctoral dissertation at the School of Information Science of the University of Pittsburgh. The research will specifically look at the practice of pastors in the preparation and delivery of a sermon. I plan to conduct the interview using open ended questions. I expect the interview will last for one or two hours. It is hoped that theological education will be improved by the results of this study.

You will never be identified in the dissertation or any derivative work. I will be recording the interview for later analysis. The nature of this type of research requires that I provide you with a written notice of privacy that you must agree to before we can conduct this interview.

The interviewee was provided the University of Pittsburgh, Institutional Review Board approved statement of compliance with confidentiality (Appendix R). The approved process did not permit contact with the interviewee after the interview. The analysis would have benefited from the ability to have follow-up questions to clarify responses. When the pastor had understood and agreed to the compliance statement, the interview process proceeded. An attempt was made to be empathetic with the interviewees but at the same time not to indicate approval or disapproval of their responses.

The interviews were recorded with a Philips Voice Recorder Model LFH0662/40 in MP3 format. A copy of the recording for each interview was preserved for submission with the dissertation. The interview recordings were converted to text by a professional service. The transcribed texts were manually corrected by comparing the recording to the output. This required listening to the recording multiple times for each interview. Each time a text was quoted, the recording was again used to verify the text. The files of the recording and text were named in sequential order with a biblical name beginning with the letter of the Pastor A- Amos, Pastor B- Benjamin, etc. for mnemonic purposes.

The interviews were conducted between November 16 and November 23, 2011. An attempt was made to transcribe the interviews with Dragon Naturally Speaking speech recognition software with poor results. The attempt at correction provided the opportunity to listen to the earlier interviews while conducting later interviews. The recordings were sent to a commercial transcription service on November 28, 2011. The ideal would be to code each transcription between interviews (Saldaña, 2011, p. 90).

4.4.2 Research Question

What are the information literacy skills of pastoral graduates from Evangelical Bible colleges and seminaries demonstrated by their preparation of a sermon?

4.4.3 Interview Questions

4.4.3.1 Demographics How much preaching experience do you have?

The initial purpose of the first three questions was to provide demographic information. They also served to build rapport by allowing the pastors to talk about themselves and a major part of their life's work.

2. Could you please tell me about your academic preparation for becoming a pastor?

This was for demographic information. A follow-up question was used to specify the actual institution(s) attended when that was not proffered.

3. What would you consider your most significant preparation, outside of formal education, for becoming a pastor?

This was a presupposition question intended to reinforce to the pastors that they have important information (Patton, 2002, p. 369).

4.4.3.2 Training The following questions relate to the study of the biblical languages.

The study of the biblical languages has been an important component within Evangelical theological education. Biblical languages are used because both Hebrew and Greek are taught in seminaries and pastors may have different levels of interest and proficiency. The languages are important for the level of exegesis that may be done. The lack of ability in the languages would limit the use of commentaries. The pastor that could not use the languages would be limited in evaluating certain exegetical works and finer distinctions within theology. Although the languages are important for exegesis, pastors do not always attain or maintain a high level of proficiency.

- a. How many years of the biblical languages did you take in your formal education?

Some Evangelical pastors have not studied Greek or Hebrew while in Bible college or seminary. It would be more unusual for an MDiv graduate of an Evangelical seminary who did not take the languages. The answer to this question affected the three following questions.

- b. What level of proficiency have you maintained in the biblical languages?
 - c. What is your attitude towards using the biblical languages in exegesis?
 - d. How do the results of study in the biblical languages affect your sermon?
5. In your opinion, how well did your theological education prepare you for your preaching ministry?

This question explicitly sought an opinion on their formal preparation (Patton, 2002, p. 350). Question 3 was about preparation outside of school. The question preceded more in depth questions that probed the extent of their preparation that would fit within the category of information literacy. It reinforced that they do have information to share and that the purpose of the research was to improve theological education.

6. Could you describe the instruction you received on the use of information resources?
7. What, if any, training did you receive in school in the use of resources such as commentaries, magazines and journals, encyclopedias and dictionaries?

The question was intended to find whether they had received information literacy instruction. From a librarian's perspective, finding and using resources are usually the focus. Question 12 sought their use of specific resources. Question 18 seeks their opinion on being able to find resources that they need in the context of their personal library. The suggested list of resources began with commentaries because it was expected to be the resource used the most frequently.

4.4.3.3 Use of Information in Sermon Preparation Could you describe the last sermon that you preached?

The purpose of this question was to orient the subject to the specifics of the last sermon. Questions 8-10 asked for the general process. Questions 11-12 referred specifically to the last sermon. There was also a question asked concerning whether this sermon was typical. This question was followed up with a statement to refer to the Sunday morning sermon where the pastor preached both Sunday morning and evening. The evening service may be less formal or have a different purpose that would not be typical to compare with other respondents.

9. What are your normal steps used in the preparation of a sermon?
10. How is a sermon topic chosen?

The order of questions 9 and 10 may present a problem depending upon the type of sermon. A preacher developing a topical sermon starts with a topic and then finds a biblical passage(s) that addresses the issue. A preacher developing an expository sermon starts with a biblical passage and draws the topic from that passage.

11. What process is used to choose a biblical passage?
12. How did you develop an outline for your last sermon?
13. We have been discussing your process to develop a sermon. Now I would like to ask you about specific resources that were used in studying the biblical passage chosen for your last sermon.

This statement is a prefatory statement intended to transition to the preacher's use of different types of information resources.

- a. What role did commentaries have in the study for your last sermon?
- b. Commentaries may have emphases such as devotional, homiletical, exegetical, expository, etc. Could you describe the types of commentaries that you used?

c. How did you use exegetical tools such as lexicons, concordances, and grammars?

Some proficiency in the biblical languages were necessary to use these tools in the past. Computer programs now make it possible to use these resources with little or no knowledge of the languages. A knowledge of the languages is required to critically evaluate the data provided by the programs.

d. What magazines or journal articles were used as a resource?

Previous studies had asked pastors about reading of journals or magazines (Huseman, 1970; Lancour, 1944; Porcella, 1973; Tanner, 1994; Wicks, 1997). The studies by Gaba (2008, 2009) found MDiv students preferred using books instead of periodicals. Pastors may have been limited to the periodicals that they could afford but as more titles become available online, access should increase, if they have the desire to search for them. Question 25 asked about access to full text theological journals available through ATLASerials[®] database.

e. What role do resources from the Internet have in your study and sermon preparation?

The previous studies had shown an increase in the use of computers and the Internet (Phillips, 1992; Smith & Smith, 2001b; Troxel, 1987; Wicks, 1997). Even the popular computer program for pastors, Logos[®], has moved to an Internet based resource. The concern in this question was on the types of resources used and the evaluation of the content. Pastors who graduated before the Internet was widely available may not have had the opportunity for formal training on evaluation of this medium. They may be more suspicious of content since Evangelicals were concerned with pornography over the Internet ("Christian leaders target cyberporn," 1997; J. W. Kennedy, 1998; "Religious leaders join in fighting cyberporn," 1997; Zipperer, 1994).

14. If you consider your normal practice, what did you do differently in preparing your last sermon?

4.4.3.4 Critical thinking and evaluation What is your most important consideration in preparing a sermon on a difficult topic or biblical passage?

The question does pose several presuppositions. A pastor may avoid preaching a sermon on a difficult topic or biblical passage. The expected answer from an Evangelical pastor would be fidelity to the biblical text. If the potential sermon is a difficult topic or sermon, there is more than one major viewpoint and the congregation needs to hear it. Briscoe (2005, p. 662) stated that preaching on controversial topics can make Christianity relevant. This question attempted to draw out a latent response that recognized critical thinking skills in preparing the sermon and those listening to it. The following question explicitly asked about critical thinking.

16. When a sermon covers a subject with competing viewpoints, even among those in your church, you are placed in a position where difficult choices need to be made.

This prefatory statement is intended to orient the interviewee to the problem of controversial issues. Controversial issues are a likely place where critical thinking skills would be exercised. The two questions sought to determine whether the pastor intentionally uses critical thinking in sermon preparation. They also were intended to determine a balance between the critical thinking of a theologically trained professional and that of a hearer of a sermon. Some pastors described cases where the hearers were discouraged from thinking critically and encouraged to accept the view presented as the truth. If there were to be a hypothesis, it would be that the more conservative the pastor, the greater would be the critical thinking displayed in both the preparation and sermon presentation.

- a. What choices do you **take** in presenting the competing viewpoints in your sermon?

The first question is directed towards the presentation during the sermon which answers the question whether the pastor desired to model the process of critical thinking for the church.

In a covert fashion it may provide the process that is actually used. Some pastors did indicate favoring positions within their theological worldview which correlated with the findings of Wicks (1997, pp. 93-94).

b. What is your process to determine the best view?

The pastor may use proper critical thinking skills to determine a position but choose not to develop this argument in a sermon. The potential is for the pastor to describe what should be the process instead of what was used.

4.4.3.5 Knowledge base 17. What affect did the preparation of your last sermon have on you?

The definition of expository preaching by Haddon Robinson included application “to the personality and experience of the preacher” before the message could be applied “to the hearers” (2001, p. 21). The sermon should not only increase the knowledge base of the preacher but needs to have personal application to the preacher. The sermon that affects the preacher has a greater affect on the hearers (Anderson, 2005, pp. 550-551; H. W. Robinson, 2001, pp. 25-30).

4.4.3.6 Extent of information 18. How do you determine that you have enough information to prepare a sermon?

Previous studies of pastors have noted the time restraints that they operate under every day. Hospital visitation, funerals, and numerous other unscheduled events may disrupt a schedule. A pastor who preaches weekly must begin preparation for the next week’s sermon. A preacher does not have the luxury of seeking an extension. The preacher must preach at the appointed time even if the preparation is below personal standards (Gregory, 2005).

4.4.3.7 Access Information Effectively and Efficiently 19. When you need to know something, how confident are you that you can find the answer?

This question sought the opinion of the pastor on their level of research skills (Patton, 2002, p. 350). The following questions sought a response that could be compared to the opinion.

20. If you did not find the answer in your personal library resources, describe the steps you would use to fill this need.

The normal application of this information literacy skill is related to the resources of the library in the context of formal education. Previous studies have found that institutional libraries are a lesser used resource for pastors seeking information (Brockway, 1974; Lancour, 1944; Tanner, 1994). The literature has shown that pastors depend upon their personal libraries for most of their resources. A later series of questions considers the subject of the personal library.

4.4.3.8 Self-Evaluation 21. Please describe the process that you use to evaluate yourself after delivering a sermon.

Self-assessment is not one of the competency areas within the ACRL standards. It is included as a final step in guidelines from the Middle States Commission on Higher Education (Middle States Association of Colleges and Schools. Commission on Higher Education., 2003, p. 73). In the academic setting, the student is assessed by the instructor but in the church setting, the pastor may be assessed by the church board and may receive feedback after each sermon. The preacher needs to take the initiative to do self-evaluation and to seek it from others in an unbiased manner (see H. W. Robinson & Larson, 2005).

4.4.3.9 Personal resources 22. The following are three questions on the process you use to develop and maintain your personal library and other information resources.

Previous studies have shown that pastors consider the personal library as their most important source of information. There are a few publications that discuss the development of a pastor's library (Barber, 1974, 1989; Barber & MacArthur, 1987; Carson, 2007; Longman, 2007; Moyer, 1944, 1953; Shaddix, 2005; Stitzinger, 1992). If this is true, pastors are assuming the role of the information specialist albeit for their personal library. It is important to understand how they have developed, organized, retrieved materials from it.

- a. Could you describe the instruction you received concerning building your personal library?

This question assumed that the pastors had received some instruction on building a personal library. It could be considered background/demographic information (Patton, 2002, p. 351) but for a pastor, it would have a major impact on the development of a personal collection.

- b. Could you describe your plan for developing your personal library resources?

Although the topic of a collection development policy is normally one considered by information professionals for an institutional library, one work on expository preaching does include a chapter on how to develop a personal library for preaching (Stitzinger, 1992). Planning is essential when most pastors have limited financial resources that necessitate wise expenditures and the central role that the personal library has for the pastor. This question has not been asked of pastors in the previous studies, although Tanner (1994, pp. 142-143) did record an interview where a pastor described the process used to build a personal library of over 10,000 volumes.

- c. How do you organize your personal library?

Organization should facilitate the finding of materials when needed. Questions 21 c and 21 d are important because the pastor must function as librarian to the personal library.

- d. How do you find materials in your personal library?
23. Do you use any electronic libraries such as Logos[®], Accordance[®], BibleWorks, etc.?

4.4.3.10 Questions Linking Previous Research 24. What role does an institutional

library (public or academic) have in your sermon preparation?

- a. When was the last time that you used the resources of an institutional library for sermon preparation?
 - b. What other role would an institutional library have in your life?
25. What journals or magazines do you subscribe to for personal or professional reading?
26. The American Theological Library Association provides a database of theological titles in electronic full text. This is a copy of the periodical titles (see Appendix K).
- a. How would access to these titles help you in sermon preparation and ministry?
 - b. Some Bible colleges and seminaries provide free access to the database for alumni. Do you know whether your school provides access (see Appendix L)?
 - c. If your school does not provide free access, would you be willing to pay \$150 per year for a personal subscription? Why?
27. In what other ways than you already have mentioned do you use the Internet for sermon preparation and ministry?

4.5 DATA ANALYSIS

4.5.1 Coding

The personal identifying information of the interviewees was made anonymous in the interview transcripts. If a person's name was mentioned, the name of a pseudonym was substituted and marked with square brackets. Initial codes were created using the heading categories of the questionnaire. Additional codes were inductively derived from information found in the interviews during the coding process. Verification of the codes was made by extensive rereading of the relevant sections in the transcripts while analysis was being performed. The transcripts were coded using the ATLAS.ti qualitative research program with the following codes:

Access-colleagues	Personal libraries-electronic
Access-confidence	Personal library-access-find
Access-internet	Personal library-instruction
Access-research process	Personal library-organization
ATLAS [®] -alumni access	Personal library plan
ATLAS [®] -sermon prep	Pietistic
ATLAS [®] personal subscription	Reading
Biblical languages-proficiency	Self evaluation
Biblical languages-word studies	Self evaluation-other
Biblical languages-word studies = exegesis	Self evaluation-wife
Critical thinking	Sermon-Process
Critical thinking-Concern	Sermon prep-Application
Critical thinking-presentation	Sermon prep-Biblical passage
Critical thinking-process to determine best view	Sermon prep-Big idea
Demographics	Sermon prep-Exegesis
Demographics-experience preaching	Sermon prep-Illustrations
Demographics-formal education	Sermon prep-Outline
Extent of info-enough	Sermon prep-topical
Illustrations	Topic selection
Institutional library-distance	Training-biblical languages
Institutional library-other personal role	Training-Information Literacy
Institutional library-sermon prep	Training-Preparation
Institutional library-use for sermon prep	Use-choosing topic/passage
Internet	Use-Commentaries
Internet-miscellaneous	Use-electronic libraries
Knowledge-affect on pastor	Use-internet
Periodical subscriptions	Use-Organization
	Use-periodicals

4.5.2 Assessment Tool

An analysis of the coded data was formed following the grouping of the interview questions. It was after this analysis that the decision was made to adopt the information literacy assessment rubric for higher education by the Association of College and Research Libraries (2000). The ACRL outcomes assessment criteria (2000, p. 6) provided a progression from lower to higher skills based upon keywords from Bloom's Taxonomy of Educational Objectives.

The ACRL instrument was adapted to assess the information literacy skills of pastors during the preparation of a sermon (Appendix S). The word "student" was replaced with "pastor" to differentiate the group being assessed. Performance indicators were changed to indicate the context of a church where appropriate. Where knowledge of a foreign language appeared in a performance indicator it was changed to specify the original biblical languages of Hebrew, Aramaic, and Greek. Adaptations were not made to assess pastors in the role of an administrator or caregiver. Performance indicators that did not apply to the present research were retained as they could be necessary for the other pastoral roles. The research questions focused upon the first three of the five standards although interview responses occasionally related to the latter two standards. The interviews using the research questions were conducted before the criteria were adopted as an instrument for analysis. The interview questions were not designed to provide data for every performance indicator under the first three standards. The pattern for the adaptations followed that of one regional accrediting body and published adaptations for several other disciplines.

The Middle States Commission on Higher Education published an adaptation of the ACRL standards to be used as an example by their accredited schools (Bulaong, Hoch, & Matthews, 2003, pp. 69-73). They ranked the skills as Novice, Developing, Proficient,

Accomplished, and Not Applicable. The last category is significant as ACRL also noted that not all criteria are used in different disciplines.

Adaptations of the standards have been developed for science and engineering technology ("Information literacy standards for science and engineering/technology," 2006), anthropology and sociology ("Information literacy standards for anthropology and sociology," 2008), teacher education ("Information literacy standards for teacher education," 2011), and journalism students and journalists ("Information literacy competency standards for journalism students and professionals," 2012).

A parallel exists with the journalism information literacy standard created for students and professionals ("Information literacy competency standards for journalism students and professionals," 2012). It recognized deadlines at different phases of the research process which a pastor must also meet. The outcomes and examples were oriented towards the intended product at each step or performance indicator.

An information literacy competency standard for theological disciplines has not been created. Ideally, it would have separate standards for those in practical ministry and students who have access to an academic library and databases that a pastor would not. The pastor may be limited to free Internet resources and a personal library. The collection, organization, and access are limited to the skills and financial resources of the pastor as librarian and funder.

The pastor is working under deadlines like the journalist. The ACRL standards include steps to re-evaluate the need, research strategy, and results of research. The experienced pastor does this while studying. The pastor does not have the luxury of time to answer all questions and must proceed to complete the sermon with the information at hand.

While preparing and delivering a sermon, different pastors may employ specific skills from the information literacy checklist by training, choice, or neglect. Evangelical pastors may

reject a category because of theological reasons such as presenting views considered heretical. The areas of the standards where a pastor downplayed or negated an information literacy standard or performance indicator were highlighted. If a pastor presented a practice that was by training or choice it was noted. The interview questions focused on the research process to prepare sermons covered by ACRL Standards 1-3. The project did not examine the actual sermons which would be evaluated under Standards 4-5.

4.5.3 Descriptive Summaries

A summary of the data was created for each research question. The data were then analyzed for each pastor separately under ACRL Standards 1-3, for each performance indicator, and then for each outcome indicator. This process was done because the research questions were not designed to assess the ACRL Standards per se.

4.6 CONFIDENTIALITY

Confidentiality was maintained for the respondents who were interviewed. They were always identified as Pastor Amos, etc. when cited in the research. If an informant identified institutions or other people, they received a coded name placed in brackets in the same sequential format with the first word identifying a relationship such as institution or professor. If different informants referred to the same school or person, the code was reused. If an informant referred to an author, this was not made anonymous. The names of churches and locations were given anonymous names using the same format.

4.7 CREDIBILITY

The validity or credibility of the study was maintained through several processes.

1. The informants were randomly selected from a homogeneous sample that meets the research criteria.
2. The process for the selection of informants was transparent.
3. The same research questions were asked of all informants who were interviewed.
4. The interviews were recorded and submitted with the dissertation to the institutional repository for external review, if necessary.
5. Written transcripts of the interviews were included as appendixes.
6. The interview questions and analysis were connected to previous research.
7. The researcher included observations collected before, during, and after each interview.
8. The data were analyzed in a systematic manner.
9. The data were presented distinct from the analysis.
10. The researcher has an insider status with the informants as one who has the same theological training and has frequently preached sermons. The researcher has been a theological librarian for twenty-four years but has never been a pastor of a church.

4.8 PILOT STUDY

An adjunct professor at Lancaster Bible College, who is also a pastor, was willing to be interviewed as an initial test of the questions and recording procedures. He was already familiar with the focus of the research from previous discussions. A number of changes to the questions

were made to produce those used in the pilot study. The Dragon Naturally Speaking speech recognition program produced a transcript that would have been useable with sufficient editing.

A pilot study was conducted to test the procedures of the design. The sample was drawn from the population of alumni of Lancaster Bible College. An e-mail (Appendix N) was sent by the alumni office. Alumni expressing interest in participating were sent the screening e-mail (Appendix I). It was expected that comparatively more alumni from Lancaster Bible College would be willing to be interviewed. The design protocol limited the study to a maximum of three graduates of any one school.

Three alumni were chosen using the same “purposive sample” (Gorman, Clayton, Shep, & Clayton, 2005, p. 128) criteria as given in the research process. A sample from different decades could have shown a difference in information literacy or bibliographic instruction received as students. The pastors were of similar age but the last graduation date was from different decades. The alumni in the pilot phase had not received instruction in the formal information literacy program which was begun in the early 1990s at Lancaster Bible College

The pilot interviews did disclose a need to adjust the interview questions. Their answers about prior information literacy instruction were not clear and question six was added to specifically ask about it. Question 26c was adjusted by moving it to the last question about electronic full text periodicals from the American Theological Library Association because the personal cost biased their answers to 26a. A malfunction during the second interview caused part of the recording to be lost.

5.0 DATA ANALYSIS

5.1 INTRODUCTION

The ACRL Information Literacy Competency Standards were promulgated for students doing research papers. Some of the performance indicators and outcomes do not apply to the sermon preparation process. Students have access to an academic library whereas most pastors are reliant upon their personal library resources. All of the pastors investigated the sermon topic using the Bible as a primary document before turning to secondary sources. The proportion of exegetical work in the Bible opposed to research in secondary sources differed. The pastors varied widely in the purpose for which they sought secondary sources and the type of library where those existed. Some of the pastors did access the resources of an institutional library. All of the pastors had developed a personal library collection, which in most cases included one of the computer programs that either contained a theological library collection or exegetical research tools.

The older pastors began college in the late 1960s. Each of the pastors had continued graduate or doctoral education after entering the ministry. Every decade of theological higher education since the 1960s was represented in the sample. Individuals in the sample experienced the range in information literacy instruction from its rudimentary informal era to having specialized classes in research.

5.1.1 Information Literacy Instruction

The type of information literacy instruction received by the pastors is provided in Table 7. The only pastor who had received extensive instruction in information literacy was Benjamin. His master’s program required a research class to prepare students to write a thesis. He attributed success in his doctoral program to skills learned in this class (Appendix B, paragraphs 29-30). It also influenced his sermon preparation as he prepared his sermons like a research paper. Benjamin was heavily dependent upon secondary sources from institutional libraries. Pastors David and Felix shared a trait of reliance on secondary sources but ones from their personal and electronic libraries.

Table 7: Commonalities and Differences

	Bibliographic or Information Literacy Instruction	Size of Personal Library	Used Bible as Primary Document	Use of Secondary Sources	Original Exegesis of Scripture	Value of ATLAS Database	Use of Theological Libraries
Amos	1	Medium	Yes	Check Exegesis	Yes	Maybe	1
Benjamin	1,2,4	Small	Yes	Heavy	No	Definitely	3
Caleb	2	Medium	Yes	Varies	Yes	Maybe	1
David	2	Medium	Yes	Varies	Yes	Maybe	0
Ethan	1	Large	Yes	Varies	Yes	Maybe	1
Felix	2	Medium	Yes	Heavy	Little	Maybe	1
Gideon	1	Unknown	Yes	Used	Yes	Useful	2
Hosea	4	Large	Yes	Varies	Yes	Maybe	2

Level of Information Literacy Instruction

- 1 = Minimal (basic or forgotten)
- 2 = Oneshot or Orientation
- 3 = Course Integrated
- 4 = Information Literacy/Resource Course

Use of Theological Libraries

- 0 = Never
- 1 = Rare/Very Little
- 2 = Occasionally
- 3 = Often

The interview with Pastor Gideon was conducted in a conference room and the size of his library was not observed.

5.2 ANALYSIS OF INFORMATION LITERACY COMPETENCIES

The information literacy competency standards of the ACRL were used to assess the competencies of the pastors preparing sermons (Association of College and Research Libraries, 2000). The standards were prepared for higher education institutions to develop information literacy skills in students. A stated objective is “developing lifelong learners” (Association of College and Research Libraries, 2000, p. 4). However, a standard does not exist for assessing lifelong learning competencies of individuals after graduation who are serving in ministry. The adoption and adaptation of the standards was done after the interviews and initial analysis had been performed as described in Section 4.5.2. The interview questions did not address every performance indicator in the first three standards. Certain performance indicators may not apply to a pastor preparing a sermon. When a performance indicator was not addressed by a question or it was doubtful that it applied to the narrow focus of a pastor’s preparation of a sermon, it was noted in the analysis. The basic standards and performance indicators were adapted by replacing each reference to student with pastor. The performance indicators and outcomes were adapted as required by the unique information behavior of a pastor in the performance of ministry. The following table provides the adapted standards of the ACRL model of information literacy.

Table 8: Adapted ACRL Standards

<p><i>Information literacy competency standards for higher education</i> ©2000 Association of College and Research Libraries. Chicago, Ill.: <i>Information literacy competency standards adapted for pastors</i> by Gerald E Lincoln, permission requested March 13, 2012</p>
<p>Standard One: The information literate pastor determines the nature and extent of the information needed.</p>
<p>Standard Two The information literate pastor accesses needed information effectively and efficiently.</p>
<p>Standard Three The information literate pastor evaluates information and its sources critically and incorporates selected information into his or her knowledge base and value system.</p>
<p>Standard Four The information literate pastor, individually or as a member of a group, uses information effectively to accomplish a specific purpose.</p>
<p>Standard Five The information literate pastor understands many of the economic, legal, and social issues surrounding the use of information and accesses and uses information ethically and legally.</p>

5.2.1 Standard One--Determines Extent of the Information Need

The information literate pastor determines the nature and extent of the information needed.

5.2.1.1 Performance Indicator 1:

The information literate pastor defines and articulates the need for information.

Students recognize an information need because they have been assigned to do a research project as a course requirement. They are usually given some limiting parameters on the topic and must choose within that scope. Instead of students, this research was conducted with preachers as subjects and with sermons instead of research projects as the information literacy activity. The preacher has little or no external limitation on the subject of a sermon.

The first step in the preparation of a sermon is the selection of a topic. The subject of

Roland’s (2008, p. 96) research used a lectionary that provided four biblical passages for the pastor to choose for a sermon. His subject did not see it as a limit but as a help “to focus sermons on accepted themes of Christian living and to avoid using the sermon to ‘grind a personal axe’” (p. 138). Roland called for further research in how a pastor chooses the topic of the sermon. “Further research is needed to determine what other connectivities clergy might use for Scripture text selection or even if that is the first step in sermon preparation for all clergy members” (p. 138). His subject questioned whether other pastors might choose a theme and then find Scriptures to support the theme.

Several introductory questions were asked of each pastor for demographic purposes and to develop an open rapport for the latter questions. The order of the questions did not follow that of the ACRL Standards. The pastors were asked two questions concerning the selection of the theme of their sermons in order to find this answer. The three main factors in determining the sermon topic are given in Table 9.

10. How is a sermon topic chosen?
11. What process is used to choose a biblical passage?

Table 9: Sermon Topic Selection

	Prayer	Spiritual Need	Biblical Passage	Assigned
Pastor Amos		X	X	
Pastor Benjamin	X	X		
Pastor Caleb			X	
Pastor David			X	X
Pastor Ethan	X	X	X	
Pastor Felix		X	X	
Pastor Gideon	X	X	X	
Pastor Hosea	X	X	X	

Every pastor in the study planned sermon series for a few months to a year in advance. The pattern was to alternate between a series on a section of Scripture or a topic. Preplanned series eliminated the need to find a sermon topic as the time to preach drew near. The pastors went about the planning process in various ways but selection could still be a struggle. Pastor Ethan was one who struggled planning the topic of a series.

Goodness, I don't know how I make those choices. You know I don't get them from the local newspaper. It's always hard for me when I come to the end of something. I know pastors who kind of plan things out six months in advance and I have never been able to do that. (Appendix E, paragraph 31)

Pastor Hosea described his approach as "I'm generally drawn to either a topic or a biblical book that I think would have relevance" (Appendix H, paragraph 27). The issue of relevance was a spiritual dynamic of seeking direction from the Holy Spirit to recognize a need in the congregation. He had chosen to preach "through First Peter, which is a letter for believers who are hurting, that were facing persecution and other hardships and so we've been working verse by verse through Peter this year" (Appendix H, paragraph 27). The need arose because a young man in the church had committed suicide in the prior year.

Pastor Amos chose his sermon topics by perceived spiritual needs of the congregation. He listened to requests but he differentiated between an expressed want and a need. "I look at their real and felt need. As a shepherd I have to look where the sheep are and determine . . . they probably need to go in this direction" (Appendix A, paragraph 32). Amos created an annual plan of sermon topics each November or December. He did not use a lectionary or church calendar prepared by someone else but in effect created his own to address local needs.

The annual plan for Pastor Amos consisted of a variety of sermon types, each of which required a different approach and therefore a different preaching style. He shifted between expository book studies, topical sermons, and special sermons. His description was, "I tried to

have some variety in the preaching that I'm not just doing book studies but I'm also doing doctrinal studies . . . justification . . . sanctification . . . the doctrine of Holy Spirit and . . . character studies of David, Moses . . . and occasionally I'll do a communion series" (Appendix A, paragraph 32).

Pastor Caleb chose to preach series of topical sermons or biblical books. He believed the individual sermon topic should be that of the biblical passage. "Well if I'm preaching through a book, I'd like to think that it's chosen because that's the point of the particular paragraph or the section that I'm using, you know. If I'm doing a series—a topical series then the topic is often suggested by the, you know, the series but I try hard to let the point of the text be the point of the message" (Appendix C, paragraph 31).

Caleb had concluded a sermon series the previous Sunday during which pastors from six churches agreed to preach sermons on the identical topic and biblical passage in each church. He had a problem because he did not believe the topic of the biblical passage matched the assigned topic for some sermons (Appendix C, paragraph 31). He did not identify who selected the passages or topics. This series was more restrictive than a lectionary because both the passage and topic for each sermon were supplied.

Pastor Ethan had difficulty deciding sometimes until near the end of a series what should come next (Appendix E, paragraph 31). His explanation was based upon a spiritual dynamic. "If I am doing a topical series, I can't tell you how I choose those; I don't know, just whatever the Lord impresses on my mind, whatever I am drawn to" (Appendix E, paragraph 27). He also prayed for direction before making a choice. "I guess I pray about it and just ask God to guide me" (Appendix E, paragraph 31).

Pastor Benjamin planned his schedule of sermons six months in advance. “So I’ll pray I’ll think about where we are as a church, I’ll think about what we need, I’ll go back over my file and I’ll just—what seems right, that’s where we go” (Appendix B, paragraph 48).

Pastor Gideon called himself a senior pastor and part of a team of two co-pastors (Appendix G, paragraph 3). They choose sermon topics by perceived need. “Sermon topics are chosen, generally speaking, based on perceived prayerfully discerned need in our congregation” (Appendix G, paragraph 34). They preach in series on either a book or topics. They agree together the sermons each will preach.

Pastor Gideon and his co-pastor designed sermons to provide discipleship in the church (Appendix G, paragraph 34). They consciously considered questions related to the need. “And so when we go after discipling people, we ask ourselves ‘What are the things that are missing?’” (Appendix G, paragraph 34).

Neither Pastor David nor Pastor Felix was the senior pastor at their respective churches. The head pastor at Pastor David’s church chose sermon topics for a preaching series. The three pastors at his church would decide among themselves who would be the best preacher for each sermon.

Sermon series at Pastor Felix’s church were four to eight weeks long (Appendix F, paragraph 29). Pastor Felix knew the sermon series for months in advance in order to prepare but did not state who selected them.

Pastor Amos focused on a biblical passage, whether he was preaching an expository series on a book of the Bible or on a topic. The actual sermon topic was developed inductively from the theme of the biblical passage. He prayed to discern what should be the major emphasis of the sermon. The major emphasis of the biblical passage was presented as the big idea of the sermon with its supporting sub-points.

I go to the text and then from the text I devise an outline approach of this. I don't necessarily go verse by verse. It's more section by section, although essentially it works enough to be verse by verse but I'm giving them a big idea and partly other the sub points are supporting that big idea of that major premise. (Appendix A, paragraph 30)

When Pastor Amos preached a topical sermon, he started with a presupposition and developed the sermon using a deductive approach. He had a specific agenda when creating topical sermons. He attempted to find a significant biblical passage on the topic to prepare the sermon. "My preference is if I can be teaching a doctrinal section, if I can find a major passage of scripture that deals with that doctrine, I choose to do that and do straight exegesis of that passage" (Appendix A, paragraph 34). He preferred exposition of a book over topical sermons because he feared having a topical sermon violate the meaning of a biblical text.

Pastor Caleb chose a biblical passage and then narrowed the extent of the passage so that the sermon topic was manageable. "[T]he first step is to select the text and then kind of select how much of the text—whether I'm going to work from a paragraph or from a verse or even from a chapter" (Appendix C, paragraph 26). He then sought to identify key ideas. "I usually make a hard copy of it and work through it with pencil and paper in terms of underlining keywords, key phrases, trying to get a sense for the structure and the ultimate idea is trying to come up with the main idea of the text" (Appendix C, paragraph 27).

Pastor Benjamin considered the series topic as a basic theme. "I would say I haven't dug in the passage so I have to have like a theme or an idea where I'm starting from" (Appendix B, paragraph 39). The theme was developed during his study.

Data Analysis Evangelical pastors generally have freedom to determine the topic and content of their sermons. The fear of Roland's (2008) subject—that pastors would preach with a personal agenda without a lectionary—was not realized among this group of Evangelical pastors. They sought to meet a need that they perceived in their own churches. One pastor differentiated

between individual requests and the need of the church by praying with the expectation of guidance from God.

There were three other points raised in the selection of a topic. Variety was needed in the type of messages delivered. Discipleship or spiritual change should be expected in the congregants from hearing the sermon. The sermon theme should be supported by the biblical passage whether a sermon was topical or expository.

The ACRL Information Literacy Standards conceived of the selection of a topic at the lowest levels of Bloom's Taxonomy. The pastors did more than define and articulate a need. They utilized critical thinking skills to analyze the needs of their congregations. They evaluated different options such as "want versus need" and sought guidance from the Holy Spirit before they formulated a plan. The result was a basic list that identified in general terms a series of topics.

The pastors refined the general topic from the plan into a specific topic to make it manageable in a sermon. The narrowing was done during the study of the biblical passage where key ideas were identified. The pastors chose the topic based upon prior knowledge in contrast to students who would be expected by the Standards to explore general information sources because they had little knowledge.

5.2.1.2 Performance Indicator 2:

The information literate pastor identifies a variety of types and formats of potential sources for information.

The data for this section were derived from answers of the pastors about actual sources rather than potential sources used in preparation of a sermon. They had developed a normal process that they followed for potential sources of information. Questions 13 and 14 were asked to seek this information.

13. We have been discussing your process to develop a sermon. Now I would like to ask you about specific resources that were used in studying **the biblical passage** chosen for your last sermon.

- a. What role did commentaries have in the study for your last sermon?
- b. Commentaries may have emphases such as devotional, homiletical, exegetical, expository, etc. Could you describe the types of commentaries that you used?
- c. How did you use exegetical tools such as lexicons, concordances, and grammars?
- d. What magazines or journal articles were used as a resource?
- e. What role do resources from the Internet have in your study and sermon preparation?

14. If you consider your normal practice, what did you do differently in preparing your last sermon?

Pastor Caleb recognized the different types of commentaries and their different purposes. He used J. C. Ryle for expository questions and John Stott for interpretation and exposition (Appendix C, paragraph 41). “I go to a commentary, depending on what I need, you know, what I would have questions about” (Appendix C, paragraph 42).

Pastor Gideon, probably the youngest of the pastors interviewed, used web resources widely. As a seminary student he had started using the free website, blueletterbible.org. “It’s probably not the best resource out there but it was free when I was in seminary and I was poor” (Appendix G, paragraph 100). Free access to information is ubiquitous. Gideon insisted that a pastor should be checking Wikipedia to be aware of things. “People¹² are going to find better things than you’ve thought about if you haven’t thought about what Wikipedia says about anything” (Appendix G, paragraph 121). He would also do a Google search to look for popular views so that he was prepared to address them within or outside the sermon, depending upon the need (Appendix G, paragraph 122).

Pastor Gideon drew from a variety of commentaries in sermon preparation. He preferred exegetical commentaries but used what he called the “Parker’s People Commentary”¹³ because

¹² After the interview he related having parishioners using Wikipedia to fact check during his sermon.

¹³ The correct title is *Peoples Bible* by Joseph Parker.

of the Wesleyan doctrine (Appendix G, paragraph 44). For the current series on Ephesians, he was using a homiletical commentary and one he called “moral spiritualistic” (Appendix G, paragraph 47). He also used Matthew Henry which he called old but he liked it.

The sermon Pastor Ethan had preached the previous Sunday was on the Ten Commandments. He did not use commentaries in his normal manner. “I was not doing a lot of heavy exegesis for this so you know I didn’t consult Keil and Delitsch for instance” (Appendix E, paragraph 35). He did consult Calvin’s commentary, which he called not devotional but theological (Appendix E, paragraph 39). The Internet was searched for illustrations and “occasionally to check facts but very little for exegesis” (Appendix E, paragraph 47). Sometimes a journal article that he could use was found while searching Google.

Commentaries were the major source of information for Pastor Hosea. He recognized the different types and purposes of commentaries. “I do like the exegetical commentaries just to be able to discern the meaning of different passages but I also like the homiletical commentaries from time to time just to see how other pastors and scholars have taken the meaning of a biblical passage and found relevant application for today” (Appendix H, paragraph 37).

There were several free websites that Pastor Hosea liked to use for biblical studies. “I do really like Blue Letter Bible[®] because of the Greek and the Hebrew tools that are available on that” (Appendix H, paragraph 43). This site also had some commentaries. There were two other free websites, Biblos and studylight.org, with online commentaries that he checked.

Pastor Felix used books in physical and electronic format, journals, and sometimes the Internet. He provided authors for his favorite commentaries but did not distinguish the purpose or audience for which they were written (Appendix F, paragraphs 43, 45). Several authors were pastors and the commentaries were derived from their sermons. Another commentary was a two-volume set written by seminary professors for pastors and students. Pastor Felix claimed

that the lay training he had received at his church in use of commentaries was sufficient and formal training was neither received nor necessary. “I cannot remember a time; no, I don’t know that was necessary that they walk me through on how to use a specific commentary” (Appendix F, paragraph 23). Pastor Felix was blind to his major weaknesses in the critical evaluation of commentaries.

Pastor David listed the authors of commentaries he had used for his sermon previous to the interview. “I think I used kind of a wide range on that one because I went to places like Swindoll’s, McArthur’s, a lot of times. I will spend some time with J. Vernon McGee for his simplicity and kind of down-to-earth ways” (Appendix D, paragraph 41). All three of these authors have been pastors with nationwide radio programs broadcasting their sermons. The commentaries are revised sermons.

Pastor Benjamin attributed skills learned in a graduate research class as an influence on his education (Appendix B, paragraphs 29-30). He continued to use those skills in sermon preparation. He read materials from other disciplines and provided the philosopher, Charles Taylor, as an example. Taylor’s writings led to a sermon series touching on subjects such as sports and science. He differentiated commentaries as being “academically rigorous or popular” and usually preferred the scholarly ones (Appendix B, paragraph 62). He sought out sources outside of his own theological perspective. He attributed to Haddon Robinson the advice to “start with personally interacting with the text and getting an idea before you get to other resources or you end up just giving a book report on other resources” (Appendix B, paragraph 40). Benjamin described a process where he was heavily dependent on secondary sources after determining his topic from the primary source, the Bible (Appendix B, paragraphs 41-44). Pastor Benjamin utilized a wide range of resources from listening to sermons, to articles from Google and listening to online seminary lectures just for the information.

Now primarily, it is either articles or because I'm a bit of a nerd, I'm always looking. You know last week, I just, I found some theology lecture series at Fuller that they have available online and when I was just doing other stuff, I'm just listening to it. Didn't have to do with what I'm preaching with but that stuff gets in there and it just comes out later. (Appendix B, paragraph 72)

Pastor Amos had two approaches to sources of information outside of the biblical passage. One approach actively sought secondary sources. He collected secondary materials for an extended period before beginning preparation of a sermon on a controversial topic. The second approach to information sources was more limited. He used lexicons, grammars, concordances, and the computer program BibleWorks in his study of the biblical text. These tools enabled him to analyze the Bible as a primary source. The secondary sources had a very limited role. "Commentaries are usually my last source and that's for verification of conclusion" (Appendix A, paragraph 39).

Biblical commentaries are written with different purposes. Each pastor was provided devotional, homiletical, exegetical, and expository as types of commentaries in a question. Two pastors were not able to identify correctly the commentaries they used as to the type. Table 10 shows that neither pastor had studied a biblical language while in school.

Table 10: Recognition of Commentaries

	Biblical Language Study (years)	Recognized Type of Commentaries	Earned Graduate Degree
Amos	3 Greek 1 Hebrew	Yes	M
Benjamin	1 Greek	Yes	D
Caleb	1.5 Greek 1 Hebrew	Yes	D
David	None	No	M
Ethan	4 Greek 2 Hebrew	Yes	D
Felix	None	No	M
Gideon	0.5 Greek 2.5 Hebrew	Yes	M
Hosea	2.5 Greek .5 Hebrew .5 Aramaic	Yes	D

Data analysis Evangelical pastors recognize the Bible as a primary document in the technical sense. Although each pastor started sermon preparation with study or exegesis of the Bible, they varied at when and to what extent they used secondary sources.

The normal practice for the use of secondary sources is presented in the works of Gordon Fee who authored two exegesis and hermeneutics textbooks widely used in Evangelical schools. He taught that commentaries were a last step. “You go to the commentary after you have done your work; the reason you eventually consult a commentary is to find answers to the content questions that have arisen in your study” (Fee & Stuart, 2003, p. 267). This limited role can be seen in his 194-page textbook, *New Testament Exegesis* (1993), which contained four pages near the end on commentaries and other secondary sources. Fee wove exegetical tools and sources for backgrounds into exegetical practice but not secondary sources such as commentaries.

Pastor Amos used secondary sources for sermons on controversial topics. For his normal expository sermons, they were used for verification only and not to add information. For this sample of pastors, he was an outlier in this regard.

Pastors David and Felix did not recognize the purpose or intended audience of the commentaries they used. Pastor Felix dismissed the necessity of being taught the use of commentaries. From the information literacy side, there has been a failure in training for both pastors. There has also been a failure on the theological side. Critical evaluation of secondary sources is a byproduct of biblical language study, which both pastors lacked.

All of the pastors used websites and various electronic resources. They all had either purchased or considered one of the Bible computer programs. The electronic resources were used to research ministry needs and information for sermons.

Only Pastor Gideon used Google and Wikipedia to prepare for listener responses from his audience. He expected listeners to fact check details during the sermon. He wanted to be aware of popular views that the audience may find on the Internet. This was an innovative approach more advanced than the Standards could foresee when they were written in 2000.

5.2.1.3 Performance Indicator 3:

The information literate student considers the costs and benefits of acquiring the needed information.

Two questions were asked of the pastors concerning information literacy outcomes under this performance indicator.

4. The following questions relate to the study of the biblical languages.
 - a. How many years of the biblical languages did you take in your formal education?
 - b. What level of proficiency have you maintained in the biblical languages?
 - c. What is your attitude towards using the biblical languages in exegesis?
 - d. How do the results of study in the biblical languages affect your sermon?
24. What role does an institutional library (public or academic) have in your sermon preparation?

- a. When was the last time that you used the resources of an institutional library for sermon preparation?
- b. What other role would an institutional library have in your life?

Biblical Language Study Pastors Benjamin, David, and Felix shared a common lack of proficiency in the biblical languages. Pastor Benjamin had studied Greek for one year. Biblical language skills were not important to him. “So, I never—honestly I never feel like, wow. . . . I just wish I knew the languages better” (Appendix B, paragraph 17).

Neither Pastor David nor Felix had studied Greek or Hebrew even though Pastor David understood the value of using the languages in biblical studies. “I think it’s an absolute necessity to understand as, close as I can, the original languages, what was going on. So, that’s always a part of my studies” (Appendix D, paragraph 12). Pastor Felix considered languages a difficult field of study which he avoided. “Once again, I’m glad that this is confidential [laughs] but I just don’t have strength in that; languages are not my strength and because of that and the ease of wanting to take the easier route, I would avoid those tracks” (Appendix F, paragraph 9). He chose a non-traditional MDiv program that did not require study of the biblical languages.

Both Pastor David and Felix used Logos[®] language tools for sermon preparation to “unpack keywords” (Appendix D, paragraph 17) or “figure out the root meanings of words” (Appendix F, paragraph 11). Pastors Amos, Caleb, and Ethan used the BibleWorks program, which is designed for exegesis with the biblical languages but also provides general reference works (Appendix A, paragraph 95, Appendix C, paragraph 84, Appendix E, paragraph 77).

Pastor Felix was not literate enough in the biblical languages to recognize the need to evaluate resources. He considered the resources in Logos[®] as authoritative. “I mean the computer is a huge help to me, Logos[®]. I’ve become very proficient in using experts in the languages that help me define, you know, the meanings of words and things like that” (Appendix

F, paragraph 9). He articulated in several answers that the role of the biblical languages in exegesis was to do word studies (Appendix F, paragraphs 9, 11, 13, 15). He had expectations that his word studies would provide the understanding of the text. “I could determine, well it gives me a clear understanding to the text, the context of the text and therefore, hopefully, I can accurately articulate the context, the original intent of the writers” (Appendix F, paragraph 17).

Role of Institutional Libraries Five of the pastors did not use materials from an institutional library in sermon preparation or could not recall having done it (Appendix A, paragraph 99, Appendix C, paragraph 88, Appendix D, paragraph 79, Appendix E, paragraph 79, Appendix F, paragraph 90). A common excuse for not using an institutional library was distance. Pastor Amos said, “If I were closer, I would probably be more in that library” (Appendix A, paragraph 97). There was a reliance on their personal library resources.

Only one pastor used the resources of an institutional library heavily. Three pastors used a library infrequently, which shows the wide disparity. Pastor Benjamin was an outlier in his heavy use of institutional libraries. He traveled to academic libraries even when it would be an all-day trip (Appendix B, paragraph 104). A seminary library was about 30 minutes distant and he used that library almost weekly (Appendix B, paragraph 59).

Pastors Gideon and Hosea used an institutional library less frequently for sermon preparation. Pastor Hosea had used a library a month before the interview. Pastor Gideon had used one several months before during the summer. Only Pastor Benjamin continued to use libraries weekly.

Pastor Caleb believed there was a legitimate philosophical basis for not using library resources in sermon preparation. He did not consider seminary library materials appropriate for

use in a sermon. “[F]rankly, if I’m going to say something from a text that I needed to find out from a seminary library, I probably ought not to be saying it” (Appendix C, paragraph 90).

There may also be a pedagogical basis in their theological training on the use or non-use of library materials in sermon preparation. Since all eight pastors had continued graduate theological education after entering ministry, five did not make a connection between sermon preparation and library resources while a student.

Pastor Felix was currently enrolled in a DMin program, which gave him access to online databases. He retrieved information “for writing papers; that’s what I do because that’s what I’m used to doing” but did not use them for sermon preparation (Appendix F, paragraph 103). The question about ATLAS[®] made him consider the possibility of using it to find journal articles for sermons because “it’d be very beneficial, which is not just something I opt to do” (Appendix F, paragraph 103).

Data Analysis Pastor Ethan studied the biblical languages and maintained proficiencies in order to read the Bible in the original languages. Five pastors had lost the proficiency to read the text but had retained enough to understand and follow the arguments in the exegetical commentaries. Pastor Benjamin had taken one year of Greek and through his own study was able to follow the exegetical commentaries. He was philosophically opposed to the need for the biblical languages.

Pastors David and Felix expressed a belief that there was value that came from the languages. However, the value was not for exegesis or understanding arguments in commentaries but for doing word studies. The word studies were made possible by the tools provided in Logos[®]. The pastors seemed to confuse exegesis with doing word studies. Exegesis is normally taught in the language classes, which they had not taken.

The research questions concerning the biblical languages assumed that knowledge of them was necessary to use certain commentaries (4.4.3.2). Lack of knowledge of the languages hinders the evaluation of finer distinctions in theology. This assumption was confirmed as the two pastors, who had not studied the languages, misused them and were unable to evaluate some theological concepts.

The language programs can provide access to the language data but they cannot provide analysis. There are situations in Greek and Hebrew where the analysis is dependent upon lexical and grammatical usage within the context. This knowledge only comes from actual study of the languages. The potential exists for superficial or false understanding of the biblical text resulting from the results from the programs substituting for knowledge of the biblical languages.

Every one of the pastors had been enrolled in graduate level theological education while engaged in pastoral ministry. All eight pastors mentioned using the library for class papers and research projects (Appendix A, paragraph 26, Appendix B, paragraphs 29-30, Appendix C, paragraphs 20, 86, Appendix D, paragraph 21, Appendix E, paragraph 21, Appendix F, paragraph 95, Appendix G, paragraph 22, Appendix H, paragraph 85). However, five pastors did not use library resources in sermon preparation even when they were simultaneously students with institutional library access. This would question the validity of attempts to increase library usage among pastors as Brockway (1974) sought. The provision of free access for alumni to the ATLASerials® database is a current attempt to increase resource usage. The response among most of these pastors was only that it could be helpful.

Theological students who are also involved in ministry sometimes avoid using the library resources for sermon preparation. This raises questions about the relationship between academics and ministry. This problem correlates with the observation of one theological

professor who protested that seminary students were taught to do academic research not practical research for ministry (Wenderoth, 2007).

The preference for personal resources over library resources was consistent with Gaba's (2009) study of theological students and Wenderoth's (2008) of theologians. Pastor Hosea had increased his use of libraries because of teaching as an adjunct professor at two schools but was still dependent upon his personal library for ministry. This lack of institutional library use confirms little change from Phillips (1992) findings that pastors continue to be infrequent users.

Gaba (2008) claimed that students who received information literacy instruction were more aware of library resources. Pastor Benjamin had received a semester-length class in research. His model of sermon preparation would closely follow the template of information literacy instruction. The question mark in his methodology was the abbreviated study in the primary document of the Bible.

There is a question why pastors, who presumably are attending classes on campus, would not avail themselves of library resources for sermon preparation? It could be assumed that most of the library books and journals they might purchase for their personal libraries were already in the library. Valid reasons could be a desire to mark up and take notes in their personal copies or even convenience (Connaway, Dickey, & Radford, 2011). The computer libraries such as Logos[®] and BibleWorks may be a possible reason today. Further research needs to be conducted in this area.

5.2.1.4 Performance Indicator 4:

The information literate pastor reevaluates the nature and extent of the information need.

None of the research questions was directed at this performance indicator and the pastors did not provide data to assess it. The pastors were working under deadlines that did not permit

them to restart the research process. The closest may have been Pastor Caleb's apropos description of the deadline. "If it's Saturday morning, then I've already got enough information. Regardless I just have to get to work with working it into some kind of shape, some kind of an outline and just put aside all of the preparation" (Appendix C, paragraph 68).

Data Analysis This area may be discarded as inapplicable for a pastoral information literacy standard.

5.2.2 Standard Two--Accesses Information

The information literate pastor accesses needed information effectively and efficiently.

5.2.2.1 Performance Indicator 1:

The information literate pastor selects the most appropriate investigative methods or information retrieval systems for accessing the needed information.

In multiple responses, all of the pastors recognized the authority of Scripture. All of the pastors started their investigation with a study of the core Bible passage or passages. Their repeated objective was to present the key idea of the chosen passage in their sermon.

The pastors in the sample demonstrated two methodologies for the study of the Bible. Five pastors called their approach exegesis. One pastor performed exegesis on the text in the original language of Greek or Hebrew. The other four performed exegesis on the English text and consulted the original language where they deemed it necessary. At varying points they would turn to the secondary literature. The second methodology was to read the biblical passage in English. Three pastors used this method noting key concepts and ideas for further study, then proceeded to the secondary literature.

The utilization of secondary sources differed among the pastors in the study. These sources were normally retrieved from their personal libraries. Pastor Benjamin, as noted, used

libraries and his minimal personal library. Five pastors retrieved information from BibleWorks or the Logos[®] computer program. Pastor Amos used the secondary sources to check validity but not to provide content for his sermon.

Pastor Ethan performed exegesis of the original text as the primary method of accessing information, followed by reading in commentaries. He used his BibleWorks program every day. “In fact I am just, you know, in the process of updating to BibleWorks 9, I had BibleWorks 5 and I said when they come out with the critical apparatus for Greek, then I will buy a new version and they finally did and I have a little money in my expense account at the end of the year so I bought it” (Appendix E, paragraph 77). The use of the critical apparatus for the Greek New Testament indicates that he is evaluating textual variants as part of the exegetical process, which requires a higher skill level in the language and exegesis.

The primary investigative method that Pastor Amos used was exegesis of the biblical text in English. He preferred this method even when the sermon was topical. He described the study method for last sermon before the interview as atypical but it was a form of exegesis where he used BibleWorks to find every instance of the phrase “in Christ.” He categorized the usages into groups and organized his sermon around the groups. Although Pastor Amos expressed an interest in using ATLAS[®] to find theological journal articles, he then questioned whether it was needed. “How much do you depend upon outside resources versus looking at the text, etc?” (Appendix A, paragraph 113).

The initial investigative method for Pastor Hosea was exegesis in English and consulting the Greek. He then would use commentaries from his personal library. At one time he had software that had the church fathers. He had also used the free Online Bible. He investigated using newer programs but could not afford them (Appendix H, paragraph 77). He had recently

discovered Google Books. He continued to look for retrieval systems that could provide free or low cost information.

Exegesis was the initial method of investigation for Pastor Gideon. “I begin with a significant amount of prayer, reading the Scripture in English first, not Greek or Hebrew and then I go backwards from there” (Appendix G, paragraph 31). He started taking notes as he read.

Pastor Caleb studied the biblical text in English. “I usually make a hard copy of it and work through it with pencil and paper in terms of underlining keywords, key phrases, trying to get a sense for the structure and the ultimate idea is trying to come up with the main idea” (Appendix C, paragraph 27). To understand problems, he would access BibleWorks for exegetical tools and commentaries.

There were two steps in Pastor David’s investigative method. He studied the biblical text and then secondary sources. He described his normal method in terms of a product. “I spend time myself kind of writing my own commentary based on whatever I’m studying” (Appendix D, paragraph 37). It was not clear that his “commentary” was a product of exegesis although he used the Bible as a primary document.

The primary investigative method of Pastor Benjamin was to read the chosen biblical passage several times to select the topic and then to search for resources in secondary literature. He knew how to use library databases and considered himself to be proficient in the use of Google. “[M]y education taught me how to research so I know what kind of books to look at, I know how to look through the sources they reference to know what are the key ones are needed to check out” (Appendix B, paragraph 88).

Data Analysis The pastors chose appropriate methods to access information. The retrieval systems were based within their personal libraries and no data were provided to measure that.

Exegesis of the biblical text is a second method of accessing information. The “big idea” school of homiletics propounded by Haddon Robinson places emphasis on finding the theme or major focus of a passage. Exegesis was discussed early in the process but the emphasis was on finding that preachable big idea around which the sermon is developed. The seeming minimization of exegesis and a quick jump to sermon development was an unexpected development in this research. Further research is needed on the role of accessing primary sources and secondary for sermon preparation.

5.2.2.2 Performance Indicator 2:

The information literate pastor constructs and implements effectively designed search strategies.

The model for the information literacy standards was designed for students conducting research on library databases. Pastor Benjamin was the only frequent user of libraries. He followed this information seeking pattern at libraries on a weekly basis. His training and experience increased his proficiency. “I would either go to the seminary library or Google searches and like I said, the more you preach, the more you have a theological education. You kind of know what the keywords to search and what’s going to take you where you want to go” (Appendix B, paragraph 90).

Pastors David’s and Felix’s search strategies were constructed around the capability of their Logos[®] program. Pastor Felix used the example of forgiveness as a keyword search for his last sermon. “If I’m talking about forgiveness, I’m going to look up—use my Bible program—look up forgiveness, pull out the verses dealing with that” (Appendix F, paragraph 33). They both used it to do word studies. They searched Logos[®] to find keywords in commentaries and other works.

Data Analysis Pastors Benjamin, David, and Felix spoke of their research strategies. Pastor Benjamin presumably was using multiple systems because he visited several libraries regularly. Pastors David and Felix use Logos[®] to find most of their information. No questions targeted this aspect of research and the few data presented do not reveal enough to evaluate proficiency and efficiency. This performance indicator is more appropriate for a student than a pastor without regular use of library databases.

5.2.2.3 Performance Indicator 3:

The information literate pastor retrieves information online or in person using a variety of methods.

An outcome under this indicator speaks of accessing information in person and at specific sites. It would appear to be the best place to locate the discussion of the development and use of the personal library, which is the main source of information for pastors.

Typically, pastors start building a collection of books while they are students. If they had received any instruction in building a library, it was informal recommendations from professors. Today, pastors are changing the way they are building a personal library. Six of the eight pastors interviewed were decreasing the purchase of books and adding e-books in Logos[®] and BibleWorks which are marketed to and widely used by Evangelical pastors.

Pastor Benjamin may have presented a myopic view of personal libraries since he depended upon institutional libraries for his research materials and ministered in proximity to several. He spoke of a philosophical belief that a large personal library was no longer needed. “[S]ome of that is obsolete now with the Internet, with electronic resources, with simple things, like my public library, interlibrary loan; they have no limit” (Appendix B, paragraph 94). He had reduced the size of his personal library when he moved to his house. He had not organized his personal collection and it could take time to find a book (Appendix B, paragraphs 98, 100).

There were no other pastors at the church who could share resources with Pastor Benjamin. He did not have an interest in purchasing any of the biblical study programs (Appendix B, paragraph 102). He dismissed them as designed for exegetical work. He did not place a high value on exegesis.

I mean I care but it's more of what's the connotation? What's the history? What's the culture? What's—how did second temple Judaism use that word? How did the Hellenistic culture use that word? How was it used rhetorically? . . . Most of that, I don't think you get through the software. (Appendix B, paragraph 102)

Pastor Amos' major source of information was his personal library. He organized books in his library by grouping them by subject. "I want a book on family, I'll go to a particular section of my book case and that's where my family section's going to be" (Appendix A, paragraph 93).

Pastor Ethan had developed a personal library collection with a "fair number of books that cover a lot of things" (Appendix E, paragraph 63). In his view it was not a large personal library. He had devised his own call number system to group his books by subject and created a card catalog by author (Appendix E, paragraph 73).

Pastor Caleb was confident that he could find the information he would need. "I've developed a fairly decent library I think over the years and of course the resources online now are pretty extensive" (Appendix C, paragraph 70). He had attempted to organize his library but had given up and relied on his memory (Appendix C, paragraph 82). If he could not find the information in his personal library, he searched it in Google. If he could not find the information in Google, he ended his searching (Appendix C, paragraph 72). He used his BibleWorks program for its exegetical tools but refrained from purchasing Logos[®] because he preferred physical books over e-books (Appendix C, paragraph 84). The ATLASerials[®] database was available free as an alumnus of his seminary. He saw potential in ATLAS[®]. "Obviously, there's

a lot of stuff here that wouldn't come into play but yeah I could imagine myself using something like that if it was pretty accessible" (Appendix C, paragraph 96). The ability to search by topic and to have full text access was important to him.

Pastor Hosea searched online databases at an institution where he taught as an adjunct (Appendix H, paragraphs 19, 99). He had retrieved journal articles and listened to audio books while he was commuting (Appendix H, paragraph 71). He was familiar with ATLAS® but did not realize the potential for research (Appendix H, paragraph 99). His personal library was the main source of information which he considered large. The books were shelved in sections by themes to make it easy to find.

Pastor Gideon was accessing ATLAS® through the account of a seminary student in his church. He was pleased to learn that he had legitimate access as an alumnus of his own seminary (Appendix G, paragraph 119). Pastor Gideon regularly used lexicons, grammars, and concordances for exegesis in sermon preparation. "I don't think I ever preached a sermon without them" (Appendix G, paragraph 49). He used Logos® and even had it on his iPhone® (Appendix G, paragraph 100). He grouped books in his personal library by major categories. He would use new sermon series as an "excuse" to buy a book in that subject area (Appendix G, paragraph 93).

Pastor David used a very limited variety of methods to retrieve information. He studied his biblical passage to get a basic understanding. Logos® was the next source searched. He still had physical books but he had shifted to an electronic library as his personal library. "I'm not probably going to spend a whole lot of money actually anymore on paper because things are so readily available electronically" (Appendix D, paragraph 71). He had used information from a magazine for his last sermon but considered that to be a rare event. "In my last sermon I did find

some stuff in *Christianity Today* that I was looking at but the magazine side of things I just don't spend much time in magazines" (Appendix D, paragraph 45).

Pastor Felix was enrolled in a DMin program which gave him access to online databases from which he retrieved information for papers but not for sermon preparation (Appendix F, paragraph 103). He knew he would not use library resources for sermon preparation once he finished school. The question about ATLAS[®] made him consider re-evaluating the possibility of using it to find journal articles for sermons.

Earlier in his ministry, Pastor Felix had visited a Christian bookstore to find books to purchase for new sermon series. When he began in ministry, he had used the QuickVerse[®] program but had shifted to Logos[®] (Appendix F, paragraph 87). He was in the process of changing from a library of physical books to Logos[®] e-books. His personal library was disorganized and some of it was in a storage room (Appendix F, paragraph 81). He had begun to purchase e-books because they were cheaper but then printed pages to mark up and take notes. "I have a commentary and it's on the computer and once again if I bought the book through Logos[®] just to save money, I will print out the whole chapter I want and literally I will print out 30 to 40 pages for that week. . . . I won't read it on the screen because I can't highlight, encircle, and make my notes on the screen" (Appendix F, paragraph 83).

Data Analysis The pastors in the study entered ministry over a period of four decades. When they are grouped by the first two decades and the last two for beginning ministry, several patterns appear as seen in Table 11. Pastors Amos, Caleb, Ethan, and Hosea entered ministry in the 1970s and 1980s. They had developed fair sized physical libraries. These four pastors and Pastor Gideon were concerned with exegesis and the original languages and maintained some proficiency in the biblical languages. Pastors Amos, Ethan, and Caleb were all users of

BibleWorks, which is oriented to exegesis and the original languages. Pastor Hosea stated that he could not afford a program. Pastor Gideon was a user of the Logos® program.

Pastors Gideon, Benjamin, David, and Felix had entered ministry in the 1990s or 2000s. They had made a choice to not develop a large physical library. Pastors Benjamin, David, and Felix did not possess proficiencies in the biblical languages. Pastors Gideon, David, and Felix were users of Logos®, which has more commentaries and critical works and fewer language tools. Pastor Benjamin considered the development of a physical library obsolete due to the movement to electronic resources. He did not have an interest in purchasing any electronic libraries. Logos® may not have been acceptable to him because of the emphasis on Evangelical content and BibleWorks because of the biblical language and exegetical emphasis. He admitted that an inability to afford a program was also a factor.

Table 11: Personal Libraries and Ministry Experience

	Began in Ministry 1970s-1980s	Began in Ministry 1990s-2000s	Some Biblical Language Proficiency	BibleWorks	Logos®	Larger Personal Libraries
Amos	X		X	X		X
Caleb	X		X	X		X
Ethan	X		X	X		X
Hosea	X		X			X
Gideon		X	X		X	
Benjamin		X				
David		X			X	
Felix		X			X	

The role of pastor as personal librarian is changing in the electronic environment. Pastors function as their own personal librarian in collecting, organizing, and accessing resources. They have options to purchase individual titles or collections that may contain unneeded works which could waste scarce financial resources. The issue of organizing personal resources is reduced when more materials are in electronic format. The electronic libraries come with an internal organization that only requires skills in searching to access the resources. The pastors in the study had not been given formal instruction on personal libraries during their academic training. Pastoral information literacy competencies could be strengthened by including the development and use of personal libraries. Theological librarians should be proactive in personal library development as an area of information literacy instruction.

5.2.2.4 Performance Indicator 4:

The information literate pastor refines the search strategy if necessary.

The pastors in the study were not asked specific questions concerning this performance indicator. The pastors sought information weekly and learned quickly when they had the needed information. They usually did not have the luxury of refining the search strategy late in the research. They did provide three points where the search needs to stop.

Pastor Benjamin did not provide examples but was confident in his ability to find what was needed, if the information was available, and he was willing to accept not having an answer. “So if there’s any, if there’s anyone who in my estimation is orthodox enough and academic enough that has in my estimation the best angle or insight on something, I feel like I can find it. But sometimes, you know, we all end up in a ‘I don’t know’” (Appendix B, paragraph 88).

There were two factors that Pastor Caleb recognized as limiting the refinement of the search strategy. The first was the approaching deadline by which he must create the sermon with

the information found. The second factor was the quantity of information is or must be sufficient at the deadline. “I have enough information whereas if I do any more research, I won’t have enough time to do the rest of the stuff” (Appendix C, paragraph 68). The “stuff” may relate in context only to the sermon preparation.

Data Analysis This performance indicator appears more relevant to researchers in an academic setting where time may be available to prepare a project. Pastors have a short deadline between sermons where any refinement in the research strategy takes place at the initial research phase.

5.2.2.5 Performance Indicator 5:

The information literate pastor extracts, records, and manages the information and its sources.

Research questions were not directed at this performance indicator. It was not the focus of this research. The pastors did use their personal libraries, Bible programs, and the Internet to extract information. The Bible programs provides a level of management for information including the ability to add personal notes. Pastor Felix used the program to find information but still preferred to print the information in order to write notes on the copy (Appendix F, paragraph 43).

5.2.3 Standard Three--Evaluates Information

The information literate pastor evaluates information and its sources critically and incorporates selected information into his or her knowledge base and value system.

5.2.3.1 Performance Indicator 1:

The information literate pastor summarizes the main ideas to be extracted from the information gathered.

Research questions were not directed at this performance indicator. The pastors in the study mentioned taking notes in order to develop the sermon but most did not provide significant detail.

Pastor Gideon considered taking notes while reading the biblical text as the beginning act of sermon preparation. The last sermon before the interview was on Ephesians 4-5, where he “took apart the passage exegetically” (Appendix G, paragraph 42). The passage uses language of taking-off and putting-on, which Gideon rephrased into “walking away from” and “walk into” the new. He then related these concepts to issues within the cultural context which “includes references to sexual immorality, greed, deception, stealing—all sorts of various specifics” (Appendix G, paragraph 42).

Pastor Benjamin read the biblical text first to arrive at an idea for the sermon before researching secondary sources. He derived this process from the homiletical method of Haddon Robinson (Appendix B, paragraph 40). Benjamin read commentaries and other sources and recorded ideas. His sermon research typically generated 7-10 pages of ideas from which he selected the best ideas to include in the sermon. (Appendix B, paragraph 43). He spent Friday night and Saturdays editing, cutting, and rewording ideas for the sermon. This immersion in ideas was his method of interacting with content. Benjamin did not want to preach “a book report on other resources” (Appendix B, paragraph 40). He did not speak of quoting any of his sources.

While Pastor David studied the biblical text, he recorded notes (Appendix D, paragraph 49). When he read secondary sources, he only noted the source when he intended to quote it (Appendix D, paragraph 41).

Data Analysis The three outcomes under this indicator are “reads the text and selects main ideas” to use, “restates concepts,” and “identifies verbatim information” to quote (Association of College and Research Libraries, 2000, p. 11). These are functions at the lowest three levels of Bloom’s Taxonomy. Pastor Benjamin provided a detailed description of his process in this area. He read the biblical text to understand the major concept instead of performing exegesis. He then read profusely in the secondary literature, collecting ideas that were culled, combined, and restated to create his sermon. He immersed himself into the ideas by prayer and meditation in order to personalize the sermon otherwise it was created much like an academic paper. A dependence upon secondary sources rather than the biblical text would not be consistent with Evangelical traditions of sermon preparation although Benjamin was cognizant of his movement away from Evangelicalism in other areas (Appendix B, paragraph 88). Pastor David was not concerned with the recording of a source except when he intended to quote it.

5.2.3.2 Performance Indicator 2:

The information literate pastor articulates and applies initial criteria for evaluating both the information and its sources.

Pastor Benjamin sought sources from multiple viewpoints. He had purchased and would read from the *New Interpreter’s Bible Commentary* because it gave a more liberal perspective than his conservative theological training (Appendix B, paragraph 58). “I try to do a broad thing, you know, so I’ll purposely grab someone who wrote from a seminary—from Union Seminary and someone from Dallas. And you know somebody is Presbyterian and someone who might be Anabaptist because I’m looking for more of the, the broader a little bit” (Appendix B, paragraph 63). He attributed some of the theological differences to personalities of the authors. “It’s not simply radically different views of God; part of it comes from who they are” (Appendix B, paragraph 19).

Pastor Benjamin judged the validity of sources by whether it fit the “purpose or vision” of the biblical text. It had “to be consistent with my understanding of historic Christian orthodoxy” (Appendix B, paragraph 76). His interest in the perspective of historical theology helped judge sources (Appendix B, paragraph 60). His concern for culture and historical context was the reason for not purchasing computer Bible programs. He believed they could not provide the information he wanted.

What’s the connotation? What’s the history? What’s the culture? . . . How did second temple Judaism use that word? How did the Hellenistic culture use that word? How was it used rhetorically? (Appendix B, paragraph 102)

Pastor David did not apply the same standard to sources in Logos[®] as on the Internet. The Logos[®] program provided him with the ability to examine and compare many sources. “I scanned through different commentaries doing word searches on Abraham or the Covenant or key phrases so, when I’m reading through those, they’re pulled up and listed multiple books at a time and unless really I’m quoting or using something specific, at times I may not even really know which commentary I was reading through because there was so many” (Appendix D, paragraph 41). He recalled reading some authors such as Chuck Swindoll, John McArthur, and J. Vernon McGee. He did not take care to know the source in order to evaluate Logos[®] sources.

Pastor David was concerned with the reliability and validity of Internet resources. He used a website called Gotquestions.com to seek some information from the Internet. “I don’t spend much time on the Internet; mainly I’m a little leery sometimes of where things come from and if I’m not sure I just—I really don’t even use them because I don’t want to go down that alley of not knowing where my information’s coming” (Appendix D, paragraph 47).

Pastor Felix considered authors of commentaries as experts. He recognized that he did not have the skills to evaluate the logic or arguments. He seemed to defer to the judgment of experts in the languages and in commentaries. “I want to say I have one go-to commentary,

definitely seeking out what others or the experts. How they interpret the scripture is extremely important and necessary for me” (Appendix F, paragraph 41).

Pastor Gideon differentiated between information, right information, and evaluation of information. "Thinking well about those pieces of information is a whole other question and that is where the community and the Spirit of God come in a big way” (Appendix G, paragraph 84). He recognized the gap between the culture context of Scripture when it was written and present time when it is interpreted. Communicating across that gap was important to him. He believed that the ancient Hebrew text was artistic which made a bridge to communicate to this century where people are artistic (Appendix G, paragraph 17).

Data Analysis Pastor Benjamin was on the polar opposite side of Pastors David and Felix when it came to evaluation of sources. He sought information from different perspectives because they would have a bias. Validity was determined by subjective agreement with his theological perspective and his view of the biblical text. He sought knowledge of the context when Scripture was written.

Pastors David and Felix did not appear to evaluate sources in Logos[®]. They operated as if any source in Logos[®] was inherently trustworthy. Pastor David was concerned with the validity and reliability of Internet sources. Pastor Benjamin and Gideon performed at high levels for evaluation.

An alternative interpretation of Pastor David looking at information in Logos[®] would be the concept of browsing in Ellis’s model (2005). This interpretation would align with David’s concern with the validity of Internet resources. Pastors Benjamin and Gideon included spiritual discernment as a criterion to judge information. The information needed to fit within their belief

systems. A belief system describes an activity in the affective domain instead of the cognitive domain.

5.2.3.3 Performance Indicator 3:

The information literate pastor synthesizes main ideas to construct new concepts.

Research questions were not directed at this performance indicator; however, some pastors did provide data in their responses to other questions.

An example where Pastor Amos synthesized the material into a different concept was a second sermon on the same passage. He held a theological view that there could only be one correct interpretation of a biblical passage but many applications. “I go back and I look at what I had done in the past and I think, ‘well, that was an interesting conclusion. . . . That’s not where I am headed this time,’ not that it’s, it’s violating the text but it’s using a different application, using the adage that there’s one interpretation but many applications” (Appendix A, paragraph 40). Amos’ new application resulted from the synthesis of a new exegesis of the same text and the different needs of the congregation at that time.

Pastor Gideon and his co-pastor taught a series on Ephesians during which they synthesized a different approach to the issues. They would normally do straight exegesis to teach a passage. In this case, they combined ideas in Ephesians to meet a need to understand the spiritual life of the church (Appendix G, paragraph 42). “Well, right now we’re going through Ephesians and so it really is a book study but with a certain slant; the slant whereon is defining church, what is church?” (Appendix G, paragraph 36).

The sermon preparation process of Pastor Benjamin was to gather ideas and synthesize them into supporting concepts for the main idea of his sermon. This idea or sermon topic was derived from the initial reading and meditation on the biblical passage (Appendix B, paragraph

40). The biblical text remained the standard used to judge the ideas. He called his methodology “intuitive” (Appendix B, paragraphs 19, 47, 77) although the methodology was somewhat a mystery.

Data Analysis All of the pastors described the process of creating new sermons for each message. Pastor Amos was able to produce an example where his synthesis had changed in time. Pastor Gideon used minor themes in a biblical passage and interconnected them so that important truths were taught. The sermon preparation method of Pastor Benjamin was to collect ideas in order to synthesize new ideas and create new concepts.

The examples from the pastors are activity in the affective domain. Pastor Amos questioned his earlier application but also excused it as possibly the spiritual need of the church was responsible for the change and his own spiritual growth. The synthesis for Pastor Gideon was intended to produce a change in belief or attitude. Pastor Benjamin’s intuition was based upon prayer with the intent to create a new framework that people will care about. The ACRL Standards were designed for students in a secular academic setting. The research model for pastors must include the affective domain (see Figure 6).

5.2.3.4 Performance Indicator 4:

The information literate pastor compares new knowledge with prior knowledge to determine the value added, contradictions, or other unique characteristics of the information.

Research questions were not directed at this performance indicator.

5.2.3.5 Performance Indicator 5:

The information literate pastor determines whether the new knowledge has an impact on the individual's value system and takes steps to reconcile differences.

Questions 15 and 16 were asked of the pastors. The questions were intended to evaluate their critical thinking skills and the way they lead their congregations in this area. One outcome under this indicator was accepting or rejecting viewpoints. The responses to Question 17 indicated changes in spiritual values not necessarily in ideas.

15. What is your most important consideration in preparing a sermon on a difficult topic or biblical passage?
16. When a sermon covers a subject with competing viewpoints, even among those in your church, you are placed in a position where difficult choices need to be made.
 - a. What choices do you **take** in presenting the competing viewpoints in your sermon?
 - b. What is your process to determine the best view?
17. What affect did the preparation of your last sermon have on you?

Decision Process Pastor Ethan was concerned with fidelity to Scripture. “The most important is to be true to the passage or the topic biblically” (Appendix E, paragraph 53). The way to evaluate viewpoints was to study in order to understand them. He raised the issue of the age of the earth and evolution as controversial topics. He held to an old earth view but did not support all of the evolutionary viewpoint. “No need to talk about what I do think but, I read stuff; I read a couple of books by Richard Dawkins so I know what he says and I am a little irritated by people who pontificate on these subjects and apparently have never read anything by an opposing viewpoint” (Appendix E, paragraph 57).

Pastor Hosea became confused on the different views during his study of a difficult passage in 1 Peter and described his resolution. “I looked at all the different options of interpreting that passage and just had to take some time to reflect and meditate on it and say, ‘Lord, I don’t know, I really don’t know what the right answer is here; I don’t really know what

Peter was trying to communicate,’ and so out of that reflection and meditation I was able to synthesize the various views that were, and I shared the different views” (Appendix H, paragraph 49). He used reflection, meditation and prayer to understand the conflicting views.

For Pastor David the major concern with differing viewpoints was the level of support in Scripture (Appendix D, paragraph 51). He presented the viewpoints but also made clear the official creedal viewpoint of the church.

Pastor Felix took an authoritarian approach to differing viewpoints. He studied the viewpoints and presented the view he thought was correct. “Once again that’s where all that study comes in and say, ‘hey, this is what I believe God’s word is saying here”” (Appendix F, paragraph 61). He said he might mention differing viewpoints but considered they would take him off message. He would invite discussion one-on-one with someone that disagreed with his viewpoint (Appendix F, paragraph 63).

Communication with Others Pastor Gideon consulted with the church elders for advice on controversial topics. He searched websites to help decide an approach. Respected authority figures were checked to see what their views were. He also checked what was being written in *Christianity Today* (Appendix G, paragraph 75). Before preaching a controversial sermon, Gideon spoke with individuals that he thought might disagree. He would consider whether the issue was an essential theme in Scripture or not, before compromising. “You know if it’s a major issue that God is, I think, pretty clear about in the Scriptures, I would stand with the scriptures as opposed to compromising with the people” (Appendix G, paragraph 72).

Presentation Pastor Caleb tried to acknowledge differing viewpoints in the introduction to his sermons.

I try to be honest with it. I think if there's a controversial interpretation, I try to be honest about that and say that there is some controversy on it. . . . I'm actually as I'm sitting here thinking, I can't remember the last time I preached a text where I knew there were a wide range of opinions on the text. (Appendix C, paragraph 61)

He approached every text with the view that it needed to be applied, explained, or proved. “[I]f it's a truth that is controversial and I need to prove it and I'll do that and I'll prove that either you know biblically . . . or from sort of some reason that Wesleyan quadrangle of scripture, reason, experience and, you know, tradition I keep those things in mind as I try to figure out the truth of a particular text or controversial text” (Appendix C, paragraph 63). Pastor Amos believed people hearing a sermon where a viewpoint was not mentioned would assume it was left out because the pastor could not disprove it (Appendix A, paragraph 55). Pastor Caleb laughed about presenting different views and said he would then “tell them the right one” (Appendix C, paragraph 61). Pastors Amos and Caleb were most concerned that they present a viewpoint that was faithful to the biblical text.

The church where Pastor Gideon ministered was from the more ecumenical and socially liberal side of evangelicalism. He and his co-pastor preached a series on sexuality that they knew would be controversial in the church. He believed the tone or spirit of the sermon presentation was important. “So the very important consideration would be the tone of the sermon and making sure the tone has the whole biblical picture for whatever the topic the passage is talking about” (Appendix G, paragraph 63).

Change in Values or Views An objective of preaching is more than the communication of knowledge but a change in personal value systems. Pastor Amos valued this change enough to seek it. “I believe every week the sermon has an imprint upon me. One of the things I try to do . . . as I'm preparing . . . I believe I have to prepare my heart before I even get involved in the

teaching of Scripture” (Appendix A, paragraph 65). His emphasis on applications in the sermon showed that he wanted to change the values of his congregation.

Pastor David related how his sermon preparation caused him to incorporate what he learned into his own life. “It affected me in such a way that on a few mornings in the middle of my deep preparation I was very broken and very humbled and to see the depth of what was there is a hard thing” (Appendix D, paragraph 59).

It was difficult for Pastor Ethan to explain the effect his last sermon had on him. It may have been different for other sermons as “sometimes there are specific things that I can point to” (Appendix E, paragraph 59). The delivery of the sermon and watching the effect on people affected him.

Pastor Felix considered it a blessing to learn new knowledge and to have it change his value system. “I have been changed more than the people I have been talking to. . . . That is one of the true blessings of this position as I get the privilege of putting all the study into preparing a sermon” (Appendix F, paragraph 67). He then considered it a privilege to communicate those changes in his sermon.

Pastor Gideon believed sermon preparation and delivery should affect both him and the church. “And if you don’t focus the scriptures on yourself before you preach, you really are missing the point” (Appendix G, paragraph 78). In his last sermon before the interview, he shared with the congregation an area where he struggled. He intentionally used pronouns in the first person plural to include himself with the church. “We’re not directing the Scriptures at them. The passage is focused at us as a church, not them as a congregation” (Appendix G, paragraph 79).

Pastor Amos believed that although it was his responsibility to present the message, the listeners were responsible for what they had heard. “Then if I’ve taken them into the text, I’ve

carefully revealed or exposed the text then they have to come to in their mind. They have to determine what they are going to do with what they heard. They have to wrestle with the text themselves” (Appendix A, paragraph 59).

Data Analysis The outcomes for this performance indicator anticipate an investigation of differing viewpoints and a decision whether to accept or reject them. Theology is replete with differing viewpoints although the significance can range from minimal to controversial. The research questions pushed the respondents by referring to controversial viewpoints. It was intended to force the pastors to describe how they investigate differing viewpoints. The way they incorporate differing viewpoints into their sermons did provide an understanding of their true beliefs in presenting contentious issues.

The major concern that pastors had in relationship to controversial issues was fidelity to Scripture in whatever position they accepted. They investigated and studied differing viewpoints in the literature. Pastor Hosea raised the spiritual dynamic of prayer, reflection, and meditation, seeking understanding from God. Pastor Gideon sought the opinions of people in authority or who he suspected might be offended.

Although most of the other pastors did not take an authoritarian view, Pastors David and Felix did. When Pastor David’s church had an official position on a controversial topic, he would present the viewpoints in a sermon but emphasize the official position. When Pastor Felix arrived at a position on a controversial viewpoint, he might present other views but would preach the view he believed was biblically correct. Pastors David and Felix have been recognized as lacking skills in evaluation (See Section 5.2.1.2). Neither pastor appeared to lead the congregants through the process of evaluating viewpoints and arriving at their own conclusions.

Incorporating or rejecting viewpoints is the second outcome under this performance indicator. It presumes evaluation or action at the highest level in Bloom's taxonomy. In the context of a pastor and sermon preparation, evaluation is more than the intellectual acceptance of a viewpoint. A change in viewpoint should be followed by a change in action or spiritual life of the Christian. The sermon usually calls for this change in an application.

Accepting or rejecting viewpoints was valued by the pastors. They recognized that their own viewpoints needed to be corrected and recounted instances where application resulted in change in their own lives. The pastors took different approaches in presenting controversial viewpoints. This was expected in the design of the questions (Section 4.4.2.4). Pastors David and Felix appeared to discourage critical thinking in the congregation and did not display it in their own research processes. Pastor Amos presented a model of his own critical thinking process by presenting views and using Scripture to argue for one as the best and left the congregation responsible to choose. Pastor Caleb described his critical thinking process in terms of one who was professionally trained in theology and interpretation. He could not remember preaching a sermon where there were a number of viewpoints. It could imply that he avoided this type of sermon topic.

Question 17 specifically requested a response in the affective domain. The pastors used terms such as convicted, changed, humbled, broken, blessed, failure, own struggle to describe the sermons affect. The sermon may have been prepared to have a response by the listeners in the affective domain but it also had it in the preachers.

5.2.3.6 Performance Indicator 6:

The information literate pastor validates understanding and interpretation of the information through discourse with other individuals, subject-area experts, and/or practitioners.

Research questions were not directed at this performance indicator; however, some pastors did provide data in their responses to other questions.

The Logos[®] Bible program with its commentaries was the first place Pastor Felix went to seek help. He considered his senior pastor as a mature and knowledgeable expert. The order would be Logos[®], Google (Appendix F, paragraph 73) “and then also through the senior pastor and other pastors I know, that I would feel comfortable calling up, that have been pastoring for longer, for 30-40 years” (Appendix F, paragraph 71).

Pastor David was confident that he could use his resources to find needed information. “I guess that I don’t see myself as a very good scholar but I feel like I have the tools to go find my answers that I need when I have questions” (Appendix D, paragraph 63). When his resources failed to provide an answer, he sought out his pastoral colleagues for help in finding resources or handling issues (Appendix D, paragraph 65).

Data Analysis Seeking help from others is commendable. Although this action does not map to Bloom’s Taxonomy, it is listed as the highest level of outcome under this indicator.

5.2.3.7 Performance Indicator 7:

The information literate pastor determines whether the initial query should be revised.

Research questions were not directed at this performance indicator. One pastor may have provided data in his responses to other questions.

Pastor Ethan stated that satisfying the information need was not a problem. “There is always too much; the problem sometimes is that I have to just stop studying and start writing the sermon” (Appendix E, paragraph 61). He liked to investigate interesting issues but a deadline required an end to finding more information.

Data Analysis Performance Indicator 7 may be eliminated in a pastoral standard. The same concept of reviewing and revising the search for information has been discussed earlier (Performance Indicator 2 Outcome 4, Performance Indicator 3 Outcome 4). Pastors are working on a tight deadline and to reinitiate research is too late in the cycle.

5.2.4 Standard Four--Uses Information

The information literate pastor, individually or as a member of a group, uses information effectively to accomplish a specific purpose.

The objectives of this research were not to assess the pastoral skills in Standard 4 as the first three standards address issues pertinent to library and information science. The assessment of Standard Four would require reviewing the notes of pastors as they develop sermons. The product is the oral delivery of a sermon which would require listening to the sermon to ascertain that the process described was actually completed. Roland (2008) is an example of studying the process of developing the sermon.

5.2.5 Standard Five--Legal and Ethical Issues of Information

The information literate pastor understands many of the economic, legal, and social issues surrounding the use of information and accesses and uses information ethically and legally.

Although there was no intent to assess skills in Standard 5, the pastors did reference issues under one of the performance indicators.

5.2.5.1 Performance Indicator 2

The information literate pastor follows laws, regulations, church policies, and etiquette related to the access and use of information resources.

In response to the question concerning the potential access to the ATLAS database, Pastor Gideon admitted that he improperly used the account of a theological student to gain access to restricted information from a theological library.

Well, I think I do have access to this but you're not going to like how I found access. We have a seminary student in our church who has given me his library's password so I have the ability to go online and check out the stuff at his library. He says that it's not unethical. I have no idea. (Appendix G, paragraph 117)

Pastor Amos was aware of ethical issues and attempted not to fail in the area of plagiarism or use of other peoples materials.

I've heard of guys sort of just wiped out on ministry because all of the sudden they succumb to the temptation of just using somebody else's research, not lying or whatever. And I've actually been in audiences where that's happened and I know the outline and I know it's not theirs and it's never a reference to the persons who were using it. And it bothers me quite a bit and in fact on occasion I've actually challenged the person on it. (Appendix A, paragraph 50)

Data Analysis Pastor Gideon recognized that his access to password restricted resources was unethical. He admitted that this researcher would not like his method. The desire to access information sources overrode his judgment. He shirked his responsibility as a spiritual leader by accepting the rationale of the student-parishioner. He further refused to take personal responsibility for his own action by claiming not to know whether it was unethical. There was some relief because he could have legal access as an alumnus of his seminary.

The issue of plagiarism of sermons was briefly discussed in the literature review as a problem occurring more frequently (4.3.4.2). The dissertation committee recommended not pursuing this aspect. Pastor Amos, in contrast to Pastor Gideon, accepted his ethical responsibilities as a spiritual leader. He recognized the potential temptation and guarded himself against a lapse in the use of resources. He had experienced listening to sermons that had been created by different preacher than the one preaching. He recognized that the preacher should have properly credited the source of the sermon which he said was not done. Pastor Amos took the further step to confront pastors who had committed the ethical lapse of plagiarism. His action as pastor admonishing pastor was the opposite of Pastor Gideon where the pastor did not admonish a future pastor. Experience may be a factor as Pastor Amos was near retirement and

Pastor Gideon was near the beginning of his ministry. Pastor Gideon may also reflect a generation with a more relaxed attitude towards access to information.

The plagiarism of whole sermons indicates that more information literacy instruction is needed. The attribution of sources within needs more elucidation in future information literacy standards. A sermon presents peculiar difficulties when ideas are presented. There is a need to balance proper acknowledgement of sources with it becoming a distraction from the purpose of the sermon. A reference to a source is expected when it is quoted (R. J. Allen, 2005; Graves, 2005) as Pastor David was careful to record (Section 5.2.3). More research on current practice in attribution during sermons is needed. The further development of a theological information literacy standard will need to address the issue.

6.0 CONCLUSION

6.1 PURPOSE

This project attempted to assess the information literacy competencies of Evangelical pastors. The research question it sought to answer limited the study to the preparation of a sermon. The question asked, “What are the information literacy skills of pastoral graduates from Evangelical Bible colleges and seminaries demonstrated by their preparation of a sermon?” The limitation to preparation of a sermon is where the research skills of interest to library and information science would reside. It was expected to identify areas where theological higher education should focus for improvement.

6.1.1 Research Sample

The broad sample of individuals was first obtained by contacting alumni of Evangelical Bible colleges and seminaries. The sample of respondents was further delimited by those who had studied homiletics and were involved in regular preaching. The sample was narrowed by the core Evangelical belief in salvation as defined by George Barna (The Barna Group, 2007). The remainder was broken into groups by the year of graduation. The pastors were randomly chosen from each of the four decades represented among the potential respondents.

The sample of eight pastors who were interviewed came from a diverse group of theological schools. They had graduated from sixteen different Evangelical Christian liberal arts colleges, Bible colleges, or seminaries (Table 3). Only one pastor had attended one school.

They possessed a wide spectrum of experience and training in the biblical languages. All had a graduate theological degree and four held doctorates (Table 4). Several mentioned that their churches were part of a denomination although which one was not known. It was not determined if any were part of the Fundamentalist side of Evangelicalism or were Pentecostal or Charismatic.

6.1.2 Research Methodology in Hindsight

Hindsight provides many opportunities to consider what would have been done differently. More testing with the Dragon Naturally Speaking program might have shown that it was inadequate to transcribe the interviews, requiring the recordings be sent to a commercial service. The interviews were conducted under an external deadline and were compressed into too short a period to do adequate analysis between them. The approval level from the Institutional Review Board did not permit later follow-up with the pastors. If the design would have permitted a second interview, important clarifications could have been made that would have strengthened the conclusions. The adoption and adaptation of the ACRL information literacy standards in the proposal stage of the methodology could have helped shape the specificity of the interview questions.

The assessment criteria for the ACRL standards were designed for measuring compliance. The subject either would pass or fail to meet the objective. The goal of a grounded methodology is to create a new theory. Other models of information seeking behavior would have been helpful. Kuhlthau's (2005) Information Search Process expects issues in the affective domain and limitations that pastors work under such as time constraints. Ellis's (2005) Model of Information-Seeking behavior was designed for searchers on computer systems. The extent of the use of electronic personal libraries by the pastors was unexpected. Activities in these models

better described the search methodologies of the pastors. Wilson (2000) proposed a model that combined features of both Ellis and Kuhlthau, which would be worthy of consideration.

The analysis of the data could have been made easier by creating tables for each of the codes that were assigned. The codes and quotations were grouped within the reporting feature of ATLAS.TI but would have been easier to use within tables.

6.2 SIGNIFICANCE FOR THEOLOGICAL EDUCATION

6.2.1 ACRL Standards

The ACRL standards for information literacy along with its performance indicators and outcomes were used in the analysis. The research was not intended to be a comprehensive assessment using the Standards. The research questions were broadly worded and open-ended. The questions were broken into the major categories or headings from the ACRL Standards. Mapping the answers to the Standards provided outcomes assessment criteria for analysis. The questions allowed for the broadest of answers wherever the pastors desired to go.

The ACRL standards for information literacy are inadequate to assess the skills of pastors and others in ministry. The foci of the standards are not subject-discipline specific and are limited to the process within the higher education context and with the assumption of access to an academic library. The population in the study had graduated and no longer had use of academic libraries for research. ACRL intended them as a framework for assessment that needed to be adapted for individual institutions and disciplines (American Library Association, 2006).

The examples of physicians, archaeologists, astronomers, mathematicians, chemists, and physicists were used to show that information literacy skills needed to be adapted to the research

methodologies for various professions (American Library Association, 2006, p. 5). Several disciplines have adapted them with revised criteria specific to their needs. The stated goal of information literacy is that students would develop skills to become self-directed lifelong learners (2006). Absent from the discussion is the assessment of information literacy skills after graduation for these and other professions. This research found that some indicators and outcomes did not apply to a pastor in the preparation of a sermon.

The creation of an information literacy standard for theological students and those in ministry was not an original objective of the dissertation. When an attempt was made to use the ACRL standards to assess the information literacy skills of pastors, the inadequacy quickly became apparent. The examples from other disciplines were followed to adapt Standards 1-3 to assess pastors in the preparation of a sermon (Section 4.5.2). This adaptation is incomplete as it did not address Standards 4-5 in the preaching role nor did it address the other pastoral roles of administrator and caregiver. Personal work will continue to complete the information literacy standards for all three roles as it is needed at Lancaster Bible College and other theological institutions. The information seeking model presented in steps in Figures 1-6 will help with the process of developing new standards and a model of information literacy instruction for theological education.

6.2.1.1 Adaptation of ACRL Standards A complete adaptation for theological education and ministry is needed. New subject specific standards are being published ("Information literacy competency standards for journalism students and professionals," 2012; "Information literacy standards for anthropology and sociology," 2008; "Information literacy standards for science and engineering/technology," 2006; "Information literacy standards for teacher education," 2011).

Necessary competencies are changing because of development of Web 2.0 and research based upon the Cycle of Knowledge Generation (Uribe Tirado & Castaño Muñoz, 2012).

This study only reviewed information literacy skills of the pastor as preacher and did not look at the pastor as administrator or caregiver. A comprehensive information literacy standard for pastors would include all three roles with targeted performance indicators and outcomes for measurement. It should also be informed by the information seeking behaviors of those in ministry in consultation with theological faculty. A beginning adaptation is presented in Appendix S. The proper place for a thorough adaptation would be the two associations for theological librarians¹⁴ cooperating with the two main theological accreditors.¹⁵

6.2.2 Information Literacy Instruction

The pastors in the study received the full spectrum of types of information literacy training. One described a course-integrated information literacy program. Another pastor received an all-day “one shot” class on using the library. Another took a required non-credit research class at the beginning of seminary before the advent of electronic databases. The other pastors received little or no bibliographic or information literacy instruction even to the point of not recalling that it happened.

The pastor who received a separate research class at the graduate level transferred the skills he developed for academic research to the preparation of sermons. He replaced biblical exegesis with research in secondary sources. His research skills were impressive from an information literacy viewpoint. His replacement of exegesis with study of secondary sources would raise questions from an Evangelical viewpoint. The possibility of unintended consequences should be considered when providing information literacy instruction.

¹⁴ Association of Christian Librarians and the American Theological Library Association.

¹⁵ Association for Biblical Higher Education and Association of Theological Schools.

6.3 SIGNIFICANT FINDINGS: ACRL STANDARDS ONE TO THREE

The analysis in Chapter 4 followed the order of the slightly revised standards in Appendix S. Several performance indicators were noted there as either unobserved or possibly inapplicable for the pastor as preacher. The interview questions were categorized under broad headings which compose different aspects of information literacy. This summary of conclusions follows the headings used in the interview questions.

6.3.1 Standard One--Determines Extent of the Information Need

Recognizing an information need is the starting point for information literacy. In nearly all of the cases, they were in control of deciding the sermon topics. One pastor was assigned the topic from the senior pastor. This instance is often the case in the workplace where the need is dictated by someone else (Lloyd, 2011). Since the sermon was a recurring need each week, it was common practice to develop a macroscopic planning process to identify needs of the congregation.

This research confirms previous studies that pastors seek to preach sermons that meet needs of the congregation (Roland, 2008; Tanner, 1994). Ellis (1997, p. 390) found that engineers started research by generating ideas that would solve a problem. The preacher must identify the spiritual problem before generating ideas. The ideas are analogous to the sermon topics.

The process of choosing sermon topics can be used to develop a model of the initial stage of pastoral information seeking behavior. The pastors used input from observation, parishioner requests, and spiritual knowledge along with prayer to identify spiritual problems. The need was expressed in the form of a series either of general sermon topics or a portion of Scripture to preach. The sermon topic was refined to conform to the biblical passages being preached.

Machlup (1962, p. 21) proposed five types of knowledge relating what is known to the “what for” or purpose of knowing. The five types are “practical,” “intellectual,” “small-talk and pastime,” “spiritual,” and “unwanted knowledge” (pp. 21-22). The spiritual problems and ideas expressed as sermon topics would be categorized under professional knowledge because of the practical use of it in sermon topics. The same knowledge to another person may be intellectual or unwanted because the instrumental purpose of it differs.

The instrumental purpose of knowledge becomes the filter which focuses the information behaviors of pastors. The current or future sermon topics are a filter for the preacher. The pastors without biblical language training rejected exegetical commentaries for homiletic or popular ones because they could not derive instrumental knowledge from them. They could not surmount the barrier of intellectual access to the content (Bronstein & Baruchson-Arbib, 2008; Culnan, 1985).

The institutional library as a source of information was judged through the filter of professional knowledge of preaching and teaching in the church. The pastor who rejected books from a seminary library did so on the basis that the material would not be appropriate for his congregation. A pastor currently enrolled in a DMin program used the seminary library for course work but not sermons. The information sources of the institutional library were not perceived as fitting the professional knowledge needs for sermons. An institutional library was used as a quiet place for study and recreational reading. The limited use of an institutional library confirms the findings of Tanner where a significant number were “just not interested in going there” (1994, p. 186). The disinterest in institutional libraries was paralleled in a study of engineers who did not find a need for a library even when it was in the firm’s offices (Du Preez, 2008). The pastor and engineer are applying professional knowledge and processing skills as a major part of their work.

The concept of professional knowledge versus intellectual knowledge is a factor that should influence theological information literacy. A workplace model for pastors would only show practice and not best practice. There is a need for further research on how knowledge taught in seminary is perceived as professional, intellectual, or unwanted. It is at that point when the overall curriculum could be reoriented for lifelong learning.

6.3.1.1 Evangelical Pastor Model: Information Need--Step One The pastors received input from multiple sources as they planned the topics they would preach which are illustrated in Figure 1. They spoke of prayer in terms of a source of information. They expected God or the Holy Spirit to answer which would direct them in the choice of topics.

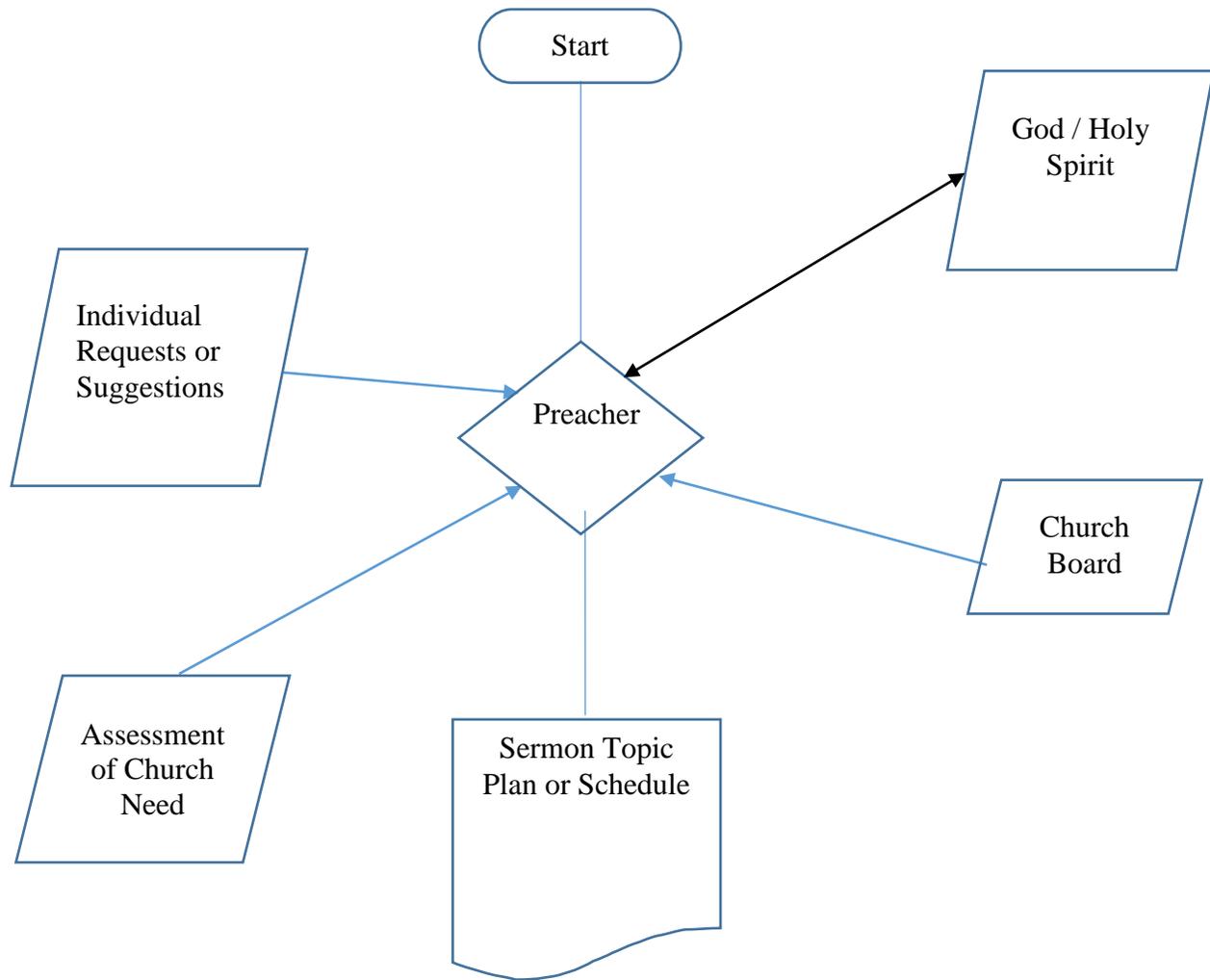


Figure 1: Sermon Topic Planning

One criterion of the respondents in the study was that they did not use a lectionary to choose the biblical passage for a sermon. This was a recommendation for further research from Roland (2008, p. 99). A lectionary provides a plan with a limited choice of biblical passages and the pastor chose from them to create a specific sermon. The trepidation from his informant was that pastors would preach messages on personal agendas. This fear was not recognized in any of the respondents' selection of sermon topics. The pastors developed plans for preaching of

varying lengths of time. They analyzed the spiritual needs of the congregation. They spent time in prayer seeking guidance.

6.3.1.2 Evangelical Pastor Model: Information Need--Step Two The pastors’ sermon plans or schedules were general in nature. They refined the general sermon topic to a more specific one through the process of reading and exegesis of the Bible as illustrated in Figure 2. Prayer continued to be a process used. Their goal was a topic that met the perceived need.

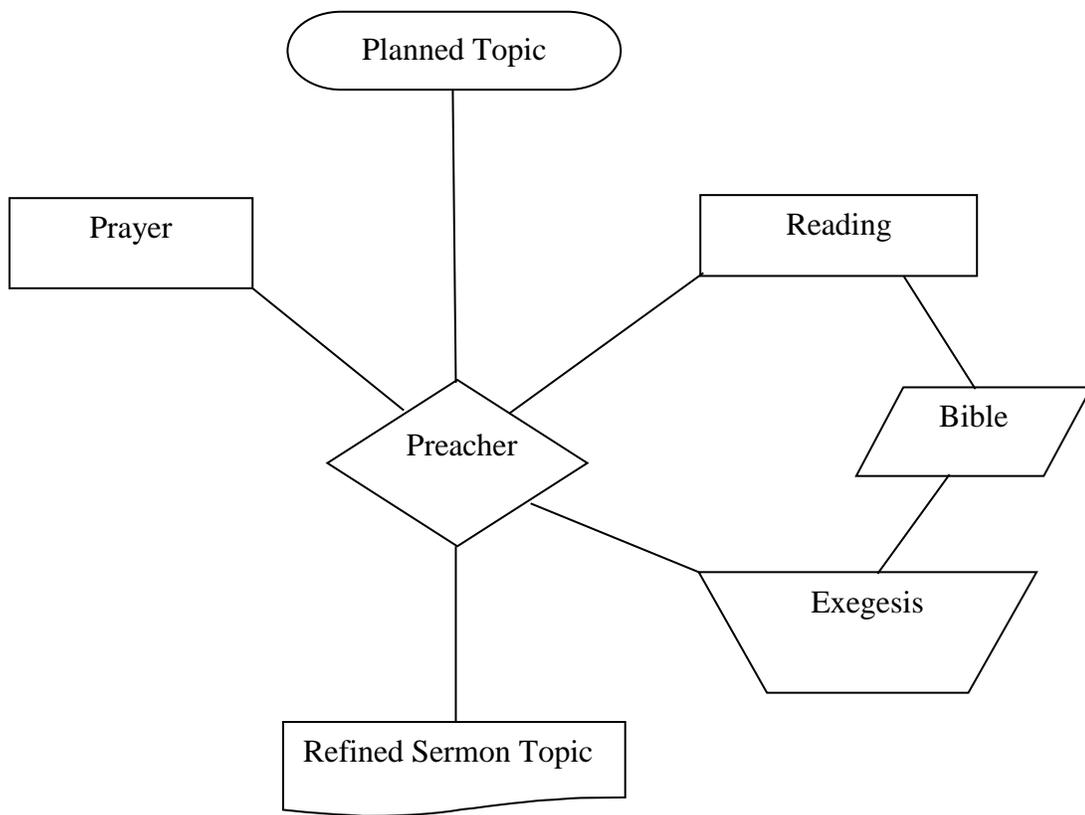


Figure 2: Individual Sermon Topic

6.3.2 Standard Two--Accesses Information

The starting point for the Evangelical pastors was the Bible when preparing a sermon. The sermon topic and a concept of what information was needed already had been formed. The

methods that the pastors used varied slightly amongst themselves. Five of the eight pastors called their study of Scripture exegesis. The other pastors studied the Bible by reading it and taking notes. If they did move on to secondary source materials those materials were in most cases held in their personal libraries. This confirms the results from previous studies where pastors (Brockway, 1974; Tanner, 1994), theological professors (Wenderoth, 2008), and theological students (Gaba & Ganski, 2011; Penner, 2009a) preferred to use their personal library. One pastor used commentaries or secondary sources as part of the ending process for verification of his own interpretation. Ellis (1993) found a similar process of verification among chemists.

The method of searching for a secondary source varied by the type of information the pastors were searching for in their personal libraries. If the need was for a book, they would browse in that topical section. A trend that was visible among the pastors was that those who had larger personal libraries were older and also had had more biblical language study. The pastors that had greater proficiency in the Biblical languages also leaned towards the BibleWorks program. BibleWorks is specially designed for working with the biblical languages. The younger pastors leaned towards the Logos program. Logos does have language tools but also has more commentaries and secondary sources which can substitute for a traditional personal library.

The trend towards e-books was more pronounced in the pastors than was found for theological students and professors. Lincoln (2013) found theological students and professors moving towards use of electronic content. Age was a factor with the younger more readily accepting it although age was not a factor in the pastors. In contrast younger theological students preferred reading materials in paper (Gaba & Ganski, 2011). One of the younger pastors preferred purchasing e-books but would print sections needed for sermon study in order to take notes.

The personal electronic library programs provide various search methodologies to find materials. What the Evangelical pastors described was the ability to perform a keyword search. One pastor specifically described performing a keyword search and then browsing through the results without critically examining the author or theological viewpoint. This was categorized as a failure in critical thinking but is a clear example of browsing as defined by Ellis (2005).

Electronic personal libraries have the capability of other types of searching strategies. The programs could provide data on Greek and Hebrew words. This feature was commonly mentioned although the search strategy was not identified.

The use of the Internet varied among the pastors to both extremes. In one extreme a pastor did not trust anything on the Internet and refused to use it in sermon preparation. Another pastor depended upon Internet sources very heavily. This pastor was forced to downsize his personal library collection when he started his current ministry. He depended upon theological libraries that he could travel to and the Internet sources. Other pastors used the Internet for verification and looking for sermon illustrations. None of the pastors mentioned using the Internet for denominational purposes in contrast to the findings of Smith and Smith (2001a). The churches of four of the pastors were connected to denominations but only one mentioned it during the interview.

The ACRL standards speak of refining the search strategy. This area was not especially significant for the pastors in the workplace setting. They were confident that they would be able to find information that they needed. They were also limited in the amount of time that they could search for material. It was more common for the preacher to speak of having too much information for preparing the sermon.

The ACRL standards are not an affective model to assess the skills of pastors searching for information. They were designed for higher education and not the workplace. The

information seeking behavior of the pastor in the workplace is different than that of a student. The pastor brings a narrow focus of a topic and conception of what material is acceptable. The main source of information is the personal library of the pastor. The standards need to be revised to meet the needs of the future pastor in the workplace.

6.3.2.1 Evangelical Pastor Model: Accesses Information The sources of information for the pastors is illustrated in Figure 3. Prayer and the Bible are the two main sources for sermon preparation for all of the Evangelical pastors. The personal library includes their collection of books, reference tools, electronic library, files, and journals and magazines. The Internet and institutional libraries were lesser sources.

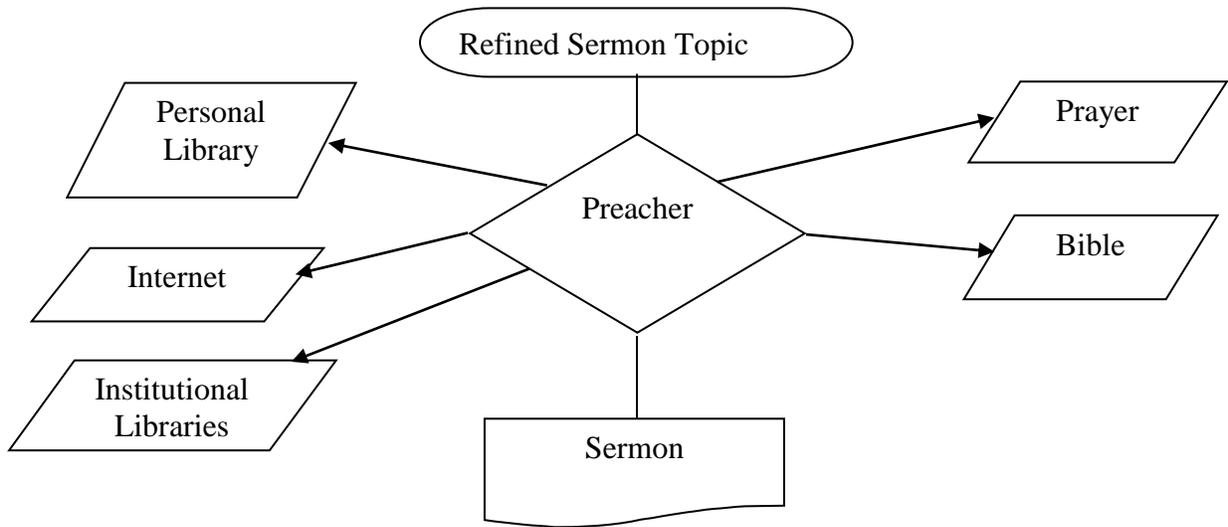


Figure 3: Information Sources Overview

A more detailed illustration of the information resources used in sermon preparation is illustrated in Figure 4. Prayer and the Bible are considered primary sources.

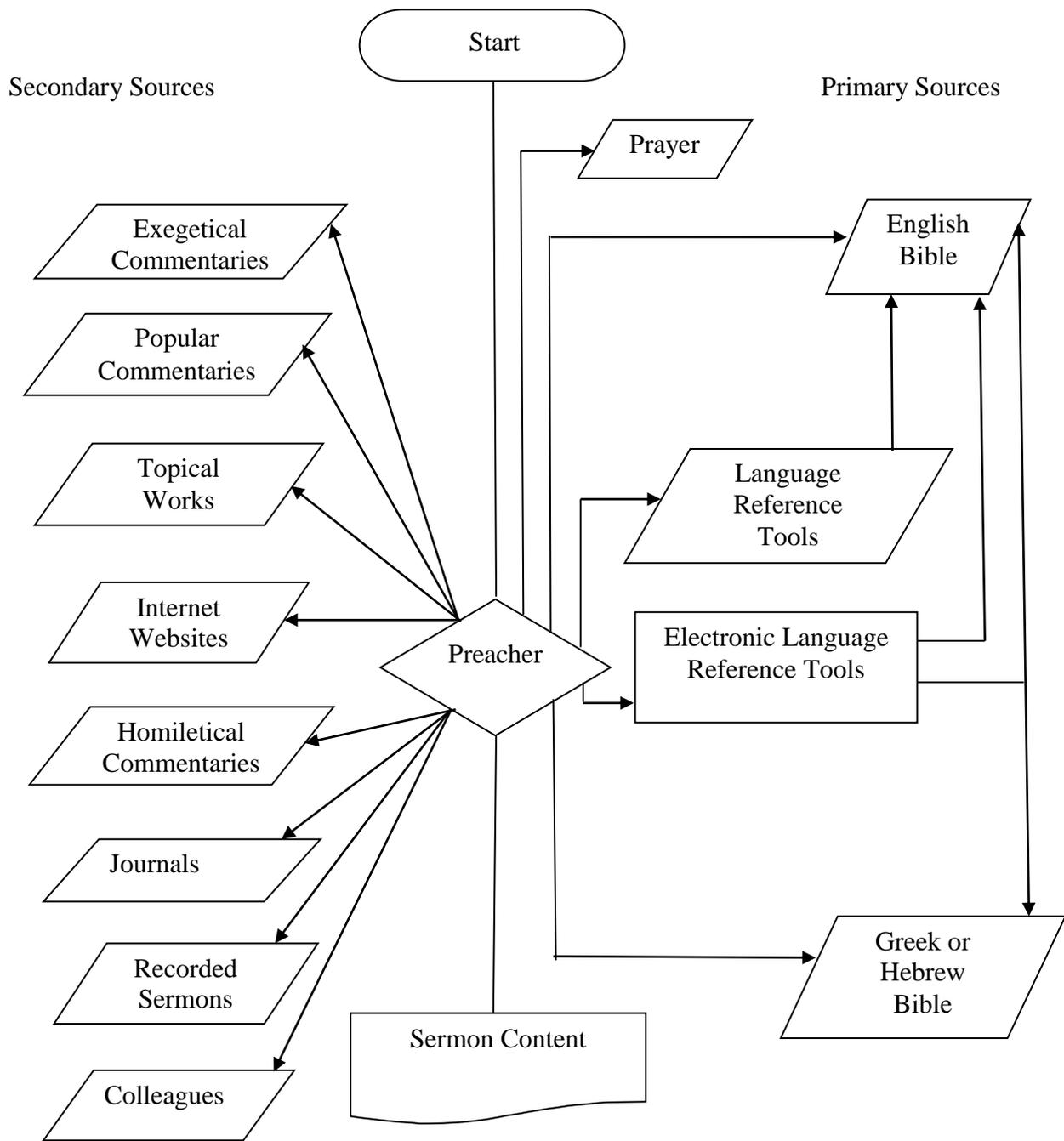


Figure 4: Information Sources

6.3.2.2 Personal Libraries The information behaviors and personal libraries of pastors have been the subject of numerous research projects mostly by theological librarians. Past attempts to increase pastoral access to the resources of theological libraries have been unsuccessful. Pastors have been found to be dependent upon the resources in their personal libraries for research. The personal library resources of Evangelical pastors is undergoing a transformation from a physical library to an electronic one as illustrated in Figure 5. The pastors with an electronic library were maintaining both systems but shrinking the physical library.

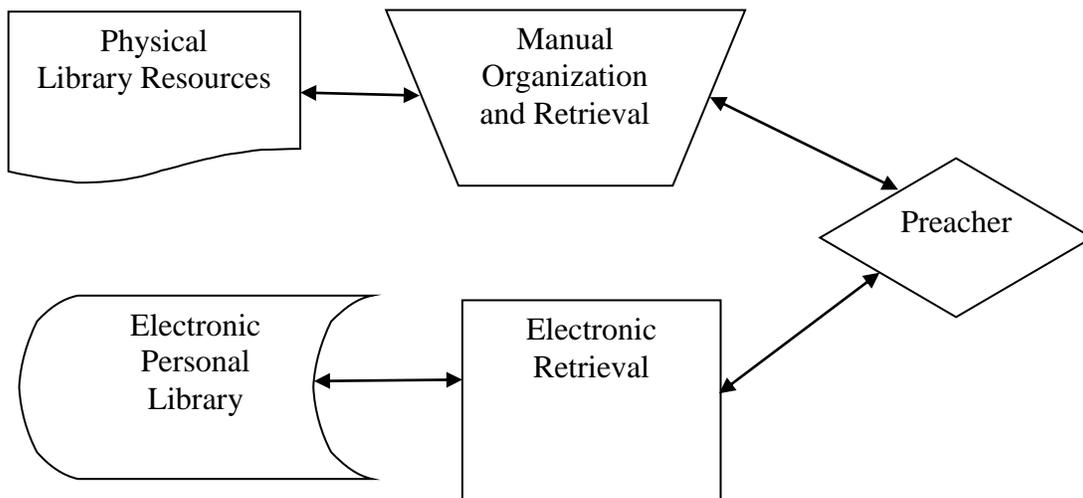


Figure 5: Personal Libraries

The libraries of pastors contained materials personally selected and organized. The retrieval of resources was dependent upon the method and quality of organization. The electronic libraries start with a base collection with the ability to purchase individual titles. The electronic libraries search engines similar to library databases but with additional capabilities specific to biblical studies and the full text.

6.3.2.3 Personal Resources The personal libraries of pastors have been the main source of information in previous studies (Brockway, 1974; Huseman, 1970; Phillips, 1992; Tanner, 1994). Question 6 was worded with the assumption that the pastors had received instruction in building a personal library. The pastors did not report intentional training on building a personal library. It is recommended that pastoral information literacy objectives include components on the development and use of personal libraries. Pastoral libraries are moving to a mixture between paper and e-books (Table 5). Pastors are presented collection development choices between multi-book packages and individual titles. There are many old public domain titles included. Students and pastors may not be aware of this dated material. The creation of a personal collection development policy as part of practical theology classes could enhance the resources of pastors.

The pastors described different methods to organize their libraries so they could find materials. The electronic theological libraries eliminate physical organization but require searching skills. The ACRL Standards assume students who are accessing library automation systems and databases. The standard access points for personal library system are still available. These collections also make it possible to search the full text content of the books. An understanding of combining standard access points with natural language searching may improve access to materials.

6.3.2.4 Theological Library Resources and Concurrent Ministry One of the unexpected results from this study was the special context within which the pastors failed to use academic libraries for sermon preparation. Previous studies had noted that pastors did not use theological libraries for ministry research and were dependent upon personal libraries (Phillips, 1992; Tanner, 1994). The difference between the subjects of previous studies and this study is a dual

role these respondents had. All eight pastors had been enrolled in graduate theological education while they were serving in ministry. Presumably, they had access to the academic library as a student. Only one pastor reported using the library regularly for sermon preparation.

6.3.3 Standard Three--Evaluates Information

6.3.3.1 Differentiation of Commentaries It was assumed in the interview questions that pastors would be cognizant of categories which group commentaries by intended audiences and purposes. It was expected that they would use a different type for different purposes and would have a preference for exegetical commentaries. Pastors David and Felix could not distinguish the categories and misidentified commentaries that were published revisions of sermons as exegetical. A third recognized the category of exegetical commentaries but preferred using “academic” and “popular.” All three pastors shared a demographic distinction. Two had not studied a biblical language and the third had one year but rejected using biblical languages in Bible study. The pastors who had studied at least one of the languages recognized intended purposes and audiences of commentaries even though they may not have retained proficiencies. The recognition of the intended purpose and audience of secondary literature is an important information literacy skill.

6.3.3.2 Critical Thinking and Evaluation Six of the eight pastors had thought through the process of critical thinking and evaluation both in study and presentation. Two pastors evidenced weak skills in this skill. Titles in Logos[®] were accepted as trustworthy. One of the pastors questioned Internet sources but preferred to avoid them because they required critical evaluation.

The two pastors with weak critical thinking skills presented material in an authoritarian manner. One resorted to the creedal viewpoint of the church as the standard for truth although he

would present opposing sides. The second placed his understanding based upon study as the standard and did not present competing viewpoints.

A pastor presenting an issue from an authoritarian viewpoint is not astonishing. Evangelicals generally hold to the Reformation doctrine of *sola scriptura*. The surprise is a willingness to forego critical evaluation of titles in a commercial collection from many doctrinal viewpoints although it has an Evangelical bias. The majority of the language tools are not necessarily Evangelical but were still accepted. The complete opposite is Pastor Amos who subjected his own previous studies to critical evaluation.

It was assumed in this study that critical thinking skills would be developed in language study. The two pastors who were weak in critical thinking and evaluation supported this assumption as they had not studied a biblical language.

6.3.3.3 Study of the Biblical Languages A historical trend over the last 140 years has been the decline in biblical language requirements in theological education. Some students try to avoid the languages. Theological institutions are replacing language courses with tools courses. The tools in the computer programs have made it easy to do word studies without any knowledge of the biblical languages. A working knowledge of the languages is needed in the technical areas of exegesis such as differentiating grammatical constructions and in textual criticism. Retention of proficiency would be preferred but awareness of the language would enable understanding of secondary source arguments. The two pastors, who had not studied a biblical language, seemed to confuse word studies with exegesis. There was no comprehension of the relationship and complexity of word studies in the exegetical process.

6.3.3.4 Exegesis and Sermon Preparation A tension was noted connecting the biblical exegesis using the original languages and with sermon preparation (2.2.3.1). Homileticians

Perry¹⁶(1961) and Winegarden (1951) preferred to lessen the connection between exegesis and sermon preparation. Biblical scholar, Kaiser (1981), wanted a connection between exegesis and the sermon to be taught in theological education. Robinson (2001), a contemporary homiletician and popularizer of “big idea” preaching, encouraged the use of the languages in biblical study.

The older pastors were performing exegesis on the biblical text before moving to the sermon preparation phase. Several of the pastors described a process of reading the biblical text to understand the “big idea” and then proceeding to the sermon preparation. This change was especially evident among the younger pastors.

For two of the younger pastors, David and Felix, it was questionable whether exegesis even in English was occurring. A third pastor, Benjamin, rejected detailed exegesis of the biblical text. Ideas gleaned from secondary literature became the content of their sermons. This approach is acceptable from an information literacy perspective but departs from traditional Evangelical biblical preaching. The practice of doing little or no biblical exegesis before preparing a sermon was a surprise. It is possible this is a result of sampling bias. The three pastors may have done more Bible study than they described.

Pastors Benjamin, David, and Felix did share demographic characteristics. They either had not studied a biblical language or rejected the use of detailed exegesis with or without the languages. They used the “big idea” method of sermon preparation although forgoing biblical exegesis is not a part of this method. They did share the belief along with the other pastors that it was important to maintain fidelity to the teachings of the biblical text in their sermons (Section 5.2.2).

¹⁶ Perry authored several books on biblical preaching and guides to studying Scripture. His opposition was to the link between biblical language study and sermon preparation.

6.3.3.5 Model of Information Use Behavior The model which maps how the preacher accesses and evaluates information is illustrated in Figure 6. This may be generalizable to other ministry situations and roles.

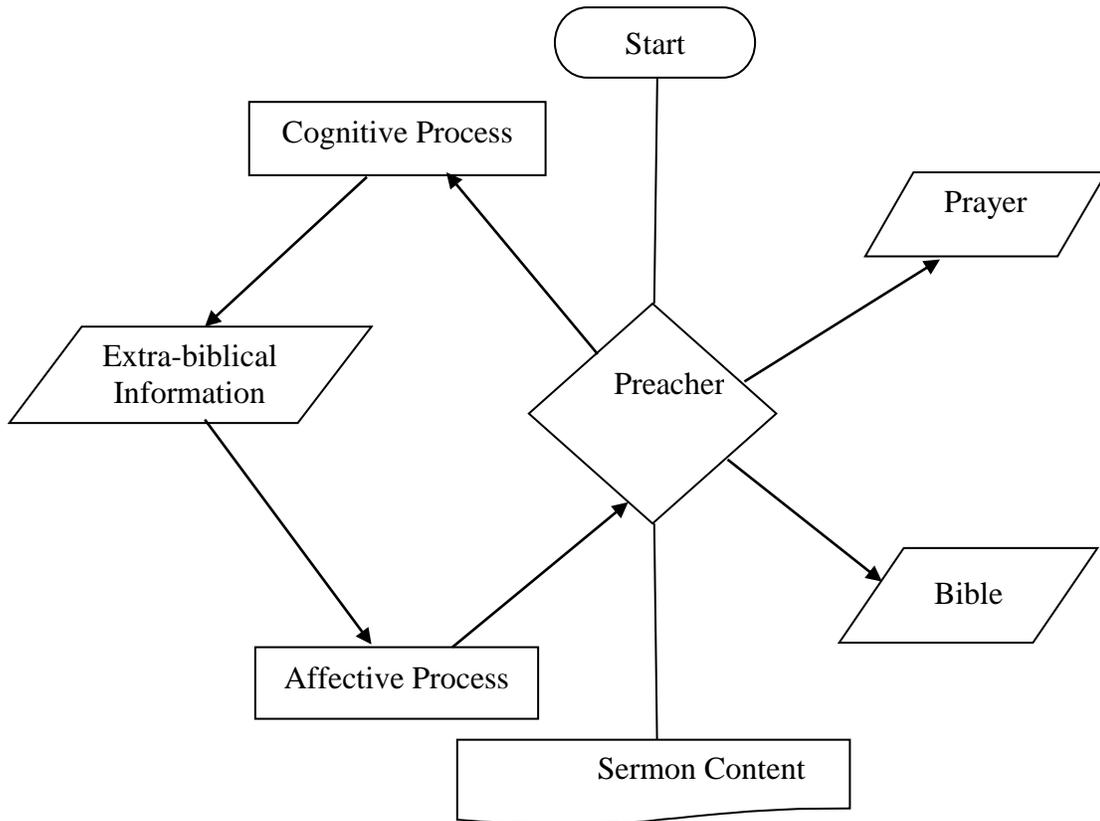


Figure 6: Information Evaluation Model

Prayer is an activity but the pastors were directing it to God whom they believed would provide an answer. They did not expect an audible answer but an assurance of a direction. The Bible is a written document but it was viewed as both a source of information and a means for God to communicate with man. It stands as a source in both the affective and cognitive domains.

The pastors changed from the cognitive domain in seeking information to the affective domain in the choice and evaluation of that information. The pastors shared a value system of

being Evangelical but different denominations were represented. They consciously chose information that conformed to their personal belief systems and with the expected communication. Pastor Ethan (Appendix E, paragraph 57) started to raise an evolutionary view that may have been opposed by many Evangelicals and stopped by saying his personal view was unimportant to the point he was making.

Their choice of information confirms the results of Wicks on the role of adopting a closed system for information used in preaching (Wicks, 1997, pp. 93-98). The information source in a closed system may be a document such as The Book of Concord was for Roland's informant (Roland, 2012) or a church doctrinal statement (Appendix D, paragraph 55).

In contrast to the closed system defined by Wicks (1997), the information sources did not necessarily conform to their belief system. The process of extracting information (Ellis, 2005; Meho & Tibbo, 2003) was filtered by a personal affective domain for the sermonic intent. The sermon intent is a combination of Machlup's (1962) professional and religious knowledge categories including prayer, biblical study, and the transformation expected in the congregation. The general nature of a source may expect it to be classified as closed but specific ideas may be considered valid or true and contribute to the sermon. The existence of this filter is consistent with how pastors extracted information in Tanner (1994).

6.3.3.6 Theory of Pastoral Information Seeking Behavior My theory of the information seeking behavior of Evangelical pastors is derived from the data as provided by the informants during structured interviews concerning sermon preparation.

1. The perceived spiritual need of the congregation becomes the common variable which controls pastoral information seeking behavior.

2. The pastor discerns the spiritual need of the congregation through personal observation, input from people, prayer (God) and the Bible (Figure 1). The spiritual need is expressed as a sermon topic series or preaching schedule.

3. The pastor refines individual sermon topics through prayer and the Bible to meet the spiritual need of the congregation (Figure 2).

4. The pastor limits the sources to those expected to be able to supply useful information to satisfy the spiritual need. The pastor starts with primary sources and may shift to secondary sources until the information need is met or time limit arrives (Figure 4).

5. The pastor seeks information through a cognitive process affected by the spiritual need of the congregation (Figure 6).

6. The pastor uses the spiritual need as an affective domain filter to discern what information may contribute to the desired outcome of spiritual change in those who hear the sermon (Figure 6). The affective domain filter does not eliminate opposing views but acknowledges those which would contribute to the desired outcome.

6.4 AREAS FOR FURTHER RESEARCH

6.4.1 Pastoral Use of Academic Library Resources

Further research is needed to investigate why pastors would not use academic library resources for sermon preparation even when they are readily available. This could be an issue of that could be solved by information literacy instruction or could be a deeper problem within the curriculum of theological education. Do students learn to become dependent upon personal libraries for practical study before entering ministry as Gaba found (2008, 2009)? Do class assignments require research using library resources?

Theological education contains a mixture between academic and practical subjects. Further research is required to answer several curricular questions. Does the curriculum require the same level of research between academic areas and practical theology? Is it a pedagogical issue with faculty expectations? Is the research issue a symptom of theological education following specialized theological disciplines that have little practical value? Is there a failure to link subjects like biblical languages to their practical use in ministry?

6.4.2 Biblical Language Study

6.4.2.1 Value of Language Study The role of biblical language study in the theological curriculum has been evolving for more than a century. Learning the languages requires a considerable investment in time, effort, and resources for students. It is well recognized that many pastors do not maintain proficiencies once they enter ministry. Theological institutions have responded by changing the requirements. There has been a steady decline in the requirements in both mainline and Evangelical seminaries. A few seminaries have required courses in both Hebrew and Greek. Others have lowered it to one language or a basic introduction to the language tools, if it has not been eliminated altogether.

The pastors who were interviewed varied from only one who had maintained language proficiencies to others who had never studied the languages. The gap in competencies between pastors, who had studied a language and those who had not, was significant. There appears to be a residual effect of language study even when proficiencies are not maintained. Further research is needed concerning the model of language study and the subsequent abilities in ministry.

6.4.2.2 Pastoral Use of Commentaries and Language Study Critical evaluation of interpretations is a normal component of exegesis in the original languages. Further research needs to be conducted on the correlation of biblical language study and the types of secondary

sources consulted. Question 13a asked about their use of devotional, homiletical, exegetical, and expository commentaries. Each type of commentary has a different purpose and audience. Those pastors who had not studied the languages misidentified homiletical commentaries as exegetical. This could indicate a level of theological sophistication or possibly an open or closed approach to the known authors (Wicks, 1997). Sample pages of different types of commentaries could be used to assess whether the pastors could identify the purpose and intended audience of each work. They could also identify which commentaries they would or would not use and the reason why.

6.4.2.3 Critical Thinking and Language Study Further research needs to be done on the tools in the language programs substituting for knowledge of the biblical languages in exegesis. The ability to do a word study fits a paradigm where that is the only benefit from knowing a biblical language. Knowledge of the languages enables exegesis at a deeper level. It provides the tools to recognize truth from error in commentaries.

Further research may be necessary to determine whether there is a correlation between critical thinking skills and biblical language study. Since only one pastor maintained proficiency in language usage, is there a residual effect of language study itself that equips the pastor in multiple areas?

6.4.3 Computer Tools and Sermon Preparation

Theological students are taught to prepare sermons based upon exegesis of the biblical text. The level of exegesis conducted by these pastors varied from the traditional emphasis to a questionable one in preparation of their sermons. Exegesis is a research methodology in theological studies that should be viewed as an information literacy process by librarians and professors. Morris (2006) tried to justify Louisville Presbyterian Theological Seminary's library

teaching the use of BibleWorks as a contribution to information literacy. BibleWorks is a program created for biblical exegesis especially with the biblical languages (J. B. Tucker, 2012). The other widely used biblical studies program, Logos[®], has a smaller number of exegetical works but much more in the secondary literature. These programs share the major search engine options of library catalogs but with specialized capabilities for biblical and theological research. The need to transfer information literacy skills on library systems to the Bible programs is an obvious area for moving from student to practitioner. Further research needs to be conducted on the influence of the biblical programs on the preparation of sermons.

6.4.4 Exegesis and “Big Idea” Homiletics

Evangelicals have placed a higher value in sermon preparation on exegesis of the biblical text than accessing secondary sources. Several pastors seemed to jump from a cursory study of a biblical passage to ascertain a “big idea” for the sermon. This became the theme or research idea within the secondary sources. This is an information literacy issue for both access and use of the secondary sources. Further research needs to be conducted on actual sermons in order to correlate the big idea sermon method with the results of exegesis to ascertain the fidelity to the biblical text. Fidelity to the biblical text was important to each pastor interviewed.

6.4.5 Information Seeking Model of Evangelical Pastors and Information Literacy

An information seeking theory and model for Evangelical pastors has been proposed. They need to be tested on other pastors for verification. The development and composition of the affective domain filter may be considered a part of spiritual formation in theological education if it is intentionally developed. The model would need to be reviewed by professors in the different fields of theological education. Current workplace practice may not be best practice but it would force faculty to review the practical nature of subjects that are conceived only as intellectual

knowledge. It is at that point an institution may start the development of an information literacy program.

The use of an affective domain filter may not be limited to religious ministry only. Public discourse in numerous fields is subjected to this filter often without the inclusion of the Bible and prayer but the outcome is held as deeply as religious faith. This filter could be tested in public discourse in politics, economics, and even controversial issues in the sciences.

6.5 FINAL CONCLUSIONS

A beginning step in developing an information literacy competency standard for pastors was made in this study. It was only for the pastor in the role of preacher and then in the areas pertinent to library and information science. A full standard is needed for theological students and for pastors in the roles of preacher, administrator, and caregiver. The standard should take into account the model used in the ministry workplace. Theological educators should review the workplace model for flaws that could contribute to improved outcomes for graduates. The recognition of differences between the information seeking behaviors of practitioners and professors could contribute to information literacy instruction and preparation for ministry.

Pastors are shifting from predominately physical libraries to electronic resources. A personal electronic library has changed the approach to access and use of materials. This change needs to be incorporated into the theological curriculum.

All of the pastors completed graduate theological programs while concurrently serving in ministry. Only one used the academic library resources in sermon preparation. This gulf between the academic and practical should be a concern for those in theological education.

The lack of study of the biblical languages had ramifications in critical thinking, use of resources, and exegesis or Bible study in the preparation of a sermon. This was not an issue of retained proficiency but a philosophical approach that has decreased language requirements. The change in requirements is a trend that may have unintended consequences for the Evangelical tradition. This should be a concern as Evangelicals could move from the Bible as the primary source and authority.

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APPENDIX A

PASTOR AMOS TRANSCRIPT

Transcript of a structured interview with Pastor Amos: An interview conducted on November 16,
2011

INTERVIEWER: This is the recording of an interview with Pastor Amos on Wednesday, November 16, 2011 at 1 p.m. The interview was conducted in Pastor Amos's church office.

INTERVIEWER: How much preaching experience do you have?

INTERVIEWEE: I've been preaching for about 46 years. Some of it was as a lay person, but I've – I have been in a three churches where I've served and done preaching and that would be around 43 years.

INTERVIEWER: Could you tell me about your academic preparation for becoming a pastor?

INTERVIEWEE: I attended a Bible college and then I attended a seminary and then I went back and attended a Bible college again, to get another masters. And well,

that's been basically the training, haven't done training outside of that. [Nazareth] Seminary in [City, State].

INTERVIEWER: In which of the three?

INTERVIEWEE: It was – no, I just I did Old Testament's studies, so I was there for 32 hours.

INTERVIEWER: What would you consider your most significant preparation outside of formal education for becoming a pastor?

INTERVIEWEE: I think probably the greatest preparation was to actually while a student to be involved in actually preaching, putting in those kinds of experiences because what it made me aware of is what I needed to learn and so when I was in Bible college in particular, I for two years preached quite often at breakfast, Sunday Breakfast Association, mission agencies, young people's meetings and things like that and it made me literally hungry that to learn because it uncovered what I didn't know.

INTERVIEWER: The following questions relate to the study of the Biblical languages?

INTERVIEWEE: Okay.

INTERVIEWER: How many years of Biblical languages did you take in your formal education?

INTERVIEWEE: I had three years of the Greek and a year of Hebrew that was essentially it other than I took some of correspondence courses additionally for Greek which would amount to another six hours.

INTERVIEWER: What level of proficiency have you maintained in the Biblical languages?

INTERVIEWEE: Maintained? I have a working knowledge of the tools and I don't use my Biblical languages for diversions as I had and been instructed to do. I can – in Greek, I could probably pick up a Greek text that has no notes in it and read through maybe at 25 percent of the vocabulary. Hebrew would be extremely less, I only had one year of that.

INTERVIEWER: What is your attitude towards using the biblical languages in exegesis?

INTERVIEWEE: Oddly enough even though I don't read it. I use it every time. I actually work from electronic sources to use it. Before that, before the electronic tools were available, I was using interlinears, I was using all sorts of tools and analyticals, all of those tools in addition to that the commentaries. I always had stayed away from my purchases of devotional commentaries and usually used more that we're stressing the languages because I felt, it really to know about languages in order to do that. But my feeling is if you're not using them every day, it has a – for me at least it has a quick decline just as you – when you use other languages beyond using yours.

INTERVIEWER: How did results of study in the book of languages affect your sermon?

INTERVIEWEE: I think there is a significant difference because I try to when I'm sharing with people, to point out some of the nuances without trying well them with the actual languages particularly like saying like this is – I'll say it's an imperative to command but I won't say it's first class or any of that. But I will point out what that means, I'll mention what it means and say, this is why it's significant to people especially in terms of commands and I've been noting the verbs, those are important and then I do – I would say, at least once or twice a month in the actual Sunday morning services, I

would do a word study on a particular word that had a value to the understanding of the text.

INTERVIEWER: In your opinion, how well did your theological education prepare you for your preaching ministry?

INTERVIEWEE: I felt that my preparation particularly in the undergraduate level was extremely helpful. I was in that era that what happened in seminary was not all that different from what was coming out of Bible colleges. Seminaries weren't really equipped. I guess that's the best word to put it to deal with people that had come from Bible colleges at that point. A lot of my courses that I had in Bible College was probably taken from the minutes right out of the professors when they went to seminary. So, that was good I had three outstanding great teachers and that's the reason that I chose to go to [Nazareth] Seminary because at that time [Nazareth] Seminary was the Old Testament school, Dallas was the New Testament school that was how the students look at their schools and I felt that I needed, I didn't have a proficiency that I wanted to be able to handle the scriptures as a pastor in the Old Testament.

So that's why I want – I didn't feel like I could use the tools properly until I had a better handle of the Old Testament languages and so I do feel that the undergraduate prepared me very well. It wasn't just the fact the professors were outstanding but it was also they required more than 1 year of the language you had to have 2 years of it. I don't know that that's the level of what's required now.

INTERVIEWER: What, if any, training did you receive in school in the use of resources such as commentaries, magazines and journals, encyclopedias and dictionaries?

INTERVIEWEE: We had in undergraduate level we had a very strong emphasis. We had several courses that were Bible study methods, hermeneutics, courses such as

this and the assignments were designed to have us use those tools that was part of the – what we had to do and turn in and all of those classes at that time we had a term paper that was due at the end of the semester and that term paper had to reflect how we used those tools. How we would footnote them etcetera which was saying how we were drawing out of that. In seminary they want a step further, they would actually have us work through some of the commentaries and they would ask us what they could call problem questions they would pose questions and we had to come up with four possible answers citing the references where they were coming from, from different kinds of tools. So I felt that there was a large emphasis upon using any languages but also using commentaries. They tended in both seminary and college to pretty much minimize or speak not very highly of what they called ABC, Already Been Chewed materials they called them devotional commentaries. We were always instructed to use commentaries that were heavily influenced from the languages and explaining the languages, context, etcetera.

INTERVIEWER: What training did you receive on using library resources?

INTERVIEWEE: I had training only by I guess would say the testifier because we had to do the assignments, we got went in there used it of course at that time it was the Dewey Decimal System and you know and it was all very mechanical. When I was in doing the second, my second study which was a masters in leadership at another Bible college in that instance I had a better, we actually had a course that took us through the library and helped us explain what was available. So that was a better introduction.

INTERVIEWER: Could you describe the last sermon that you preached?

INTERVIEWEE: Describe the last sermon I preached. It was a topical one, actually it had to do with what it means to be in Christ and we were emphasizing

different aspects, actually did a word study and took them through the Pauline Epistles of where that phrase in Christ was used and that was the major part of it. That's not typically what I do I tend to go through books of the Bible and or characters of the Bible. I try to integrate different levels of things for variety in the preaching stage. I use book study, I use a doctrinal study then I use a character study and I use a Christian life study and I cycle that way in the series that I do.

INTERVIEWER: What are your normal steps you used in preparation of the sermon.

INTERVIEWEE: Normal step it depends upon what style preaching I'm doing whether if it's topical, obviously I'm coming with a presupposition. I'm coming with a theme that I'm looking to do and then I go in to the tools that I have and I try to together all the materials I have on that particular theme that I'm doing and then I do a deductive study from that where I'm deducing from the material and context in culture and etcetera and then plugging it in to how would answer the premise that I was going for. If I'm doing a book study or character study or something like that as a different approach, there I highly used grammatical historical cultural emphasis. I always go to the text first after I've done the background study and have that material already presented to the congregation. I usually hand that kind of information out to them in printed form and then I go back and build on that. I provide sermon notes for them to use. The sermon notes for the last couple of years had been set aside now because I used PowerPoint® and which is something that people can use but I go to the text and then from the text I devise an outline approach of this. I don't necessarily go verse by verse, it's more section by section, although essentially it works enough to be verse by verse but I'm giving them a big idea and partly other the sub points are supporting that big idea of that major premise.

INTERVIEWER: How is a sermon topic chosen?

INTERVIEWEE: The sermon topic for me for me is chosen I try to that every November, December for the coming year. I look at the needs within the congregation that is one thing but then I use the pattern and I discussed where I tried to have some variety in the preaching that I'm not just doing book studies but I'm also doing doctrinal studies. I.e., justification, you know sanctification, etc. or the doctrine of Holy Spirit and then I've done character studies of David, Moses, Jonah all of those and occasionally I'll do a communion series which once a month I go to a totally separate theme just for communion. I don't do that all the time but I'd say maybe on the last 30+ years I've done it maybe five times and that can go as long as 26 weeks, there are 26 months I should say where I just once month I pull out this series and go unto something new. I do a couple of seasonal series but not always. It depends for example I may do a Christmas series. I may do a sermon on Veterans day or something like that but usually it's because I'm going in between a series and it provides an opportunity to do that but I look at the congregation I look at their real and felt needs there's a thing that they say that they really want to hear but the other thing I have to do as being a pastor as a shepherd I have to look where the sheep are and determine you know that's what they say in me but they probably need to go in this direction and needs some more teaching in this area so that would be how it happens. I don't use any church calendar or something like that.

INTERVIEWER: What process is used to choose the biblical passage?

INTERVIEWEE: Well the process I used is depending upon again the type of study if it is a book study that's not very difficult to do because that's already sort of subscribed to and I tried to teach the sections that are there but if it's a topical study I normally try to lay out how I would approach that particular topic you know whether it's

going to be six or seven or eight weeks on a particular topic or then I go back to a passage. My preference is if I can be teaching a doctrinal section if I can find a major passage of scripture that deals with that doctrine I choose to do that and do straight exegesis of that passage; however I will do topical things. Topical preaching is not my favorite preaching but I do do it. I prefer to do straight; I mean there is expositional-topical, I understand that.

INTERVIEWEE: But I would prefer to do exposition of a book. I think you have less opportunity of violating the text by ripping it out of context.

INTERVIEWER: How did you develop an outline for your last sermon?

INTERVIEWEE: The last sermon is not typical but the last sermon I had a theme, I was going to be preaching and so therefore, I – I had a topic in mind and then from that particular topic I searched, actually used electronic tools, I did a word search on in Christ then found where that was located then went back and look at the particular verses, checked them in context, then I categorized them into a groupings and then from that develop the theme, around each one of those groupings to describe what it means to be in Christ but as I said that would be atypical, you know that's not normally how I do that.

INTERVIEWER: We've been discussing your process to develop a sermon, I would like to ask you about specific resources that were used in studying the biblical passage chosen for your last sermon. What role did commentaries have in the study for your last sermon?

INTERVIEWEE: Commentaries are usually my last source and that's for verification of conclusion, in other words if I've been doing inductive Bible study which is what I primarily do. Then sometimes if go and I verify by looking at commentaries

just to see what's somebody else says has already concluded about – I have used the, I used commentaries the last time, particularly I was using commentaries from – because of the theme being in Christ used a lot of in Ephesians because that was a primary emphasis of where I was going, spent a good chunk of the time there because that's key a phrase in that book.

But yes, I use commentaries quite a bit but usually it's, it's, I use those to check. Don't often quote a lot of commentaries if I do, do a quote it's three or four sentences maximum. Like I do, you know try to make sure that it is something that, you know this – the Spirit of God is teaching me to look at the text rather than just, you know something the Lord taught somebody else. And since I've been here so long, there have been times that we've already done a book study in something. And I go back and I look at what I had done in the past and I think well that was an interesting conclusion that's not what I'm – that's not where I am headed this time, not that it's, it's violating the text but it's using a different application using the adage that there's one interpretation but many applications. And many times it's not only what God is doing within the congregation but what God is doing within me that has an influence upon the text because as it's being taught.

INTERVIEWER: Commentaries may have emphases such as devotional, homiletical, exegetical, expository, etc. Could you describe the types of commentaries that you used?

INTERVIEWEE: Most of the commentaries I used are the exegetical commentaries. In fact, you're sitting in a office now that's just it's being emptied and the commentaries that are left most of them are devotional. The ones I'm keeping are the ones that are exegetical. It's not saying that what's somebody has said devotionally isn't

of value but there certain, certain values to me especially now that I have got to sort through what I might – what’s most important for me to keep because I have limited space to keep it, you know. I’m holding on to the exegetical ones because that’s what I use the most.

INTERVIEWER: How did you use exegetical tools such as lexicons, concordances, and grammars?

INTERVIEWEE: I used the concordance just, you know, quite a bit. The grammars, I used that to – especially in Greek areas where that they – the use of the verbs is more critical. I used the concordances more for instance in Hebrew because, you know, Hebrew’s may drop us as upon the words, and the nuances of the words. I used them pretty extensively. I like Strong’s concordance obviously but if I’m out of the country speaking somewhere, if I can get it in to my bag I’ll throw the old Cruden’s in there, simply because it, you know I do personal study, personal worship every day and so there’s many times of verse that’s running around on my mind but I’m trying to, I can’t remember the address. So I take Cruden’s to help me get to that point but a lot of times I find in study that, you know, it’s the principal correlation. You know as I’m studying another verse of scripture comes to mind and then I want to correlate but if I want to do that I want to make sure it’s done in context. So I use, even at simple tools Cruden’s just to give me in the end of the context, in case I can’t remember the particular address.

INTERVIEWER: What magazines or journal articles were used as a resource?

INTERVIEWEE: In this last sermon, actually I probably didn’t use any particular journals. I don’t use a whole of that, sometimes I’ll use a article from a current periodical or something like that for an illustration but I don’t use a lot of journals, for that kind of

study. I must it's – to be more of an illustrative and approach, I used to use occasionally an illustration book I'm [Indiscernible] [00:21:41], in fact all of their being given away.

You know, I – it's just that, right now with electronic tools you can go in and you can get you know, something its current. Our cultures is pretty interesting, they would rather have an illustration that comes from where they are today, rather than what took place many years ago. I will use an illustration from the past but I prefer to in this instances they need to be classic, you know, versus this, and recording something that something happened back in. I'll carry that in all.

INTERVIEWER: What role do resources from the internet have in your study in your sermon preparation?

INTERVIEWEE: I, I don't use the internet a lot for the actual study, sometimes I use – my study method is I start on Saturday for the next week, you know, that it's to refine it that I've already laid out the plan and say what I'm doing in a series. But what I'll do is as I'm finishing off the sermon on Thursday, I usually then go back and open up maybe a particular location to see maybe if there's something that what somebody else did or how they handled a particular passage.

But I try not to do –well, not I try, I don't use it earlier because I've heard of guys sort of just wiped out on ministry because all of the sudden they succumb to the temptation of just using somebody else's research, not lying or whatever. And I've actually been in audiences where that's happened and I know the outline and I know it's not theirs and it's never a reference to the persons who were using it. And it bothers me quite a bit and in fact on occasion I've actually challenged the person on it.

INTERVIEWER: If you consider your normal practice, what did you do differently in preparing your last sermon?

INTERVIEWEE: I think, I've said it probably several times, I did a topical, a doctrinal topical which is –it's doctrinal topical expositional so what I guess the formal title over this, that's pretty unusual for me. It's not even in my comfort zone but I think it's good for me to do it that way because it causes to me stay fresh, not always doing the same thing.

When I first started in ministry, I was using an approach that was barely, I guess it wasn't a common approach; I was using, what they call propositional preaching. I think that – the comparable thing today would be the big idea preaching, and that's fine, it used to be that you know, the preacher is going to get up and say "Well, this last week we're on verse eight. This week will be, start at verse nine." It didn't necessarily have any connection but what I've have learned is that we have a culture where people's attendance is very different than it used to be. So I try to make every sermon literally a standalone realizing that they may not be back the next week or they may not been here the previous week and so therefore the take away has to be there this week. And so I tried to as I'm preaching you know, I say I pray and I ask the Lord, you know what is the major emphasis of what I ought to be preaching out of this text, not, not in terms of the interpretation of it because as I said I believe that there's really only one interpretation but where, where should this go, what part of life should it touch? And so that's a different but that's why I'm do and I find it easier not to do in a topical.

INTERVIEWER: What's your most important consideration in preparing a sermon on a difficult topic or passage?

INTERVIEWEE: A difficult topic is that I'd try to – I know it's coming so I'll be researching that not just for during that week but I'll be – researching that probably for several months and I'll start and I usually get a file of its separate and I start putting

things into that file. As I'm going along, yes, an example would be, if I would be teaching a difficult topic like divorce or remarriage where that topic would be obviously seen from a number of perspectives within the church, I would want to – I usually look at all the positions of people have. I present all those positions in the best way I can to fairly represent their positions and then I would build the cases to why I hold one particular – one of those positions. My feeling is people a lot of times if you teach only one position assume that what is unknown is true because you know it's something you're keeping from them and I would rather just lay it all out there and then go along and say this is what I believe the scripture teaches on this topic and here is why and then build the case there.

Try not to do what I call philosophical Straw Men in other words I build, you know, saying this is what these people believe. I try to represent them fairly because I've been in some of my positions have been over the years I've been represented by people who are building Straw Men and it's not really what I believe. And so I don't feel it's fair for me to do some of them to someone else.

INTERVIEWER: Next question, you've actually answered some of this already. When a sermon covers a subject with competing viewpoints, even among those in your church, you are placed in a positional where difficult choices need to be made. What choices do you take in presenting the competing viewpoints in your sermon?

INTERVIEWEE: As I alluded I do present as fairly as I can, the major positions that people have. Well obviously, you know, even if you're looking at, there's always let's say different nuances that are in every major position so I would stick with just the major things. Here are the three major views with these are four major views and try to represent them that way and I don't necessarily go into them deeply because frankly,

sometimes I don't want to be teaching heresy. But I want to be saying that is what is held but then I would come back and I try to be very frank and say, "You know, I know that there is differences of opinion on this. But this is what I believe, the scripture teaches and here's why and they have to deal with the text then.

Then if I've taken them into the text, I've carefully revealed or exposed the text then they have to come to in their mind, they have to determine what they are going to do with what they heard. They have to wrestle with the text themselves. So but I certainly don't walk away from it and say, "Well, you know, I hear all the positions, you figure out what you want. I don't feel that's fair for a pastor, I don't think that's what a shepherd does.

A shepherd says, well generally we want to get you into the quiet waters and here some ways to go. Yes, I think the shepherd has to say, "You know, maybe there's different ways to get the quiet water. This is the way I believe, we ought to go and so, you know, follow me there.

INTERVIEWER: What is your process to determine the best view?

INTERVIEWEE: My process to determine the best view is what, what in my understanding of scripture is the closest position to the context; you know the culture, the grammar taking all of those things into consideration, what is the best. I don't necessarily believe that it's based upon church tradition, you know, because you can always go back and find somebody in church tradition that has a whacked out view and so if you want to build it on that you can always find some church father to quote. I don't know that's the best, I think you go back to the text and let the text be the determining factor and sometimes frankly I think you have to come to the point to say, you know, this is not clear to a lot of people. And you know, I can understand other positions you know,

to me this – the position I’m teaching here is the one I’m embracing because of the following and then as I try to get – but I’m taking them back to the text and usually do not quote other people.

It’s not, well so and so says, my point is but he is a person, he is fallible. So you try to take them back to as much as you can to something as infallible that’s not saying I am saying that I have, I’ve nailed this thing down and what I’m saying it’s right so therefore it’s my way or the high way. I don’t approach it that way but they know that I’m trying to get them to understand the text as best they can and derive a position or an understanding of the truth, laid against the scripture. And I believe that scripture interprets scripture, you know that old hermeneutical principle and so therefore taking the scripture and let them debate with that.

INTERVIEWER: What affect did the preparation of your last sermon have on you?

INTERVIEWEE: I believe every week the sermon has an imprint upon me. One of the things I try to do is you know as I’m preparing my – I believe I have to prepare my heart before I even get involved in the teaching of scripture. And one of the ways I do that is I have, I want to keep my relationship with the Lord fresh every day. I spend personal worship time every day just wanting to get to know God. I think that, that’s why as I said earlier sometimes I go back and look at sermon that was preached 30 years ago and I’m saying what was I thinking, well I wasn’t the same person I am now. I’m a person whose been having the chance of seeing victories and seeing defeats in my life with Christ over those times and I’ve matured, hopefully I’m not still person who’s involved in the milk of the word as Hebrews says but now really desiring a hunger for meat and I think that is a fact as I prepare, I try to prepare my heart. And as I do that I’m

amazed that you know things that I've gone through sometimes that week that God has allowed me to through because it, you know, it help me to understand the text.

Sometimes better from life experience and I tried to preach out of overflow in other words it's – I try not to make this mechanical but that this is something that I'm excited about and this is something I really believe people need to know and need to hear. And something that has touched my life and sometimes I'll confess, you know the Lord has really done a job on me in terms of conviction. I have to sometimes confess I'm not, I'm preaching where I'm not at right now. But that's the aspect of conviction, you know, so sometimes the Lord works in me in terms of conviction sometimes it's – he works in me just from sheer excitement.

One of the things that always happen is I, I'm always amazed how much I discover and I believe that since it is the living word, I don't want to be misunderstood. I'm not saying the scripture changes but I do believe that the Holy Spirit of God who's the illuminator let us see things something maybe that we haven't seen before. And to me that's exciting when I come with that. Sometimes I come up with this idea and I'm thinking , you know I can't believe I never saw that before, where I didn't come, this morning in my personal worship time. I'm, you know, there is just sometimes that Spirit of God impresses upon you like I never even thought of that before. And it happened today I just, I just served something well, that's interesting and never thought that would be that you know in Hebrews 11 where they're talks about the children of God by faith moved into the Red Sea and then it says right after that the Pharaoh went into the Red Sea. But they both went in to the Red Sea. Then the difference that struck me as one went in by faith and the other went in there because maybe they were following what

somebody else did but it wasn't, it wasn't faith in God. So, you know, but that kind of thing excites me and I love to share that excitement with somebody else.

INTERVIEWER: How you determine that you have enough information to prepare a sermon?

INTERVIEWEE: That's tough because I'm – usually what I do is I have to stop myself, I just to, just to have because I would be out of tendency to maybe over study and have way too much information. And then to synthesize it down to something that is something people can take away because one my goals in preaching is to not becomes so cerebral that you know, I'm taking people into the heavenlies and getting them lost. But I try to be, you know, have because I want people to think but I want to put it on as well one of my early professors said, "Put the cookies low enough where people can get a hold of them." And when I try to figure out how do I do that, how do I take something's pretty difficult to understand, how do I get it there. And, so therefore I set a time where my research has to be done in a week and either a particular day and beyond that I don't keep going back and doing more and more research. Then I spent the time saying, "Okay, how is this going to be presented in such a way that people are going to able take this away and what do I want them to take away." So that's, yes, I definitely have the problem with the over –

INTERVIEWER: When you need to know something how confident are you that you can find the answer?

INTERVIEWEE: Well, I think I don't know whether I would use the word confidence but I have faith that if we lack wisdom we can ask of God as it says in James and a difficult passage, a real problem passage, you know, I walk away and I will spend, I'm not trying to miss on some time. I walk out the office and go somewhere, I'll pray

for a while. You say, “I don’t get this” and I also believe in the doctrine of the Holy Spirit for illumination where he opens up our minds and turn the spotlight on.

I guess I’d say I’m still amazed because every time with this happens I’m saying, “Wow it’s pretty interesting.” The different way I’ve looking at this thing when I first walked away from it but I do, you know, if I’m stuck I will then, you know, use other resources to see what did so-and-so say about this. You know and sometimes these people I have confidence in and sometimes these people I don’t have confidence in. You know, for instance I have a series over there if I – I don’t agree with Lenksi’s and his doctrinal perspective but I do appreciate his insights into grammar in the New Testament.

So I would, I’m not afraid to use somebody that I don’t agree with but I then try to pull as much as I can to see if there is anything else I agree with or that’s a better perspective I didn’t see. And I would then be probably using those tools a little bit more to try and help me process it.

INTERVIEWER: If you did not find the answer in your personal library resources, describe the steps that you would use to fill that need.

INTERVIEWEE: Right now, because we’re not you know, we are not in close proximity to library, we are a half hour approximately from a library that you could use, theological library. So I do go onto internet resources and I’ll use some of those resources. I have – some of my assistants have materials that I don’t have and so I will use theirs. And you know, not sure what’s going to happen when they’re not around. I have to – I’m going to be going for other places to get resources but I will check them. Sometimes, I’ll even ask them if they know of a material that they will recommend for me to look at.

And all of the pastors that we have at the church, we look for it carefully, the Biblical literacy that you know, are they men of study, are they men that really search the scriptures do they have that kind of spirit.

INTERVIEWER: Please describe the process that you use to evaluate yourself after delivering a sermon?

INTERVIEWEE: I do – I do several things. First of all, I ask my wife and I'd say, "Did you get what I was driving at?" And she's pretty honest, she's a Bible college graduate and is pretty perceptive. She's also good – I have two elders that you know are – have the freedom to say anything that they want to say about a sermon and they report to me.

I also have staff, sometimes I'll just ask them point blank, you know, was this clear and that laid across. I listen periodically; I had stopped doing what I used to do to listen to a tape or a CD. Partially, because I find it, for me that isn't for everybody. I could do much more critical and much more aware of mistakes and therefore – but I do listen, I – well particularly I'm asking of the least important, it's not just PowerPoint® a one person of staff who is art background and I ask them to evaluate whether the visuals were contributing or distracting to the – it might be my own PowerPoint®.

INTERVIEWER: The following are questions on the process you use, that you use to develop and maintain your personal library and other information resources. Can you describe the instruction you received concerning building your personal library?

INTERVIEWEE: I just got rid of those books actually in the last couple of days. When I was in Bible college and in seminary, there were books that are being printed that time recommending materials that were worthy [Inaudible] [00:41:22] about to use this. I also went to the professors that I respected the most in Bible department and I asked them

to give me a list of books that they would recommend. All of the classes that I have, we have very extensive bibliography. It was attached for the courses and you know, they actually, particularly in the Bible college I attended, they had what they call the top 10 asterisks realizing we guys had a limited means. So that's how I did it in the past.

INTERVIEWER: Yes.

INTERVIEWEE: In the present when I do as I read book reviews, so and then also recommendations you know, from back in terms of their scholarship and what they're today you want to get this book, this is the book for you know, but I've been disappointed sometimes because I read it and it maybe something that I've read that time didn't interest me.

I really in the last number of years because of the realizing I was kind of become to a period transition, I borrowed more books than I bought particularly a lot of books that have written today. As you can see these shelves, most for the books that are going are books that are outdated. A lot of materials are you know go out of date pretty quickly. What are some materials to read once then put them into the library.

INTERVIEWER: Could you describe your plan for developing your personal library resources.

INTERVIEWEE: Well, at this point of transition, my plan is you know, we need – is weeding rather than adding and but [Indiscernible] [0:43:06] was been the – I've been there for the last 40 years. A person who always studies so I probably will continue to purchase books. I have an allowance at the church and with that I'm allowed to use for ministry expenses. And purchase a lot of my books in that way, there are other books that I buy and then I just read it. A lot of those I tried to borrow but I try not just to read

religious books, sacred books, whatever you want to call those terms. I do read a lot of non-religious books as well.

And not always a cerebral, you know, how do you do ministry a lot like that, sometimes I just want to see what the unsaved world is saying about Christians or I want to see what the unsaved world is saying about life. And so since that day I borrow only at the library, I don't buy.

[INTERVIEWER: How do you organize your personal library?]

Okay, I organize in a very specific way different way, I'll just too it home that way so I can read quickly. I have Old Testament section, New Testament section and Bible and Theology; I have a Christian life section and another tools and grammars. I'm have them arranged just like my concordance, my tools, my languages are the ones that are within easiest reach.

On my shelf, I have some sets that give me a little bit of good things. I have a couple of commentaries that are whole Bible commentaries, I keep those close by. And then the others I – the other books I had are in more what I consider in my reference section, not as close by they are in another place in the house where I have to get up and look for them. So you know, I organize my notes, these things are of general reading section in our house, It's a whole different, it's another room and book cases were in there. I just – things like should say, Louis L'Amour, you know I'll think I ask Denisse, I 'd like to – some of the books that I know are popular and I usually end up reading probably 3 or 4 books a year out of the top 10 sellers in United States. Not trashy ones but just the kind of books that I know people are reading.

[INTERVIEWER: How do you find materials in your personal library?]

INTERVIEWEE: find them?

INTERVIEWER: Yes.

INTERVIEWEE: I don't use a Dewey Decimal System, that's for sure. I basically have them arranged in those sections that I mentioned to you and then turns it into Old Testament I just do it by the books of Bible. If it's theology, I group them according to the systematic theology groupings, bibliology, soteriology, Christology, hamartiology. I just do it that way for that. Christian life I tended to break up into their groupings. In short, I keep, I do it more by themes, I don't do it by author. I want a book on family, I'll go to a particular section of my book case and that's where my family sections going to be. If I am looking for something on Corinthians I know that is going to be over here in that section.

INTERVIEWER: Do you use any electronic library such as Logos[®], Accordance[®], BibleWorks, etc?

INTERVIEWEE: Yes, I use – the one I'm using is BibleWorks. I use that primarily as my electronic one, I use some free ones that are on online – probably BibleWorks is the one I use the most.

INTERVIEWER: What role does an institutional library, public or an academic library have in your sermon preparation?

INTERVIEWEE: If probably has to do with the – I'm going to start for instance I will go to a local of Bible college library, usually in November instead looking at resources that they have and that to do lot of preaching schedule. And I've seen what references they have in their resources and then I determine not speed read, you know, glance through them to see if that's maybe a book I would like to have simply because 30 minutes away; sometimes I go ahead and purchase it. But I think I'm going to use it in a study. But I – if I were closer, I would probably be more in that library, I'm actually

when I was in another church where I worked closer I did. I was in to read some periodicals that I don't subscribe to that I don't get because they might as well take the subscription cost rather than me because I read them and pass them for what I want and that's enough.

INTERVIEWER: When was last time that you used the resource of an institutional library for sermon preparation?

INTERVIEWEE: For sermon preparation, I would say it's probably [unintelligible].

INTERVIEWER: [What other] role would an institutional library have in your life?

INTERVIEWEE: As a role I forget it's very helpful to find out what new books are returned because even though I say I get things like Christianity Today and book summaries and things like that. I see sometimes what I'm going to – sometimes it's in the bookstore, I look at new arrivals for to see anything else I go to the Bible college I'll look to see what the new arrivals are. That's what I'd used the library for the last time. I used it three months ago, actually it wasn't it was a month ago. I was looking for new arrivals and we grabbed sermon tools, some of those things. I like to know that and then as I said if that I'm going to do series I'd like to find out what tools might be available.

INTERVIEWER: [What journals or magazine do you subscribe to for personal] or professional reading?

INTERVIEWEE: I subscribed to some that you probably wouldn't think that would be used through operations. I used Leadership Today it's one of the journals that we use. I just stop getting last year and I've got it all the way through my ministry, BibSac, I had not that because I'm going to be I just can't collect anymore and driven

into another. I used a lot of secular materials, the Wall Street Journal every day I use this because, oh Readers Digest all of these are really rich with sermon illustrations.

INTERVIEWER: The American Theological Library Association provides a database of theological journal titles. And the copy of the periodical titles that are there that are electronic full text. How would access to these titles help you in sermon preparation and ministry?

INTERVIEWEE: Some of them are ones that I – I had gotten, BibSac, and Christianity Today some of them would be helpful to use because then we don't have to buy them. And since now I've been cutting back it would be nice to have access to something like this. What would really be particularly of value that you probably can't do is to be able to access this – that would be great because again it, with travel issues, some things could be helpful.

INTERVIEWER: Some Bible colleges and seminaries provide free access to the database for alumni. Do you know whether your school provides access or your schools that you graduated from provide access?

INTERVIEWEE: I don't know.

INTERVIEWEE: You probably do and I don't know it.

INTERVIEWER: And here is a list of the schools.

INTERVIEWEE: Okay, I'll tell you very quickly, there's one that does, I didn't know that the one that does.

INTERVIEWEE: I have one, one of my schools that I – they haven't done a very good job, letting us know as alumni. As a matter of fact I'll check about that [Indiscernible] [00:51:41].

INTERVIEWER: Okay, all right. If your school, if your school does not provide free access, will you be willing to pay \$150 per year for a personal subscription?

INTERVIEWEE: Not sure, particularly because I'd put out, you know, some of the ones that I talked that we talked about there was list there I already have so. And then the question comes back to a question you asked earlier to what extent, how much research do you do? How much do you depend upon outside resources versus looking at the text etc. I'd probably would maybe try it to see how much I would get. I'm not sure whether I'd stay in it but I guess I would try it to see if that was a value. No, that – obviously I haven't missed it because one of my schools that I've attended has it and I didn't know it and you miss it. That's not a bad a price but I'm not sure I would –

INTERVIEWER: You have already answered why you –

INTERVIEWER: In what other ways than you already have mentioned do you use the internet for sermon [preparation and ministry?]

INTERVIEWEE: I would say that in a lot of times I use it for, you know, [Inaudible] sometimes it's trying to recall a segment of a – to verify a source for instance I remember a quote but I don't remember who said it, I use it for verification, sometimes I'll use it as I said as point of comparison, you know there are – a number of websites that are free resources that I can tap into and I don't use a lot of them. I almost used pretty frequent I just Google something, I just go to Google and put it in the part of the quote that I remember, you know to pick it up rather than going, you know from a, to a primary source and let them find it for me, so I do use it that pretty heavily.

APPENDICES B--H

PASTORAL INTERVIEW TRANSCRIPTS

At the request of the dissertation committee the transcripts of the interviews were removed due to the length of this section. The citations for the transcripts are coded by the first letter of the name of the pastor correlating with the original appendix. Pastor Benjamin would correspond with Appendix B and is cited as (Appendix B, paragraph number). The transcripts are available for review upon request to the author.

APPENDIX I

SCREENING QUESTIONS

1. Did you graduate from a Bible college or seminary? Yes No What school(s)?

2. What year did you graduate with your highest theological degree? _____
3. Did you take a course on homiletics while in school? Yes No
4. Would you consider yourself to be an Evangelical Christian according to this nine point definition by The Barna Group? Yes No

"Born again Christians" are defined as people who said they have made a personal commitment to Jesus Christ that is still important in their life today and who also indicated they believe that when they die they will go to Heaven because they had confessed their sins and had accepted Jesus Christ as their savior."

"Evangelicals" meet the born again criteria (described above) *plus* seven other conditions. Those include saying their faith is very important in their life today; believing they have a personal responsibility to share their religious beliefs about Christ with non-Christians; believing that Satan exists; believing that eternal salvation is possible only through grace, not works; believing that Jesus Christ lived a sinless life on earth; asserting that the Bible is

accurate in all that it teaches; and describing God as the all-knowing, all-powerful, perfect deity who created the universe and still rules it today”.

5. Do you regularly preach in a church ministry? Yes No
6. Do you use a lectionary for choosing your sermon topics? Yes No
7. In what city and state do you minister? _____

APPENDIX J

RESEARCH QUESTIONS

Demographics

1. How much preaching experience do you have?
2. Could you please tell me about your academic preparation for becoming a pastor?
3. What would you consider your most significant preparation, outside of formal education, for becoming a pastor?

Training

4. The following questions relate to the study of the biblical languages.
 - a. How many years of the biblical languages did you take in your formal education?
 - b. What level of proficiency have you maintained in the biblical languages?
 - c. What is your attitude towards using the biblical languages in exegesis?
 - d. How do the results of study in the biblical languages affect your sermon?
5. In your opinion, how well did your theological education prepare you for your preaching ministry?
6. Could you describe the instruction you received on the use of information resources?
7. What, if any, training did you receive in school in the use of resources such as commentaries, magazines and journals, encyclopedias and dictionaries?

Use of Information in Sermon Preparation

8. Could you describe the last sermon that you preached?
9. What are your normal steps used in the preparation of a sermon?
10. How is a sermon topic chosen?
11. What process is used to choose a biblical passage?
12. How did you develop an outline for your last sermon?
13. We have been discussing your process to develop a sermon. Now I would like to ask you about specific resources that were used in studying **the biblical passage** chosen for your last sermon.
 - a. What role did commentaries have in the study for your last sermon?

- b. Commentaries may have emphases such as devotional, homiletical, exegetical, expository, etc. Could you describe the types of commentaries that you used?
 - c. How did you use exegetical tools such as lexicons, concordances, and grammars?
 - d. What magazines or journal articles were used as a resource?
 - e. What role do resources from the Internet have in your study and sermon preparation?
14. If you consider your normal practice, what did you do differently in preparing your last sermon?

Critical thinking and evaluation

15. What is your most important consideration in preparing a sermon on a difficult topic or biblical passage?
16. When a sermon covers a subject with competing viewpoints, even among those in your church, you are placed in a position where difficult choices need to be made.
- a. What choices do you **take** in presenting the competing viewpoints in your sermon?
 - b. What is your process to determine the best view?

Knowledge base

17. What affect did the preparation of your last sermon have on you?

Extent of information

18. How do you determine that you have enough information to prepare a sermon?
Access Information Effectively and Efficiently
19. When you need to know something, how confident are you that you can find the answer?
20. If you did not find the answer in your personal library resources, describe the steps you would use to fill this need.

Self-Evaluation

21. Please describe the process that you use to evaluate yourself after delivering a sermon?

Personal resources

22. The following are three questions on the process you use to develop and maintain your personal library and other information resources.
- a. Could you describe the instruction you received concerning building your personal library?
 - b. Could you describe your plan for developing your personal library resources?
 - c. How do you organize your personal library?
 - d. How do you find materials in your personal library?

23. Do you use any electronic libraries such as Logos®, Accordance®, BibleWorks, etc.?

Questions Linking Previous Research

24. What role does an institutional library (public or academic) have in your sermon preparation?

- a. When was the last time that you used the resources of an institutional library for sermon preparation?
 - b. What other role would an institutional library have in your life?
25. What journals or magazines do you subscribe to for personal or professional reading?
26. The American Theological Library Association provides a database of theological titles in electronic full text. This is a copy of the periodical titles (Appendix K).
- a. How would access to these titles help you in sermon preparation and ministry?
 - b. Some Bible colleges and seminaries provide free access to the database for alumni. Do you know whether your school provides access? Appendix L
 - c. If your school does not provide free access would you be willing to pay \$150 per year for a personal subscription? Why?
27. In what other ways than you already have mentioned do you use the Internet for sermon preparation and ministry?

APPENDIX K

ATLAS® TITLE LIST

Database: ATLASerials

Updated: May 25, 2011

Journal Title	Currently Indexed	Full Text (FT) Begin Year	FT Most Recent Year
AFER: African Ecclesial Review	Current	1965	2010
AJS Review	Current	1976	1999
American Theological Inquiry: A Biannual Journal of Theology, Culture, & History	Current	2008	2010
American Theological Library Association Summary of Proceedings	Current	1948	2009
Anglican Theological Review	Current	1918	2010
Anglican Theological Review. Supplement Series		1973	1990
Anima: The Journal of Human Experience		1974	1994
Annual of the Society of Christian Ethics		1981	2001
ARTS: The Arts in Religious and Theological Studies	Current	1988	2010
Asian Ethnology	Current	2008	2010
Asian Folklore Studies		1963	2007
Austin Seminary Bulletin (Faculty ed.)		1964	1990
Baptist History and Heritage	Current	1965	2010
Baylor Journal of Theatre and Performance		2004	2007
Biblical Archaeologist		1938	1997
Biblical Interpretation	Current	1993	2010

Biblical Research: Journal of the Chicago Society of Biblical Research	Current	1956	2007
Bibliotheca sacra	Current	1934	2011
Black Theology: An International Journal	Current	2003	2010
Brethren Life and Thought	Current	1955	2009
Buddhist Studies Review: Journal of the UK Association for Buddhist Studies	Current	2003	2009
Bulletin - Council on the Study of Religion		1970	1985
Bulletin for the Study of Religion	Current	2010	2010
Bulletin of the Evangelical Theological Society		1958	1968
Calvin Theological Journal	Current	1966	2010
Catholic Biblical Quarterly	Current	1946	2010
Chaplaincy Today: The Journal of the Association of Professional Chaplains	Current	1998	2008
Christian Century	Current	1946	2010
Christianity and Literature	Current	1973	2010
Christianity Today	Current	2001	2010
Church History: Studies in Christianity & Culture	Current	1932	2010
Communio viatorum	Current	1958	2009
Comparative Islamic Studies	Current	2005	2008
Concordia Journal	Current	1975	2010
Concordia Theological Monthly		1960	1972
Concordia Theological Quarterly	Current	1977	2010
Conference of Theological Librarians Summary of Proceedings		1947	1947
Congregations: the Alban journal	Current	2001	2010
Conrad Grebel Review	Current	1983	2010
Contact: The Interdisciplinary Journal of Pastoral Studies		2002	2007
Continuum (Chicago, Ill)		1963	1970
Continuum (St. Xavier College (Chicago, Ill))		1990	1994
Council of Societies for the Study of Religion Bulletin		1988	2009
Criswell Theological Review	Current	1986	2010
Cross Currents: The Journal of the Association for Religion and Intellectual Life	Current	1950	2010
CTM		1973	1974
Cuadernos de teología		1970	2008

Currents in Theology and Mission	Current	1974	2010
Daughters of Sarah		1984	1996
Dialogue: A Journal of Mormon Thought	Current	1966	2010
Dialogue & Alliance	Current	1987	2010
Didaskalia (Otterburne, Man.): The Journal of Providence Theological Seminary	Current	1989	2009
Direction: A Mennonite Brethren Forum	Current	1972	2010
Discipliana: The Quarterly Historical Journal of the Disciples of Christ Historical Society	Current	2000	2010
Duke Divinity School Bulletin		1959	1963
Duke Divinity School Review		1964	1983
Eastern Buddhist	Current	1967	2010
Ecotheology		2003	2006
Ecumenica: Journal of Theatre and Performance	Current	2008	2009
Ecumenical Review	Current	1948	2006
Encounter	Current	1956	2010
Ensaaios e monografias		1992	2001
Estudios eclesiásticos: Revista trimestral de investigación e información teológica	Current	1942	2010
Ex auditu: An International Journal of Theological Interpretation of Scripture	Current	1985	2009
Exchange: Journal of Missiological and Ecumenical Research	Current	2001	2009
Family and community ministries: empowering through faith		2007	2009
Fieldwork in Religion	Current	2005	2009
First Things: A Monthly Journal of Religion and Public Life	Current	1990	2011
Greek Orthodox Theological Review	Current	1954	2005
Harvard Theological Review	Current	1908	2006
Hebrew Union College Annual	Current	1924	2002
Homiletic: A Review of Publications in Religious Communication		1975	2008
Horizons: The Journal of the College Theology Society	Current	1974	2007
Iliff Review		1959	1988
International Bulletin of Missionary Research	Current	1981	2010
International Journal for the Psychology of Religion	Current	1991	2011

International Journal of Transpersonal Studies	Current	1998	2009
International Review of Mission	Current	1950	2007
Interpretation: A Journal of Bible and Theology	Current	1947	2010
Japanese Journal of Religious Studies	Current	1974	2010
Journal for Preachers	Current	1977	2010
Journal for the Scientific Study of Religion	Current	1961	2000
Journal for the Study of Religion, Nature and Culture	Current	2007	2010
Journal for the Study of the New Testament	Current	1978	2010
Journal for the Study of the Old Testament	Current	1976	2010
Journal of Biblical Literature	Current	1943	2010
Journal of Chinese Religions	Current	1982	2008
Journal of Ecumenical Studies	Current	1964	2010
Journal of Empirical Theology	Current	2001	2008
Journal of Family Ministry		1987	2006
Journal of Feminist Studies in Religion	Current	1985	2010
Journal of Latin American Theology: Christian Reflections from the Latino South	Current	2006	2010
Journal of Moravian History	Current	2006	2010
Journal of Pastoral Care		1949	2001
Journal of Pastoral Care & Counseling		2002	2008
Journal of Pastoral Theology	Current	1991	2010
Journal of Qur'anic Studies	Current	1999	2009
Journal of Religious Ethics	Current	1973	2006
Journal of Religious Leadership	Current	2002	2010
Journal of Religious Thought	Current	1945	2007
Journal of Ritual Studies	Current	1987	2009
Journal of the American Academy of Religion	Current	1967	2009
Journal of the Canadian Church Historical Society	Current	1950	2007
Journal of the Evangelical Theological Society	Current	1969	2009
Journal of the Interdenominational Theological Center	Current	1973	2008
Journal of the Society of Biblical Literature and Exegesis, including the papers read and abstract of proceedings for ...		1881	1888
Journal of the Society of Christian Ethics	Current	2002	2010
Journal of Theology for Southern Africa	Current	1972	2010

Journal of Unification Studies	Current	1997	2010
Journal of Youth Ministry	Current	2002	2009
Kairós: Revista publicada por el Seminario Teológico Centroamericano	Current	1994	2009
Latin American Indian Literatures Journal: A Review of American Indian Texts and Studies	Current	1985	2009
Lexington Theological Quarterly		1966	2007
Liturgical Ministry	Current	1992	2010
Living Pulpit		1992	2007
Lutheran Quarterly	Current	1949	2010
Master's Seminary Journal	Current	1990	2010
Mennonite Quarterly Review	Current	1927	2008
Mid-America Journal of Theology	Current	1985	2010
Mid-Stream: The Ecumenical Movement Today		1962	2002
Missio apostolica	Current	1993	2010
Missiology: An International Review	Current	1973	2010
Mission Studies: Journal of the International Association for Mission Studies	Current	1984	2010
Modern Believing	Current	1994	2011
Modern Churchman		1916	1993
Modern Theology	Current	1984	2006
Muslim World	Current	1978	2010
Near Eastern Archaeology	Current	1998	2010
Newsletter of the Conference on Christianity and Literature		1967	1972
Nova religio	Current	1997	2010
Novum testamentum: An International Quarterly for New Testament and Related Studies	Current	1956	2009
Numen: International Review for the History of Religions	Current	1954	2009
Occasional Bulletin of Missionary Research		1977	1980
Perkins Journal		1972	1990
Perkins School of Theology journal		1959	1972
Perspectives in Religious Studies	Current	1974	2010
Pneuma: The Journal of the Society for Pentecostal Studies	Current	1979	2008
Political Theology	Current	1999	2010
Pomegranate: The International Journal of Pagan Studies	Current	2005	2009

Practical Theology	Current	2008	2010
Presbyterion: Covenant Seminary Review	Current	1975	2010
Pro Ecclesia	Current	1993	2010
Pure Land: Journal of Pure Land Buddhism	Current	1984	2007
Pure Land: Journal of European Shin Buddhism		1979	1983
Reconstructionist: A Journal of Contemporary Jewish Thought & Practice		1937	2007
Reformation: the journal of the Tyndale Society	Current	1999	2009
Reformation & Renaissance Review	Current	2000	2009
Reformed Journal		1981	1990
Religion and American Culture: A Journal of Interpretation	Current	1992	2010
Religion and Intellectual Life		1983	1990
Religion East & West: Journal of the Institute for World Religions	Current	2001	2009
Religion in the News	Current	1998	2010
Religious Education	Current	1926	2010
Religious Studies and Theology	Current	1998	2010
Religious Studies Review	Current	1975	2010
Restoration Quarterly	Current	1957	2011
Review & Expositor	Current	1947	2010
SA. Sociological Analysis: A Journal in the Sociology of Religion		1973	1992
Scripta Theologica	Current	1969	2010
Semeia: An Experimental Journal for Biblical Criticism		1974	2002
Society for the Study of Chinese Religions Bulletin		1977	1981
Sociological Analysis (Worcester, Mass.)		1968	1972
Sociology of Religion	Current	1993	2009
Southwestern Journal of Theology	Current	1958	2010
St Vladimir's Seminary Quarterly		1952	1968
St Vladimir's Theological Quarterly	Current	1969	2010
Stone-Campbell Journal	Current	1998	2010
Studies in World Christianity	Current	1995	2010
Svensk missionstidskrift	Current	1997	2010
Taoist Resources		1989	1997
Theological Education	Current	1964	2010
Theological Educator: A Journal of Theology and Ministry		1984	1998

Theological Studies	Current	1940	2010
Theology Today	Current	1944	2010
Tradition: A Journal of Orthodox Jewish Thought	Current	1992	2009
Trinity Journal	Current	1980	2010
Tyndale Bulletin	Current	1966	2008
Tyndale House Bulletin		1956	1965
Union Seminary Quarterly Review	Current	1964	2009
Vetus testamentum	Current	1951	2010
Vigiliae christianae: A Review of Early Christian Life and Language	Current	2001	2009
Westminster Theological Journal	Current	1938	2010
Word & World: Theology for Christian Ministry	Current	1981	2011
Worship	Current	1952	2011
Zygon: Journal of Religion and Science	Current	1966	2006

APPENDIX L

ATLAS® FOR ALUMNI SCHOOLS

Abilene Christian University
Alliance Theological Seminary
Ambrose Seminary
American Baptist Seminary of the West
Anderson University
Andover Newton Theological School
Andrews University
Aquinas Institute of Theology
Asbury Theological Seminary
Ashland Theological Seminary
Assemblies of God Theological Seminary
Associated Mennonite Biblical Seminary
Atlantic School of Theology Library
Austin Presbyterian Theological Seminary
Avondale College Library
Bangor Theological Seminary
Baptist Missionary Association Theological Seminary
Barry University
Beeson Divinity School

Bethany Theological Seminary
Bethel Seminary
Biblical Theological Seminary Library
Biola University Library
Boston University School of Theology Library
Bridwell Library - Southern Methodist University
Brite Divinity School Library
Burke Library - Union Theological Seminary
Calvin Theological Seminary
Campbell University
Canadian Southern Baptist Seminary
Catholic Theological Union
Catholic University of America
Central Baptist Theological Seminary
Christian Theological Seminary
Church Divinity School of the Pacific
Claremont School of Theology
Columbia International University
Columbia Theological Seminary
Concordia Seminary (St. Louis, MO)
Concordia Theological Seminary (Fort Wayne, IN)
Cornerstone University & Grand Rapids Theological Seminary
Covenant Theological Seminary
Dallas Theological Seminary
Denver Seminary
Dominican School of Philosophy and Theology
Drew University
Duke University Divinity School
Earlham School of Religion
Eastern Mennonite University

Eden Theological Seminary
Episcopal Divinity School - Sherrill Library
Erskine College and Seminary
Florida Center for Theological Studies
Franciscan School of Theology
Fuller Theological Seminary
Gardner-Webb University
Garrett-Evangelical Theological Seminary
General Theological Seminary
George Fox Evangelical Seminary Library
Golden Gate Baptist Theological Seminary
Gordon-Conwell Theological Seminary
Graduate Theological Union
Harding University Graduate School of Religion
Hartford Seminary
Harvard Divinity School
Hellenic College / Holy Cross Greek Orthodox School of Theology
Houston Graduate School of Theology
Iliff School of Theology
Jesuit School of Theology of Santa Clara University
JKM Library
John W. Graham Library, Trinity College & Wycliffe College
Kenrick / Glennon Seminary
Lancaster Theological Seminary
Lexington Theological Seminary
Liberty University
Lincoln Christian University - Seminary
Logsdon Seminary
Louisville Presbyterian Theological Seminary
Loyola Marymount University

Luther Seminary
Lutheran School of Theology at Chicago (LSTC)
Lutheran Theological Seminary at Gettysburg
Lutheran Theological Seminary at Philadelphia
Lutheran Theological Southern Seminary
Mars Hill Graduate School
Master's Seminary
McCormick Theological Seminary
Memphis Theological Seminary
Mercer University
Methodist Theological School in Ohio
Moravian Theological Seminary
Multnomah Biblical Seminary
Nashotah House
Nazarene Theological Seminary
New Brunswick Theological Seminary
New Orleans Baptist Theological Seminary
North Park Theological Seminary
Oblate School of Theology
Pacific Lutheran Theological Seminary
Pacific School of Religion
Palmer Theological Seminary
Philadelphia Biblical University
Phillips Theological Seminary
Pitts Theology Library
Pittsburgh Theological Seminary
Pontifical College Josephinum
Princeton Theological Seminary
Providence College & Seminary
Reformed Theological Seminary - Charlotte, NC

Regent College
Saint John's University
Saint Meinrad School of Theology
San Francisco Theological Seminary
Seabury-Western Theological Seminary
Seminary of the Immaculate Conception
Seminary of the Southwest, an Episcopal Seminary
Singapore Bible College
Sioux Falls Seminary
Southeastern Baptist Theological Seminary Library
Southern Baptist Theological Seminary
Southwestern Baptist Theological Seminary
SS. Cyril and Methodius Seminary
St. Charles Borromeo Seminary
St. Paul School of Theology
St. Paul Seminary - University of St. Thomas
St. Vladimir's Orthodox Theological Seminary
Starr King School for the Ministry
Theology and Ministry Library of Boston College
Trinity International University
Trinity Lutheran Seminary
Trinity School for Ministry (formerly Trinity Episcopal School for Ministry)
Tyndale University College & Seminary
Union Presbyterian Seminary (formerly Union Theological Seminary & P.S.C.E.)
United Library
United Theological Seminary (Ohio)
United Theological Seminary of the Twin Cities
University of Dubuque
University of St. Mary of the Lake
University of the South Library/School of Theology

Vanderbilt University
Victoria University
Virginia Theological Seminary
Wake Forest University
Wartburg Theological Seminary
Washington Theological Union
Wesley Theological Seminary
Western Seminary
Western Theological Seminary
Westminster Theological Seminary (California)
Westminster Theological Seminary (Philadelphia)
Yale University Divinity School Library

APPENDIX M

TEAGUE LETTER TO OTHER PRESIDENTS

President of Lancaster Bible College, Dr. Peter Teague, letter to other presidents requesting institutional participation

September 13, 2011

President XX

Institution

ADD

CSZ

Dear :

I am writing to request the cooperation of [Institution Name] in the dissertation research of Mr. Gerald Lincoln, our library director. Mr. Lincoln is doing his doctoral work at the School

of Information Science of the University of Pittsburgh and his dissertation analyzes the information literacy skills of graduates of theological schools.

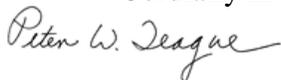
The research will specifically look at the practices of pastors in the preparation and delivery of a sermon. The study is being limited to evangelical pastors because the literature has shown a niche where there is a need for further research.

My request is for you to allow Mr. Lincoln to contact a small group of [Institution Name] alumni who serve in a preaching role and request interviews with them. No identifying personal or institutional information will be revealed in the study, and alumni from other institutions will be involved as well. If there is a significant discovery specific to your institution, that information would be shared with you.

I appreciate anything you can do to pave the way for Mr. Lincoln's research as I believe it will be valuable to the cause of Christ and the advancement of the Gospel. Please email him at glincoln@lbc.edu if you are willing to allow him to contact your alumni.

So thankful for you and the good work of [Institution Name]!

Cordially in Christ,



Peter W. Teague, EdD

President

APPENDIX N

TEAGUE E-MAIL TO LBC ALUMNI

President of Lancaster Bible College, Dr. Peter Teague, e-mail to LBC alumni requesting participation

September 13, 2011

NAME

ADD

CSZ

Dear LBC Alumnus:

I am writing to request your participation in the dissertation research of Mr. Gerald Lincoln, our library director. Mr. Lincoln is doing his doctoral work at the School of Information

Science of the University of Pittsburgh and his dissertation analyzes the information literacy skills of graduates of theological schools.

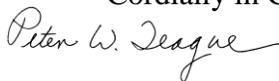
The research will specifically look at the practices of pastors in the preparation and delivery of a sermon. The study is being limited to evangelical pastors because the literature has shown a niche where there is a need for further research.

My request is for you, as an LBC alumnus who serves in a preaching role, to consider allowing Mr. Lincoln to interview you for his pilot study. No identifying personal or church information will be revealed in the study, and alumni from other institutions will be involved as well.

I appreciate your involvement in Mr. Lincoln's research as I believe it will be valuable to the cause of Christ and the advancement of the Gospel. Please email him at glincoln@lbc.edu if you are willing to consider participating in the study.

So thankful for you and the ministry of [CHURCH Name]!

Cordially in Christ,



Peter W. Teague, EdD

President

APPENDIX O

TEAGUE E-MAIL TO LBC LIST OF PASTORS

President of Lancaster Bible College, Dr. Peter Teague, to LBC compiled e-mail list of pastors requesting participation

September 13, 2011

Pastor XX

Church

ADD

CSZ

Dear :

I am writing to request your cooperation in the dissertation research of Mr. Gerald Lincoln, our library director. Mr. Lincoln is doing his doctoral work at the School of Information Science of the University of Pittsburgh and his dissertation analyzes the information literacy skills of graduates of theological schools.

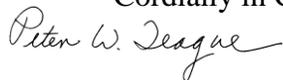
The research will specifically look at the practices of pastors in the preparation and delivery of a sermon. The study is being limited to evangelical pastors because the literature has shown a niche where there is a need for further research.

My request is for you to consider allowing Mr. Lincoln to interview you as part of his research. No identifying personal or church information will be revealed in the study, and many other pastors will be involved as well.

I appreciate anything you can do to pave the way for Mr. Lincoln's research as I believe it will be valuable to the cause of Christ and the advancement of the Gospel. Please email him at glincoln@lbc.edu if you are willing to consider participating in the study.

So thankful for you and the ministry of [Church Name]!

Cordially in Christ,



Peter W. Teague, EdD

President

APPENDIX P

EXPLANATION OF RESEARCH PROJECT

I am the director of the library at Lancaster Bible College. I am in the process of doing research for my doctoral dissertation at the School of Information Science of the University of Pittsburgh. I am researching the information literacy skills of graduates of theological schools.

Information literacy instruction is an area that our accrediting organizations have required us to provide and assess. The concept is also linked with lifelong learning skills. We all would like to see our graduates add to their knowledge from school and communicate it to the church.

The research will specifically look at the practice and training in research skills used by pastors in the preparation and delivery of a sermon. The study is being limited to Evangelical pastors because the literature has shown a niche where there is a need for further research. There are aspects of information literacy that have been taught to theological students for generations but there are also areas where we need to improve.

I plan to conduct interviews using open ended questions. I expect the interviews would last for one or two hours. Personal identification information will not be revealed. The research

proposal and questions will have been approved by the Institutional Review Board of the University of Pittsburgh and is being overseen by my doctoral committee.

I would like to conduct individual interviews with a small number of your alumni who serve in a preaching role. Your school is recognized as meeting the theological criteria. The study will also be conducted with alumni from several other institutions. Your institution's name will not be identified in the dissertation or any derivative work except in a pattern of Institution A, etc.

I am asking that you e-mail the following message to your alumni requesting pastors to participate in this research project.

APPENDIX Q

E-MAIL TO PASTORS

E-mail to Pastors Requesting Participation

Subject: Improving Theological Education

Would you be willing to participate in a research project that potentially could improve theological education? I am researching skills that you would have learned while you were in Bible college or seminary. I am looking for pastors who would be willing to be interviewed for one or two hours about their preparation and delivery of sermons.

If you are interested, please contact me by e-mail at glincoln@lbc.edu.

Gerald E Lincoln, MA, MDiv, ThM
Library Director
Lancaster Bible College
901 Eden Road
Lancaster, PA 17601
glincoln@lbc.edu
(717) 560-8200 X5362

APPENDIX R

NOTIFICATION OF SUBJECTS RIGHTS

Notification of Subject's Rights

TITLE: The Information Literacy Competencies of Evangelical Pastors

PRINCIPAL INVESTIGATOR: Gerald Lincoln, PhD Student

901 Eden Road, Lancaster, PA 17601; Phone: 717.560.8200 x5362

e-mail: glincoln@lbc.edu

FACULTY MENTOR: Ellen Detlefsen, Ph.D., Associate Professor, School of Information Sciences

University of Pittsburgh - Pittsburgh PA 15260; Phone: 412.624.9444

e-mail: ellen@sis.pitt.edu

The purpose of this research study is to examine the practice of pastors in the preparation of a sermon. Approximately 15 Evangelical pastors, at least 18 years of age or older, will be invited to participate in this research study. If you agree to participate, you will be asked to answer a series of questions during an interview at your office about your preparation of sermons. After you answer each question, you may be asked follow-up questions to clarify your answer. The interview will take less than 2 hours to complete. There will be no further contact after the interview.

There is little risk involved in this study. The major potential risk is a breach of confidentiality, but we will do everything possible to protect your privacy. Another potential risk associated with your participation is if you were to disclose that you plagiarize sermons. This information will be kept confidential and is not the subject of this research study. You are asked to not to refer to yourself or your church by name during the interview so as to maintain anonymity. No linkage of your name to the data will be kept.

There are no costs to you for participating in this study, and you will receive no direct benefit from participating in this study.

All records pertaining to your involvement in this study are kept strictly confidential and any data that includes your identity will be stored in locked files, and will be retained by us for a minimum of seven years. Your identity will not be revealed in any description or publication of this research. Results will not be shared with your church or anyone else.

Your participation in this study is completely voluntary. You may refuse to take part in it, or you may stop participating at any time. This study is being conducted by Gerald Lincoln through the University of Pittsburgh. You may contact me at 717.560.8200 x5362 or glincoln@lbc.edu.

APPENDIX S

ADAPTED ACRL STANDARDS, PERFORMANCE INDICATORS, AND OUTCOMES

<p><i>Information literacy competency standards for higher education</i> ©2000 Association of College and Research Libraries. Chicago, Ill.: <i>Information literacy competency standards, performance indicators, and outcomes adapted for pastors</i> by Gerald E Lincoln, (permission requested March 13, 2012)</p>	
<p>Standard One: The information literate pastor determines the nature and extent of the information needed.</p>	
<p>Performance Indicator</p>	<p>Outcomes Include:</p>
<p>1. The information literate pastor defines and articulates the need for information.</p>	<ul style="list-style-type: none"> a. Confers with church members, church staff, and with God to identify sermon topics or other information needs b. Develops a sermon topic and formulates questions based on the information need c. Explores general information sources to increase familiarity with the topic d. Defines or modifies the information need to achieve a manageable focus e. Identifies key concepts and terms that describe the information need f. Recognizes that existing information can be combined with original thought, experimentation, and/or analysis to produce new information
<p>2. The information literate pastor identifies a variety of types and formats of potential sources for information.</p>	<ul style="list-style-type: none"> a. Knows how information is formally and informally produced, organized, and disseminated b. Recognizes that knowledge can be organized into disciplines that influence the way information is accessed c. Identifies the value and differences of potential resources in a variety of formats (e.g., multimedia, database, website, e-books)

	<ul style="list-style-type: none"> d. Identifies the purpose and audience of potential resources (e.g., popular vs. scholarly, current vs. historical, devotional vs. exegetical vs. homiletical vs. expository) e. Differentiates between primary and secondary sources, recognizing how their use and importance vary within theological perspectives f. Realizes that information may need to be constructed with raw data from primary sources (Bible)
3. The information literate pastor considers the costs and benefits of acquiring the needed information.	<ul style="list-style-type: none"> a. Determines the availability of needed information and makes decisions on broadening the information seeking process beyond local resources (e.g., interlibrary loan; using resources at other locations; obtaining images, videos, text, or sound) b. Considers the feasibility of acquiring language skills (e.g., Hebrew, Aramaic, Greek) in order to gather needed information and to understand its context c. Develops a realistic plan to acquire the needed information in Accordance® with deadlines
4. The information literate pastor reevaluates the nature and extent of the information need.	<ul style="list-style-type: none"> a. Reviews the initial information need to clarify, revise, or refine the sermon topic

Standard Two	
The information literate pastor accesses needed information effectively and efficiently.	
Performance Indicator	Outcomes Include:
1. The information literate pastor selects the most appropriate investigative methods or information retrieval systems for accessing the needed information.	<ul style="list-style-type: none"> a. Identifies appropriate investigative methods (e.g., exegesis, literature review) b. Investigates the scope, content, and organization of information retrieval systems c. Selects efficient and effective approaches for accessing the information needed from the investigative method or information retrieval system
2. The information literate pastor constructs and implements effectively designed search strategies.	<ul style="list-style-type: none"> a. Develops a research plan appropriate to the investigative method b. Identifies keywords, synonyms and related terms for the information needed c. Selects controlled vocabulary specific to the discipline or information retrieval source, when applicable d. Constructs a search strategy using appropriate commands for the information retrieval system selected, when applicable (e.g., Boolean operators, truncation, and proximity for search engines; internal organizers such as indexes for books) e. Implements the search strategy in various information retrieval

	<p>systems using different user interfaces and search engines, with different command languages, protocols, and search parameters, when applicable</p> <p>f. Implements the search using investigative protocols appropriate to the discipline</p>
3. The information literate pastor retrieves information online or in person using a variety of methods.	<p>a. Uses various search systems to retrieve information in a variety of formats</p> <p>b. Uses various classification schemes and other systems (e.g., call number systems or indexes) to locate information resources within the library or to identify specific sites for physical exploration</p> <p>c. Uses specialized online or in person services available at the church to retrieve information needed (e.g., ATLAS[®], Logos[®], BibleWorks, Accordance[®], and practitioners)</p>
4. The information literate pastor refines the search strategy if necessary.	<p>a. Assesses the quantity, quality, and relevance of the search results to determine whether alternative information retrieval systems or investigative methods should be utilized</p> <p>b. Identifies gaps in the information retrieved and determines if the search strategy should be revised</p> <p>c. Repeats the search using the revised strategy as necessary</p> <p>d. Decides when limit of searching is reached in Accordance[®] with deadlines</p>
5. The information literate pastor extracts, records, and manages the information and its sources.	<p>a. Selects among various technologies the most appropriate one for the task of extracting the needed information (e.g., copy/paste software functions, photocopier, scanner, or download)</p> <p>b. Creates a system for organizing the information</p> <p>c. Differentiates between the types of sources cited and understands the correct method of citation for a sermon</p> <p>d. Records all pertinent citation information for future reference</p> <p>e. Uses various technologies to manage the information selected and organized (personal bibliographic software)</p>

Standard Three	
The information literate pastor evaluates information and its sources critically and incorporates selected information into his or her knowledge base and value system.	
Performance Indicator	Outcomes Include:
1. The information literate pastor summarizes the main ideas to be extracted from the information gathered.	<p>a. Reads the text and selects main ideas</p> <p>b. Restates textual concepts in his/her own words and selects data accurately</p> <p>c. Identifies verbatim material that can be then appropriately quoted</p>
2. The information literate pastor articulates and applies initial	<p>a. Examines and compares information from various sources in order to evaluate reliability, validity, accuracy, authority, timeliness, and point of view or bias</p> <p>b. Analyzes the structure and logic of supporting arguments or</p>

criteria for evaluating both the information and its sources.	<p>methods</p> <p>c. Recognizes prejudice, deception, or manipulation</p> <p>d. Recognizes the cultural, physical, or other context within which the information was created and understands the impact of context on interpreting the information</p>
3. The information literate pastor synthesizes main ideas to construct new concepts.	<p>a. Recognizes interrelationships among concepts and combines them into potentially useful primary statements with supporting evidence</p> <p>b. Utilizes computer and other technologies (e.g. databases, Logos[®], BibleWorks, or Accordance[®]) for studying the interaction of ideas and other phenomena</p>
4. The information literate pastor compares new knowledge with prior knowledge to determine the value added, contradictions, or other unique characteristics of the information.	<p>a. Determines whether information satisfies the research or other information need</p> <p>b. Uses consciously selected criteria to determine whether the information contradicts or verifies information used from other sources</p> <p>c. Draws conclusions based upon information gathered</p> <p>d. Tests theories with discipline-appropriate techniques (e.g., logical arguments, theology, grammar, word studies, historical and cultural backgrounds)</p> <p>e. Determines probable accuracy by questioning the source of the data, the limitations of the information gathering tools or strategies, and the reasonableness of the conclusions</p> <p>f. Integrates new information with previous information or knowledge</p> <p>g. Selects information that provides evidence for the topic</p>
5. The information literate pastor determines whether the new knowledge has an impact on the individual's value system and takes steps to reconcile differences.	<p>a. Investigates differing viewpoints encountered in the literature</p> <p>b. Determines whether to incorporate or reject viewpoints encountered</p>

<p>6. The information literate pastor validates understanding and interpretation of the information through discourse with other individuals, subject-area experts, and/or practitioners.</p>	<p>a. Participates in church-sponsored electronic communication forums designed to encourage discourse on the topic b. Seeks expert opinion through a variety of mechanisms</p>
<p>7. The information literate pastor determines whether the initial query should be revised.</p>	<p>a. Determines if original information need has been satisfied or if additional information may be obtained in Accordance[®] with deadlines b. Reviews search strategy and incorporates additional concepts as necessary c. Reviews information retrieval sources used and expands to include others as needed</p>

<p>Standard Four The information literate pastor, individually or as a member of a group, uses information effectively to accomplish a specific purpose.</p>	
<p>Performance Indicator</p>	<p>Outcomes Include:</p>
<p>1. The information literate pastor applies new and prior information to the planning and creation of a particular product or performance.</p>	<p>a. Organizes the content in a manner that supports the purposes and format of the product or performance (e.g. outlines, drafts, illustrations, applications) b. Articulates knowledge and skills transferred from prior experiences to planning and creating the product or performance c. Integrates the new and prior information, including quotations and paraphrasings, in a manner that supports the purposes of the product or performance d. Manipulates digital text, images, and data, as needed, transferring them from their original locations and formats to a new context</p>
<p>2. The information literate pastor revises the development process for the product or performance.</p>	<p>a. Maintains a journal or log of activities related to the information seeking, evaluating, and communicating process b. Reflects on past successes, failures, and alternative strategies</p>
<p>3. The information literate pastor communicates the product or</p>	<p>a. Chooses a communication medium and format that best supports the purposes of the product or performance and the intended audience b. Uses a range of information technology applications in creating</p>

performance effectively to others.	<p>the product or performance</p> <p>c. Incorporates principles of design and communication</p> <p>d. Communicates clearly and with a style that supports the purposes of the intended audience</p>
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Standard Five	
The information literate pastor understands many of the economic, legal, and social issues surrounding the use of information and accesses and uses information ethically and legally.	
Performance Indicator	Outcomes Include:
1. The information literate pastor understands many of the ethical, legal and socio-economic issues surrounding information and information technology.	<p>a. Identifies and discusses issues related to privacy and security in both the print and electronic environments</p> <p>b. Identifies and discusses issues related to free vs. fee-based access to information</p> <p>c. Identifies and discusses issues related to censorship and freedom of speech</p> <p>d. Demonstrates an understanding of intellectual property, copyright, and fair use of copyrighted material</p>
2. The information literate pastor follows laws, regulations, church policies, and etiquette related to the access and use of information resources.	<p>a. Participates in electronic discussions following accepted practices (e.g. “Netiquette”)</p> <p>b. Uses approved passwords and other forms of ID for access to information resources</p> <p>c. Complies with church policies on access to information resources</p> <p>d. Preserves the integrity of information resources, equipment, systems and facilities</p> <p>e. Legally obtains, stores, and disseminates text, data, images, or sounds</p> <p>f. Demonstrates an understanding of what constitutes plagiarism and does not represent work attributable to others as his/her own</p> <p>g. Demonstrates an understanding of church policies related to privileged communication</p>
3. The information literate pastor acknowledges the use of information sources in communicating the product or performance.	<p>a. Selects an appropriate documentation style and uses it consistently to cite sources</p> <p>b. Posts permission granted notices, as needed, for copyrighted material</p>

APPENDIX T

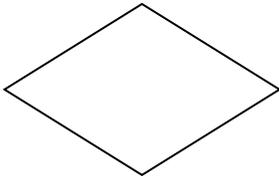
FLOWCHART SYMBOLS



Data in the form of books, journals, files, and other documents.



Data stored and accessed in an electronic storage device.



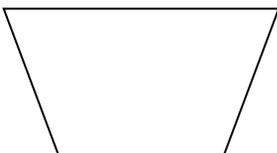
Decision or decision maker.



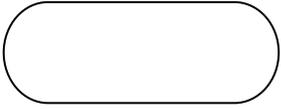
Documents



Process intended to accomplish a task.



Manual process intended to accomplish a task.



Starting or ending point.