SUMMARY *of* PROCEEDINGS

Seventy-second Annual Conference

of the

American Theological Library Association

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American Theological Library Association

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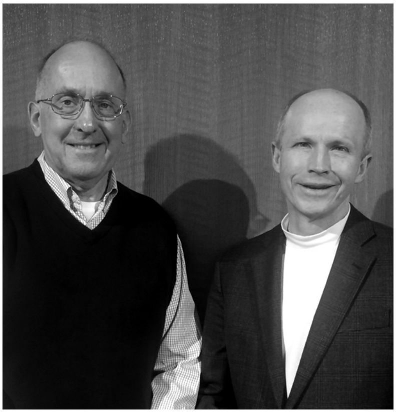
Welcome from the Local Host Committee

KNOWN AS THE CROSSROADS OF AMERICA, Indianapolis is within a day's drive of over half of the country's population. This year's conference setting provides an opportunity to share a ride and a room with another member of your library team or to bring your family along.



Situated in the heart of Indy, our conference hotel, the Hyatt Regency, is within walking distance of many top attractions and restaurants. A skywalk connects the hotel to Circle Centre Mall, featuring ninety stores and services.

For those traveling with families, the top ten-rated Indianapolis Zoo and White River Gardens is a thirty-minute walk. Both the Indianapolis Children's Museum, the world's biggest and best, and the Indianapolis Motor Speedway and Museum, home of the Indianapolis 500, are a fourteen-minute drive. Further afield, Conner Prairie, a nationally acclaimed history destination and outdoor museum, is a thirty-three-minute drive.

Your local hosts have arranged two opportunities for Indianapolis historic walking tours on Wednesday. Both begin and end in the conference hotel. On Thursday evening, the Indianapolis Indians play the Toledo Mud Hens at Victory Field Stadium, a 10–12-minute walk from the hotel. Recognized as one of the best baseball parks in the US, enjoy panoramic views of the downtown Indy skyline from Victory Field.

For Indiana Librarians, Indianapolis is where we make connections. Indy is the hub to which all the roads lead from our seminaries, colleges, and universities scattered throughout the state. We hope your road (or flight) also leads here.

This year's conference invites you to connect at the crossroads of America and to join fellow theological librarians in conversation and creative collaboration about the changing landscape of theological education, theological libraries, and theological scholarship.

We look forward to welcoming you to Indianapolis. Come join us and experience Hoosier hospitality.

Your Local Host Committee Co-chairs,
Ken Boyd and Robert Roethemeyer

Editor's Introduction

IT IS MY PLEASURE to welcome readers to the formal record of another wonderful ATLA conference. The 2018 gathering in Indianapolis, Indiana, brought together theological librarians from around the country and the world to listen, learn, and laugh together as they explored topics and themes both cutting edge and timeless. For those who participated in the conference in person, these proceedings will recall sessions they enjoyed attending and offer access to those they regretted having to miss. And those who were not with us in Indiana will find here a taste of the innovative, thoughtful work being done by ATLA colleagues and friends.

The 2018 conference theme, "Connection at the Crossroads: Creative Collaboration in a Changing Landscape," is reflected in several sessions presented in the *Proceedings*. Many theological librarians place "connection" at the heart of their work, and we find here accounts of connecting graduate students with library resources, librarians with faculty, and users with special collections. Creating and maintaining these vital and vibrant connections call upon knowledge and expertise from across the spectrum of library workers—catalogers, information literacy specialists, liaison librarians, and more.

The theme of collaboration also resonated with many presenters and participants, and readers of this volume will surely find ideas and inspiration in projects that highlight creative, productive partnerships between libraries and a variety of organizations and individuals, including writing centers, marketing specialists, and community members. Of particular note are sessions presented by our international colleagues, such as Kerrie Burn from the University of Divinity in Melbourne, Australia, and D'Anna Shotts and Anthonia Ahimah from Baptist Theological Seminary in Kaduna, Nigeria. The perspective offered by these presentations made Indiana not just the "Crossroads of America," but a global meeting point.

The ATLA annual conference and these proceedings play an important role in furthering the association's strategic goals and upholding its core values. This volume is rich with content that demonstrates commitment to core values such as excellence in library collections and services and creativity, innovation, and transformation. The sessions recounted here showcase, in particular, the outstanding work being done by our colleagues in small libraries, where the challenge of limited resources is transformed into motivation for new approaches.

Just as the smart, interesting content provided by conference presenters addresses themes of connection, collaboration, and creativity, the *Summary of Proceedings* as a document is also responding to the changing landscape. As part of the ATLA Press, it is published on an open access platform, broadening the impact of the annual conference and supporting the ATLA core value of offering the "widest possible access to relevant information and ideas." The open access format makes the work presented here easy to share widely, encouraging the development of new connections far beyond Indianapolis in June 2018. "Hospitality, inclusion, and diversity," another ATLA core value, need not be limited to those occasions, such as the annual conference, when we have the pleasure of seeing one another face to face. We can also welcome colleagues at any time, from any place, to be part of the work we see reflected in the Proceedings, and I hope you will consider this volume an invitation to join the ATLA community.

Miranda Bennett

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PRECONFERENCE WORKSHOPS

Game of Pros

Forging Alliances for Effective Information Literacy

James Humble, St. Charles Borromeo Seminary
Martha Adkins, University of San Diego
Paul Myhre, Wabash Center for Teaching and Learning in Theology and Religion
Jay Wise, Indiana Wesleyan University

ABSTRACT This pre-conference workshop examined how we, as librarians, collaborate with campus stakeholders to incorporate effective information literacy outreach into programs and courses, especially of the distance-learning kind. All three presenters explored how to cultivate relationships with faculty, market library instruction effectively, schedule for both student and instructor availability, and ensure that students are prepared for our courseloads before the classes are held.

In this pre-conference workshop, three presenters discussed different aspects of the question: how do we, as librarians, collaborate with campus constituencies to incorporate effective information literacy outreach into programs and courses? Each of the three presenters spoke from personal experience, but filtered their experiences through one of the themes below:

1. **The Distance Between Us: Teaching Non-Traditional**

Students Information Literacy
Discerning the effect that information literacy classes have on students is hard enough when we're standing in front of them. But when we're teaching non-traditional students, particularly ones who aren't present on campus often or at all, we must integrate our efforts at information literacy with the practice of distance librarianship. In this light, we discuss embedding librarians, leveraging technology to assist students' learning and research, and partnering with faculty and administrators to serve students more effectively.

2. **Information Literacy as a Collaborative Effort: Working with Administrators, Faculty, and IT**
How do we work with our colleagues on the faculty or in IT to develop the instructional tools our students interact with? This is especially important when we are developing curriculum for long-distance learning. Along with cultivating faculty relationships, librarians must effectively market themselves to attract students and make the technical demands of distance learning as simple for the students as possible.

3. **It's a Matter of Space and Time: Where, and How, and When Information Literacy Happens**
Instructor charisma, involving coursework, and faculty promotion aside, a bibliographic instruction session will only be a success to the extent that its time, place, and/or delivery are agreeable to the students. The scheduling and location of an in-person session can affect student participation; so can how much they already know or are made aware of the subject beforehand. In this portion of the workshop, we considered such topics as: figuring out the best time of the day/week to maximize attendance, ensuring that students are prepared for our workload before the class starts, and crafting digital content delivery methods to meet the needs of both traditional students and distance learners.

After each presentation, the arranger of the workshop opened up a discussion with the attendees, asking them for concrete proposals that they might implement in their own libraries based on the experiences shared by the presenters.

ATLA & PALNI OCLC WMS Pre-Conference

Panel Discussion: Knowledge Base Management of Open Access Resources

Lisa Gonzalez, PALNI
Jeff Siemon, Anderson University
Heather Loehr, PALNI
Karl Stutzman, Anabaptist Mennonite Biblical Seminary

Focusing on Open Access in WMS

Lisa Gonzalez, PALNI

Considering that open access (OA) collections contributed by both vendors and other libraries represent significant financial investment by institutions through either APCs (article processing charges), membership support, or other investment in the scholarly communication infrastructure, libraries should evaluate OA collections that match their collection development policy subject priorities. Since OA material may be aggregated inconsistently in diverse locations, adding OA content to the library's discovery system provides another avenue for patrons to discover quality content.

You can select OA collections broadly through WorldCat Discovery or Collection Manager settings, or more granularly one collection at a time or even title-by-title. The basic information about OA collections on OCLC's knowledge base collections list includes the size of the collection and the percentage of OCLC numbers that are linked to titles in the knowledge base. OCLC numbers connect e-resource title holdings to WorldCat records and to article citations in WorldCat.org and WorldCat Discovery based on the library's coverage for titles.

When evaluating OA collections in the knowledge base, selection criteria can include whether the collection is sufficiently focused on material relevant to your patrons, the quality of the metadata in terms of accurate description (title, URLs, identifiers), and if the material is actually available open access. When contributing OA collections to the knowledge base, consider providing the most complete metadata possible (full titles, ISBNs, OCLC numbers, accurate URLs) before submitting the collection to be shared. Tools such as the MarcEdit KBART plugin can help you quickly create a KBART file for your knowledge base collection, which you can check for accuracy and completeness before you create your collection in the knowledge base.

Tips for Fixing OCLC Knowledge Base Broken Links

Jeff Siemon, Anderson University

We'll address the problem that patrons cannot find e-resources we provide, and have paid for, because many e-resources have poor metadata. Yukari Sugiyama writes, and I agree:

> E-resource discovery is almost entirely dependent upon metadata that is supplied by parties outside of the library. . . . Libraries now work in an environment where there are more interdependencies than ever; the successful provision of access to electronic resources is fully dependent on the transmission of high quality metadata throughout the e-resource supply chain.

We will cover some ways to improve OCLC knowledge base collections:

- Add subtitles to prevent incorrect matches in Discovery to books with similar titles (many are HathiTrust short titles).
- Add a primary=override OCLC Number (OCN) to knowledge base titles without primary OCNs.
- Change (override) a print book primary OCLC number with the best eBook OCN.

- Add open access collections to your catalog.
- Add free or open access journals not in any KB collection to the collection: “Other Free Journals” ID:freeAccess.misc.

One common problem is that OCLC Discovery links to a wrong book with the same title. The solution is as follows:

1. In Discovery, follow the (wrong) link to the eBook in HathiTrust. Get the number from the URL of the (wrong) linking eBook (e.g., 4287499), and note the subtitle or series title for that book.
2. In Collection Manager, search for your HathiTrust KB collection. Then search for the HathiTrust number, 4287499, in that collection.
3. Add a subtitle or series title to KB title. (You can add an author to the title if you have no other choice.)
4. Save your changes (blue “Save” button).

Then contribute your changes to the knowledge base:

5. Click the drop-down box “Contribute Changes to the Global Collection.”
6. Select “Add title edits to the Global Knowledge Base.”
7. In “summary of change” box, type something simple like “added subtitle.”
8. Click “Continue.”

The result is that the wrong “Access online” link is gone from the 1990 book with a similar title.

But there is “fine print” to this simple solution to fixing wrong links to similarly titled books. You will need to repeat these steps for each wrong HathiTrust link appearing in Discovery with the (usually more recent) book.

Also, I delete most of the grouped OCNs in the HathiTrust knowledge base record, leaving only a few of the OCNs for the most held correct print and eBook WorldCat records. It would be nice to check every OCN on the HathiTrust KB title record, but perfection takes too much time. The pros for deleting a wrong OCN outweigh the cons for deleting an extra correct OCN. Most of the correctly grouped OCNs will also be clustered in Discovery; thus, even when you delete a correct OCN from the KB record, the “View eBook” link will still appear on the cluster in Discovery. When you delete (wrong) group OCNs, you will have fixed "broken links" issues for other similar titles. Discovery is improved by adding OCLC numbers to KB collections.

A second common problem is that there is no "override" or primary OCLC number for a title in the OCLC knowledge base. When there is no primary OCN in the KB, then holdings are not set in WorldCat for libraries that use WMS for their catalog. And for non-WMS libraries, no MARC record is delivered to be loaded in their catalog. Therefore, that title shows up lower in search results, and that title will not display if the search is limited to My Library Holdings. The "Access online" link may still show up on a result, if it matches ISBN/ISSN or title, or if the OCN is in the KB in the "grouped OCNs" list.

The second common problem is also easy to fix by adding an "override" OCN to the OCLC knowledge base:

1. Search WorldCat for the book/journal that has no OCN in the knowledge base and copy the OCLC number to the clipboard.
2. Go back to the knowledge base and paste the OCN in the "override" OCN field.
3. Save the record, and "Contribute Changes to the Global Collection" as above.

These titles that you've improved with OCLC numbers in the knowledge base can now be discovered by and delivered to your patrons!

A third common problem is print book MARC record OCLC numbers that are the "override" or primary OCN in the knowledge base. It looks like your library holds the print book, but you only hold the eBook. To correct a print OCN as the primary OCN in the KB:

1. Find the eBook title in the knowledge base; perhaps search by the (wrong) print OCN. Begin to edit that KB record.
2. Search in WorldCat for an eBook MARC record for that book, and copy the eBook OCN.
3. Back in Collection Manager, in the KB record, paste the eBook OCN in the "override" OCN field.
4. Copy the current primary OCN, add it to the "grouped" OCNs, and save that OCN.
5. Save the entire KB title record.
6. Contribute the title edits to the global knowledge base.

A fourth easy task to help your patrons is to add open access e-resources collections to your library catalog. Here's how:

You can find open access collections in Collection Manager by searching for the word "open" or searching all collections and limiting by the OA facet. A good place to start for seminaries is by searching for "DTL Open." This retrieves open access collections created by the Digital Theological Library, a project of Claremont.

All you need to do is click on the "Select" button near the right side of the results list, and these open access titles will show up in your WMS catalog. If you use another vendor, the MARC records for these titles will be delivered for you to load into your local catalog.

In addition to these four simple tasks, Jeff also showed slides about how to add a new open access journal to a knowledge base collection and how to add OCLC number to a collection using a KBART file.

> Slides from this presentation may be found at: https://www.slideshare.net/jsiemon/presentations
>
> Recording: https://vimeo.com/237468207/00de177b16
>
> Detailed instructions for adding multiple OCNs to an existing knowledge base collection may be found at: https://drive.google.com/open?id=0B2sHKamxnI-dQmFkcUVmS1d4RTQ (about 50 pages).
>
> A checklist for what to do when adding or canceling an e-resource or a database may be found at: https://docs.google.com/document/d/1yuf4g-aRA6Fh7eJno4GtSryjEkI22gycalx-hzdAHmsY/edit?usp=sharing.

Panel Discussion: Reporting and Statistics

Heather Loehr, PALNI
Karl Stutzman, Anabaptist Mennonite Biblical Seminary

We discussed a brief history of the PALNI national survey support project, a collaborative effort between PALNI librarians to provide instruction and guidance on using WMS analytics and reports for data-gathering for the ACRL, IPEDS, and ATS surveys.

We showed the common data points required by each survey and the available methods for addressing each one. Gathering needed data for national surveys presents a number of challenges for WMS libraries—including unclear survey instructions, limitations of standard ("out of the box") reporting methods in WMS, and limitations of data universes for WMS Report Designer customers. We presented the first working draft for a help guide for the ATS survey, and we provided an overview of enhancement requests submitted to OCLC for system features and functions that can improve the efficiency of data-gathering, and the quality of the data gathered, to align as closely as possible with the needs of reporting libraries.

Slides from this presentation may be found at: http://libguides.palni.edu/ld.php?content_id=44679130.

PALNI's National Survey Guides and Tutorials: http://libguides.palni.edu/analytics/surveys

NOTES

1 Yukari Sugiyama, Marlene van Ballegooie, and Fabiano Takashi Rocha, "Harnessing the Power of the Cooperative: Improving Access to the JapanKnowledge E-Resource Collection," *Journal of East Asian Libraries* no. 163 (October 2016).

BUSINESS REPORTS

ATLA Association Update

By Brenda Bailey-Hainer, ATLA Executive Director

ABSTRACT The ATLA Association Update provides highlights of ATLA's accomplishments for the year, an overview of finances for fiscal year 2018, and a brief preview of the projected budget for fiscal year 2019.

Both members and staff have been busy during the past year with projects and activities supporting ATLA's mission and organizational ends. Just a few of those activities are included here. Additional information can be found in the committee and task force reports included in the 2018 *ATLA Yearbook*.

One significant area in which ATLA has made progress is facilitating open access publishing in the study of religion and theology. The recently formed ATLA Publishing Program created a more coherent structure for all of ATLA's publications. It distinguishes between ATLA's association-related publications that are staff driven and also created the ATLA Press, which covers the publications that are primarily member driven. Part of the long-term plan was to create a staff position to oversee this new structure and coordinate the various editorial boards. In October 2017, ATLA hired Christine Fruin, who is now our Member Programs and Scholarly Communication Manager. A detailed ATLA Press Update is included elsewhere in the 2018 *Proceedings*.

A key area of ATLA's work is global collaboration. Over the past two years, several of ATLA's peer groups, including BETH (the European association of theological library associations), ForATL (the Forum for Asian Theological Libraries), and ANZTLA (the Australian and New Zealand Theological Library Association), have been in discussion with ATLA about education for theological librarianship. A joint task force that includes representatives from around the world and those with expertise in various countries is being coordinated by ATLA. Chaired by Dr. Kelly Campbell, the task force has outlined their work in their report in the 2018 *ATLA Yearbook*.

The Task Force on Scholarly Communication in Religion and Theology was formed in 2016. The group learned about various aspects of scholarly communication and created learning opportunities for ATLA members. For example, the THATCamp session held immediately prior to the 2018 ATLA annual conference was the product of the Task Force. The group is also investigating other ways that the ATLA community can have an impact on scholarly communication. One example is a cooperative effort between ATLA and Vanderbilt University to ensure that a forthcoming De Gruyter book is released as an open access publication available to all. *Digital Humanities and Libraries & Archives in Religious Studies*, edited by Clifford Anderson, includes several chapters written by other ATLA members, including Bo Adams, Bobby Smiley, and Michael Hemenway. Another initiative of the task force is exploring the potential for creating a collection of OERs—Open Educational Resources—to support theology and religious studies courses.

A major accomplishment of staff this past year was the November 2017 release of a new full-text collection. Called ATLASerials PLUS™ (ATLAS PLUS™), it includes the full text from ATLASerials® (ATLAS®) as well as full text from more than one hundred additional titles. As part of this project, the metadata previously included in the *ATLA Catholic Periodical and Literature Index® (ATLA CPLI®)* is now part of the *ATLA Religion Database® (ATLA RDB®)*. This allowed us to add new Catholic full-text content in both *ATLAS®* and *ATLAS PLUS™*.

Following ATLA's overall long-term plan to significantly expand ATLA's coverage of diverse content published around the world, in addition to those added from *ATLA CPLI*, the number of titles indexed in *ATLA RDB* has grown significantly over the last three years. Since

June 2015, 262 new titles have been added to the index—forty-three of those just since last year's ATLA conference. This reflects the work staff has been able to accomplish as the result of an investment in a new editorial platform a few years ago. The new platform has helped ATLA's Production Department be more productive, allowing the expansion of the scope and coverage of the databases. Currently *ATLA RDB* indexes 948 titles from fifty-five countries; of those, 579 (61%) are peer reviewed, and 211 of the 948 titles (22%) are open access.

The full-text content in ATLA products includes publications from thirty-three countries. The depth of the content has been expanded as well, with a significant number of the titles in *ATLAS* and *ATLAS PLUS* including content for issues going back to volume 1, issue 1. Of the 334 titles in *ATLAS*, 64% go back to volume 1, issue 1, as do 67% of the 458 titles in *ATLAS PLUS*. ATLA continues to maintain the high level of quality of the content, with 59% of the titles in both *ATLAS* and *ATLAS PLUS* peer reviewed. Open access titles continue to be represented in the full-text content, with 7% OA titles in *ATLAS* and 6% in *ATLAS PLUS*.

These efforts to improve and expand the ATLA products have been popular with libraries. More than 1,500 libraries in sixty-five countries now subscribe to ATLA databases.

During the current fiscal year, ATLA has a budget of $7.8 million. By far, most of ATLA's funds are generated through revenue derived from royalties as the result of library subscriptions to ATLA databases (94%). Additional sources of revenue include member dues (2%), the annual conference (1%), and other miscellaneous income such as income from investments (3%).

ATLA uses that revenue it receives to support the work needed to achieve its mission and organizational ends. Some money is used for ongoing maintenance and expansion of the databases (36%) and to provide administrative services to support the organization, including staff in the Member Programs Department (25%). Another 15% covers overhead expenses such as legal service, rent, and insurance. Ten percent goes to research and development to improve products, conduct market research, and investigate potential new products and services, while 5% supports the work of the board and committees. Other expenses include travel and professional development for staff (5%) and the annual conference (4%).

While ATLA is blessed with a significant revenue stream from its products, to be a good steward of resources, the association must always set aside funds for less prosperous times. Thanks to the efforts of the Endowment Committee, contributions from members, and the stock market, as of May 30, 2018, the balance in the ATLA Endowment Fund was $636,606, up from $560,426 last August. ATLA continues to make good progress toward the short-term goal of reaching $1 million.

Staff is still in the process of finalizing the FY19 budget. The uptake of *ATLAS PLUS* has been encouraging so far, but, due to the timing of many library budget cycles, a realistic revenue forecast can best be made once library subscriptions with a July 1 start have been confirmed. At the time of the ATLA annual conference, the draft projection for fiscal year 2019 was a budget of $7.668 million. This is down slightly from the $7.8 million budget for 2018. The projection is based on an expectation of slightly higher revenue from products, offset by the need to use less money for research and development.

Many of the capital projects started this year will continue into next year. These include implementation of new software for managing association operations, along with implementation of new content management software followed by a redesign and rewrite of the website.

As always, ATLA's accomplishments are the result of the collective efforts of many people. Without volunteer contributions on committees, interest groups, and task forces, along with the work of staff, ATLA would not be able to accomplish its goal of promoting worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers.

Minutes of the ATLA Business Meeting

By Stephen Sweeney, St. John Vianney Theological Seminary, Secretary
Friday, June 15, 2018

The Business meeting was convened by Board President Matthew Ostercamp at 2:00 p.m. President Ostercamp did not deliver a Presidential Address.

Stephen Sweeney presented the Secretary's report. Members of the Tellers Committee were Jim Darlack, Rebekah Bédard, and David Kriegh. Jim Darlack chaired the committee for this election cycle. The Committee received the election results via email from Survey and Balloting Systems, confirmed the results, and relayed them to the Secretary. The membership elected Ellen Frost, Armin Siedlecki, Shanee' Yvette Murrain, and Matthew Thiesen for the 2018-2021 term of office.

Also in this election cycle (which ran January 4-January 31), members were asked to consider a bylaws question on Membership categories. To that end, the Board of Directors had proposed a replacement for the Lifetime Membership category in the ATLA Bylaws. With 43% of the membership voting (including mail-in and electronic ballots), the bylaws proposal passed by a margin of 90% in favor. The Secretary's report was accepted by voice vote of the members.

President Ostercamp welcomed the incoming board members and thanked the three outgoing board members, Lucy Chung, Tracy Iwaskow, and Tim Lincoln. President Ostercamp announced the 2018-2019 officers for the Board of Directors.

President Ostercamp recognized recently retired ATLA members. Memorials were offered for members who have passed away, including Thomas Edward (Ed) Camp, Myrta Ann Latimer Garrett, Seth Kasten, John Meeks, William M. Robarts, Richard D. (Mark) Spoor, and Joseph Troutman. Memorials were concluded by the singing of the Kontakion.

Incoming President Jennifer Bartholomew thanked Matthew Ostercamp for his service as President and accepted the gavel. A motion was made to adjourn the meeting. The meeting was adjourned at 3:00 p.m.

ATLA Press Update

By Christine Fruin, ATLA

During the past year, the ATLA Press made several enhancements and decisions to improve and grow the open access publishing program. ATLA joined the Library Publishing Coalition as a member to not only support and promote the work of ATLA Press but also to utilize LPC's resources to develop educational tools and other programming to support ATLA's members. ATLA also joined CrossRef, which is a Digital Object Identifier (DOI) registration agency. All ATLA open access content will have DOIs assigned to it, and by registering those DOIs with CrossRef, we will improve discovery of and linking to our open access publications.

The open monograph program grew with the addition of two new board members, Myka Kennedy and James Estes, and the promotion of board member Matthew Collins to editor in chief. The board has worked on developing editorial review policies and procedures as well as developing a workflow for review of book proposals and editing of manuscripts within the Open Monograph Publishing system. Future plans for the monograph program include refining the scope of works that will be considered for publication and developing a marketing plan to increase awareness by readers and potential authors.

Theological Librarianship underwent a major publishing platform upgrade with the move to OJS 3. The journal published two issues during the past year, including a special focus on open access for the October 2017 issue. The journal also revised its author agreement to clarify the rights retained by authors in their individual articles.

Two other ATLA publications made plans to migrate to open access beginning in 2019. *Theology Cataloging Bulletin (TCB)* and the *Summary of Conference Proceedings* will be open access and published through OJS, the same publishing platform used by *Theological Librarianship*. Additionally, *TCB* will be shifting to a new quarterly publication schedule to allow for a complete volume to fall within a calendar year. Finally, ATLA will begin publishing an annual yearbook in 2019, which will include many of the reports that historically have been part of the annual *Proceedings*.

Looking ahead, ATLA is piloting a new journal hosting service with the Wabash Center, who will be publishing a new journal in 2020 through our OJS site http://serials.atla.com. We will also continue to develop webinars, workshops, and other resources related to editorial best practices and library publishing to support the work of our members.

ATLA Endowment Committee Report to the Members

By Sharon Taylor, Committee Chair
Delivered at the ATLA Annual Conference, June 14, 2018

For those of you who are new to ATLA, I would like to tell you a little bit about the Endowment Committee and its work. The Endowment Committee exists to inform the membership of the purpose of the Endowment Fund, the cultivation of donor relationships, and the solicitation of major gifts through planned (estate) gifts and other funding sources. The Committee members are appointed by the Executive Director, Brenda Bailey-Hainer, who serves as staff liaison. Marie Jacobsen, ATLA's Director of Financial Services, is also a staff liaison.

The other members this year include:

- Dennis Swanson (7/2012–6/2019), Dean of Library Services, University of North Carolina at Pembroke
- Sharon Taylor, Committee Chair (7/2015–6/2022), Pittsburgh, Pennsylvania
- Eric Benoy (12/2015–6/2022), Music and Theological Librarian, New Orleans Baptist Seminary
- M. Patrick Graham (7/2017–6/2024), Librarian and Margaret A. Pitts Professor Emeritus of Theological Bibliography, Candler School of Theology, Emory University
- Craig Kubic (9/2017–6/2024), Dean of Libraries, Southwestern Baptist Theological School
- Marie Jacobsen, ATLA's Director of Financial Services, is a staff liaison

The Endowment Fund itself was established twenty-six years ago. At its inception, the ATLA organization was growing, adding staff and taking on new initiatives. Our primary product, the Religion Index, was a highly respected research tool. It was time to take a more professional look at our business practices. We came to the realization that if, for some reason, our products faced serious competition from other vendors, we could suffer serious financial setbacks without a significant financial cushion. Like many non-profits in that era, establishing an endowment fund was a way to tide us over, pay basic expenses, and protect our assets until ATLA found its feet again in the event of a crisis. However, in addition to providing some protection, the organization also needed a way to generate seed money to create new initiatives. In those early years, a portion of the endowment was used to support member benefits and conference expenses. Thus, the net growth was rather slow.

In 2010, the ATLA Board of Directors elected to focus on growing the endowment and ended the practice of taking monies from the endowment for scholarships and other projects. In addition, as an incentive to further grow the endowment, the ATLA office pledged to match contributed funds. In some years, when new databases and digital initiatives were expanding, the products were bringing in additional income. The ATLA office went far beyond matching gifts and contributed significant sums of money to the endowment. In addition to general contributions, ATLA also received some bequests from the estates of members, and, more recently, even some of our business partners have contributed to the fund.

I am happy to say that this has been a very good year for the Endowment Fund. The Fund is made up of three streams of income: contributions from members and affiliates; contributions from ATLA; and interest and unrealized gains. As of May 31, contributions from members and friends were $4,215; ATLA matching contribution was $4,215. Both the member contributions and ATLA matching contribution were down considerably from last year. (I am sure this had nothing to do with my stimulating report at last year's conference.) But thanks to a healthy stock market, interest/unrealized gains netted $51,770. The current balance for the Fund as of May 31 is $636,606. Last year's balance for the same period was $560,426. The Endowment Fund increased by $76,180 or 11.3%, a very healthy growth rate.

Our short-term goal is to raise one million dollars. At that juncture, we will reconsider how we will use those funds, whether we continue to invest contributions or use some as seed money for other projects and initiatives. However, we cannot accomplish our goal without your help. Cash donations are always welcome, anytime for any amount. Should you be so fortunate as to have a great portfolio, we also accept donation of stocks, bonds, and other securities. For those of you nearing retirement, this is a good time to consider setting up an estate gift. And a Charitable Gift Annuity might be just what you are looking for. In a CGA, some income comes to ATLA at the outset, while you or someone you designate receives guaranteed annual income for life. And while the income begins at retirement, you don't have to wait until retirement to establish the annuity. Or you might consider a charitable remainder trust (CRT), an irrevocable trust that generates a potential income stream for you or other beneficiaries, with the remainder of the donated assets going to your favorite charity or charities.

There is one sure-fire way to help the Endowment Fund grow, and I challenge you to consider this plan. That is, for each member to give something every year. No gift is too small. We want to ensure that the organization is around for a long time and that future generations of theological and religious studies libraries and librarians get a chance to experience what we have experienced through ATLA.

Please stop by the Endowment Table if you haven't already. Take a look at the notebook of news about our retired members compiled by Pat Graham and the ATLA office staff. Unfortunately, Dennis, Eric, and Craig could not make it to the conference this year. But Pat Graham and I will be at the table as much as we can to answer any of your questions

PLENARY SESSIONS

Reimagining the Academic Library

By David W. Lewis, Dean Emeritus, IUPUI University Library

ABSTRACT This paper is a summary with some added thoughts of the closing plenary address at the American Theological Library Association meeting in Indianapolis, Indiana on June 16, 2018. The talk explores issues of productivity in the library context and how libraries need to explore, discover, and invent in order to remain vital. It also considers what has changed, most notably the unrelenting pace of increases in the capacity of computer technology as expressed in Moore's Law. It considers the fundamental shift libraries need to make from an outside-in to an inside-out approach and how this requires investing in open content and infrastructure. Finally, a challenge was issued to the group to create the open scholarly commons for theology and religion.

INTRODUCTION

> "That is what real revolutions are like. The old stuff gets broken faster than the new stuff is put in its place."[1]

I like to begin with this quote from Clay Shirky because I think it is important to understand that we cannot expect things in our world to go smoothly. We need to understand and accept that there will be broken parts that we have to live with as we search for new solutions. That is just the way it is going to be.

Today I will talk about:

1. Productivity
2. Exploring/Discover/Invent
3. What has Changed?
4. The Fundamental Shift
5. Investing in Open

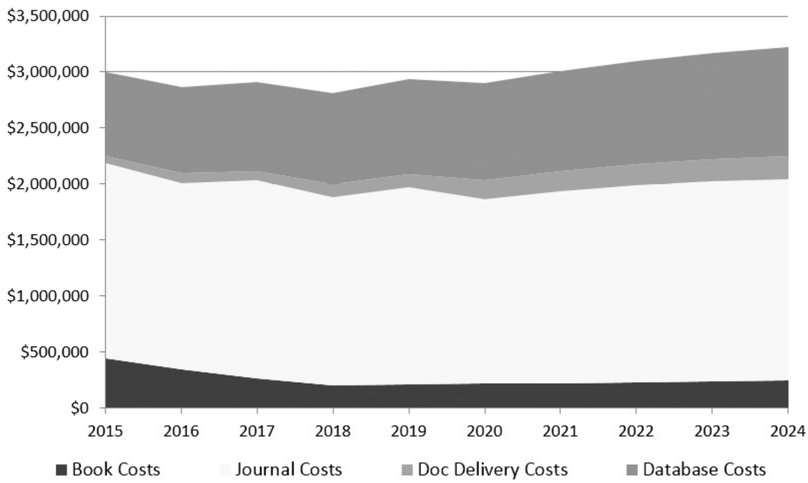
Finally, I will issue a challenge to you as a community.

PRODUCTIVITY

Paul Krugman, the Nobel laureate and *New York Times* columnist, famously said, "Productivity isn't everything, but in the long run it is almost everything."[2] I start with productivity because I think that too often librarians, and many others in the academy, think that increasing productivity is not possible. The thinking is that our work, like that of a string quartet, cannot be made more productive. You need four players to have a string quartet; you can't do it with less. This is not simply a foolish argument, it is wrong. String quartets are now much more productive than they were a century ago before recorded music and more productive than even a decade ago before streaming music services. Libraries can and must become more productive if we are to survive.

Productivity is defined as the units of output divided by the units of input. In the library world this generally means the amount of information that users get divided by the cost of the people and collections that go into providing that information. You get more productive by providing more information, or doing it at a lower cost, or both.

Here is an example that comes from my book, *Reimagining the Academic Library*.[3] In the chart below I propose a materials budget based on changing strategies for providing documents to users: moving from the just-in-case strategy libraries have used in the past to a just-in-time strategy based on patron-driven-acquisitions book purchasing and the substitution of article purchasing on-demand rather than subscriptions where this is the less expensive option. It also anticipates the growth of open access content and the library's willingness to substitute this access for purchased content. The chart shows that even given conservative assumptions, the library's materials budget can be maintained with only minimal increases even in the face of significant price increases for databases and journals. The library thus is more productive.



If we cannot become more productive, we will not be able to justify increased investments in our libraries, and without that investment our libraries will not be sustainable. So, we need to talk about productivity, and more importantly make our libraries more productive. We do this by acquiring better tools, by hiring and developing more skilled people, and by doing things in new and improved ways.

EXPLORE/DISCOVER/INVENT

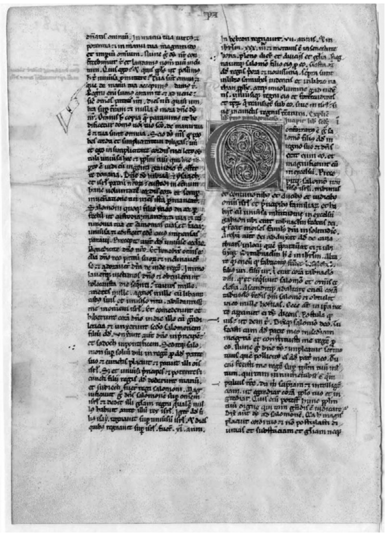
Greg Satell has said, "Every business model fails eventually. It's just a matter of time. Changes in technology, competitive landscape and customer preferences make that a near certainty. . . . Cutting costs, streamlining operations and increasing efficiency will only take it so far. . . . It's a fairly simple equation. If you don't explore, you won't discover. If you don't discover you won't invent. And if you don't invent, you will be disrupted."[4]

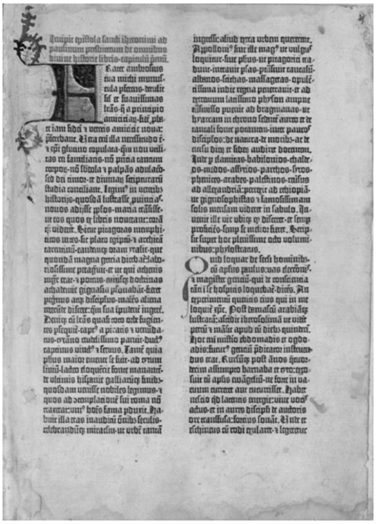
I like this way of thinking for several reasons. First, it doesn't mention committees or task forces. Second, it implies a bias towards action and a freedom for individuals to act on their own. In our libraries, we need to try new things in small ways, fail quickly, and most importantly, learn from our failures. Too often in libraries we behave in exactly the opposite way. We are risk averse and fail to act without extensive conversations.

Let me cite one example of what this might look like. Heather Coates, the data services librarian at the IUPUI University Library, has an interest in research metrics. With some colleagues she created the *Metrics Toolkit*. The toolkit, as its website says, "is a resource for researchers and evaluators that provides guidance for demonstrating and evaluating claims of research impact. With the Toolkit you can quickly understand what a metric means, how it is calculated, and if it's good match for your impact question."[5] As a result of her interest in this topic and her work in it, Heather got a reputation on campus as the person for faculty to talk to to help demonstrate research impact in P&T dossiers. Out of this is growing a new and highly valued library service as she shares her knowledge and approach with her library colleagues.

WHAT HAS CHANGED?

When we look at the two page images below they look similar.





The one on the left is handwritten manuscript circa 1150.[6] The one on the right is from the Gutenberg Bible.[7] They look very similar, and that is often what big changes look like in the beginning. They are hard to see, as initially the new often mimics the old.

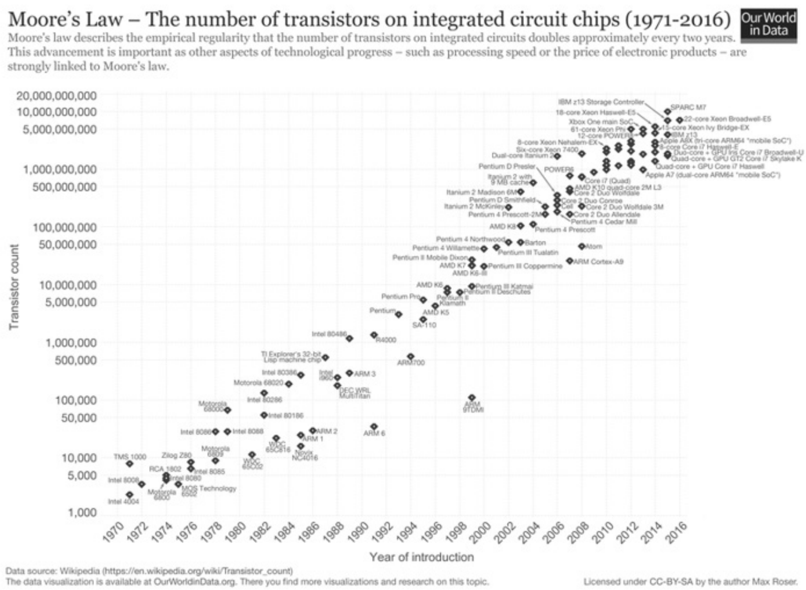
Though if we were actually holding these two pages we would feel that they are quite different. One is vellum and one is paper. The fun fact for the day is that it took 200 to 225 hides from goats or sheep to make a vellum Bible.[8] Without paper, printing would have been much less important.

But over the next 200 years, printing brought changes that could never have been anticipated. Here are some examples:

1. In 1494, Fra Luca Bartolomeo de Pacioli published *Summa de Arithmetica, Geometria, Proportioni et Proportionalita (Summary of Arithmetic, Geometry, Proportions and Proportionality)*, which, among other things, introduced the fundamentals of accounting and bookkeeping. The work was translated and widely distributed across Europe and created a common system that made doing business easier and more efficient across the continent.
2. In 1522, Martin Luther published his German translation of the New Testament and in 1534 his translation of the full Bible. It was followed by translations in many other languages. This broke the Catholic Church's monopoly control of the word of God and resulted in extensive disruption of religion and politics.
3. In 1605, Miguel de Cervantes Saavedra published the first volume of *Don Quixote*. It is generally considered the first novel. This created a greatly expanded popular culture.
4. The first scholarly journal, the *Philosphical Transactions of the Royal Society*, was published in 1665. Without printed journals, science as we know it could not exist.

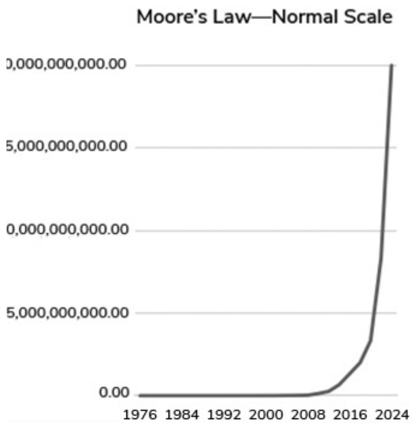
Of course, the technology that is now driving change is the computer. It might not be true that the first conversation about computers in the library was in the 1957 movie Desk Set, but I like to think so, because Katharine Hepburn facing down EMERAC as the feistiest librarian of the twentieth century is a wonderful image. It is probably not true, but that sixty years ago computerizing a library could be the plot driver in a major motion picture tells us how long we have been at this.

When we think about computing and how it is changing our world, we tend to think about Moore's Law that states that the number of transistors that can be put onto a computer chip doubles every eighteen months. Moore's Law is often generalized across other aspects of computing, and with some minor variations it has held true since Gordon Moore, then the director of research and development at Fairchild Semiconductor, proposed it in 1965. It is usually shown in visual form in a chart like the one below.[9]



There are two things about Moore's Law that I think it is important for us to understand. The first is that Moore's Law is part of a larger phenomenon. Ray Kurzweil has looked at earlier digital technologies, and when he did so, it became clear that Moore's Law is really the continuation of a trend that began with the first use of electromechanical digital technologies, like punched cards, in the late nineteenth century.[10] So the first important lesson is that the important change was not about transistors on silicon, rather it was about representing information with ones and zeros so that machines could use it. This began over 125 years ago.

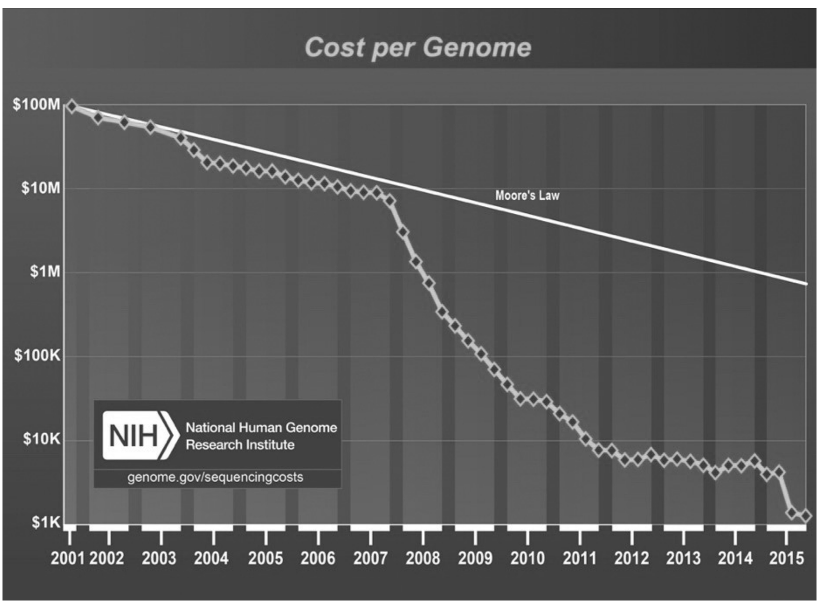
The second important thing about Moore's Law is that we tend not to really understand what is really happening. We look at the chart and



are not overly concerned. It is a nice, gentle 45-degree angle. It is not too scary. What we neglect to notice is that the vertical axis is a log scale. If Moore's Law is plotted on a graph using a normal scale it looks quite different. It looks like the chart to the right.[11]

And the trend line continues to accelerate and go nearly to vertical. The math of Moore's Law is really simple: doubling every eighteen months means that computing capacity increases one hundred times in a decade.

But this might understate the extent of the change. The chart below is from the National Institutes of Health and shows the decrease in the cost of sequencing a human genome.[12] Note that this chart is on a log scale. The white line is the price decrease we would expect from improvements based on Moore's Law. We would have expected a decline in the price of two orders of magnitude. In fact, the change was five orders of magnitude from nearly $100 million in 2001 to



about $1,000 in 2015. If we translate this into "library units," this is the difference between building a university library and purchasing a dozen books.

One of the results of this relentless increase in the capacity of technology is that computers have been able to accomplish things that were once thought to be exclusively human. In 1997, the world's best chess player, Garry Kasparov, was defeated by IBM's Deep Blue. In 2011, IBM's Watson defeated *Jeopardy* champions Brad Rutter and Ken Jennings. In a TED Talk discussing his loss, Jennings said, "I felt like quiz show contestant was now the first job that had become obsolete under the new regime of thinking computers."[13] In 2016, Go, arguably our most complex game, fell as Lee Se-dol was defeated by AlphaGo.

In the library realm there is Meta, a machine learning system that has ingested all of the biomedical literature on its way to being a new type of search engine. The developers claim that, "Meta estimates the future citation count and impact of a manuscript, with a speed, accuracy, and consistency that far exceed human ability. Large-scale trials conducted by Meta in partnership with industry demonstrated that Bibliometric Intelligence out-performed tens of thousands of human editors by a factor 2.5x at predicting article-level impact for new manuscripts, prior to publication."[14] This tells us both that the peer review system is not nearly as good as we sometime say it is and that machine systems can have a significant impact when applied to scholarly communication. One can easily imagine Meta providing at least initial screening of manuscripts. I can also see it being used to provide metrics that can't be worse than journal impact factors. Fortunately for us, Meta was acquired by the Chan Zuckerberg Initiative and not Elsevier.

So, how should we think about this? One way is to ask the economic question posed by Ajay Agrawal, who says, "When looking at artificial intelligence from the perspective of economics, we ask the same, single question that we ask with any technology: What does it reduce the cost of?"[15] Artificial intelligence, says Agrawal, reduces the price of prediction. Computing, Agrawal says, reduces the price of arithmetic. Because the price of arithmetic has decreased at the rate of Moore's Law, we can now do things with arithmetic that don't seem at all like arithmetic problems—like music or art. As prediction gets cheap, we can do things with prediction that don't seem like prediction problems, like driving. In our world, Google reduces the price of searching, the Web reduces the price of publishing. As Clay Shirky has said, “It makes increasingly less sense even to talk about a publishing industry, because the core problem publishing solves—the incredible difficulty, complexity, and expense of making something available to the public—has stopped being a problem.”[16] Amazon has reduced the cost and time needed to acquire physical objects, most importantly for us, books.

Another way of thinking about the nature of the change is to consider the nature of digital documents on the network. Network-based digital documents have the following characteristics:

1. A copy can be instantaneously delivered anywhere in the world
2. A copy is the same as the original
3. A copy can be made at zero marginal cost

That is to say, as Andrew McAfee and Erik Brynjolfsson do, they should be, “Free, Perfect and Instant.”[17] This is how it should be, but as we all know this is not how it is, at least for scholarly information. For scholarly information, it is none of these things.

This is the final thing that has changed. This change is not about technology, rather it is about economics. Quite simply, the economics of scholarly communication no longer works. Here are the numbers: “If gasoline had increased in price at the same rate as Chemistry and Physics Journals from 1975 to 2015, it would cost $30.61 a gallon.”[18] This took place during a period where publication moved from paper to digital, and the cost of paper and postage vanished, and Moore’s Law should have driven down price for technology. The reason this didn’t happen is simple. Scholarly journals are a monopoly good, and publishers, especially the large for-profit publishers, are extracting large monopoly rents. Elsevier’s profit margin has consistently been 35% or a bit more. The five top publishers account for over 50% of the articles in the sciences and over 70% in the social sciences.[20]

Scholarly communication is, like the research it reports, a public good. As such, it requires subsidy to be produced in a way that best serves society at large. When 35% of this subsidy is sucked out of the system to pay dividends to shareholders, it become unsustainable. This is the system we have today.

In addition, the scholarly monograph is in trouble. This is how most scholarly monographs work. First, the author spends two or three years writing the manuscript. Then the scholarly press spends $15,000 to $40,000 publishing the book. The book sells five hundred copies. Half of the books are purchased by libraries and only half of the library copies ever circulate. The author is rewarded based on the reputation of the press with whom they published, not on whether the book is ever read. There are a number of efforts to find new ways of supporting the scholarly monograph, but no one has yet found the solution. My guess is that the only solution is a lower quality digital product at a significantly reduced price, covered by the author or her or his institution, that can be made open access. This approach seems unlikely to be attractive to either scholars or the current academic press editors.

FUNDAMENTAL SHIFT

I want to argue that in the next decade or so there will be a fundamental shift in what libraries do. They will shift from a primary focus on bringing content from the world to their campuses to a focus on capturing the content created on or of interest to their campuses, making it discoverable and accessible, and preserving it. This is a change that Lorcan Dempsey has called moving from an outside-in to an inside-out library.[21] Jean-Claude Guédon very nicely describes it this way:

> In the end, libraries can point out the fact that their future role actually points in two, apparently opposite, yet deeply complementary directions: on the one hand, they plunge deeply into the local production scenes since they aim at systematically sweeping, storing, preserving, and curating all that is produced in their hosting institution; at the same time, the libraries, with their sister institutions, are involved in the task of ensuring a vibrant knowledge-nurturing life for their documents: they will circulate, be discoverable, be interoperable, be evaluated, etc. With the first function, each library ensures it safe and strong function within its host institution; with the second function, the libraries connect to bring the knowledge infrastructure that we all really need.[22]

In a print world, the outside-in strategy made sense because, unless content was close at hand, it was expensive and time consuming to get it. This strategy carried over to the early digital era. This was a library that was complicated to use and subject to congestion. The inside-out library takes advantage of the nature of digital content and, by managing and preserving local content for the world, the library serves as a node on the network and part of the open scholarly commons. If implemented at scale across many educational and cultural heritage institutions, scholarly societies, and government agencies, all of whom have as part of their core missions to make knowledge available to their communities, this creates the open scholarly commons, a rich universe of the world's knowledge available to everyone.

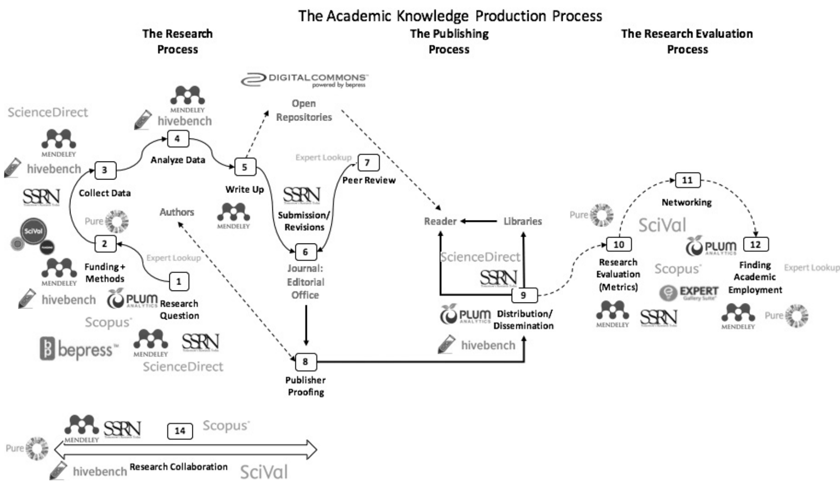
INVESTING IN OPEN

This brings me to my final point. We, as the academic library community, need to invest in open content and the tools to find, use, and preserve it. This needs to become a priority for all of us.

There are three fundamental truths that we need to understand.

> *Fundamental Truth #1:* There is no sustainable path to an open scholarly commons without sustained and substantial investment from academic libraries. We need to invest in both infrastructure and content.
>
> *Fundamental Truth #2:* Much of this investment will need to be made collectively. The library community will have to create new capacities and new institutions. The library community is not good at this. We have a collective action problem. John Wenzler puts the problem this way: "Although it is likely that university libraries could develop a more efficient system of scholarly communication if they were to redeploy their collective subscription budgets, each individual library—when it decides how to spend its own little piece of that huge pie—has little incentive to redirect its own expenditures. . . . Unfortunately, if every librarian waits for every other librarian to make the investments necessary to develop a sustainable system of Gold OA publishing, it may never happen."[23]
>
> *Fundamental Truth #3:* If we do not create the open scholarly commons, Elsevier, Springer, and Wiley will own the scholarly

record and continue to exploit the academy. What should be a public good will be used for private gain. If you doubt that this is the case, consider the illustration below. It shows all of the companies Elsevier has acquired that manage different parts of the research process.[24]



In response to the Elsevier acquisition of Bepress last summer, I suggested that all academic libraries need to contribute 2.5% of their total budgets to support the common infrastructure that is needed to support the open scholarly commons.[25] I arrived at this number by estimating what is would take for U.S. academic libraries to annually raise that amount of money Elsevier reportedly paid for Bepress, which the Financial Times said was $115 million.[26] I assumed that since the budgets of U.S. academic libraries total about $7 billion[27], 2.5% would be $175 million and if 60% of it could be collected that would be $105 million, which was close enough.

With several colleagues, I have begun investigating whether my proposal might actually be possible. It turns out that many, but not nearly all, large libraries already invest 2.5% in open projects, but most smaller institutions do not. It also turns out, unsurprisingly, that there is much complexity. Nonetheless, I have been encouraged by the conversation and am optimistic. Organizing investment on the scale required will be difficult, but I believe our community can invest at the level that is required.

CHALLENGE

This leads to my challenge to you. You need to create the open scholarly commons for theology and religion.

In doing so, I think you have some clear advantages.

First, the American Theological Library Association, your professional society, already has stated core values and strategic goals in line with this. The ATLA Strategic Plan's second core value is, "Widest possible access to relevant information and ideas," and the second strategic goal is, "ATLA has a solid reputation as a facilitator of open access publishing in the study of religion and theology."[28] As a community, you have already declared that open access to the work produced at your institutions is part of your core mission. Importantly, you serve a large practice community, both clergy and laity. This work also has a large audience in countries without well-resourced educational institutions. Arguing for the resources to make this work available to these currently unserved groups might not be a stretch. The leaders of your institutions are likely to espouse goals that would be consistent with an open scholarly commons, though they are unlikely to have thought about the problem and the solutions in quite this way.

Second, most of the money that supports the theological and religious studies literature and its discovery is already in your budgets, and you already pay to support access to this literature and its preservation. As a community, you have today enough money to create the infrastructure necessary. You just have to decide to spend in differently.

Third, ATLA is a significant player in publication and indexing for the discipline. The various databases created by ATLA are the core resources for the field. For the fiscal year 2016-17, the income ATLA generated from these subscription databases was about $6.5 million or about 94% of the association's revenue.[29] The association's primary business relationship is with EBSCO, which is a much better place to be than if this relationship were with Elsevier. Consistent with its stated values, ATLA has made some beginnings in open access publishing. While remaking ATLA's economic model and business strategy from one based on subscription income to one that supports the open scholarly commons will undoubtedly be very challenging, the fact that so much of the content and infrastructure runs through ATLA, which is ultimately a community-controlled organization, puts you in a better position than most other fields.

Fourth, the large commercial publishers probably don't care about your field. They are after the big bucks, and you are small potatoes. This means that you can create without interference in a way that most other fields cannot. It is often the case that change comes from the periphery. Your field is a niche at the periphery; in this case, this is a good thing. You should use your position to your advantage, and create a model for the rest of us.

Finally, since we are in Indiana, home of the Lilly Endowment, I would suggest you might have access to resources that are not available to every field.

I would suggest when you leave today that you take the following to-do list with you:

1. Imagine the open scholarly commons for theology and religion.
2. Make a plan.
3. Create the incentives and the organizational capacity to solve the collective action problem.
4. Make the collective investments to build the common infrastructure that is required.

When you get back home, begin to work the list.

As a community, you should say to yourselves, "Let's DO This."

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PAPERS AND PRESENTATIONS

"Alone We Can Do So Little; Together We Can Do So Much"

Collaborative Library Projects at the University of Divinity

By Kerrie Burn, University of Divinity; Mannix Library, University of Divinity

ABSTRACT The librarians associated with the University of Divinity in Australia (founded 1910) have a long history of cooperation. These librarians have been formally meeting for over twenty years to discuss and resolve common issues and to advance projects of mutual benefit. Through their shared vision, it has been possible to achieve significantly more than would ever have been possible if they had not worked collaboratively. This paper will highlight a number of recent library projects that have required the collaboration of the eleven constituent university colleges and those colleges' fifteen associated libraries. Projects include the development of the Library Hub, enabling all staff and students to access a significantly increased number of online resources. Cooperation among librarians has also been instrumental in enabling the introduction of a single University ID card across all libraries, as well as instituting a collaborative purchasing model for the ordering of single title eBooks across the university membership. The fifteen libraries are also currently implementing a new combined library catalog (UDCat), which will give greater worldwide exposure to the collections of all participating libraries. Future projects under discussion include the creation of University-Library agreements that will outline the rights and responsibilities of both parties and the development of a formal retention policy so that no individual library discards any unique title from their collection. This presentation identifies some of the factors that have facilitated the success of recent collaborative projects, as well as potential barriers to project success.

INTRODUCTION

My presentation today will highlight a number of collaborative library projects undertaken at the University of Divinity (UD) over the past few years. The quote from the title, "Alone we can do so little; together we can do so much," which is attributed to Helen Keller, is one that seems particularly appropriate to much of the work that I am involved in at the University. I'm sure the sentiment is also relevant in your own theological library communities, as well as in the library world generally. Librarians are no strangers to the value of collaboration in assisting us to achieve our shared goals.

This paper provides a brief overview of a number of projects: some completed, some currently in process, and some that I would regard as aspirational, where librarians are still in an initial conversation stage.

WHAT IS THE UNIVERSITY OF DIVINITY?[1]

The UD was established as a single corporate entity in 1910 by an Act of the Parliament of Victoria (the state where Melbourne is located and the University is based).[2] The Act empowers the University to confer degrees and award diplomas and certificates in divinity and associated disciplines. Originally known as the Melbourne College of Divinity, the legal name of the institution changed to the University of Divinity in 2012 when it achieved University status. The UD is the second oldest self-accrediting Higher Education institution in Victoria, and it is the sixth oldest in the country. It also is currently the only Australian University of Specialisation.

The UD is responsible for the admission and graduation of all of its students. However, students have a relationship with the University through enrolling in units and courses offered through one of the UD's eleven colleges. It is a collegiate model like Oxford University or the Graduate Theological Union at Berkeley. Since its inception, the University has been both collegiate and ecumenical in nature, and the eleven colleges represent the interests of a range of Christian denominational traditions. This includes three Catholic Colleges, as well as Baptist, Lutheran, Anglican, Uniting Church, Salvation Army, Churches of Christ, and Coptic Orthodox Colleges.

Despite having eleven colleges, the overall number of students is relatively small with a full time equivalent (FTE) number of approximately 700 students. Four of the colleges have fewer than 50 FTE students, five colleges have between 50 and 100 FTE students, and two colleges have between 100 and 150 FTE students. The University awards certificates and diplomas all the way through to master's and doctoral degrees. While students have a "home" institution, they can enroll in units offered at any of the colleges. There is a single student management system used to record all student data and a single Learning Management System used by all colleges to provide students with online access to unit course materials.

Where I fit into the picture is that for a little over four years, I've been the library manager at Mannix Library, which provides library services to staff and students at Catholic Theological College. I also currently chair the Library Committee for the UD and manage the University's online Library Hub (which we'll hear more about later). My professional career has mostly been in the theological or university library sector, including about seven years at Whitley College: the Baptist College of Victoria, which is another member college of the UD.

LIBRARIES ASSOCIATED WITH THE UNIVERSITY OF DIVINITY

The relationship between the University and its fifteen associated libraries has historically been through the colleges.

- Each Collegiate Agreement between the University and a College also must list the library or libraries that are affiliated with that College. All listed libraries must be accessible to all staff, students, and other members of the University. Some colleges have more than one library, though some are quite small, specialist libraries that have limited staffing and resources.

- The main multilateral forum for cooperation between libraries is the UD Library Committee, which is an official sub-committee of the University's Academic Board. The Library Committee includes representatives from all college libraries, as well as student and academic staff representatives. The Chair of the Library Committee is also a member of the University's Academic Board. This library committee was formalized and made an official university body in 2012 after existing as an unofficial but regular meeting of librarians since the 1990s.
- The University also provides some direct funding for libraries. This is based on student enrollment numbers and some research grant systems.

However, each library is still autonomous and will have its own rules and regulations, as well as governance and legal ownership arrangements. Libraries have different collection strengths which will often reflect their denominational emphases or more specifically their ownership by a particular Catholic religious order. In addition to resource differences, individual libraries will also have different budgets, staffing arrangements, loan periods, and opening hours. Each library has its own website. There are at least five different integrated library systems (ILS) being used across the network, and more than one classification system is used for the different collections.

Despite these differences, the libraries associated with the UD have a long history of cooperation. Librarians have been formally meeting for over twenty years to discuss and resolve common issues and to progress projects of mutual benefit. Through the shared vision of these librarians, it has been possible to achieve significantly more than would ever have been possible if they had not worked collaboratively.

COLLABORATIVE LIBRARY PROJECTS

1. **Library Hub** As the name suggests, the University's Library Hub[3] is a central place where all staff and students of the UD can now access online resources, databases, eBooks, and a range of other useful links and academic resources.

Prior to the establishment of the Library Hub in 2016, the extent of access to online resources depended on the home college where one was enrolled or a staff member. There was no consistency of experience for all students. Some college libraries subscribed to a small number of databases and some had no access to online resources at all. In addition, the same core online resource had sometimes been purchased by more than one library.

To help to rectify this situation, the Library Committee proposed to the Academic Board that one library within the network be authorized to manage the provision of online library resources for the whole of the University. This proposal was subsequently approved by the Academic Board in May 2015 and a specific Library Resources goal (with associated funding) was incorporated into the University's strategic plan. A competitive application process ensued with all libraries being invited to apply for the role in June 2015. The management of the development and ongoing maintenance of the Library Hub was subsequently awarded to Mannix Library in August 2015, and an initial three-year contract was signed with the University in December 2015. The Library Hub had its official launch in February 2016, which coincided for us with the start of the new academic year.

Although there is no position of Chief University Librarian, as the manager of the Library Hub, I was now authorized to perform a functionally analogous role of negotiating with vendors on behalf of the whole of the University. All subscriptions are now taken out in the name of the University of Divinity and are paid for by the University. The same range of online resources, which are now far more extensive than any individual library had previously been able to provide, are now available to all University of Divinity students and staff irrespective of where they are located across the University.

There was a huge amount of work involved in a short period of time to get the Library Hub established and ready for the start of the semester. The infrastructure for the Hub incorporates a number of interconnecting products and technologies. Mannix Library was already using SirsiDynix's Horizon ILS and Enterprise, and we used this same setup to create a separate new interface for the Library Hub. We used OCLC's EZproxy for authentication against the University's Theological Academic Management System (TAMS). Students were able to use the same unique username and password to access the Library Hub as they used to access both TAMS and the University's Learning Management System. The initial range of resources included products from vendors including ATLA, EBSCO, ProQuest, Oxford, and JSTOR. We used the EBSCO Discovery Service (EDS) API to wrap around all of this online content and produce a single integrated results list from a Google-like search. The implementation and customization of the various components took some serious hard work, but it was very gratifying to see the final product come together in a relatively short space of time. In the over two years since it was established, the Library Hub has continued to grow, with new resources being added each year.

I believe that one of the additional benefits of the success of the Library Hub is that it gave librarians the confidence that further collaborative projects could also be successful.

2. **Single University ID/Library Card** This project was managed by the Library Committee. However, it also involved collaboration with groups and individuals across the University, including staff at the Office of the Vice Chancellor (the UD's central administrative office), the Student Services Committee, Heads of Colleges, Registrars within each college, and those staff at each college that would actually be producing the new cards when students enrolled. Previously students could borrow from all libraries, but they needed to obtain a separate borrower's card from each library. So, one of the primary advantages of the new system was that the single ID card enabled all staff and students to borrow from all libraries within the network. A standard template was established for cards, which were co-branded with both University and College logos. The barcode on each card was based on the student's number in the University's TAMS system and could be read by all of the different ILSs.

   The project was rolled out in 2017. Initially, one printer was purchased and the implementation of the new card was trialled at one college, namely Catholic Theological College. We created a detailed procedures document, which was tweaked with each successive implementation. This helped to ensure consistency of practice and accordingly of the final card product no matter where it was produced across the University. Some colleges needed to implement new procedures (for example, taking photographs of their students), which they hadn't been doing previously.

3. **UDCat Replacement** UDCat (https://divinity.on.worldcat.org/discovery) is the name given to the combined library catalog for the libraries associated with the University. A former version of UDCat had existed for over ten years. However, the technology on which it was based was now very old and needed to be updated, and not all libraries were included. Testing also revealed that search results were very unreliable, and for optimal results you often still needed to search individual library catalogs. This meant it was not really adequate or fit for its purpose.

   The new UDCat uses OCLC Discovery and was launched in early 2018. Once again, the project was managed by the Library Committee. It relied on the pre-existing relationship between OCLC and Libraries Australia, Australia's National Library database, which sees Libraries Australia records being incorporated into WorldCat. This project relied on all UD libraries becoming members of Libraries Australia and contributing their library holdings to the national database. Once again it was a project that was rolled out over time. We had an initial core group of five libraries that were part of the initial combined catalog because they were already contributing their holdings to Libraries Australia. Smaller libraries have been assisted with the task of becoming members and contributing their holdings by larger libraries in the network that were familiar with requirements and processes. Libraries using the same ILS also worked together to understand what was required for their systems. One of the added benefits of this project is that the collections held by UD libraries have become more discoverable, which gives greater worldwide exposure to the collections of participating libraries. This is particularly useful in showcasing unique or rarely held items and special collections, which in turn helps to raise the profile of the library collections held across the

University.

4. **eBook Purchasing Model** The Library Hub includes several eBook packages, but many librarians also wanted a way to be able to purchase single title eBooks. Several libraries had previously purchased a small number of individual eBook titles, but most libraries had been holding off on doing this, waiting for a University-wide model. Because Mannix Library was already managing the Library Hub and was responsible for ensuring that all eBooks were available via the Library Hub, we also took the lead with this project. This involved establishing a UD GOBI account with YBP/Ebsco solely for the purpose of purchasing eBooks. Individual selectors from libraries interested in purchasing eBook titles were set up with GOBI accounts and given the ability to search and select. Mannix Library staff are then responsible for processing the orders, ensuring MARC records are added to the catalog and available in the Library Hub, and managing the invoicing. Mannix Library pays the original invoice and then is reimbursed by the library making the selections. Once again, all eBooks purchased by this model become available to all staff and students across the University. This project has been particularly beneficial as it supports the increasing number of online units being taught across the University. This eBook purchasing model remains opt-in, with not all libraries choosing to participate at this time.

5. **Print Journal Optimization** This project I initially thought this project would be an easy one to progress. It involved collaboration with regard to our print journal collections. In Australia and New Zealand there is a long-established product known as AULOTS, which is managed by the Australian and New Zealand Theological Library Association (ANZTLA). Theological libraries contribute their print journal holdings data to this online database. It is often an easy way of tracking down journal titles held by smaller libraries that may not be listed on Libraries Australia. Initially, the idea for this project was about the collation of AULOTS data for our libraries so that we could make informed decisions in the future about journal holdings and current subscriptions. There was no pressure for libraries to

cancel subscriptions or consolidate holdings. However, what was initially considered to be a simple data collection exercise ended up taking many months to complete. Not everyone's AULOTS data was up-to-date and, not everyone was able to provide an accurate report of their journal holdings at the same time. We now have a consolidated list of all journal holdings, which resulted from merging individual library reports into a single Excel file. This has enabled us to get an idea of duplication and titles where multiple libraries have small print runs of the same title. This information will inform decisions about reducing duplication and the potential relocation of volumes to single locations in order to consolidate holdings and free up resources for more subscriptions. It may be that some libraries could also consider the cancellation of some of their print subscriptions or aggregation to make complete runs of paper journals. This project is still definitely a work in process.

6. **Collated Library Statistics** This next project was very similar to the journals. Each year, ANZTLA libraries are asked to complete an annual statistics form. The suggestion was that when libraries emailed their completed forms to the ANZTLA statistician they would also email them to the Chair of the UD Library Committee. The data from all UD libraries could then be compiled. Once again, this process ended up being a fairly torturous one with statistics forms being received over a spread-out period and with forms being filled out inconsistently. However, the data, once compiled, has proved to be useful for a number of purposes. It has been useful to be able to source this collated data quickly when information has been requested, rather than having to contact libraries each time statistical data is required. It has been useful for benchmarking purposes, to compare UD library statistics with those from other theological libraries in Australia and New Zealand. The data has been used in the completion of University reports and provided on request to vendors. The collated UD library statistics have also been enhanced with additional technical data: for example, IP ranges and details of integrated library systems.

7. **UD-Libraries Agreement** The creation of the University-Libraries Agreement has been a significant project that has

been a long time in process but is now nearing completion. I already mentioned that there is a collegiate agreement between the University and each college. This additional Agreement is a way of formalizing the relationship between the University and individual libraries, and in particular with the legal owners of libraries, who may not necessarily be the same as the college that the library serves. The Agreement has taken many months of development and legal review to get to the point where all parties agree on the final text and feel positive about endorsing its content. Essentially, the Agreement affirms the critical role of libraries in the life and mission of the University. It spells out the rights and responsibilities of all parties. For example, all libraries are obliged to provide access and borrowing rights to all members of the University. Funding arrangements are detailed, including library fee payments from the University to libraries and the eligibility of librarians to apply for UD research grants. The University is responsible for maintaining funding for the Library Hub. Libraries are required to contribute to the work of the University's Library Committee and to provide representation on this committee. Librarians agree to contribute to the development of policies related to provision of library services and resources, as well as to abide by the policies that are developed by the Library Committee and approved by the Academic Board. All bar but one library have now indicated that they are happy with the latest draft and are willing to proceed with signing the final Agreement. This project was another that was included in the Library Resources goal of the University's Strategic Plan 2016-2025. The completion of this project will be a significant achievement. The establishment of the University-Libraries Agreement will both clarify and strengthen the relationships that already exist between the University and all of its associated libraries. These libraries are critical to the University's mission and support the University's teaching, scholarship, and research.

8. **Library Collections Policy-Last Copy Preservation** Once again, this project was an initiative of the Library Committee and a collaborative project related to collection development. It arose after a distressful situation for one particular librarian when a large-scale weeding project was undertaken at one of the smaller

libraries owned by a religious order. A large portion of the collection was to be shipped off to an overseas location, without reference to the librarian and without going through any systematic process of deaccessioning records from the library Catalog.

The Library Committee has subsequently worked on the development of a Library Collections Policy with its initial focus being on last copy retention. The policy recognizes the distributed nature of our collections, with a range of research strengths and available special collections. The basic premise of the retention policy is that before any item is removed from any library collection, UDCat, the combined libraries catalog, is checked to ensure that any unique item is not discarded. The development of this policy affirms the librarians' commitment to the stewardship of our combined resources and to ensuring that resources are available for future research. Although developed by the Library Committee, the Libraries Collections Policy will also be approved by the University's Academic Board. This process has the added benefit of raising the profile of libraries, librarians, and library collections to all members of the Academic Board.

9. **Shared Integrated Library System** This project certainly remains a work in progress. According to the University's Strategic Plan, we are only committed to investigating the feasibility of such a project in 2018. In our ideal library scenario, it would be desirable to be able to search all catalogs simultaneously and to have live availability data. This combined catalog would also be fully integrated with all of the University's online resources. Achieving this goal has some significant hurdles to overcome. There are currently at least five different ILSs, as well as various versions of these systems in use [SirsiDynix—Horizon & Symphony, SoftLink (Liberty), Follett Destiny, and Koha]. Additional issues to be resolved include those associated with data quality and reaching consensus on future cataloging standards.

   The implementation of a shared integrated library system would be a significant undertaking if indeed the project was thought to be both feasible and desirable. Such a project would require buy-in from multiple stakeholders and require a considerable investment of time, personnel, and financial resources. However, I believe that librarians associated with the UD couldn't have even contemplated such a project a few years ago without having already worked together and achieved successful outcomes on several other collaborative endeavours.

COLLABORATION

There are a number of factors that foster the success of collaborative projects. At the heart of any collaboration is the strength of the relationships that exist between all involved parties. Relationships founded on trust and goodwill will greatly facilitate the success of any collaborative project. A belief in the benefits of collaboration can also lead to a willingness of participants to share information and contribute. Support from the University has also been vital. This support involved including library goals in the University's Strategic Plan, which talks about "fostering greater collaboration," taking requests or proposals from the Library Committee seriously, and providing appropriate funding as required. Another aid to collaboration success is having an appropriate leadership model. This model might include being able to start with the outcome in mind, avoiding dictatorial styles of leadership but instead having leaders who will listen. These leaders should champion good initiatives and have energy and drive. Flexibility is also key to success, knowing when it is important to provide opportunities for all to contribute versus when it is in the group's best interest to have one person appointed who can liaise with vendors on behalf of everyone. Benefits of collaboration have definitely included an increase in the profile of libraries across the University, as well as an increase in the profile of librarians. Collaboration has also provided beneficial professional development opportunities for members. This has included the development of project and people management skills, negotiation, public speaking, report writing, and policy development.

Conversely, some of the potential barriers to collaborative project success include distrust among parties or an imbalance of power between project members. Another factor is where members feel a pressure to contribute to a project rather than using opt-in models which rely on voluntary contributions. Good leadership has a corresponding requirement of good "followership" or, in this case, the ability of each library to apply conscientiously apply decisions or determined coordinating details made centrally or by a project's directors. It also involves the good faith that the leadership team, or subcommittees engaged in coordinating information, forming policy, and implementation practice, are doing so with good will, institutional neutrality, and professional competence. Poor communication about any project will also result in less engagement and buy-in from all stakeholders. Within the University library community, there can also be a tension between the autonomy of individual libraries and their commitment to the collaborative work of the "University Libraries" network. Often this tension can occur because of the time commitment associated with any collaborative project and because of the relatively low staffing levels at some of the individual libraries.

CONCLUSION

Despite some difficulties along the way, the librarians' experience of collaboration and working together on a variety of projects has been largely positive. Success has resulted in increased energy and a group of librarians who are willing to engage with new possibilities. and with the confidence possibilities. There also is confidence that further collaborative projects will also be successful. The totality of the success of many of these projects has led to the increased recognition of the role of libraries and librarians at the University of Divinity. The work of the Library Committee is seen as a model for the wider University community of what is possible through collaboration, having a shared vision, and the belief that we can achieve so much more when we work together.

ENDNOTES

1 See www.divinity.edu.au. The University website includes links to all of its associated Colleges and to the online Library Hub.

2 For a more substantial account of the origins of the University of Divinity see: Peter Sherlock, "The foundation of the Melbourne College of Divinity," *Journal of Religious History* 40, no. 2 (June 2016). DOI: 10.1111/1467-9809.12279

3 See www.divinity.edu.au/library

Digitizing and Schematizing the Archival Material from the Late Ottoman Period Found in the Monastery of al-Zaʿfarān in Southeast Turkey

By Iskandar Bcheiry, ATLA

ABSTRACT: In the context of combining digital humanities with scholarship in history and religion, my paper discusses a plan to create a relational database of primary sources that were found in Syriac Orthodox monastery in southeast Turkey. The primary sources are in the form of archives of correspondence to and from six Syriac Orthodox patriarchs during the nineteenth and early twentieth centuries. This massive archive comprises around 20,000 documents, which are still unpublished, and their content is mostly unknown to the scholarly world. In this proposed database of the Syriac patriarchal archives, the data extracted from the sources will be stored according to a relational aspect. The big picture of this project is to create a tool not only to understand many aspects of the life of the Syriac community in the Middle East and in direct relationship with other communities who lived beside them or interacted with them, but also to develop a tool for other scholars in different fields and geographical areas to interact with this relational database according to their own interests.

INTRODUCTION

In April 2002, I had the opportunity to examine a collection of Arabic and Syriac manuscripts in the Library of the Syriac Orthodox Church of the Forty Martyrs in Mardin, the Library of the Syriac Orthodox Church of St. Mary in Diyarbakir, and the Library of the monastery

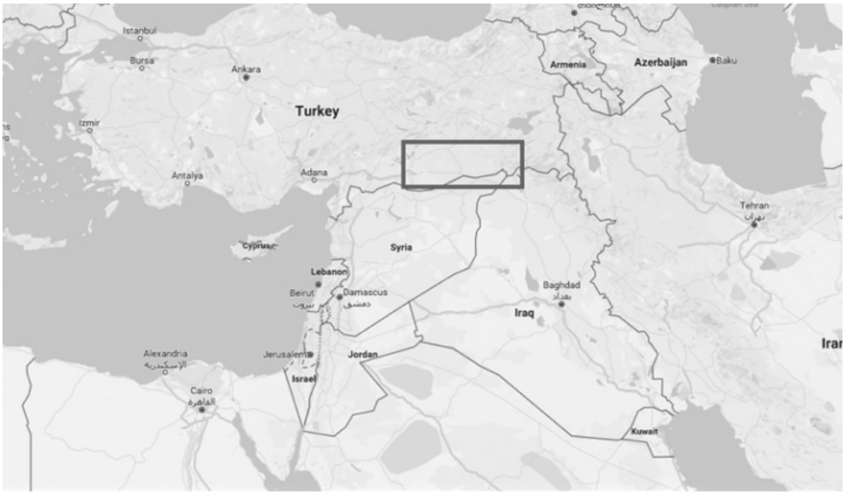

FIGURE 1 Southeast Turkey and the surrounding regions

of al-Zaʻfarān in southeast Turkey. This was all due to permission from the late Patriarch Ignatius Zakkā I Iwās (d. 2014) and a grant provided for my research by the Italian Institute for Philosophical Studies, Naples, Italy. Besides the subject of my intended study and examination, I had a glimpse of the archives that were stored in the library of the Church of Forty Martyrs in Mardin in the form of reports, letters, and communications which were originally brought from Dayr al-Zaʻfarān, which is located eight kilometers east of the city of Mardin. A few years later, in 2010, a team of researchers led by Archbishop Yuhannā Ibrahīm of Aleppo examined and photographed nearly 20,000 documents in Mardin and Dayr al-Zaʻfarān. At this year's ATLA Annual Conference in Indianapolis, Indiana, I illuminated the importance of this historical collection. I also presented a basic plan of a database for the historical records extracted from the materials of this collection of documents.

BRIEF HISTORY

The Syriac Christians are the indigenous inhabitants of Syria and Mesopotamia who embraced Christianity in the first centuries of its history. During the fifth century, because of the Christological controversies as the result of the councils of Ephesus in 431 and Chalcedon in 451, the Syriac Christians became divided among Nestorians, Chalcedonians, and non-Chalcedonians. By the early sixth century, most Syriacs of east Syria and Upper Mesopotamia supported the non-Chalcedonian Christology, whose greatest theologian at the time was Severus of Antioch (c. 465–538). During the rule of Emperor Justin I (519–521), as well under the rule of Emperor Justinian (527–565), the Syriac non-Chalcedonian Christians experienced persecution. In the second half of the sixth century, Jacob Baradeo organized the Non-Chalcedonian Syriac Orthodox church by ordaining thousands of deacons, priests, and bishops; in this way he consolidated the Non-Chalcedonian faith and revived the Syriac Orthodox church.

The Arab Muslim conquest of the Byzantine and Persian territory in the Near East in the seventh century stopped the Byzantine persecutions. However, the Christian Syriacs, as well as other Christian groups and Jews, found themselves as a protected non-Muslim community under Muslim rule. The Syriac Christians experienced difficult times during the conflict between the Crusaders, Mamelukes, and Mongols during the twelve and thirteenth centuries. The Mongol invasion led by Tamerlane (d. 1405) in the late fourteenth century caused great destruction and losses. By the sixteenth century, the Syriac Christians were ruled by the Ottomans, who dominated the entire Near East. By the eighteenth and nineteenth centuries the Christian Syriacs were greatly weakened, and their main presence was limited to few regions in Syria and Mesopotamia such as in southeastern Anatolia, western Syria, and northern Iraq. During the twentieth century, a radical demographic shift occurred as the result of systematic massacres by the

FIGURE 2 The monastery of Dayr al-Zaʻfarān in Southeast Turkey

Ottoman government during the First War World (1915–1918). Around 100,000 Syriac Orthodox perished during this massacre. During the early years of the Republic of Turkey, the Syriac Orthodox Patriarchate was transferred to Homs, Syria, in 1933, and then in 1959 to Damascus, where it remains today. Nowadays, the Syriac Christians are found in Syria, Lebanon, Iraq, and Turkey, with a noticeable presence in Germany and Sweden.

THE MONASTERY OF DAYR AL-ZAʻFARĀN

The monastery of Dayr al-Zaʻfarān is located eight kilometers east of the city of Mardin in southeast Turkey, situated on the hills overlooking the northeastern Syrian plains. Dayr al-Zaʻfarān was originally built on the pre-Christian foundations of a pagan temple dedicated to the worship of the sun, which may date to around 1000 B.C. The temple complex was later used by the Romans as a fort, and after they abandoned it, a certain monk named Morī Šlaymūn converted the buildings into a monastery. Though it was originally named after Morī Šlaymūn, the monastery was later named for Morī Šananyā (Ananias), the metropolitan bishop of Mardin and the surrounding region (793–800) who rebuilt and renovated the monastery. Since the fifteenth century it has been called the “Saffron Monastery” due to the saffron-colored stone of the buildings. From 1160 until 1932, the monastery became the seat of the Syriac Orthodox Patriarch. Today the monastery is the seat of the bishopric of Mardin, and besides being a religious building, the monastery is also an important tourist landmark visited by thousands of people each year.

SYRIAC ORTHODOX PATRIARCHAL ARCHIVES

The library of the monastery of al-Za’faran and the Church of the Forty Martyrs in Mardin are not only depositories of a large collection of Syriac and Arabic manuscripts, but they also are places for more than 20,000 documents of archives that were collected mostly during the nineteenth century and the early years of the twentieth century. Much of this archive is in the form of correspondence to and from the patriarchate over a period that extends more than a century beginning from the early 1820s. Being the seat of the Patriarchs of the Syrian Orthodox Church for over nearly seven centuries, Dayr al-Zaʻfaran was the major depository of church documents for a long time. Between 2005 and

2010 a team led by Archbishop Yuhanna Ibrahim and Dr. Khalid Denno examined much of this collection of archives, taking nearly 20,000 images. A preliminary description of the archives and their importance was made by Dr. Denno in his book *Syrian Orthodox Christians in the Late Ottoman Period and Beyond: Crisis Then Revival* (Gorgias Eastern Christian Studies), published by Gorgias Press in 2017.

THE CONTENTS AND SIGNIFICANCE OF THE ARCHIVES

The contents of the letters, reports, and communications found in the archives describe the daily life of the Syriac Christian community chiefly during the nineteenth century. The archives also report about the Syriac Christians' relationship with the Ottoman government in Constantinople and the districts in southeastern Anatolia, the relationship with the neighboring Muslim community, and the relationship with other Christian communities such as Armenians, Chaldeans, Nestorians, Catholics, and Protestants. The letters were addressed to the patriarch of the day from different people such as bishops, abbots, heads of monasteries, priests, monks, deacons, secular leaders in the Syriac communities, and keepers responsible for collecting donations and patriarchal dues, as well as from Muslim people, functionaries of the government, and foreign counselors. The archives are important from social, religious, historical, political, topographical, cultural, religious, and juridical aspects and provide valuable insight into the contemporary life of the Syriacs in many dimensions.

EXAMPLES OF ISSUES AND TOPICS FOUND IN THE ARCHIVES

- Reports about local conflicts in villages
- Petitions against the agents and keepers of the patriarchs
- Petitions from prisoners
- Petitions because of injustice and assaults
- Petitions against clergy: priests and monks because of financial issues
- Appeals against Armenians' assaults and pressure
- Reports about collecting the dues and the incomes of monasteries and churches

Petitions regarding cases in courts
Reports about family disputes
Reports about ecclesiastic appointments
Reports about issues and news from India
Correspondences from the Russian counselor in Aleppo
Reports about disputes with Syriacs converted to Catholicism
Reports about churches and monasteries' endowments
Reports about the patriarch's visits and journeys
Reports about rebuilding and renewing churches
Protesting bishops because of their bad management
Petitions for marital issues and juridical decisions
Reports about local church administrations
Conflicts within the same congregation in different places
Petitions regarding social and ethical conducts
Petitions against bandit's assaults
Petitions about the administration of monasteries
Petitions from Muslim people asking for help from the patriarch
Petitions about selling and renting lands, houses, and pits
Petitions from women against their husbands
Petitions for peacemaking between Muslims and Christians in local villages
Reports about Catholic missionary activities among the local people
Reports about Protestant missionary activities among the local people
Reports about assaults against monks by the local governors
Reports about assaults against shepherds and the seizing of their livestock
Petitions regarding the collection of the agriculture products in some villages
Petitions against the local Muslim governors and their prejudices against Christians

Petitions in seeking financial support for priests of certain local parishes

Reports about kidnapping women and forced marriages

Petitions about cases of marriage between Syriac people with other Christian groups such as Armenians, Catholics, and Protestants

Reports about the expenses of restoring churches and monasteries

Petitions to the patriarch asking his interference toward the government

Petitions and reports about juridical matters and legal cases in courts

Petitions describing the legal authority of the patriarch in the civil law courts

Creating a database of the archives

The goal of my project is to create a database in which the data extracted from the sources will be stored. After capturing the data from the sources and putting it into the created database, it would be important to look for a relationship between the data stored in the database. The big picture of this project is to create a tool not only to understand many aspects of the life of the Syriac community in southeastern Anatolia and in direct relationship with other communities who lived beside them or interacted with them, but also for other scholars in different fields and geographical areas to interact with this relational database according to their own interests.

KEY ASPECTS

The data of the Archives' contents would be structured and presented according to several key aspects: period; sender; geographic provenance; subject matter; and language of correspondence:

PERIOD

The letters are defined chronologically according to the reign of patriarchs, because the date is often not stated, while the name of the patriarch is almost always mentioned. The timeframe for the reigns of patriarchs under question follows.

An example of geographical locations found in the archives

LOCATION	PRESENT NAME	DISTRICT/PROVINCE (most of the locations are in Turkey)
‘Alūzī	Alluz	Bismil/Diyarbakir
‘Amīrīn	Kocapinar	Cizre/Sirnak
‘Amsū	Guvercin	Center/Batman
‘Arbāyyah	Alayurt	Dargecit/Mardin
‘Arnes	Bağlarbaşı	Midyat/Mardin
‘Arnez	Beşpınar	Besiri/Batman
‘Ayn Sarī	Pinarbasi	Idil/Sirnak
‘Ayn Ward	Gülgöze	Midyat/Mardin
‘Ayndār	Ağaçlıpınar	Kurtalan/Siirt
‘Azkī	Değirmenüstü	Besiri/Batman
Al-Ḫerbah	Harapjar	Kurtalan/Siirt
Al-Ḥsayniyyah	Huseynan	Silvan/Diyarbakir
Al-Hūb	Asmadere	Besiri/Batman
Al-Ḥusayniyyah	Aydemir	Kurtalan/Siirt
Al-Ibrāhīmiyyah	Isiklar	Center/Mardin
Al-Krīdiyyah	Köşetarla	Center/Batman
Al-Malāḥah	Yunluce	Lice/Diyarbakir
Al-Mareğ	Suluyazi	Sirvan/Siirt
Anḥel	Yemişli	Midyat/Mardin
Arbū	Taskoy	Nusaybin/Mardin
Aznāwūr	Sinirtepe	Nusaybin/Mardin
Badlīs	Bitlis	Center/Bitlis
Bāfāwā	Kayadere	Ömerli/Mardin

1. Elias II (1838–1847)
2. Jacob II (1847–1871)
3. Peter III/IV (1872–1894)
4. Abdul Masih II (1895–1903)
5. Abdullah II (1906–1915)
6. Elias III (1917–1932)

SOURCE (SENDER) IDENTITY

Letters to the patriarch of the day came from different people, such as bishops, priests, monks, and deacons; church keepers and community notables; ordinary folk, individuals, and groups of individuals; other Christians and Christian churches; Muslim neighbors; public and regional authorities; foreign diplomatic sources; and the Sublime Porte.

GEOGRAPHIC PROVENANCE

Most of the letters came from southeastern Anatolia, while a smaller number of letters came from Iraq, Syria, and Istanbul.

LANGUAGE

Most of the documents were chiefly written in Arabic Garshuni, which means in Arabic language but in Syriac script. However, there are documents written in Ottoman Turkish, Arabic, or Syriac; a few documents from India and Europe in English; and some letters in Armenian.

Geographic Provenance

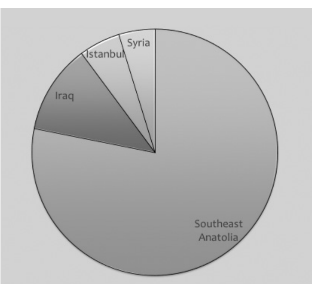

FIGURE 3 Geographic provenance percentage

Language

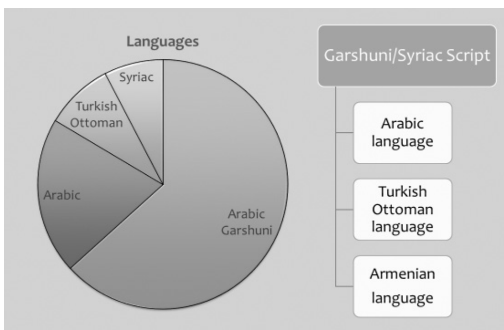

FIGURE 4 Languages

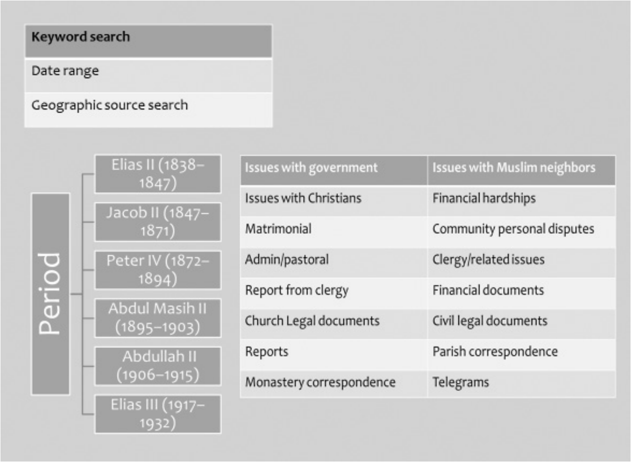

FIGURE 5 An example of basic database contents

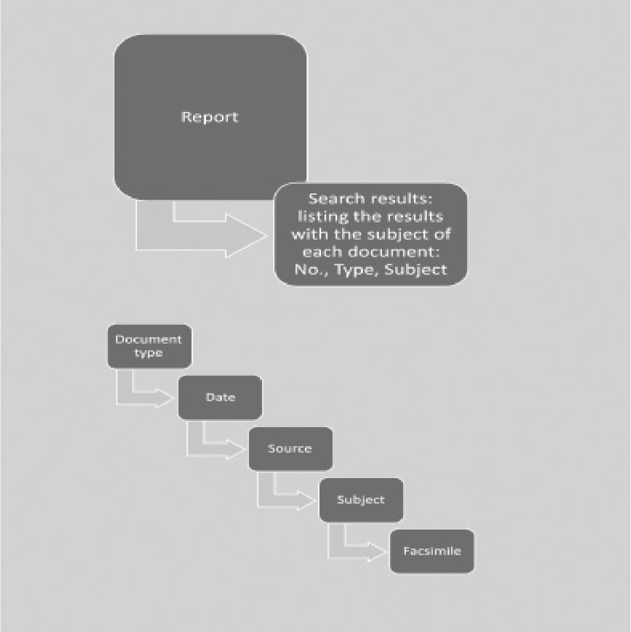

FIGURE 6 An example of basic database contents

CONCLUDING REMARKS

The archives that are preserved in the monastery of Dayr al-Zaʻfarān and the Church of the Forty Martyrs in Mardin bear a special interest not only for the history of the Syriac Christian community but also for Ottoman history. The archives of letters and correspondence contain an immense amount of material from ordinary people, and thus they present the state of a society viewed from below. Creating a database for this archive will benefit a diverse group of people. It will provide access to a primary source of information about the historical, cultural, and religious diversity of the Middle East. It will offer an unlimited mine of historical information to scholars and academics, which will generate new scholarly interest in Syriac and Ottoman studies. Finally, the database will bring new ways of understanding history through digital approaches.

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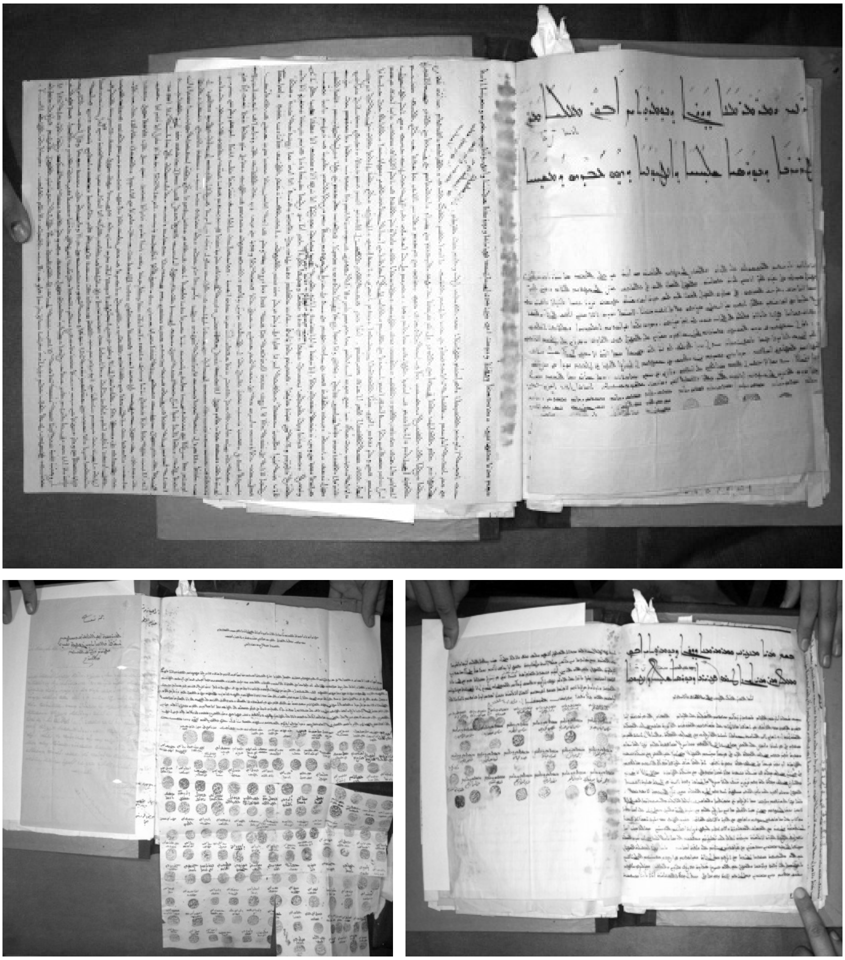
APPENDIX A sample of historical documents: Three examples of letters to patriarch Ignatius ʿAbd al-Masīh al-Qalʿatmarāwī (1895-1903) with the signatures of clergy and secular leaders of some villages in southeast Anatolia.



Dimorphism as a Metaphor for Information-Seeking Behavior

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ABSTRACT Our increasingly hybridized information environment, in which both print and electronic resources are available and offer certain advantages, may be described as "dimorphic," alluding to the dual modes of sustenance evident among certain semi-nomadic peoples in the Ancient Near East. In this session, Reference and Digital Services Librarian David Schmersal will draw upon amateur interest in the Ancient Near East to explain how dimorphic social structure may provide a useful heuristic device or metaphor for understanding the information-seeking behavior of students, faculty, and other researchers. Such insight into user behavior may be applied to collection development, instruction sessions, reference interviews, and other crossroads between libraries and our patrons' information needs.

INTRODUCTION

Pastoral nomads might seem a most unlikely source of comparison with the information-seeking behavior of students in theological libraries.[1] Nomadic pastoralists typically inhabit an environment characterized by scarcity; indeed, this lack of resources is one of the driving forces behind their nomadic existence. They must move from place to place in order to exploit the limited resources of their environment. In contrast, the information environment in which our students are pursuing theological education is characterized by super-abundance. Any student with internet access can obtain within seconds a quantity (if not quality) of information that vastly exceeds the collections of even the most robustly-funded theological library. Further consideration, however, suggests that the comparison is not entirely without merit. In both cases, the "inhabitants" of the environment must adapt to the environment, and the strategies necessary to adapt to and thrive in an environment of scarcity are remarkably similar to those necessary to adapt to an environment of overabundance: maintaining a healthy diet in the midst of a cruise ship's 24/7 all-you-can-eat buffet can be just as challenging as ensuring adequate sustenance on a wilderness backpacking trip. Both require careful planning, flexibility, and discipline. Adopting multiple modes of existence has enabled nomadic peoples to most fully and efficiently exploit the limited resources of their environment. Similarly, theological students may choose to use both print and electronic resources available in their information environment for various tasks, adapting their mode of research accordingly. This allows them to most fully and efficiently exploit an overabundance of resources within the confines of limited time and attention. Thus, comparing agro-pastoral dimorphic nomadism with the information-seeking behaviors observed among researchers in theological libraries will enable theological librarians to better understand how students, faculty, and other researchers adapt to our dimorphic information environment and suggest ways we might assist them in doing so.

I. Brief overview of agro-pastoral dimorphic nomadism as a strategic response to the physical environment of the Near East/Western Asia

The way of life of any group of people is largely determined by their environment.[2] This was especially true for the people of the Ancient Near East.[3] The Near East, or Western Asia, may be regarded as an environment of extremes, comprising deserts, mountains, and the irrigated valleys of the Tigris and Euphrates Rivers. These latter represent "thin strips of green in an otherwise brown landscape," though as one scholar notes, "the more arid lands around them are no less significant in subsistence, demographic, or cultural terms."[4] Interspersed between and among the deserts and the irrigated fields was a liminal space which, like an estuary, facilitated a rich intermingling of two ways of life, inhabited by peoples who adopted multiple modes of existence in order to take full advantage of the limited resources available to them.[5] Their environment was characterized by "sharp variation in the amount of yearly precipitation" so that "an economy which relied on agriculture alone would entail unacceptable risk," forcing "close symbiosis between pastoralism and agriculture."[6] Some scholars have used the term "dimorphic" or dimorphic structure to describe this symbiosis between sedentary agriculture and nomadic or semi-nomadic pastoralism whereby "the two ways of life were combined in a system of political economy."[7] Two intertwined factors combined to create this dimorphic mode of existence: topology, "the effect of the physical environment" on the history of the region, and the effects of the seasonal migration necessitated by sustaining herds in marginal environments.[8] These two factors brought nomadic pastoralists and sedentary populations into close proximity, creating "dimorphic zones"[9] and leading to a kind of "enclosed" or "enclosing" nomadism characterized by a "high degree of symbiotic, economic, and political relationship between the nomadic pastoralists and the sedentary population."[10]

Such proximity created possibilities not only for exchange (both cultural and economic) but also for conflict.[11] This likely is familiar to theological librarians, from the biblical story of Cain and Abel. This story reflects the tensions between sedentary farmers like Cain and nomadic pastoralists like Abel, which could sometimes lead to violence.[12] At the same time, many biblical stories depict pastoral and sedentary peoples not only in close proximity but as members of the same group or family: Cain and Abel are brothers. Lot lives in a city while his cousin Abraham is dwelling in a tent. Indeed, despite presuppositions to the contrary, when Ancient Near Eastern sources are allowed to speak for themselves, "it soon emerges that pastoralism is in no way separate from the urbanized, sedentary world", but rather the two exist side by side.[13] This has led one scholar to assert that rather than thinking of pastoralists and agriculturalists as two distinct groups that came together on occasion due to economic necessity, "we should envisage one entity splitting apart from time to time; or better as a series of single entities diverging and merging in a myriad of combinations over time."[14] Indeed, "the nomad-sedentary continuum is much more complex," than the typical division into nomad and sedentary, "composed of diverse (and changeable) socioeconomic situations, such as sedentary elements, agro-pastoralists, pastoralists who engage in occasional dry farming, 'pure' pastoral nomads, etc."[15]

Even those groups that might be placed toward the "pure nomadism" end of the spectrum would have required some contact with sedentary populations as outlets for the products of their flocks and herds, and this interdependence would have been more, not less, acute in times of economic crisis.[16] Thus, maximizing the economic potential of the region required adopting both modes of existence, which may explain the stability and persistence of symbiotic nomadism in the region—the social structure of the region was (and in some quarters remains) dimorphic because the environment itself is dimorphic.[17] In some cases, this meant that the entirety of a given social group ("tribe") would spend part of the year engaged in sedentary agriculture and part of the year engaged in mobile pastoralism. In other cases, part of a group would engage in sedentary agriculture or even small-scale industry while part of the same group engaged in mobile pastoralism.[18] Yet, beyond the economic value, there was also "the social value of herds, which corresponds to the potential for converting animals and pastoral resources into other cultural forms, including symbols, materials, information, relationships, and capacities—each having importance to herders and often for their neighbors as well."[19] Within such contexts, the expertise of those who knew how to maintain livestock in the midst of drought, "managing animal communities, environment, and spatial and temporal change," was highly valued, even though the tribal group would also engage in agriculture as conditions allowed, for such "knowledge, skills, and cultural traditions compensate for, or even profit from, productive variability."[20]

Agro-pastoral dimorphism may thus be seen as an economic strategy in which a community or society adapted itself to its environment, diversifying its population to take full advantage of every means of communal survival offered by a context with limited resources.[21] However, rather than a passive strategy determined by the need to find sufficient fodder for herds of animals, mobile pastoralism may be considered an active strategy. The desire to maintain mobility and autonomy led to the decision to maintain herds as part of an overall strategic response to an environment characterized by uncertainty, both in natural resources and politically.[22] Retaining “alternative modes of organization” that could be “enacted” under appropriate circumstances offered groups the degree of flexibility necessary to respond to dynamic circumstances, whether climatic or political.[23]

II. Brief overview of information-seeking behavior in the dimorphic environment of theological libraries

To a large extent, the research practices of students, faculty, staff, and other scholars who use theological libraries are a product of their information environment or “epistemological ecology.” In the context of libraries, this information environment may be thought of as “an integrative interface comprising all [points of] contact between users and available library resources” whether “human, physical or digital.”[24] The library’s information environment is also part of the wider cultural milieu created by society’s adoption of various technologies to create, preserve, use, and gain access to information. On the one hand, religion and theology, like other humanities-related disciplines, continue to place greater emphasis on print. Not only theology faculty, but also students who are “digital natives”, have indicated a preference for reading some kinds of resources, particularly books and textbooks, in print, even if a digital version is available.[25] On the other hand, our information environment in theological libraries reflects the wider cultural shift in emphasis toward digital information accessible through information technology and communications networks. Most scholars, including those looking for physical books in our physical libraries, begin their searches for information on the internet, using search engines, databases, the library’s online catalog, or a combination thereof.[26] And while many theological students and faculty may express a preference for print books, the same students and faculty prefer to gain access to journal articles electronically.[27] The fault line between preference for digital over print lies less along differences in age or generation (though these have been and will continue to be a factor) than along different types of sources employed for different purposes within the overall research process. This suggests that theological libraries will likely continue to comprise both print and electronic resources for some time.[28] In other words, our information environment, like that inhabited by agro-pastoral nomads, is dimorphic, which means that the scholars, faculty, staff, students who inhabit and adapt to our information environment are also dimorphic, employing different formats for different purposes or to meet different needs. Thus, the central question is not whether students, faculty, staff, and scholars, etc. prefer digital or print, but rather how they use the various types of tools and formats available within their research environment. To discern this, it will be helpful to consider the information-seeking behavior of students, faculty, and other scholars in theological libraries.[29]

As in other humanities disciplines, the information-seeking behavior of researchers in religion and theology may be described as "an idiosyncratic process of constant reading, 'digging,' searching, and following leads," with "citation chasing" a commonly used strategy.[30] Many have noted that convenience plays a significant role in the information-seeking behavior of students.[31] While this is a cause of concern to some faculty members, theological faculty members have also cited the convenience of electronic sources as a significant factor in choosing digital over print sources.[32] As one faculty member notes, "Journal articles are great to access in pdf-files. I love to simply download them into my research folder without running around in the stacks trying to identity the right volume and then scan or copy them."[33] This suggests that rather than symptoms of laziness or lack of commitment, behaviors based on convenience or "satisficing" may be means of adapting to an information environment characterized by overabundance and information overload.[34] For example, making online availability a criterion when selecting sources may be a strategic way of helping students choose a topic when so many options are available. Information is not scarce; what is scare is time and attention.[35] When using the physical or digital library to find sources, patrons are not only "seeking information on X," but also are evaluating the relative advantages of using a given electronic book or journal article or reference work, versus the print version of the same, versus the fifteen million hits on Google. This may explain, in part, why library patrons sometimes seem to be flittering about. As Björneborn observes in his article on serendipity and user information-seeking behavior, "When users move through an information space they may thus change direction and behaviour several times as their information needs and interests may develop or get triggered depending on options and affordances encountered on their way through an information space."[36] Within the dimorphic information environment of theological libraries, print and digital spaces and sources offer different "affordances," or properties, aspects, and "potential utility."[37] Discerning the affordances of print and digital contexts and sources will thus contribute to better understanding the information-seeking behavior we perceive among students, faculty, and scholars.

One notable affordance of the physical library space, and of physical objects housed, used, and made accessible in this space, is their tangibility or tactility. The physical library space also facilitates direct, unmediated, face-to-face interactions between scholars and librarians.[38] Moreover, the design of the physical library itself, the "aura" of a formal, quiet space with minimal distractions, is itself an important part of the service we provide.[39] There is much to be said for "the beauty, as well as solemnity and sacredness" of the physical books our physical library spaces hold.[40] Tactility and presence resonate with deeply-ingrained human needs and have profound theological associations. This is not to suggest that theological libraries cannot meet the information needs of scholars through digital mediation (as enabled through networked information and communications technologies), but it is important to recognize that there are aspects of the physical library, many with deep spiritual and psychological connections, that cannot be fully replicated in a digital space.[41] Browsing, or "semi-directed or semi-structured searching in an area of potential interest," and serendipity are also widely regarded as advantages that print sources have over digital.[42] Or, perhaps a more precise way to say this is that the design features of the physical library that facilitate browsing and serendipitous discovery are more intuitive, or the habit of using them has thus far been more successfully and deliberately inculcated, than the design features that facilitate browsing and serendipitous discovery in the digital library.[43] User education, and improvements in user interfaces such as a virtual browse feature, may mitigate this discrepancy, but we must nonetheless "be aware that there is a part of the reading world, which relies upon (not just prefers) the ability to orient themselves in the spatial dimensions of books, and specifically libraries."[44]

At the same time, digital information spaces and electronic resources clearly provide their own affordances or advantages. One commonly cited advantage of digital resources such as e-books is their portability and accessibility. Even those who prefer print appreciate the ubiquitous availability of e-books when a print copy is unavailable, or when they are traveling.[45] Thus, one of the strengths of print resources, their tactility and physicality, also highlights some of the advantages of digital and electronic sources, their ubiquity and portability. Digital/electronic resources also have, or at least are perceived to have, the advantages of convenience, ease, and efficiency.[46] As one student noted, "Through the digital form, it is easier to search through the several articles to pull out a main thought from a single article you want to use for your own writing. Searching through the print version of several articles would be more difficult than the ATLA system breaking down the articles by subject."[47] Unlike print texts, digital sources also offer the significant affordance of enabling scholars to copy and paste text from a source into their own documents, facilitating notetaking and accurate quotations, which is especially useful when working with primary sources.[48]

On the other hand, one common concern/complaint about e-resources is that those lacking page numbers can be challenging to cite.[49] Others note the inability to easily highlight and annotate digital texts as a disadvantage. However, both have more to do with flaws in a particular interface than with the medium itself. Many digital texts do include page numbers, and OCR-enabled PDFs allow users to search them, take notes, and highlight them "as if they were printed."[50] Indeed, some scholars prefer electronic formats and will scan print books to have in PDF format to facilitate searching and reading on a tablet.[51] Moreover, as Lincoln observes, limited highlighting and annotating functions should not really be regarded as a liability in library e-books, since these are not encouraged behaviors when working with library print books.[52]

The foregoing suggests that "different kinds of tasks will drive different types of behaviors."[53] In other words, the use of a print or digital resource is determined less by an overall preference for one format over the other than by the utility of one or the other for specific tasks. Electronic sources seem to be more conducive to searching, quick reference, and utilizing greater quantities of shorter sources such as essays, journal articles, articles in subject dictionaries and encyclopedias, and relevant portions of commentaries on books of the Bible and other texts.[54] Print tools, and the physical library infrastructure built around them, seem preferable for in-depth study, reading longer portions of text, and browsing. Some researchers have noted a correlation between the type of reading and the type of sources. They link "deep reading," or "reading with the goal of long-term retention of the material" and "perspective-transforming" comprehension, with print media, which "supports navigation, creates a sense of control, and provides tactile experiences." Conversely, some have suggested that digital texts, which allow for scanning and searching for keywords, are more conducive to "surface reading," which "seeks task-completion over retention of comprehension."[55] In light of this, one might even suggest that researchers may choose to limit themselves to a print text in order to facilitate deeper, more concentrated reading. Thus, using a print text, rather than gaining access to a digital text on the same device that dings whenever a friend has posted yet another cat video, may itself be thought of as strategy.[56] This may be reflected in the fact that researchers seem to prefer print when they seek to ingest the contents of a book (or journal article) for greater understanding. When asked whether he/she is more likely to use the print or digital version of a given source, one student observed:

> It depends on if I want to make notes in the book or not. If I am likely to read the book in depth for a paper and reference it, I would most likely want the book to add my tabs and take notes from the book. If I am just reading the book for an overview of an argument, I am more likely to use an e-book. I think for books, as opposed to articles from journals, the print copy is more valuable than just

> an e-book. I have found myself printing out e-books, so I can take my own notes. If I had the print book, I could skip printing out the work and just add my tabs for important points in the book.[57]

Information-seeking behavior also seems to be influenced by the stage, quality, and duration of a research project. Students seem to prefer digital resources in the initial stages of a project and when under time constraints, whereas students engaged in long-term or more in-depth projects seem to prefer print.[58] As one graduate student related: "I find it most advantageous to use a print version instead of a digital version when I need to utilize the whole scope of the print version in my research. I find it much easier to flip between sections, compare different portions of a text, and take themes or patterns in the text when using the print version."[59]

With changes and improvements in the interfaces, including the ability to highlight and annotate digital texts, researchers are becoming more comfortable in using digital sources for deep reading.[60] Nonetheless, it is unlikely that digital sources will replace print sources anytime soon. In their 2016 study of students' information-seeking behavior, Lopatovska and Regalado observed that students use electronic devices not for reading but "for writing, searching, watching videos, making calls, and making photographs of print texts."[61] Thus it would seem that students have adapted to using both print and digital sources for various tasks and information-seeking strategies. As one Perkins graduate student noted, "At times, I have been known to utilize the ebook alongside the print book in order to find information quickly through the search function available on an ebook. This happens most when the print version does not have a very thorough index."[62] Ultimately, we see that physical and digital library spaces, and the physical and digital materials to which they provide access, complement each other.[63] We also see that the researchers who use them employ "a variety of deep and surface reading strategies" while "using both print and electronic resources."[64] Thus, "the question is not whether we read better from the print page or screen, but which form of reading is most suitable for the task and text at hand."[65]

III. Dimorphism as a heuristic image

It should now be apparent that, despite obvious differences, agro-pastoral dimorphic nomadism offers a compelling metaphor or heuristic image for shedding light on information-seeking behaviors evident among researchers in theological libraries. As we have seen, dimorphic nomadism is a means of adapting to a physical environment of scarcity, conducive to both limited agriculture and pastoralism, in order to exploit the limited resources thereof. Nomadism is also a strategy to retain a degree of autonomy and flexibility in the midst of dynamic social and political circumstances. Likewise, the information-seeking behavior of researchers in theological libraries is a way of adapting to a "dimorphic" information environment of overabundance in which print and digital spaces and resources offer certain affordances, as well as a strategy for dealing with information overload.[66]

Agro-pastoral dimorphic nomads of the Ancient Near East adopted strategies based on "geographic expanse, a preference for maintaining options (i.e., flexibility), and the articulation of movement, scheduling, information gathering, and communication" to adapt to their environment. So our students employ similar strategies—flexibility, "satisficing," restricting themselves to print or digital for certain tasks or certain points in their research—to adapt to their environment.[67] And just as Ancient Near Eastern nomads chose to engage in animal husbandry because it facilitated a more flexible strategic response to their environment, so our students' information-seeking behavior may be driven less by a preference for print or digital resources than by an overall strategic response to an environment of information overabundance given their scarcity of time and attention.

IV. Experts in adapting to changing environment and behavior: the role of theological librarians

What role might theological librarians play in our dimorphic information environment? Again, our metaphor may prove useful. In his article on alternative complexities among nomads, Honeychurch describes experts among African nomadic tribes who retain and possess necessary "skills in a range of productive pursuits and the expertise to contextually adjust the degree of investment according to conditions," making pastoral nomadism "an ideal tether for grounding diverse capabilities, skills, and knowledge that make possible multiple options."[68] In our dimorphic information environment, theological librarians similarly offer "skills" and "expertise" in using a variety of print and electronic tools to help researchers "contextually adjust" their research strategies "according to conditions."[69] Our vocation offers a unique perspective to discern how certain types of information sources are more conducive to certain information-seeking behaviors. Thus, the role of theological librarians is less a matter of determining whether students prefer print or digital and acquiring and providing access to such sources than it is discerning which types of resources may be more advantageous for which types of tasks and helping students strategically adopt sources accordingly.[70] Electronic texts offer the advantages of searching and extracting sentences and phrases for the sake of quoting sources, but print books are more conducive for browsing and referring back and forth between sections. Electronic commentaries and journal articles are more convenient, since one can select only the content that is immediately relevant, but this comes at the cost of serendipity and context. Print sources are more conducive to tasks that require deep reading and concentration, while electronic sources may be more convenient for rapid searching, skimming, and portability. Recognizing the relative strengths and advantages of print and digital sources, and helping the students and scholars who use our libraries recognize how these advantages can facilitate accomplishing certain tasks, is an essential skill and vital service theological librarians offer as we seek to help our patrons adapt to our dimorphic information environment.

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NOTES

1 Wilson defines “information seeking behavior” as “Those activities a person may engage in when identifying their own need for information, searching for information and using or transferring that information.” T.D. Wilson, “Models in Information Behaviour Research,” *Journal of Documentation* 55, no. 3 (June 1999): 249.

2 Israel Finkelstein and Avi Perevolotsky, “Process of Sedentarization and Nomadization in the History of Sinai and the Negev,” *Bulletin of the American Schools of Oriental Research* 279 (August 1990): 68, 73.

3 Focusing attention on the Ancient Near East provides limiting parameters for the topic at hand, though because similar dynamics have prevailed in more recent times, this overview will also incorporate analyses of "modern" nomads. As Rowton rightly observes, given a "physical environment [that] is conducive to nomadism" and continuity in social structure, "one might expect rather similar conditions in diachronic perspective, even at considerable intervals of time." Michael B. Rowton, "Dimorphic Structure and the Tribal Elite," *Al-bahit* (1976): 230.

4 Anne Porter, *Mobile Pastoralism and the Formation of Near Eastern Civilizations: Weaving Society Together* (New York: Cambridge, 2012), 87.

5 Cribb observes that one of the "implications" of the environment of the region is that the main access routes through the mountains of the region are also (necessarily) the migration routes of nomads, "bringing them into continual contact with sedentary society." He notes that while pastoral and agricultural production may be integrated at various levels, from family, to community, to society, this need not suggest the two modes of existence are meant to "ensure a balanced diet" or "even out ecological imbalances." Nonetheless, the need for adequate sustenance amidst ecological variations has been a significant factor in the modes of existence evident among people in the region. Roger Cribb, *Nomads in Archaeology* (New York: Cambridge University Press, 1991), 8, 24-25. See also Michael B. Rowton, "Dimorphic Structure and Topology," *Oriens Antiquus* 15 (1976): 23.

6 Michael B. Rowton, "Dimorphic Structure and the Parasocial Element," *Journal of Near Eastern Studies* 36, no. 3 (Jul., 1977): 196. "This form of integration is conditioned by the physical environment." Rowton, "Dimorphic Structure and the Tribal Elite," 220. Barth notes that this symbiosis is evident in the similar diet common among nomads and villagers. He also lists factors that contribute to the balance between the pasture and the sown in a given region. Frederik Barth, "A General Perspective on the Nomad-Sedentary Relations in the Middle East," in *The Desert and the Sown: Nomads in the Wider Society*, ed. Cynthia Nelson (Berkeley, CA: Institute of International Studies, 1973), 18-19.

7 Abbas Alizadeb, "The Rise of the Highland Elamite State in Southwestern Iran: 'Enclosed' or Enclosing Nomadism?" *Current*

Anthropology 51, no. 3 (June 2010): 354; Porter, *Mobile Pastoralism*, 24; Mario Liverani, *The Ancient Near East: History, Society and Economy*, trans. Soraia Tabatabai (London: Routledge, 2014), 222; John Nichols, "Amorite Agro -Pastoralism and the Early- to Middle Bronze Age Transition in Syria," (Ph.D. Dissertation, The Johns Hopkins University, 2004, ProQuest Order No. 3130750), 12-14, 45-47; Rowton, "Dimorphic Structure and the Parasocial Element," 181.

8 On topology see, Michael B. Rowton, "Autonomy and Nomadism in Western Asia," *Orientalia*, Nova Series 42 (1973): 248; Rowton "Dimorphic Structure and Topology," 17, 20-21; on migration, see, Finkelstein and Perevolotsky, "Process of Sedentarization," 68; Rowton "Autonomy and Nomadism," 250; Rowton, "Dimorphic Structure and Topology," 18.

9 Rowton, "Autonomy and Nomadism," 247-248; see also the map in Rowton, "Dimorphic Structure and Topology," 31. Liverani notes that although the phrase "dimorphic zone" is commonly used "to define an area characterized by a mixed economy," as originally introduced by Marcel Mauss, the term referred to seasonal dimorphism, wherein "the same area of population takes on different behavioral patterns at different times of the year." He thus observes that, in this sense, the Ancient Near East was "not 'dimorphic' because pastoral groups coexisted with cites and agricultural villages" but because "the agro-pastoral population concentrated in the irrigated lands during the dry summers, and was much more dispersed in the pastures and steppes during the wetter winters and springs. It therefore followed those transhumant patterns that seasonally separated and reunited families and larger kin groups alike." Liverani, *The Ancient Near East*, 176. I am using the term to refer both to the dimorphic patterns of behavior and to the environments that made such patterns possible and necessary. See also Nichols, "Amorite Agro -Pastoralism," 13-14, 20-21, 42; Mario Liverani, "'Half-Nomads' on the Middle Euphrates and the Concept of Dimorphic Society," *Altorientalische Forschungen* 24 (1997): 44, 45.

10 Alizadeb, "Rise of Highland Elamite State," 353, note 1; Finkelstein and Perevolotsky, "Process of Sedentarization," 80; Rowton "Autonomy and Nomadism," 249; Rowton, "Dimorphic Structure

and the Parasocial Element," 196; Rowton, "Dimorphic Structure and Topology," 18, 19, 21.

11 Rowton, Michael B. "Dimorphic Structure and the Problem of the '*apirû-'ibrîm*." *Journal of Near Eastern Studies* 35, no. 1 (Jan., 1976): 14.

12 Modern Western readers, who can trace to the urban centers of the Ancient Near East the origins of many innovations that characterize our own civilization—cities, government, writing, law, and art—may thus find it surprising that in the case of the Hebrew Bible authorial sympathies seem to lie not with the sedentary populations, but with the pastoralists. It is Cain, the farmer, who is responsible for the violence and murder. It is the Philistines and Canaanites, the enemies of God's people, who occupy the cities and confront the Israelites with the innovations of civilization such as bronze and iron weapons and chariots. It is the Egyptians who oppress the children of Israel. Abraham may have come out of Ur, but he lived as a pastoral nomad in the land of Canaan, a *apiru* whose descendants declared without shame, "a wondering Aramean was my father." See, Porter, *Mobile Pastoralism*, 1; Giorgio Buccellati, "Apirū and Munnabtūtu-The Stateless of the First Cosmopolitan Age," *Journal of Near Eastern Studies* 36, no. 2 (April 1977): 145-147; Rowton, "Dimorphic Structure and the Parasocial Element," 195.

13 Porter, *Mobile Pastoralism*, 11. Nichols cites the Mari letters as evidence of the "social dimorphism of Amorite groups." Nichols, "Amorite Agro –Pastoralism," 307.

14 Porter, *Mobile Pastoralism*, 13, 36-37.

15 Finkelstein and Perevolotsky, "Process of Sedentarization," 68; Honeychurch similarly observes that "the role of farming and domestic grain in pastoral nomadic economies is quite diverse." William Honeychurch, "Alternative Complexities: The Archaeology of Pastoral Nomadic States," *Journal of Archaeological Research* 22, no. 4 (December 2014): 286-287, 288. Swidler similarly notes the "ease with which a nomadic group can move along the nomadic-sedentary continuum." W.W. Swidler, "Adaptive Processes Regulating Nomad-Sedentary Interaction in the Middle East," in *The Desert and the Sown*, 31.

16 Porter, *Mobile Pastoralism*, 22.

17 Finkelstein and Perevolotsky, "Process of Sedentarization," 70-71; Ernest Gellner, "Introduction: Approaches to Nomadism," in *The Desert and the Sown*, 2. Note that this understanding differs considerably from that with which Liverani takes issue, which sees dimorphic nomadism as a kind of evolutionary stage between "pure" nomadism and sedentary existence, noting that the persistence of "the dimorphic model" in the same area since at least the Bronze Age suggests that it is a means of adapting to the environment rather than a stage in social evolution. Liverani, "'Half-Nomads,'" 47-48.

18 Finkelstein and Perevolotsky, "Process of Sedentarization," 75; Cribb, *Nomads in Archaeology*, 23-27; Rowton "Autonomy and Nomadism," 254-256.

19 Honeychurch, "Alternative Complexities," 287. Honeychurch observes that nomads became adept at "sustaining a system of conversions that makes animals, goods, services, skills, and information interchangeable, so that underlying value might be preserved or even enhanced in multiple forms despite variation over space and time" (296).

20 Honeychurch, 288-289.

21 Honeychurch notes that "Herodotus' theory of nomadism was one of positive emphasis on strategy: a mobile strategy that both grew out of and imposed a different way of life (Herodotus 2003, p. 282)." Honeychurch, 278, 309. This is not to suggest that such conflicts between distinct groups of "socially dimorphic" agro-pastoralists and sedentary populations did not occur. See Nichols, "Amorite Agro –Pastoralism," 314-315; Rowton, "Dimorphic Structure and the Parasocial Element," 196.

22 Honeychurch, "Alternative Complexities," 279, 288, 290, 294, 298. He notes that "when it comes to politics within a mobile society, mobility related techniques for negotiating political relationships were likely as much about contesting, asserting, or consenting to authority as about evading it" (291). See also Alizadeb, "Rise of Highland Elamite State," 355.

23 Honeychurch, "Alternative Complexities," 295. In this light, the story of Cain and Abel may take on deeper significance. If nomadism was a strategy, not merely a means of adapting to needs of herding animals, then it is possible that this story bears

political undertones. Thus, it is not merely an expression of preference for animal vs. grain offerings, or of a nomadic vs. sedentary lifestyle, but a subtle critique of the established hegemonic states in the form of divine sanction for nomadic strategies used to adapt to and subvert the established states represented by Cain's offering.

24 Lennart Björneborn, "Serendipity Dimensions and Users' Information Behaviour in the Physical Library Interface," *Information Research* 13, no. 4 (December 2008), http://InformationR.net/ir/13-4/paper370.html.

25 On theology faculty, see Timothy D. Lincoln, "Reading and E-reading for Academic Work: Patterns and Preferences in Theological Studies and Religion," *Theological Librarianship* 6, no. 2 (July 2013): 42; Christine Wolff-Eisenberg, Alisa B. Rod, and Roger C. Schonfeld, *Ithaka S+R Faculty Survey 2015* (Ithaka S+R, April 4, 2016), 6, 20, DOI: https://doi.org/10.18665/sr.277685. Lincoln discusses the distinction between "digital natives" and "digital immigrants," though he notes that some have challenged the correlation between facility with technology and the year in which one was born (45, note 23). On preferences for print, see Lincoln, "Reading and E-Reading," 42; Jonah Arellano, "Print vs. Digital Textbooks," *Rural Telecommunications* (Jan/Feb 2011): 8; Irene Lopatovska and Mariana Regalado, "How Students use Their Libraries: A Case Study of Four Academic Libraries," *College and Undergraduate Libraries* 23, no. 4 (2016): 382-383; Kelsey Spinnato, personal correspondence, March 14, 2018.

26 Catalano, "Patterns of Graduate Students' Information Seeking Behavior: A Meta-Synthesis of the Literature," *Journal of Documentation* 69, no. 2 (2013): 260; Wolff-Eisenberg, Rod, and Schonfeld, *Ithaka S+R Faculty Survey 2015*, 11; Liyana and Noorhidawati. "How Graduate Students Seek for Information: Convenience or Guaranteed Result?" *Malaysian Journal of Library and Information Science* 19, no. 2 (2014): 10, 12.

27 Indeed, the 2015 *Ithaka S+R Faculty Survey* found that "Nearly three-quarters of faculty members overall strongly agreed that if their library cancelled the current issues of a print version of a journal but continued to make them available electronically, it would be fine with them." Wolff-Eisenberg, Rod, and Schonfeld,

Ithaka S+R Faculty Survey, 17. However, in his paper presented to the 2017 ATLA annual conference, Stefanut suggests this preference is not universal. Romulus D. Stefanunt, "Survey on Information Needs/Information Seeking Behavior of Seminary Students," (paper presented to the 2017 American Theological Library Association annual conference, Atlanta, Georgia, June 17, 2017).

28 Anthony Elia, "Beyond Barthes and Chartier: The Theology of Books in the Digital Age," *ATLA 2008 Proceedings*: 104.

29 S. Liyana, and A. Noorhidawati. "How Graduate Students Seek for Information," 2. For a compilation of definitions of "information-seeking behavior," see Irene Lopatovska and Deanna Sessions, "Understanding Academic Reading in the Context of Information-seeking." *Library Review 65*, no. 8/9 (2016): 503.

30 Andy Barrett, "The Information-Seeking Habits of Graduate Student Researchers in the Humanities," *Journal of Academic Librarianship* 31, no. 4 (2005): 327.

31 "Convenience is a situational criterion in people's choices and actions during the information-seeking process. The concept can include their choice of an information source, their satisfaction with the source and its ease of use, and their time horizon in information seeking." Lynn Sillipigni Connaway, Timothy J. Dickey, and Marie L. Radford, "'If It Is Too Inconvenient I'm Not Going after It': Convenience as a Critical Factor in Information-Seeking Behaviors," *Library & Information Science Research* 33 (2011): 180. See also Catalano, "Patterns of Graduate Students' Information Seeking Behavior," 265; Liyana and Noorhidawati, "How Graduate Students Seek for Information," 3.

32 Martin and Quan-Haase note that the history faculty members they interviewed "were concerned about students only going so far to seek for specific source material" and "were worried that students would potentially switch their topic of interest if it was too difficult to find the relevant text." Kim Martin and Anabel Quan-Haase, "Are E-Books Replacing Print Books? Tradition, Serendipity, and Opportunity in the Adoption and Use of E-Books for Historical Research and Teaching," *Journal of the American Society for Information Science and Technology* 64, no. 5 (2013):1023.

33 Suzanne Scholz, personal communication, March 14, 2018; Connaway et al. note similar observations regarding students' preference for electronic journal articles. Connaway, Dickey, Radford, "If it is too inconvenient," 180.

34 "Satisficing is a combination of the words satisfy and suffice, and reflects upon the user's behaviour to choose what is satisfactory (or good enough) rather than what is best (Byron 2004)." Liyana and Noorhidawati, "How Graduate Students Seek for Information," 3. This of course does not rule out laziness as a contributing factor. See Marc Vinyard, Colleen Mullally, and Jaimie Beh Colvin, "Why Do Students Seek Help in an Age of DIY?: Using a Qualitative Approach to Look Beyond Statistics," *Reference & User Services Quarterly* 56, no. 4 (2017): 259.

35 Connaway, Dickey, and Radford, "If It Is Too Inconvenient," 179.

36 Björneborn, "Serendipity Dimensions and Users' Information Behavior," http://InformationR.net/ir/13-4/paper370.html; Lopatovska and Regalado likewise found students simultaneously using and switching between multiple print and electronic media, "How Students use Their Libraries," 388.

37 *Oxford English Dictionary*, s.v., "Affordance."

38 Björneborn, "Serendipity Dimensions and Users' Information Behavior," http://InformationR.net/ir/13-4/paper370.html; Amy Catalano, "Patterns of Graduate Students' Information Seeking Behavior,"260.

39 See Lopatovska and Regalado, "How Students Use Their Libraries," 382.

40 Elia, "Beyond Barthes and Chartier," 105.

41 Elia, "Beyond Barthes and Chartier," 105-106, 107, 108.

42 On browsing, see Xuemei Ge, "Information-Seeking Behavior in the Digital Age: A Multidisciplinary Study of Academic Researchers," *College & Research Libraries* 34, no. 2 (September 2010): 437. On serendipity, see Tami Echavarria Robinson, "Unanticipated Fortuitous Information Discoveries: Serendipity in Research," *Alki* (March 2014): 13-15. On the advantages of print, see Martin and Quan-Haase, "Are E-Books Replacing Print Books?" 1024, 1027.

43 Björneborn, "Serendipity Dimensions and Users' Information Behavior," http://InformationR.net/ir/13-4/paper370.html;

Catalano, "Patterns of Graduate Students' Information Seeking Behavior," 266. Thomas Mann rightly observes that the serendipitous discoveries that occur in the library are not the result of luck, but of systems carefully designed to facilitate such discoveries. Thomas Mann, *The Oxford Guide to Library Research* (New York: Oxford, 2005), 61.

44 Elia, "Beyond Barthes and Chartier," 109.

45 Kelsey Spinnato, personal correspondence, March 14, 2018; Suzanne Scholz, personal correspondence, March 14, 2018.

46 The history faculty interviewed by Martin and Quan-Haase indicated they "were likely to use the e-book when it was convenient to them," thus suggesting that faculty members' preference for print is a qualified preference. Martin and Quan-Haase, "Are E-Books Replacing Print Books?" 1025.

47 Andrew Nelson, personal correspondence, March 14, 2018.

48 Lincoln, "Reading and E-Reading," 45; Mitchell Kennard, personal correspondence, March 15, 2018.

49 Scholz, personal correspondence, March 14, 2018; Kennard, personal correspondence, March 14, 2018.

50 Spinnato, personal correspondence, March 14, 2018.

51 Kennard, personal correspondence, March 15, 2018.

52 Lincoln, "Reading and E-Reading," 44.

53 Catalano, "Patterns of Graduate Students' Information Seeking Behavior," 267.

54 Roy Heller, personal correspondence, March 14, 2018.

55 Lopatovska and Sessions, "Understanding Academic Reading," 505-507; Suzana Sukovic, "Transliterate Reading," *Scholarly and Research Communication* 6, no. 4 (2015): 2, 4.

56 The same internet that allows students to instantly find information on almost anything, and download twenty journal articles from a library database in ten minutes or less, also allows the constant bombardment of updates from social media that our cultural context expects us to respond to instantly. Lines between work and leisure are increasingly blurred when the same devices that distract me with cat videos when I am trying to write an exegesis paper also reminds me that said paper is due when I am trying to have some downtime.

57 Andrew Nelson, personal communication, March 15, 2018. Lopatovska and Regalado similarly observed "several students printing electronic texts for easier reading," "How Students Use Their Libraries," 389-390.

58 Lopatovska and Regalado, "How Students Use Their Libraries," 391.

59 Lisa Hancock, personal correspondence, March 14, 2018.

60 Lopatovska and Sessions, "Understanding Academic Reading," 512.

61 Lopatovska and Regalado, "How Students Use Their Libraries," 393.

62 Hancock, personal correspondence, March 14, 2018.

63 Björneborn, "Serendipity Dimensions and Users' Information Behavior," http://InformationR.net/ir/13-4/paper370.html; Sukovic, "Transliterate Reading," 4, 5.

64 Lopatovska and Sessions, "Understanding Academic Reading," 511.

65 Sukovic, "Transliterate Reading," 10.

66 Honeychurch's observation regarding the functioning of a state across distance through symbolic representation, ideology, and partial and episodic participation may perhaps suggest a further analogy with distance students. Honeychurch, "Alternative Complexities," 284-285. Nomadism also raises questions of ownership vs. access. See Swidler, "Adaptive Processes," 25.

67 Honeychurch, "Alternative Complexities," 294.

68 Honeychurch, 293-294; Vinyard, Mullally, and Colvin, "Why Do Students Seek Help," 263-264.

69 Honeychurch, "Alternative Complexities," 293-294.

70 Catalano (citing Barry 1997) notes that many doctoral supervisors themselves employ a limited range of search strategies and tend to continue to use those they themselves learned in graduate school. This suggests that as "experts" librarians can play a vital role in fostering more sophisticated search strategies among graduate students and in introducing students and faculty to resources that may enable them to perform certain research-related tasks more efficiently. Catalano, "Patterns of Graduate Students' Information Seeking Behavior," 264.

East or West

Maintaining an Orthodox Collection inside a Lutheran-oriented Theological Library

By Jussi Hyvärinen, University of Eastern Finland Library

ABSTRACT The School of Theology in the University of Eastern Finland consists of two study programs: Western Theology and Orthodox Theology. Its predecessor was the Faculty of Theology in the University of Joensuu (2002-2009). Before the establishment of the faculty, the university provided education in theology from the year 1988.

The development of the theological collection of the university library is intertwined with the history of the School of Theology. When the education of Orthodox priests in Finland was transferred from Kuopio Orthodox Seminary to the University of Joensuu in 1988, the Seminary Library collection was also merged into the university library. Therefore, the theological collection contained predominantly Orthodox material until the year 1997, when the university started to provide education also in Western theology. Since that time, the development of the theological collection has implied maintaining the balance between Western and Orthodox material.

I will describe the challenges of maintaining and evaluating the collection of Orthodox theology in our library. Since the classification system we have used does not distinguish between Western and Orthodox theology, we have invented a special UEF code used in cataloging. This enables distinction between Western and Orthodox material when I evaluate our collection.

1. Eastern Orthodox Church and the Education of Orthodox Theology in Finland

There are two churches that hold a special position in the law of Finland: the Evangelical Lutheran Church of Finland and the Finnish Orthodox Church. The Lutheran Church comprises a majority of 3.9 million members (71% of the population), while the Orthodox Church is a minority of 1.1% with its 60,000 members.[1]

The Finnish Orthodox Church was a part of the Russian Orthodox Church until the year 1917, when Finland achieved national independence from Russia. Since the year 1923, the Finnish Orthodox church has been an autocephalous archdiocese of the Ecumenical Patriarchate of Constantinople. The church has three dioceses and two monasteries. Along with the Lutheran Church, the Finnish Orthodox Church has the status of a state church, the position of which is regulated by a specific law of the Orthodox Church.[2] Although the members of the church comprise only a small minority of the Finnish population, it has carried remarkable cultural significance, particularly in eastern Finland. The orthodox monasteries of New Valaam and Lintula in Heinävesi (North Karelia), in particular, are famous tourist attractions and places of pilgrimage.

In Finland, three universities offer degree-level education in theology: the University of Helsinki, Åbo Akademi in Turku, and the University of Eastern Finland (UEF) in Joensuu and Kuopio. The School of Theology at UEF is located at the Joensuu campus and consists of two study programs: Western theology and Orthodox theology. Even though the majority of the students study Western theology, UEF is the university where the priests and church musicians of the Finnish Orthodox Church have their education.[3] It is also the only university in Nordic countries with degree-level education and research in Orthodox theology. Moreover, the Ministry of Education and Culture has defined the education of Orthodox theologians as one of the national special tasks of the University of Eastern Finland.[4]

The history of the education of Orthodox priests in Finland began in the year 1918, when the Finnish Government issued a decree on ”the Greek Catholic Church in Finland.” In the same year, the Finnish Orthodox Priest Seminary began its work in Sortavala, Ladoga Karelia. After World War II, the seminary was evacuated from Sortavala to Kuopio, where it worked for four decades until the Department of Orthodox Theology was established in the University of Joensuu in 1988.[5] In 2002, when the university started degree-level education also in Western theology, the Department of Orthodox Theology became a part of the newly-formed Faculty of Theology. When the Universities of Kuopio and Joensuu united and formed the University of Eastern Finland, the School of Theology became a part of the Philosophical Faculty of the new university.[6]

In 2018, there were 470 graduate students and 73 post-graduate students in the School of Theology. The annual intake into the program of Western theology is 59 students, while the program of Orthodox theology has the intake of 19 students a year. In other words, one-fourth of the beginners are students of Orthodox theology.

Although the students of Western and Orthodox theology study in separate programs, they have partly common studies: three academic subjects—Biblical Studies, Comparative Religion, and Religious Education—have not been divided into Western and Eastern alternatives. However, there are three subjects in the program of Western theology which have their Orthodox equivalents: Church History (Orthodox Church History), Systematic Theology (Systematic Theology and Patristics), and Practical Theology (Orthodox Practical Theology). In addition to these, the program of Orthodox theology provides studies of Orthodox Church Music, which means that both the priests and the church musicians of the Finnish Orthodox Church have completed a master's degree in theology.[7]

2. The Collection of Orthodox Theology in the University of Eastern Finland Library

The University of Eastern Finland Library provides services for four faculties: the Philosophical Faculty (which contains the School of Theology), the Faculty of Science and Forestry, the Faculty of Health Sciences, and the Faculty of Social Sciences and Business Studies.

The theological collection of the university is mainly located in the Joensuu Campus Library. There are no separate collections of Western and Orthodox theology, and the shelf marks of the books are not arranged by the academic subjects studied in the School of Theology. Since the library was established in 1969, all shelf marks in the library have followed the Finnish version of UDC, which was created on the basis of the old version of the Universal Decimal Classification. Therefore, the shelf mark 23 stands for systematic theology, 25 is for pastoral theology, etc.

The development of the theological collection of the university library is intertwined with the history of the School of Theology. In the first phase (1969-1988), the theological collection of the library was very small; in 1986, there were only two thousand books and twenty periodicals, and the collection served mainly the needs of the students of education.[8] Because of the small acquisitions budget, the donations received by institutions and private persons played a significant role in the accession of the library collection.

The year 1988 was a turning point in the history of the theological collection of the library. When the education of Orthodox priests in Finland was transferred from Kuopio to the University of Joensuu, the Orthodox Seminary Collection was received as a donation from the Orthodox Seminary of Finland. The donors had expressed a wish to establish a separate library for the Department of Orthodox Theology, but it was not fulfilled because of the lack of facilities.[9]

The Orthodox Seminary Collection contains literature on theology and other fields, mostly in the Finnish language. The theological part has been incorporated into the library's collections and cataloged into the library's UEF Finna database. A part of the collection remains uncataloged in storage at the Joensuu Campus Library. The uncataloged part contains, for instance, valuable collections of Orthodox hymns and Church Slavonic liturgies.[10]

In 1993, the University of Joensuu received another remarkable collection of Orthodox literature from the Finnish Orthodox Church's Public Library. This collection was not a donation, but the Church sent it to the university library for preservation and usage for academic purposes. It includes Orthodox theological literature and general literature. The older material is written mostly in Church Slavonic and Russian, while the newer material is in Finnish, English, and other languages. For the main part, the collection has been cataloged into the UEF Finna database.[11]

Another significant donation was the Archbishop Johannes Collection, which was donated to the University of Joensuu Library in 2000 by the Archbishop Johannes (1923–2010) of the

Finnish Orthodox Church. It contains mainly theological literature, which has been mostly cataloged into the UEF Finna database.[12] The uncataloged part contains a remarkable collection of Orthodox theology written in Greek.

In the years 1988-1997, the theological collection of the university library contained predominantly Orthodox material; for example, the library had achieved a representative collection of patristics, liturgics, and Orthodox church music. When the university started to provide education also in Western theology in 1997, funding for the acquisition of theological material increased considerably and focused specifically on Western theology which had the greatest deficiencies. In this process, the particularly significant fields of study were pastoral psychology, Nordic (Lutheran) Church history, and the theology of Reformation.

When the university started to award degrees also in Western theology, and the Faculty of Theology was established in 2002, the students of Orthodox theology became a minority in the faculty. Since that time, the development of the theological collection has implied maintaining the balance between Western and Orthodox material. A constant question is how to take into account the wishes of both programs with regard to both receiving donations and making purchases of new material. The acquisitions are also dependent on the staff's own activity: as most of the acquisition proposals are being implemented, a professor who is actively involved in the library can influence the coverage of the collection in his/her own field of study.

In the twenty-first century, the focus of acquisitions in most disciplines has shifted to ebooks and electronic journals. Although the electronic collection of the library is gradually replacing the print collection, this does not apply to disciplines like humanities and theology, the acquisition budgets of which are still being spent for the most part on print monographs.

3. My Role as a Subject Librarian: an Orthodox Collection Maintained by a Lutheran

As a multidisciplinary library of a multidisciplinary university, UEF Library has considered it necessary to recruit subject librarians who have specialized in the disciplines studied and taught in the university. The library became aware of the need for an expert of theology especially in 2002, when the Faculty of Theology was established. When I started to work in the UEF Library in 2007, I was the first employee with a degree in theology. I was given responsibility for the theological collection, which means one hall in the Joensuu Campus Library where the print materials of history, theology, and culture studies are located.

The Training and Information Services in UEF Library are organized on the basis of the idea of subject librarianship. A discipline-specific information specialist is responsible for the print collections and digital resources of his or her own discipline from acquisition and subject indexing to evaluation and weeding. He/she is also responsible for discipline-specific reference work and information literacy teaching in all phases of studies from the first year to the doctoral thesis. In collection work, my most important tasks are the acquisition and subject indexing of theological material. Although I am responsible for the theological collection of the library, my acquisition requests are only recommendations and consulting; the final decisions are made by the collection department of the library, which is also responsible for the budget.

My identity as a subject librarian has developed step by step. In the past few years, there has been discussion in the UEF Library about the idea of embedded librarianship, which should replace the former library-centered schemes of things; a subject librarian should be like a "mobile department library."[13] Gradually, I have become conscious of my role as an "interpreter" between the library and the School of Theology; as I speak both languages, I can also help them in communication and understanding each other's needs and views. However, a special challenge in my work is the fact that different subject areas—the Orthodox and the Western—require more or less different types of expertise.

As I am a member of the Lutheran Church and have completed my degree in Western theology, I am, in principle, a representative of the Lutheran majority. The collections and research themes of Lutheran theology represent for me "the familiar," to which I don't need to pay special attention. In contrast, Orthodox theology represents "the other" that opens up more slowly. Therefore, especially in the beginning, my work on the collections was slowed down by the difficulty of understanding Orthodox thinking, and I had to explore subject matters that where more or less unfamiliar to me: the writings of Syrian Church Fathers, the theology of icons, the sacraments of Holy Orders and Unction, neums in Medieval Russian church music, and the significance of the saints and the God-bearer in Orthodox faith. Fortunately, I had studied Russian before; a significant part of the Orthodox collection consists of books written in Russian or other Slavic languages, especially Church Slavonic.

As the majority of the acquisition requests comes from the department of Western theology, it is necessary to keep the needs of Orthodox theology in mind. This requires continuous collaboration with the staff of the School of Theology and keeping up to date regarding the research that is done both in the Western and the Orthodox programs of the school.

As a subject librarian, I must often ask myself if I should maintain a collection that contains everything about Orthodox theology or a collection that is actively used. As the facilities are limited, why preserve books which nobody seems to read? When the accession to the collection of theology is about 500 new books a year, it is, of course, necessary to weed older material. In some disciplines, this can be easier, but the problem of theology is that the literature never becomes outdated. The collections are weeded mainly on the basis of the circulation statistics: if a book has been borrowed only once or twice after the year 2000, it belongs among the first books to weed. Because of the minority status of Orthodox theology, I am very careful in weeding the Orthodox collection, although the weeding process does not mean that a book totally disappears from the Finnish library system: it is sent to the National Repository Library which receives, stores, and offers material for the use of other libraries in Finland.[14]

4. The UEF Collection Classification Code as a Tool for Evaluation, 2008-2017

A constant problem concerning the evaluation of the theological collection in the Joensuu Campus Library is the difficulty of separating the Western and Orthodox materials from each other.

This problem is related to the question of whether all branches of Western and Orthodox theology are equally taken into account in the collection politics. As stated before, the theological collection in our library is not divided into Western and Orthodox sections, and the UDC-based classification system we have used makes no distinction between Western and Orthodox theology. Also, the academic subjects taught and studied in the School of Theology have no direct equivalents in the former classification system and shelf marks used in our library.

The UEF collection classification code was invented in 2007 by a working group set up by the University of Joensuu Library. The purpose of the UEF code was to serve as a tool of evaluation of the discipline-specific collections in the library. In this system, every new print title acquired in the library was given a classification code, which followed the disciplines taught and studied in the university. This made it possible to track the increase in titles, the number of loans, and the total number of titles according to the subject areas.[15] As regards the theological collection, the UEF classification codes were created according to academic subjects taught in the School of Theology. This decision not only made it possible to make a distinction between Western and Orthodox material, but it also allowed me analyze every academic subject separately when I evaluated our collection.

The UEF code came into use in the University of Joensuu Library in 2008 and, after the merger of the Universities of Joensuu and Kuopio, in the University of Eastern Finland Library in 2010. It was not used retrospectively because the main purpose of the code was to evaluate acquisition and accessions. So, the UEF code was added only into the records of newly acquired titles. At the same time, the library abandoned UDK codes (the Finnish version of UDC) as a tool of classification.[16] In 2011, the Library of Congress accepted the UEF code to be used in the 084 MARC field, and the code was added into the list of Source Codes, Vocabularies, and Rules.[17]

In the UEF code table, the subject areas of theology were marked with eleven codes, which were equivalent to the academic subjects taught at the School of Theology. The following chart contains the list of UEF codes of theology, the corresponding subject areas, and the number of print theological titles tagged with the UEF code by the end of the year 2017.

UEF CODE	SUBJECT AREA	NUMBER OF PRINT BOOKS ACQUIRED 2008-2017
UEF:20	Theology. General	221
UEF:20eks	Biblical Studies	1,150
UEF:20his	Church History	577
UEF:20hisor	Orthodox Church History	306
UEF:20kas	Religious Education	55
UEF:20kay	Practical Theology (Western)	675
UEF:20kayor	Practical Theology (Orthodox)	238
UEF:20musor	Orthodox Church Music	117
UEF:20sys	Systematic Theology (Western)	670
UEF:20sysor	Systematic Theology and Patristics (Orthodox)	253
UEF:20usk	Comparative Religion	989

According to the chart, there were in all 5,251 titles acquired into the collection of theology in the years 2008-2017. As the collection contains approximately 25,000 print books, this means that one-fifth of them have been marked with the UEF code. The chart also shows that 914 items fall under the category of Orthodox theology, which is only 17.4 % of the total. However, it should be noted that over 40% of the books can be considered as ”neutral,” neither especially ”Western” nor ”Orthodox.”

When attention is paid to the UEF codes of Orthodox theology (20hisor, 20kayor, 20sysor, and 20musor), and they are compared with the corresponding codes of Western theology (20his, 20kay, and 20sys), it can be seen that the number of Western titles is about two or three times greater than that of Orthodox titles. On the other hand, the chart shows that all academic subjects in the School of Theology, both Western and Orthodox, have been taken into account in the acquisition policy of the library. The annual data on additions to the theological collection have also determined which subject areas should be borne in mind more than before. For instance, if some year the number of acquired books about Orthodox church music seemed small, I had to consider the reason for it and take it into account when making acquisition requests.

During the years when UEF code was in use as a tool of evaluation, one general trend was visible above all: a continuous decrease in the number of acquired print books. The Faculty of Science and Forestry and the Faculty of Health Sciences, in particular, represent the branches of sciences in which research is practically no longer published as print monographs. Moreover, the acquisition policy of the library prefers ebooks; if a book is available as an electronic version, the library will purchase it instead of the print version. As the chart below shows, the total increase in print books decreased from 7,551 titles in 2011 to 4,188 titles in 2016:[18]

YEAR	2011	2012	2013	2014	2015	2016
Total increase of titles	7,551	7,102	7,065	5,407	4,678	4,188
Philosophical Faculty	2,832	2,677	2,920	2,166	1,998	1,734
School of Theology (part of the Phil.)	546 (7% of total increase)	501 (7%)	680 (9.6%)	500 (9.2%)	448 (9.6%)	469 (11.2%)

However, as can be seen, the number of titles acquired in the field of theology remained almost the same or decreased only slightly during the given six years. As a result, theological books as a proportion of the total increase in titles grew from 7% in 2011 to 11.2% in 2016. This can be seen either as evidence of the conservativeness of theologians who prefer printed monographs or as a result of the fact that, in many cases, an electronic version of a print book is just not available. In the collection of theology in the UEF Library, this problem applies especially to books published in German or Russian.

The introduction of the UEF code also made it possible to explore the circulation of books in relation to their UEF codes.

The following chart shows how the loans of theological books were related to the number of the titles in 2013,

UEF CODE	20hisor	20kayor	20sysor	20musor	20his	20kay	20sys
Number of titles 2013	208	160	137	50	392	431	418
Loans 2013	60	31	35	20	159	191	134
Loans/titles 2013	0.29	0.29	0.26	0.20	0.41	0.44	0.32

According to these figures, even the newly acquired theological titles were not among the most borrowed research books in the UEF Library. The most borrowed subjects by the UEF code in 2013 were Special Education (UEF:37ERI; 1.75 loans/title) and Psychology (UEF:1599; 0.96 loans/title). Furthermore, the circulation of Orthodox theology books was remarkably lower than that of Western books: the average loans per title of Orthodox theology was 0.26, while the average of Western theology books was 0.39. This can be explained by the smaller number of students and researchers of Orthodox theology. However, I did not decide to reduce the acquisitions of Orthodox theology in favor of Western theology, as I remembered the duty of UEF as a maintainer of Orthodox research and studies in Finland.

As the reader has noticed, I have described the use of the UEF collection classification code in past tense; the UEF code is not in use any more because the library decided to abandon it by the end of 2017. The reason for this was the fact that it was no longer sensible to concentrate on print collections in the evaluation process as an ever growing majority of new books are purchased in electronic form and often as large collections provided by the publishers. In my opinion, however, the UEF code would still have been a usable tool for the evaluation of the theological collection because of the dominance of print books in theology as compared to other disciplines in the university.

5. A Glance at Master's and Doctoral Theses

One way to examine if the collection of theology in our library meets the needs of students is by comparing the contents of the collection with the subjects the students are studying. The bibliographies of master's and doctoral theses can also give us information about the coverage of our collection.

In the years 2010-2018, there were a total of forty-four master's theses and five doctoral theses on Orthodox theology written at the University of Eastern Finland. These numbers do not include theses written by Orthodox students on Comparative Religion, Biblical Studies, and Religious Education, as these subjects are common with the students of Western theology.

The academic subjects of the master's theses on Orthodox theology were divided so that half of them (twenty-two theses) were written on practical theology. The second most popular subject was Orthodox church music (eleven theses; 25%), while the remaining 25% were divided into systematic theology and Patristics, and Orthodox church history. When these numbers are compared with the corresponding UEF codes and titles acquired in 2008–2017, their order is opposite: the first in order was Orthodox church history (20hisor; 306 titles), the second was systematic theology and Patristics (20sysor; 253 titles), the third was practical theology (20kayor; 238 titles), and the last was Orthodox church music (20musor; 117 titles). So, I have concluded that I must pay special attention to the collection of Orthodox music when making acquisition requests.

In the years 2012-2018, there were four doctoral theses on Orthodox theology published in the UEF Electronic Publications series. There was one thesis on systematic theology[19], one on Church history[20], one on Church music[21], and one on practical theology.[22] Because I was interested in the question of how many sources in their bibliographies are available in our library collection, I made a search in the UEF Finna database. Below I explain my results.

The result of my search was that almost all (95 %) of the sources in the bibliography of Timo Hirvonen's thesis are available in the UEF Library. Also, most sources (81.5%) used by Eeva Raunistola-Juutinen are available in the library or on the web. Half (52.5 %) of the sources used by Irina Karvonen could be found in UEF Finna or on the web, while only 31.8 % of the sources used by Maria Takala-Roszczenko were available in the same way. However, it does not necessarily mean that we have

PRACTICAL THEOLOGY	YEAR	ACADEMIC SUBJECT	NUMBER OF SOURCES	SOURCES FOUND IN UEF FINNA	SOURCES NOT FOUND IN UEF FINNA OR ON THE WEB	OPEN SOURCES ON THE WEB
Raunistola-Juutinen	2012	Systematic theology	353	240	65	48
Karvonen	2013	Church history	171	65	81	25
Takala-Roszczenko	2013	Church music	264	62	180	22
Hirvonen	2017	Practical theology	80	76	4	0

a notably poor collection of Orthodox church music, for Takala-Roszczenko has used in her thesis mainly Polish and Ukrainian sources, while most research at UEF has concentrated on Finnish and Russian church music.

6. Conclusion

The preceding chapters were a kind of retrospective; the UEF code was designed for evaluating the collection of print books, but it was finally discontinued because of the fast growing number of ebooks and electronic journals in the collections. After the year 2010, the focus of the acquisition of books has radically moved from print books to ebooks. This change also concerns the collection of theology: a search in UEF Finna database with the keyword “patristics” gives as a result 175 printed books and 141 ebooks, and the result list of a search with the keyword ”orthodoxy” contains 186 print books and 431 ebooks.

The print collection of theology was created and grown especially in the 1980s and 1990s. Print publications, especially monographs, still make up a significant portion of the material acquired for the collection of theology. So, this phase does not belong to the past.

In the 2000s, more and more theological books and journals have been acquired in digital form. Reference and full text databases have also become an important part of the collection. The university has purchased or subscribed access to ATLA Religion

Database, Proquest's Luther's Works in WWW and Acta Sanctorum, Brill's Religion Past and Present, Textual History of the Bible and Gregorii Nysseni Opera Online, and de Gruyter's Encyclopedia of Bible and its Reception Online. The most recently purchased database was Thesaurus Linguae Graecae. In the acquisition of ebooks, theological material is mostly acquired automatically within EBSCO and Ebook Central subscriptions. An electronic library of the databases of theology can be built this way, but it is not easy to estimate how their content meets the special needs of the Orthodox theologians. Another problem is that in some cases, expensive databases have been acquired for a small number of users.

When considering the future, it is important ot ask what is the role of academic libraries when print and licensed electronic collections are replaced by open access digital archives of digitized or born-digital books and articles. As the main task of the print library was warehousing, and the digital library has a role as e-journal and ebook supplier, now libraries have taken the role of an e-resource counselor with new tasks like digitizing and publishing services.[23] UEF is committed to open access policy and has started publishing research in open access form. The university's own publications and serials are all published on the open web, and parallel publishing of the articles of the researchers at UEF has been started as a project of the library.

Some departments have also planned to digitize their own serials and publish them on the web retrospectively. There have been discussions between the library and the School of Theology about digitizing their old publications like the journal *Ortodoksia*, the latest volumes of which have been published open access. There have also been discussions with the New Valaam monastery about digitizing their old, precious Russian and Church Slavonic books; this project would have great cultural significance. With these steps, we move towards the dream of all students and researchers, when all old publications have been digitized and all new research is published open access all over the world.

In this connection, I must ask myself the question, "What will my role as a theological librarian be in the future?" Information retrieval teaching, counselling, and information services will be my tasks also in the changing online environment. The most important thing is to help everybody to find the material they need, regardless of whether it is a part of the library collection or it is on the open web.[24]

NOTES

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The Theology of Cybersecurity

Global Threats, Local Protections, and Ethical Obligations

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ABSTRACT Institutions of higher learning, including seminaries and theological schools around the world, are increasingly faced with not just keeping information safe, but also needing to be proactive against external cyber-threats on a global scale. Unlike the world of twenty-five years ago, unknown actors 10,000 miles away have the potential to infiltrate, infect, hold hostage with ransomware, and even destroy our valued information. In this presentation I will address the functional, relevant, and practical questions about cybersecurity in seminaries and theological schools, along with the theological and ethical questions about being proactive stewards of cyber-infrastructure. The role of cybersecurity reaches all members of a community and can affect everything from student library accounts to the reputation of an institution. In this paper, we will look at both the practical and the theological-ethical nature of cybersecurity in theological institutions, and we will ask how we can be more engaged and better protected against potential threats.

INTRODUCTION: OUTLINING THE THEOLOGY OF CYBERSECURITY

In this paper, we will discuss two key themes around cybersecurity in the context of theology, theological education, and theological institutions. These two themes are 1) the practical aspect of having an understanding of cybersecurity at ATS and other theological institutions, where we are aware of the threats and discuss them; and 2) that technology, and especially the question of cybersecurity, is engaged with as an academic, specifically theological, and ethical topic. Too often, in the last twenty-five years of working in theological schools and educational technology and IT, the role of technology has been relegated to the backburner, as having nothing to do with theology. Yet, I recall very clearly, perhaps the most prescient of observers back in 2006, a friend and colleague, who wrote passionately about Minjung Theology, stating that technology was a force of control, post-colonialism, and oppression, something that would certainly be central to the very modes and debates of state control, corporate power, injustice, and inequality. Now, more than a decade later, I believe that this colleague had many valid points. Of course, we don't want to be puritanical about technology, but there are surely many opinions about it. In the following pages, I will discuss some of these issues, how they have manifested, and how we can work to address these topics as members of theological communities.

TECHNOLOGY, SPEED, AND WHO OWNS INFORMATION?

What is information and who owns it? Should information be free, regulated, or manipulated? Is it already? Part of our understanding about the world is how we understand our place in that world. In the last 200 years, with the advent of new transportation technologies, the world "grew smaller." Some scholars have argued that the invention of the steam engine was by far the most significant technological advancement in human history, increasing human travel speeds more than at any other point, in distinction to the period preceding that given invention, shifting our speed of travel from months to weeks. Others have said the airplane did the same, increasing speeds of travel from days or weeks to certain places to mere hours. And then there are the inventions of telecommunications and now the internet, which though different, have brought elements of information and communication to the point of instantaneity. How do these changes in our world a) make us who we are, or even change who we are; b) inform us theologically and ethically in our places of work and life; and c) make us either safer or less safe in protecting our personal information?

WHAT CONSTITUTES CYBERSECURITY?

Why should we even write a paper on "theology and cybersecurity" and what does that really mean? Part of the issue that we may be faced with in the theological and theological library world is how to engage with not only what is relevant in the present, but what will become relevant in the coming years. There has been a tendency within our disciplines to fall behind in what the tech world offers in primary, secondary, and higher education. Why? It is mostly because technological advances and innovations don't always seem immediately relevant to what has been done in theological education and libraries. For generations, the focus on texts, exegesis, and constructive theologies has often found security in the bubble of a self-sustaining hermeneutic, one which believes it can thrive on historical stability and a legacy that has existed for centuries. This seems to be true not just in the thinking about theological ideas, but also about the pedagogical practices and applications of practical studies within these fields. But as we have quickly entered the "digital age," where every other complaint about our ills is a fixation between "boomers and millennials," or the Gnostic fantasy reflected in some mysterious "paper vs. e-something," we must as librarians and educators begin to really think about cyber-presence, cyber-theology, cyber-ministry, and cyber-security. The panoply of terms to describe online ideas, identities, expressions, and interactions is countless, but we will try to contain some descriptions for the purpose of this paper.

I have utilized specifically, and importantly, the term and idea of "cybersecurity" because I believe it is far and away the most significant area of consideration and research that should be assessed by both the administrative powers of theological schools in its practical sense (asking: "How do we keep ourselves, our institutions, and our community safe in the present cyber-saturated world?") and in the theological and ethical sense: (asking: "What are the theological and ethical implications of how we do any form of theology and ethics, including ministry, exegesis, preaching, etc. in the present and future age?"). If we are not doing this now, and neglect to ask these questions, either as libraries/librarians or as theological schools and accrediting bodies in the next few years, we will be not only doing a disservice to ourselves and our communities, but we will be negligent to our commitments in cultivating real communities of vocation seekers.

We live in a world where social justice and its accompanying language plays out online in forums and discussion threads, as well as in Facebook posts, in raw, unaltered forms, and yet rarely is the format and contexts of this meta-form exegetically analyzed itself. We want to speak our minds, while having our privacy, yet we post constantly about the most revealing aspects of our personalities, habits, opinions, and political ideologies. And in those spaces, we fight against oppressions and racism, sexism, ageism, and other senses of injustice, yet reveal both our own biases, as well as the biases of technological systems, search engines, and algorithms (see Safiya U. Noble's new book *Algorithms of Opression: How Search Engines Reinforce Racism* for further details), which eventually are collected, reviewed, assessed, and commodified, whereby we become objects of monetary value, used and abused by third parties, companies, states, and other unknown actors.

FIRST CONSIDERATIONS: PRIVACY AND OWNERSHIP

Cybersecurity is one of the most pervasive, broadly misunderstood, oft feared, and completely necessary terms in the 21st century; likewise, *theology* is perhaps one of the least pervasive, broadly misunderstood, oft feared, and certainly necessary terms for a select group of individuals in the world of academics and religion. What then are the most important considerations (practical, theoretical, and theological) for us, and why is this paper necessary for us and our communities?

As we think about these ideas and how they fit together, it will be beneficial to begin with questions about "information," as mentioned earlier: what constitutes information, how we work and deal with information, and even how information has influence upon us. Primarily, though, the technology, speed, and ownership of information are vitally important. For example, we know that technology grows at certain rates, we know that technology is responsible for the speed at which information is carried and delivered, and we know that technology plays a role in both "shared" and "owned" information. In effect, we know that all of these elements are integral to how things operate in the world, but we also know how this functionality impacts some of the most vital operations in things like medicine, law, information technology, and business, among many other fields.

What is perhaps most important among these terms is "ownership." The role of who has propriety over information is key to what we might call the "new holy trinity" in global communications: technology, ownership, and privacy. Though not exclusively the same, propriety and ownership have linking roles, and both are important to how we connect both technology, broadly speaking, and the meaning of privacy—a term which is often confused with "personal." Privacy has been defined as more relational than the word personal in English. In fact, the term "privacy" has its roots in meaning "state of freedom from intrusion" dating back to the early 19th century, in contrast to simply meaning "the self."[1] Certainly, the nuances of these terms may be debated further, but for our purposes, these distinctions are helpful as we try to better understand the role of privacy, technology, and the ownership of information.

This leads us to the question: "Who owns what information?" The people, the government, third-party entities, companies, or others? As we've come into a new age, the "digital age," we have encountered new problems. The introduction of enhanced and networked technologies, for example, has led to a change in how we perceive, interact, and recognize privacy, and ultimately ourselves. The history of cybersecurity might prompt us to consider how information has been utilized, protected, or even manipulated for various reasons. Over the years, since the 1960s, the development of computers and networks has led us into a realm that has changed and about which there has been growth in areas good, risky, and even bad.[2] As some cybersecurity specialists have warned in recent years, the internet is not completely safe, because when its foundations were built, no one thought that most people would be shopping online, let alone that they would need to guard against cyberwarfare attacks. In recent years, we've heard many reports about what preparedness the U.S. government had in the late 1990s and early 2000s leading up to the 9/11 attacks. One such tale describes the utility of government computing as grossly inadequate, lagging behind nearly a decade, including a description of the situation then FBI director Robert Mueller faced in late 2001, where the technology was not adequate enough to complete basic email attachments, in order to send confidential materials across the country. Indeed, the story goes that such information had to be sent by an actual agent personally flying from one city to another.

As we address the histories of technology, we will also need to keep in mind the roles of privacy, which are part of that trio I spoke of earlier (i.e. privacy, ownership, technology). The role of privacy has been central to how libraries and other social agencies have operated for at least eighty years. In 1939, the American Library Association's Code of Ethics declared the "right to privacy" as part of its core values. In the period subsequent, especially from 1958 to 1974, multiple privacy cases were taken up within state and federal government agencies, in order to clarify where people had rights and where their rights were being infringed upon (e.g. *NAACP v Alabama*; *Griswold v Conn.*; *Katz v US*; and the *Privacy Act of 1974*). Privacy rights were even tested in the case of a Colorado county attorney, who claimed that library records were actually *public*, after a journalist sought the borrowing records and reading history of John Hinkley Jr. (Reagan's would-be assassin) from a public library. The decision was later overturned, though, for obvious constitutional reasons.[3] A later issue, prompted by U.S. Supreme Court nominee Robert Bork's hearings, led to a journalist seeking personal (and private) videos of his family in 1988. These cases overlapped with the "borrower card dilemma," which was the issue that many libraries in the 1980s had to deal with—where many end-of-book borrower cards contained personal borrower data (e.g. who borrowed what books and when). This also coincided with the development of databases, which recorded personal data that was held as secure data by institutions and libraries. As a result of some of these changes, the borrower cards were either removed or marked out by large and heavy inked black markers to ensure personal privacy. Some legal specialists have noted that both of the high-profile cases of Bork and Hinkley contributed to the question of what constitutes a public record in libraries. But the role of technology must also be considered, specifically during the early years of technological change in libraries and telecommunications. This coincided with the rise of the internet in the 1990s and ultimately the need for cybersecurity.

But these bring up at least two related stories and dilemmas that I want to share: 1) In 2008 I discovered that a book by famed scholar Irving Babbitt (ca. 1915) had a borrower's card detailing the borrowing history and had been checked out to the well-known church historian Martin Marty—back in 1954! I contacted Marty and had an excellent conversation about the book. In retrospect, I probably should not have contacted the borrower, even if it had been more than half a century earlier, but it helped with the research I was undertaking at the time; and 2) In 2012, a professor from a major British university contacted Columbia University to ask who had consulted with a sixteenth-century volume in special collections. It was to help prove an intellectual history of a twentieth-century scholar, who made claims on certain historical themes, supposedly based on this early modern text. After consultation, the Columbia University Library's legal and copyright team did not allow for library staff to provide that information, which we weren't going to provide anyway, but said that the professor could come to the United States and view the material in person, basically giving passive permission to "see the book." Both situations were problematic on different levels, as there was a tension between what constituted historical and even "archival" research with privacy laws and protocols. I provide these encounters to help demonstrate the greater issues of privacy and the grey areas that prompt questions about the limits of this kind of historical research.

THEOLOGY, TECHNOLOGY, AND SECURITY: OR, HOW DO WE UNDERSTAND CYBERSECURITY

There are multiple terms that we might consider when looking at the current situation of cybersecurity and theology. These include privacy, education, technology, media, social media, institutional privacy, seminary IT, hacking, and safeguarding. Each of these plays a role in the way that our institutions operate, as well as how we need to look forward as proactive stewards of our communities. Cyberattacks constitute a major threat to our society, but what is less known by the general public is the percentage which is caused by us, the human actors. The general estimate is that around 95% of cyberattacks are based on careless human error, which come in the forms of poorly secured personal information or exposing one's private information in places like coffee shops or even in online forums of social media. Many of our behaviors are manifested as personal actions (things we do) versus digital actions (things our technology enables), and these can be further distinguished by types of information, all of which are important to either keeping safe or being risky and opening ourselves up to intrusion and cyberattacks. Some of the areas that we must be cognizant of include[5] 1) physical information (computers, mobile and storage devices, printers, and white/chalk boards); 2) digital information (email, login credentials, authentication devices and portable drives, and browsing windows histories); 3) primary information (those things that cybercriminals are looking for to do optimal damage, such as bank information and Social Security numbers); and 4) enabling information (e.g., passwords). Breaking down types of primary information, we can include a) personal information (date of birth, driver's licenses), b) sensitive information (Social Security number, tax ID), and c) organizational information (intellectual property, research information). Unauthorized access to any of these can do irreparable harm.

What is important here, though, is that seminaries and theological schools need to recognize these kinds of information, as well as the safeguards that must be involved in protecting their students, faculty, and staff. There are many types of cyberattacks, as well as *cyberattackers*—not all of whom are necessarily bad.[6] More importantly, or perhaps more invasively, we have those actors in the world who are looking to and at our information for multiple reasons. Those who have been identified by McAfee Labs as "Info-Gathering" actors include 1) *The Media:* which use information to sell stories; 2) *Private Investigators:* who use information for a legal case; 3) *Debt Collectors:* who use hacking to track debtors; 4) *Insurance Companies:* which use information to adjust premiums; and 5) *Consumer Businesses:* which may sell "aspects" of information for profit.[7] Furthermore, there are multiple ways of "angling" to get people to divulge their personal and private information, and many of these are successfully employed globally but not always recognized by those who become victims of the crimes. These come in both technical and non-technical categories. (Again, these all are detailed in the Southern Methodist University data and security orientation site).

Technical

1. Phishing: using crafted emails to bait broad groups and gather sensitive data
2. Spear Phishing: using crafted emails to target employees of a specific company
3. Whaling: using emails to target high-ranking or high-profile individuals for sensitive data

4. Pharming: spoofing a website to capture personal data
5. ID Theft: impersonating someone to steal information, money, or credit
6. Privacy Invasion: acquiring and selling personal data to third parties
7. Malware: intrusive and damaging software providing data to thieves
8. Man-in-the-Middle: intercepting communications b/w parties online

Non-Technical

1. Dumpster Diving: going through trash to steal information
2. Shoulder Surfing: looking over shoulders to steal personal information
3. Pretexting: Researching and baiting a person to steal data/information
4. Mail Theft: Stealing from mail to gain information

Having reviewed some of these issues, problems, and approaches to cybersecurity and cybercrime, it is important now to understand best practices. In short, some of the examples that cybersecurity experts provide include, above all: (a) being very careful and aware of our surroundings and our stewardship of personal and private information; (b) using complex and multiple passwords, including those that might not even make sense (e.g., "place of birth?" = "Chicken Soup"), so that suspecting thieves will be way off track when attempting to make guesses; and (c) implementing and using two-factor authentication, which is in use in larger organizations and universities.[8] These practices won't guarantee our safety against attacks, intrusion, or identity theft, but they are key strategies for our basic protection.

INFORMATION ECONOMIES: HOW SOCIETY AND OUR INSTITUTIONS FACE ONE ANOTHER

When looking at cybersecurity from the standpoint of institutions, especially theological schools and seminaries, there has been a long tradition of separating the tasks of theological education from the practical aspects of everyday work in the office space, library, classroom, and chapel, among all the places and spaces that make up such institutions. But it is necessary to think about this topic in a far more targeted, and far more serious way, where we must bring together the theological with the technological, not just as actions of training and knowledge, but as philosophical points of discussion.

Information Technology is central to the operation of almost any institution, and seminaries are no exception to this. Academic, Educational, and Information Technologies are part of the core of our operation, whether or not it is readily recognized by our colleagues and administrators. So too, then, is cybersecurity and cyber-infrastructure. Instead of being merely physical aspects of allowing us to operate, these concepts and ideas must be taken seriously as part of our challenge in understanding the world in which we live, work, worship, practice, teach, and learn. How prepared are our schools with "general plans" of digital security with in-house or outsourced IT departments, and what do we know as members of these communities? What trainings are required in terms of safeguarding our information and proper online etiquette that doesn't expose us to the risk of cyberattack? Do we ourselves or our schools assume that we won't be targets of such attacks, and if so, why is this the case? Many schools assume the mode of "we are too small" or "who wants our data or information anyway?" This, we should recognize, is the wrong, and ultimately dangerous and costly, approach.

Another area that we need to be aware of is "digital tracking" and "digital phenotyping." *Digital Tracking* involves how we leave innumerable data points on the internet, mostly through social media and mobile devices. Our phones can tell how many steps we've walked, how many times we've checked our accounts, who we've met, when we've eaten, who we've called or texted, and even the content of these interactions. We are prompted with possible "you might like…" items for purchase on Amazon or other e-commerce sites, or sent coupons from Starbucks, if you even walk by a store, because your geo-location was tagged by your phone and shared across multiple apps you may have had running on your device at a given time. *Digital Phenotyping* takes this a step further and has recently been defined by Harvard scholars and others as "a catch-all term for the trail of relevant health data people leave behind in their interactions with the internet, social media, and technology, which has largely untapped potential for the early detection of various conditions."[9] Though there are positive aspects to what this means, there are other potential risks in how we are tracked and analyzed by external entities—as Shoshanna Zuboff calls this cleverly, "Big Other." This term is a nod to the older expression of "Big Brother," but is more amorphous, because we are even less aware of what is tracking us, or even why we are being tracked and categorized. Some potential issues of digital phenotyping (positive and negative) may include the following:

1. Predicting a health issue that goes undiagnosed (e.g., grandfather in Facebook photo whose photo was seen by a medical doctor, who saw skin cancer; child whose eyes displayed a rare disease/condition to an eye doctor);
2. Targeting individuals with social media data points, which may indicate risk factors and be identified by firms or companies dealing with medical support;
3. Potentially feeding into medical insurance firms any information that has been picked up by algorithms or social media aggregation;
4. Creating an inaccessible and unknown "phenotype" of you to be used in a variety of ways, including financial risk (e.g., credit score).

Considering all of these points, we must recognize the potential risks and threats around keeping our personal and private data and information safe. At the same time, we need to look to how we can best cultivate both an environment and a culture of cybersecurity awareness in our theological institutions.

THEOLOGY OF CYBERSECURITY

In all of what we have covered, there is really one main question that we need to consider: What is our moral and ethical responsibility in theological education surrounding cybersecurity? This is where "digital ethics" comes in. Digital ethics can be defined as "how users and participants in online environments interact with each other and the technologies and platforms used to engage with one another." But, I would also add that digital ethics includes the moral duties of those users to be good community members in that usage. My own definition of digital ethics in 2018 is "the practice of how we live and work in the new paradigm of online environments, especially how we represent ourselves honestly and take responsibility for both our actions and our participation in communities, but also about our stewardship, and our ability to model good, safe behavior, as we are cautious and protective of our personal assets."

Our behaviors and ethics are also tied to what will constitute a theology of cybersecurity. It is necessary for us, as members of a global community of users and believers (in whatever our traditions may be), to look at the following questions, and ask ourselves how we can best work to better ourselves and communities in the world we now live in. These points are what I consider the theological principles about technology, information, and cybersecurity, and they should be used as guides to our work, ministries, and daily operations in communities, congregations, and theological institutions.

1. How do we understand social power structures in light of cybersecurity?
2. How can we as individuals and communities recognize the role of privilege present in cybersecurity and what does that actually mean?
3. How do socio-economic divisions in society play into knowledge and best practices of cybersecurity, and do certain communities suffer more/less depending on the access and awareness of certain information?
4. How can we speak both historically and prophetically about these themes?
5. What justifies best practices in the "blessed community" and the technological-informational community?
6. Where do we seek guidance and dialogue about the theological implications of an increasingly complex cyber- and tech-world?
7. Denominationally, what is the way to talk about cybersecurity and religion, and what is actually being said and done? What more can be done?
8. Can we effectively use our theological lexicons (e.g., on sin, redemption, grace, and salvation) in this realm of cybersecurity? How so?

As we near the end of this discussion, I think that it would be beneficial to offer at least an initial working definition for the "theology of cybersecurity." I provide this as a way for those in our broader community of theological educators, students, learners, administrators, staff, and others to begin to think constructively about this topic and work toward a better, safer world for ourselves and our communities.

Theology of Cybersecurity is "**the active engagement with our world's contemporary issues of technology, security, and information, through the lens of God's grace, community, and love, in order to cultivate the ethical stewardship, safety, and stability of creation.**"

And with this definition, a roadmap for our institutions then should be what we call the "SAFE" rubric: S(tandardize), A(ssess), F(oster), and E(nact). It works in the following basic way:

1. **Standardize** regular trainings about cybersecurity and safety in seminaries and other institutions;
2. **Assess** on a regular basis the tools and trainings about these topics and determine what works best;
3. **Foster** a community of open discussion and debate about both the practical issues of technology, information, and cybersecurity AND the theological language, implications, and meaning connecting these two areas of intersection;
4. **Enact** the outcomes of these discussions, debates, and conversations about both the practical trainings AND the theological discourses at your institutions—DON'T LET THEM FLOUNDER!

With these basic guidelines, I hope that you and your theological institutions may work toward a community of greater safety, growth, and hopefulness.

NOTES

1 https://www.etymonline.com/word/privacy

2 The history of important advances includes: 1969- first networked computer (ARPANET); 1971- Ray Tomlinson sends first email; 1991- first website/page; 1992- First attachment in email sent; 1993- first PDF; 1996- official release (public stan-

dard); 1997- first social media site "Six Degrees;" 1996-2000- US government establishes Y2K protocols; 2000-2001- several of the first major cyber-attacks on US government (cited: http://www.washingtonpost.com/wp-dyn/articles/A50606-2002Jun26_3.html); 2002- 200% increase in cyber-related security incidents; 2002- in November, President Bush signs Cybersecurity Research and Development Act—nearly $1 billion for cyberinfrastructure.

3 https://ttu-ir.tdl.org/ttu-ir/bitstream/handle/2346/1529/Privacy-AndLibrariansAnOverview.pdf?sequence=2

4 https://www.loc.gov/law/find/hearings/pdf/00183854811.pdf

5 Much of the security and cybersecurity prevention discussion is drawn from training material at the Southern Methodist University's authentication services.

6 According to the SMU site plan on cyber-safety, these are some of the types of "hacker" that are out there: (1) Script Kiddies: Unskilled Hackers Impressing Friends; (2) Hacktivists: Activists Using Hacking for Political Goals; (3) Lone Hackers: Independent Individuals Motivated by Fame or Profit; (4) Organized Crime Hackers: Gangs Attacking Governments or Corporations; (5) State Sponsored Hackers: Bureaucratic Hacking Groups (e.g., Stuxnet malware); (6) Terrorist Groups: Hackers Associated with Terrorist Groups.

7 See SMU authentication and security orientation materials.

8 See SMU authentication and security orientation materials.

9 http://www.mobihealthnews.com/43327/harvard-doctors-argue-the-digital-phenotype-will-change-healthcare

PANEL DISCUSSIONS

"I Will Give You Shepherds"

Student Formation, Research Literacy, and Accreditation Standards

By Jennifer Bartholomew, Sacred Heart Seminary & School of Theology; David Kriegh, St. Patrick's Seminary & University; Stephen Sweeney, St. John Vianney Seminary

ABSTRACT Key Church documents communicate the guiding principles for seminary education and formation programs. We will explore how the library interprets these and creates policy for library resources and services, especially those relating to information and research literacy programs. We will discuss how library policies and programs created in this way can support accrediting standards.

INTRODUCTION AND OVERVIEW

This project started as a yearlong consideration by three Roman Catholic seminary library directors of how information literacy fits in the framework of Church documents on formation and ATS standards that define the seminary library and the institution it supports. We work to form men to become priests for the entire Church, and the community of libraries and librarians in Catholic seminary formation is small enough to share best practices, collaborate on projects, and learn from each other's successes and setbacks. We titled our panel presentation "I Will Give You Shepherds," the English translation of the title of Pope John Paul II's 1992 exhortation on priestly formation, *Pastores dabo vobis*, to emphasize the focus on approaches that consider the documents of the Church in the role of the theological library.

This past year, Jennie came across a book of essays that inspired her and sparked our efforts to support our faculty and students more effectively. The book was titled *Integrating Work* in *Theological Education*, published in 2017. This quote from the foreword by Stephen Graham inspired her thinking through the process:

> Every institution committed to training people for ministry is embedded in a network of complex relationships that result in a labyrinth of responsibilities to sponsoring faith communities, to the judicatories that oversee a denomination or religious body . . . to accrediting agencies, and to the local civic context.[1]

After Jennie arrived at Sacred Heart, in one of her first conversations with their academic dean, she learned that in previous accreditation cycles, Sacred Heart was found lacking in its ability to help students build integrative thinking skills. Though they have a series of classes where students work on these skills, the results are often not what they should be. She spent some time contemplating the following questions: What can the library do? How will our programs and services help to improve future ministry? How can we support students as they acquire information literacy skills and build integrative thinking practices to improve their writing as well as their preaching? How does all of this work? How do we get from a need to train priests to the complex enterprise that is theological education today?

The theological library is often covered by, even buried under, layers of governance, especially in a hierarchical organization as deep as the Roman Catholic Church. Our institutions have mission and vision statements that shape our work in the library. We are aware of the standards from ATS and regional accreditors that ensure they are performing in accordance with their stated mission, goals, and objectives. The foundational documents of the Church also play an important role in how we justify and advocate for the work we do and should not be overlooked.

However, the documents are not always as explicit as we would like them to be, especially when it comes to seeking guidance for the theological library. For example, a word search of one particular document only contains two instances of the word "library." Therefore, it is necessary to perform a deeper reading of these documents to find ways the library can support what is being called for in them. This process is hardly unique to libraries. A keyword search of the Gospels will only yield the term "church" twice, and yet the relationship between scripture and worship is unquestionably fundamental. Therefore, we will seek to draw connections from the documents to the library with the understanding that they implicitly, yet fundamentally, support our work.

We will begin with brief overviews and backgrounds of the institutions we serve. Next, we will explore three key documents of the Catholic Church regarding priestly formation: the *Ratio Fundamentalis Institutionis Sacerdotalis, Optatam totius,* and the *Program of Priestly Formation* (from the U.S. Conference of Catholic Bishops), and how they connect to our institutions and libraries. Finally, we will share how we each approach creating library policy for resources and services that support accrediting standards, and how those policies translate into action in the form of information literacy training in each of the three settings.

SACRED HEART SEMINARY & SCHOOL OF THEOLOGY

The Sacred Heart Seminary & School of Theology is sponsored by a religious order, the Priests of the Sacred Heart (SCJ), a global religious order founded in the nineteenth century by Leo John Dehon, a Frenchman who was born into an aristocratic family. Dehon earned degrees in science, law, philosophy, theology, and canon law. His ministry focused on education and improving conditions for the working class during the Industrial Revolution. He developed a charism that is motivated by the Sacred Heart of Jesus and works for social justice.

The seminary is located in the Milwaukee suburbs and trains priests for dioceses all over the U.S. They have a strong ESL program and serve a global church. In addition, after the Milwaukee Archdiocese declared bankruptcy in 2011, the archdiocesan seminary, St. Francis de Sales, closed their academic program. Students at St. Francis now complete their academic degrees at Sacred Heart. They grant MA and MDiv degrees. Students can earn a BA in partnership with Cardinal Stritch University. They also grant certificates in philosophy.

ST. JOHN VIANNEY SEMINARY

St. John Vianney Seminary (SJV) is located in Northern Colorado. Catholic seminary formation was accomplished at St. Thomas Aquinas Theological Seminary from 1908 to 1995. During that period of time, the seminary was run by the Vincentian Order of priests. In 1995, the seminary closed. The Archdiocese of Denver opened SJV in September 1999. It is a diocesan seminary now serving twelve dioceses around the country, as well as Vietnam, Uganda, and Myanmar.

SJV's educational programs vary by student and the bishop assigning the man to study. In any seminarian's first year, he encounters the Spirituality Year. This is a year of media fast (no news or communications outside the seminary, online or otherwise, except Saturday) with a focus on prayer, discernment, reading the Bible and Catechism, learning about the lives of the saints, and having assignments around campus for three hours per week. The library is one of those places.

After the Spirituality Year, comes Philosophy (or Pre-Theology). A seminarian can complete the Standard Program (no degree), earn a BA in Philosophy in collaboration with Regis University in Denver, or earn his Bachelor of Philosophy in affiliation with the Pontifical University of St. Thomas Aquinas (PUSTA). During his subsequent four-year course of Theology studies, a seminarian will end with either the Master of Divinity based on SJV's accreditation with the Association of Theological Schools or a Bachelor in Sacred Theology (STB) in affiliation with PUSTA.

ST. PATRICK'S SEMINARY & UNIVERSITY

St. Patrick's was founded in 1898 by the Sulpician order with the blessing and oversight of Archbishop Patrick Riordan, the second archbishop of San Francisco. It was the first diocesan seminary to open west of the Rocky Mountains. It was jointly governed by the Sulpician order and the Archdiocese of San Francisco (ASF) from 1898 to 2017. The seminary is now under the jurisdiction of ASF alone. The seminary offers an MDiv for those seeking basic academic formation for ministry, an MA in Theology for students demonstrating exceptional academic achievement, an STB if going on for further study, and a BA completion program in Philosophy for Pre-Theology seminarians. The seminary is affiliated with the Dominican House of Studies in order to offer the STB.

Under the new administration, the seminary has been more actively seeking out late vocations, transfers from other seminaries, and, beginning last year, international students, when two students from the Diocese of Suwon, South Korea were admitted. All this is being done with the intention of boosting enrollment, which dropped steadily over the past five years. A full experience at St. Patrick's consists of two years in Pre-Theology and four years in Theology. However, depending on their educational background at the time of admission, seminarians may enter at various stages of formation. Seminarians typically spend the year between the second and third years of Theology in a parish in their diocese as part of the Pastoral Year Program, which is a distinctive and well-regarded part of the St. Patrick's formation experience.

THE DOCUMENTS OF CATHOLIC SEMINARY FORMATION

Our presentation will begin with a brief look at a few of the documents that guide our work. We will discuss how our institutions and libraries connect in concrete ways with the foundational documents of priestly formation in the Catholic Church in the United States. As Figure 1 illustrates, there are a number of documents issued by the Church that define priestly formation. These documents may be issued at different levels of authority, from the pope to nationally based entities such as the United States Conference of Catholic Bishops (USCCB). Some of the documents, particularly at higher levels, offer general outlines for how formation takes place, while others offer explicit details for programs designed to fit specific cultural contexts. It is impossible to chart, let alone consider, every document, so we selected three documents at different levels for our analysis. These documents are the Vatican II conciliar document Optatam totius (1965), the Ratio Fundamentalis Institutionis Sacerdotalis (2016) issued by the Congregation for the Clergy, and the fifth edition of the USCCB's Program of Priestly Formation (1995) or PPF. For each document we will interpret them to uncover ways they can be used to shape library collections, programs, and services, and seek alignments with programs supporting students, faculty, and the institution in general.

Recognizing that the renewal of the Church is dependent on her priests, *Optatam totius* ("The Desired Renewal of the Whole Church")

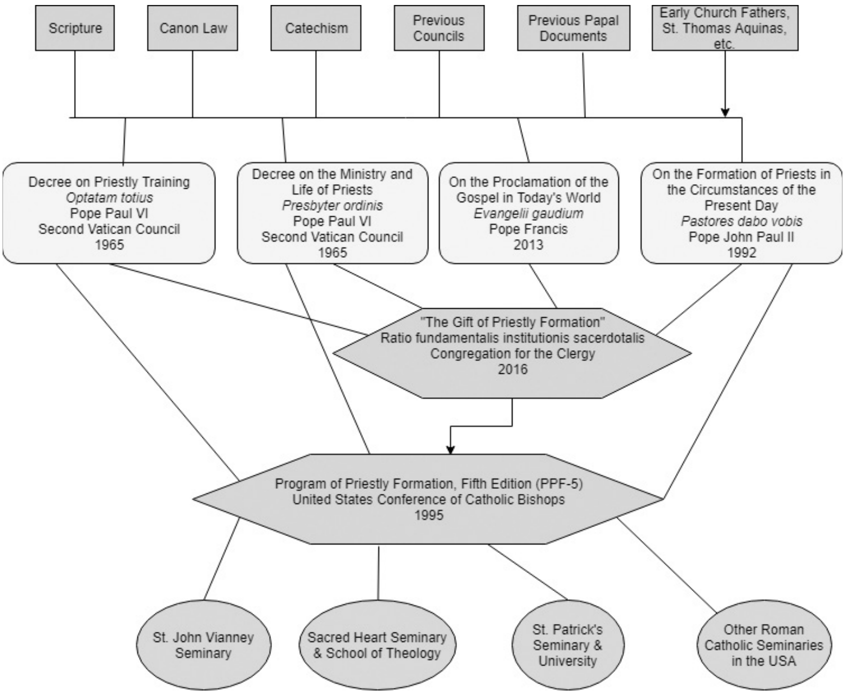

FIGURE 1: Relation of Sources and Documents to Seminaries (chart by David Kriegh)
Optatam totius

seeks to set out (1) the program of priestly training undertaken by each country; (2) the importance of fostering vocations; (3) setting up major seminaries; (4) development of spiritual training; (5) the course of studies; (6) the promotion of pastoral training; and (7) what happens after the course of studies. Where does the library fit into this?

To discover the guiding principle for libraries discerned from this document, we begin with the following statement from the opening paragraph: "The desired renewal of the whole Church depends to a great extent on the ministry of its priests." Also consider the following: "The norms of Christian education are to be religiously observed and properly complemented by the newer findings of sound psychology and pedagogy" (OT 11). From this grows the necessity of suitable administrators and access to information. The language here anticipates the rising need for information literacy and resources as well as the importance of access to those resources and the need to instruct in the proper use. Other documents refer more specifically to suitable administrators, but the reference to pedagogy speaks to the importance of the ATS Standards and the Association of College and Research Libraries (ACRL) *Framework for Information Literacy for Higher Education* in the lives of our seminarians.

How SJV interprets and implements this guiding principle can also be found in the same paragraph of the document: “The whole pattern of seminary life . . . must be so arranged that it provides . . . an initiation into the future life which the priest shall lead” (OT 11). While this paragraph finds itself situated in the development of the spiritual training of the seminarian, it also points to the intellectual dimension of formation and provides a good lead-in to lifelong learning, which the Ratio (see next section) points to even more specifically. At SJV, this takes four forms. First, all members of the community have twenty-four-hour access to the library, which is an unusual quality of libraries in Catholic seminaries. Next, staff are available outside of regular posted hours; the shifts of most library staff exceed the posted hours. Third, exposure to the library really begins for the seminarians in their Spirituality Year. We spend time with them as mentioned above. Finally, the library provides information literacy and writing assistance throughout the course of studies.

RATIO FUNDAMENTALIS INSTITUTIONIS SACERDOTALIS

The next Church document that we considered was the *Ratio Fundamentalis Institutionis Sacerdotalis*, or “The Gift of Priestly Vocation,” promulgated in December 2016 by the Congregation for the Clergy. The guiding principle for libraries was discerned to lie within the four dimensions of formation. Articulated norms and guidelines for seminary programs were based on the principles laid out in Second Vatican Council documents (such as *Optatam totius*) as well as later papal documents and subsequent editions. These are notably flavored by the work of Popes Benedict XVI and Francis. This document lays out the four dimensions of priestly formation: human, intellectual, pastoral, and spiritual.

The *Ratio* is updated on an irregular basis, usually in response to a change in the Church. For example, the 1985 update was necessitated by the 1983 revision of the *Code of Canon Law*. The most recent edition proposes changes that are fundamentally different from current structures of formation used by St. Patrick’s. Most notable among the changes is the call for a “propaedeutic stage.” The seminary is still weighing options on what will satisfy this new requirement, which is pending the revision of PPF (see below). Thus far a suggestion of using the current two-stage "spirituality summer" program to meet the new requirement has been the most seriously considered. This is a relatively new program based on SJV's Spirituality Year program, and each segment follows each of the first two years of Pre-Theology. However, the propaedeutic stage requirement requires structural changes to the seminary environment to promote its distinctiveness, while the summer programs simply overlay the current environment. St. Patrick's will likely wait for the new PPF to make any final decisions. As for the four dimensions of formation, this language infuses all seminary programs. A seminary classroom, unlike a traditional university classroom, typically gives consideration to all four, not just the intellectual. In a similar way, the library also should strive to reach beyond the academic in the programs it offers. The *Ratio* makes a change in the language from "pillars" to "dimensions" to emphasize that these four aspects of formation do not stand apart from one another. A library that realizes this integration can more effectively serve its institution.

PROGRAM OF PRIESTLY FORMATION, 5TH EDITION

The final Church document that was considered for the sake of this program was the fifth and most recent edition of the *Program of Priestly Formation* or PPF. Considered essentially to be the "national *Ratio*" for the United States and therefore under the jurisdiction of the USCCB, this is a document that takes the principles of the *Ratio* (see above) and fits them to the specific needs of seminaries in the United States. Most of these seminaries report to accrediting bodies such as ATS and various regional accreditors, and also must observe standards put forth by the US Department of Education. Where the *Ratio* is incapable of acknowledging all of these bodies due to its global scope, the PPF's more limited scope allows for this. Recent major changes to the *Ratio* have necessitated an update of the PPF, which is expected in 2020.

Like many other seminaries in the United States, the PPF is the "guidebook" of Sacred Heart Seminary and School of Theology. The text is more practical in nature than the aforementioned documents. Institutional documents such as the Faculty Handbook and course syllabi frequently cite paragraphs from the PPF to establish reasoning and learning outcomes. However, the PPF is over twenty years older than the latest *Ratio*. This means that in some cases the *Ratio* must be consulted in these processes. For example, the PPF lacks input from documents promulgated by Popes Benedict XVI and Francis due to the simple fact that it was issued ten years before Benedict XVI's papacy began. Putting this into practice at seminaries such as Sacred Heart, it means anticipating that the language of "pillars of formation," which is still used by the PPF, will be changed to conform with the *Ratio*'s language of integrated "dimensions" to prepare seminarians for ministry.

Elements from the PPF that are echoed in accrediting guidelines and documents include:

- "Excellence in education at the college level demands **access to a strong library** with print, non-print, and electronic resources that is professionally staffed, as required by accrediting agencies" (para. 184).
- "The aim of pastoral formation—the formation of a "true shepherd who teaches, sanctifies, and governs or leads—implies that such formation must include a number of essential elements . . . **skills for effective public ministry** . . . an ability to communicate the mysteries of faith in clear and readily comprehensible language using **media appropriate to the social context**" (239).
- "The librarian ordinarily enjoys **faculty status** and administers the library according to the **standards** of the respective professional accrediting and educational associations. The librarian ordinarily **reports to the academic dean**" (341).

SHAPING LIBRARY POLICY TO THE DOCUMENTS AND SEMINARY MISSION

The documents previously discussed lay out the Church's thinking on how to create shepherds for the Church. Among the many formation aspects outlined, those involved in the academic dimension must work together. Ministry is relational, as is education. How well are relationships formed with the dean and with the other faculty? Where do librarians find the text that helps to advocate, to create relevant library services and effective collection development policies?

At St. Patrick's the mission statement of the library follows that of the seminary, which reads: "St. Patrick's Seminary & University is a

Catholic educational community that forms priests of Jesus Christ who is teacher, priest, and shepherd." The corresponding mission statement of the Library is: "The Carl Gellert and Celia Berta Gellert Foundation Memorial Library supports the overall formative programs of St. Patrick's Seminary and University by providing academic resources that inform and entertain, enrich the curriculum, and advance faculty and student research in a broad range of theological fields of study." Both statements were much longer and more detailed in the past. The institution routed most of the excess language to the vision and core values, while the library elaborates further in its collection development policy.

Paragraph 137 of the *Ratio* indicates that the librarian reports to "the coordinator of intellectual formation," which at St. Patrick's is the academic dean. Paragraphs 153-187 lay out the organization of studies, which helps to guide the collection development policy. The section ends by calling for an organized and well-run library to support these studies. Both show the importance of the library in supporting intellectual formation. In the broader discussion of the dimensions of formation in the *Ratio* we see the openness to electronic resources carefully considered. This has implications in the human and pastoral dimensions, pertaining to how a seminarian receives the information and how they use it respectively in their priestly vocation. This ties directly to the information literacy frames that tout scholarship as conversation and the value of information, as we will explore in the next section.

The mission of St. John Vianney Seminary reads: "Responding to the Lord's command to go and make disciples of all nations and under the apostolic vigilance of the Archbishop of Denver, the mission of St. John Vianney Theological Seminary is discernment of, and unified formation in, priestly identity marked by an intelligence of heart, with men called to proclaim Jesus Christ and build a civilization of love in persona Christi Capitis. Likewise this community forms deacons and lay faithful to live as holy men and women in the Church's mission of the New Evangelization." There is not a mission statement for the library as such, except in support of the mission of the seminary. However, in the introduction to the library's collection development policy, there is an indication as to where their service areas lie: "The Cardinal Stafford Library is the library for the Seminaries of the Archdiocese of Denver. In addition, the library is open to the students of St. Francis School for Deacons, Augustine Institute, the Denver Catholic Biblical School, and the Denver Catholic Catechetical School. Some religious orders send their students to St. John Vianney seminary to complete their intellectual formation. The general public may also use the library's resources."

The mission of SHSST reads: "Sacred Heart Seminary and School of Theology is dedicated to serving God's people by preparing men of all ages for priesthood and by educating others for ministry in the Roman Catholic Church." The seminary is guided by fundamental documents in the Catholic Church: primarily the PPF, but also the *Ratio*, and those that pertain to the charism of Leo John Dehon, SCJ (Priests of the Sacred Heart).

At SHSST, the library director meets every two weeks with the academic dean. The focus of their time is academic support services as well as advocacy for library collections, programs, and services. The library director reports on seven areas (slide with ATS mapping to 7 report areas): Priorities & Goals, Personnel, Physical Space, Resources and Services (students, faculty/staff, SCJs, Community), Academic Support Services, Consortium (SWITCH), and Other (programming, e.g., their spirituality series). Regular communication with the dean is important. At SHSST, it helps with the support of faculty and academic initiatives. A bonus is that often she is able to ensure the dean's support for their collection policies, services, and programs. This also gives them the opportunity to update the faculty at Academic Faculty and Faculty Council meetings.

FORMATION OF INFORMATION LITERACY PROGRAMS IN THE SPIRIT OF THE DOCUMENTS

At SHSST, the library promotes information literacy whenever possible. The Writing Skills Associate (halftime paid position that reports to the library director) works with faculty to improve writing skills. Academic Support Services includes their efforts to help faculty with scholarship, students with good research practices, the use of LibGuides to focus on resources and research methods, and more. One of the librarians is currently a member of the Academic Advisory Board, which meets weekly to discuss issues and projects, some relating to library services and resources. During the most recent process of accreditation, writing the self-study has reinforced the importance of ATS Standard 4 and provided opportunities for advocacy.

SHSST belongs to an eight-member consortium that provides some of their library technology, such as a shared catalog and remote authentication. In addition, there is a group dedicated to creating information literacy tutorials. At Sacred Heart, basic information literacy skills are taught in TS500, a research and writing course taken by all new students. We value the ACRL *Framework for Information Literacy* and teach a limited version, appropriate to our level of graduate education. Our focus is on three key areas: (1) research techniques appropriate to graduate level study; (2) how to evaluate resources; and (3) how to avoid plagiarism: when to cite the works of others, whether paraphrasing or using a source to support an argument.

Other classes where SHSST is able to teach Information Literacy skills for specific assignments are twofold. First, students use a variety of commentaries to help analyze scripture for the Sunday homily, comparing and contrasting various scholars' approaches to the same scripture passage. The other outreach is for courses requiring research papers of at least eight pages.

Overall, it should be stressed that the focus at Sacred Heart is on the practical aspects of the degree. While some students may go on for graduate work, they are the exception. Most students are preparing for busy lives as priests in dioceses where it will not be unusual to work seventy-two-hour weeks.

At St. Patrick's, they have been exploring different ways of connecting the library with the classroom and institution. Traditionally this has taken the form of the "one-shot" instruction through a class visit to the library. More recently, they had an embedded librarian in a Pre-Theology course, which helped the library get a better sense of the classroom culture and curriculum and at the same time offer tangible connections to library resources. In the near future, MA students will be taking a required one-credit course in Theological Research to build on their Academic Writing course from Pre-Theology, and it is hoped this will expand to the STB and MDiv students based on initial feedback. Tailoring information literacy as appropriate to each stage of formation (propaedeutic, pre-theology, theology) merits further exploration as the propaedeutic stage develops.

One promising development at St. Patrick's, done in consultation with the dean, has been the formation of a Library Collections Committee. This body, which includes a faculty representative from each department, advises the library director in purchasing and single-copy weeding. It has given those involved a much greater appreciation for the library, which means allies in other initiatives, hopefully including a comprehensive information literacy program in the near future. This also keeps in the spirit of paragraph 137 of the *Ratio*, which lists the librarian with "professors" (i.e., faculty) rather than "specialists," which they interpret as a charge for the collegiality of such a committee. The goal is to work in harmony, rather than just doing what the faculty or dean instructs us to do.

At SJV, information literacy is promoted wherever it is reasonable. One of the areas of academic support that the library provides is a writing tutor who is housed in the library. Information literacy opportunities have varied broadly since 2007; starting in the fall semester of 2018, the library will host three Friday afternoons each semester where we will offer short, one-shot looks at bite-sized information literacy sessions. The library director is a voting member of the Academic Council and the chair of that body's Library Committee, which serves the council and the library director in an advisory capacity. Primarily, policy creation around information literacy and accrediting standards happens in conversation between the library director and the dean, as well as among the Library Committee.

At SJV, the library reaches into the academic life of the seminary for information literacy in three primary ways: in the classroom, Friday afternoons, and mystery nights. In each of the philosophy and the theology cycles, one course per semester (per year of study) is identified as writing/research intensive. While this information is not always communicated outside of the department, this is often discovered when a faculty member invites a library presentation. Librarians are also occasionally asked to provide a research introduction to a class where the professor has an unresolvable conflict (e.g. he's going to a conference that lands on a course day). For the past three years, we have been offering alternating writing- and library-specific instruction opportunities. This has been on Tuesday afternoons, and really covers the range from appropriate use of commas to navigating a new database and so on. This coming academic year, as mentioned previously, the library is going to offer "Friday afternoon in the Library" sessions. These will run about three hours and cover a variety of topics, and the director and his staff hope to offer snacks and ask for RSVPs to allow for adequate preparation. This is designed to look almost like a mini-conference, where if a seminarian misses one twenty-minute session, he hasn't lost the entire program. Mystery nights are colloquially referred to as "Murders, Thefts, and Kidnappings, Oh My!" Based on an information literacy idea borrowed from an elementary school library, the library has successfully grown this into hosting mystery nights in the library. These mysteries are a standard kind of "whodunit" affair. Supported financially by the Friends of the Library and created completely anew each time by library staff, this information literacy opportunity really brings the entire community together around a dynamic way of developing knowledge of library resources.

CONCLUSION

In this presentation, the hope was to draw connections from core seminary establishing documents through three different institutions to the various programs of their respective libraries. These documents are as important to what is done as accreditation standards and information literacy frameworks. Having a solid knowledge of these documents can help improve library advocacy, as they draw on values formed within the Church rather than imposed by an external body. In the final moments, the presenters encouraged attendees to seek out and deeply read their own establishing documents to build a direct line between your library and the greater institution it serves.[2]

ENDNOTES

1 Kathleen A. Cahalan, Edward Foley and Gordon S. Mikoski, *Integrating Work in Theological Education* (Eugene, Ore.: Pickwick, 2017), 19-20.

2 The slides and text for this panel presentation may be found at https://leodehonlibrary.libguides.com/shepherds

"The Life-Changing Magic of Tidying Up"

The Art of Decluttering and Organizing Library Collections

By Michelle Spomer, Pittsburgh Theological Seminary; Suzanne Estelle-Holmer, Yale Divinity School; Amy Limpitlaw, Boston University School of Theology

ABSTRACT "The Life-Changing Magic of Tidying Up" recalls Marie Kondo's 2014 influential book of the same name,[1] from which we took our inspiration. The panelists discussed how "tidying up" parts of their collections, while in some ways a daunting process, is nevertheless a worthwhile and important endeavor for libraries. Each panelist included a summary of what part of the collection needed tidying, how they undertook the process, and what were the results of the process. The parts of the library collection considered in this presentation specifically were periodical subscriptions, reference works, and standing orders for book series.

Periodical Subscriptions
By Michelle Spomer

WHAT NEEDED TIDYING?

Pittsburgh Theological Seminary has been interested in renovating the library for quite some time, and the pursuit of this has had a few starts and stops over the years. In 2014, a new renovation committee was formed. This committee engaged an architectural firm out of Boston (Perry, Dean, Rogers) to create a preliminary design for the renovation. This firm produced a report in the summer of 2015, at which point the new seminary president, Dr. David Esterline, put a halt to the process in order to hire a library director. I became the library director in early 2016, and hit the ground running with the renovation process. Thankfully, the report produced by Perry, Dean, Rogers provided much of the groundwork needed for a design, so I didn't have to start from scratch. In part of this report, it was recommended that 2,500 linear feet of materials should be permanently relocated outside of the library in order to create additional space for the design. It didn't seem sustainable to me to maintain a separate collection outside of the library, and I also knew that the collection had not gone through any significant weeding in the last several years, if ever. I decided that I would try to completely withdraw 2,500 linear feet of materials from the collection.

In the fall of 2016, it was determined that we would not continue the renovation process with Perry, Dean, Rogers, and that we would instead hire a local architect. LGA Partners became the new architectural firm, and they began working on a new design, using some of the data in the Perry, Dean, Rogers report as a starting point. Even though we went with a new firm and had them create a new design, it was clear that removing 2,500 linear feet of materials would still be advantageous in meeting some of the goals of the renovation (more space, more light, more lounge/study areas). I began working with my staff to identify and remove the "low-hanging fruit" from the collection. This mainly consisted of duplicate copies in the circulating collection, dated reference works, and print journals. For the purposes of this panel, I will focus on the process of deselecting journals.

WHAT WAS THE PROCESS?

A little over a year is not a lot of time to plan for and then implement the removal of 2,500 linear feet of materials. Here is a timeline and overview of the main aspects of the deselection process:

- **March 2016** Criteria were created for removing duplicate copies from the circulating collection.
- **June 2016** Criteria were created for journal deselection.
- **July 2016** A list of journal titles that we had both in JSTOR and in print was created. Faculty were asked for input (e.g., were there titles they wanted to keep in print even though they were duplicated in JSTOR?).

- **October 2016** A list of current print subscriptions was given to the faculty for input (i.e., Which titles were they interested in? Did it matter if they were in print or online?).
- **March 2017** A list of non-current print journals was created.
- **June 2017** The deselection process was completed (just in time for us to start moving everything out of the library building).

The journal deselection process had several phases. First, I wanted to see how much overlap we had between our print titles (both current and non-current) and our online titles. Since the JSTOR platform provides perpetual access to purchased journal collections, print titles that are duplicated in JSTOR would be good candidates for withdrawal. After consulting with faculty (by providing them with a checklist of journal titles), several print journals were deselected that were included in our JSTOR collections. A similar process was followed with the current print subscriptions—faculty were consulted, and several more print journals were either completely deselected or moved to an online-only subscription.

The last phase of journal deselection considered only non-current journal titles that were not in JSTOR. For these journals, we used one or more of the following criteria to determine what should be done:

- Is it relevant to Reformed/Presbyterian/Methodist traditions?
- Is it relevant to curriculum/research needs?
- Is it an incomplete run (<=10 volumes/issues)?
- Is it available in full-text in ATLAS or Academic Search Premier?
- Are there >=100 US libraries that own this journal?
- Is it available in HathiTrust or Internet Archive?
- What is the physical condition?

WHAT WERE THE RESULTS?

Given the amount of time we had, our deselection process was successful. We were able to remove 2,621 linear feet of library materials, including the "low-hanging fruit" of duplicate book copies, obsolete reference works (encyclopedia sets, biographical dictionaries, etc.), and print journals. I am satisfied with the result now, but know that we may discover down the road things we should have done differently.

Reference Works
By Suzanne Estelle-Holmer

WHAT NEEDED TIDYING?

Judging from my reading and experience talking with other librarians, weeding is a task that frequently creates anxiety and doubt and is avoided until necessary. Many of us have inherited collections that we haven't created, and we aren't familiar with the principles that guided selection decisions. Especially in academic libraries, where outdated materials are often kept for use in future research, it can be difficult to decide whether to withdraw outdated materials or send them to storage (if available). Usually there's an exigency or need that forces us to undertake a major de-selection project.

This presentation will document the weeding of a large reference collection that was carried out at the Yale Divinity Library during the summer months of 2017. The Divinity Library is part of the larger Yale University Library and is fortunate to have access to a library storage facility where rarely used or outdated materials can be stored and retrieved. Despite this, there frequently are limits on the number of volumes that can be sent in one year, and items from the general collections often took precedence. On occasion, some obvious items like print indexes and other outmoded formats were removed, but on the whole my attempts at weeding the reference collection had been half-hearted.

During Spring 2017 there was renewed urgency to reduce the size of the reference collection. The dean had funds to completely refurbish the Trowbridge Reference Room and restore it to its historic grandeur. He was eager to start the work as soon as possible so that it would be ready for the start of the next academic year. It was decided that everything would be overhauled: carpeting, light fixtures, and furnishings, were all removed. In addition, all the books would need to be removed from the shelves in order to repaint the built-in shelves. Metal shelving, which had been used to extend shelving capacity, was removed, thus reducing the number of volumes that could be housed by roughly 1,000. This meant that as books were removed from the bookcases and put on book trucks, I would then have the opportunity to examine and evaluate every volume in the collection! Marie

Kondo's advice to "place every item of clothing in the house on the floor"[2] seems relevant here.

WHAT WAS THE PROCESS?

The reference collection was composed of three sections, each of which was shelved separately. On the highest shelves, accessible only by ladder, was an extensive collection of North American and European denominational directories and yearbooks. Before the Internet, these were valuable sources for addresses and biographical information. Now this information is readily available on denominational web sites. We decided to send most of these volumes to the shelving facility and in many cases cancelled our subscriptions. The only directories we now house in the reference collection are current issues for the main denominations represented at YDS.

The second discrete "collection" in the Reference Room was LC Subject Class Z, including book history, library science, bibliographies (general and subject), library catalogs, and publishing. At some point in the past, a decision was made to house all Zs in the reference room and to make them non-circulating. The range and completeness of Yale's collection of theological bibliographies and printed library catalogs has long been a strength of the Divinity library, but many of these volumes were rarely consulted and took a large amount of room on the shelves. Weeding this portion of the collection caused me the most indecision and angst. Many of these works are the record of unique collections and publication history. It was hard to face the fact that most would have to go into storage. The one consolation was that they would circulate and still be available for research.

The third section comprised general reference works relating to philosophy, theology, biblical studies, practical theology, and history of Christianity. For this collection, books were removed and reshelved on temporary shelving. I soon discovered, however, that it was easiest to work from a book truck and to evaluate each book individually. This enabled me to check our catalog for other copies in the library system and to gauge the uniqueness of the work. Since we had no circulation or shelving data for the books (we don't discharge reference volumes on tables or book trucks), I had to depend on my observation and knowledge of how the collection was used. In the process, I developed the following criteria:

QUESTIONS:

- How much dust is on the book? A thick layer of dust generally indicates lack of use.
- Is the content outdated? The approach or context in which information is presented can be an indicator, as well as the publication date.
- Is the work available in electronic format? This may not always be a reason to remove the print volumes from the reference collection. Some researchers may prefer to use print. However, for works that support theological studies, like music or art history encyclopedias, it may be advisable to withdraw the print.
- Was the topic once trendy and now outdated? This is especially true of subject bibliographies and dated monographs (that somehow had been added to the reference collection many years ago).
- Reference works in supporting disciplines (music, art history, sociology, psychology, etc.), especially if available elsewhere on campus.
- Is there too much on the same topic? Try to achieve a manageable collection of works on a topic.

After deciding which books would remain in the reference room and which would be moved to storage or withdrawn, books were transferred to technical services. There they were searched against the Yale University Library catalog to determine if the title was already housed in storage, or if not, if it should be moved there. We were fortunate to have an already established workflow for sending close to 2,000 to 5,000 volumes to storage every summer.

WHAT WERE THE RESULTS?

In my opinion, the project was an enormous success. I was able to reduce the size of the reference collection by close to 2,500 volumes. The shelves are now more orderly and attractive. There is adequate room on each shelf for growth. The call number sequence in the room is easy to follow so that students can identify and locate what they need. Important works stand out on the shelves, and resources are getting more use than in the past. Subject areas are more scalable; instead of twenty books on a subject, there now are five or six. Another benefit is that I am better able to note gaps or assess areas where the collection could be expanded. Best of all, after a full academic year, there have been no complaints from faculty or students that favorite books are missing!

Standing Orders
By Amy Limpitlaw

WHAT NEEDED TIDYING?

Like many libraries, the Theology Library at the Boston University School of Theology has numerous standing orders. Standing orders are typically agreements set up with publishers or vendors so that whenever a new title is published within a particular series, the title will be sent automatically to the library for purchase. The advantage of using a standing order is that it saves staff time by eliminating the need to select and order each title in the series individually. Another advantage is that the library is assured that it won't miss receiving all the titles in the series. The disadvantage of using a standing order is that the library may receive some individual titles that do not fit the library's collection plan.

Over a number of years, it became clear to me that our standing orders needed considerable tidying. Every so often, I would notice that we had recently received a title that had little relevance or connection to our collection goals. When I investigated further, I discovered that there had been little to no circulation for many of these titles, and some of them had been quite expensive. Moreover, I discovered that many of the titles received in print on standing order were already available through one of the university's e-book collections. It became increasingly clear that we were simply wasting money purchasing books that were already available electronically, were quite expensive, and/or were of little relevance to our collection goals.

WHAT WAS THE PROCESS?

The process of tidying up our standing orders involved first, figuring out what standing orders we had and which were current. I quickly discovered that our records were a mess. For some standings orders, we had a record in the catalog for the standing order itself, but for others for which we were currently receiving titles, we had no record at all. We also had no history of when or why the standing order had been set up in the first place. I had no way of knowing if a particular standing order had been set up at the request of a particular faculty member who possibly had retired years ago. And there were also records for standing orders for series which seemed to no longer be in publication.

The process, then, initially involved a fair amount of detective work, including occasionally contacting publishers to find out if a series was simply on pause or if it had completed its publication. Once we had a sense of which series were still active, the question became one of making the decision whether or not to continue the standing order for the series, as well as whether or not to set up new standing orders for other series. Questions asked during this process were as follows:

- Are the titles within the series already held by another Boston University library or duplicated by one of BU's e-book collections?
- Are the titles easily available from other libraries in our local consortia—Boston Theological Institute (BTI) and Boston Library Consortium (BLC)?
- For series for which we already had a standing order, what has been the circulation for individual titles?
- How much do individual titles within the series cost, on average?

WHAT WERE THE RESULTS?

While the process took a considerable amount of time and effort on the part of the staff, in the end it seemed worthwhile. We were able to determine that sixty of our standing orders were inactive. We also learned that four standing orders were for series that had been continued under a new name. We ended up canceling fifty standing orders, and decided to continue sixty-three standing orders that had already been set up. As for new standing orders, this part of the process is currently ongoing, and involves soliciting faculty input about book series in their disciplines. So far we have added eight new standing orders. Finally, the tidying up has resulted in much more accurate record-keeping as we have been able to update the records in our catalog to accurately reflect the series we are receiving on standing order and the individual titles received.

Some important lessons were learned in the process as well. One is that librarians should think very carefully before setting up a standing order, to make sure that the library really needs to receive all the titles within the series. In most cases, titles within a book series can always be purchased individually, and sometimes this makes more sense. It is also important to solicit faculty input on the important series within their disciplines. And it is a good idea to periodically check what you are already receiving on standing order to make sure the series and individual titles still fit within your collection goals and are not being duplicated elsewhere (by e-book packages, for example). You also want to keep an eye out to see if a series has completed publication. I would recommend taking the time to periodically review and "tidy up" your standing orders every three-to-five years. And most importantly, keep notes on your standing orders—on when and why they were set up and when and why they were canceled. This will help for future planning and decision-making.

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NOTES

1 Marie Kondo, *The Life-Changing Magic of Tidying Up: The Japanese Art of Decluttering and Organizing* (Berkeley, CA: Ten Speed Press, 2014).

2 Kondo, 66.

Back to Basics

Collaborating with Colleagues to Connect Graduate Students with Content

By David Schmersal, Bridwell Library, Perkins School of Theology, Southern Methodist University; Gerrit van Dyk, Brigham Young University; Kaeley McMahan, Wake Forest University

ABSTRACT In order to fulfill our mission, theological librarians need to anticipate research needs of graduate students and faculty whose work often entails asking new questions, forming new connections, and seeking new avenues of inquiry that may lie beyond our subject expertise. What low-cost sources and tools are available that allow librarians to monitor research trends in relevant disciplines and thereby prepare ourselves to support those pursuing emerging research trajectories? How do we form the connections with current and incoming graduate students and new faculty that will enable us to anticipate their research needs? Experienced public services librarians will facilitate a conversation to address these and related questions. This session is sponsored by the Public Services Interest Group (PSIG).

INTRODUCTION: GROWING EDGES

Theological research, like Renaissance cartography, has "growing edges." By necessity, to further scholarship and to get tenure, graduate students, PhD students, and new faculty often engage in research along these growing edges. This can pose a challenge for theological librarians, who are called to support graduate students and faculty in areas of research that are not (yet) fully known or developed. In the absence of maps, Renaissance navigators compiled "rudders," descriptions based on firsthand accounts of other navigators and sailors who have "been there" (at least, that is what James Clavell says in Shogun). What might a "theological library rudder" look like, and where might we go to find this firsthand information?

In this session, we explored three avenues of inquiry for addressing these and related questions:

- Surveys of how colleagues stay current
- Building connections with graduate students aspiring to become faculty members
- Social media

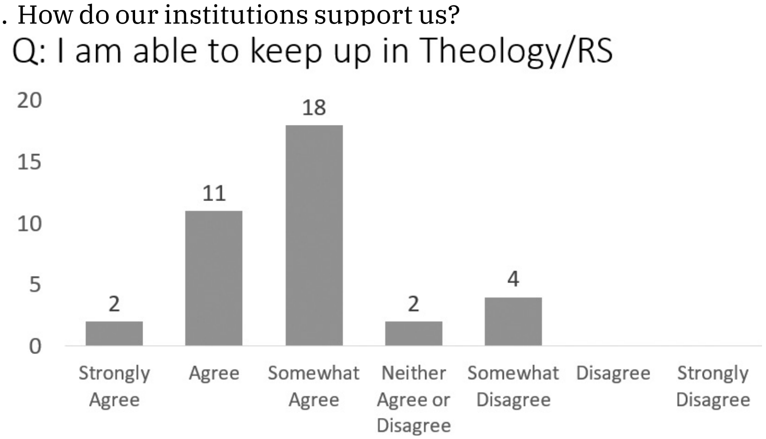
Staying Current in Theology/Religious Studies By Gerrit van Dyk

The following is based on a survey offered to theological librarians through the ATLAntis listserv, seeking to answer the following questions:

- How well do we keep up?
- What factors influence keeping up (if any)?
- What are the most used methods of keeping up?

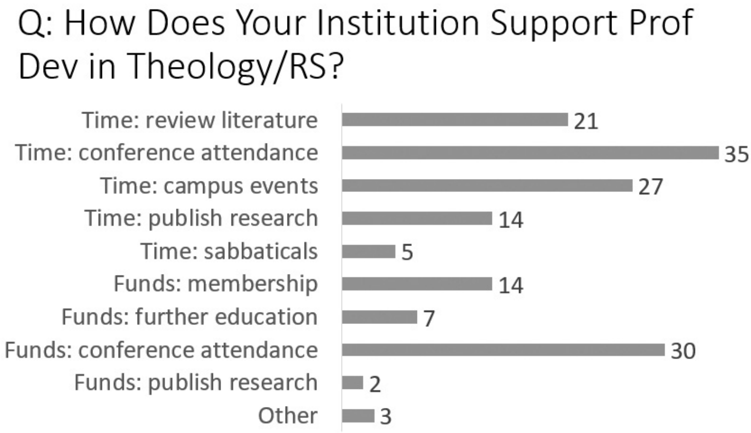
There were 37 respondents.

1. Can we actually keep up?
2. How do our institutions support us?



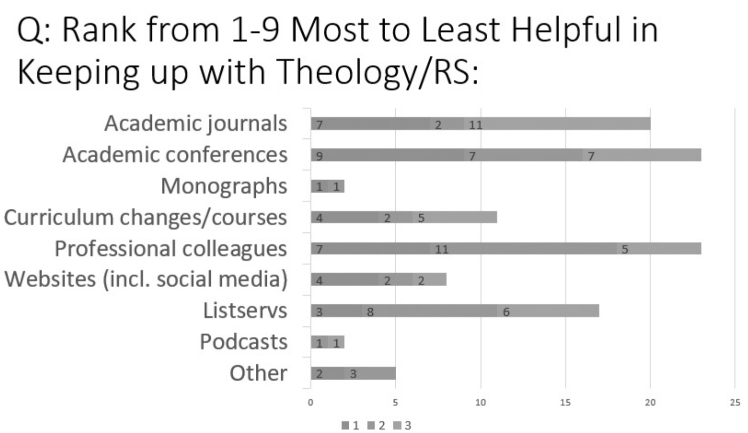
Most respondents' responses suggest they are a bit hazy on their ability.

a. Twenty responses to question three listed academic journals as

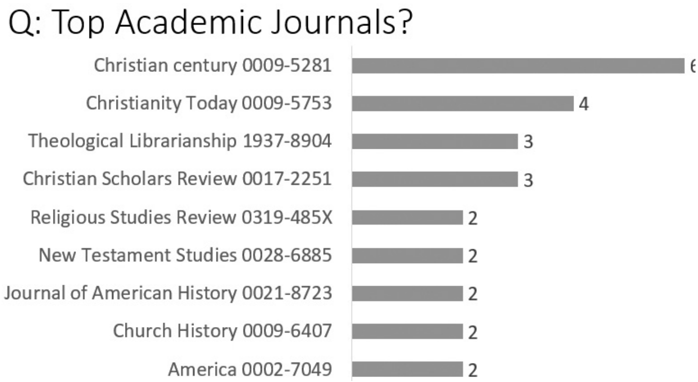


Notes: "Other": one respondent said he/she receives institutional support for any of these items; one respondent said that these were possible, but not necessarily provided annually while adding that his/her institution offered a faculty writing retreat for publishing; the third "other" wrote "access to resources," perhaps indicating he/she can use library resources in personal research and professional development?

3. What tools do you find most helpful in keeping up with trends in theology and religious studies?



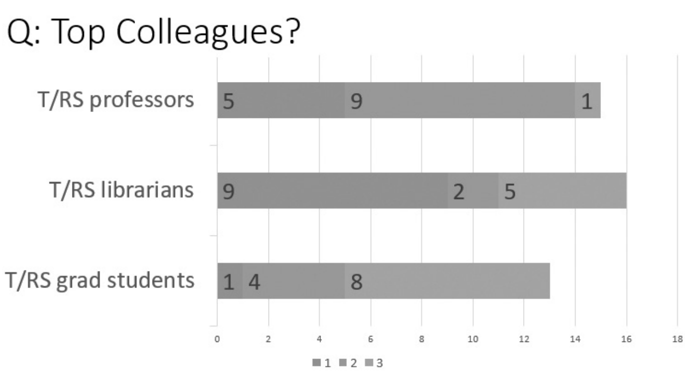
Items listed under "Other" include: Publisher trends based on new books, Twitter, RSS feeds, Publisher catalogs Collection development one of their top three choices:



Each of these are ranked differently, but you can see Christian Century was mentioned six times.

b. 11 responses to question three listed conferences as one of their top three choices; the results may indicate again the preference for colleagues who also work in theological libraries:

c. 15 responses listed colleagues as one of the top three choices:



Building Connections with Graduate Students and (Aspiring) Faculty
By David Schmersal

Having captured an overview of the task of keeping current from the perspective of theological librarians, we thought it would also be helpful to receive feedback from those we serve, particularly from graduate students who will soon be new faculty members. The following is based on the innovative, high-tech application of sitting down and talking with two of our graduate (PhD) students who are aspiring to become faculty members. I recognize this is not a scientific survey, but at least it offers an indication, and for the record, I treated the students to lunch. I asked them to answer four questions:

1. How can we/how do you monitor trends in your field (i.e., so that the library can make sure we have adequate sources for your next project?)
   a. One student, Andrew, noted the following:
      i. Conferences, especially wild-card sessions, which are often offered by people who are intending to form a new interest group
      ii. Print journal tables of contents
      iii. Blogs, especially professional societies' blogs that occasionally have a post about recent publications
      iv. Twitter
   b. Another student, Lisa, stated, "Since I am engaged in intersectional work, I am often looking at the intersection, at the two to three parts that go into it:
      i. "For disability theology, I look for new publications in **publishers' catalogs** from particular presses (Baylor has a series on disability theology, for example), and branch out from there.
      ii. "For disability studies, I have found a **Facebook group** for those teaching disability studies and often find the participants mentioning new books and articles, some more and some less relevant. **I especially look at others doing intersectional work**.

iii. "For theology, it depends on who my interlocutor is at a given moment, for example, Julian of Norwich. I use **WorldCat** to make myself aware of who the main authors are. I do not spend as much time trying to be 'up to date' in theology; I put my faith in Bridwell to have up-to-date materials in key areas and on essential figures."

2. In the best of all possible worlds (or, just imagining a library with a healthy acquisitions budget) what sort of materials (books, journals, databases) would you want/need to support your research?
   a. Andrew listed the following:
      i. Digital tools (e.g., GIS, Omeka) and opportunities to learn them
      ii. Filling out series (i.e., if we have part of a series, trying to get the whole thing)
      iii. Good spaces
   b. Lisa observed that she needs
      i. **Critical, up-to-date editions of primary sources** (e.g., New City editions of Augustine)
      ii. A robust selection of theological works from major publishers (OUP, Yale, etc.), published since 1995
      iii. **Complete, up-to-date runs of key journals**
3. Given the fact that we cannot buy everything (even Bridwell can't do this), how might you/we prioritize?
   a. Andrew divided his response by category:
      i. Books
         1. Everything by top-tier publishers (e.g., Oxford, Cambridge)
         2. Select titles from other publishers (e.g., Baker, Zondervan, IVP)
      ii. Journals
         1. Top, recognized, standard journals in the field
         2. Filling in series and having complete runs of key journals
   b. Lisa observed:
      i. Bridwell does fine with the theological end of intersectional work.

    ii. For her work in theology and disability, it would be most helpful
        1. To **acquire materials more broadly at the intersection** of religion and disability
        2. To identify and acquire the main resources that are becoming part of the common parlance
4. What do you wish we (in the library) knew about your research?
    a. Andrew would like libraries to recognize
        i. How handy it would be to have a KIC scanner in the special collections reading room
        ii. How much his field is digital-dependent: that much of an historian's work is done by scanning primary sources en masse and then working with them at home
    b. Lisa stated, "My research requires a lot of flexibility. As you can see when I am using the library, I am everywhere in the stacks, all over the place while some of my colleagues are in one place. Because of the cross-disciplinary nature of my work, I **rely on the library to have solid resources reflecting a variety of voices, including** background work and introductory texts in theory."

Social Media By Kaeley McMahan

As both the surveys of theological librarians and interviews of aspiring faculty members indicate, social media can offer a promising avenue for discovering new publications and emerging trends in a given area of research. The following section offers suggestions for using social media as a collection development tool and provides examples of especially useful feeds, sites, blogs, etc.

Using free online and social media resources to...

- gain disciplinary information on a new topic
- find resources to build collections in a new research area
- assist graduate students and faculty with teaching resources and publication information

Areas of need and interest...

- New Jewish Studies minor
  - Potentially becoming a major
  - New endowed chair in Jewish Studies (19th-21st centuries)
- Developing focus in medieval studies
  - Both in Art History and School of Divinity
- New Study of Religions faculty member
  - Islam in Africa
- Multi-year Silk Road programming and course offerings across the College
- Continue to develop my own areas of interest
  - Biblical Studies
  - Second Temple & Late Antiquity periods

Staying current via...

- Twitter & Facebook
  - New projects & publications
  - Crowdsourcing & bibliographies
  - Digital humanities & archival projects
  - Conferences
  - Podcasts, lectures & interviews
- Browzine
- A test case

These are ways to get you to current discussions in various disciplines; what people are writing and presenting on is usually the most up-to-date information on a topic.

Staying current via Twitter

- Find a good "hub" tweeter
  - Share their own content
  - Retweet good content from other Twitter users
  - Interact with their followers
  - Annette Yoshiko Reed (@AnnetteYReed), New York University
- Start to expand your network
  - Which retweets do you find most useful?
  - Whose tweets do you keep coming across?
  - Ancient Jew Review (@ancientjew)
  - Sarah Bond (@SarahEBond), University of Iowa

The following tables include suggestions of scholars, or organizations, who are good “hub” tweeters, who share good information and participate in interesting conversations, as well as podcasts, blogs, and online publications that share information on recent publications, conferences, and ongoing discussions in biblical and religious studies. Additional resources can be found here: https://bit.ly/2sOJib9.

TABLE 1 Examples of Scholars, Organizations, and Publishers with Twitter Feeds

NAME	TWITTER HANDLE	NAME	TWITTER HANDLE
Annette Yoshiko Reed	@AnnetteYReed	Matthew Chalmers	@Matt_J_Chalmers
Kate Cooper	@kateantiquity	Todd Hanneken	@thanneken
Mark Goodacre	@goodacre	Harvard NELC	@HarvardNELC
Gay Byron	@GayByron	MEMEAC at CUNY	@memeac_cuny
Tiggy McLaughlin	@Amalasuentha	Ancient Jew Review	@ancientjew
Sarah Bond	@SarahEBond	Public Medievalist	@PublicMedieval
Andrew Jacobs	@drewjakeprof	Early Islamic Books	@EarlyIslam
Sarah Eltantawi	@SEltantawi	Brill Religious Books	@Brill_Religious
Nyasha Junior	@NyashaJunior	Gorgias Press	@gorgiaspress
Sophie Hay	@pompei79	Empires of Faith	@EOFOxford
Lidwien Kapteijns	@lkapteij	Enoch Seminar	@Enoch_Seminar

TABLE 2 Examples of Podcasts, Lectures, and Digital Humanities and Archival Projects

New Books Network Podcast: Religion & Faith	https://newbooksnetwork.com/category/religion-faith/
Introducing the Qur’an Podcast	https://podcasts.ox.ac.uk/series/introducing-quran
New Testament Review Podcast	https://podtail.com/en/podcast/new-testament-review/
NT Pod	http://podacre.blogspot.com/
Letters of Paul Online Course	https://div.hds.harvard.edu/lettersofpaul/
Old Texts and New Methods Lecture	https://www.youtube.com/watch?v=OGUcN3YLxlI

continued on next page

TABLE 2 Examples of Podcasts, Lectures, and Digital Humanities and Archival Projects, *continued*

Pompeii 3D Reconstruction: There's No Place Like Home	https://www.youtube.com/watch?v=vHcMMyWSeKM
Historic Synagogues of Europe Map	http://historicsynagogueseurope.org/synagogue-map
British Library Digitised Manuscripts	https://www.bl.uk/manuscripts/
Vatican Library Digital Collection	https://www.vaticanlibrary.va/home.php?ling=eng
Paleo-Hebrew Dead Sea Scrolls	http://www.paleohebrewdss.com/
Digital Syriac Corpus	https://syriaccorpus.org/index.html
Cult of Saints in Late Antiquity Database	http://csla.history.ox.ac.uk/
Jubilees Palimpsest Project	http://jubilees.stmarytx.edu/
American Center of Oriental Research Photo Archive	https://acor.digitalrelab.com/

TABLE 3 Examples of Blogs and Other Resource Aggregators

Biblical Studies Journal Alerts	http://biblicalstudiesjournals.blogspot.com/
Ancient World Online	http://ancientworldonline.blogspot.com/
Oxford University Press: Religion	https://blog.oup.com/category/arts_and_humanities/religion/
Larry Hurtado's Blog	https://larryhurtado.wordpress.com/
Reading Religion: A Publication of the AAR	http://readingreligion.org/
NT Blog	http://ntweblog.blogspot.com/
Wabash Center Reflective Teaching Blog	https://www.wabashcenter.wabash.edu/resources/blog/
Bryn Mawr Classical Review	http://www.bmcreview.org/
Candida Moss at The Daily Beast	https://www.thedailybeast.com/author/candida-moss
Biblical Studies Online	https://biblicalstudiesonline.wordpress.com/

Connecting with Stakeholders

Creative Marketing for Small Libraries

By Susan Ebertz, Wartburg Theological Seminary; Megan West, Private Academic Library Network of Indiana; and Karl Stutzman, Anabaptist Mennonite Biblical Seminary

ABSTRACT Libraries with a small staff often lack budget and expertise to create outreach and marketing plans for their libraries, resources, and services. Yet small libraries also have unique opportunities: they can more easily adapt to a changing landscape and benefit from synergies across their various services. Karl Stutzman and Susan Ebertz, who manage small theological libraries, will share about their ongoing experiments with marketing and outreach. Special guest Megan West, Communications and Marketing Director at Private Academic Library Network of Indiana (PALNI), will share creative strategies and options for small libraries that are ready to up their marketing game. West has experience with communications and marketing in a variety of media through her work supporting the PALNI consortium. PALNI includes a number of small libraries and is working on an initiative to engage a variety of stakeholders at its supported libraries.

PART ONE

Welcome to our session this afternoon. I'm Karl Stutzman, library director at Anabaptist Mennonite Biblical Seminary in Elkhart, Indiana. Presenting with me today are Susan Ebertz, library director at Wartburg Theological Seminary in Dubuque, Iowa, and Megan West, communications and marketing director at Private Academic Library Network of Indiana.

In a digital age, libraries are more important than ever, but some folks falsely assume that libraries are becoming obsolete. Well-equipped libraries are no longer an assumed need for institutions of higher education. We need to connect with a variety of stakeholders—administrators, faculty, students, alumni—to tell the library's story and convince them of the ways it serves them and provides a real return on the large investment in resources and staff. As a stereotypically modest and nerdy librarian, I've had to learn how to do something called "marketing." Not only is it not my forte, I don't have an overabundance of time and money for this "other duty as assigned."

Our first speaker, Susan Ebertz, is an inspiration in her use of Facebook and media to promote her library.

Susan Ebertz, Director for the Reu Memorial Library, Wartburg Theological Seminary

The only thing I remember from the marketing class I took many years ago is the four Ps of the marketing mix. I don't know if it is current thinking. The four Ps are product, price, place, and promotion. I'm not going into the other three Ps. This is what we do with promotion.

During the semester, students working in the library are responsible for posting on Facebook and Twitter in the evenings when they work. They post on Facebook according to our schedule that we have set up.

- Monday: library photo. Something in the library (e.g., picture of the sunset through one of the windows). Once a month, a picture of the display in the entrance. These remind students of the physical library.
- Tuesday: resource. Something from the Research Tools web page (has links to our online databases). Tell what it is and why someone would use it. Link to the resource.
- Wednesday: book recommendation. Find a book we own. Tell what the book is about and why someone should read it. Include a picture.
- Thursday: throwback photo. We have an archives of pictures taken in the library. Alumni and students love seeing pictures of themselves and friends. This is one of the most popular posts.
- Friday: service. Some service that we do for students e.g. mailing books to distance students. Sometimes they are not aware of our services, and this post reminds them.

- Saturday: new book. Highlight one of the books on the new book shelf with a picture and several sentences describing it. We have gotten comments from students about wanting to read a book highlighted in this way.
- Sunday: library hours for the week.

Other posts are done at other times and include information about upcoming library events or a report on an event.

On Twitter, we follow a schedule similar to Facebook. Since we can't schedule a tweet, we don't tweet every day. I have thought about using Hootsuite (https://hootsuite.com/#) or something similar. But we haven't done so yet.

We use email for the following notices:

- Information about new resources to faculty and students. These are short emails, but enough to tantalize them to learn more about them. Faculty and students hate long emails and don't read them all. Bullet points are good.
- Current resources that students could use at a particular time in the semester. For example, reminding them about Zotero before their annotated bibliography is due.
- Events in the library. For example, announcing the used book sale several weeks ahead.
- Library hours if they are changing.

We sometimes target our email to a particular student population or to faculty only. It doesn't make sense to announce something to our distance students that only residential students can see or attend or care about.

We update the library web page regularly. The top portion includes library hours and upcoming events, depending on the time of year. There is a link to the library webpage from MyWTS. I show the students how to get to the library page from there.

After daily chapel, we have a time for announcements. We mainly use this for events or workshops. It helps if these announcements are funny to keep the students' attention.

I am thinking about sending out a monthly newsletter using elink https://elink.io/ and pocket https://getpocket.com/. I think that this might be especially useful for linking to databases and resources.

PART TWO

As communications and marketing director for Private Academic Library Network of Indiana, Megan West has used her substantial skills with digital media and her marketing savvy to tell the story of a statewide consortium of small- to medium-sized academic libraries, including a number of seminaries. I've experienced Megan as a "marketing person" who understands the realities of small libraries. We are bringing Megan in on a video conference connection.

Megan West, Digital Communications Manager, Private Academic Library Network of Indiana

I've divided my talk into three different sections based on some of the most common pain points when it comes to library marketing.

1. "I need more skilled labor!"
2. "I need cost-effective print materials!"
3. "I need more confidence!"

The first pain point I'm going to address is, "I need more skilled labor!" This could also be called utilizing inside and outside resources. If you are at a college or university, an important inside resource is marketing or design student workers or interns. For schools that offer degrees in business and/or design, this is one of the easiest ways to get cheap labor: do a call out for students who are learning the skills.

However, they might be hard to find in a seminary that doesn't offer those degrees. In those cases, I'd suggest as a first step working with outside institutions. Contact marketing and design faculty at the larger schools around you to ask for interns, set up projects in for-credit classes, or offer options for students to complete their required capstone projects. Faculty love the chance to bring real-world work to their students, especially in 300-400-level courses. If you're turned down for a class project, you can ask for star students that would be interested in an internship. Faculty who are interested in doing a class project can make it a competition between groups or individual students.

First, decide what you need. Photography? Graphics? Video work? A marketing plan? That will inform which faculty members you contact. Class groups can present whole marketing plans to your staff. Or you could have the whole class put together content—videos and graphics, patron testimonials, usability testing, etc. When I was in school for marketing, one of my design classes brought in a business. They gave us all the information we needed to design something for them, and that was our last project that semester. The business gave me a $500 scholarship when I won the logo competition. It was cool for me as the student, because it was my first paid work as a designer, and my professor mentored me through the experience. An added benefit of working with design students is that students know student behavior better than we do. They can act as a focus group that works for you.

When you can get help in these ways, it's fabulous, but much of the time the designing of content and marketing will fall to you personally. A few tools that our librarians use and love offer a significant educators' discount. Some examples of these tools include:

- Piktochart (piktochart.com): Piktochart offers a nonprofit and educational discount for pricing of only $40 a year, which gives you high resolution infographics made for print. The free version will be fuzzy and have branding from Piktochart.
- Adobe Spark (https://spark.adobe.com/make/flyer-maker): I use Adobe products, but they have a steep learning curve and are costly. However, they just came out with something called "Adobe Spark" that is free for educators and super easy to use.
- Canva photo editor (https://www.canva.com/photo-editor/): This tool is great for social media posts.

I want to end this section by saying, don't just look at what other libraries are doing for content and design. I intentionally look at designs outside of the library world and adapt them for my consortium's purposes. For example, I like to look at designs from Fortune 500 companies, because they throw a ton of money at marketing. So, if I have a bunch of statistics I want to show, I'll google "Verizon Infographic" and I'll steal their layout or look at how they illustrated year-by-year comparisons, etc.

Some of you are still saying, "Megan, I might have time to do it during the summer or school breaks, but most of the time, I'm drowning." LibrarianDesignShare.org is a great resource. It's a place where librarians from all over submit their designs for free downloading and adapting. Everything from posters to designs for the web can be found here. It's great for general library needs, but you'll want something more customized for items given to stakeholders.

The second pain point to address is, "I need cost-effective print materials!" This is where PALNI sees its biggest bang for the buck. I'll cover materials first, and then print vendors that we like.

Some of our favorite items that we are going to expand on are our portable, pocket-size items for just-in-time outreach. We call these "what I do cards" and "service cards."

- "What I do" cards are business cards that actually inform people what you do. No one outside the library knows what a Technical Services Director does. But the backside lists the most common tasks that the general public can understand.
- These institutional repository cards are just one example of a service card. This is a kind of "elevator speech" for those that stink at elevator speeches. I suggest making one for each service and keeping them in a business card holder in your pocket or in your laptop case. The goal is to have just enough information to create awareness without too much information to overwhelm. Offer a link or contact information to go deeper.

Although tiny cards are great on the fly, our service one-sheeters and fact sheets work much better for presentations. These are always just one page long. The front is the same for all of the fact sheets; it describes our consortium in a nutshell. We get the front printed by a print shop and then run the backside through a personal inkjet printer to add whatever content is needed. The service one-sheeters contain summaries for each service: what it is, who to contact, and the main talking points. The stakeholder fact sheets contain PALNI facts in a nutshell like cost savings, key initiatives, and how the school benefits from being part of PALNI.

When making a one-sheeter for a specific stakeholder, it should be connected to what your stakeholder cares about. So, for example, your CFO might not care about your reference statistics, but they would be interested in hearing about your ILL shares that saved the library from buying over 100 books last month.

For printing, online is generally going to be cheaper than local shops unless your marketing department has an exclusive agreement.

Marketing departments have often made a deal with a local print shop; see if you can go through them for discounts. For online print vendors, here are three options I've used:

- Vistaprint (vistaprint.com) regularly runs 30-50% off sales (never pay full price!) and the quality is good enough, especially for large displays like banners. We've usually paid only $30 for our banners.
- Moo (moo.com) cards cost more but you can feel the quality. Our "What I do" cards were done through Moo, whereas the IR cards were produced by Vistaprint.
- Smartpress (smartpress.com) is what we used for the PALNI annual report. I liked them and felt like it was good quality, but it was hard to visualize how it would turn out without feeling the different types of paper. Local print shops usually have samples to look at so you have a better idea what the end product will be. I would have made our annual report less shiny and skipped the UV coating had I seen it in person.

The final pain point is, "I need more confidence!" This particularly relates to engaging with a variety of stakeholders. The first step in overcoming this is to know who they are. There are several strategies for knowing who they are:

- Have a stakeholder contact list with names and contact information, organized by what you would contact them about.
- Develop personas for each stakeholder. Personas include information about what that stakeholder does in their job, what they care about, what information they would be interested in hearing about, what stresses them out and keeps them up at night. It's about putting yourself in their shoes so you can talk about your services in a way they understand and care about.

The next step is to tailor your content to each set of stakeholders. I recommend deciding on a leading service or initiative that you want to champion for a year. Then choose two to three other services or initiatives that are second priority to discuss. Shape or spin your case for each of these services or initiatives to be of interest to a specific stakeholder. For example, say you want everyone to know about your

ILL service. The CFO will care more about cost-savings of ILL, whereas the faculty will care about quick shipping of materials and long loan rates. You need to be able to talk about the same services in multiple ways that match the interests of your audience. Remember, librarians do so many things that it can overwhelm people quickly to talk about everything. Talk about a single service or project that would interest them. Include a list of other projects and services in a follow-up email or a "leave behind" information sheet.

I don't recommend leading with your annual report. It's too much information. Give them a bite of what's important, give time to digest the bite, then let them discover the whole meal in a series of follow-ups. Follow-ups are why "leave behinds" are key: they provide additional information and ways to contact you.

Now that you know who your stakeholders are and you've tailored your content, it's time to get in front of them. The first step is to get out of your office. Create opportunities to talk with them, even if it's not about the library. Join committees, offer to buy them lunch, etc. Fostering relationship will go a long way. Engaging stakeholders is a courtship, not an arranged marriage. One of our libraries has had a lot of success sponsoring coffee at their executive committee meetings in exchange for five minutes of their time to talk about a library service. Word of mouth marketing is the most successful marketing tactic. You can force this a bit by doing "planned word of mouth," which is also called influencer marketing. This involves having someone else who has a lot of sway championing your cause. The influencer depends on your stakeholder: whose opinion does the stakeholder value?

- For reaching faculty, try another faculty member or supervisor
- For reaching patrons, use alumni or the campus mascot
- To reach administrators, use alumni

One of the best word of mouth situations is when your campus marketing department covers your events. All administrators will likely see the stories the marketers run. Working with marketing departments can be tricky, however. Some marketing departments are overwhelmed with work, and the library just isn't a priority. Some are jerks and will flat out ignore you. Still, you don't know until you ask. Always ask if they will attend your event and take photos. If they are not able to, let them know that you'll be happy to send them some photos after the event for a write-up. Then do the work for them.

If your campus marketers won't cover your event:

- Provide good photos of the event, even if it's just a few phone photos. Stories that include photos get posted far more often than stories that just contain text.
- Do the draft write-up of the story. It's easier for them to edit a story than to write it from scratch.
- Include student quotes/testimonials. This always catches their attention.
- In my experience, marketing departments are always under a tight deadline and running way behind. If I submit a draft story with some photos, they usually trim it down a bit and happily post it.

With these strategies to address the three primary pain points, I hope you will be able to successfully market your library to a variety of stakeholders.

Crisis in Theological Education

Fake News or a Real Crisis?

By Kris Veldheer, Catholic Theological Union; Dr. Kelly Campbell, Columbia Theological Seminary

ABSTRACT The presenters used a slide show to explain their research into the crisis in theological education. This research was based on an extensive review of the literature and used the grounded theory method to conduct interviews, to receive qualitative data. Beyond just reporting the findings, the presenters also gave attendees a glimpse into the nuts and bolts of doing this type of research.

SUMMARY OF PRESENTATION

Based on research into a perceived crisis in theological education, we offered some factors based on our review of the literature that we thought pointed to an actual crisis in theological education. Two of these factors were institutional identity and financial struggles. Although in doing our research we found several other studies done on similar aspects of this topic, the research gap we identified was that no one had done a qualitative study on this topic. Thus, we developed a grounded theory study based on the factors we uncovered in the literature, which led to actual data from the field of theological education. Further, we wanted to hear from voices within theological education to see if "lived" experience actually matched the literature of the field.

As part of the presentation, we shared the outline for our qualitative study, including our initial working explanation. We also took session attendees through the nuts and bolts of how we did the actual study, such as how we found the participants and how we analyzed the interviews. This was important information to share, since it described in part how we reached our outcomes. Likewise, we shared the demographics and denominational affiliations of our participants.

After laying the foundation, the study's research questions were displayed and explained. Included in our explanation were how we formed the research questions and some of the changes we anticipate making to the questions as we expand our research in Catholic and Evangelical seminaries. Finally, we shared the three broad findings of our study with those present. Those included outside and inside factors, as well as leadership factors. We closed by outlining what we learned and the next stages of our research.

Indexing the Theologico-Political

By Evan Kuehn, Trinity International University; Shawn Goodwin, ATLA

ABSTRACT Political theology is an important and growing field of theological research, which has also attracted the attention of political scientists, philosophers, and social theorists. This interest has led to different and often ambiguous definitions of what political theology actually is. In addition, related subfields like liberation theology, public theology, and critical theory are often associated with political theology, making categorization challenging. It is important that theological librarians understand the changing terrain of theological-political inquiry in order to better provide access for their research communities.

In this paper, we present findings about the range of current description practices for books and journal articles related to political theology. We share preliminary explorations in mining cataloged resources for subject headings related to political theology, as well as full text of titles in HathiTrust for clusters of words that can be modeled as topics. These tools can help librarians to better understand the research literature they are describing, and engage with it more actively.

INDEXING THE THEOLOGICO-POLITICAL

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In this paper we share preliminary explorations in mining cataloged resources for subject headings related to political theology, as well as full text of titles in HathiTrust for clusters of words that can be modeled as topics. These tools can help librarians to better understand the research literature they are describing, and engage with it more actively.

WHAT IS POLITICAL THEOLOGY?

Part of what makes political theology an interesting test case is how variable it can be as a field of study. Political theology often describes a number of quite various subfields and methodological approaches. We will begin with a short discussion of some of the primary uses of the term.

Political theology tends to include some sense of intersectionality or interdisciplinarity, which we see signaled in its name as dealing with "theology" and "politics." Cavanaugh and Scott offer this definition in the introduction to the *Blackwell Handbook to Political Theology*:

> Theology is broadly understood as discourse about God, and human persons as they relate to God. The political is broadly understood as the use of structural power to organize a society or community of people . . . Political theology is, then, the analysis and criticism of political arrangements (including cultural-psychological, social and economic aspects) from the perspective of differing interpretations of God's ways with the world.[1]

Another commonly quoted definition, from Jan Assmann, also highlights the dual aspect of the field by understanding political theology as examining the "ever-changing relationships between political community and religious order, in short, between authority and salvation."[2]

On the other hand, political theology is often rooted in political practice itself by means of association with a particular political stance, context, or end. The primary example of this is liberation theology, which might also be associated with contextual theologies such as black theology, Mujerista theology, Dalit theology, Minjung theology, etc.

Another older example of contextually situated political theology is Christian Socialism. This designation was more common at the end of the nineteenth and beginning of the twentieth century and often corresponds with what we refer to today as political theology. Notably, the journal *Political Theology* began life with the subtitle "a journal of Christian socialism," although it doesn't include this anymore.

Political theology is also defined in terms of a particular object of study, usually one that offers a theological ground for political life: sovereignty, authority, glory, legitimacy, etc.

Political theology is also very often engaged with liberalism and secularism, because both of these present a situation where the theological content of political life is not explicit. Political theology is often opposed to liberalism and secularism, or presented as a genealogical critique of them.

WHY SHOULD WE THINK ABOUT POLITICAL THEOLOGY?

First, it is an emerging field. While political theology has been around for a while, over the past few decades it has experienced a significant surge in publications, new journals, etc. It is important from the standpoint of collection development librarianship to be aware of important new trends in theological fields, and topic modelling and subject heading analysis can assist in better understanding new developments.

As an interdisciplinary field, political theology often eludes clear-cut categorization. A good deal of literature that is recognizable as political theology does not bear a heading that says as much on the title page.

Important literature in political theology often predates description of them as such. How do we interact with the metadata for these items?

CONTROLLED VOCABULARIES

In order to better understand the description of political theology literature, we will examine three important controlled vocabularies: the Library of Congress Subject Heading Authorities, the ATLA Religion Database (RDB) subject headings, and subject headings in the HathiTrust Collection.

LCSH AUTHORITIES

The LCSH Authorities provide a helpful diachronic look at description practices for political theology because they include the year that each subject heading was established. Below are fifteen important subject headings for political theology texts. While "Political Theology" itself is only added in 1998, important alternative subject headings appear in the 1980s, especially "Liberation Theology" and "Religion and Politics." Throughout the 1990s, an increase in description of contextual theologies related to political theology is notable, and in the 2000s this trend continues along with variations (e.g., "in literature" or "and race"). "Public Theology" is also recognized as an important subject that is in many ways synonymous with political theology.

- Liberation theology — 1986
- Secularization (Theology) — 1986
- Religion and politics — 1986
- Christian Socialism — 1986
- Minjung theology — 1989
- Womanist theology — 1994
- Mujerista theology — 1996
- Political theology — 1998
- Black theology — 2000
- Christian Sociology — 2003
- Social Gospel — 2005
- Liberation theology in literature — 2006
- Postcolonial theology — 2010
- Public theology — 2010
- Political theology and race — 2011

SUBJECT HEADINGS IN THE RELIGION DATABASE

The Religion Database of ATLA provides a unique window into the application of these related subject headings to articles and essays that are indexed.[3]

Comparing three of the central political theology headings

The general timeline of how the subject headings have been applied in to articles published in the various years shows the relative popularity of the topics in the material of the time. One curiosity is that Public Theology was added to the Religion Database before Political Theology, which accounts for its greater usage. This is in contrast to the LCSH, where Public Theology was added later.

SUBJECT HEADINGS ASSOCIATED WITH POLITICAL THEOLOGY

The five most common subject headings associated with Political Theology in the Religion Database are as follows:

1. Politics and Christianity, 55
2. Liberation theology, 24
3. Public theology, 21
4. Political science—Philosophy, 19
5. Schmitt, Carl, 1888-1985, 15

An Association Wordcloud for Political Theology

SUBJECT HEADINGS ASSOCIATED WITH PUBLIC THEOLOGY

The five most common subject headings associated with Public Theology in the Religion Database are as follows:

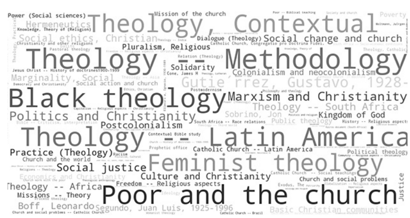
1. Theology—Methodology, 114
2. Politics and Christianity, 105
3. Social ethics, Christian, 77
4. Church and the world, 73
5. Communication (Theology), 49

An Association Wordcloud for Public Theology

SUBJECT HEADINGS ASSOCIATED WITH LIBERATION THEOLOGY

The five most common subject headings associated with Liberation Theology in the religion database are as follows:

1. Theology—Methodology, 128
2. Theology—Latin America, 112
3. Poor and the church, 111
4. Black theology, 110
5. Theology, Contextual, 98



An Association Wordcloud for Liberation Theology

SUBJECT HEADINGS IN THE HATHITRUST DATA

We created a collection on HathiTrust of nearly 20,000 volumes.[4] These volumes were narrowed down to around 10,000, and then we gathered the subject headings from OCLC for this narrower subset. Below, we have broken down these volumes into the fifteen most common topic headings by year.

While some subject headings are prominent over all decades (e.g., Politics and government, theology), we see "World War, 1914-1918" in the literature during the decade after the Great War. Liberation theology

1900-1919 59 items	1920-1939 59 items	1940-1959 147 items
Literature: 9	Politics and government: 8	Political science: 13
Politics and government: 7	Encyclopedias and dictionaries: 7	Politics and government: 11
Literature—Collections: 6	Religion: 4	Encyclopedias and dictionaries: 9
Literature—Bibliography: 6	Philosophy: 3	Philosophy: 7
World history: 5	Rhetoric, Ancient: 3	Theology: 6
Speeches, addresses, etc: 4	Poetics: 3	Islamic civilization: 4
Clergy: 3	World War, 1914-1918: 2	Islam: 4
Philosophy: 3	Civilization: 2	Theology—Periodicals: 4
Encyclopedias and dictionaries: 3	Classical literature: 2	Education: 4
Compromise (Ethics): 3	Classical literature—History and criticism: 2	Philosophy—Periodicals: 4
Clergy—United States—Biography: 2	Church and state: 2	Kings and rulers: 4
World politics: 2	Economic history: 2	History: 4
Political parties: 2	Encyclopedias: 2	Social sciences: 4
Political parties—France: 2	Protestantism: 2	Periodicals: 3
Theology: 2	Church history—20th century: 2	Church and state: 3

1960-1979 1238 items	1980-1999 4046 items	2000-PRESENT 2771 items
Political science: 80	Theology, Doctrinal: 262	Politics and government: 186
Politics and government: 67	Politics and government: 259	Religion: 113
Theology: 53	Theology: 136	Civilization: 78
Theology, Doctrinal: 41	Liberation theology: 128	Theology, Doctrinal: 71
Civilization: 35	Religion: 128	Christianity: 69
Christianity: 31	Christianity: 123	Philosophy: 68
Political science—History: 28	Civilization: 110	Religion and politics: 62
Religion: 25	Political science: 105	Political science: 60
History: 23	Geschichte: 81	Christianity and politics: 59
Intellectual life: 21	Letterkunde: 77	Theology: 51
Theologie: 19	Theologie: 77	Political science—Philosophy: 49
Social conditions: 18	Geschichte: 75	Intellectual life: 48
Theology—Periodicals: 17	Church and state: 68	Literatur: 48
Renaissance: 16	Christian ethics: 68	Religion: 48
Social sciences: 16	Theologie: 65	Literature: 46

is quite prominent in titles from 1980-1999, reflecting the same patterns as the LCSH and the ATLA database.

TOPIC MODELING

One way of exploring these subject headings and how they can be used for understanding the concepts and writing on political theology is through topic modeling. A topic model is a machine learning technique that groups words that commonly appear in the same context into a topic. The number of topics that a model fills with these bags of words is set in the initial parameters of the model. How many topics a researcher uses depends on the scope of the corpus, the length of the discrete texts fed into the model (the documents), the desired outcome, and the purpose of the model.[5] Ideally, the topics should not overlap conceptually, nor should they be so broad as to be meaningless. For this project,we found that twenty-five topics for the corpus that we chose provided some of the most interesting topics. We chose thirteen books that cover a broad range of political theology. We also set the documents to be around 1,000 words. This provided more higher level topics than we anticipated, but it was very illustrative.

BOOK SELECTION

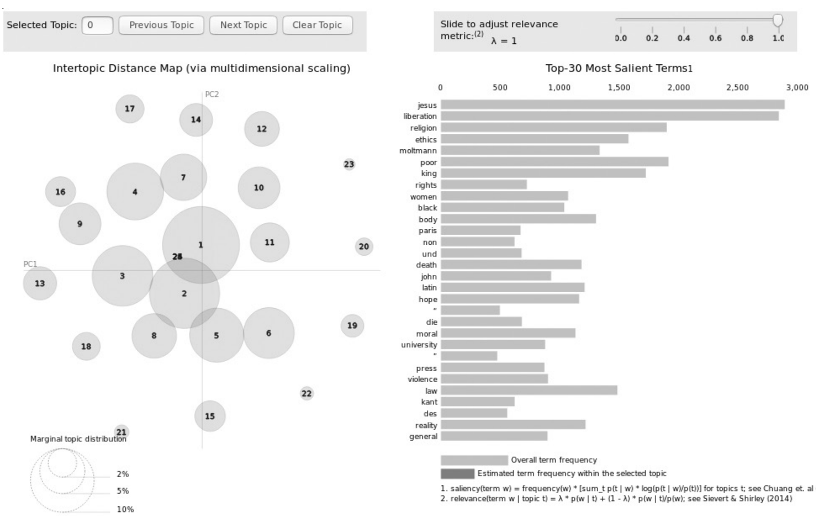
Here is the list of books we gathered from HathiTrust that we used as the basis for our topic model:

- *Remembering Esperanza: a cultural-political theology for North American praxis*—Mark Kline Taylor.
- *Liberty, dominion, and the two swords: on the origins of Western political theology* (180-398)—Lester L. Field, Jr.
- *The scope of political theology*—edited by Alistair Kee.
- *A reader in political theology*—edited by Alistair Kee.
- *The Church as polis: from political theology to theological politics as exemplified by Jürgen Moltmann and Stanley Hauerwas*—Arne Rasmusson.
- *The politics of human frailty: theological defence of political liberalism*—Christopher J. Insole.
- *Perspectives of a political ecclesiology*—edited by Johannes B. Metz.

- *Liberation theology: human hope confronts Christian history and American power*—Rosemary Radford Ruether.
- *Mysterium liberationis: fundamental concepts of liberation theology*—edited by Ignacio Ellacuría and Jon Sobrino.
- *The king's two bodies: a study in mediaeval political theology*—Ernst H. Kantorowicz.
- *A genealogy of the corporation: articulating sovereign power and capitalism*—Joshua Evdasin Barkan.
- *Religion and violence: philosophical perspectives from Kant to Derrida*—Hent de Vries.
- *In search of a global ethics: theological, political, and feminist perspectives based on a critical analysis of JPIC and WOMP*—Elisabeth Gerle.

KEY TOPICS AND THEIR CONTENTS

The topic model can be visualized. On the right side, the model displays some of the key terms for the model, and on the left side, the different topics are modeled to show the relative frequency of the topic in the corpus, and a general idea of how closely the topics overlap.[6]



HathiTrust has extracted features from all of their scanned resources, and these sorts of extracted features lend themselves well to topic modeling. It allows the user to get a sense of the contents of a work, without reading it.

CONCLUSION

This exploratory study into topic modelling and subject heading analysis has been undertaken because of how much it can contribute to librarians' understanding of the theological literature, as well as their own engagement with it. Especially in the case of a complicated field like political theology, difficulties are present on both ends of the library ecosystem. When librarians work with patrons, reference interviews will not always be clear-cut, and the student may not even know what topic they need to research within the field of political theology. The existing collection, perhaps even archival material, includes literature relevant to political theology that often isn't described as such.

On the other hand, the taxonomical problem of understanding political theology begins with the task of controlled vocabulary and continues into the cataloging process. Political theology is interdisciplinary, broad, ambiguous, and changing, but still differentiable.

We also believe that there is more work that could be done in utilizing the tools of topic modeling in librarianship. Topic modeling can contribute to the discoverability of relevant items in the catalog. Many of the key resources for political theology were written before the creation (and widespread usage) of the Subject Heading, yet topic modeling can aid in the finding of resources, and even narrow down to the page key texts, for the study of a given topic. Topic modeling can also supplement metadata creation, when existing subject headings are inadequate. By way of anticipation on the part of indexers, topic modeling can help to trace potential trends by identifying prominent topic clusters that appear in more recent research. These tools and methodologies are transferable to other conceptual domains as well. We have chosen to focus on political theology because it provides an ideal test case, but other subfields of theology and religious studies would likewise be worth investigating.

NOTES

1 William T. Cavanaugh and Peter Scott, "Introduction," in *The Blackwell Companion to Political Theology* (Malden, MA: Blackwell, 2004), 1.

2 Jan Assmann, *Herrschaft und Heil: Politische Theologie in Altägypten, Israel und Europa* (Munich: Carl Hanser Verlag, 2000), 15. Quoted in Hent de Vries and Lawrence Sullivan, eds., *Political Theologies: Public Religions in a Post-Secular World* (New York: Fordham University Press, 2006), 25; translation slightly modified.

3 For all of the code used in the preparation of this, please see http://e2dubba.github.io.

4 The collection can be found here: https://babel.hathitrust.org/cgi/mb?a=listis&c=1154484.

5 Micah Saxton has a helpful introduction to topic modeling: https://msaxton.github.io/topic-model-best-practices/.

6 For an interactive version of this model see http://e2dubba.github.io.

The Meanings of “Innovation” in Theological Libraries: Bold Ideas or Empty Promises?

Part 1: Examining the “Theological-Industrial-Complex”

By Anthony J. Elia, Bridwell Library, Perkins School of Theology, Southern Methodist University

ABSTRACT The use of the term innovation in recent years has been widely debated, but also widely used in theological education. The question we are asking is whether innovation is inherently a set of “bold ideas” or merely “empty promises,” based on a systematic need to change environments for the sake of change, rather than the sake of need. In the first presentation, we will discuss the history of the term “innovation,” why it has become tied to technology, and what the underpinning power-structure of the “theological-industrial-complex” is and has to do with innovation in our theological institutions.

INTRODUCTION: INNOVATION AND ITS PLACES

In our panel today, we will be exploring the ideas behind the pervasive narrative of “innovation,” or as we have asked: “bold ideas or empty promises?” In my section, I would like to ask a few questions about what constitutes “innovation,” and how it has played out in the common parlance of higher education, in the library scene in the United States, and in theological education. Specifically, I want to examine the relationship between “innovation narratives” and the variously defined Theological-Industrial-Complex, which I will detail for this paper shortly. What I will argue is that innovation and innovation narratives are often different and come out of a desire and need by institutions and the greater community of theological education to demonstrate recognizable change and change agents, in order to express utility within those frameworks, whether or not their products are in fact innovative. Additionally, "innovation" is self-determined as either "renewed" or "effective" by the bodies enacting those changes and can be seen in its scalability—that of basic change (vs. basic language) and that of radical change (vs. radical language). As we look at these scenarios, we must ask the following questions: Is something *truly* innovative? And what does that mean? Is it world-changing? Or is it merely something that has been altered to appear different, new, renewed, or "innovative?"

The discussion here is around the notion that the system of guidance and control—the overarching Theological- or Christian-industrial-complex, which is fostered and built and sustained by structures of checks and balances—requires us to continually do new things. That is basically what life itself requires! But in this push for commodification of activities, and moves toward qualifying everything we do as progressively developing the next best thing, the question must be: are the innovations being driven by the desires of the working person, the librarian, the staff, the faculty, the students; or are they being driven by the corporatization of activities? Let us look at a general definition of the military-industrial-complex: "… a gridlock of military, political, and business interests that formed a self-benefiting association of preferential relationships that went against the public interest."[1]

This may seem like a rather grim or at least uncharitable definition, especially in relation to how we are defining "innovation" and its roles. But it is worthwhile for us to recognize where our terminologies are coming from. Imagine, then, if we were to replace "military" with "theological" or "Christian," how then might we understand this? And though the expressions have been used variously, I would specifically include the following terms to describe what constitutes the nature of the theological-industrial-complex, especially as we are writing about it today. These include: 1) the corporatization of theological education, ministry, and church organization; 2) the overuse of metrical, analytical, and assessment-oriented tools *without studied reflection*; 3) the expansion of business-based models into theological education and administration; 4) finance-driven theology and ministry and broad commodification of the church; and 5) technologically infused language that purports that it will solve *all* institutional problems.

I want to be very clear though—I do not suggest that any one institution, person, committee, administration, or other body is responsible or negatively affecting how innovation is impacted, approached, or promoted; rather, this is an open question to our community, which asks whether or not, and to what extent, we are driven by a systematic expression of business-theological-corporate design and the accommodation that pushes us toward this system and innovation. The language in libraries around innovation is relatively new, and seems to have arisen around the time of the commodification of education in the 1980s.

As we have considered these terms, and as we have looked at innovation as both an idea and an expression of our times, we will need to reconsider the origins of the term's development. As we'll see next, the concept of innovation is almost exclusively tied to an expression of technology. The changes in our language, as well as the evolution of our perceptions about newness, are rapidly altered and enhanced by our social and collective design, work, and thought. All of these ideas are part of our social and cultural existence.

THE GENEALOGY OF INNOVATION AND ITS CATEGORIES

The key term in this presentation is "innovation," and I would like to begin with one of the best treatments on this subject, which explores not simply the meaning of the word "innovation," but critiques the deeper place and category of the term. That is to say, how has the idea of "innovation" been treated, how is the term of "innovation" understood, and why might the expression of "innovation" in society and broader culture be necessary for how we engage in developing new ideas and implementing these ideas in our social orders?

The work I speak of is titled "Innovation: The History of a Category,"[2] by Benoît Godin, a Canadian scholar in Montreal, who explores the intellectual history of the term innovation in the context of distinct fields of study (e.g. "technological innovation") and questions the rise and entrenchment of such use in our social languages. Godin describes it as such:

> Innovation is everywhere. In the world of goods (technology) certainly, but also in the realm of words. Innovation is discussed in scientific and technical literature, in social

> sciences such as sociology, management and economics, and in the humanities and arts. Innovation is also a central idea in the popular imaginary, in the media and in public policy. How has innovation acquired such a central place in our society? . . . This paper looks at innovation as category and suggests an outline for a genealogical history. It identifies the concepts that have defined innovation through history, from its very first meaning as novelty in the Middle Ages to the most recent interpretations in sociology and economics. The paper suggests a genealogical history of innovation through the following three concepts: Imitation → Invention → Innovation.[3]

Godin starts off with an intriguing review of this ever-increasing rise—perhaps even "obsession"—of innovation by citing scholarship of Helga Nowotny, who delves deeply into our social conditioning and energetic attention to the innovation obsession in our societies.[4] In the introduction of Godin's article, we have the beginning of this issue and its assessment, which we should consider:

> Briefly stated, innovation has become the emblem of the modern society, a panacea for resolving many problems, and a phenomenon to be studied. As H. Nowotny defines our epoch: it is a fascination and quest for innovation (Nowotny, 2008; 2006). The quest for innovation is so strong that some go so far as to suggest that drugs like Ritalin and Adderall, used to treat psychiatric and neurological conditions, should be prescribed to the healthy as a cognitive enhancement "technology" for improving the innovative abilities of our species (Greely et al., 2008).[5]

This assessment may be both astounding and commonplace—or rather, expected—because for many of us, it is a truism. We know that it is true, even if we think that it is problematic. Godin continues by evaluating the issues at hand with innovation with a series of questions about how to handle this assessment—with three necessary questions. Godin writes:

> First, **why** has innovation acquired such a central place in our society or, put differently, where precisely does the idea of innovation come from? To many, innovation is a relatively recent phenomenon and its study more recent yet: innova-

> tion has acquired real importance in the twentieth century. In point of fact, however, innovation has always existed. The concept itself emerged centuries ago. This suggests a second question: why did innovation come to be defined as **technological innovation**? Many people spontaneously understand innovation to be technological innovation. The literature itself takes this for granted. More often than not, studies on technological innovation simply use the term innovation, although they are really concerned with technological innovation. However, etymologically and historically, the concept of innovation is much broader. How, when and by whom did its meaning come to be "restricted" to technology? Third, why is innovation generally understood, in many milieus, as **commercialized innovation**? It is hard today to imagine technology without thinking of the market. One frequently hears of innovations that are marketed by firms, but other types of innovation are either rapidly forgotten or rarely discussed. By contrast, every individual is to a certain extent innovative; artists are innovative, scientists are innovative, and so are organizations in their day-to-day operations.[6]

Godin continues with a genealogical approach to the history of the term and how it has been utilized, appropriated, and charted throughout the last few hundred years, and what we are to make of this change. What can we make of this then? It is likely that the expressions of innovation, specifically how we use the term "innovation" itself, will continue to be linked to how we perceive technology in our societies—perhaps the most quickly changing thing in our world, besides political opinions and weather, is technology. With this all said, we need to understand that change and innovation can be good, but that there may be a greater force at work, as we've seen from these scholars, which coerces our operations, companies, and organizations into forced innovation.

CATEGORIES OF EXISTENCE: WHAT IS THE THEOLOGICAL-INDUSTRIAL-COMPLEX, AND WHY DOES IT MATTER?

The second portion of this research deals with how we understand this three-part term, and how it fits into the question at hand: what is innovation and how is it driven in theological circumstances with broader society? We may look at different levels of influence in what asserts our need to explore and pursue innovation in our working environments; for instance, how do our departments engage with the idea of innovation? How do our libraries engage? How do our seminaries or larger institutions engage? These are *not* the theological-industrial-complex, but are components of the broader encompassing system, which this falls under. The issue at hand is not so much that we participate in pressing for innovation, because reasonably, innovation and its effects and changes are inherently *good and positive* expressions in our society. Rather, it is the compulsion and overarching narrative, as noted by Godin, related to the innovation narrative, and the systematic changes in perception over the last generations, that seem to have come out of the entwined social system we are calling the theological-industrial-complex.

We can turn to a listing of examples (Appendix 1) where I've detailed the various uses of terms: "theological/Christian/religious-industrial-complex" and how these terms are both utilized and viewed. For the most part, there is a negative sense attached to these terms, but this should not be conclusively determined. In some respect, the Eisenhower-inspired language—itself comporting a negative tone of control and marginalization of our national interests—is a lexicon describing the necessary resources that guide, direct, and enhance the system of theological expression and practice in American higher education and congregational communities. Yet, within it, there is the underlying problem that comes with any large, sprawling, oft-unconnected, though related, enterprise—that is the thing about which we are speaking that has become an "imagined community" (to use Benedict Anderson's term) of theological education, educators, students, and staff, which is by its nature a blurred bureaucracy that simply functions on levels tied to business needs and demands. As we have moved more toward a world that is tied to metrics, assessments, and functional costs, return on investments, and other financial terms, our theological education becomes commodified in a way that cannot return to some glory days. There are, additionally, problems with this idea—that there was even such a pristine time of learning, which did not account for monetary or financially solvent needs in that theological learning space.

An argument I have heard among many educators in higher education is the very point about value of what is being learned and how it is not something that can be justified by monetary value or metrics—it just is. Yet, even if this were the case—that classes or other activities were not monitored by metrics, analytics, and statistical analysis, as they are today—institutions, broadly speaking, have been looking at their numbers (of students, enrollment, payments/revenue, and costs across the board) since the beginning. It is merely the language that we use, and how elements of commodification have changed in the last thirty years—around the time when students began to demand of their teachers a more transactional relationship; uniformly, this is the time when many of my own colleagues began hearing complaints from students about such quid pro quo education. The line began in the late 1980s and early 1990s, when faculty described accounts of students demanding good grades "because they paid for their grades through tuition dollars."

The theological-industrial-complex, then, is a broad expression of the ethos, which drives a widely socially accepted notion of what we should be looking at as members of a capital-driven society—a society that values monetary gain, sourced from varieties of change and abilities to profit from that gain; and in that, innovation (or variations of that term) is positioned at the center of that place.

Now, this may be the more cynical position: that innovation is merely an aim at eventually finding a way for institutions and communities to increase their capital, but there is, if we want to look at this more humanely, a *humanistic* and *moral* component, which is to say that innovation *makes us better people*. We would hope that this is the more radical and truer reason. Yet, monetary gains, as part of any industrial-complex, are core aspects of the human condition, at least in how many people see their worldly survival and livelihood.

APPENDIX 1: HISTORY OF THE EXPRESSION: "THEOLOGICAL-INDUSTRIAL-COMPLEX"

Feb. 21, 2003

A review of the film "The Magdalene Sisters" in the newspaper the Telegraph (https://www.telegraph.co.uk/culture/film/3590173/Sisters-without-mercy.html):

"The asylum is a **theological-industrial complex** designed to extinguish any glimmer of free thought or will. Stripped bare of anything resembling creature comforts, it's a place where inequality is regarded as a virtue. In a scene straight out of Oliver Twist, we see the sisters fatten themselves on sizzling bacon while the adolescents in their charge poke disconsolately at the thin gruel dished up before them."

INTERPRETATION Term used to express the power structure of the church, but also conveys sense of inequality between those in the system of power and those who are subject to its oversight and control.

Dec. 6, 2004

A blog called "Reading the Pictures" featured the use of the term (https://www.readingthepictures.org/2004/12/today-sunday-morning-tomorrow-the-world/):

"Really, the true God in America is unchecked consumption. As such, I can envision the denominational powerhouses taking to the airwaves to assert themselves as the new 'Chrysler's,' 'Ford's,' and 'Chevy's' of the Bush II generation. In other words: welcome to the rise of the '**Theological-Industrial Complex**.' (By the way, with all the controversy over this 'rejected' spot, you can't tell me the ad people for the United Church of Christ aren't thinking they've died and gone to heaven. Certainly, they are now guaranteed far more visibility than if the ad had been accepted.)"

INTERPRETATION Term used to express the role of American Christianity (or "Christianities"), including churches and their power in the American social and political systems.

Dec. 29, 2006

Use of "Christian-Industrial Complex" in blog online (http://www.internetmonk.com/archive/riffs-122906-the-christian-industrial-complex):

"Examples of the Christian-Industrial Complex are easy to see. The Women of Faith conferences, for example, rake in more than $50-million per year and are part of a for-profit, publicly traded company. The Christian retail industry topped $4.5-billion last year. (A bit of context: $30 per month can support many pastors in developing countries. That means that Americans spend enough annually on "Jesus Junk" to support 250-thousand Third World pastors—for 50 years!)"

INTERPRETATION Term used to express the commodification of church-related and branded materials, whereby that industry then becomes its own economic and even political entity.

April 21, 2011

The blog "An Extroverted Quaker: Reflections of an ESFP who has fallen in love with Quakerism" used the expression in the following way (https://extrovertedquaker.wordpress.com/2011/04):

"The implications of participating with non-Westerners on an equal footing in the theological process are staggering for Western theologians and the **Theological Industrial Complex**. One of the key difficulties shared throughout the compilation is that the average theological writing costs as much money as most non-Westerners engaged in theological tasks make in a year. Lois McKinney Douglas writes that 'Far too many programs are being driven by pragmatic concerns related to accreditation, funding, recruiting, and the expectations of constituencies.' [9] While Douglas was addressing the concerns for theological education, she adequately sums up the thrust of this book and the discussion by challenging those of us in the West to set aside the idols of power, privilege and national identity to serve humbly in submission to Christ and our brothers and sisters."

INTERPRETATION Term used to express the Eurocentric and Western theological tradition that has driven many of the academic and political discourses around power and privilege.

Dec. 5, 2011

Zouch online magazine, article "Gravity's Rainbow by Thomas Pynchon" Review, by David Eric Tomlinson (http://zouchmagazine.com/gravitys-rainbow-by-thomas-pynchon/#):

"But it's not all doom and gloom . . . Pynchon truly cares for his characters. If the global **military-theological-industrial complex** is one side of the story, the individual humans suffering under its oppressive weight are the other side."

INTERPRETATION Term describes the sense that America and Americanism is an enterprise that is hand-in-hand with militarism and American Christianity as a brand or superstructure of society.

May 15, 2017

The online newspaper Commonweal used the term in an article titled "Letter from Rome: Who's Responsible for the Benedict Complex?" by Robert Mickens (https://www.commonwealmagazine.org/letter-rome-124):

"Even though some in Benedict XVI's entourage have used the 'pope emeritus' to further their own personal agenda (and this is a serious issue), the **'theological-industrial complex'** is not primarily a product of the theology of Ratzinger or his followers (the Ratzingerians)," Faggioli wrote.

INTERPRETATION Term describes the power and structure of the Catholic Church and especially as it is seen through different periods of Catholic leadership.

Part 2: How Do We Talk About Innovation?

Kris Veldheer, Catholic Theological Union

ABSTRACT This was a presentation in three parts with the second part being about how we talk about innovation. Several points were raised, including the language of innovation and the myths of innovation. Finally, based on an article by Girish Rishi, three paths to innovation were highlighted, along with a number of lessons to be implemented, as well.

How do we talk about innovation? Is there a certain language of innovation? I think we give meaning to innovation when we attach it to something else, like innovative thinking or innovative practice; the implication being that innovation is making something new or different than it was before. So if innovation implies something new, then how do we describe it? How do we talk about it?

There are many myths about innovation, but three that stand out. First, innovation isn't necessarily always about the new. You also don't need to be a genius to be innovative. Lastly, it doesn't matter how many innovative ideas you have, if they remain just ideas. Innovation requires action to take place. In that case, innovation is not a mystical act, but rather, I see it as a journey. I think once you start being innovative, you will find additional ways to continue to be innovative.

Girish Rishi, writing for *Forbes Community Voice*, identifies three paths to innovation: the Moonshot, the Pivot, and the Incremental.[7] For me, the Moonshot asks the big question, what has changed our industry? My first thought to that was the coming of electronic databases and how electronic resources have changed the way libraries work. On a different tact, the Pivot makes me think of what ways or means do we use to introduce innovation? I would suggest we use the Pivot when we offer a new service in the library such as remote reference or innovations in our online catalogs. Anything that makes it easier for our users, I see as an innovation. Finally, Rishi talks about the Incremental. For me, those are the little innovations that no one really notices or sees, such as slight upgrades to websites. If we think of using these different paths for innovation, I think we will be innovative in our libraries without even knowing it.

Finally, there are a number of innovation lessons you can implement in your own libraries. I will mention a couple that may not seem that innovative. The first is, that the responsibility for innovation is in the mirror. That means you. No one else knows your context better and is better poised to be innovative. Whether or not you follow any of Rishi's paths mentioned above or find another way, you cannot look outside to others to bring innovation. However, a second lesson of innovation is to expect the unexpected. When you think you are being innovative, your library users will think you are not, and vice versa. Even depending on the size of the innovation can bring unexpected consequences. So, be innovative no matter what style and means your innovation takes.

Part 3: Culture of Innovation or Innovation of Culture?

Bob Turner, Harding School of Theology

ABSTRACT When we think of innovation, we often associate the word with digital technology, such as software, apps, and electronic books. Yet our view of innovation should not be limited to the stuff that we create, or that others create for us. Instead, we can think of innovation as the way that we creatively understand and apply our strengths to our workplaces. In this paper, I will argue that the creative use of our strengths, not the total remaking of our libraries, is the best way to adapt to the constant changes in our field and world.

I recently took the CliftonStrengths assessment.[8] CliftonStrengths rates your strengths out of a total of thirty-four. The lowest-payment package ($20) will tell you your top five strengths. You can pay ($90) and see all thirty-four of your strengths ranked. I'm not sure why someone would pay $70 to see a full ranking of their weaknesses, but some might.

The assessment of strengths provides two pieces of critical information. First, it details the ways proper use of our strengths contributes to our best work. This is not particularly novel, but it is a reminder that our best work comes through our strengths and not the correction of our weaknesses. Second, it shows the ways improper (or immature) use of our strengths can often contribute to our worst work. It is not the case that our worst work comes when we rely on our weaknesses. Instead, it is more true that we often fail when we don't realize how to maturely and wisely apply our true strengths.

This is why I think theological libraries should exercise true caution when throwing around words like *innovation*. I'm not sure it is in our strengths. I'd like to propose that libraries are wise to honestly consider what it is that we have historically done well and then to build and capitalize on those things.

GOOGLE AND LIBRARIANS

When I was in library school I once heard a person suggest that Google was nothing more than a bunch of library-types beating librarians to the punch on creating the world's largest index. Though bold, the claim had some validity. And it had no trouble winning over this particular room, packed with optimistic twenty-somethings who had an easier time envisioning themselves in a Silicon Valley coffee shop than at the circulation desk of Neglected Township Public Library. So, I get the appeal. But I don't think Google necessarily is something a community of librarians would have created. We can debate whether Google is the most robust index and catalog of information in world history. The difficulty comes when we recognize that Google is not just an index, but also the world's largest billboard—realizing the majority of its annual revenue through the sale of ads.[9] I'm not sure a librarian would have it that way. Let's be honest: half of our profession is uncomfortably hanging donor trees on the wall, much less surrendering the search page to ads for cat food and plastic surgery.

The Google comparison fails to appreciate the strengths of theological librarians. Have theological librarians contributed to some really significant indexing projects, such as Religion Index One, Religion Index Two, and the ATLA Religion Database? Absolutely. But these were not innovations in the way that we often associate with emerging technologies. Instead, these utilities appropriated known technology for use in the context of theology and religious studies. I might argue that theological librarians have excelled in *contextualization*, rather than *innovation*. It is why all of us are here in Indianapolis for ATLA, but probably missed out on Austin for SXSW. We aren't strictly innovators: we are experts in our respective contexts. We know our collections and our communities. Within theological communities we would even add that we understand a set of commitments. The short way of saying this would be that we understand our library's culture.

THE CULTURE CODE

In his book *The Culture Code*, Daniel Coyle argues that three factors set great groups apart from all others. Groups who consistently excel provide: 1) a safe environment for everyone, 2) shared vulnerability, and 3) a clear message/mission.[10] I think theological libraries are wise to remember that innovation is not on this list, despite the fact that it is one of the most frequent questions we get from the public ("So what are you doing about e-books and all that?").

In fact, innovation is not a requirement to be successful in most fields. Some groups innovate (Facebook, Apple, FedEx), while others perfect things that have existed forever (Procter and Gamble, Whole Foods, Brooks Brothers, Starbucks, Chick-fil-A). It seems that if theological libraries want to deliver on promises, we'll need to start thinking more about maximizing strengths and less about chasing innovation. This advice by Coyle fits well with that given a generation earlier by Jim Collins, which is that the move from good to great will come through appreciating our current strengths, rather than trashing everything and waiting to be rescued by an outsider messiah.[11]

I went ahead and listed some of our strengths: hospitality, circulating print collections,[12] physical meeting space, support for ministers. These strengths are not simply things we do well, but also part of our library's culture. The other piece of our culture relates to how well we attend to these strengths. In order to evaluate this, I'd like to reflect on three recent developments in the Harding School of Theology Library and explore how they relate to our strengths and culture.

THREE CONTEXTS

I wanted to establish our library as the leading theological library for the support of Christian leaders, particularly those in Churches of Christ. Yet this aim could only come from our strengths, since we are not strong at everything.[13] So, what does our particular culture think of when they think about the library? Collection strength, expertise in knowing that collection (much due to the work of Don Meredith and his encyclopedic knowledge of the collection), and support for ministers.

Early in 2018, I created a twice-monthly email resource called *Footnotes: Curated Resources for Ministers*. While hardly innovative, Footnotes builds on some of those strengths of our culture. It is high in content and relatability. I write it from the perspective of a minister who understands some of the stressors of needing to craft content on a weekly basis. The email is not, however, innovative. I mean, it's an email. In 2018. And I've disabled any hope of people engaging with one another, as they would on Facebook. I'm not interested in building a community around it; people already have enough superficial community. But the email has gained a broad following (450+ church leaders) who have given supportive feedback. I think it has been successful among ministers because it fills a need. I think it has been successful for our library because it aligns with our brand.

Our Admissions Office was looking for publicity for its Facebook page. We were interested in helping, but also eager to do something within the range of our brand. We typically use the Facebook Live videos for book reviews. We've also done a few interviews with professors and previews of items in our special collections. Videos regarding special collections have unquestionably been the most popular (according to page views, likes, etc.). While this might be creative, it is hardly innovative. We are simply speaking to an existing community using a universally known platform. Most of our videos average around a thousand views. That is pretty modest, but we get strong feedback, and it provides traffic to the school Facebook page.

Over the years, students have suggested we have coffee service. The fact is that we lack the foot traffic to justify a staffed coffee bar, and don't necessarily have the staffing or interest in making coffee throughout the day in a traditional pot/carafe style. So we tried to think of our culture. What connects coffee and how our community views us? We had card catalog cabinets that were not in use, but are really beautiful. We began serving single-serve pour overs from the drawers of these cabinets, merging creativity with some of the classic elements of old libraries. We were tempted to go larger with some ideas that required a significant financial investment and more risk. But again, we played to our strengths. We were convinced that our patrons would come and drink coffee, but were not convinced they would come to the library to drink coffee. Serving it from an antique made the whole project a nice fit.

Each of these three projects took our context seriously. What ways do they identify with our library? What do they expect from us? What can we reasonably offer? How does this advance our mission?

CONTEXTUAL CREATIVITY

I think we find ourselves more interested in recycling than production. Most of what we've done built on something we had done in the past. *Footnotes* is a larger version of what my predecessor Don Meredith formerly accomplished with his Bibliographic Research Guides.[14]

Facebook Live is a video version of a blog, which is a digital version of a print column in the school newsletter of recent acquisitions. The coffee bar is obviously recycled. I'm not sure any of these are new ideas. But I'm also not sure we needed newer ideas. We just needed our ideas to be done better.

In that spirit, I'd like to propose that theological librarians leave the innovation to people in other fields. My hunch is they are better at it anyway. They have a different skillset, workforce, and profit motive. That does not mean we need to go backwards in time. Instead, I think we can consider ways we can be contextually creative. How do we appreciate our specific culture and its strengths? But then how can we creatively offer that tradition in such a way that it gains new meaning?

This notion of contextual creativity can have an impact on every aspect of our profession.

- How would our Special Collections websites change if we asked what is the most contextually creative way to present the documents?
- Do our Technical Services practices appreciate our specific communities? Do we employ folksonomies in our local catalogs that help our users navigate them?[15]
- I estimate (anecdotally) that about 25-30% of our New Books section circulates during the few weeks before we move them to the Stacks. I'm curious how we might use our social media to promote collections of other print books to enhance circulation.

There are certainly more ways contextual creativity can increase the quality and effectiveness of our efforts. As we enhance our appreciation of our specific cultures, we are better positioned to capitalize on our strengths and to make constructive changes that, although not innovative, will position us for a stronger future.

NOTES

1 See definition at: https://diagnosingemergent.wordpress.com/10-institutional-emergent-industrial-complex/ ; see also work by C. Wright Mills, *The Power Elite* (Oxford: Oxford University Press, 2000).

2 Benoît Godin, "Innovation: The History of a Category," in *Project on the Intellectual History of Innovation Working Paper No. 1*, 2008, http://www.csiic.ca/PDF/IntellectualNo1.pdf.

3 Godin, Abstract of text.

4 See Nowotny's works: *Insatiable Curiosity: Innovation in a Fragile Future* (Boston: MIT Press, 2010) and *Cultures of Technology and the Quest for Innovation* (New York: Berghahn Books, 2006).

5 Godin, 5.

6 Godin, 5.

7 Girish Rishi, "Three Paths to Innovation," Forbes Community Voice, May 22, 2018, https://www.forbes.com/sites/forbestech-council/2018/05/22/three-paths-to-innovation/#57e82c681eb5.

8 It was formerly called StrengthsFinder, https://www.gallupstrengthscenter.com. It is one of these personality assessments that we don't want to take because we hear about them from our friends, and let's be honest: we don't really care how our friends perform on such things. It's like the Enneagram, which is like your cholesterol: it's nice to know your number, but that doesn't mean you want to listen to your friends talk about theirs.

9 For more perspective on Google's broader strategies, see Safiya Umoja Noble, *Algorithms of Oppression: How Search Engines Reinforce Racism* (New York: NYU Press, 2018).

10 Daniel Coyle, *The Culture Code: The Secrets of Highly Successful Groups* (New York: Penguin Random House, 2018).

11 Jim Collins, *Good to Great* (New York: Harper Business, 2001).

12 Amy Fry, "Factors Affecting the Use of Print and Electronic Books: A Use Study and Discussion," *College & Research Libraries* 79, no. 1 (January 2018): 68-85.

13 For example, we have peer libraries in our tradition who have deeper holdings in their special collections, greater amounts of foot traffic due to being on undergraduate campuses, larger electronic database portfolios, better social media presence, and larger staffs.

14 https://hst.edu/library/research-tools/

15 A student asked me this week if we had a way of discovering what materials in our collection were written by graduates of the school. The answer is basically, "No." But it did seem like that would be a really nice catalog feature in the notes field or elsewhere.

CONVERSATION GROUPS

Changing Seminaries, Changing Libraries, Changing Selves

By Megan E. Welsh, University of Colorado Boulder; Patrick Milas, Princeton Theological Seminary

ABSTRACT Religious identities and practices are changing. Religious studies and theological educators are adapting curricula and services to support increasingly diverse student populations. On an institutional level, some religious studies departments and seminaries' priorities are changing, too.

For example, Princeton Theological Seminary (PTS) remains one of ten seminaries of the Presbyterian Church (USA), but currently, only 28% of students identify as PCUSA personally and over fifty Christian traditions are represented, reflecting a trend toward ecumenism. ATS-accredited institutions have faculty and students whose faiths are outside of Judeo-Christian traditions, principal traditions that comprise the ATLA membership. Additionally, there is increased representation from secular institutions (e.g., University of Colorado Boulder) and organizations not affiliated with specific denominations within ATLA membership.

It's time for librarians to share with each other their perceptions of their institutions' relationships with students, administrations, and denominations, as well as where they fit within ATLA personally.

SUMMARY

The conversation group facilitators introduced background information, including historical information about the founding of ATLA and more recent demographic data which describes ATLA membership trends. Additionally, attendees were provided with a paper copy of a handout and a link to a live, electronic version of the handout with this information and question prompts.

Responses to a Kahoot quiz helped the facilitators to quickly identify who was in the room. Through this low stakes and interactive medium, attendees disclosed which settings they were from, the faith traditions with which they were affiliated, whether their personal religious affiliation matched that of their institution, and how important they considered the differences between personal and institutional affiliations to be.

Much of the session focused on an engaging conversation where many people from a variety of institutions contributed. There were four initial conversation prompts:

1. What is your understanding of why ATLA was founded?
2. What is the relationship between personal religious belief and the affiliation with our institutions? With our students?
3. What are the relationships between members' personal religious identities and ATLA denominational groups?
4. How can our personal identities strengthen the community in which we work?

The last question received much attention from the group. Attendees recognized that ATLA members come from a variety of institutions, though there was an acknowledgment that some librarians consider their work to be a ministry or a vocation. Some attendees described their work as being a service to their communities, and they said that religious language is a convenient and appropriate way to frame their views towards librarianship. Yet, attendees also acknowledged the conflation between the concept of Theology/Religion and Christianity, the dominant religion among ATLA membership and the United States. This is problematic considering the greater religious diversity among the patrons we serve and that ATLA membership is becoming more diverse. It takes effort, often from the minority (some of whom may not visibly express their religious identities), to explain differences and counteract preconceived notions around religious diversity.

This conversation group demonstrated the necessity of continuing conversations among ATLA members around issues of religious identity, what religion means to the membership and the organization, and how, as an organization, we can support the diverse religious identities present. We must also acknowledge that people approach ATLA from different frameworks and for different purposes. For some, librarianship and ATLA involvement is a vocation, while for others it is primarily a means of networking and professional development. Let us remember the unique identities which make ATLA a robust and caring community of dedicated librarians.

Contemporary Religious Literature Conversation Group

By Jennifer Ulrich, Eastern Mennonite University; Donna Wells, Southeastern Baptist Theological Seminary

The Contemporary Religious Literature Conversation Group has been a staple at the ATLA Annual Conference for many years. We see this group as a place to talk about what we are reading. We are interested in both fiction and non-fiction, along with many different genres. While generally a small conversation group, we enjoy hearing from each other and hope to obtain new titles for our reading lists or even for our libraries.

Bradley, Kimberly Brubaker. *The War I Finally Won*. New York: Penguin, 2017.

Brock, Laurie M. *Horses Speak of God: How Horses can Teach Us to Listen and Be Transformed*. Brewster, Massachusetts: Paraclete Press, 2018.

De Lisle, Leanda. *White King: Charles I, Traitor, Murderer, Martyr*. London: Vintage Publishing, 2018.

Edwards, Paul M. *Murder by Sacrament: Another Toom Taggart Mystery*. Salt Lake City: Signature Books, 2014.

Halpern, Sue. *Summer Hours at the Robbers Library: A Novel*. New York: Harper Perennial, 2018.

Isay, Dave. *Callings: The Purpose and Passion of Work*. New York: Penguin Books, 2017.

Iturbe, Antonio. *The Librarian of Auschwitz*. Translated by Lilit Thwaites. New York: Henry Holt & Company, 2017.

Lee, Min Jin. *Pachinko*. New York: Grand Central Publishing, 2018.

Pagels, Elaine. *Revelations: Visions, Prophecy, and Politics in the Book of Revelation*. New York: Penguin Books, 2013.

Pears, Iain. *Arcadia.* New York: Vintage Books, 2017.

Rohr, Richard. *The Naked Now: Learning to See as the Mystics See*. New York: Crossroad, 2009.

Rohr, Richard, and Mike Morrell. *The Divine Dance: The Trinity and Your Transformation*. SPCK, 2016.

Rutledge, Fleming. *The Crucifixion: Understanding the Death of Jesus Christ*. Grand Rapids, MI: Eerdmans, 2017.

Ryan, Jennifer. *The Chilbury Ladies' Choir*. New York, NY: Crown Publishing Group, 2017.

Weaver-Zercher, Valerie. *Thrill of the Chaste: The Allure of Amish Romance Novels*. Baltimore: Johns Hopkins University Press, 2013.

MarcEdit

What's New?

Leslie A. Engelson, Murray State University

ABSTRACT Terry Reese continues to develop his MarcEdit software, resulting in MarcEdit 7 being released in November 2017. This new version looks and feels different. This conversation group session explored the new interface, preference options, integration with integrated library systems, and other new or newly discovered functionality.

MARCEDIT 7

MarcEdit 7 was officially released November 2017 but has been available for beta testing since August 2017. This new version includes an updated interface with enhanced help, preferences for ease of use, and ILS and WorldCat integration, among other new features.

The user has a choice between two levels of installation: one for administrators and one for users without administrative logins. This enables users who don't have administrative privileges on their computer to update the software without the assistance of the IT department.

Once installed, the user will immediately note a different interface. At the top are quick links to help for common tasks such as "Edit a MARC file," "Translate Excel to MARC," "Harvest OAI Data," and "Work with Linked Data." This is in addition to the Help search box, which searches MarcEdit and YouTube for help and provides a link so the user can post a question to the listserv. The keyboard shortcut Ctrl+K will place the cursor in the search box. Finally, a Troubleshooting Wizard can be found under Help > Troubleshooting Options in the menu bar. An error number or message can be searched in the Wizard to help determine what the problem is.

Tasks have been grouped together in the menu to streamline options. For instance, all the record process options have been grouped under Tools > MARC Processing Tools. Additionally, more keyboard shortcuts are provided.

A new "Ease of Use" section under the Preferences gear icon enables the user to create and select themes, provide feedback with sound, and show shortcut keys and function descriptions in the screen tips. The default theme is the white background, which can be stressful on the eyes. I have implemented the Dark Gray Theme, which is easier on the eyes but sometimes makes it difficult to see the cursor as it blends in with the color in the search box. This is a computer-specific setting for the cursor and is nothing that can be tweaked in MarcEdit to fix.

Also under Preferences is the ability to enable integration of MarcEdit with Alma, Koha, and OCLC. Before setting up the integration with OCLC, the user will need to get two API keys from OCLC. These keys can be requested from this link: https://platform.wordcat.org/wskey. However, it's challenging to get the keys, as OCLC created these keys for developers and doesn't really understand why a person who is not a developer needs API keys. Allow plenty of time for communicating with OCLC to get the keys in order to set this up. Integration with Alma or Koha seems a little less challenging but is not something I have enabled yet.

TOOLS

I briefly demonstrated the following tools, some of which are new to MarcEdit 7 and some of which are new to me. These are all available under the Tools option in the Menu bar.

- Select MARC Records—Both processes leave the original file intact and create a new file.
  - Delete Selected Records—Creates a new file of all the records not deleted.
  - Extract Selected Records—Creates a new file of all the selected records and will give the option to delete them from the original file. If deleted, two files will be created: one with the extracted records and one with the remaining records.
- Regular Expression Store—This feature is also available in the MarcEditor.
  - Regular expressions can be stored here and accessed when needed.
  - The tool is intended to be used to share regular expressions,

but that functionality is not yet activated. When activated, Terry Reese will share his regular expressions.

- Verify URLs
  - This can only be run on a .mrc file.
  - Checks URLs in all fields or just the fields specified.
  - The finished report opens as a web page with the URL as a link and the status code and message indicating what the possible problem is.
- Batch Process Files (Ctrl+Shift+B)
  - Use to convert files from one file type to another (e.g, Mnemonic to MARC, Dublin Core to MARC, MARC to MODS, etc.).
  - All the files in a folder and subfolders can be processed at the same time.
- Data Clustering Tools—This feature is also available in the MarcEditor (Ctrl+Shift+T)
  - I think of this tool as OpenRefine Lite.
  - The tool breaks down strings, normalizes away data and common diacritics, and sorts the data.
    - Example: Terry Reese and Reese, Terry = reese terry
  - The data use cluster can be customized instead of using the default options.
  - Find inconsistent use of relator terms or forms of access points and fix.
- Generate ...—This feature is also available in MarcEdit
  - Generate call numbers (Ctrl+Shift+N)
  - Generate FAST headings (Ctrl+Shift+F)

Several of these processes take a long time to run so be prepared to let them run while you work on something else.

FIELD GUIDE

Terry Reese has created a field guide for help with using MarcEdit at http://marcedit.reeset.net/learning_marcedit/table-of-contents/. This is a work in progress and is not complete, but it is better documentation than has been available in the past.

Maximum Hours and Minimal Staffing

What Is a Small Library to Do?

By David Kriegh, St. Patrick's Seminary & University; Derek Rieckens, St. Michael's Abbey; Stephen Sweeney, St. John Vianney Seminary

ABSTRACT Three directors of theological libraries at small institutions discussed the challenges they face that appear particular to their libraries. Participants in the conversation group were then invited to share their own challenges and compare them with those of others to see how common or unusual such challenges may be in the world of theological libraries.

INTRODUCTION

The small library has long been commonplace in ATLA and the world of theological libraries, but these libraries are not necessarily small in every respect. As you will hear from our introductions, although we have a small, mostly residential patron base and an accordingly small staff, we have generous hours, and our collections can be larger than those of bigger and broader academic institutions. This creates a special set of challenges. We will briefly share our own experiences with this, but we encourage you to explore with one another ways to manage the challenge of a library small in staff but large in content and operating hours. We will categorize these challenges into security, technology, and staffing.

PROCESS

Prior to the convening of the conversation group, the facilitators met on a monthly basis via web conference to share stories about their libraries and to work toward the development of a framework for a discussion with a larger group on the topic. They followed an agenda each day:

5-10 minutes: Introduction of us, our institutions, a challenge we face, and the structure through designated facets of security, technology, and staffing

4-6 minutes: Ask people to pair up and discuss their list of challenges

5-9 minutes: Ask pairs to join one other pair and compare lists

15-20 minutes: Ask each of the foursomes to identify their challenges

Remaining time: Discuss how these issues are addressed in our libraries (some problems will already have been addressed at other institutions)

Facilitator Introductions and Challenges

David Kriegh
(St. Patrick's Seminary & University, Menlo Park, California)

St. Patrick's is a Roman Catholic diocesan seminary run by the Archdiocese of San Francisco and receives seminarians from around ten dioceses in the United States plus Guam and South Korea. Our enrollment last year was 57 but has been as high as 114 just a few years ago. Our library staff has also dropped to 2.5 FTE, and we rely on student work-study to maintain evening and Sunday hours. The primary challenge to the library is the casual culture, which makes policies and procedures difficult to formulate and enforce.

SECURITY All residents of the seminary carry keys to the building, so our posted hours are for those outside the community. We are open to the public but not a public library. Facilities may be slow to correct potential hazards such as a door that will not shut properly. As we are a part of the main seminary building, there are nine different entrances to the library, so no security system is feasible. It would be akin to arming a single room in a house.

TECHNOLOGY Our library still uses the card catalog as the primary point of access for about half the collection. Even though many patrons don't know how to use it, they seem to show concern that we may throw it away in the future. We moved to a modern ILS with a discovery layer for patrons, but some still want to fill out check-out cards and feel certain processes like hold requests are unusually complex for an institution of our size.

STAFFING As we do not currently offer self-checkout due to many books not being in the OPAC, we rely on having staff or work-study present for extensive hours to allow patrons to take books. This can result in patrons taking materials out of the library without checking them out, which they do not view as theft since they plan to return the materials eventually. However, our small staff is generally cross-trained well enough that patrons need not worry about the person they need being absent. Our library assistant can handle most patron needs, and the librarians don't mind doing basic circulation and book processing and even sometimes shelving to move things along.

Derek Rieckens
(St. Michael's Abbey, Orange County, California)

St. Michael's is a community of Norbertine canons. The Norbertines are a Catholic religious order with a quasi-monastic lifestyle: They live in community, but they perform a lot of pastoral ministry outside the abbey. There are about eighty canons, including about fifty priests and thirty seminarians. Some of the coursework for seminarians takes place onsite, but the abbey is not a degree-granting institution. The Norbertines also run a boys' high school onsite, with about sixty students. The library must therefore serve the pastoral needs of the priests, the formational needs of the seminarians, and the academic needs of the students. In the future, it will also be open to outside researchers.

TECHNOLOGY The collection has never been cataloged. Borrowing is self-serve and untraceable. I am in the process of changing all this by introducing automation: I have about 10% of the collection cataloged, and I am deploying the abbey's first-ever ILS. But even once we are automated, circulation will have to remain self-serve due to limited staffing hours, so the challenge will be to induce the community to make use of a self-check kiosk after sixty years with no formal circulation policy.

STAFFING I am it. Prior to my hiring, two years ago, the abbey had never had an actual librarian before. All the standard library functions, such as cataloging, circulation, and collection development, have never before had professional oversight, and so it is up to one person to put it all in place.

SECURITY For the canons, the abbey is not their school; it is their home. Access to the library is correspondingly casual. The library is locked for a good portion of the day, and prep student access is limited to certain hours, but the canons can use a key at any time. There is also a trickle of guests who may be permitted into the library. Special collections have no additional security layer. But to conclude on a hopeful note, we have a whole new campus under construction, which gives me the chance to ensure that the new library will have more security features, such as a locked place for rare books and EM gates. Until then, security depends mainly on trusting in the honesty of the community and the obscurity of our location.

Stephen Sweeney
(St. John Vianney Seminary, Denver, Colorado)

We have two houses of priestly formation forming men to be ordained Catholic priests from fifteen dioceses, mostly regional but three international (Vietnam, Uganda, and Myanmar): St. John Vianney (SJV) and Redemptoris Mater House of Formation. They both share the intellectual formation provided by SJV.

SECURITY: All seminarians have keys, so our posted hours are for those outside the community (the public). The facilities department is usually pretty responsive to our requests, especially if the request addresses a risk. We share our campus with the management corporation of the Archdiocese of Denver, so we only have one "official" entrance, but facilities and others have keys to the other entry points.

TECHNOLOGY: I was appointed Director of the Library in 2010, and since that time we have performed three inventories: 2013, 2015, and 2017, with our next one scheduled for the summer of 2019. Our collections have been fully cataloged and are almost entirely available through OCLC's WMS; this process of retrospective conversion finished in 2011.

STAFFING: Our small staff is cross-trained well enough that patrons need not worry about the person with whom they choose to interact. Including myself, our FTE is 3.5, and we only have posted open hours to the non-seminary public thirty hours per week. We also have a dedicated group of volunteers, but there are, of course, the challenges that come with managing volunteers. Right now, we are working on volunteer job descriptions. We have regular volunteer/staff appreciation events, and they really help close the gap between where our service would be at 3.5 FTE and where they enable us to be with their service.

CONVERSATION

In the ensuing discussion, the following points were brought up among the attendees:

- One attendee appreciated knowing that they weren't alone in dealing with minimal staffing and shared that they were coping with a recent drastic staffing cut. Another expressed interest in collaborative approaches to staffing.
- Three attendees expressed interest in the role that regular inventories of the collection can play in quantitatively measuring losses to the collection.
- It was also raised that the session was a good forum for airing problems, but that more exploration toward finding solutions would have been beneficial. Another felt that some of the problems shared by the facilitators' libraries were more common among libraries in general and not unique to small theological libraries.

CONCLUSION

Based on the feedback received from the attendees, this conversation group primarily helped other members of the theological library community realize that their problems are not unique and they are not alone. The facilitators hope that this conversation group will serve as a starting point for future discussions on how to convert the problems faced by small theological libraries into solutions based on best practices reached through collaborative networks.

Tackling the Backlog

By Anna Appleman, Columbia Theological Seminary; Tammy Johnson, Columbia Theological Seminary

ABSTRACT This conversation group provided an opportunity for attendees to share questions and insights to reduce legacy backlogs of print materials.

While libraries are fully engaged in keeping up with the digital environment, many still have legacy backlogs of print materials. Regardless of how backlogs develop, it is usually up to cataloging and technical services staff to deal with them while also acquiring and providing access to new materials. Group leaders shared their experience of reducing an immense legacy backlog of print materials to a manageable amount with limited staff and resources. Topics included assessment, collection development policies, outsourcing, student workers, and strategies for discussing the backlog with administrators.

The conversation began with a brief history of how the backlog developed at the John Bulow Campbell Library, Columbia Theological Seminary. Some contributing factors included the acquisition of other collections, a significant change in student work-study hours, and an automation project that was never completed. While attempts were made over the years to reduce the backlog, what finally worked was a perfect storm comprised of a change in the collection development policy, active weeding, a student worker with aptitude, and funds to pay for a contract worker and outsource certain projects. The discussion continued with identifying what a backlog is, what contributes to its creation, and some of the benefits of tackling the backlog—namely, intellectual and physical control over the collection and a better-quality catalog and collection to support the mission of the institution.

Next, group leaders and participants compiled a list of considerations to be made concerning the backlog:

1. Examine the current collection development policy.
   What is the mission of the institution and how does the collection development policy support the curriculum?

Does processing the backlog fit with the current mission of the library?

Is processing the backlog good stewardship of library resources at this time?

2. Assess the library's current backlog.
    - Identify the quantity of the legacy backlog
        - What is the size of the backlog?
        - How much needs to be addressed at this time?
    - Identify categories within the backlog
        - Legacy titles or titles acquired prior to the current fiscal year
        - Duplicate copies
        - DVDs, CDs, other media
    - Identify tasks associated with addressing the backlog
        - Cataloging
        - Physical processing
        - Weeding
3. Prioritize.
    - What tasks should be first?
    - Can the categories be broken down further?
4. Establish criteria for catalog records.
    - Full records
    - Partial records
    - Collection level records
5. Determine cataloging workflow.
    - How will the workflows be set up?
    - How does the workflow impact processing of newer materials or other responsibilities and tasks?
6. Identify resources.
    - Funds—What funds are available? What funds are needed? Is outsourcing an option?
    - Staffing—Full time employees, temporary workers, students, volunteers
    - What other projects and deadlines will be affected?
    - Cross-training
    - Plans for celebrations to keep momentum

7. Facilitate conversation with administrators or directors.
    Summarize each of the six areas above and prepare a brief statement that includes:
    - Size of backlog
    - History of the backlog
    - Cost/benefit to the institution
        - How will it fit with mission of the library and support the institution?
        - Will additional funding be needed?
        - Can current funding be reallocated?
    - A plan for coordination and communication with departments
        - How will it affect other staff?

Legacy backlogs of print materials exist in libraries for a variety of reasons, and one approach to tackling them will not suit all. Above is a list of considerations to aid cataloging and technical services staff in reducing the backlog to provide a better-quality catalog and collection to support the mission of the institution. This conversation group provided an opportunity for colleagues to share ideas about solving a perennial problem: how to tackle the backlog.

Top Concerns of Technical Services Staff

Richard A. Lammert, Concordia Theological Seminary

ABSTRACT The Tuesday evening preconference conversation group hosted by the Technical Services Interest Group provided an opportunity for technical services staff (and other library workers interested in the concerns of technical services staff) to talk about their top concerns. This year, the discussion focused on intentional succession planning (and whether such planning is wanted and/or needed) and some of the ethical problems encountered in cataloging.

About twenty-five individuals (including several who were not part of a technical services staff but whose input is always valued by those present) met for the conference's traditional Tuesday evening Technical Services conversation group, facilitated by Richard Lammert. The group's discussion focused on "Top Concerns of Technical Services Staff."

The first topic that the facilitator chose to discuss was intentional succession planning, or "Who are the next technical service librarians?" It is evident to anyone who has attended the annual conferences that many of the faces remain the same. The good news is that we have many valuable technical services staff who contribute to the operation of ATLA libraries. The bad news is that those people will not be around forever. Thus, the natural question is, "How does a library plan for succession?"

This topic elicited a spirited discussion. It was not the purpose to arrive at any consensus or final action plan, but rather to consider the possibilities (and necessity) of replacing retiring catalogers. No one knows exactly what cataloging will look like in the future. Will automation, artificial intelligence, and machine creation of records make traditional cataloging unnecessary? Are library schools providing the necessary training for future catalogers? From those who have recently been in library school, the answer is "yes" when viewed from the perspective of working with metadata in general, but "no" when viewed from the perspective of working with cataloging codes and the MARC records. What skills do catalogers bring to the job that will be applicable to any future cataloging position, no matter what it looks like? There was a consensus in the group about the importance of the cataloger in the theological library, but there was also an uncertainty about how much that perception is shared by those who hire library staff. In the end, a tentative conclusion was that libraries need to be able to spot potential future catalogers and mentor them so that they develop the skills and traits needed for theological cataloging.

A second topic that the group considered was the ethical problems in cataloging: How do one's biases affect cataloging? This, like the previous question, is multifaceted. Although the problems of subject cataloging were mentioned, the group did not discuss this in detail. It was noted that everything catalogers do has some bias in it. For example, the classification of the books of the Bible impose an order on them which is not natural to Judaism. The Library of Congress provides an alternative classification for the Tanakh, not applied at the Library of Congress, at BM450–BM478.8. This provides an order for the books quite natural for Jews (starting with Genesis and ending with Second Chronicles) but unnatural for non-Jews. However, most libraries cannot afford to buy multiple copies of their biblical works and place one in each of the two classifications, so that everyone finds the books in his or her own "natural" order. Thus, one must ultimately be aware of choices and decisions and be ready to explain them to others.

LISTEN AND LEARN SESSIONS

Are We All Saints?

How One Church has Strived for Radical Welcome and Inclusion in Their Congregation

Presented by Suzanne Wille, Episcopal Church of All Saints of Indianapolis
Report by Donna Wells, Southeastern Baptist Theological Seminary

ABSTRACT In this session, sponsored by the ATLA Committee for Diversity, Equity, and Inclusion, the Reverend Suzanne Wille shared the history of the Episcopal Church of All Saints of Indianapolis, a church with a long history of diversity, integration, and social action.

The Episcopal Church of All Saints of Indianapolis was founded in 1864. It has been an Anglo-Catholic congregation since 1948. The services are very Roman Catholic in nature, and the congregation has a long-standing reputation for serving the poor. The church became integrated in the 1950s and installed stained-glass windows that were modern and highly symbolic. One portrays a crucified man hanging on street signs.

The church was an early trendsetter in cultural issues. They had their first woman priest in 1977. In 1985 they had their first African-American woman rector, Nan Peete, an internationally known and respected bishop and social justice advocate. Peete established a homeless ministry at All Saints in the 1980s that provided dinner and breakfast, and allowed the homeless to sleep in the sanctuary on the pews. This ministry evolved into the Day Spring family shelter.

Homosexuality and specifically the AIDS crisis were huge issues in the 1980s. All Saints welcomed the gay community, even though it cost them many of their long-time members. It became known as a church of and for gay men. The church provided funerals for AIDS victims, many of whom had been abandoned by their families. To the present day, All Saints continues to appoint gay rectors.

The church continues to be active in social issues by, for example, initiating marches and being a voice. They have provided shelter for immigrant families during this current immigration debate.

All Saints faces new issues as its neighborhood becomes more gentrified. With their long history and strong convictions, they are firmly rooted and will face each new challenge with courage.

Catholic Documents 101

A Theological Librarian's Guide to Identifying, Locating, and Using the Documents of the Catholic Church

By James Humble, St. Charles Borromeo Seminary; Kathy Harty, Sacred Heart Seminary and School of Theology; Elyse Hayes, Seminary of the Immaculate Conception; Andrew Kosmowski, University of Dayton

ABSTRACT The teachings of the Catholic Church are found in numerous documents, produced by different persons or groups across centuries, whose arrangement and importance relative to each other are often hard to understand. This Listen and Learn session familiarizes librarians from non-Catholic backgrounds with the various types and features of Catholic Church document, concluding with strategies for answering a sample reference question by relying on that material. By sorting through the classification of these documents and directing attendees to the most authoritative or most easily obtainable source-materials for those documents, this session makes it easier for librarians working in non-Catholic settings to help patrons with research questions concerning Catholic doctrine.

INTRODUCTION

Over the course of two thousand years, theologians have accreted mountains of writings on every aspect of the Christian faith. While even devoted students of Christian doctrine likely will not have time to scale all of the peaks in a single academic lifetime, they cannot afford to skip completely over one of the highest summits: the documents of the "teaching arm" of the Catholic Church, the Magisterium, which safeguards the deposit of faith and interprets controversies in light of it. Those approaching doctrinal matters, such as the atonement and the virgin birth, from a Protestant perspective may find it beneficial to examine the Catholic position from the mouths of those who formulated them. But how do librarians unfamiliar with the differences between papal encyclicals and papal exhortations, or between conciliar constitutions and conciliar declarations, help students journey across the Catholic theological landscape? How can they distinguish between casual and infallible statements by the pope? This session served not only to introduce librarians to the various types of Church documents and how they are put together, but to provide them with recommendations for the best versions both in print and on the web.

SACRED SCRIPTURE AND THE FIVE Ds

Sacred Scripture is the source from which all Church teachings flow. According to the Vatican II document *Dei verbum* (the Dogmatic Constitution on Divine Revelation), "Sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit" (9).

If Sacred Scripture is the "what" of Catholic teaching, the Apostolic or Sacred Tradition is the "how." According to *Dei verbum* 9: "[S]acred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors [the Catholic bishops] in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known." Sacred Tradition thus guides Catholics in interpreting Scripture.

With these descriptions in mind, the "five Ds" of Church documents are:

1. **The Deposit of Faith**, consisting of both Sacred Scripture and Sacred Tradition. Also collectively called Public Revelation, these teachings require the full assent of the faithful.
2. **Doctrine**, which is the substance of what is taught by the Church.
3. **Dogma**, those tenets of the faith formally defined (by either a pope or an ecumenical council) as a result of a controversy in the Church. The faithful are obliged to give assent to both dogma and doctrine, as they are directly derived from Sacred Scripture and/or Tradition.

4. **Discipline**, or Church practices outside the realm of dogma and doctrine. These can change over time and may differ among the Churches (as, for example, the Latin Church forbids married men from becoming priests, while Eastern Churches allow them).
5. **Devotions**, or “the religious sense of the Christian people” (CCC 1674). Devotions complement but do not replace the liturgical celebrations (CCC 1675). Examples include: “veneration of relics, visits to sanctuaries, pilgrimages, processions, the stations of the cross, religious dances, the rosary, medals, etc.” (CCC 1674).

Set apart from the five Ds is **private revelation**, which includes apparitions (of the Blessed Mother, for example) and locutions (the phenomenon of people who transcribe what are apparently direct transmissions from Christ or a saint) that fall outside the boundaries of public revelation. The assent of the faithful is not required for these, even if the Church recognizes an apparition, say, as valid.

CONCILIAR, PAPAL, NATIONAL, AND LOCAL

Official documents of the Catholic Church have evolved over time, but commonly come from four basic sources: the popes, the ecumenical councils, the Roman Curia, and the bishops. These documents and their sources are briefly explained below.

1. **Apostolic constitutions** and decrees issued by popes, such as the Second Vatican Council documents. Along with *Code of Canon Law* (1983), these are binding on the entire Church. These documents are said to have conciliar or universal authority.
2. **Papal teaching documents**, which expound or explain existing law. The most common of these follow.
   - Apostolic constitutions are considered the most solemn kind of document issued by a pope in his own name. Constitutions can define dogmas but also alter canon law or erect new ecclesiastical structures. An example is John Paul II’s apostolic constitution *Ex Corde Ecclesiae*, defining the role and responsibility of Catholic institutions of higher education.
   - **Encyclical letters** are next in importance to consitutions,

exhorting the faithful on a doctrinal issue. Its title is taken from its first few words in Latin. An encyclical is typically addressed to the bishops but intended for instruction of Catholics at large. Most of the best-known social teachings of the Church have been expressed in encyclicals. Examples include Leo XIII's *Rerum Novarum*, which inaugurated Catholic social teaching, and John Paul II's *Centesimus Annus*, which expanded on its application for the post-Cold War world.

- Once a common papal document, **decretal letters** are now restricted to dogmatic definitions and (more commonly) proclamation of canonizations and beatifications.
- **Apostolic letters** are issued by popes to address administrative questions, such as approving religious institutes, but have also been used to exhort the faithful on doctrinal issues. Apostolic letters do not typically establish laws, but exercise the pope's office as ruler and head of the Church. Paul VI issued *Octogemisa adveniens* in 1971 as an apostolic letter because it was addressed to one person, Cardinal Maurice Roy.
- A **declaration** is a papal document that can take one of three forms: 1) a simple statement of the law interpreted according to existing Church law; 2) an authoritative declaration that requires no additional promulgation; or 3) an extensive declaration, which modifies the law and requires additional promulgation. Declarations are less common now as papal documents, but were resorted to several times by the Vatican II Council. An example is *Dignitatis humanae*, the Declaration on Religious Liberty.
- A ***motu proprio*** is a decree issued by the pope on his own initiative. It can enact administrative decisions or alter Church law (but not doctrine). An example is Benedict XVI's *Summorum Pontificum*, which relaxed restrictions on celebration of the traditional Mass.
- An **apostolic exhortation** is a formal instruction issued by a pope to a community, urging some specific activity. Lower in import than an encyclical or apostolic letter, an exhortation does not define doctrine. An example is John Paul II's *Familiaris Consortio*, affirming the meaning and role of marriage and the family.

- An **allocution** is an oral pronouncement by a pope, with pastoral, not doctrinal, import. Increasingly common in the modern age, allocutions are a way for popes to exhort the faithful both within and outside the context of homilies. An example is John Paul II's 2003 homily in Rijeka, *The Family Requires Special Consideration*.

3. **Curial documents** are produced by the Roman Curia, the set of various bodies (like Congregations) which are concerned in some manner with the governance of the Church. For example, instructions are issued by Congregations with the approval of the pope.
   - Traditionally, Church councils have issued documents only in the form of **decrees** or **constitutions.** The Fathers of Vatican II, however, intended a pastoral rather than a strictly doctrinal council, and as a result issued a number of different kinds of documents, all promulgated under the pope's name and therefore taking the same name and form as papal documents. The highest form of document was the constitution, of which there were four (for example, *Gaudium et Spes*, the Pastoral Constitution on the Modern World). Ten other documents were issued as decrees, addressing specific issues within Church life (for example, *Unitatis Redintegratio*, the Decree on Ecumenism). Finally, three documents were issued as declarations, fairly brief documents (for example, *Dignitatis Humanae*, the Declaration on Religious Liberty).
   - **Instructions** are statements issued by a Congregation, always with the approval of the pope. They are usually intended to explain or clarify documents issued by a council or decrees by a pope. An example is *Donum Vitae*, issued by the Congregation for the Doctrine of the Faith, clarifying Church teaching on the respect due in law for human life in its earliest stages.
   - A ***recognitio*** supplies the acceptance by the relevant office of the Holy See of a document submitted to it for review by a local conference of bishops. Such acceptance is required for such conference documents to modify universal law. A *recognitio* thus gives conference documents legislative effect.
   - **Replies to *dubia*** are official responses to questions (*dubia*) of bishops addressed to the Holy See seeking clarification on

statements of doctrine or discipline. *Dubia* are addressed to congregations having jurisdictions. An example is the Letter Concerning the Congregation for the Doctrine of the Faith (CDF) Regarding *Ordinatio Sacerdotalis*, confirming that the latter document's affirmation that the Church does not have the authority to ordain women to the priesthood belongs to the deposit of the faith.

4. The official documents issued by a **national conference of bishops**, usually called "pastoral letters," are explanations of how Church teaching applies to or is to be put into effect within a given country. National bishops' conferences were formally established by the Vatican II (*Christus Dominus* 38). Bishops' conferences issue pastoral letters, explaining how Church teaching is to be put into effect in the relevant country. To have authority, however, such letters must be consistent with the teaching of the universal Church; they must also receive official confirmation from the Holy See by means of a *recognitio* from the relevant curial office.
5. Pastoral letters issued by a **local bishop** for his diocese. Statements issued by an individual bishop only have authority within that bishop's diocese, and only provided that such statements do not conflict with the Church's universal law and teaching.

The level of magisterial authority pertaining to each type of document—particularly those of the pope—is no longer always self-evident. A Church document may (and almost always does) contain statements of different levels of authority commanding different levels of assent, or even observations which do not require assent as such, but still should command the respect of the faithful. The Second Vatican Council, speaking through *Lumen Gentium* (the Dogmatic Constitution on the Church) 25, identified as many as four different kinds of authority.

Msgr. Fernando Ocáriz Braña, Vicar General of Holy Cross, recently clarified this hierarchy of authority in an article in *L'Osservatore Romano*, the "semi-official" periodical of the Holy See: "Documents of the Magisterium may contain elements that are not exactly doctrinal—as is the case in the documents of the Second Vatican Council—elements whose nature is more or less circumstantial (descriptions of the state of a society, suggestions, exhortations, etc.). Such matters are received with respect and gratitude, but do not require an intellectual assent in the strictest sense (cf. Instruction *Donum Veritatis*, nn. 24-31)" (Fernando Ocáriz Braña, "On Adhesion to the Second Vatican Council," *L'Osservatore Romano*, Dec. 2, 2011).

PRINT AND WEB SOURCES

Certain Church documents are central to anyone researching or studying Catholic doctrine. The most familiar and accessible of the print resources are:

1. *The Catechism of the Catholic Church*, 2nd ed. (Libreria Editrice Vaticana, 2000), which presents a summary of Catholic doctrine for non-specialist audiences. This is a totally redrawn version of two predecessors: the Roman Catechism of 1566, and the Baltimore Catechism of 1884. This contemporary version organizes its material around several established frameworks: the Apostle's Creed, the seven sacraments, the Ten Commandments, and the Lord's Prayer.
2. *The Christian Faith in the Doctrinal Documents of the Catholic Church*, 7th ed., edited by Jacques Dupuis (Alba House, 2001), which collates relevant passages from Church documents according to subject matter. This sets it apart from:
3. Heinrich Denziger's *Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals* (Ignatius, 2012). First published 1854, now in its 43rd edition, this is a chronological arrangement, with the original language and the English translation lined up in double columns, using a paragraph numbering system that is frequently cited but which is rivaled by the Neuner-Dupuis numbering system. Because these two are so frequently used, the Dupuis volume provides the Denziger number next to its own paragraph numbers.
4. *Tanner's Decrees of the Ecumenical Councils*, 2 vols. (Sheed & Ward, 1990), also arranges its title material chronologically rather than thematically, making this a source for more advanced researchers who want the complete texts in their original Latin.
5. *The Liturgy Documents*, 2 vols. (Liturgy Training Publications, 2004), and the *Compendium of the Social Doctrine of the Church*

(Libreria Editrice Vaticana, 2004) are two examples of collections of documents pertaining to specific areas of practice and discipline.

6. *The Papal Pronouncements: A Guide*, 1740-1978, by Claudia Carlen (Pierian Press, 1990) is an annotated index of all the speeches, articles, interviews, and other public pronouncements made by modern popes.

Among the web resources, the most useful for finding complete texts are:

1. **The Holy See** (http://w2.vatican.va/content/vatican/en.html): the Vatican's website contains the full text of all the Papal, conciliar, and Curial documents of the modern era (from Pope Leo XIII on), as well as many documents of older vintage (although some of these are not available in English translations).
2. **United States Conference of Catholic Bishops** (http://www.usccb.org): this website contains the documents produced by the American bishops in response to historical and cultural developments of the last century. It also includes the complete texts of both the latest version of the NAB translation and the Catechism.

SAMPLE REFERENCE QUESTION

The presentation concluded with a practical application of these materials to a reference question not unlikely to be asked in a non-Catholic environment: "Why do Catholics pray to saints? What does the Church teach about saints and their veneration?"

Among other strategies, it was suggested that librarians start with the Catechism, because of both its brevity and directness in expressing Catholic doctrine, and its constant recourse to primary documents, from Scripture through the Church Fathers to the councils, making its footnotes a handy locator for particular Church teachings. Librarians were also urged to discourage their patrons from using Google at first, since certain results for contentious questions might ignore the foundational documents altogether.

Connecting and Collaborating with Faculty through Curriculum Mapping

By Elizabeth Young Miller, Moravian College and Moravian Theological Seminary

ABSTRACT In my role as the seminary liaison librarian, I utilize curriculum mapping to connect and collaborate with seminary faculty. After sitting at the table during a recent curriculum review, I began mapping gatekeeping measures and course objectives to the *Framework for Information Literacy for Higher Education*. Partnering with teaching faculty, I flagged certain required courses and developed assessments and exercises to measure information literacy at various stages in the MATS degree program.

BACKGROUND

Before I delve into the process of curriculum mapping, I would like to provide some background on Moravian Theological Seminary. The seminary was founded in 1807 and is located in Bethlehem, Pennsylvania, about sixty miles north of Philadelphia. While Moravian by affiliation, the seminary is ecumenical in every sense—all faiths are welcome. The approximately ninety students represent sixteen denominations and faith traditions. Approximately 75% of students are enrolled part-time and about 25% bring racial and/or ethnic diversity. The seminary's website (https://www.moravianseminary.edu/) also shares that over 40% of students are over the age of fifty. Moravian offers multiple degrees: the Master of Arts in Clinical Counseling (MACC), the Master of Arts in Chaplaincy (MACh), the Master of Arts in Theological Studies (MATS), and of course, the Master of Divinity (MDiv). In addition to degree programs, the seminary offers non-degree programs and certificates in formative spirituality and spiritual direction. Seminary students share a library with undergraduates of Moravian College, and the library employs 6.5 full-time librarians and 3.5 full-time paraprofessionals.

Now that you have some knowledge about the institution, I would like to offer some context for the project. Before coming to Moravian, I participated in the Association of College and Research Libraries (ACRL) Assessment in Action (AiA) grant program, so I have some background in assessment. I also attended a webinar on curriculum mapping by Char Booth of Claremont University and was starting to explore this option at my previous institution. In August of 2015, I started at Moravian, and, during my first semester, paid what I have dubbed "house calls" on faculty. These house calls were scheduled one-on-one meetings with any interested faculty members. During these meetings, which lasted between sixty and ninety minutes, I attempted to get a "pulse" on the library and was particularly interested in ways to partner and collaborate, as well as discuss ideas related to information literacy and assessment. I had a sense of some things from regularly attending seminary faculty meetings, but the perspective I gained from these house calls was immeasurable. Then, in May 2016, I attended the annual two-day-long meeting at the seminary, affectionately referred to as the marathon meeting. The focus of this marathon meeting was curriculum review, in particular gating assessments for each degree program. I kept these gatekeeping measures in the back of my mind the following month as I attended my first ATLA conference in California. I was especially interested in Desirae Zingarelli-Sweet's poster titled "Prepare a Way through the Wilderness: Transforming Library Instruction by Mapping the Curriculum" and followed up with her after the conference. I eagerly began searching in the literature for information on curriculum mapping. Please see the "Resources" section of the paper for citations to useful articles I found during this process, including a citation to Desirae's poster presentation.

PROCESS

After attending the ATLA conference and reading these articles, I was excited to put ideas into practice and shared my enthusiasm with the dean of the seminary during a meeting in July 2016. I was working on measurable information literacy outcomes and thought curriculum mapping would be an ideal fit. My goal was to use meaningful measures for both the library and the seminary, so I explained the *Framework for Information Literacy for Higher Education* to the dean. Next, I pitched the idea of mapping the Framework to the curriculum, incorporating the recently approved gating assessments. The dean seemed receptive, so I asked which program I should start with. His response was MATS. The seminary's registrar then proceeded to grant me access to course syllabi, so that I could use these documents in the curriculum mapping process.

I began by creating a spreadsheet, in which I mapped the *Framework* to the overarching gating assessments for the MATS degree. (Please see below for more details.)

	B	C	D	E	F	G
1	Authority is Constructed and Contextual	Information Creation as a Process	Information has Value	Research as Inquiry	Scholarship as Conversation	Searching as Strategic Exploration
2	Analyze primary research materials, demonstrating knowledge of larger contexts and ability to interpret scripture Gating Assessment: SEBK Texts in Context Paper	Analyze primary research materials, demonstrating knowledge of larger contexts and ability to interpret scripture Gating Assessment: SEBK 620 Interpretation Paper				
3			Identify and engage diverse and overlapping cultural and social dynamics Gating Assessment: LinC? Portfolio?			
4					Integrate social, historical, intellectual, and/or theological contexts of an object of study Gating Assessment: SETH 610 Final Assignment OR SECC 620 Final Assignment; SETH 630 Final Assignment	
5				Independently identify, pursue, and acquire knowledge in the field of study Gating Assessment: SEIP 950: Initial annotated bibliography; Research tutorial with Seminary Liaison Librarian	Independently identify, pursue, and acquire knowledge in the field of study Gating Assessment: SEIP 950: Initial annotated bibliography; Research tutorial with Seminary Liaison Librarian	Independently identify, pursue, and acquire knowledge in the field of study Gating Assessment: SEIP 950: Initial annotated bibliography; Research tutorial with Seminary Liaison Librarian
6				Identify a research issue, use primary research materials and discuss the issue in a coherent, thoroughly researched, integrative paper or project Gating Assessment: Thesis	Identify a research issue, use primary research materials and discuss the issue in a coherent, thoroughly researched, integrative paper or project Gating Assessment: Thesis	Identify a research issue, use primary research materials and discuss the issue in a coherent, thoroughly researched, integrative paper or project Gating Assessment: Thesis
7						

Framework & Program Outcomes | SEBK 610 - Hebrew Bible | SEBK 620 - New Testament | SECC 601 - LinC | SECC 660 - World Religions | SEFS 601 - ...

The frames are across the top of the spreadsheet. Each learning objective has its own line, and these objectives, along with the gatekeeping measures, were developed by the faculty. I mapped "Authority is Constructed and Contextual" to the Texts in Context (TiC) paper. With this assignment, faculty are looking for evidence of "[a]naly[sis] of primary research materials [that] demonstrates knowledge of larger contexts and the ability to interpret scripture." The faculty are looking for these same things in the New Testament interpretation paper, which I mapped to "Information Creation as a Process." I struggled with "Information has Value," but ultimately chose the course Learning in Context (LinC) or portfolio as a measure. The faculty objective paired with these measures involves "[i]dentify[ing] and engag[ing] diverse and overlapping cultural and social dynamics." The last three frames were easier and are included for more than one frame. For example, the thesis falls under "Research as Inquiry," "Scholarship as Conversation," and "Searching as Strategic Exploration." With the thesis, students are required to "[i]dentify a research issue, use primary research materials and discuss the issue in a coherent, thoroughly researched, integrative paper or project."

Once I mapped the gating assessments to the frames, I solicited feedback from the information literacy coordinator. She primarily works with undergraduate students and is well versed in the *Framework*. Once I received the green light from her, I began reviewing syllabi for all required courses for the MATS degree. You can see at the bottom of the spreadsheet, I have tabs for all these required courses—Hebrew Bible, New Testament, LinC, World Religions, etc.

I mapped course objectives listed in each syllabus to the *Framework* and would like to share three examples. For Intro to New Testament, the gating assessment—an interpretation paper—falls under three frames: "Authority is Constructed and Contextual," "Information Creation as a Process," and "Scholarship as Conversation." As I was working on the curriculum mapping, I attempted to develop learning outcomes as well. I also noted in the spreadsheet the presence or absence of library instruction. For this specific course, library instruction had not been included prior to my arrival. I met with this particular professor during my house calls and would like to think that perhaps this is one of the reasons that he now invites me to meet with his classes.

The second course I would like to focus on is SEIP 950, the thesis prep course. The thesis is the culminating gatekeeping assessment for the MATS degree, so it is no surprise that the course objectives tie to many of the frames. In particular, the course objective, "To present tools and opportunities to strengthen research skills," easily maps to four frames. I placed the annotated bibliography, which is a gating assessment, under the frame of "Scholarship as Conversation." In my attempts to meet multiple frames, the information literacy training I offer to students has expanded from one class period to two.

The third course I would like to discuss is Christian Theology. In contrast to the last two courses, this syllabus was less developed and included fewer course objectives. As a result, mapping course objectives to the frames was more challenging. Therefore, I see this particular course as a future collaboration. Currently, library instruction is not in place for this course; however, it existed under the direction of my predecessor.

In addition to identifying some future partnerships while working on this project, I have also learned more about the MATS curriculum, which has shaped collection development. For example, I ordered books listed in course syllabi that the library did not own. I have also been able to connect with professors and, hopefully, suggest titles that are relevant to their teaching. For example, I learned about the importance of womanist theology, as it relates to the Old Testament, and have been able to suggest specific titles to the Hebrew Bible professor. Collection development has been a kind of serendipitous way of connecting with faculty members and relies on faculty involvement and communication.

Throughout the curriculum mapping process, I have attempted to keep people in the loop. Open channels of communication are key in promoting collaboration, and I have been receptive to feedback and tweaks during the process. In addition to e-mail correspondence with the director of the MATS program, as well as the dean of the seminary, I have had meetings with both of these individuals and casual conversations with other faculty members, sometimes around the lunch table. Much of this communication has informed which classes to flag and which faculty members to partner with. My aim was to identify classes and/or gatekeeping measures that address each gatekeeping assessment and/or frame.

FRAMES AND ASSESSMENTS

"Authority is Constructed and Contextual" examines context, culture, voice, and worldview. The two assessments that I thought exemplify this frame include the Texts in Context (TiC) paper for Hebrew Bible, which the faculty also identified as a gating assessment, and the final paper in Christian Ethics. I have not developed ways to assess these papers yet; however, I have created a rubric that ties to the frame "Information Creation as a Process." (Please see below.)

MTS Intro to New Testament Bibliographic Analysis Rubric

	1	2	3	4
Number of sources Scholarship as Conversation	Paper contains less than 3 cited sources.	Paper contains between 3 and 5 cited sources.	Paper contains between 6 and 8 cited sources.	Paper contains more than 8 cited sources.
Caliber of resources Information Creation as a Process Scholarship as Conversation	Primarily cites sources that fall into the category of popular literature.	Cites articles from popular literature, general interest publications, and trade/professional serials. Primarily cites books that are more than 10 years old.	Cites articles from both trade/professional publications and scholarly, peer-reviewed journals. Cites books from well-known commentary series and reputable publishers.	Primarily cites scholarly, peer-reviewed articles and books from well-known commentary series and reputable publishers.
Diversity of sources Authority is Constructed & Contextual Scholarship as Conversation	Paper lacks diversity, with sources either coming from the same author, publisher, and/or journal	Paper shows some diversity with sources coming from 2 to 3 authors, publishers, and/or journals. Cited commentaries are broad and focus on more than 1 book of the Bible.	Paper shows diversity with sources coming from 3 or more authors, publishers, and/or journals. Cited commentaries focus on a single book of the Bible.	Paper shows diversity with sources coming from 4 or more authors, publishers, and/or journals. Cited commentaries focus on a single book of the Bible.

The rubric measures three frames: "Authority is Constructed and Contextual," "Information Creation as a Process," and "Scholarship as Conversation." The rubric focuses on number of sources, types of sources, and diversity of sources, and is designed to be used with bibliographies from Intro to New Testament.

Identified as a gating assessment, the New Testament interpretation paper ties to three frames. For "Authority is Constructed and Contextual," I noted as a learning objective that students will be able to analyze and incorporate various viewpoints. The diversity of sources category attempts to measure this. The category caliber of resources maps to "Information Creation as a Process" and measures the quality of sources students use, with the emphasis here being placed on peer reviewed sources. As a learning outcome of "Scholarship as Conversation," I wrote, "Students will be able to synthesize and integrate secondary sources (articles, books, commentaries, etc.)." This learning objective speaks to all three rubric categories. In creating this rubric, the director of the MATS program and I collaborated closely. I had reached out to this professor and was hopeful that I would receive student bibliographies. Unfortunately, I do not think I will be receiving them since the professor has accepted a position at another institution. Moving forward, I may be able to use this rubric with student bibliographies from Hebrew Bible.

I have more work to do with other frames, such as "Information has Value" and "Research as Inquiry." Discussions about plagiarism fall under the frame of "Information has Value," and I use an interactive plagiarism exercise with students in LinC. This is a course that all students, regardless of program, must take. In the future, I would like to explore ways to enhance this instruction and figure out how to best assess its impact. "Research as Inquiry" seems to be an easier frame to assess. The Hebrew Bible professor is an avid library supporter, so I look forward to working with her in the future to assess research proposals for her course.

Now I would like to return to Christian Theology. Based on the limited objectives for this course, I mapped the course only to one frame—"Scholarship as Conversation"—hoping that students can contribute to the conversation surrounding the theologians they study. The seminary faculty identified the final paper in this class as an important gatekeeping assessment. I believe a new faculty member is teaching this course, so the course objectives may well change. Regardless, I plan to contact the professor who teaches this course to see how we can collaborate in the future to meet class objectives.

One of my favorite frames is "Searching as Strategic Exploration." This frame is a natural fit for SEIP 950, the thesis prep class. The learning objective that I wrote for this frame is as follows: "Students will create a research log in order to record their search strategies, identifying where and how they have searched (e.g., the keywords and subject terms they have employed)." With input from both the dean and the director of MATS, I created a research log exercise that serves as a guide as students develop search strategies. Ideally, students will complete this research log over the course of the semester. The research log exercise encourages students to be mindful of how and where they are searching and urges them to record and reflect upon this process. Step two prompts students to use the University of Arizona's free mind mapping tool (http://www.library.arizona.edu/help/tutorials/mindMap/) to create a concept map, which is often an important beginning step.

The second page of the research log contains a sample entry, including a screenshot of a very basic concept map. I distributed the research log exercise when I met with the students in SEIP 950 during the fall 2017 semester, and the professor was in favor of making this a course requirement. Although I did not receive any completed research logs, I will pursue this with the professor teaching the course in the fall.

As I was working on the research log exercise and having conversations with the dean, faculty members, and students, I noticed a need for additional exercises. As a result, I developed the research prescription. My inspiration for this worksheet came from a similar exercise developed by Fenwick Library at George Mason University. I have used this adapted one during one-on-one appointments with students and have found that it prompts students to not only think about the research process, but to take ownership of this process as well. Students are invited to brainstorm and identify keywords and subject terms. They are also encouraged to note where they are searching. Offering students something tangible that they can take with them after a research appointment also reinforces these sources and skills—at least I hope.

Overlap exists between the research prescription and the search strategies form; the search strategy exercise also encourages students to think about the search process and include citations. Both of these exercises can be mapped to “Research as Inquiry” and “Searching as Strategic Exploration.” In the curriculum mapping that I did for Intro to New Testament, I developed the following learning outcome for “Research as Inquiry”: “Students will be able to use concordances and BibleWorks to aid in their interpretation of scripture.” This could certainly be expanded to include commentaries, books, and articles. During the spring 2018 semester, I asked students in Intro to New Testament to complete this form at the end of their library session. Before I share these results, I would like to return to the research log recommendations for the thesis prep class.

Again there are similarities among this exercise and the search strategies form and the research prescription. However, I have attempted to scaffold these exercises, beginning with the research prescription, moving to the search strategies form, and culminating with the research log exercise. Ideally, I would like to gather longitudinal data, analyzing data from the search strategies form and comparing it to data from the research log recommendations. Clearly, this will take some time. My hope, however, is to show that, as students progress through the MATS program, their information literacy skills become more advanced.

Working toward this goal, I have started with the data I have—from the search strategies form—and created a search strategy checklist. I am interested to see where students are searching and what modifications they are making to their search. The options included in the checklist represent concepts I covered during the library session.

Of the eight students, all searched a database. Three students made one modification to their search, and one student made five changes; the rest of the students fell somewhere in between. The most popular search modifications included refining by date and by source type (for example, checking the scholarly peer-reviewed box in the ATLA Religion Database); six students chose each of these options. Other common modifications included limiting to full text, as well as limiting to a particular language; both of these options were selected three times. Two students refined their searches by using subject terms. One student used the Scripture/Bible citation search feature in the ATLA Religion Database, and surprisingly, no students modified their search by adding another search term. Generally, I think of adding another keyword as the most basic way to modify a search, and this is a concept I cover with first-year undergraduates. Nonetheless, I was delighted to see some students chose more sophisticated limiters. I will keep all of this information in mind as I prepare to teach a future library session for Intro to New Testament.

RECOMMENDATIONS

Now that I have some data and some exercises, it only seems logical to reflect on the process. Therefore, I would like to offer a few suggestions. First, give yourself time and flexibility. Consider creating exercises and assessments that can be reused and easily repurposed; this is very important as changes in faculty impact course objectives, assignments, and programs. Also, try not to put too much pressure on yourself. The curriculum mapping that I have shared is still in many ways a work in progress. Another recommendation involves scalability and sustainability. Some important questions to consider include:

- How many librarians will participate in this project?
- How much time do you have to devote to this project?

I have the tendency to be overly ambitious. Starting with one program and/or one course makes a lot of sense, especially if only one librarian is working on this project. In my case, I am the primary librarian for the seminary, and technically, my time is split, with only a third dedicated to library responsibilities for the seminary. Moreover, it is hard and perhaps unrealistic to assess everything, so I am trying to focus on one new class a year. You may also want to create a timeline to aid in this process. The last thing you want to do is get overwhelmed and burned out before you even start. And last, but not least, determine measures that are meaningful for you and your institution. Meaningful measures will go a long way with buy-in from colleagues. After all, curriculum mapping is all about making connections and collaborating.

NEXT STEPS

In order to continue this work and to close the assessment loop, it is imperative to share my progress with the seminary faculty. I am meeting with the dean the end of June and will ask if I can have some time during either the opening meeting in August or a fall faculty meeting to share an update on the curriculum mapping and assessment. This may be a nice opening for future collaborations. During these meetings, I can highlight that I started with the overall gating assessments for the MATS degree and moved on to mapping course objectives from required classes to the *Framework for Information Literacy for Higher Education*. All of this information will be important to impart to the new director of the MATS program. I can also share the assessments and exercises I have created and the corresponding frames. For example, the rubric to assess bibliographies of New Testament interpretation papers maps to “Authority is Constructed and Contextual,” “Information Creation as a Process,” and “Scholarship as Conversation.” The search strategy form for Intro to New Testament maps to “Research as Inquiry” and “Searching as Strategic Exploration,” as does the research log for the thesis prep course SEIP 950. “Information has Value” is the remaining frame, which I have mapped to LinC, a class that is under revision. In addition to assessing the plagiarism exercise currently in LinC, I am especially interested in reaching out to the incoming MATS director, as well as the new faculty member teaching Christian Theology and Christian Ethics. Moreover, I do not want to overlook the existing Old Testament/Hebrew Bible professor.

I certainly have my work cut out for me! Nonetheless, I will try to do this incrementally. Spreading the word is important, and at the very least, I can mention curriculum mapping and some of the exercises I have developed when I contact faculty members about scheduling a library session.

My end goal in all of this is to demonstrate that the library is a partner in learning. I would like to be able to show that through information literacy, students can meet not only gating assessments, but also course objectives. I would like to see those of you interested in curriculum mapping achieve this goal, too.

RESOURCES

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Connecting Users with Special Collections

Describing Rare Books without a Rare Book Cataloger

By Christa Strickler, Wheaton College (Illinois)

ABSTRACT Buswell Library at Wheaton College in Illinois faced a cataloging backlog of thousands of rare materials focusing on American and British Protestant evangelism and missions. Cataloging staff used creative thinking to solve challenges such as lack of staff time and expertise. We collaborated with special collections staff to determine specific user needs, then used our knowledge of metadata practices to meet those needs. Many complicated items appeared in the workflow, but we found creative ways to make them accessible. To communicate the project to the rest of the library, we presented at a staff meeting, explaining the types of materials cataloged and sharing tips for searching for them. The project significantly increased the amount of special collections items cataloged annually and allowed us to connect faculty and students with our valuable research materials.

START WITH AN OPPORTUNITY

Buswell Memorial Library at Wheaton College in Illinois faced an exciting opportunity when the Billy Graham Center (BGC) Library and the BGC Museum transferred thousands of holdings to our special collections. These holdings comprised a vast array of materials, including artwork, pamphlets, and rare books. The focus of the bulk of the collections was United States and British Protestant evangelism and missions, with related church history materials. We received several sermons preached to missionary societies, translations of the Bible into languages such as Sinhalese, and pamphlets celebrating the virtues of temperance.

OVERCOME CHALLENGES WITH CREATIVE THINKING

However, opportunities such as this often come with challenges, many of which require creative thinking to overcome.

One common challenge is the lack of staff time. When I arrived at Wheaton College in 2014, these materials still hadn't been cataloged, even though the BGC had owned the materials for decades. The day I started, the monographs cataloging staff included me, who is responsible for all the original cataloging, and two associates for handling the copy cataloging. Within two weeks, one associate left, and the position was not replaced. I needed to find time to tackle the rare materials collection with only two people and numerous other priorities.

Our solution to this problem was to reallocate resources. We add approximately 8,700 print monographs per year with only one copy cataloger. Before I arrived, the library began moving to shelf-ready cataloging through GOBI, formerly known as YBP. This freed up staff time for other projects. Cataloging staff were also spending a lot of unnecessary time on inefficient, outdated practices, so I removed unnecessary busy work and streamlined tasks by creating batch editing processes with MarcEdit. This freed up enough time that we were ready to begin tackling the rare books by the summer of 2017.

We also lacked expertise. I came to Wheaton from a small Assemblies of God college and hadn't cataloged anything older than Pentecostal sermons from the 1930s. When we started the project, my copy cataloger had been at Wheaton less than a year and had no previous cataloging experience.

One solution to lack of expertise is to find low-cost resources. You can find inexpensive print materials, such as *The Dictionary of the Book: a Glossary for Book Collectors, Booksellers, Librarians, and Others*, by Sidney E. Berger. It includes mid-length entries on genres and formats. When I came across items that were unusual to me, such as a salesman's dummy for a biography of the evangelist Billy Sunday, I could flip through the pages of the dictionary and sometimes find a name for the item in my hand. You can also find free resources online. We found the Beinecke Rare Book & Manuscript Library's Rare Book Cataloging documentation particularly helpful. At the end of this paper, I've included a bibliography of resources that we found helpful. Local experts are another valuable resource. Wheaton College is privileged to have the Marion E. Wade Center, a special library preserving materials on British authors such as C. S. Lewis, J. R. R. Tolkien, and Dorothy Sayers. While their focus is on twentieth-century materials, they had been doing special cataloging practices for years, so we met with their cataloger to get a sense of some of their policies and user needs.

Another solution to the lack of expertise is to omit what you don't know. You can always return to your catalog records to improve them when you gain more knowledge. The standard set of cataloging rules for rare books is *Descriptive Cataloging of Rare Materials: Books*, commonly known as DCRM(B). We weren't confident about following DCRM(B) rules without having someone check our work, so we used RDA, the cataloging rules that we follow for our newer materials. Another aspect we omitted was the collational formula, which is a notation system for describing the signatures in an "ideal copy" of a book. A collational formula might look something like this: $[A]^4$ $B\text{-}C^4$ D^2 $E\text{-}G^4$. Rare book catalogers describe the "ideal copy" of a book, then make extensive notations about how the copy in hand differs. We didn't know how to do this and didn't have the confidence to attempt it without training, so we left it out. We also omitted detailed descriptions of physical characteristics, such as book bindings, clasps, and paper type. We didn't know the difference between a Cosway binding and a cottage style binding, or between cocoa marbled papers and curl marbled papers, so we didn't attempt to guess.

KNOW YOUR USERS' NEEDS

An important thing to keep in mind while tackling a rare book project is to know your users' needs. This may seem obvious, but it was a crucial component of our project.

One problem that we faced was that we didn't know our users' needs. We do our monograph cataloging work in the main library building, which is on the other side of campus from our special collections, so we rarely interact with special collections users. To alleviate this, we collaborated with special collections staff, meeting with them a few times to discuss users' needs and how we might fulfill them with metadata. We pooled our knowledge of metadata standards and practices with the special collections staff's knowledge of user needs to create a strategy.

One user need was acquisitions data. Books coming from the BGC Museum had accession numbers that special collections staff wanted to keep. We don't record accession numbers in our regular cataloging processes, so this was a new practice for us. Our solution was to use the 541 field (Immediate Source of Acquisition Note). We recorded the copy-specific information in ‡3, the source of acquisition in $a, the accession number in $e, and our MARC institution code in $5:

- 541 1\ ‡3 SC-233 c. 1 ‡a BGC Museum; ‡e 92.9. ‡5 IWW

Another user need was item-specific data. Traditional cataloging focuses on the manifestation level, while rare book cataloging often needs to describe materials at the item level, such as recording damage to a particular copy or recording provenance evidence of an item. Buswell Library is hoping to implement an automatic overlay project with OCLC in the future, automatically overlaying our records in Voyager with updated records from OCLC, so we needed to differentiate our item-specific data from the data found in the OCLC master record. Our solution had two parts: recording the unstructured data in the 590 field (Local Note) and using other fields for structured data, appending ‡5 (Institution to Which Field Applies) with our MARC institutional code:

- 590 \\ ‡ 3 SC-233 c. 1 ‡a Extensive notes by Jim Elliot throughout item.
- 541 1\ ‡3 SC-233 c. 1 ‡a BGC Museum; ‡e 92.9. ‡5 IWW

We do not put these fields in the OCLC master record because they only apply to our specific item. We've also created a bulk import rule in our ILS, instructing it to protect data of this type in an overlay to make sure that we don't lose it in our automatic overlay project.

A related user need was provenance data. Some records corresponded to materials with important former owners, and we wanted library users researching those people to find these items. For example, we cataloged a Bible owned by Redd Harper, a twentieth-century American evangelist, and a miniature book of poetry with a bookplate reading, "Library of Franklin D. Roosevelt." Our solution was to record this data in the 700 field (Added Entry—Personal Name) with a $e (Relator Term) appended to explain the relationship:

- 700 1\ ‡a Harper, Redd, ‡d 1903-1992, ‡e former owner. ‡5 IWW
- 700 1\ ‡a Roosevelt, Franklin D., ‡q (Franklin Delano), ‡d 1882-1945, ‡e associated name. ‡5 IWW

We used different relator terms depending on the need. The evidence for Redd Harper's ownership of this copy of the Bible was clear, so we used the relator term "former owner" to indicate his relationship to the item. We weren't as confident in the provenance evidence for the book of poetry with Roosevelt's name in it, so we used the term "associated name" to indicate that he had an association with the item without claiming that he owned it.

Another related need was for annotation data. When important people have written in a particular copy, we want to connect the bibliographic record to those people. For example, we cataloged a copy of the Bible that had extensive cover and marginal notes written by former owner Jim Elliot, a missionary to Ecuador. Our solution was an expanded version of the one for provenance data. We recorded Elliot's name in a 700 field (Added Entry—Personal Name), with relator terms for "annotator" and "former owner," added a 590 field (Local Note) with a note about the extent of the annotations, and included a 655 field (Genre/Form):

- 590 \\ ‡ 3 SC-233 c. 1 ‡a Extensive notes by Jim Elliot throughout item.
- 655 \7 ‡3 SC-233 c. 1 ‡a Annotations. ‡2 rbprov ‡5 IWW
- 700 1\ ‡3 SC-233 c. 1‡a Elliot, Jim, ‡d 1927-1956, ‡e annotator, ‡e former owner. ‡5 IWW

The "Annotations" term came from the Rare Books and Manuscripts Section (RBMS) provenance vocabularies. RBMS is a division of the Association of College & Research Libraries, and they've created vocabularies for categories such as bindings, genres, and provenance.

We cataloged over one hundred miniature books for this project, and our special collections librarian wanted a way to find them all without separating them into their own physical location. Our solution for this was to add a 655 field (Genre/Form) with a term from the RBMS Printing & Publishing Terms vocabulary:

- 655 \7 ‡a Miniature books (Printing). ‡2 rbpri

Items from the BGC Museum often had an emphasis on the artistic value. We cataloged illustrated editions of the Bible and *Pilgrim's Progress*, along with some beautifully illustrated unique manuscripts, and we wanted these to be findable by their artistic value and not become lost among all the other Bibles and copies of *Pilgrim's Progress* that we owned. Our solution was yet again to add a 655 field (Genre/Form) with a term from the RBMS Genre Terms vocabulary:

- 655 \7 ‡a Illustrated works. ‡2 rbgenr

DO YOUR BEST WITH THE TRICKY ITEMS

Tricky items are an inevitable part of rare book cataloging. Following are some examples of tricky items we encountered and how we handled them.

One challenge we faced was materials in foreign languages. We received Bibles in Chinese, Burmese, and Sinhalese, along with nineteenth-century German books in Fraktur script, but our foreign language expertise was in French and Spanish. For items with Roman scripts, we used Google Translate, which we installed on an iPad so we could take pictures of the text to avoid transcription. The original language appears transcribed on the screen along with the translation. It's not perfect, but it gave us enough of an idea to create subject headings. Items in non-Roman scripts, such as Chinese, Japanese, Burmese, and Arabic, we outsourced to Backstage Library Works. The records we received were of varying quality depending on the language, but they were good enough for a base record that I could edit to in-house cataloging standards.

Another challenge was a biography of George Whitefield: *Life of the Rev. George Whitefield*, by D. A. Harsha. The corresponding OCLC record looked in order except for a large discrepancy in the number of pages, so the copy cataloger passed it to me. We discovered that somebody had removed the spine of the original book to separate the pages, then inserted supplementary content throughout the volume and rebound it. Where the biography's text mentioned well-known people related to Whitefield's life, such as William Cowper or George I of England, portraits of these people, cut from other books, were inserted next to the text. Also included was a *Harper's Weekly* journal article about Whitefield's hometown of Newburyport, Massachusetts. My solution to this was to derive a new record for the original biography and include a 500 field (General Note) attempting to explain the nature of the items, a 501 field (With Note) as an unstructured note about the journal article, and a 774 field (Constituent Unit Entry) as a structured way to link to the original journal article:

- 500 \\ ‡a Interspersed with plates not part of the original publication. Images of people and places mentioned in the text are bound next to the page where mentioned.
- 501 \\ ‡a With: Newburyport and its neighborhood / by Harriet Prescott Spofford. New York, Harper & Bros., 1875.
- 774 08 ‡i Container of (manifestation): ‡a Spofford, Harriet Elizabeth Prescott, 1835-1921. ‡t Newburyport and its neighborhood. ‡d New York, Harper & Bros., 1875 ‡w (OCoLC)20608439

Sammelbände, or bound-withs, were another common occurrence in our workflow, particularly volumes of separately published tracts or sermons bound together. We decided to create analytic descriptions for each item to allow the best possible access for our library users. We then use our ILS's "bound with" function to link them to one barcode. We also include a 501 field (With Note) in each record to indicate the item was bound with others:

- 501 \\ ‡a Bound with miscellaneous sermons by C. H. Spurgeon. ‡5 IWW

We also had difficulties with some items that we did not have the expertise to identify. One miniature book, only two centimeters tall, had a picture of a saint on every page, and a title page with the words "Fevrier 28 jours" and no other identifying information. We worried that only including that nondescript title would not be enough for users to identify the item without information about illustrator or time period. I posted some pictures of the item on the Troublesome Catalogers and Magical Metadata Fairies Facebook group page, and their expertise combined with detailed Google searching resulted in enough information to create a more helpful record:

- 100 0\ ‡a Michel, ‡c (Fils ainé), ‡e artist.
- 245 10 ‡a [Calendrier de tous les saints]. ‡p Fevrier 28 jours / ‡c [illustré par Michel fins ainé ; gravé par Lechard].

- 264 \1 ‡a [France] : [publisher not identified], ‡c [1815?]
- 300 \\ ‡a 300 unnumbered pages : ‡b illustrations ; ‡c 2 cm
- 500 \\ ‡a Originally part of a 12-volume set.
- 500 \\ ‡a Engraving of a saint for each day of the month.
- 650 \0 ‡a Christian saints ‡x Calendar.
- 655 \7 ‡a Devotional calendars. ‡2 rbgenr
- 655 \7 ‡a Miniature books (Printing). ‡2 rbpri
- 700 0\ ‡a Lechard ‡c (Engraver), ‡e engraver.

One manuscript we cataloged was in a language and script that we could not identify, but somebody had included slips of paper describing the item, so we did our best to create a record from that information:

- 041 \\ ‡a amh ‡a gez
- 245 10 ‡a [Bible portions in Amharic].
- 264 \0 ‡a [Ethiopia?] : [producer not identified], ‡c [not before the middle of the 15th century]
- 500 \\ ‡a Note inserted in volume: "A portion of the Scriptures in Amharic from Ethiopia. The pages are made out of animal skins. One column is Geez."
- 500 \\ ‡a Note inserted in volume: "Detailed description of the passion of the Christ. Few pages about Trinity. Description of Mary. All in Amharic except quotations from the Scripture and the last seven page that are in Geez (Ethiopic). The date could not be earlier than the middle of 15th century because of the mention of King Zera Yaqob."

We also cataloged the unpublished illustrations of a poem in manuscript form. The solution to that challenge was to derive a record from the published version and make the changes applicable to the manuscript. We recorded notes on its format and created a 787 field linking it to the published version:

- 100 0\ ‡a Cleaveland, Elizabeth H. Jocelyn, ‡q (Elizabeth Hannah Jocelyn), ‡d 1824-1911, ‡e author.
- 245 10 ‡a No sect in heaven / ‡c illustrated and engrossed by F. Schuyler Mathews.

- 500 \\ ‡a The drawings by F. Schuyler Mathews, glued to cards bound by ribbon, and marked for final placement in the published volume. Some pencil lines for text placement still visible.
- 787 08 ‡i illustrations for (expression): ‡a Cleaveland, Elizabeth H. Jocelyn, (Elizabeth Hannah Jocelyn), 1824-1911 ‡s No sects in heaven. ‡t No sect in heaven. ‡d Boston : L. Prang & Co., ©1891 ‡w (DLC) 21019367 ‡w (OCoLC)10646608

INFORM YOUR COLLEAGUES

Though we were doing some great work, many of our colleagues were not aware of the project or the work required for it, so I wanted to raise awareness of our work and show our colleagues how to access the cataloged materials.

I did this primarily through a presentation at one of our monthly staff meetings. I talked about collection strengths and how those affect our cataloging policies. I then gave examples of some of those collection strengths, such as temperance literature, pro- and anti-slavery literature, and materials on the First Great Awakening. I also showed examples of the different genre terms they could use to find the materials, such as miniature books, antislavery literature, or hymn texts. After the meeting, I sent a follow-up email to the staff to explain the difference between searching for these things in our discovery layer (WorldCat Discovery) and our catalog (VuFind). I explained that much of the item-specific information would not display or index in the discovery layer, so they would need to use the catalog if they needed to use that metadata for searching.

REVEL IN THE REWARDS

The most tangible reward was the dramatic increase in Special Collections cataloging. We started the project in 2017, and the amount cataloged has helped generate interest from the rest of the library:

YEAR	ITEMS CATALOGUED
2014	177
2015	144
2016	82
2017	896
2018	2311

FIVE-YEAR COMPARISON of Special Collections cataloging

Another reward has been an

increased ability to connect faculty with research materials. One of our faculty members is interested in the Puritans, so I would notify him whenever we cataloged relevant items, such as a book by the Puritan theologian Richard Baxter, published in 1680.

We have also been able to connect students with hard-to-find items. One day I was at the reference desk helping a student who was writing about Christian publishing in China during the early twentieth century. I was able to find some recently cataloged annual reports from the Society for the Diffusion of Christian & General Knowledge Among the Chinese, published at the time she was studying.

By far the greatest reward for me has been to play a role in preserving history. When I hold a 1558 work by the Lutheran Reformer Philipp Melanchthon in my hands, I'm overwhelmed by the great privilege I have in preserving the heritage of my faith and making it more accessible to others.

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"British Book Trade Index." Accessed June 12, 2018. http://bbti.bodleian.ox.ac.uk/.

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We didn't use this for our work, but we kept encountering it as a standard text in the field.

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Includes links to standard cataloging manuals for rare books, manuscripts, maps, and more.

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Connection at the Crossroads between Libraries and Writing Skills

Creative Ways to Meet Students' Needs

By David Schmersal, Bridwell Library, Perkins School of Theology, Southern Methodist University; Jane Elder, Bridwell Library, Perkins School of Theology, Southern Methodist University; Melody Diehl Detar, Duquesne University

ABSTRACT Concerns (complaints) about the quality of writing exhibited among seminary students are not new. Nor is the fact that many students come to seminary as a second career, or with backgrounds in disciplines that do not emphasize extensive scholarly writing. However, in an era of reduced enrollment, when recruitment and retention are of existential significance for seminaries, the traditional "sink or swim" approach that presumes students will "learn as they go" (or not) seems increasingly inadequate. Given the centrality of writing to academic success in seminary, helping students develop as writers is an essential component of providing academic support, thereby ensuring that students are prepared to pursue their vocations. As seminaries face budgetary challenges that may preclude offering writing support, and as the role of librarians is changing, we have an opportunity to expand our traditional role of supporting students. Join presenters David Schmersal, Jane Elder and Melody Diehl Detar as they share some of their experiences in extending writing support to seminary students at Perkins School of Theology and Regent University.

INTRODUCTION: WHY THIS IS A CHALLENGE

Concerns (complaints) about the quality of writing exhibited among seminary students are not new. Yet, it is important to acknowledge that seminary students face many challenges pertaining to writing, especially those who come to seminary as a second (or third) career and/or come from disciplines that do not require as much writing.

Theology requires a lot of writing.

Moreover, unlike graduate programs in other disciplines, seminary requires students to master several different types of writing: historical papers, exegetical papers, reflection papers, sermons, liturgical writings (prayers, litanies, responsive readings, etc.), journal entries. These factors all contribute to the challenge seminary and theology school students face when it comes to writing.

I. WHY THIS IS IMPORTANT

In an era of reduced enrollment, when recruitment and retention are of existential significance for seminaries, the "sink or swim" approach that presumes students will "learn to write as they go" (or not) seems increasingly inadequate.

Given the centrality of writing to academic success in seminary, helping students develop as writers is an essential component of providing academic support, thereby ensuring that students are prepared to pursue their vocations.

II. BUT WHY BOTHER? IT'S NOT REALLY OUR JOB

First, offering writing assistance is simply a part of exceptional public services. Moreover, one never knows what effect offering such service may have—it's an angels unaware thing.

Second, **writing support is a natural continuation of excellent reference service**, drawing upon our Skills, Availability, Trust(worthiness), and the Logical connection between writing support and services we offer already.

Baseline Skill Set of Theological Librarians

- Masters of Library Science
- *Minimum* of a Masters in Theology or related subject
- Proficiency in English, and usually in one or more non-English languages
- Are usually writers of some sort ourselves

- Familiarity with:
  - Faculty
  - Curriculum
  - Theological vocabulary
  - Assignments
  - Academic and church publishing
  - Scholarly citation styles and writing guides (i.e. Turabian, etc.)

Availability

- Of librarians:
  - Somebody is always at the desk
  - Email
  - Phone
  - Text
  - Facebook or other social media
  - Drop-ins always welcome
- Of writing tutors (esp. part-time):
  - By appointment only
  - Sometimes unfamiliar with theology and/or faculty
  - Demands of their own schedules, since they are often students themselves

Who doesn't TRUST a librarian? Students trust us because we are:

- Familiar
- Part of the institution
- Safe (i.e., not their professor)
- Known to be helpful
- Known to be knowledgeable
- Non-judgmental

Logic (we're already blurring the lines)

- **Footnotes**
  Once students learn to read footnotes to track down resources, which we teach already, then they know what elements they need to include when they write one.

- **Research Question → Thesis**
  Coming up with a research question, or a working thesis, involves preliminary thought about what students want to include and exclude in their projects. Evaluation of this sort sets the parameters for their writing and starts to suggest structure, which can lead to outlining.
- **Sources**
  The process of thinking critically about the sources one uses in a project invites the kind of questions it is necessary to address in a paper. As we teach students how and why to evaluate sources, we are teaching them the ways in which they will need to engage with their topics in writing.
- **Taking Notes and Paraphrasing**
  - Big block quotations are one hallmark of poor student papers.
  - Effective note-taking involves selecting the perfect pithy quotation and paraphrasing the rest. Good summaries can be considered first drafts and incorporated into the papers themselves.

Institutional support for student writing—from a tutor or a writing center, or by librarians—demonstrates at a minimum commitment to student success. More than that, however, it demonstrates that the institution's theological message is one worth taking care with, one worth communicating clearly and well, and one worth conveying as far afield as possible. Theological librarians are in a unique position to support this, and I argue that they should.

III. HOW LIBRARIANS CAN HELP

- *Before* students begin to write, we can offer instruction, in the form of guides and handouts—for example, a guide on the 9000-word Credo assignment in Systematic Theology (https://bridwellguides.smu.edu/credo). We can also offer instruction sessions on topics such as formulating a thesis, finding and using different kinds of sources—primary, secondary, tertiary—and source citations.
- *While* students are in the midst of research and writing, we can help them build bridges from research to writing, emphasizing

the iterative nature of the research process in that one does not fully know what he/she needs to research apart from writing, which reveals what one needs to know. Our primary task here is not only helping students find sources, but also helping them see what they might do with them, how they might take the information they have gleaned from primary, secondary, and tertiary sources and use it in their writing. An essential component of this is helping students find a central question, based on their research, that they can then turn into a thesis statement. This process can entail meeting with the student one-on-one and brainstorming, identifying themes, and of course directing students to good sources. This can also include encouraging students to make lists of observations gleaned from sources and then grouping items to help form structure. Structure is much more directly related to writing, but at the same time it has a clear connection with research in that the structure is built around themes and evidence that a student has discovered through research.

- What about *after* students have written? Assisting students with "macro-structure" leads fairly naturally into helping students clarify other aspects of their structure, which in turn leads to a more detailed analysis of overall argument, sentence structure, wording, grammar, syntax—in other words: proofreading.
  - Guidelines
    - We only look at take-home exams with explicit permission from the professor, and usually this is a means of "reasonable accommodation" for students who are English language learners.
    - We look at structure, grammar, syntax, wording, and argument, but avoid correcting content (if a student is a Gnostic heretic, it is not our place to correct them, though I will include a comment pointing out the implications of their argument, just to be sure they are committing heresy knowingly).
    - We see this as a means of teaching, not as doing their work for them. Over the course of working with students consistently over a few years, we see drastic improvement.

- Tools
  - One option is using the Markup tools in Microsoft Word—the "Track Changes" function allows you to insert, delete, and move text (when the correction is fairly obvious) and to offer suggestions in comments when there is ambiguity.
  - Pencil and paper can be just as, if not more, effective, and ensures students do not accept suggested changes uncritically.
  - Some students prefer to come hash things out in person, either in lieu of or in addition to other options.
- Examples
  - Many of the suggestions/corrections we offer have to do with inculcating students into the "culture" of scholarly writing in the humanities:
    - Using active voice
    - Avoiding first-person pronouns
    - Crafting a clear thesis statement and following an outline to support one's overall argument
  - Other corrections have more to do with mechanics
    - Using formal, correct grammar
    - Using punctuation correctly
  - When working with students who speak and write in English as a second (or fifth) language, we make many suggestions pertaining to verb use, subject-verb agreement, punctuation, and prepositions.
  - Perhaps more than anything else, students ask us to help them with citations.

As the points outlined above suggest, most of the corrections we suggest are based on more-or-less objective factors such as proper grammar and citations. While some of the suggestions may be more subjective, such as suggesting ways to clarify a point or improve overall structure, our goal is less to improve student writing than to help students become better writers.

IV. COLLABORATING WITH A WRITING CENTER

Theological librarians are in a unique position to provide writing support to students who do not have access to a writing center. For librarians at institutions that do have writing support available, opportunities exist for librarians to develop strategic collaborations with writing coaches. These collaborations make sense because librarians and writing coaches naturally have much in common with each other, and because many benefits exist with a meaningful collaboration between these entities. By breaking down the separation between research and writing, students will better understand "research and writing . . . as a single, holistic practice."[1]

Librarians and writing coaches have many similarities. The way in which their services are offered has shifted with new technologies, such as moving library catalogs online, developing new search methods for resources, and engaging new tools for editing work and managing citations. They can appreciate the benefits and challenges associated with the new technologies.

Both librarians and writing coaches also navigate a space between students and faculty. Research and writing assistance often involves understanding professors' prompts and understanding learning objectives associated with assignments. They must also work with students who have strict deadlines, and who may not plan a work strategy in advance. Ultimately, librarians and writing coaches are a part of the effort to help students to help themselves. Learning to conduct effective research and express ideas well is a key part of their educational experience.

A meaningful collaboration between librarians and writing coaches can bring many benefits. It reinforces the idea that research and writing go hand-in-hand, and that both are engaged throughout the entire process of developing and expressing ideas. A collaboration of the two entities enables each to promote and leverage the benefits of the other, and is an opportunity for one to learn from the other. When working together, librarians and writing coaches can develop a clear idea of what each other does, and communicate with patrons more effectively.

Case Study: Conquer the Blank Page

The librarians at the Regent University Library recognized a need to actively reach out to students at their point of need in the research process, with support for research and writing. Although the event was inspired by the Long Night Against Procrastination, an all-night event to encourage diving into research assignments early in the semester, it was adapted to fit within normal library hours and focused on the challenge of starting a research paper. The event at Regent University was aptly called Conquering the Blank Page, and included instructional sessions and full research support at a point in the semester that most students would be able to get a head start on large research projects. The event included instruction, one-on-one consultations, de-stressing resources, and a writing environment.

From the beginning, it was clear that the librarians would need a full collaboration with the writing coaches in order to make the event a success. Representatives from the writing center were involved at each step of the process, from the initial planning meetings through the debriefing. Together, they worked to develop a marketing strategy that capitalized on the strengths of how each entity marketed events individually. Together, they presented a full marketing strategy to promote a robust event.

The result was an event that presented research and writing support as a holistic concept. Six ten-minute instructions sessions, three by librarians and three by writing coaches, were delivered several times apiece over the course of the day. The librarians introduced key resources for starting research, and the writing center presented on how to form a thesis and avoid plagiarism. Librarians and writing coaches were available for one-on-one consultations, and students were encouraged to work on their assignments with study foods and beverages, as well as de-stressing materials, such as coloring pencils and massage chairs.

Feedback from the event was very positive, and the event impacted more than just the students. Through the collaboration, the librarians and the writing coaches formed a solid relationship. By working side-by-side, they were able to learn about each other personally, about the work they do, and the services they offer. This collaboration opened the door for librarians and writing coaches to work more effectively, with a fuller understanding of how the two pieces of support provide a complete support system for students.

V. CONCLUSION

Theological librarians have opportunities to creatively serve students beyond traditional library services. In particular, librarians can step up when writing support services are limited or unavailable, or actively seek to build connections that will create a holistic research and writing experience for students.

NOTES

1 James K. Elmborg and Sheril Hook, *Centers for learning: Writing centers and libraries in collaboration* (Chicago: Association of College and Research Libraries, 2005).

Digging Deeply in Catholic Studies

The CRRA's Collaborative Approach in Providing Access to Rare and Unique Catholic Collections

By Alan D. Krieger, University of Notre Dame; Pat Lawton, University of Notre Dame and the Catholic Research Resources Alliance

ABSTRACT This paper introduces the work of the Catholic Research Resources Alliance (CRRA), a non-profit organization comprising fifty Catholic colleges, universities, seminaries, and religious congregations. In service to its mission "to provide enduring access to Catholic research resources in the Americas," the CRRA has launched two significant initiatives of freely available and collaboratively curated content: the Catholic Portal and the Catholic News Archive.

The paper includes a brief history of the organization and introduces the Portal and the Catholic Newspapers Program. Highlights include innovations in deep indexing and discovery through finding aids across aggregated content, digital content, text mining applications, and links to additional Catholic digital resources.

The homepage of the Catholic Research Resources Alliance's recently revamped website states that its Catholic Portal "provides global, freely available access to rare, unique and/or uncommon materials in libraries, seminaries, special collections and archives." It is a testament to the CRRA's persistence of vision that this goal goes back to the beginning of the Alliance, which was really launched at a meeting of library directors from six of the eight founding institutions at Georgetown University in November 2004. Following that session, Jennifer Younger, then library director at Notre Dame and the current CRRA Executive Director, noted in a December letter to the directors at Association of Catholic Colleges and Universities schools: "we agreed to focus an initial project on making special collection materials, defined as rare, unique, or infrequently held materials in print and non-print formats, findable and accessible by scholars working in Catholic Studies. Our job is now to move forward with further definition and discussion with other libraries and archives." (Jennifer Younger, email message to author, December 22, 2004). This drive to make uncommonly held Catholic Studies materials widely accessible has continued to this day even as the Alliance adds additional resources apart from the Portal, such as the Catholic Newspapers Program.

During the next year and a half or so, participating institutions locally discussed and investigated possible means of building such a portal. "Team Catholic Portal" at Notre Dame initially envisioned a directory of websites related to particular special collections or archives, but we soon realized that many such collections were not discoverable online and those that were listed were often scattered across a larger, institutional site. Even at that time, however, we were also discussing the challenges of collecting metadata records and making them searchable.

There followed a series of three meetings over the next four years, which helped to define the direction of what was called until early 2007 the Catholic Research Resources Initiative (CRRI). In November 2006, representatives from five institutions met at Notre Dame, and discussions produced the agreement that, in addition to increasing the number of MARC records for published works in the Portal, each school would submit five searchable EAD files for collections dealing with American Catholic social action and/or American Catholic intellectual life. This represented an early recognition that the inclusion of archival material would be a key component in the Portal's development. It also represented the introduction of subject "themes" into the Alliance's collection scope considerations.

The recently "rebranded" CRRA met at Boston College in November 2007, and this meeting produced two results which would help the effort's progress: first, the insistence that there be straightforward standards and guidelines for the submission of records; second, the emergence of subject themes as a way of encouraging contributions, as six more were provisionally added to the two introduced at Notre Dame.[1] The CRRA meeting in the summer of 2009 at Loyola University in Chicago featured two new members, Loyola and Villanova, as well as a new Digital Project Librarian, Pat Lawton. The meeting was also assisted by the contributions of a “scholar participant,” Professor Kathleen Sprows Cummings, an accomplished American Catholic historian at Notre Dame who helped us in our discussions on the goals of the Portal’s search functionality. This meeting also set the direction for the Alliance in other ways as we shall see.

In looking back at the CRRA’s “pilot phase,” six important areas of progress may be identified which allowed the project to gain traction and make progress in the world of Catholic higher education.

1. **Defined the subject scope of the Portal** (2009)—The Loyola meeting approved the twelve themes which are listed in the Alliance’s Collection Policy Statement.[2] These are not intended to be prescriptive, but rather a way of encouraging the consideration and classification of resources which may be suitable for the Portal. Over time, the themes will hopefully help build a “critical mass” of materials in these areas and thus the Portal’s reputation as well.
2. **Identified schools and archives with special collections** (2006)—A January 2007 Prospectus on the CRRA notes that an online directory of directors of Catholic colleges, university and seminary libraries, archives, and library schools, drawn from the ACCU membership list, had been created.[3] A clear requirement for the CRRA’s work is the identification of institutions whose holdings largely constitute the content for Catholic Studies research in North America.
3. **Developed inter-institutional leadership for the project** (2008)—As early as 2006, the CRRI Steering Committee (drawn from all eight founding members) established the Metadata and Collection Committees, with members from different participating schools.[4] By early 2008, a Board of Directors had replaced the Steering Committee, working with Digital Access and Collections Committees (Jennifer Younger, email message to author, February 14, 2008). Almost from the outset of the Alliance’s work, leadership has been broad-based, with the CRRA’S future never dependent on one institution. The emergence of multiple stakeholders in the effort has given the project momentum and obviously heightened its chances of success.

4. **Developed a Scholars Advisory Committee** (2008)—A CRRA Board of Directors meeting in early 2008 identified scholars who would be invited to join this group; the committee had been formed by the 2009 Loyola meeting. The support and advice of the scholarly community is clearly crucial to the CRRA's products becoming an indispensable tool for research in Catholic Studies.
5. **Developed a methodology for contributing items to the Portal** (2008)—As early as the summer of 2007, Notre Dame's Eric Morgan had designed a technical infrastructure for the Portal. The Boston College meeting, as we have seen, called for record standards and in the summer of 2008, the Digital Access Committee issued minimum requirements for the submission of MARC Records, EAD files, and the Dublin Core elements to which CRRA records can be mapped. The articulation of these requirements is obviously needed in order for the Portal to "ingest" large numbers of records.
6. **Developed an effective search interface** (2009)—The Loyola meeting approved the use of VUFind as the Portal infrastructure.[5] This open source application, developed at Villanova, features a powerful indexer (SOLR/Lucene) that statistically analyzes search queries and hopefully creates a positive user experience.

Since the end of the pilot phase in 2010, the number of CRRA members and partners has grown to fifty. The progress just described during this early period certainly helped lay the foundation for the Alliance's subsequent growth; however, another major factor is the Catholic Newspapers Program, founded in 2011 and dynamically developed since then.

A 2010 member survey indicated, not surprisingly, that Portal users desired to see more full-text content in the Portal. CRRA realized the need to begin a digitization program, but exactly what should they target for digitization? We took the question to the Scholars Advisory Committee which identified three priorities: Catholic pamphlets, the Official Catholic Directory (OCD), and Catholic diocesan and national newspapers. Currently, several member institutions are digitizing their Catholic pamphlets and making them available in the Portal;

Villanova University had begun digitizing the OCD, and the baton is being picked up by the Catholic Library Association, in collaboration with CRRA.

THE CATHOLIC NEWSPAPERS PROGRAM

The project embraced by CRRA as of the greatest need—and definitely the most challenging—became the Catholic Newspapers Program. The goal and scope of the Program, overseen by the Catholic Newspapers Committee, is to provide access to all extant Catholic newspapers published in North America. Program activities include:

- Catholic Newspapers Online (https://www.catholicresearch.org/catholic-newspapers-online): An ever-growing directory of North American Catholic newspapers in digital form, freely available to all.
- Collaborative digitization of priority papers with the help of our Digitizing Partners. Initial efforts are focused here while simultaneously providing encouragement, guidance, and support to others interested in digitizing Catholic papers.
- The Catholic News Archive (https://thecatholicnewsarchive.org)

The Archive has thousands of newspaper pages, from different cities, over multiple years… and the collection is growing. The Archive has a robust search mechanism, allowing you to search just one paper, one year, or across years and papers, on any keywords, freely available to all.

Titles in the Archive include diocesan papers from Cincinnati, New Orleans, San Francisco, St. Louis, Newark, NJ, Philadelphia, Pittsburgh, Hartford, CT, and Miami. National titles include National Catholic Reporter and, thanks to generous grant funding from the United States Conference of Catholic Bishops, the full run of the Catholic News Service newsfeeds, 1920-1970; and the visual complement to the newsfeeds, *The Catholic World in Pictures*. Digitization of The Catholic Worker is in progress.

A sample page from the Archive (see Fig. 1) showing a search result for "Dorothy Day" illuminates the simplicity and power of the Archive. From this page, the user can download a PDF of the article, the issue, or just the text. Users can search any term(s), which are then highlighted in the results. The Archive includes a text correction module, which allows collaborative correction of the digitized text from which search terms are identified, thus making for more effective and complete results.

FIGURE 1 Article on "Dorothy Day" from the *Catholic Transcript* in the Catholic News Archive

The Newspapers Program continues to grow in support of the goal to provide access to all extant Catholic newspapers published in North America. With the work of the CRRA community and beyond, a rich resource for discovering firsthand news of the Catholic experience through its newspapers has been realized, along with a commitment to preservation of the content in perpetuity. In the meantime, CRRA's continued commitment to its first project, the Catholic Portal, continues also to develop as a widely used and important asset in furthering CRRA's mission to provide enduring global access to Catholic research resources.

THE CATHOLIC PORTAL

The Catholic Research Resources Portal, or "Catholic Portal," provides global, freely available access to rare, unique and/or uncommon materials in libraries, seminaries, special collections, and archives. By electronically bringing together resources in many formats from many collections, the Portal enables easy, effective, and global discovery of Catholic research resources.

The Portal is a core component of the CRRA's mission and presently contains records to rare and unique member-held resources in all formats, with a growing number of resources available in digital form, or "full text items." The Portal (https://www.catholicresearch.org) is searchable from any page and includes (as of September 26, 2018) more than 143,000 member-contributed records describing rare and unique holdings of all formats, including archival materials, books, cassettes, and online materials. Of those 143,000 records, 46,000 or 32% of the total, take the user to the full text version of the item, by simply checking the "Limit to full text" box in the upper right hand corner of the page (see Fig. 3).

CRRA is fortunate to have a team of individuals working behind the scenes to make the Portal a truly robust and innovate discovery system. A special shout-out for being the creative geniuses behind the scenes goes to Demian Katz of Villanova University and Eric Lease

FIGURE 2 Search the Portal from any page https://www.catholicresearch.org

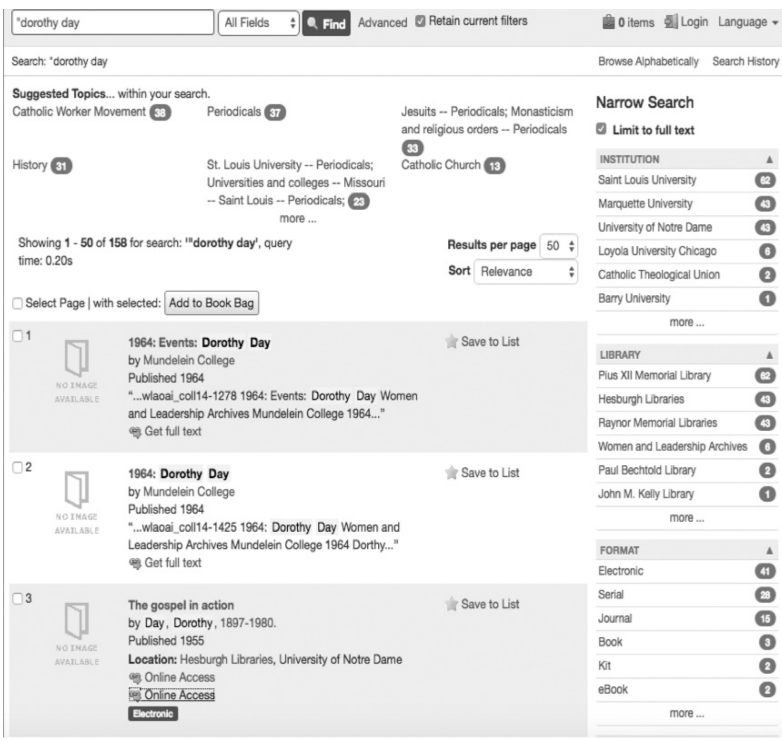


FIGURE 3 Limiting to full text results in the Portal

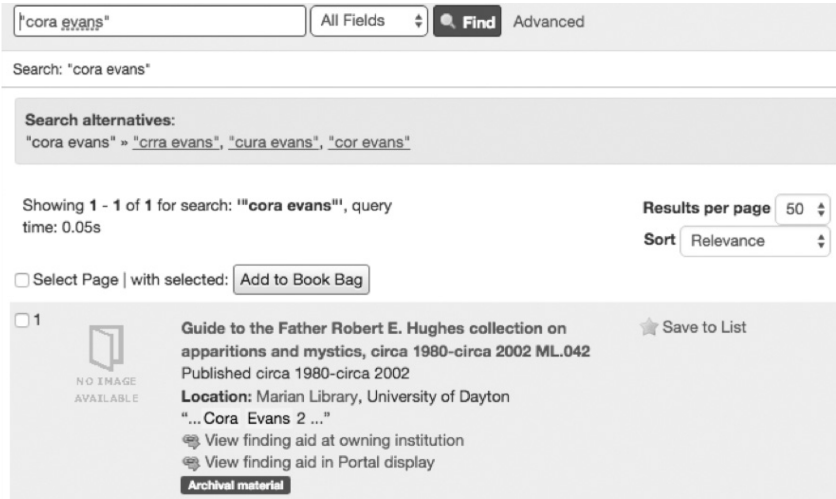


FIGURE 4 Search for "Cora Evans" retrieves Dayton finding aid in the Portal

Morgan and Kevin Cawley of the University of Notre Dame. Two noteworthy innovations include the ability to search the entire text of finding aids in the Portal by keyword, and text mining applications.

Within the Portal, all finding aids that are available from a linked URL are fully indexed by the Solr/Lucene indexer, and therefore any keyword in the finding aid is searchable and retrievable. The power of this innovation cannot be overstated and a simple anecdote illuminates.

Stephanie Shreffler, Collections Librarian/Archivist at the Roesch Library of the University of Dayton, conveyed the story of assisting a scholar in his research on an American mystic, Cora Evans. Material on Evans was not abundant, and the scholar had been unsuccessful in locating materials in the local catalog. When Shreffler suggested he try the Portal, he found that Dayton *did* have information about Evans (Figure 4). The finding aid was listed in the Dayton catalog but was only findable in the Portal, due to the power of fully indexing all words in the finding aid.

Another Portal innovation, spearheaded by Eric Lease Morgan of the University of Notre Dame, is text mining. Taking Catholic pamphlets at the University of Notre Dame as his test collection, Eric provided text mining for the pamphlets. At a glance, the user can see what words are prominent in the text (see Figure 5), and where within the text they occur (Figure 6), making it an effective tool in helping users to grasp quickly the emphases of the document.

Figure 6 shows a mapping of the fifty most frequently used words in the text, shown with sixty letters around each term. The map in the upper right hand corner shows where within the text the words occur. As we can see from this map, the majority of occurrences of the word "work" appear about 70% of the way through the book. A reader interested in this particular topic could then immediately flip to page 45 or so and be assured of finding material on the topic of interest.

In addition to robust search, retrieval, and display of information within the Portal, there are carefully curated subject guides that focus on topics of interest (Figure 7). Ted Bergfelt of Duquesne University has created and generously contributed many of the CRRA guides. Guides include African-American Catholics, Catholic Social Action, and Digital Catholica, to name just a few.

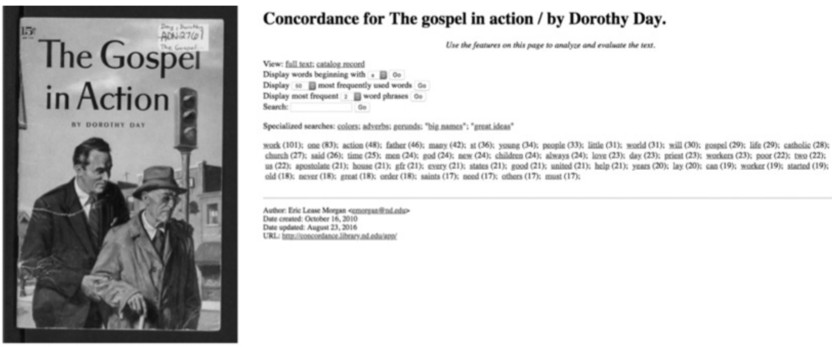


FIGURE 5 Catholic Pamphlet *The Gospel in Action* and word occurrences in the text using text mining techniques

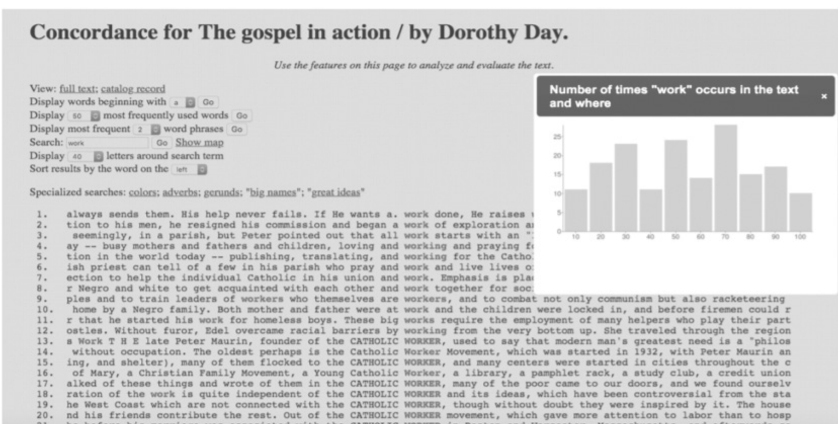


FIGURE 6 Word counts for The Gospel in Action by Dorothy Day

FIGURE 7 Subject Guides in the Portal

CRRA continues to grow its services and maintains its commitment to making its services and products freely available. Membership in CRRA provides a unique opportunity to meet new colleagues and participate in a vision to provide enduring global access to Catholic research resources. Explore our Portal and Catholic News Archive, and like us on Facebook! Drop us a note and let us know how we might improve our services and how to serve better serve the needs of scholars and users of Catholic content.

ENDNOTES

1 "CRRA: Moving toward broader implementation. Joint Sessions Metadata/Collections Committees. Thurs., Nov. 1-Fri., Nov. 2, 2007. Minutes."

2 "CRRA Strategic Plan. Loyola University Chicago. July 14-15, 2009," 1.

3 "Prospectus on the Catholic Research Resources Alliance. January 2007," 2.

4 "Catholic Research Resources Initiative," Agenda, Wednesday, November 29-Thursday, November 30, 2006.

5 "Loyola CRRA Meeting Minutes. Location: Information Commons, Loyola University of Chicago. July 14-15, 2009," 5-6.

Gathering up the Fragments after Boko Haram

Helping Baptist Churches in Northeastern Nigeria Recover, Conserve, and Digitize their History

By Anthonia O. Ahimah, Ibrahim Danin Library, Baptist Theological Seminary, Kaduna, Nigeria; D'Anna Shotts, Ibrahim Danin Library Baptist Theological Seminary, Kaduna, Nigeria

ABSTRACT Almost everyone has heard of the deadly terror group Boko Haram, which began to gain world attention in 2009. Their impact on northeastern Nigeria has been devastating: lives lost and disrupted, properties destroyed, culture and history eradicated by violence. Though they no longer hold territory, in 2014-15 Boko Haram controlled an area the size of Belgium, and also carried out multiple violent attacks in surrounding areas. The Northeastern Nigeria Baptist Digital History Project was begun to help affected Baptist churches in three northeastern states which suffered invasion, many of them with devastated and scattered congregations and damaged or destroyed buildings, recover the dignity of their history through researching, locating, digitizing, and indexing historical documents related to their founding and growth.

Original impetus for the project, headquartered in the Ibrahim Danin Library of Baptist Theological Seminary, Kaduna (located outside the Boko Haram sphere of influence), was the discovery of a trove of forty-year-old, handwritten working files created by missionaries present at the founding of many of the earliest Baptist churches in the area. Other primary materials already held by the Library contain clues to interpreting these records, and are also being digitized for access by scholars and researchers.

INTRODUCTION

Nigeria, sometimes known as "the Giant of Africa," has around 200 million people. Approximately half are Christian and half are Muslim, though there is also a smattering of purely traditional worshippers as well. (African Traditional Religion underlies much of Islam and Christianity in the country, as well.) Islam came down through the Sahara Desert into Northern Nigeria with Arab traders on camel caravans from the twelfth century. Christianity arrived with Catholic priests accompanying Portuguese explorers in the Bight of Benin off the southern coast in the fifteenth century, but didn't really take root until the "Great Advance" of European and American missions in the nineteenth century (which was centered in southwest Nigeria). So, the interaction between religions is nothing new in the country, but the intensity and potential for violence has greatly increased as the two "missionary" faiths continue to grow rapidly amid difficult social and economic circumstances.

With a long history of religious activity, and an increasingly challenging environment, preservation and particularly digitization of historical materials become vitally important in the context. There are many applicable African proverbs, including "No condition is permanent" and "Who knows tomorrow?" Many Nigerians and others have commented on what is referred to as "the lack of maintenance culture." There are also climate extremes (and lack of climate-controlled facilities), mold and dust, and insects, plus infrastructure issues like secure storage, fire-proofing, archival-quality folders, etc. One must keep in mind always that cultural heritage items are not permanent, personnel are not permanent, and the mission of an organization is not permanent.

BACKGROUND

BAPTIST MISSION OF NIGERIA (BMN). Baptist work in southern Nigeria began in 1850. Thomas Jefferson Bowen, a frontiersman who had fought in the Texas Revolution of the 1830s, was the first Baptist missionary to Nigeria, arriving at Badagry in the south in 1850 (following the Anglicans in 1842 and the Methodists in 1848). Christian mission work was largely confined (by British colonial policy) to the southern part of the country until after World War II. After this time, Baptist missionaries began visiting for short periods in the north around 1946. Baptist mission work in northeastern Nigeria began in the late 1950s, although some Baptist fellowships had earlier been established by Yoruba traders, civil servants, and laborers from the south. The institution where our project is housed, Baptist Theological Seminary, Kaduna (BTSK), began in 1948, was burned to the ground during a Muslim-Christian conflict (unrelated to Boko Haram) in 2000, and was rebuilt between 2001 and 2007. We also know the pain of loss, as the entire library and all historical records of the school were lost at that time.

BOKO HARAM (BH). Though the group has roots back into the 1970s, widespread violence and terrorism began in 2009 after the death in police custody of the group's founder, Yusuf Mohammed. Starting around 2011, BH conquered territory about the size of Belgium and began styling themselves as a caliphate. When the tide began to turn against them in early 2015, they returned to their previous guerrilla campaign and escalated the use of suicide bombers. They also perpetrate atrocities on a regular basis to subdue local populations and attract worldwide attention to their cause. The scale of the devastation is appalling: more than 20,000 people killed (more lethal than ISIS) and 2.5 million internally displaced persons.

> "The human fallout of the crisis has been underreported, including the suffering of displaced people and the plight of women," Nnamdi Obasi, senior Nigeria analyst for the International Crisis Group, told The World Post earlier this year. Life in NE Nigeria, he said, is "hellish." (https://www.bbc.com/news/world-africa-42735414)

Since 2009, at least 900 churches of all denominations have been destroyed by BH. (https://www.christianpost.com/news/900-churches-in-nigeria-destroyed-by-boko-haram-173879/) Before BH, there were fourteen Baptist churches in Yobe State; however, all but one have had their buildings completely destroyed. Five are now worshipping again in the "rubble" of their buildings under temporary shelters. A small sample of destroyed Baptist churches in the northeastern states includes: Maiduguri, Baga, Ngala Gamboru (Borno State); Mubi (Adamawa State); Damaturu, Potiskum, Ngalda, and Buni Yadi (Yobe State).

But brave Nigerian Christians are once again worshipping and working in the area.

One example is in the little railway town of Buni Yadi. Everyone has heard of the kidnapping of hundreds of schoolgirls in the town of Chibok (April 2014), but little outside attention has been given to tragedies in Buni Yadi both before and after the Chibok incident. In February 2014, 59 secondary-school boys were slaughtered by BH. The town was overrun and destroyed by BH in May 2014 (https://en.wikipedia.org/wiki/May_2014_Buni_Yadi_attack), and recaptured by the Nigerian military in March 2015 (https://www.naija.ng/398118-military-reclaim-buni-yadi-buni-gari-from-boko-haram.html#398118). Buni Yadi has continued to experience terrorist attacks and suicide bombers even earlier this year.

Despite this situation, Buni Yadi Baptist Church is now working to rebuild the fence around their devastated building, to avoid the property being used as a toilet by the next-door mosque (which was actually built on seized church land). While excavating to lay new foundations, human remains were discovered in shallow graves. Church officials learned that during the 2014-15 capture and occupation of Buni Yadi by BH, the group's leader, Abubakar Shekau, lived in pastorium, and executions done in front of the mosque were buried in the church property. The Nigerian Army had to be contracted to exhume the remains due to BH's policy of planting landmines in the graves to prevent family members from recovering the bodies of loved ones.

REV. WILEY B. FAW

Who was Wiley Faw? According to Rev. John Matthew, a Nigerian Baptist missionary (and former pastor of the Buni Yadi Baptist Church mentioned above), Rev. Faw "labored tirelessly . . . he played the role of pastor, teacher, discipler" and funder of land purchases, even in the face of government hostility, throughout northeastern Nigeria. Wiley Faw and his wife Geneva served for thirty-two years as missionaries to Nigeria through the International Mission Board, Southern Baptist Convention. Arriving in the early 1960s, shortly after Nigeria's independence, Wiley worked first as a science teacher in a mission school in Jos, and later as a pioneer evangelist and church planter throughout the Northeast. Rev. and Mrs. Faw retired around 1995, and Rev. Faw died in 2016. (Mrs. Faw survives, though in very poor health physically and mentally.) According to missionary colleague Harriett Bowman, "Wiley Faw was a pioneer of the gospel in northern Nigeria. He had a huge impact which continues even today. People on earth may not recognize that one of the great ones has passed on, but heaven surely rejoices at the coming home of a great warrior."

The Faw files were recovered in 2015 (about twenty-five years after the Faws retired), in a storage container in the city of Gombe, on the edge of BH territory. The materials were housed somewhat haphazardly in two ancient filing cabinets in a loosely-sealed shipping container, with little regard for climate or pest control. The archive of Rev. Faw's working materials includes information from 110 churches in ten associations (local groupings) and four conferences (regional groupings). Most of these churches have no remaining documents or archival materials at all, and many of their buildings have been totally destroyed during the nine years of the insurgency. This has led to frequent opportunistic challenges to the churches' property rights.

THE NORTHEASTERN NIGERIA BAPTIST DIGITAL HISTORY PROJECT

The rationale for digital preservation is well-known:

> **ARTIFACTS** Climatic extremes of heat, dryness, and humidity as well as insects may cause problems, especially in tropical climates. There may also be legal issues (as in laws with regard to possession of cultural-heritage items) in addition to changing administrative situations/priorities regarding space for display and storage.
>
> **DOCUMENTS** Storage space may become an issue. Items may be packed up and moved without regard to organization or suitability of storage arrangements. Some primary historical documents may be labeled in a manner such that they are not recognized as valuable. We are aware of several examples in our context: at a sister seminary, an untrained person was made head of the library and "cleaned things up" by burning a large collection of old newspapers, some of which were the only extant copies of historical titles; a local mission organization made their move to new offices "easier" by abandoning many file cabinets of old mission records dating

back a century, probably including original legal documents such as land titles acquired in the days when expatriate missionaries were in charge of most purchases.

When it comes to digitization, there are, of course, premium solutions for the "big dogs" (those with adequate funds): outsourcing, often with significant minimum charges, or high-speed scanners costing thousands of dollars. We have outsourced one large, fragile volume, but transporting to and from US was nerve-wracking. Unfortunately, even the most basic of high-speed book scanners is priced out of our range, and electricity issues are a critical factor (power surges, variable voltage, long periods with no power). In addition, lack of climate control is also very hard on sensitive equipment. Therefore, we had to look for affordable alternatives.

DIGITAL PHOTOGRAPHY METHOD

As the Baptist Mission of Nigeria started most of the Baptist work in Nigeria, we began this project several years ago by digitizing minutes of the Baptist Mission of Nigeria. These minutes, covering 1850-1991, are also used in researching Nigerian Baptist history, as many Baptist churches all over the country had significant missionary input in their founding, and the information describes activities of personnel that worked in Nigeria as missionaries.

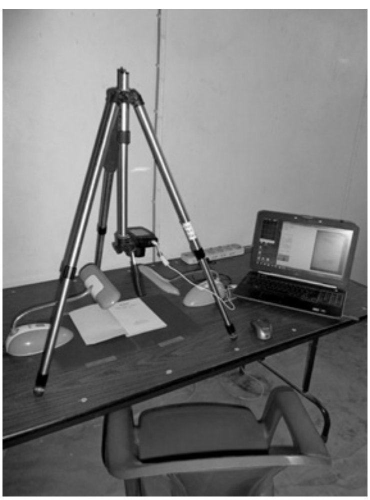


Photo credit: D'Anna Shotts

For these bound materials, we used a relatively inexpensive digital photography set-up (see photo at left), explained to us by Chris Beldan, an ATLA member now retired from the library of Lancaster Theological Seminary, Lancaster, PA, who used it in his work there. This involves a good-quality digital camera, a tripod capable of holding a camera facing down instead of out, a laptop with a remote-shutter program installed, and Adobe Acrobat software for creating PDFs from the resulting JPEG photos (and also for converting to OCR). This digitizing method is recommended by the Endangered Archives Project (EAP) of the British Library (https://eap.bl.uk/), and is explained and supported by articles and documents produced by the Hill Museum and Manuscript Library at St. John's University, Collegeville, Minnesota (www.vhmml.us/resource/downloads).

This method will be used again later for bound copies of minutes of other local organizations.

SCANNER METHOD

A few years later, files were recovered from the Faw archive described above, which contains vital information such as receipts of land purchase, legal documents, building plans, minutes and proceedings, and correspondence between Rev. Wiley Faw and church pastors and denominational leaders in the area where he served as a missionary. Since most of these materials are in single-sheet form, it made more sense to use some form of scanner.

For this phase of the project, we began with an HP300 flatbed scanner which was already on hand. This had the advantages of being (1) USB-powered, so not dependent on availability of electricity, and (2) cheap. Disadvantages were that it was relatively slow, requiring lots of manual adjustments and handling of files—and it was old and cantankerous.

We continued to search for a better solution, and eventually received a recommendation for the Fujitsu ScanSnap iX500 scanner, which sells for around $420 and is compact enough to carry on-site when necessary. It feeds up to fifty pages at a time, automatically copies double-sided items, and can automatically do OCR conversion. (However, for our purposes, the double-sided function doesn't work for lined notebook papers and/or bleed-through from thin sheets written in ink.) There were other challenges particular to the material: widely varying sizes of sheets; much of the material is handwritten in Hausa language (and OCR doesn't work on handwriting or Hausa language!); and ink sketches and oversized, faint site plans. However, some items are marvelously evocative of place—like letters written on sheets torn from an oversized ledger from the Railway Corporation in a town where most Christians were working to build the railroad!

In addition to technical issues, we had to make the usual decisions facing an archival project: sorting files, eliminating duplicates, file labelling conventions and methodology, creating metadata, and OCR decisions.

Physical and Administrative Challenges Encountered During the Project:

- Fragile/poor quality of the papers used
- Many of the documents are handwritten in Hausa language; therefore, OCR not possible
- Power fluctuations/absence
- Lack of secure storage, archival folders, etc.
- No climate control
- Inadequate funding for better archival conditions, materials, and staffing
- Ownership/copyright (for the purpose of putting materials online)
- Materials in the files (some negative created by or regarding living persons)

Future Challenges Anticipated:

- Distance for potential users to access in person
- Lack of computer skills among potential users of digital resources
- Creating simple pathfinders/finding aids for the collection to enhance access
- Encouraging churches/institutions to contribute further material

INTERVIEWS ABOUT THE PROJECT'S IMPACT

For this presentation, interviews were carried out with several people who have used the materials in physical form. These interviews, intended to gauge the impact on users, are summarized briefly below:

> REV. K. U. DANNAT, church historian, author, and lecturer at Baptist Theological Seminary, Kaduna, Nigeria, said the materials in the project would be of incalculable worth to him as a researcher and author as he prepares to write a book on the Baptist history of the Northeast. As a lecturer, he

will encourage his students to use the archive to get a sense of what primary sources are like, their importance, and the difficulties surrounding their use as well.

REV. ABRAHAM DIMUES, Northeast Baptist Conference President and pastor of Bishara Baptist Church, Bauchi (one of the churches represented in the files). Rev. Dimues said their church is about to celebrate an anniversary, and wanted to write a history of the church. Unfortunately, due to several crises and violent incidents in their area in the last twenty years, there are no surviving documents from their founding period. In the archives, however, there is much material. Rev. Dimues said, "There are so many things [in the files] that we've been looking for, and we couldn't get them. But now . . . the hardship is over. Ordination of the first deacons, a copy of the ordination service of the first pastor, many other things. This is wonderful."

REV. JOHN MATTHEW, Nigerian Baptist Convention missionary in Yobe State (and former pastor of Buni Yadi Baptist Church mentioned above) used materials from the files as the basis of his final-year research project on the influence of Yoruba Baptist traders on Baptist work in the Northeast: "Rev. Faw's impact was great . . . He labored tirelessly in [what was then] Borno Baptist Association . . . To have access to his papers on this work has been of immense benefit to my research. I could not have completed my project without these materials."

FUTURE PROSPECTS

So, what's next for the Northeastern Nigeria Baptist Digital History Project? We hope to:

- Discover more files as we make visits to churches in Northeastern Nigeria to encourage participation
- Digitize Northeastern Baptist Conference minutes (including Northern/Bethel Conference minutes covering the early history)
- Publicize the project to Baptist institutions and organizations
- Encourage the Nigerian Baptist Convention to set up an archival center in the Northern part of Nigeria

Library as Thesis Laboratory

A Workshop-Based Approach to How Librarians Can Support Writing and Research

By Keegan Osinski, Divinity Library, Vanderbilt University; Bobby L. Smiley, Divinity Library, Vanderbilt University

ABSTRACT Historically, librarians have supported instruction and curricular development primarily through information literacy sessions and individual consultation. But having identified a gap in the curriculum and academic experience between faculty expectations and student writing ability in the Divinity School at Vanderbilt, as well as a dearth of support for students through the thesis writing process, the library has set out to offer our skills and expertise to guide students through the research and writing of their final theses. This contribution provides an assessment of the inaugural class that took place in the spring semester of 2018, and covers the formation of the course, from conversations with students and planning with administrators to outlining the syllabus. We discuss the actual practice of the program, its successes and pitfalls, and our assessments of the results of this initial effort, as well as our plans for moving forward with the course. By reviewing and evaluating the course, our goal is to stoke conversation about how divinity libraries can identify gaps where their expertise and experience can be leveraged, and design novel ways for librarians to complement and augment existing curricular needs around writing and research.

I. IDENTIFYING THE NEED

Given that students at theological schools and seminaries arrive with a variety of professional backgrounds and education, among other differences, having a baseline for assessing writing ability and evaluating student work is a difficult enterprise. Like their counterparts elsewhere in higher education, institutions for religious training now offer designated writing tutors, and, in growing numbers, discrete writing centers to work with students who need assistance with adapting to (or even learning) the plural genres and conventions of academic writing.

Even for students already familiar with the protocols of academic writing, drafting a research-based thesis is a more complex and involved process. Historically, at Vanderbilt Divinity School, support given to students writing a thesis-based research project for their MTS degree has relied on the availability of the faculty member supervising the thesis to oversee the student's progress. However, when faculty are confronted with demands on their own limited research time (whether by teaching or service), their ability to coach students through the writing and research process is often markedly diminished.

Additionally, for the uninitiated, the thesis research and writing process can be an isolating experience, in contrast to the cohort feeling attending coursework. That there is usually no regularly scheduled communal activity or obligations (i.e., course) related to the thesis project can amplify that loneliness, and complicate (or even hinder altogether) writing and research.

Identifying a gap in a comprehensive way to provide writing and research assistance for students working on a masters-length thesis project (10,000 to 30,000 words), we reached out to all the stakeholders who have been or will be engaged in this process. After several conversations with students, recent graduates, and faculty, we started to notice three common themes in every discussion of the thesis writing process.

a. *Lack of support when writing:* Students signed up for three credit hours, and had little to no actual guidance in the course of research and writing. They were virtually on their own, especially if their readers/advisers were especially busy or disinterested.
b. *Lack of quality in student writing/research:* The other side of that coin is that the quality of students' work suffered because they were not getting the help they needed. They were simply

expected to know how to research or write, but no effort was made to actually teach them these skills. And further, by the time students were writing their thesis, they also felt like they "should know better," and so had a hard time reaching out or knowing where to get help.

c. *Lack of organization and communication of thesis program:* Students (and their readers!) were unclear about deadlines, rubrics, and requirements. It seemed like the thesis program was very low priority to professors and administrators. There was virtually no structure to the process.

II. PROPOSING A SOLUTION

With our experience in information literacy instruction, scholarly communication, and our own graduate training, we felt we could render research and writing assistance to thesis students in a more formalized way—in this case, a workshop-driven, transcripted non-credit course that would cover principles and practices of thesis-length research and writing and help build community for students engaged in the process.

The Divinity Library at Vanderbilt is fortunate in having a strong working relationship with the Divinity School and its administration. Our conversations with the associate dean for academic affairs yielded many ideas, and much enthusiasm and continued gratitude for proposing to design a course for MTS students (as well as others interested). With her assistance, we were able to be listed in the course schedule as a numbered class (DIV 7996: MTS Thesis Workshop Course) and integrated into the university's course management system.

As mentioned earlier, writing tutors furnish an indispensable service to students, and therefore we wanted their involvement in the development and instruction of the course. The Divinity School hires one of the Graduate Department of Religion PhD students each year to serve as the school's designated writing tutor. Students can schedule appointments or utilize the tutor's office hours to get help developing thesis statements and editing papers. The writing tutor contributed to the course, offering their expertise and also opening their office to help students with their writing at various points in the process. The relationship built between the students and the writing tutor by having the tutor participate in the class made the students more likely to utilize the tutor's skills, not only for their thesis but for their writing in other classes as well.

III. COURSE STRUCTURE AND CONTENT

The syllabus for the course was designed around the already-established deadlines from the program schedule. While it may seem an obvious (and necessary) way to schedule class meetings and determine content, it also furnished the ancillary benefit of reminding students of deadlines that they may or may not have recalled.

One of the guiding principles of the course was to (re)acquaint students with the conventions of academic writing and research, as well as help expose practices related to student work presupposed by faculty. While second nature for faculty, how to structure an argument, cite a source, read texts critically and quickly, organize research, etc. are skills students are not usually taught but rather expected to just know.

In addition to excerpts from *The Craft of Research*, the key texts we used were Andrew Abbott's *Digital Paper* and Wendy Belcher's *Writing Your Journal Article in 12 Weeks*. Belcher's workbook-type guide is great for editing and organizing, and Abbott's book outlines his own research process, which offers helpful methods to envision how to approach a master's thesis-length (or longer) project.

We started the course with lectures, discussions, and activities centered on designing a research question and thesis (even though most students had already done some manner of this before the semester began) and then continued on to literature reviews and project proposals. The in-classroom content worked toward helping students to submit a preliminary bibliography and proposal outline by the first deadline. The class then worked on developing arguments, structure, and outlines so that they would be prepared to write their first draft over spring break and submit it to their first reader by the following week's due date. Finally, the last few weeks were about tightening the arguments, hitting the major points, and finishing up the writing and edits.

IV. THE STUDENTS AND SEMESTER

Initially, the assistant dean for academic affairs enrolled all MTS students working on a thesis. But inasmuch as the class was not credit-bearing, and other schedule conflicts arose, our central core of students was much smaller.

For most of the semester, we typically had six students, including one who was putting together a museum/exhibit project, as well as two non-thesis students who wanted to get a head start and learn whatever tips and tricks we could teach them before they had to actually get started on their thesis projects. Owing to being a zero-credit course, however, our attendance was inconsistent enough to entirely eliminate one course feature, the use of writing buddies. We had designed sessions and in-class workshopping around writing pairs and quickly discovered that this approach is impossible if students are not required to attend.

The first half of the semester, before the first full draft was due upon return from spring break, was spent with some lecture each class as well as check-ins of where students were in their research, bibliography development, thesis statements, outlines, and the like.

However, we discovered in the second half of the semester that the course served almost as a pastoral and at times therapeutic space for students working through the thesis writing and research process (accompanied by the existential concerns of their impending graduation). Indeed, the original idea of building community by writing was supplemented (and eclipsed) by building community *because* of the writing. While often unacknowledged, attention to student well-being proved in this context to be an additional (and necessary) benefit of the course.

Surveying students after the course's conclusion, we found their responses were more or less as expected. Students appreciated having a community to hold them accountable (and commiserate with) in the writing process, to bounce ideas off of, and to provide feedback. They did not feel like they had time or motivation to complete the readings for each class, though they found the content we covered from those readings helpful. It helped them "keep on top of deadlines" and "feel less alone."

V. GOING FORWARD

Based on student feedback and faculty/administration enthusiasm, we feel confident that future iterations of this course will continue to assist students throughout the thesis writing and research process. At Vanderbilt, this need will be more exigent with the introduction of curricular changes in Fall 2018 that will require more students in the MTS program to write a thesis.

Our discussions with the associate dean for academic affairs have stoked an interest in making the course a requirement for MTS thesis writers and therefore either credit bearing or baked into the thesis credits. Moreover, we have discussed extending something similar to non-thesis students, as well as others—whether MTS or MDiv candidates—interested in working on longer writing. Feedback from students solicited both formally and informally emphasized how something like the research and writing "tips and tricks" would have served them even better if introduced earlier in their degree program—helping them to pull back the curtain of knowledge about scholarly practices presumed by the faculty. Ultimately, what our experience with the course emphasized was that in identifying gaps and leveraging our own experience and expertise, there are manifold opportunities to reimagine outreach through instruction in novel ways; in so doing, we helped further highlight how a receptive faculty and student community can understand what the library can offer in an expanded field.

Managing a Large-Scale Weeding Project

When We All Pull Together

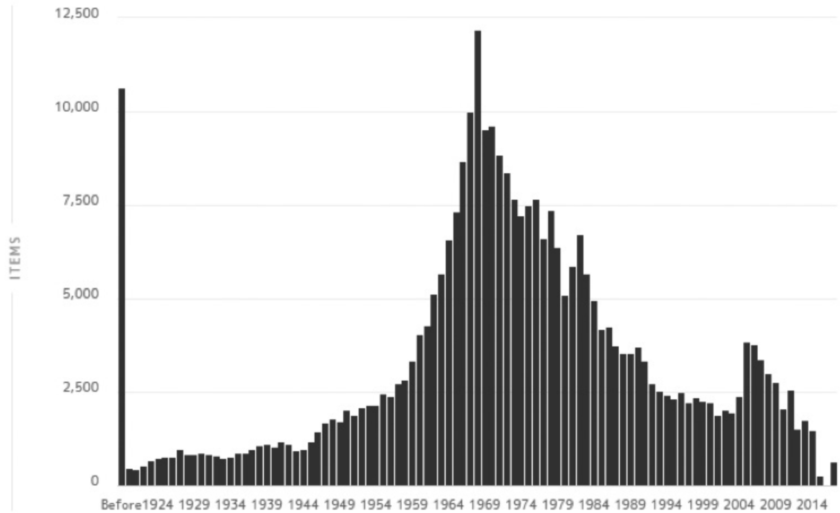
By Leslie A. Engelson, Murray State University

ABSTRACT The main circulating collection at Murray State University had never been thoughtfully and intentionally weeded. Several factors aligned, raising the need for a thorough weed of the collection resulting in weeding over a quarter of the collection (over 100,000 volumes). Most of the volumes were pulled and processed over a 32-week period. This session will discuss the circumstances that made the time ripe for weeding, the criteria that informed the decision-making process, tools used in that process, workflow for accomplishing the physical processing, cross-library participation in the project, and things to consider when implementing a project of this magnitude.

SITUATION

The circulating collection at Murray State University (MSU) consisted of approximately 300,000 volumes and includes the oversize collection. It was created primarily by faculty selecting resources, as well as the consolidation of department libraries into the University Libraries system. The various areas of the collection have never been systematically developed or weeded, and the Research & Instruction (R&I) librarians have maintained a hands-off approach. As you can imagine, this created a spotty and inconsistent collection.

An analysis of the collection in 2013 revealed that the average date of publication of the resources in the collection was 1973, with most books published in 1968. Ninety percent of the titles were published before 2003. The oldest area of the collection was the CNs (Inscriptions, Epigraphy), with an average publication date of 1945, and the most current area of the collection was ZA (Information sciences), with an average publication date of 2007. Almost half of the collection



has not circulated since 2000. Of those that have circulated, only 13% have circulated five or more times.

Students often complained (on social media as well as formal surveys) of the lack of space. No private or group study rooms were available, and they often had to sit on the floor because all the seating was in use. Circulation statistics had been decreasing from about 15% in 2011/2012 to about 12% in 2016/2017, while the availability and use of electronic resources was increasing.

The R&I librarians were insecure about making weeding decisions because of their lack of experience and traditionally hands-off approach. Because of my experience with collection management, as well as a recent presentation on collection analysis tools at an ATLA conference, I approached the dean about making a similar presentation to the R&I librarians. As part of the discussion, we determined some goals for the project.

PROJECT GOALS

Establishing a desired collection strength and preferred format for subject areas was one of the first goals. The R&I librarians worked diligently to determine, based on curricular needs, the desired strengths of the areas of the collection they were responsible for. This gave them a better understanding of the target they were trying to reach as they made retention decisions.

Secondly, they reviewed the circulating collection for items which were no longer relevant due to a change in programs and curricular needs.

An important goal of the project was to disseminate the withdrawn materials in a responsible manner. Because MSU is a state institution, there are legislative requirements that restrict how materials can be disposed of, but we were concerned about ensuring that as many titles as possible could be given away or sold and not put in the landfill.

The fourth goal was to start reaching the desired collection strength through acquisitions and access-based models.

Finally, the last goal was to renovate the space to create study areas for individuals and groups.

Since the establishment of these goals, we have had a change in leadership. The first, second, and third goals have been met, but it is unlikely that formally initiating efforts to meet the fourth goal of determining current collection strengths with the intention of developing the areas will happen. The fifth goal has been partially met but was limited based on a lack of funding.

CONTRACTS

A result of the collection management presentation was a decision to contract with Sustainable Collection Services (SCS) for the use of their GreenGlass collection analysis tool and with Better World Books (BWB) to disseminate materials in a more sustainable way.

Contracts with both SCS and BWB were discussed with the University Procurement Services office at length, as they had to conform to state law. There were quite a few hurdles with this process, because this department doesn't understand how libraries do business, and their interpretation of state law regarding contracts and how materials purchased by the University can be disposed of is very rigid. In the end, they approved the contract with GreenGlass without going out to bid, as well as giving withdrawn books to Better World Books to sell for us.

PROCESS

After sending SCS a file of 309,156 bibliographic records with 338,560 associated item records, SCS built a database of those records along with data from other databases such as WorldCat, HathiTrust, and Choice Reviews. This allowed us to compare our holdings with those of other universities in Kentucky, as well as benchmark libraries we had identified. Additionally, we could determine if the titles were available in full text in open access databases such as HathiTrust, as well as look at reviews in Choice Reviews. The interface provided the ability to search by and report on date of acquisition, publication data, circulation count, last circulation day, and LC call number range.

The data in GreenGlass was current as of the date it was extracted from our ILS. Because it is not connected to our ILS, it is only a snapshot in time. We still have access to our GreenGlass database, but it does not reflect recent acquisitions, current circulation data, or the fact that we no longer own many of the items that are represented in the database.

CRITERIA

While we were waiting for the database to be created, the R&I librarians established what we called "no-brainer" criteria that I could use to start the weeding process. These criteria fit the parameters of the type of collection we were developing (a current circulating collection that is appropriate for the community served and curriculum supported). Once these were established, I was able to run reports in our ILS and start withdrawing the following materials:

- Superseded editions
- Foreign languages not currently taught
- Textbooks published before 1995
- Medical or clinical books older than 1985
- Software books published prior to 2007
- Workbooks, lab books, study guides intended to be written in
- Unmendable materials or those that are more expensive to mend than to replace
- Duplicate copies published prior to 2010
- Books that clearly do not support the curriculum

Criteria were also established that excluded materials from being weeded. These criteria included:

- MSU authors
- MSU theses
- Books added in the last 5 years
- Books circulated a significant number of times
- Books related to the region
- Last Kentucky library to hold

Additionally, the R&I librarians established criteria for the areas of the collection for which they were responsible. These criteria were used to run reports in GreenGlass from which titles were selected for withdrawal. From these reports, 113,858 titles were identified for withdrawal, which equated to 37% of the collection.

WORKFLOW

Query results in the SPS database were exported in Excel spreadsheets and included the query parameters. The R&I librarians would then remove items from the spreadsheet that matched the excluded criteria, and then the spreadsheets were loaded into a folder on a shared drive.

Keeping the original spreadsheets intact in order to keep a record of the query used and its results, I compiled each list into a master list, removing information that was not relevant for my needs. The information that remained included:

- Location code (CIR or FOL)
- Call number
- Enumeration or Chronological data (from item record)
- Title
- Barcode

This project was initiated in 2013. Throughout 2014-2015, the R&I librarians made deselection decisions. The project was then put on hold for a couple of years, as we had a change in deans. Additionally, the previous dean had promised the faculty that they could review the books before we withdrew them. However, the new dean struggled with the logistics of how that could happen, given the interdisciplinary nature of college curriculum, and was able to get approval from the provost to withdraw the books without faculty review. The withdrawing part of the project began on August 28, 2017, and was stopped on November 15, 2018.

A total of nine staff and sixteen students from across library departments participated in the actual physical withdrawing process. Some helped throughout the entire project, and some just helped once. Each person's participation was voluntary, and they were able to come and go during the project as other responsibilities affected their availability.

Once I was given approval to begin withdrawing materials, I decided to start in the Zs and work our way forward. One reason for this was that the Q-Zs were in an area of the library that had high humidity, which caused outbreaks of mold. We had the mold remediated twice, but the problem would continue to happen unless the books were removed from this area. Additionally, this area was on the side of the building that was selected for the major part of the renovation. Thus, it seemed like this was the best area to tackle first.

To begin, I printed out the spreadsheet, bundling eight or nine pages together for about two hundred titles per bundle. In order to keep track of which titles had been printed and which had been withdrawn, I highlighted the titles printed in blue in the spreadsheet. Once they were withdrawn, I changed the highlighting to grey. I kept a running list of each bundle by LC letter and page numbers in a separate spreadsheet along with the name of each person responsible for that bundle and the number of books in each bundle.

This helped me monitor when lists were completed, who was responsible for that call number area, and who to go to if I had any questions. It also helped me keep track of how many had been withdrawn so I could report this at a bi-monthly department heads meeting.

Each person was responsible for pulling and processing the titles on their list. They had their own cart, as well as a piece of paper with their name printed on it in a large font. If they had to stop in the middle of completing their bundle, they would leave the books on their cart with their name sheet on top and then would pick up where they left off when they were able to come back to the task. This minimized steps in the process getting accidently skipped because it was unclear what stage the books were at in the process.

The pulling process involved locating the book by call number and comparing the title and barcode to that listed on the sheet. If the title was found, it was marked with a checkmark (√) next to the barcode. If the title was not found, it was marked with a "not" symbol (∅). Sometimes the call number would match but the barcode would not, or the barcode would match and the call number would not. This was usually due to a mistake in the record, and the book was the one listed for withdrawal.

After the books were pulled, they were then searched for by ISBN in BWB's database to determine if the title was one that they wanted. If so, it was added to a box for BWB. If not, it was placed in a bin for recycling or discard. All books were physically processed for withdrawal by crossing through the barcode and spine label with a black permanent marker and stamping DISCARD on the top of the text block and title page. We do not want these books making their way back to the library, so, want to make it clear that they have been withdrawn.

In addition to providing the boxes, BWB provided free pick-up and shipping. We had to have at least six boxes for pickup, and they could be sent either through the mail or by freight. Freight shipping requires forty boxes on a pallet that is shrink-wrapped and a loading dock. It was determined that this was too much work for shipping/receiving to manage. When we accumulated at least six boxes, we communicated with BWB to let them know and received postage ,which we printed out and applied to the boxes. We then contacted shipping/receiving to let them know how many boxes were ready for pick-up.

Coordination with the maintenance department and shipping/receiving was essential, as we had countless bins of books for maintenance to pick up and dispose of and often ten to sixteen boxes daily for shipping/receiving to pick up. Their staffing and schedule were impacted, so it was important to communicate with those departments about the project early on.

At one point we ran out of BWB boxes, and so had to find space to store the withdrawn books until additional boxes arrived.

When all the titles in a bundle were pulled, the bundle was returned to me. I would then batch withdraw the titles on the list from our ILS using the barcodes on the spreadsheet. Titles that were not found were searched in the ILS to see if we still had the item or if it was checked out or lost. A circulation staff member who was good at finding missing books did a second search for those that were supposed to be on the shelf and often found many of those missed in the first search.

At the end of each month, I ran a report of titles withdrawn, which included the OCLC number. I then batch removed our holdings from WorldCat using the numbers from that report.

What is a major project without a progress chart? With this project, ours was a Progress Shelf consisting of previously discarded books. Each book represented 1,100 books to withdraw. For each 1,100 books withdrawn, the person who turned in the spreadsheet that included the 1,100th book got to pull a book from this shelf.

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While we were waiting for the project to begin, the Cataloging student workers created book covers using their creativity and senses of humor to come up with clever book titles and authors. It was a fun part of the project to be able to pull a book from the Progress Shelf and see what the title would be. Some examples are *Charlotte's Website* by E.Z. White, *Baker's Men* by Pat E. Cake, and *Downpour* by Wayne Dwops.

I made sure that everyone who was involved in the project long-term got to pull a book from the Progress Shelf. This was a great visual reminder of where we were at in the project and how much farther we had to go.

END OF PROJECT

The library is a popular and busy place on campus. During peak times, students often have to sit on the floor because there is no available space at the tables and chairs. When this project was initiated in 2013/2014, one of the goals was to withdraw a quarter of the collection in order to be able to renovate the entire area. The plan was to install group study rooms as well as a reading area in order to address the ongoing complaints about the lack of space that were voiced in surveys as well as on social media.

However, the budget situation started to decline in 2015 and has steadily gotten worse. Possible funding for the renovation

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disappeared. The dean was concerned that, if we finished withdrawing all the materials in the master withdraw spreadsheet, we would have too many empty shelves. The decision was made to withdraw enough books so that we could shift the remaining books out of the area where humidity was a problem and move in tables and chairs and study carrels in order to create some study space.

The picture shows the area with the high humidity before the project. As you can see, it is filled with stacks upon stacks of books.

This is how that same area looks now. It is a popular area for students, and we have had no complaints about the removal of the books.

OUTCOMES

As of June 5, 2018, we have received almost $5,000 from the sale of 3,552 books of those that were sent to BWB. Additionally, 2,445 of the books sent were recycled. BWB provides environmental metrics that demonstrate the positive impact on the environment of selling or recycling these books rather than sending them to the dump. The environmental metrics indicate that we have saved 96 trees, almost 13,000 lbs of greenhouse gases, and 113 cubic yards of landfill space.

This is just the number of books sold or recycled. I did not keep track of the total number of books sent.

When the project ended, we had withdrawn all the books on the withdraw spreadsheet that were in the P-Z range. This totaled 50,438 books and was 44% of the total project.

However, a pleasant and unexpected outcome was the unification and comradery enjoyed by students and staff crossing departmental boundaries and working together on such a massive project. I got to know students from other departments who I had never spoken to before. Relationships with staff in other departments improved, which now facilitates communication with the cataloging department. The library came together for a mutual purpose, resulting in a sense of unification and mutuality. We were all truly sad when the project ended; not just because we didn't get to complete it, but because we had such a positive experience with it.

NACO/CONSER/SACO Listen & Learn Session

By Richard A. Lammert, Concordia Theological Seminary

ABSTRACT This Listen & Learn Session provides an opportunity to ATLA catalogers participating in one of the ATLA PCC Funnel projects (NACO, CONSER, or SACO) to learn about changes (including proposed changes) to those programs. The purpose is to give these catalogers the knowledge they need to continue to produce work for the national databases at a level expected of all PCC participants.

The NACO/CONSER/SACO Listen & Learn Session provided an opportunity for ATLA catalogers who are participants in any of the ATLA PCC funnel programs (NACO, CONSER, or SACO) to hear about several recent (or expected) changes in practices for those programs—particularly for NACO catalogers—based primarily on what had been presented at the meeting of the PCC (Program for Cooperative Cataloging) Operations Committee (OpCo) Meeting in May 2018. Since neither the ATLA PCC Funnels Director nor the CONSER Lead were able to attend the meeting, the news from this meeting was based on posted documents.

The PCC Standing Committee on Training has charged a task force with developing a training curriculum for PCC participants in the IFLA Library Reference Model (LRM) and the changes in the RDA Toolkit (3R project). This task force received its charge in March 2018. In addition, the committee has provided updates to the series training materials.

OCLC presented on work that it is doing. In late 2017, OCLC began partnering with a handful of libraries on a prototype to demonstrate the value of linked data for improving resource-description workflows in libraries. Working closely with colleagues in OCLC's Global Product Management and Global Technologies, the OCLC Research team launched a service built on the Wikibase platform (including Wikibase and WikiMedia). Harvard University will be a library partner in phase

II of this project, so ATLA members may have an opportunity to learn more about it after that point.

Because MARC field 264 was defined and authorized several years after the release of RDA, OCLC is beginning a project to convert all (possible) MARC 260 fields to MARC 264 fields in the 1.5 million (12.5%) RDA records that have MARC 260 fields. OCLC will also be expanding the capability of Record Manager to work with member-contributed authority records. When this functionality is added to Record Manager, OCLC will offer training webinars later in 2018.

A most interesting presentation at the OpCo meeting was about errors in LC–NACO name authority records. From a collection of data made from August through October 2017 (which, the presentation noted, was not a reflection of the full range and number of errors), the researchers found that 63% of errors were made by the Library of Congress. (In fiscal year 2017 [October 2016–September 2017], PCC contributions exeeded LC contributions by 185.8%. This indicates that PCC contributions have fewer errors than contributions from the Library of Congress—at least in this data sample.) Since one of the more common errors was in access points for compilations, it is recommended that the LC–PCC program clarify the policies on those access points and revise NACO training materials.

The PCC Identity Management Task Group presented a report on the evolving strategies for a changing name authorities landscape. Because of changing environmental factors, there is a need to reconsider membership criteria within NACO. There are 9,000 OCLC members with cataloging authorizations, compared with 700 NACO members. One of the PCC's strategic directions is to "expand the community doing identity management within the framework of the PCC." The results of this effort will evolve as the differing needs (and results) of authority control and identity management are considered.

In other changes that have been "almost here" for several years, one will actually be completed this year, while one remains yet in the future. The Authorities Phase 3B changes in the authority file are still being (re)considered. The large-scale "slam" has been modified, and a less radical approach is most likely, with the timeline to be determined. On the other hand, the PCC Directory, which has been in preparation for several years, will be operational by this fall. For ATLA NACO catalogers, this will mark an important change: instead of having the PCC program collect statistics for the number of authority records that each member institution has added, each institution will be responsible for reporting its own statistics.

The ATLA CONSER Funnel can use additional catalogers. Any ATLA member interested in what this entails and how to become involved can contact Michael Bradford.

The ATLA SACO Funnel has been approved by the PCC program. Now it is necessary to provide some basic training for those ATLA catalogers wishing to contribute proposals for LC subject headings and LC classification numbers.

Open Access

Myths, Facts, Actions

By Christine Fruin, ATLA

ABSTRACT There are several pervasive myths around open access as a means of producing and disseminating scholarship. Some of these myths concern perceived low quality, expense for authors, and modes of dissemination. During this Listen and Learn session, several myths about open access were presented alongside facts dispelling those myths and proposed actions librarians and others can take to maximize the reach and impact of scholarship through open access.

MYTH *Academic research has impact and value only if published in traditional, subscription journals.*

FACT More than 76% of electronic scholarly documents are not freely available to the public. Further, as many as 50% of papers are never read by anyone other than their authors, referees and journal editors.[1] This is largely attributable to the traditional practice of locking academic research behind expensive paywalls created by for-profit publishers. Open access makes scholarly research available to anyone with an internet connection and thereby it is more discoverable by researchers, students, policy makers, and journalists, which can greatly enhance impact and reach. Open access also promotes retention of rights by authors and encourages the reuse and sharing of research.

ACT Use the Directory of Open Access Journals (DOAJ) to search for and identify open access journals in numerous subject areas, including theology and religion.[2] Journals listed in the DOAJ have been vetted for quality through a rigorous application process whereby journals must provide information on their editorial boards, publishing policies, and licensing.

MYTH *Open access journals are low quality and not peer reviewed.*

FACT All journals, whether traditional subscription-based journals or open access journals, should be evaluated for quality before a manuscript is submitted for review and publication. Most open access journals have rigorous editorial policies for peer review and selection. Many open access journals are affiliated with academic institutions, such as the *Journal of Religion & Society* published by the Kripke Center at Creighton University, and have rigorous editorial policies for peer review and selection.

ACT Utilize the resource "Think.Check.Submit." to evaluate publication venues, regardless of open access status.[3] This resource provides a simple checklist that potential authors can use to assess the credentials of a journal or publisher. Additionally, the Open Access Scholarly Publishers Association maintains "Principles of Transparency and Best Practice in Scholarly Publishing," which further outlines journal policies and practices that authors should evaluate prior to submitting their works to any journal.[4]

MYTH *Open access journals do not have impact factors and therefore are irrelevant.*

FACT The more accessible that a work is to other researchers, the greater chance it will be discovered, read, and cited by peers, thereby increasing the impact that a piece of scholarly research has. Numerous researchers have investigated the increased impact of open access research.[5] Further, the term "impact factor" is a proprietary term that applies only to journals indexed in the Web of Science databases managed by Thomson Reuters, now Clarivate. Not all scholarly journals are indexed in Web of Science; therefore, it is an incomplete measure of impact. Finally, alternative metrics, also known as altmetrics, measure impact through analysis of online interactions with an individual piece of scholarship. Altmetrics look at data such as how many times an article is downloaded or bookmarked and how often it is shared and discussed in the news or in social media outlets. Altmetrics complement traditional metrics to provide a more complete picture of the impact of a piece of scholarship within a body of research or upon a community of researchers or other interested persons.

ACT Learn more about altmetrics[6] and consider creating a profile on ImpactStory.org to calculate the impact your research has beyond the impact factor. Further, anyone may freely download Harzing's Publish or Perish software to retrieve and analyze academic citations.[7] Finally, the recently released Metrics Toolkit provides information and usage guides for the many available research metrics across disciplines.[8]

MYTH *Open access publications will not be respected by peers and thus not satisfy requirements of promotion and tenure.*

FACT If an open access journal has editorial policies that require rigorous peer review and reject manuscripts for research misconduct, the publication should satisfy the requirements of promotion and tenure. Librarians and faculty should advocate for revision of promotion and tenure guidelines to allow publication in open access journals or other forms of scholarship to be weighed similarly, if not equally, to traditionally published scholarship. Through education on open access and dispelling these myths, librarians contribute to the cultural change that needs to occur in academia with respect to evaluation of scholarly contributions.

ACT To demonstrate that open access scholarship is impactful and high quality, conduct a search on Google Scholar for an open access journal of interest and note the citation reach of articles published therein. Further, scan the names of authors publishing in that journal and make note of their employing institutions and whether they are peers for your home institution.

MYTH *Open access means only publishing in open access journals.*

FACT Open access can be accomplished in two ways: (1) by publishing in an open access journal or (2) by publishing in any journal and retaining the right in the publisher agreement to make a version of your work available in an open access repository.

ACT Authors should research publication venues prior to submitting their manuscripts, not only for determinations of a journal's quality but also to review its policies as to copyright and archiving. SHERPA/RoMEO collects and reports on the archiving and deposit policies of most journals.[9] Authors also should deposit their article or a version of it as permitted by the author agreement they sign with the journal in an open access repository, whether hosted by their own institution or maintained by another organization to collect and showcase scholarship on a particular subject. OpenDOAR maintains a listing of open access repositories. Users can search for repositories by subject or geographic region.[10]

MYTH *Open access deprives authors of their copyright and allows for reuse of a work without proper attribution.*

FACT Open access actively promotes the retention of copyright by authors as opposed to the traditional transfer of control to publishers. Most open access publishers utilize Creative Commons™ licensing, which requires full attribution of the author but allows authors to customize how their work may be reused and shared by others.

ACT Read publisher agreements carefully and negotiate or amend them to allow retention of rights. Consider using an author's agreement amendment, such as the one prepared by SPARC.[11]

MYTH *Open access is only for STEM disciplines.*

FACT Open access is becoming a part of everyone's world and is the next wave of scholarly dissemination, regardless of the discipline. Funding agencies and organizations, including NEH, NEA, and Mellon Foundation, are adopting public access policies that require deposit of publications that are the product of funded research in specific open access repositories.

ACT Learn more about public funding agencies mandating open access at https://sparcopen.org/our-work/2013-executive-directive/#plans.

MYTH *Open access publishing is expensive for authors.*

FACT Not all open access journals charge article processing charges or APCs. Subscriptions are the traditional means of covering overhead costs, but most publishers are collecting these at a profit level that is not sustainable and at the cost of restricting research to only those who can afford to pay. Open access journals make all research free to read while covering overhead costs through nonprofit or funder backing. Some open access journals utilize APCs as a business model, but authors can request a fee waiver in certain cases, cover the cost of APCs by utilizing institutional funds where available, or cover the cost through grants or other funding.

ACT Get the facts about APCs by reviewing the research on the frequency and rate of APCs charged by scholarly journals.[12] Further, faculty and others can investigate whether their employing academic institution provides support to cover APCs. SPARC maintains a list of colleges and universities that maintain funds, as well as other resources on campus-based funds.[13]

NOTES

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Teaching Academic Research and Writing

Or, Two Works in Progress

By Kaeley McMahan, Z. Smith Reynolds Library, Wake Forest University

ABSTRACT In Fall 2016, the Wake Forest University School of Divinity offered a for-credit academic research and writing course for the first time as a way to address concerns regarding the academic preparedness of incoming students. As the subject specialist for the School of Divinity, the author co-taught Introduction to Research and Writing with the School's academic skills counselor, who led the writing portion of the class. As a result of our experience teaching the class, and in consultation with the academic dean, we decided that a two-tier research and writing course structure would best serve the needs of our student population.

In Fall 2017, we taught the second-tier course, Advanced Research and Writing, which was targeted to students who intended to pursue doctoral work, or who were in the midst of research-intensive independent studies or senior projects. This presentation summary will focus on the syllabus and course structure, including assignments and learning objectives, as well as lessons learned as we look towards the future of the course.

Note: Full course syllabi, assignments, and readings, along with the 2018 Conference presentation PowerPoint can be found at: https://bit.ly/2sAC4s3.

BACKGROUND

The Z. Smith Reynolds (ZSR) Library of Wake Forest University is in Winston-Salem, North Carolina. ZSR serves both undergraduate and graduate programs, with populations of approximately 5,000 and 1,600 students, respectively. The library is open 24/5 during the academic year, and has thirty-four library faculty and twenty-six library staff.

The library faculty at ZSR have taught for-credit undergraduate information literacy courses since 2003. These courses have proved popular with students and have been expanded from the introductory LIB100: Academic Research and Information Issues course to include a variety of 200-level discipline-specific courses.[1]

The School of Divinity at Wake Forest was founded in 1999. It currently has approximately 120 enrolled students and seventeen faculty. While there are several joint degrees offered by the School, the majority of students are working towards a Master of Divinity degree in a face-to-face teaching environment. The School does not have a separate library collection, so students and faculty use the resources of ZSR, and they are enthusiastic users of those resources. In order to provide targeted services to this population in the past, I have created a biblical studies research area in the Reference Department,[2] offered topical research workshops, and held weekly office hours in the School of Divinity building.

MIN790D: INTRODUCTION TO RESEARCH & WRITING

Developing the Course

In addition to the existing library services for the School of Divinity, I was interested in offering a for-credit research course in the hopes of addressing some of the issues that had been noticed by faculty, including an increase in plagiarism incidences, the selection of inappropriate resources for research, and poor writing skills. I also didn't want to take on teaching a graduate-level course by myself, so I partnered with the academic skills counselor for the School of Divinity, Hilary Floyd, who was also an alumna of the School and had experience teaching college-level writing skills. With the support of my director and the academic dean of the School of Divinity, we submitted a course proposal in January 2016 and were approved in February 2016. We spent the next several months planning the course, and it was added to the course schedule for Fall 2016.

Syllabus

MIN790D: Introduction to Research & Writing was a one-credit course that met in one-and-three-quarter-hour sessions for the first seven

Fridays of the semester, with ten students enrolled. After the introductory session, the first three classes focused on research and types of resources, while the last three classes were devoted to writing and presentations. Course points were also equally divided between research and writing topics, and Hilary and I were responsible for our respective class lectures and assignment grading.

The course description and learning objectives were as follows:

> This course will introduce students to writing and research in biblical and theological studies. Students will learn the foundational aspects of planning, writing, and revising academic papers as well as how to access and evaluate resources for research. We will also discuss important reading strategies, organizational practices, and appropriate citations.
>
> By completing this course, students should be able to:

1. Practice effective reading strategies for comprehension and retention.
2. Access reference books, scholarly books, and academic journal articles for research.
3. Write critical evaluations of research sources.
4. Create an outline and craft a strong thesis statement for longer papers.
5. Incorporate research into written work and cite resources properly.

The course assignments totaled 100 points and were divided amongst the following assignments:

- Research:
  - Annotated Bibliography Project (30%)
    Using an approved biblical studies, church history, or theology research topic, students will locate, analyze, and cite an appropriate source in each of the following categories:
    - Scholarly Reference Resource
    - Scholarly Book Resource
    - Scholarly Journal Article Resource
  - Faculty or Clergy Interview (10%) and Presentation (5%)
    Students will interview a School of Divinity faculty member or

a clergy member with an MDiv based on the provided interview questions and share their experience with the class.

- Writing:
  - Academic Plan (15%)
    Using their course syllabi and personal calendars, students will fill in calendars for the semester reflecting class sessions, assignments, and personal responsibilities, and outline their strategies for completing their coursework.
  - Analysis and Close Reading of Two Articles (20%)
    Students will analyze two scholarly articles, one in common to the class and one of their own selection. We will discuss the first article as a class, and then the students will pair up and share their rough drafts before turning in their final work the following week.
  - Meeting with a Writing Center counselor and Report (5%)
    At some time during the semester, each student will make an appointment with a counselor at the campus Writing Center. They will write a reflection on the content of their meeting and how it affected their writing.
- Other:
  - Attendance, Participation, and In-Class Exercises (15%)
  - Attend a Zotero Citation Class (+2% Extra Credit)

As *A Manual for Writers of Research Papers, Theses, and Dissertations* (Turabian) is the required citation manual for the School, it seemed natural to use it as one of the required textbooks for the course.[3] In addition to consulting the citation guidelines, we had the students read the first five chapters of the text, which covered topic selection and creating academic arguments. The other required textbook was *Working with Words*, which Hilary incorporated during the writing portion of the course.[4] We placed portions of three resources on course reserves:

- *The Seminary Student Writes*,[5] Chapters 1-3
- *Reading Theologically*,[6] Chapters 1, 2, and 5
- *On Writing Well: The Classic Guide to Writing Nonfiction*,[7] Chapters 3 and 8

Sample Class Plan and Assignment: Scholarly Book

During the lecture on scholarly book resources, I pulled about thirty books from the stacks as examples of the various categories of books that could be used for research. The students were able to pick the books up, flip through them, and see if they could tell what type of book resource it might be or what might be distinctive about it. The categories included monograph, edited volume, anthology, commentary, festschriften, primary source, critical edition, and collected works. On the lecture handout there were empty boxes with the category names in them, and as we talked about the various types of resources, the students filled in the boxes with features and examples. For the remainder of the lecture, I discussed topical search strategies and demonstrated using the library catalog. At the end of class we did an exercise on Turabian book citations and, if we had had time, would have done an exercise on deciphering footnotes to find resources.

For the Scholarly Book Assignment, the students were required to find either a monograph or an edited volume relating to their topic. The book could be either in print or an ebook, but had to be something in the ZSR holdings. After describing their search process, the students needed to give the correct Turabian citation for their source, and include the Turabian rule number if there was anything unusual about their source. The remainder of the assignment was their summary and evaluation of the resource, using prompts such as:

- What information can you find out about the author? What credentials do they have?
- Is the publisher a university press, religiously affiliated, or a scholarly publisher?
- How extensive is the bibliography? Does it include early as well as recent literature?
- When was the source published? Is the research up to date?
- How is it organized? Is the method of organization logical and useful?
- What is the general argument of the work? Does the author indicate a methodological approach?

- How does this source help you begin to answer your research question or address your research topic?
- How would you incorporate this information into your paper? Is it simply background information, or is there a specific piece of information you might quote or paraphrase?

Outcomes

As we taught the course, it became clear that the students needed significantly more assistance than Hilary or I had anticipated when we planned the course. Most of the students were second- or third-career students who had been admitted on academic probation and had worked in sectors where humanities-based approaches were, not unreasonably, unfamiliar. Our students were also dealt a number of health issues that impacted their ability to attend class and complete assignments.

After the course was completed, we met with the academic dean to discuss how to proceed in future versions of the course. We decided on a two-course sequence of research and writing courses, with the following areas of focus:

- Introduction to Research and Writing
    - Focus on citations, plagiarism, basic searching, and writing skills.
    - Give students completed assignment examples so that expectations are clear.
    - Ample class time for hands-on student practice at searching, looking in the stacks, and working on citations.
- Advanced Research and Writing
    - Assist students who are working on independent study courses, senior projects, or applying to PhD programs.
    - Highlight advanced research approaches and lesser-used resources.
    - Share strategies for completing longer research projects and preparing writing samples.

The advanced course was proposed and approved during Spring 2017 and added to the course schedule for Fall 2017.

MIN790D: ADVANCED RESEARCH & WRITING

Syllabus

MIN790D: Advanced Research & Writing continued to be offered as a one-credit course. We started slightly later in the semester to give students a better idea of the research projects they might need help with. We shortened our class meeting time to ninety minutes and met for eight sessions rather than seven. Twelve students, mostly third-years, enrolled in the class, and we had two students who had been part of the Introduction course the previous year. Class sessions and assignments continued to be divided evenly between research and writing, but rather than devoting entire class sessions to one or the other, we tackled both topics in each class session.

The course description and learning objectives were as follows:

> The course will introduce students to advanced writing and research methods in biblical and theological studies. Through assignments such as preparing annotations for specific types of research sources and learning strategies for completing significant writing projects, students will develop skills that will support their work in the School of Divinity and any future graduate degrees they may pursue. This course is geared for students who are completing their Art of Ministry III project, working on an independent study course, or who are considering PhD studies.
>
> By completing this course, students should be able to:

1. Understand the components of critical reading and analysis.
2. Be able to plan and create outlines for various types of academic papers.
3. Provide meaningful written analysis of different types of research resources.
4. Understand and apply the required formats for academic papers.
5. Provide appropriate and correct citations for sources and complete a bibliography/works cited page.
6. Explore the variety of sources available via ZSR holdings and databases and understand how to access, evaluate, and utilize them for research.

The course assignments totaled 100 points and were divided amongst the following assignments:

- Research:
  - Resource Assignments (30%)
    Using an approved biblical studies, church history, or theology research topic, students will locate, analyze, and cite an appropriate source in each of the following categories:
    - Specialized Reference Source OR Specialized Scholarly Book
    - Specialized Scholarly Article
    - Primary Source or Digital Collection
  - Faculty Interview (5%) and Presentation (5%)

Students will interview a School of Divinity faculty member regarding their approach to research, both in their schooling and as a professor, and present their findings to the class.

  - Research Reflection (5%)
    Write a 1-2 page reflection essay on how their approach to research and writing has developed or changed during this course.
- Writing:
  - Academic Writing and Research Plan (10%)
    Students will map out their approach and strategies for completing their research and writing projects.
  - Analysis and Close Reading of Article (15%)
    Read and analyze a scholarly article selected by the instructors. Prepare a 1-2 page summary and analysis paper in response to the article.
  - Editing Write-up (15%)
    Students will share drafts of a writing project with a partner. After reviewing their partner's draft they will share 2-3 pages of specific, constructive feedback and suggestions with their partner.
- Other:
  - Attendance, Participation, and In-class Exercises (15%)
  - Attend a Zotero Citation Workshop (+2% Extra Credit)
  - Social Media Project (+3% Extra Credit)
    Find a scholar or theologian who uses Twitter or Facebook or has a podcast or a web presence. What do they post or share?

How do they interact with followers or commenters? Write a 1-2 page summary of what you discover and learn from what they do online.

A Manual for Writers of Research Papers, Theses, and Dissertations (Turabian) remained our textbook, and we additionally had the students read Chapter 10 on writing introductions and conclusions. The only other readings Hilary and I assigned related to integrating the ACRL *Framework for Information Literacy for Higher Education* into the course. For the second class session, I shared the *Framework*, as well as two short readings discussing the plagiarism of a pastor's work by a well-known author, and led a discussion on how the ideas distilled in the *Framework* might interact with their future ministry work.[8]

Specialized Resource Assignments

In planning an advanced research course, I struggled with how to still include source evaluations but make them more interesting and useful to students doing more complex research. I settled on creating assignments that would require them to use sources that I felt were underutilized (*Oxford Bibliographies* products) or specific types of sources that they might already be familiar with (book reviews, primary sources in digital collections). Another goal of using several of these types of resources (festschriften, interviews, scholarly responses) was to show students the importance of building scholarly networks and how scholarship as a conversation works in practice.

- Specialized Reference or Scholarly Book Resource
  - For their first resource assignment, the students could select a reference resource from one of our online collections or a scholarly book from a specific category of books. The online reference collections included Oxford Biblical Studies Online, Oxford Bibliographies Online (Biblical or Islamic Studies), Oxford Handbooks Online (Religion), and Routledge Handbooks Online. I wanted to be sure that everyone could find a resource for the assignment, so in case the reference resources were too restrictive in their coverage to meet the possible student research topics, I also gave them the option to use a scholarly book resource. The students had to use a resource that fell into one of these categories: collected or

edited volume, festschrift, series, and companion or handbook.

- Specialized Scholarly Journal Article
  - For the second assignment, the students had to find a scholarly article in a format type that they are usually steered away from using for papers: book or literature review (of at least three books), an in-depth interview with a scholar/scholars, scholarly responses or conversations via articles, and a theme issue of a journal. As students continue in academia, these are the types of sources they will need to start consulting to understand their disciplines and the research networks that make it up.
- Primary Source or Digital Collection
  - For the last resource assignment, the students needed to find a primary source or digital collection related to their topic. The options for this assignment were quite broad, and suggestions for places to look included critical editions, anthologies, archives, museums, newspapers, images, and digital projects. In their assignments, students selected seminal texts in their fields, interviews with musicians, and critical editions of texts. As part of the class session for this topic, we visited our Special Collections and Archives department for an overview of archival research practices and to view documents housed in the collections.

FUTURE PLANS

At present, it is unclear if this two-part course sequence will continue in this form. My teaching partner, Hilary Floyd, has moved on to pursue a PhD in New Testament, so currently there is no co-instructor for the course. I was asked to continue teaching the introductory course, so that is the plan for the Fall 2018 semester; however, beyond that it is unclear if the advanced course will continue as well.

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IN-CONFERENCE WORKSHOPS

Introduction to Wikidata

The Wikipedia of Facts

By Clifford B. Anderson, Vanderbilt University

ABSTRACT This paper briefly summarizes an in-conference workshop about Wikidata and its potential uses for scholarly communications in religious studies and theology.

This in-conference workshop introduced Wikidata,[1] a project to collect and organize factual information from Wikipedia and other sources. Wikidata started in October 2012[2] and has grown to more than 50,000,000 items during its first six years.[3] These facts do not relate to the English Wikipedia alone; increasingly, they connect the 300 language editions of Wikipedia.

Wikidata organizes data in a structured format called "statements."[4] These statements consist of three primary parts: items ("subject"), predicates ("property"), and objects ("values"). For instance, Wikidata records the founding date of the Christian Theological Seminary in Indianapolis as "Christian Theological Seminary" (item), "inception" (property), "1855" (value).[5] Since there are different language editions of Wikipedia, and Wikidata cannot afford to privilege any single edition (like the English Wikipedia), Wikidata uses its own system of letters and numbers to refer to items, properties, and values. The internal representation of the statement above is “Q5110194 P571 1855.” Thankfully, Wikidata provides robust tools to translate from codes into the language of your choice.

All data in Wikidata is queryable. The query language of Wikidata is SPARQL or the “SPARQL Protocol and RDF Query Language,” which the W3C developed to query linked data.[6] These SPARQL queries underscore the power of Wikidata, allowing users to ask complex questions (“Which paintings of Mary include images of books?”) and to visualize the results.[7] The possibilities for visualizations include charts, image galleries, maps, and timelines, among others. Visualizations may be embedded on websites, and data from queries may be downloaded and reused freely.

The types of information described in Wikidata vary broadly, from architectural objects to films to people. A large percentage of Wikidata entries (42.4%) are about scholarly articles. A movement called WikiCite[8] is working toward adding bibliographic data about all scientific literature to Wikidata, including scholarly articles in the field of religious studies and theology. In “Scholia, Scientometrics and Wikidata,” Finn Årup Nielsen, Daniel Mietchen, and Egon Willighagen describe their work on Scholia,[9] an open source tool to build scholarly and institutional profiles on the basis of bibliographic and related data in Wikidata.[10]

Since Wikidata is a crowdsourced resource like Wikipedia, it suffers from unevenness. Much more information exists about churches, for example, in New York City than in Indianapolis. The gaps in Wikidata’s knowledge base reflect the distribution and demographics of its volunteer editors. As Wikidata becomes increasingly central to the future of scholarly communications, theological librarians should take efforts to add and expand items about articles, books, denominations, institutions, and scholars in the field.

The full presentation, along with sample SPARQL queries, is available on Github.[11]

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3 See https://www.wikidata.org/wiki/Wikidata:Statistics.

4 See https://www.wikidata.org/wiki/Wikidata:Introduction.

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6 Bob DuCharme, *Learning SPARQL: Querying and Updating with SPARQL 1.1*, 2nd ed. (Sebastopol, CA: O'Reilly Media, 2013).

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8 See https://meta.wikimedia.org/wiki/WikiCite.

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10 Finn Årup Nielsen, Daniel Mietchen, and Egon Willighagen, "Scholia, Scientometrics and Wikidata," in *The Semantic Web: ESWC 2017 Satellite Events*, ed. Eva Blomqvist et al., *Lecture Notes in Computer Science* (Springer International Publishing, 2017), 237–59, doi:https://doi.org/10.1007/978-3-319-70407-4_36.

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Slave Narratives, the Bible and Hymns, Oh My…

Religion Text-Mining as a Liaison Service

By Joshua Been, Baylor University Libraries; Bill Hair, Baylor University Libraries

ABSTRACT Learn how theological librarians can forge collaborative enterprises to help integrate digital humanities into academic research and teaching. Coordinating partnerships among digital humanities specialists, faculty, and other researchers allows theological librarians to provide additional services while also enhancing their standing within the academic community. We will highlight specific examples of text analysis, including identifying and visualizing Deuteronomic phrases with African-American slave narratives, and visualizing similarities between George Whitefield's sermons and hymns. We will share and demonstrate custom-developed applications and methods to help theological librarians quickly get started in digital humanities. We look forward to sharing with you our successful collaborative endeavors.

ARTICLE

Are libraries still the "the heart of the institution," and are we librarians still "the keepers of the sacred flame?" Each year we strive to justify our continued existence to top administrators because our governing boards press us to justify the skyrocketing expense of maintaining our academic/theological libraries. Sure, everything is not freely available on the internet, but why and from where did this fallacy arise? We librarians must shoulder some, if not most, of the blame, as we all could have done better jobs to educate our constituents regarding the truth about electronic resources. As our collections' landscape has changed from print to electronic, we have made the transition so simple and seamless that in many cases our clients do not know the difference between the "free" internet and the very expensive databases to which we subscribe. It is up to us librarians to adapt and change our roles in the academy. Failure to find ways to partner and collaborate with teaching faculty colleagues is not an option for the long-term survival of our profession.

This leads us to the present moment at George W. Truett Seminary of Baylor University. One year ago, in August 2017, Baylor University Libraries hired a Digital Scholarship Librarian, which, in itself, is not all that unusual, particularly when one assumes most of the work of this librarian will be with liaison librarians in non-theological fields. However, what made this different was the fact that this new Digital Scholarship Librarian wanted to work especially with the Theology & Philosophy Librarian. Up until that moment, we had never considered that theological disciplines would be candidates for working on anything with the Digital Scholarship Librarian. However, pretty quickly our partnership grew pretty quickly to involve a wide assortment of text-mining research support for seminary and religion faculty at Baylor.

Support for text-mining as a library service can be divided into three tiers. Tier 1 focuses on exploring individual texts or individual bodies of work and can be supported by liaisons with minimal to no training. Tier 2 focuses on exploring the relationships between texts and can be supported by liaisons with some introductory training. Tier 3 is fully customizable and can be adapted to answer very specific research questions. Tier 3 requires a technical expertise that can be challenging for a liaison to attain given their primary responsibilities, leading to a collaborative relationship between liaison and library functional specialists.

"Anyone can do it!" shouts Bill Hair, Religion and Seminary Liaison Librarian. Tier 1 represents introductory text analysis tools that require minimal to no training. Examples of Tier 1 resources include Textalyser (http://textalyser.net/) and Voyant-Tools (https://voyant-tools.org/). These two web tools require no downloading or installation and allow copy/paste or document uploading. For individual texts, Textalyser provides analytics such as Complexity Factor, Readability, Average Syllables per Word, Average Sentence Length, and much more. Voyant-Tools contains many more tools and provides visualizations and so may require a bit more exploration of the interface before a liaison can confidently support this resource. Tools within Voyant-Tools include Word Clouds, Word Frequency per Document Segment, Topic Modelling, and much more.

While Tier 2 requires some basic training, religion liaisons should be able to accommodate training in these resources to provide support exploring the relationships between texts. A perfect example of a Tier 2 resource is NVivo Plus (https://www.qsrinternational.com/nvivo/nvivo-products/nvivo-12-plus). NVivo is a commercial product but does offer affordable student licenses (https://www.qsrinternational.com/nvivo/products?pm=Student). NVivo's primary function is its ability to facilitate coding, which is the assignment of keywords to sections of text. These codes can be used to analyze texts, compare texts by comparing the prevalence of codes, and to create thematic visualizations based on assigned codes. Codes in NVivo can be assigned manually, assisted with thesaurus-enhanced keyword searching, and fully automated using NVivo's Automated Theme Analysis.

Sure, researchers can cobble together resources and techniques from the first two tiers to integrate text-mining into their research. However, this approach will often bump up against software limitations and *black boxes* where software methodology is not transparent, and this often leads to work-around solutions that can limit research questions. Tier 3 represents the fact that programming is the only way to ensure that the tools can be customized to fit the specific needs of the researcher. Examples include customized document similarity analysis, emotional analysis of the language used, and customized parts of speech analysis. Tier 3 requires a religion liaison to partner with a functional specialist with programming and digital humanities experience.

While Baylor University has the resources and structure in place to provide Tier 1 and Tier 2 support by the Religion Liaison, as well as Tier 3 support in collaboration with the Digital Scholarship Librarian, liaisons everywhere can—with very little setup—begin to offer Tier 1 and soon after Tier 2. Remember what Bill Hair said: "Anyone can do it!"

Presentation: http://sched.co/ECfV

Statistics That Matter

By Timothy D. Lincoln, Austin Presbyterian Theological Seminary

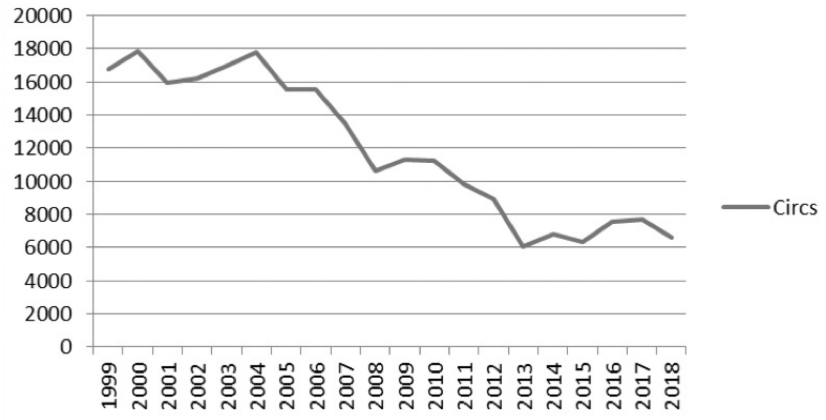
ABSTRACT By disaggregating count data and creating questions about the quality of library services, theological librarians can create statistics that are useful for management, improvement of services, and demonstrating the value of the library in the educational enterprise.

This workshop addresses the need for librarians to collect and use statistics that matter. The life experiences that qualify me to lead this workshop include being a seminary library director and veteran writer of assessment reports along with (negatively) the fact that I was not a math major in college. Using librarian expertise and Excel, you can create statistics to help you manage your library better and communicate its value to constituents. In our time together, I will address three main areas: [1] sifting aggregate data to compute more useful granular-level statistics, [2] how to create home-grown questions about library quality, and [3] a cautionary reminder that data require interpretation to matter.

COMPUTING GRANULAR STATISTICS FROM AGGREGATE DATA

Librarians have a lot of data in hand that is counted more or less automatically. Sometimes these data need further analysis to be helpful. Consider book circulation data. In aggregate, the number of circulations for a given seminary library may be declining. A chart might look like this:

My Library: Historical Data

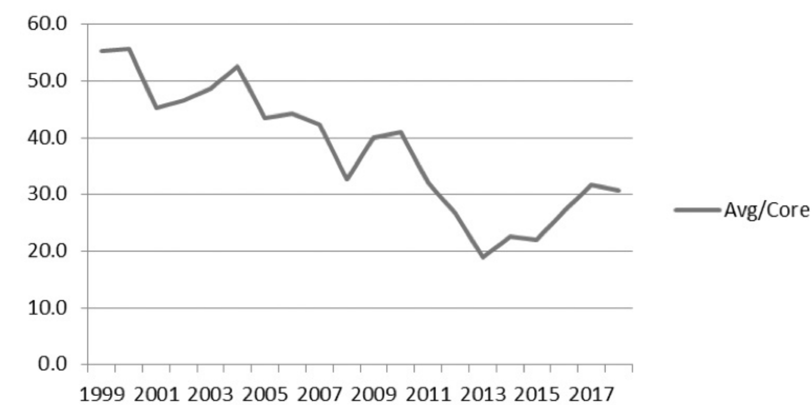


SOURCE: Author. Actual circulation counts.

By and large, the chart shows a story of declining book usage. On an annual basis, circulations have fallen from approximately 18,000 per year to fewer than 8,000.

These same data tell a different story when you make some assumptions and do simple math. By defining *core users* as the *total number of full-time faculty plus headcount total of enrolled students* and doing division, these data are transformed into a computed statistic: the average number of book circulations per core user per year. The chart for this statistic looks like this:

Average Circulations/Core User

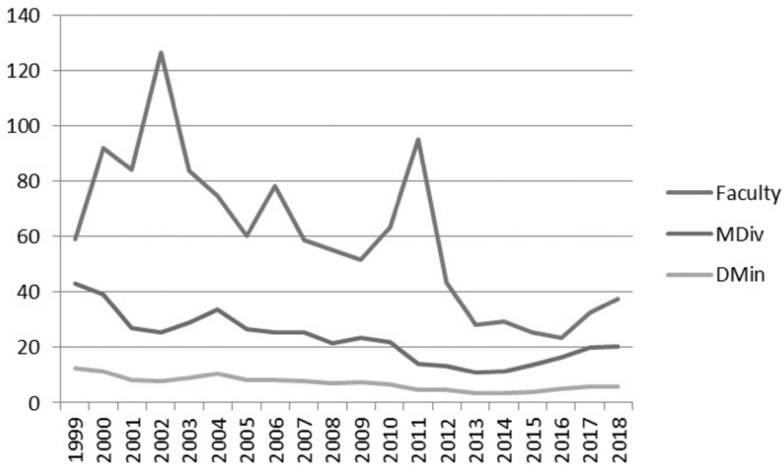


SOURCE: Author. Computed from circulation counts.

The second chart also shows a decline in book circulations, but notice that the average hits bottom in 2013 (just under 20 circulations per core user) and then goes up by ten circulations. Part of the reason that this second chart does not simply echo the first is that the number of students (the largest component of core users) has declined over time at my school rather dramatically. My point is this: that the computed statistic is more meaningful for you as a manager and for your faculty.

An even more granular analysis of book circulation breaks down data by patron type. Librarians typically can get the gross numbers from the library management system. By using division, you might see a pattern of average circulations by user type that looks like this:

Average Circulations per Year by Patron Type

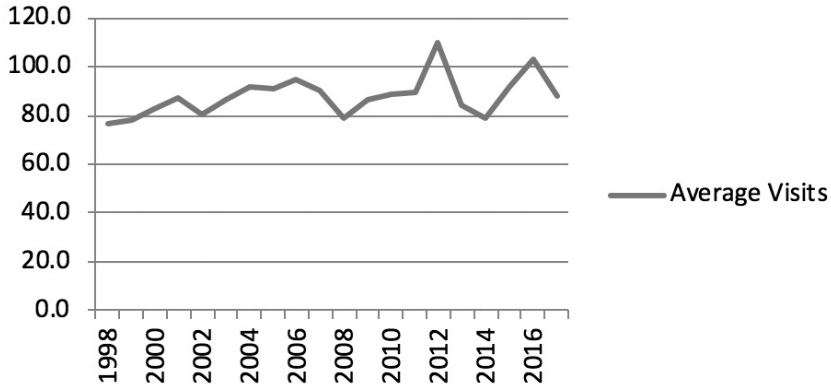


SOURCE: Author. Hypothetical data.

Once again, my point is that the computed statistic is more meaningful than the gross number is. In this case, it may lead to a lively discussion about why DMin students use so many fewer books than MDiv students do, or perhaps a discussion about why faculty usage of books has dropped dramatically since 2011.

A second set of data that is easily obtainable is simple counts of foot traffic (gate counts). It's one thing to know how many persons entered the library; it's something else to determine how this relates to the core users of a library. In the case of my own library, total gate count has declined over time. By doing some division, however, a pattern is revealed about average visits per core user per year:

Average Visits per Core User



SOURCE: Author. Computed from actual gate counts.

The computed statistic shows that the average number of visits per core user has not declined over time—despite the existence of the Internet and the advent of electronic reserves. So, in this case arithmetic helps demonstrate that "library as place" continues to matter.

COLLECTING USEFUL DATA ABOUT LIBRARY QUALITY

Librarians often want to know about the quality of library services, not simply report activity counts or typical user behavior. The standard tool used in many theological schools, the Graduating Student Questionnaire, asks only two questions about library services:

- Access to library services
- Quality of library collections

Responses to these general questions don't give you much to go on, especially if graduates are not satisfied. For instance, one would wonder which library services were not accessible, and why. Was the online catalog down? Were library hours inconvenient? To have more granular data about the adequacy of library collections, services, and spaces, you need to ask more detailed questions. As my library school professors used to say: This isn't rocket science, it's library science.

The table below suggests some questions suitable for faculty. Respondents indicate their opinions using a Likkert scale (1: strongly disagree or strongly dissatisfied; 3: neutral; 5: strongly agree or strongly satisfied). It is a good practice to ask the same set of questions over time.

Pertinent Questions to Ask Faculty

Does the library hold suitable books for use in the courses you teach?	Does the library hold suitable books for your research?
Does the library provide access to suitable full-text databases for use in the courses you teach?	Does the library provide access to suitable full-text databases for your research?
How satisfied are you with user training that the library provides to students?	How satisfied are you with the research assistance that staff provide you for your scholarship?
How satisfied are you with staff responsiveness to requests for book purchases?	How satisfied are you with support for the learning management system?

For several years, I have asked faculty questions like those above once a year at a faculty meeting. I distribute the questions on paper before a scheduled break. I literally stand in the doorway and collect completed questionnaires. In my context, this approach provides me with more data than other more sophisticated methods do (e.g., SurveyMonkey) and saves everyone's time. I discuss findings with my staff.

I routinely ask a different set of questions to students in a sampling of master's-level courses and from students in all Doctor of Ministry classes. When it is time to write reports to accreditation bodies, I have in hand years of data to make the case that our library is good because its users say so. Behold, I show you a mystery: Collecting data is helpful!

CONCLUSION: PROPER INTERPRETATION

I conclude by reminding everyone that data need interpretation.

This is not a sentence.

SOURCE OF highly unoriginal image: Author. With apologies to René Magritte.

In the science fiction classic *The Hitchhiker's Guide to the Galaxy* by Douglas Adams, the universe's most sophisticated computer concludes that the answer to the ultimate meaning of life, the universe, and everything is 42. One then needs to think long and hard about the meaning of 42.

Collecting data like the examples used in this workshop (e.g., average number of visits to the library per core user) provides what lawyers still quaintly call "facts." These facts need to be thought about in context. Given the way that professors at your school teach, it may be quite reasonable that typical book usage by students is low. In another context, low book usage would be a warning sign that the library isn't collecting the titles pertinent to the curriculum. By itself, one statistic, or even a ten-year-long set of data, is not self-explanatory.

Having said that, however, I would rather go to the next budget meeting, library committee meeting, and my annual review armed with as many pertinent statistics as possible.

POSTERS

Automation from Scratch

How to Turn a Room Full of Books into a Monastic Library

By Derek J. Rieckens, St. Michael's Abbey

ABSTRACT Fifty thousand volumes and no bibliographic control: Such was the state of affairs in the library of St. Michael's Abbey in southern California when, in 2012, the abbey acquired the sizable personal library of the late historian Henry Chadwick. The abbey community had long desired to improve the organization of its library anyway, so the Chadwick Collection finally supplied the impetus to hire a librarian. Here follows the tale of how that lone arranger is introducing automation and formal policies in an institution that for sixty years has had neither.

THE ABBEY

The Norbertine order, officially called the Order of Canons Regular of Prémontré, is a Roman Catholic religious order founded in 1120 by St. Norbert of Xanten at Prémontré, France. As a species of Augustinian canons, they lead a life that combines the structure of a monastic community with flexibility for active ministry.

St. Michael's Abbey is a rapidly growing Norbertine community in Orange County, California, currently home to over eighty canons, including fifty priests and over thirty seminarians. It was founded in 1961 by seven priests from Csorna, Hungary who fled Communist persecution in 1950. Today, the canons of St. Michael's operate an on-site high school, administer two nearby parishes, provide chaplains for various ministries, and generally go wherever they are needed.

Each of the thirty-three seminarians currently preparing to become Norbertine priests at St. Michael's will undergo nearly ten years of formation. Most of that time will be spent at the abbey itself, except for four years of theological studies in Toronto and Rome. Seminarian life is filled with liturgy, manual labor, pastoral work, and classes in philosophy, theology, Latin, Gregorian chant, and Norbertine spirituality. While some academic courses for seminarians are held on site, the abbey is not a degree-granting institution.

THE LIBRARY

The library's holdings consist of roughly 50,000 print volumes, including 14,000 which comprise the Henry Chadwick Collection (detailed below). When the abbey hired me in 2016, none of the holdings had ever been cataloged or even inventoried. Items were shelved according to a simple, homegrown scheme, which was loosely based on LCC and inconsistently applied. The Chadwick Collection initially had no order at all. There had never before been an integrated library system (ILS) in use. Circulation operated (and for the moment still operates) on a variation of the honor system: The borrower writes his name and the item's title on a placeholder slip and sticks the slip into the gap on the shelf where the item was.

The library has a user base of about 150, including the Norbertines themselves, and approximately sixty high school boys. In the future, once the holdings are organized, the library will be available to outside researchers as well. The staff consists of one full-time librarian/archivist, plus one or two seminarians who shelve books one afternoon per week. The abbey has an institutional IT staff of less than one FTE.

In 2012, the abbey increased its library holdings by nearly 40% all at once by acquiring the personal library of Sir Henry Chadwick KBE DD FBA (1920-2008), one of the great church historians of our time. Chadwick was a priest of the Church of England, an avid participant in ecumenical dialogues, and a patristics specialist who served as Regius Professor of Divinity at both Oxford and Cambridge. He was also head of a constituent college at each of those universities—the first such “double head” in over 400 years. With approximately 14,000 print volumes and over 30 linear feet of personal papers, his library is a trove of resources in early church history, general theology, philosophy, classical literature, and more.

GOALS AND OBJECTIVES

Goals

1. To help the canons at the abbey live their communal rule more perfectly.
   The Rule of St. Augustine, brief though it be, takes pains to address the orderly administration of the library, for it says: “Books should be requested at a fixed hour each day. Those who demand them outside this hour may not receive them.”
2. To organize the library for public use.
   The Chadwick acquisition came with the expectation, from both the Chadwick family and the abbey’s benefactors, that the collection would be accessible to the public.

Objectives

1. Deploy an ILS
2. Establish a workflow
3. Reform circulation

OBJECTIVE 1: DEPLOY AN ILS

Product research led me to choose an open-source, vendor-hosted ILS called OPALS (OPen-source Automated Library System). Open source was attractive because of scale and cost: Most proprietary systems, even those intended for “small” libraries, are feature-rich beyond all necessity for the simple needs of St. Michael’s, and those features are built into the price whether they are used or not. A vendor-hosted model was preferable to self-hosting mainly because of our limited in-house IT expertise. Moreover, hosting options exist for open-source systems that are often magnitudes cheaper than their proprietary counterparts.

As I investigated the available open-source systems, two alternatives stuck out: Koha hosted by ByWater and OPALS hosted by MediaFlex. Both are well-established systems, with over fifteen years of existence and more than 700 current deployments, and both are consistently well-reviewed in Marshall Breeding's annual "Perceptions" reports. Koha is in almost every way the more sophisticated of the two, but that means it is also more complex and accordingly more difficult to learn, at least on the back end. OPALS is the picture of simplicity, and the hosting is much cheaper, but it has a somewhat outdated appearance and few options for customization. Both hosting companies have strong reputations for customer support, although ByWater offers more services, such as designing custom functionality. In the end, price and ease of learning weighed more heavily than rich features and aesthetics, giving OPALS the edge. Tables 1 and 2 provide more information about each product and a more detailed pro/con comparison.

TABLE 1 Basic product information for the final two ILS choices.

System	KOHA	OPALS
	• First released in 2000 • Info, demo, & free download at: koha-community.org	• First released in 2001 • Info, demo, & free download at: help.opalsinfo.net
Support Company	**BYWATER**	**MEDIA FLEX**
	• Founded in 2009 • bywatersolutions.com • Leading Koha supporter in U.S.[1] • Serves 745 libraries listed on libraries.org—60% public, 16% academic[2]	• Founded in 1985 • mediaflex.net • Original developer of OPALS • Serves 873 libraries listed on libraries.org—74% school, 4% academic[3]

TABLE 2 Pro/con analysis for the final two ILS choices.

Pro	**KOHA VIA** bywater	**OPALS VIA** media flex
	• More features: acquisitions module, infinitely customizable reports, rich features for search and navigation, authority control, API access • More stylish appearance	• Easy to learn and to use: teach yourself or attend webinars by Media Flex staff (no charge) • Lower costs, both to deploy and to maintain
Con	• More complex, requiring extensive training • Higher costs, especially for initial setup and training • Extra features are not high priorities, given our simple needs	• Fewer features: no acquisitions module or authority control, limited reports, fewer search options (e.g. no federated search), no APIs • Visually dated • Inconsistent sorting in shelflist

OBJECTIVE 2: ESTABLISH A WORKFLOW

Step 1: Choose a Cataloging Utility

I considered three options for obtaining catalog copy: OCLC Connexion, SkyRiver, and direct import via Z39.50 protocol. The main considerations driving the choice were cost and the desire to minimize original cataloging. The ideal choice would therefore have been an enormous database at a low price, but naturally some compromise was unavoidable.

A utility offering a large number of records was desirable because of the relative obscurity of Henry Chadwick's books: Most of them predate ISBNs, come from European imprints, and are narrowly specialized; many are also not in English. All these factors give the obvious edge to OCLC, which boasts nearly ten times the record count of SkyRiver. Z39.50 is also at a disadvantage here: Obscure manifestations make for more laborious queries.

The decision practically made itself, then, when the bid from OCLC turned out to be surprisingly affordable. For the abbey's situation, it was clear that the time-saving benefits of OCLC's enormous database (i.e., WorldCat) outweighed the relatively modest cost savings of the other options. This calculus, however, may change in the future because of impending alterations to the pricing structure for OCLC's Cataloging and Metadata Subscription. Within the next three years, the abbey will need to weigh the greatly increased minimum subscription price against the benefits of access to—and visibility in—the WorldCat community. Table 3 summarizes the advantages and disadvantages of each option.

TABLE 3 Pro/con analysis of the three cataloging utility options.

	PRO	CON
OCLC Connexion	• Access to over 415 million WorldCat records[4]	• Reputedly higher cost than alternatives[5]
SkyRiver	• Reputedly cheaper than OCLC[6] • Still a big database: 43 million records[7]	• May require a higher rate of original cataloging[8]
Z39.50 Import	• FREE! • An inborn feature of the ILS	• MARC editor in OPALS is less flexible than alternatives are

Step 2: Set Priorities for Cataloging and Processing

To the extent possible, my priorities are guided by MPLP: More Product, Less Process. This concept, which has fostered much animated discussion in the archival community, may offer a few lessons to librarians. First expounded in a 2005 article by archivists Mark Greene and Dennis Meissner, the thesis behind MPLP is simple: With a view to reducing the backlogs of unprocessed (and thus inaccessible) collections that saddle many archives, archivists ought to consider, and prudently apply, substantially less laborious processing practices. "The goal should be to maximize the accessibility of collection materials to users. ... What is the least we can do to get the job done in a way that is adequate to user needs, now and in the future?"[9]

MPLP principles are useful in the library of St. Michael's Abbey because:

- The entire collection is, in effect, a giant backlog
- With a staff of one, time for book processing and repair is limited
- Circulation rates are low, so there are fewer hazards to minimally protected materials

Some of my MPLP-inspired library practices:

- In copy cataloging, extraneous data fields are retained in the record, unless retaining them would confuse users (e.g., non-English subject headings)
- Pamphlets are cataloged at an aggregate level instead of individually
- Book reinforcements and repairs are limited and minimally invasive (e.g. reinforcing tape is used only on already damaged items)

MPLP is scalable: It does not mean arbitrarily skipping all the details all the time. I still perform tasks that could conceivably be passed over, such as entering ISBD punctuation, applying label protectors to all (non-rare) volumes, and using dust jacket protectors. Such niceties are intended in part to serve as visible evidence to the Chadwick family and the abbey's benefactors that the abbey will be a professional and responsible steward of Sir Henry's legacy.

Step 3: Devise Shelving Logistics

With no separate storage space for the backlog, cataloged and uncataloged items must occupy the same shelf space within the library for the duration of the project. The Chadwick books were already in the stacks when I arrived—in no order whatsoever. Except for one wall of shelves in my office, there is no place where uncataloged books can be kept apart. I have therefore needed to develop a workflow that allows cataloged and uncataloged items to coexist in the same shelving ranges without mixing and while minimizing shifting. I considered two approaches.

Option A: The "From the Top" Approach

1. Start in first bay of first range.
   - Uncataloged items are drawn from the beginning of the whole collection.
2. Proceed linearly to end of collection.
   - Cataloged items displace uncataloged items by snaking from one end of the stacks to the other.

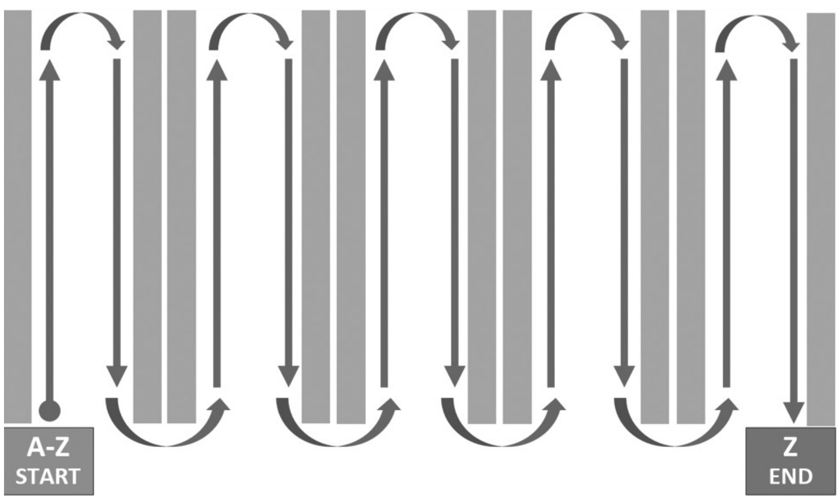


FIGURE 1 The "from the top" approach.

Option B: The Pre-Segmented Approach

1. Assign each shelving range a span of classification numbers.
   - Based on a sample—say, 200 random items.
2. Start in first bay of each range.
   - Uncataloged items from each "first bay" are vacated to the cataloging room.

3. Proceed bay-by-bay down each range.
   - Empty the next uncataloged bay to the right when space is needed in a given range.

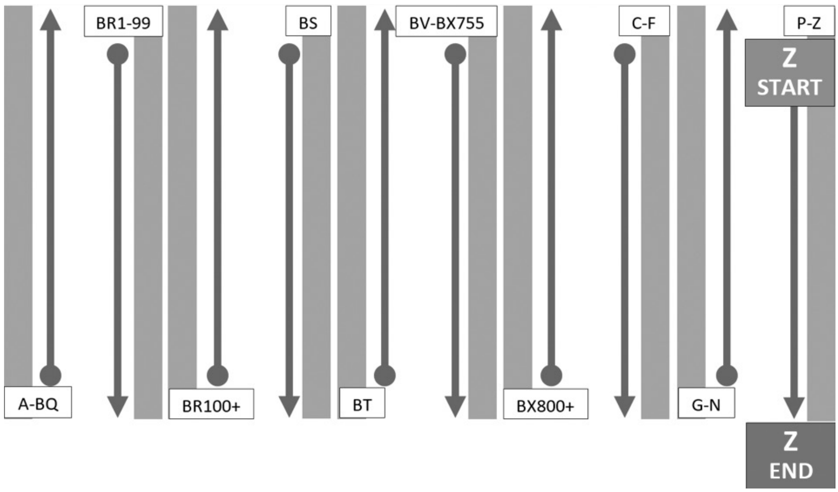


FIGURE 2 The pre-segmented approach.

With option A, the entire collection must shift every time newly cataloged items are shelved; shifting becomes a weekly preoccupation. With option B, shifting occurs within each range as needed; some ranges can go months without a shift. Moreover, no item under option B needs to shift further than the length of one range—give or take, depending on how closely the initial call number segmentation corresponds to the final distribution. Option A, by contrast, requires that items near the end (i.e. class Z) traverse the entire room over the course of the project. I have found that Option B is effective at dividing the task of shifting into small, manageable segments.

OBJECTIVE 3: REFORM CIRCULATION

The canons of St. Michael's have had sixty years to develop superlatively casual and open-ended borrowing habits. Regularizing the circulation process will be necessary as the library's holdings become formally organized, but this need must be balanced against the need to respect the internal life of the community. I see opportunities to honor the existing culture while also safeguarding the integrity of the collection.

First, self-checkout must be the norm, since the library is available to the canons around the clock. A dedicated self-check station will be installed.

Second, lending periods will be generous. The canons are accustomed to borrowing books almost indefinitely, or until someone else wants the item, whichever comes first. While it would be difficult—and not especially desirable—to accommodate this custom within the limits of our ILS, the new policy can achieve something similar by means of lengthy periods for loans and renewals as well as the use of hold requests.

Finally, change will be introduced gradually. Since the Chadwick Collection is off-limits until fully organized, there is time to manage expectations prior to rolling out the circulation system. When the day for rollout arrives, the library will at last be fully capable of assisting the abbey in living up to its motto: to be "prepared for every good work"—with every good book.

ENDNOTES

1 "Library Systems Report 2018," *American Libraries*, May 1, 2018, accessed May 4, 2018, https://americanlibrariesmagazine.org/2018/05/01/library-systems-report-2018.

2 "Library Automation Companies," Library Technology Guides, accessed April 17, 2018, https://librarytechnology.org/vendors.

3 Ibid.

4 "Inside WorldCat," OCLC, accessed April 9, 2018, https://www.oclc.org/en/worldcat/inside-worldcat.html.

5 Tony Siciliano and Aaron Skog, "OCLC & SkyRiver: Whitepaper for the SWAN Membership" (SWAN Libraries, 2011), 12, accessed April 9, 2018, https://support.swanlibraries.net/system/files/Public/SWAN_Bibliographic_Utilities_Whitepaper.pdf.

6 Siciliano and Skog, "OCLC & SkyRiver," 12.

7 "Features and Benefits," SkyRiver, accessed April 9, 2018, https://theskyriver.com/features-and-benefits.

8 Siciliano and Skog, "OCLC & SkyRiver," 9.

9 Mark A. Greene and Dennis Meissner, "More Product, Less Process: Revamping Traditional Archival Processing," *American Archivist* 68 (2005): 240.

Building Library Web Apps

By Steve Jamieson, Covenant Theological Seminary

ABSTRACT Previous conferences have included workshops encouraging librarians to learn computer programming skills in order to develop efficient software solutions for problems they face in their work. This poster presentation highlighted two web apps developed by Covenant's library staff: a reference e-book meta-search engine and an interactive ILL request form supporting inbound OpenURL linking. The poster described motivations for developing these apps, reviewed the technology used and the development process, summarized the impact on library service, and identified directions for future development.

E-REFERENCE METASEARCH

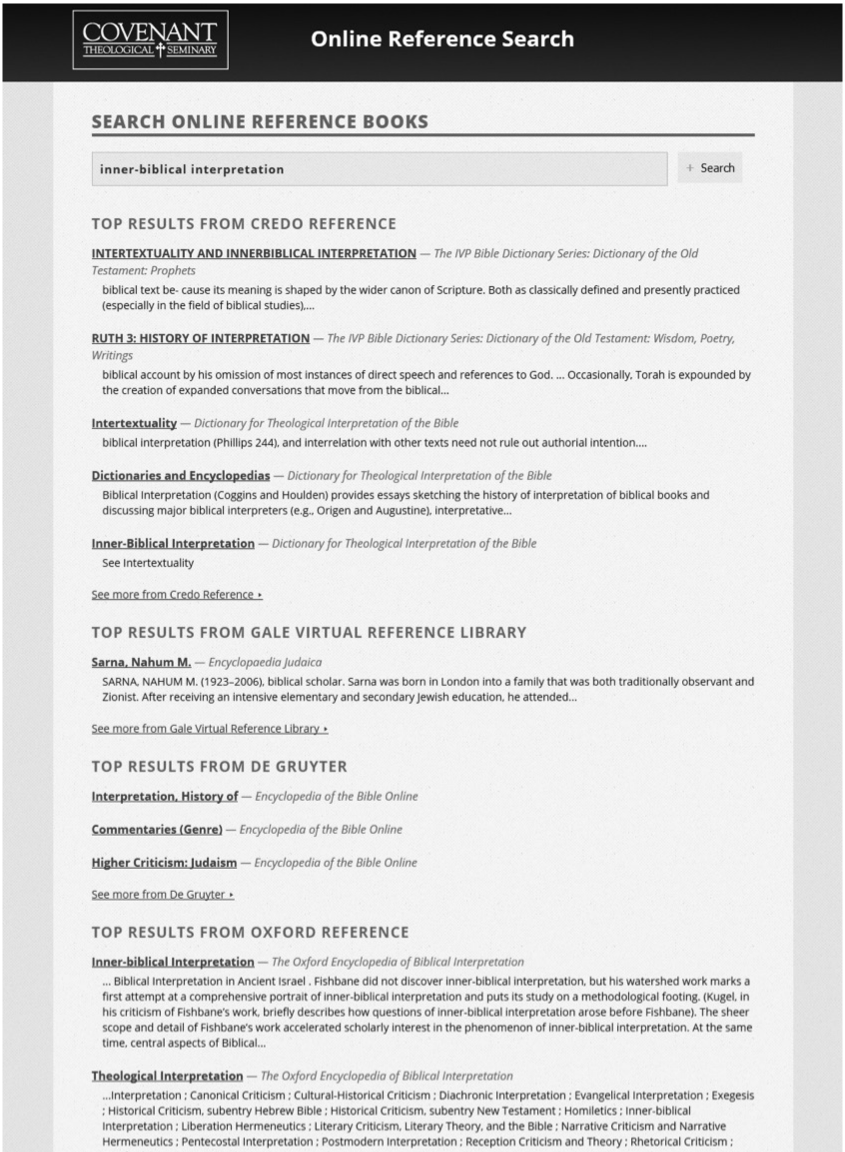
Background & Challenges

The Covenant Library had acquired a small collection of online reference titles on the Gale Virtual Reference Library platform. Wanting to grow the availability of online reference content for our patrons, particularly in areas not as well served by Gale, we also added content on the Credo Reference platform (and still later added content from Oxford Reference and De Gruyter). However, by moving to having content distributed across multiple online reference platforms, there was no longer a single search interface for that content. If a patron was interested in a specific title, they could locate that through the library catalog, but there was no single place to search within all available online reference content.

We wanted to provide our patrons with a single search interface that would surface relevant online reference material across all our online reference platforms.

Design & Implementation

MODULAR STRUCTURE Each platform provides its own unique API or interface for searching, so the search results are not provided in any consistent format. Therefore, we needed a modular design that



https://www.covenantlibrary.org/reference-search/?q=inner-biblical+interpretation

would allow us to drop in a custom connector script for each platform that would pass the user query to the appropriate endpoint, parse the response data according to the platform's chosen format (XML, HTML, JSON, etc.), and return the data to our app in a standardized format and structure.

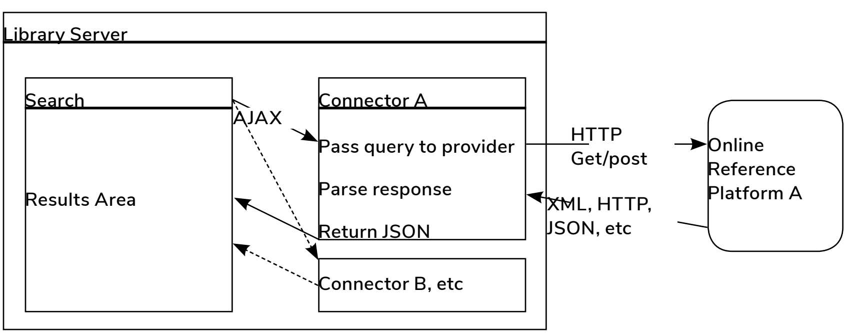
ASYNCHRONOUS Response times for each platform vary, so rather than waiting for all responses to arrive before displaying results to the user, we run the searches of each platform asynchronously and dynamically update the search page as results come in.

RANKING VS. GROUPING Results from each platform are returned in relevancy ranked order, but on what basis could we compare them against results from other platforms in order to interfile them? Would we even want to dynamically interfile results, as that would often cause items to move as the user was beginning to examine them? Implementing our own relevancy ranking algorithm seemed to be a more complicated task than we wanted to take on, so we instead grouped results by platform, displaying just the top five from each platform (in the order provided by the platform) followed by a link to continue searching on that platform.

TECHNOLOGY When the user executes a search, our JavaScript web app uses the jQuery library to asynchronously call each of our connector modules. The connector modules, written in PHP, query the reference provider's search API or interface; parse the response for the top five results, selecting the data we want to display to the user; and return that data to the app in JSON format. Our app processes the JSON from each connector as it arrives and dynamically adds the results to the page.

Impact

Our Online Reference Search tool met our objective of creating a one-stop search for all our online reference content. As we've grown from having two e-reference providers to four, the modular system design



accommodated the new data sources easily. The hardest part was coding the new connector modules to communicate with the new platforms.

Future Development

As we add new platforms, we may have to reduce the number of results displayed from each platform, or rethink how we group and/or rank results, in order to ensure that content from all platforms is given sufficient prominence.

ILL REQUEST FORM

Background

Covenant Seminary offers patron-initiated interlibrary loan service. Since the library does not have a patron-facing ILL system, the staff had configured the basic ILL request form function supplied by each of our major database platforms, where available. The library staff had also worked with the institution's IT department to offer a basic web form for submitting ILL requests for items discovered in other contexts. Requests submitted through these systems produced an email with the submitted information to the library's designated ILL contact.

Challenges

IDENTITY The ILL request systems built into the database platforms could generate requests based on the information on the record from which the patron initiated the request; however, the patron still had to enter his or her own identity and contact information for each request. The vendors provided few customization options, which meant that much of the information required by these forms was unnecessary for our needs or redundant with patron information already on file, and the information required by each vendor was different.

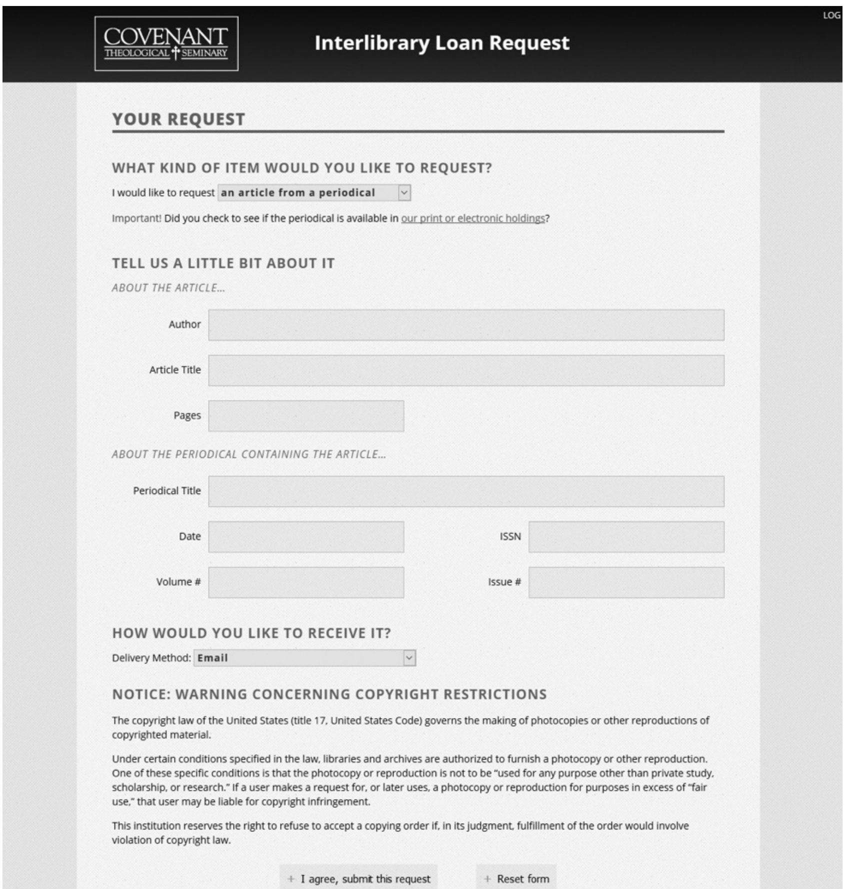
We wanted a unified patron experience that minimized the need for patrons to repeatedly enter personal information that was unnecessary or already available to the library staff.

UNCLEAR PATRON WORKFLOW The inclusion of the ILL request link on the search results screen of our databases allowed patrons to initiate ILL without first using the library's OpenURL link resolver service to check for availability in other library resources, so requests could be made for content already accessible to the patron.

We wanted the patron to initiate the ILL request from the OpenURL resolver screen, creating a standard sequence of actions for our patrons, and for the OpenURL resolver to pass the item data into the ILL request form for accuracy.

STAFF WORKFLOW ILL requests were coming from multiple interfaces, with each providing data in a slightly different format. Adjusting to inconsistencies from one request to the next made transferring the data into the OCLC ILL system less efficient.

We wanted the data in the ILL request notification email to be presented in a predictable format, and in a way that made it easy for staff to copy and paste into OCLC resource sharing.



COVENANT THEOLOGICAL SEMINARY

Interlibrary Loan Request

YOUR REQUEST

WHAT KIND OF ITEM WOULD YOU LIKE TO REQUEST?

I would like to request an article from a periodical

Important! Did you check to see if the periodical is available in our print or electronic holdings?

TELL US A LITTLE BIT ABOUT IT

ABOUT THE ARTICLE...

Author

Article Title

Pages

ABOUT THE PERIODICAL CONTAINING THE ARTICLE...

Periodical Title

Date

ISSN

Volume #

Issue #

HOW WOULD YOU LIKE TO RECEIVE IT?

Delivery Method: Email

NOTICE: WARNING CONCERNING COPYRIGHT RESTRICTIONS

The copyright law of the United States (title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material.

Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be "used for any purpose other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement.

This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

+ I agree, submit this request + Reset form

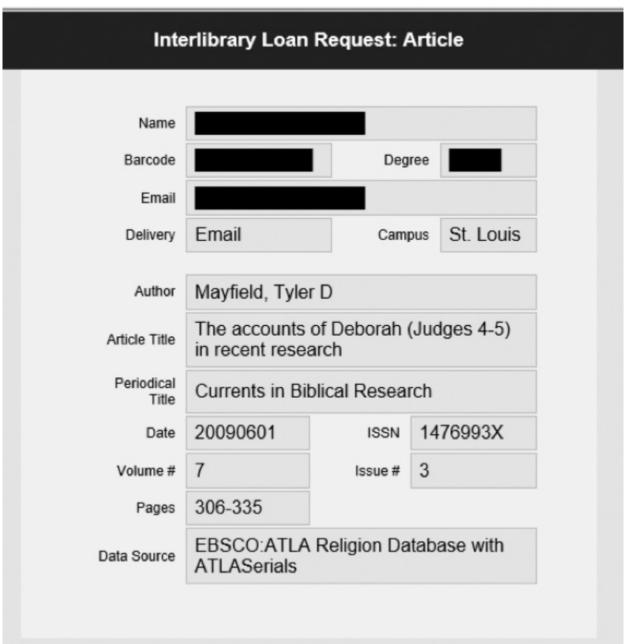
https://www.covenantlibrary.org/ill/

Design & Implementation

PATRON DATA API INTEGRATION We used the API for accessing patron data provided by our ILS to create a login mechanism that allows us to automatically verify eligibility for ILL service, to include the necessary patron information in the notification to the ILL staff, and to offer online students the option of requesting copies of articles from our print periodicals.

OPENURL SUPPORT In order to ensure accuracy, and for the convenience of the patron, it was vital that we be able to pass information about the desired item from our OpenURL link resolver into the ILL request form. Therefore, we programmed our form to parse OpenURL encoded information and to use that data to pre-fill the request form.

OPTIMIZED EMAIL TO STAFF The email sent to the ILL staff notifying them of a new request was designed so that the information is presented in an order that is sensible to their workflow and formatted so that it is easy to select and copy.



Interlibrary Loan Request: Article

Name [redacted]
Barcode [redacted] Degree [redacted]
Email [redacted]
Delivery Email Campus St. Louis
Author Mayfield, Tyler D
Article Title The accounts of Deborah (Judges 4-5) in recent research
Periodical Title Currents in Biblical Research
Date 20090601 ISSN 1476993X
Volume # 7 Issue # 3
Pages 306-335
Data Source EBSCO:ATLA Religion Database with ATLASerials

System-generated email from covenantlibrary.org

RESPONSIVE WEB DESIGN With mobile device usage increasing, we made sure that the ILL request form looked and worked great on small and large screens alike.

TECHNOLOGY The request form is implemented in PHP for managing the login session, parsing OpenURL data into the form, performing data validation after submission, and sending the staff a notification email. The form also makes use of JavaScript and the jQuery library to customize the form fields and options offered based on the requested material type.

IMPACT We configured our OpenURL link resolver to display the new OpenURL-enabled ILL request form as a fulfillment option, and we removed the ILL request links from all of our databases. That created a clean, guided workflow for our patrons as they sought to access materials discovered in their searches.

The clean, unified, optimized staff notification emails enhanced staff workflows.

FUTURE DEVELOPMENT The ILL request form currently supports the original OpenURL 0.1 standard, which is still in wide use. For future compatibility, we will need to add support for the OpenURL 1.0 standard.

Moving a Seminary Library 400+ Miles

By Bob Phillips, Gateway Seminary of the Southern Baptist Convention, Patsy Yang, Gateway Seminary of the Southern Baptist Convention

ABSTRACT This poster session summarizes the librarians' role in Gateway Seminary's relocation of its main campus from Northern California to Ontario, California, four hundred miles south. The move affected both staff and the library collections. The poster is available here. The Proceedings submission includes lessons we learned from the move that will be helpful for any library planning to move to a new or renovated space.

Poster available at https://schd.ws/hosted_files/atla2018/78/Moving-a-Library-400-Miles.pdf

This poster session summarizes the librarians' role in Gateway Seminary's relocation from Northern California to Ontario, California, 400 miles south. This was not the library's first move. Two of us had participated in other moves earlier in our careers—much like the Golden Gate library move in 1981. The original campus library was moved from a smaller space on the upper floor of the administration building to its new building a few yards away. That move was done by students and staff, one book truck at a time. Those who were a part of the move remember it as a lot of walking, but not much else. The advance planning focused on design, construction, and furnishing.

The 2016 move was different. The poster describes what was done. What did we learn that might help those facing their own possible campus move, should the school decide to keep its library mostly intact?

1. Take time to plan. Fortunately, we had two years to wait before the new building was ready for occupancy.
2. If you have not moved a library before, it is not too different from moving a household. Decide what to take and dispose of what is left. Set a timeline using approximate dates and adjust as you go.

3. Find an experienced library mover. Separate the furniture move from the materials move. Anyone can move furnishings, yet not everyone can keep tens of thousands of books in shelf order and remove and re-install library shelving.
4. Moving the shelving increases complexity. New installation needs to meet local building codes.
5. Know how many linear feet of material you will move. It is not as difficult to determine this as it seems. We used a 25-foot length of string to measure the empty space on each shelf.
6. Dispose of "low hanging fruit" first. The seminary had closed its NASM accredited church music programs over ten years earlier. The books, journals, and sheet music were still on the shelves. We also disposed of journal back-runs for which we had full-text online.
7. Recognize that it takes effort to dispose of unwanted material. This may become more difficult as more printed material morphs into electronic format. We were fortunate that New Orleans Baptist Seminary took our music scores, Northeast Baptist College took our music books, and several Christian colleges were able to use our bound periodicals. Despite our generosity, we still sent thousands of books to the Marin County landfill because we could not find a recycler for hardbound items.
8. When you relocate a campus, you are also relocating faculty and staff. Some may choose not to move to the new location. Two librarians found other employment before the move. Two retired once the move from Mill Valley was completed. New staff were hired and trained during and immediately after the move.
9. Once the movers complete their tasks, you are on your own. The whole campus moved into the building the same week. Everyone was busy. It was a great time to build community with everyone else in the building as all worked together to help each other to prepare the building for opening day. Once the furniture was reassembled and placed and the boxes of supplies and other material were distributed, the library staff was on its own. It took another six months to shelve and re-organize our special collections and archives room, and it took two years before we organized our storeroom.

10. Expect everything to take longer than you think it will and be ready for the unexpected. When we moved into the Ontario building, we learned that there would be no intranet, internet, or phone access for several weeks, and some important equipment took several months to be available for use. Because the IT staff had larger issues to resolve, the library's KWIC scanner was not available for several months.
11. Remember that you are part of a faith-based organization. Keep the institutional mission in mind. What you are doing will have a lasting effect.

Rethinking the Library Space

Interdepartmental Collaboration for Student-Centered Services

By Wesley Custer, Asbury Theological Seminary

ABSTRACT The Florida Dunnam Campus of Asbury Theological Seminary underwent some major changes in the area of library services over the past few years. This presentation contains the ways in which these changes were influenced and accomplished through interdepartmental cooperation and collaboration. The redesign of the library space became a means by which we could provide a better academic community in a designated space with staff, resources, and comfortable seating.

INTRODUCTION

In 2013, I became the manager of the library for the Florida Dunnam Campus of Asbury Theological Seminary in Orlando, Florida. I had been working there since 2006 in various capacities, and now I had some influence over how the physical space was arranged and how the departments collaborated on campus. I began to talk to people, saying that I wanted the library to be able to be open whenever the campus was open. What prevented this was simply our budget. I could not pay for workers to keep the library open. The best answer that I could think of was partnering with other departments to keep the library open. Now the library is a room in the middle of the first floor of the building in Orlando, and that made it possible to make the library central to the campus.

PHASE ONE

I spoke with our facilities foreman and talked to him about the possibility of cross-training the security personnel to check books in and out. The goal was not truly library services, but rather to simply keep the doors open and the lights on. This was to provide the students with a place and keep the books, printing, and scanning available. These efforts largely failed because the location of the evening security team was too far removed from the library services area. During this time, I and my team rotated evening hours to ensure full library services.

PHASE TWO

I started casting a vision for the library space: a place for commuting students and their families to work, study, and relax whenever the building was open. When the facility was originally built, it was a classic library. Books occupied most of the space in the library with a few desks and a couple of study rooms. Times have changed, and it was obvious by the end of 2015 that the library needed a facelift. A large part of this change was motivated by the changing face of our student body. They are all commuting students on the Florida Dunnam Campus, and as such, they need good spaces to rest, study, and simply be while they are on campus.

We managed to make some significant but relatively minor changes to the arrangement of the space over the next two years. We would make a change, gather information, and iterate based on feedback. All the while, we kept looking for and asking for funds to do a bigger facelift. Conversations with enrollment management and the vice president of the campus were beginning to be fruitful.

PHASE THREE

Finally, in the spring of 2017, a conversation and vision meeting with the VP of enrollment management and operations for the Florida Dunnam Campus had a breakthrough. I was finally able to cast the vision in such a way that he saw the potential for student retention and EMT events in the library space. This opened up some funding, and when I gave him a budget for replacing flooring, replacing the services desk, and purchasing new technology/furniture, he managed to get buy-in from others and got us the funding.

That meant that we needed to shift the whole collection in order to open the floor space that we wanted. We managed to open up a 30’x60’ space in the library that allows for collaborative work, coffee/

snack space, community events, staff meetings, EMT events, and study space. We replaced the flooring from dingy carpet to new LVP (luxury vinyl plank) flooring, painted the whole library, and demolished an oversized circulation desk, replacing it with smaller, very efficient services desk.

Functionally, they have moved the reception area into the library space and removed the doors. Now, the library is available whenever the campus is open. Students are able to access library physical resources whenever they are on campus, and there is always a person available to help them. These changes were quite opportune in that there were major budget cuts coming, and ultimately the basic library services had to be delegated to EMT staff because we had to reduce all the staff from the library on that campus.

The challenges we face now are completely expected. We need to work hard to keep library services moving for those not on the main campus in Wilmore, Kentucky. Meeting and communicating with the EMT team on the Florida Dunnam Campus to keep things going and giving them information as we make small changes will be key.

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Institute of Mennonite Studies
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Anabaptist Mennonite
Biblical Seminary

Anabaptist Mennonite Biblical Seminary

CBIZ

CBIZ

Saint Meinrad

Saint Meinrad School of Theology

PALNI

PALNI

HISTORICAL ANNUAL CONFERENCES

1947–2018

YEAR	**PLACE**	Host
1947	Louisville, Kentucky	Louisville Presbyterian Seminary
1948	Dayton, Ohio	Bonebrake Theological Seminary
1949	Chicago, Illinois	Chicago Theological Seminary
1950	Columbus, Ohio	Evangelical Lutheran Seminary and Capital University
1951	Rochester, New York	Colgate-Rochester Divinity School
1952	Louisville, Kentucky	Southern Baptist Theological Seminary
1953	Evanston, Illinois	Garrett Biblical Institute
1954	Chicago, Illinois	Chicago Theological Seminary
1955	New York, New York	Union Theological Seminary
1956	Berkeley, California	Pacific School of Religion
1957	Fort Worth, Texas	Southwestern Baptist Theological Seminary
1958	Boston, Massachusetts	Boston University School of Theology
1959	Toronto, Ontario	Knox College
1960	St. Paul, Minnesota	Bethel College and Seminary
1961	Washington, D.C.	Wesley Theological Seminary
1962	Hartford, Connecticut	Hartford Seminary Foundation
1963	Mill Valley, California	Golden Gate Baptist Theological Seminary
1964	Kansas City, Missouri	St. Paul School of Theology
1965	New York, New York	General Theological Seminary
1966	Louisville, Kentucky	Southern Baptist Theological Seminary
1967	Chicago, Illinois	McCormick Theological Seminary
1968	St. Louis, Missouri	Concordia Seminary
1969	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary
1970	New Orleans, Louisiana	New Orleans Baptist Theological Seminary
1971	Pasadena, California	Pasadena College

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1972	Waterloo, Ontario	Waterloo Lutheran University
1973	Bethlehem, Pennsylvania	Moravian Theological Seminary
1974	Denver, Colorado	Iliff School of Theology
1975	S. Hamilton, Massachusetts	Gordon-Conwell Theological Seminary
1976	Grand Rapids, Michigan	Calvin Theological Seminary
1977	Vancouver, British Columbia	Vancouver School of Theology
1978	Latrobe, Pennsylvania	Saint Vincent College
1979	New Brighton, Minnesota	Bethel Theological Seminary
1980	Denver, Colorado	Iliff School of Theology
1981	St. Louis, Missouri	Christ Seminary — Seminex
1982	Toronto, Ontario	Toronto School of Theology
1983	Richmond, Virginia	United Theological Seminary in Virginia
1984	Holland, Michigan	Western Theological Seminary
1985	Madison, New Jersey	Drew University
1986	Kansas City, Kansas	Rockhurst College
1987	Berkeley, California	Graduate Theological Union
1988	Wilmore, Kentucky	Asbury Theological Seminary
1989	Columbus, Ohio	Trinity Lutheran Seminary
1990	Evanston, Illinois	Garrett-Evangelical Seminary and Seabury-Western Theological Seminary
1991	Toronto, Ontario	University of Toronto, Trinity College, and Toronto School of Theology
1992	Dallas, Texas	Southern Methodist University
1993	Vancouver, British Columbia	Vancouver School of Theology, Regent College, and Carey Theological College
1994	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary, Reformed Presbyterian Theological Seminary, and Trinity Episcopal School for Ministry
1995	Nashville, Tennessee	Divinity Library of Vanderbilt University and Tennessee Theological Library Association
1996	Denver, Colorado	Iliff School of Theology
1997	Boston, Massachusetts	Boston University and Boston Theological Institute
1998	Leesburg, Virginia	Virginia Theological Seminary and Washington Theological Consortium
1999	Chicago, Illinois	ATLA and Association of Chicago Theological Schools
2000	Berkeley, California	Graduate Theological Union
2001	Durham, North Carolina	Divinity School at Duke University

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2002	St. Paul, Minnesota	Minnesota Theological Library Association
2003	Portland, Oregon	Mount Angel Abbey, George Fox Seminary, Multnomah Biblical Seminary, Western Seminary
2004	Kansas City, Missouri	Kansas City Area Theological Library Association
2005	Austin, Texas	Southwest Area Theological Library Association
2006	Chicago, Illinois	American Theological Library Association staff
2007	Philadelphia, Pennsylvania	Southeastern Pennsylvania Theological Library Association
2008	Ottawa, Ontario	Saint Paul University
2009	St. Louis, Missouri	St. Louis Theological Consortium Libraries
2010	Louisville, Kentucky	The Theological Education Association of Mid-America
2011	Chicago, Illinois	Chicago Area Theological Library Association and Association of Chicago Theological Schools
2012	Scottsdale, Arizona	Theological Library Cooperative of Arizona
2013	Charlotte, North Carolina	Carolinas Theological Library Consortium
2014	New Orleans, Louisiana	New Orleans Baptist Theological Seminary
2015	Denver, Colorado	Theological Librarians and Libraries of Denver/Rocky Mountain Region
2016	Long Beach, California	The Southern California Theological Library Association
2017	Atlanta, Georgia	Columbia Theological Seminary, Erskine Theological Seminary, Mercer University, McAfee School of Theology, Pitts Theology Library, Candler School of Theology, Emory University, Robert W. Woodruff Library, Atlanta University Center, The Interdenominational Theological Center
2018	Indianapolis, Indiana	Asbury Seminary and Concordia Theological Seminary