atla

Summary of Proceedings

Seventy-sixth Annual Conference of Atla

Derek J. Rieckens
EDITOR

JUNE 16-18, 2022 • BALTIMORE, MD
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ONLINE ISSN 2769-2027

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Editor’s Introduction

Derek J. Rieckens, Editor-in-Chief

In person at last! Such was the common refrain among those who traveled to the first on-site Atla Annual in three years. With the placid shimmer of Baltimore’s Inner Harbor for a backdrop, attendees once again shared the irreplaceable pleasures that come of gathering under a common roof, such as chance hallway conversations, excursions with friends old and new, and nine innings at Camden Yards.

But this was no ordinary conference. In a first for the association, Atla Annual was a fully hybrid event. Attendees and presenters alike had the option to participate remotely in the lion’s share of live sessions, thus enabling a broader audience and richer discourse than would have been possible within the confines of the Hyatt Regency alone.

In this volume, I present you with the flower of the conference. Over two dozen presenters have distilled their sessions into a convenient written form for your edification and enjoyment. One of the major leitmotifs in this year’s offerings is innovation in library services—sometimes necessitated by the lingering pandemic, sometimes driven by the changing landscape of theological education itself. From mental health awareness and remote work to gamified spiritual formation and support for unconventional curricula, Atla members everywhere are adapting services to meet emerging needs.

There are also several pieces that shine light on the need for increasing social responsibility within the profession, whether by rethinking descriptive cataloging practices, attaining more equitable treatment for staff with disabilities, or growing in intersectional awareness to inform our decisions. Rounding out the menu are such evergreen topics as collection evaluation, information literacy, digital libraries, and (everyone’s favorite) ILS migration.

So, whether you spent June of ’22 hunting for crabcakes in Charm City, or rifling through your SnackMagic box at home, or doing something other than Atla Annual, there’s something here for you. Happy reading!

BUSINESS REPORTS

Association Update

Brenda Bailey-Hainer, Executive Director, Atla

This is traditionally the time when I provide an update on the Association and talk about the state of Atla's finances, the work of staff and committees, and major accomplishments from the past year. Then I go on to say a few words about what is planned for the next fiscal year.

Today my comments on what has been accomplished will be positive but brief. Atla is doing well. Revenues last year exceeded the budgeted amount, and expenses were less than projected. You just heard that the balance in the Endowment Fund is good—and can continue to grow even more with the help of your donations.

Our membership numbers are steady, and I'm encouraged by all the faces I see here in the room that are new to me and the roster of online attendees that includes both long-time members and others who joined just in the last few months. Volunteers on our committees, task forces, and editorial boards did a stellar job of providing a broad array of webinars, workshops, publications, and guided conversations. Our staff worked with the conference committee to make last year's online conference—and this year's hybrid experience—a great success. Atla's open-access press published more books and journals on theological librarianship and related topics. Yes, Atla survived the last two years of the pandemic and is doing well.

All of this information plus the many supporting details will be published in my column in the July 2022 *Atla Newsletter*.

This year, however, I'm doing something a little different with the rest of my time.

By now, you may have heard that I will be retiring soon. This is my last *Atla Annual* as Executive Director. It's been eleven and a half years since I joined Atla. My first Atla experience was a board meeting in Chicago in January two weeks after I started. Talk about hazing!!! My first Atla conference was in Chicago in 2011. Even though I had worked in academic libraries and with librarians of all types and in the information industry across North America and internationally for a couple decades, almost all of the attendees there were new to me. But everyone was friendly and enthusiastic.

In some ways, it feels like I've been part of the Atla family forever now. Since Atla board members can serve two consecutive three-year terms, or six years, I think about my tenure here as equal to just about two full generations of boards.

I still think fondly and gratefully of all the board presidents who nurtured me, starting with Laura Wood, John Weaver, Andy Keck, Beth Bidlack, Kelly Campbell, Matt Ostercamp, Jennie Bartholomew, Stephen Sweeney, Christina Torbert, and finally—at least for the last half an hour or so—Jérémie LeBlanc. Each of them helped me in their own unique way, and I appreciated their patience with me as I learned about theological libraries and librarianship.

The Atla Executive Director position is a complex job. It means tracking and being conversant not just in theological librarianship and theological education, but also academic library trends, the information industry, nonprofit best practices, and association management. But no matter where I turned my attention, I found a welcoming community eager to collaborate and cooperate.

I can't sing enough praise for my colleagues at peer organizations that also produce humanities databases. They welcomed me into their circle, and I was fortunate enough to serve on the board of NFAIS (now part of NISO), the professional association for those of us creating indexes, databases, and discovery tools. In particular, I have appreciated the partnership and support of EBSCO—especially our primary liaison, Ryan Bernier. It has been such a wonderful collaboration both on a professional and a personal level.

Other professional collaborations that supported me aren't represented here today. The now retired Executive Director of the Theological Book Network, Nancy Arnison, invited me to serve on the TBN board. It was a rich and educational experience, especially our board trip to Ghana where we visited theological seminaries. A side trip to the El Mina slave castle along the coast was a life-changing experience for all of us. Others are Jay Blossom, formerly the editor of *In Trust* magazine; Deena Pence from the Wabash Center, who retired a few years ago; John Kutsko at the Society for Biblical Literature; our publisher partners, some of whom exhibited here; but also the hundreds of others who offer their content through Atlas® and Atlas PLUS®. Sadly, not all of them made it through the pandemic. I especially miss Paul Peeters, who was the Executive Director of Peeters Publishers in Louvain, Belgium.

Because Atla has such a long history, I often am not familiar with the people we honor in the memorials each year since their active membership predated me. But there are many I did have personal knowledge of. I miss Lorraine Olley, who always raised her hand during the Association Update and asked hard budget questions. And Melody McMahon, who was an advocate for scholarly communication and publishing: she served on the Atla board and used her editing skills to apply the Chicago Manual of Style to the Board Policy Manual. Atla may be the only association with an official style manual! Finally, I mourn the loss of Don Vorp, who was a strong supporter for the research that Ithaka S&R did with Atla members on the habits of researchers in our field.

And I will cherish the many connections I made with current Atla members who shared their personal selves with me as we made special connections over diverse topics like science fiction, the blues, scarves, eclectic music, Iceland, cats, and museums.

In addition to the trip to Ghana, I had many other amazing experiences as part of my work. One of the most memorable was attending the Parliament of the World's Religions in Salt Lake City. The fall board meeting was held there so all could experience it by attending sessions and listening to music related to the spectrum of religions represented there. The BETH conferences in Europe, the ForATL conferences in southeast Asia, and ANZTLA conferences in Australia and New Zealand all helped forge strong international connections.

None of Atla's achievements would be possible without the many talented staff. When you come to conference or attend webinars, you see Denise, Christy, Christine, Jamie, John, Tawny, Gregg, and many others over the years. But in addition to all of them, there are so many others who work behind the scenes in metadata analysis, technology, finance, marketing, IT, and HR. Atla's success is not possible without them.

At the board meeting earlier this week, I was asked about the accomplishments of which I am most proud. It's not terribly sexy, but infrastructure seems to have been my forte. I fly a lot, so I always hear the safety instructions in my head: "Secure your own oxygen mask before helping others." It was important to ensure that Atla was financially self-sustaining first, so that we have the strength and resources to support our members and collaborative activities with others.

So, here's my list:

- A new software platform to support production of the Atla products
- Association management software, new website, new accounting software to support our work with members and business partners
- Working with the board on the vision, core values, and core purpose developed in 2015, with the resulting bylaws changes and rebranding that helped make it a reality
- Downsizing Atla's physical footprint so we are spending significantly less on rented real estate and are able to shift those funds to other uses
- Starting the scholarly communication efforts under the new vision, including the digital library and the open press
- Expanded and improved diversity of content in Atla products
- And most of all, building a strong leadership team—Margot Lyon, Maria Stanton, Gillian Harrison Cain, Jim Butler, and Chad Handshy

All in all, I'm confident I'm leaving the association in a good place.

What didn't I get done? A lot! And I'm especially wistful about leaving since being so inspired by Tony Zander's keynote address yesterday. There are so many more exciting opportunities for transforming the work of theological and religious studies librarianship in the future!

But there always comes a time when it feels like it's the right time to move on and make way for the next generation of energetic and passionate leadership. I think a lot about the role of people who do the prep work for what is to come. As a music lover, I often think of the timpani player leaning over to tune, gently tapping and adjusting the pitch, before the symphony begins.

Anyone here a hockey fan? I now realize that I've been the Atla Zamboni driver, moving in ever narrower concentric circles on the ice, sweeping the surface, preparing the rink so that the next generation of Atla leadership has smooth skating ahead. And now I can step aside and watch from the spectator seats to see what great things Atla accomplishes in the future.

Thank you.

Minutes of the Atla Business Meeting

Friday, June 17, 2022

Leslie A. Engelson, Atla Board Secretary, Murray State University

The Annual Business Meeting of the Association was convened by Board President Christina Torbert at 11:12 a.m. U.S. Eastern Daylight Time. A quorum was declared.

President Torbert explained the process for voting during the meeting so that both in-person and virtual members could be counted.

Leslie Engelson presented the Secretary's report. Members of the 2022 Tellers Committee were Elizabeth Young Miller (chair), Maria Garcia, and Ryan Shrauner. The committee received the election results via email from Survey and Ballot Systems and verified that 270 (or 46.00%) of the 587 eligible members cast valid ballots. The membership elected Dr. Carisse Mickey Berryhill, Susan Ebertz, Rev. Dr. Dan Flores, and Jérémie LeBlanc to the board class of 2022-2025.

Jennifer Ulrich moved to accept the Secretary's report, and Liz Leahy seconded. The motion was approved.

President Torbert welcomed new board members Dr. Carisse Mickey Berryhill and Rev. Dr. Dan Flores and re-elected board members Susan Ebertz and Jérémie LeBlanc. She then thanked outgoing board member Stephen Sweeney for his service on the board. President Torbert thanked the 2021-2022 board officers and announced the incoming 2022-2023 board officers. Jérémie LeBlanc will be President; Armin Siedlecki will be Vice President; Kris Veldheer will be Treasurer; and Leslie Engelson will be Secretary.

President Torbert then passed the gavel to incoming President Jérémie LeBlanc, who thanked Christina Torbert for her service on the board and as President. Incoming President LeBlanc spoke briefly about the work ahead for the Board of Directors for the coming year, including the selection and onboarding of a new Executive Director. The meeting adjourned at 11:25 a.m. U.S. Eastern Daylight Time.

PRE-CONFERENCE WORKSHOP

Navigating in the Fog

Shining a Light on the Library Job Search Process

Jennifer E. Knievel, Department Director, Researcher and Collections Engagement, University of Colorado Boulder

Megan E. Welsh, Interdisciplinary Arts and Humanities Librarian, University of Colorado Boulder

ABSTRACT This interactive workshop prepared library professionals to navigate the library job search. The facilitators started by demystifying the hiring process and timeline. Second, the group looked at real job ads to identify the most important components. Third, attendees developed questions they should ask in the interview, learned how to anticipate and prepare for common interview questions, and learned how to navigate illegal or inappropriate questions that shouldn't be asked in the first place (but frequently are). Fourth, the workshop provided hands-on activities to review and revise attendees' cover letters and CVs. Finally, the workshop covered the most exhilarating and terrifying part of any job search process: negotiating an offer. Attendees left the workshop with a clear understanding of interview processes, a nuanced ability to interpret job descriptions, a list of interview questions to ask and answers to give, strategies for negotiation, and updates to their own individual documentation.

INTRODUCTION

This workshop was designed for Atla professionals at every career stage to better understand and reflect on the job search process in libraries. Facilitators encouraged attendees to approach the job search process from an appreciative-inquiry mindset, rather than a deficit mindset, and to reflect on and share what strengths they bring to the process and to the field. Attendees left the workshop with strategies for reading descriptions, developing applications, attending interviews, and negotiating job offers.

The workshop was organized into six sections:
Section 1: Reviewing the job search process
Section 2: Reading job descriptions
Section 3: Writing and revising application documentation
Section 4: Engaging with interview questions
Section 5: Strategizing about negotiations
Section 6: Selecting and preparing references

SECTION 1: REVIEWING THE JOB SEARCH PROCESS

Facilitators reviewed the various stages of a job search process from the perspective of the search committee. They described, based on their experiences, how search committees are often formed, how positions are written and posted, and the different (often invisible to candidates) steps in the process. This section also introduced attendees to the different types of positions often found in academic or theological libraries, such as staff, tenure-track faculty, and academic faculty. Facilitators encouraged attendees to think about their interests, skills, and experiences, and reflect on which type of position they may want to pursue. Attendees were also introduced to common mistakes, such as addressing a cover letter to the wrong institution, focusing their cover letters on the wrong qualifications, or repeating too much of their CV in their cover letter. Increasingly, institutions are requesting statements asking candidates to reflect on their positionality, including theological institutions asking for a statement describing religious affiliation. Facilitators briefly introduced the purpose of these statements and some tips on communicating values through them.

SECTION 2: READING JOB DESCRIPTIONS

Facilitators led a group activity in which attendees annotated real job ads by marking frequent or important phrases in order to identify what is important to the posting institution. Annotating these ads can help candidates understand institutional priorities and thoroughly respond to these in their application materials, with emphasis on articulating how their experiences align with institutional needs. The group discussed what kinds of clues to look for in job postings to learn about the culture of the organization. Facilitators emphasized the difference between required and desired qualifications, and they discussed evidence in literature that women and People of Color (POC) are less likely to apply for positions in which they don't meet *all* of both categories, even though institutions are frequently ready and willing to hire people who lack the desired qualifications, as long as they have the required qualifications.

SECTION 3: WRITING AND REVISING APPLICATION DOCUMENTATION

Based on years of experience with thousands of applications, the facilitators offered advice for structure, content, and length of application documentation, with focus on CVs and cover letters. The facilitators summarized specific advice and gave examples of how to implement that advice. For example, reducing the number and length of bullet points under particular jobs, and modifying their content to be more measurable and informative. The group discussed some cultural differences, for example that US-based organizations are more likely to expect to see education right at the top of a CV, while British organizations might prefer experience to be listed first. In the discussion of cover letters, facilitators emphasized how to separate the cover letter from the CV in both focus and content, using the cover letter to talk about values, vision, professional philosophy, and impact, while using the CV to focus more on measurable accomplishments. Attendees worked in pairs to revise their own documents based on this advice, both shortening and revising bullet points in their own CVs, and refocusing content of cover letters to talk about the importance of their work and their values instead of reiterating contents of the CV.

SECTION 4: ENGAGING WITH INTERVIEW QUESTIONS

Focusing now on the interview experience, facilitators guided several forms of discussion related to interview questions. First, they led an activity soliciting from the audience example questions that might be asked of candidates in job interviews, and then offered additional examples that they have asked or seen. They discussed the kinds of questions that are often asked in interviews, why those questions are frequently chosen by committees, and the most helpful mental framework for candidates to respond to them. For example, how to answer “what are your weaknesses” in a way that is effective and informative, by focusing on how one has grown or learned.

Second, the facilitators led an activity soliciting from the audience example questions that *candidates* might ask in interviews. Approaching this topic from a strengths mindset is particularly challenging for candidates, so facilitators emphasized that candidates have more power than they might assume and encouraged them to ask questions to identify whether the potential workplace would be a match for their professional ambitions and values. Both kinds of questions—those which candidates may be asked by the search committee and those which candidates should ask during their interview—were collected by the facilitators in a shared, publicly available Padlet (see Figure 1), for attendees to be able to access again after the workshop and use as a potential interview preparation tool. Readers may view the Padlet by visiting: *https://liblearn.padlet.org/mewe/Atla*.

Finally, the facilitators discussed what kinds of questions are legal and illegal, or legal but inappropriate, how those rules are nuanced in religious institutions who may be legally allowed to ask questions related to religious affiliation, and how to respond to illegal, legal but inappropriate, and other tricky questions in the moment. Facilitators also talked about how to handle less-formal interview circumstances such as meals and hallway conversations in ways that are comfortable, but still maintain awareness that these moments are still part of the interview.

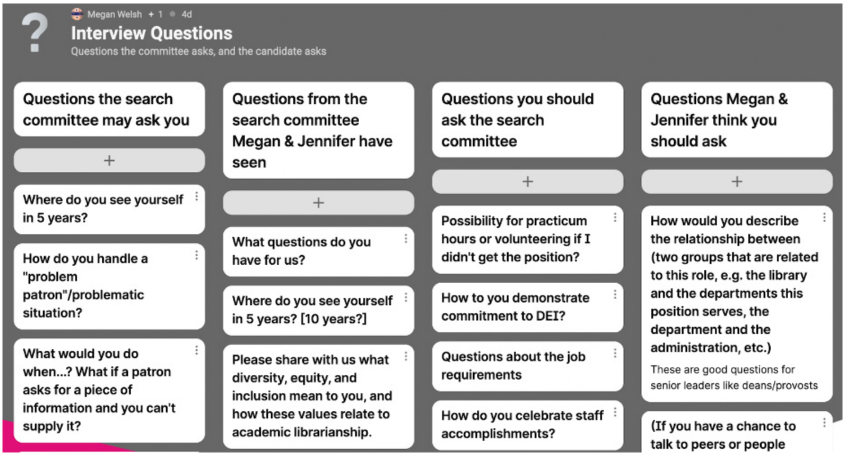

FIGURE 1: Screenshot of Padlet with collected interview questions

SECTION 5: STRATEGIZING ABOUT NEGOTIATIONS

Facilitators began by emphasizing how important it is to negotiate when receiving an offer. Frequently, women and POC do not negotiate for salary, and the facilitators explained how that contributes to or exacerbates pay disparity, since White men are much more likely to negotiate. Facilitators talked about strategies for negotiating salary, how to determine what is too much to ask for, and also emphasized the many things that can be negotiated in addition to salary, such as space, professional development, technology, and sometimes benefits. Facilitators emphasized just how powerful the candidate is throughout these negotiations, despite seeming, or sometimes feeling, powerless. Candidates must understand the importance of planning in advance for salary needs and must consider how life circumstances can dramatically influence what those needs are. Facilitators also offered guidance on how to both phrase and justify requests for additional salary or other benefits, how to prepare for the conversation, and how to gracefully either accept or reject an offer, depending on the outcome of the negotiation. Most importantly, facilitators reiterated to always, always, *always* ask for more money in a job negotiation.

SECTION 6: SELECTING AND PREPARING REFERENCES

Facilitators offered guidance on what kind of professional relationships can make good references, and which aren't likely to be helpful to candidates, as well as how to communicate that information in an application. While the candidate cannot control what their references say, they can intentionally choose good references, share the job ad and their cover letter and CVs with references so they can highlight key strengths and experiences, keep their references updated throughout the hiring process, and inform their references about strengths that the candidate may or may not have demonstrated in the interview.

FINAL REFLECTIONS FROM ATTENDEES

In the final few minutes of the session, attendees were asked to reflect on their primary takeaways from each of the six sections of the workshop and share those in a form with the facilitators. They were also asked to revisit the question of what strengths they bring to the job search process—a question that several attendees found difficult to answer at the beginning of the workshop. The following themes were evident in the feedback:

Attendees generally gained a new understanding of how slow and committee-based the hiring process can be.

Attendees see job descriptions more as aspirational documents from the search committee that communicate values, as much as describing the work, and commented that they are likely to apply for more positions that feel like a "reach" professionally.

Attendees found some clarity in thinking about how application documents function in complementary and different ways, and how they might revise their documents with this understanding in mind.

Attendees all commented on feeling more empowered and courageous about negotiating, and all expressed their intent to always negotiate in the future, using tools discussed in the workshop.

Attendees planned to engage in slightly different ways with references to make the process easier for the references and more helpful to the candidates.

Attendees were much more able to identify their strengths in the job search process, and many commented in the final reflection about increased feelings of confidence and empowerment.

CONCLUSION

The library job search process is often confusing and complex, especially to early-career professionals or those transitioning between positions. Understanding the process, reflecting on one's own strengths and experiences, and having a plan for approaching the key stages of the hiring process—application, interview, and negotiation—all allow the candidate to approach a job search with more confidence and clarity. Through this pre-conference workshop, the facilitators hoped that they could demystify the library job search process and make it less harrowing and more affirming for attendees, ideally resulting in attendees' identifying and getting the position they want with the best possible salary.

The facilitators encourage *Summary of Proceedings* readers to view a folder of resources they created for attendees by visiting *https://bit.ly/Atla2022JobSearchFolder*.

PAPERS

Content Creation vs. Curation

Strategies for Theological Library Social Media Coordinators

Anne Marie McLean, Reference Librarian and Outreach Coordinator, Pitts Theology Library, Emory University

ABSTRACT In 2017, the position "Social Media Manager" ranked no. 42 in CNNMoney/PayScale's "Top 100 Careers with Big Growth," the increased evidence of which we see today as organizations introduce a digital presence in response to the COVID-19 pandemic. The title "Social Media Manager" might not be explicit in the job descriptions of theological librarians; however, this critical "other duty as assigned" if improperly managed can constitute an overwhelming amount of time and work. This paper will discuss drivers behind social media fatigue and burnout, distinguish between a content creator versus curator, and suggest strategies to establish the latter as an equitable and efficient model for social media coordinators in theological libraries.

Even before the COVID-19 pandemic forced organizations to establish strong social media presences, managers and coordinators of digital marking content were on the rise. In 2017, the position "Social Media Manager" ranked number 42 in CNNMoney/PayScale's 2017 "Top 100 Careers with Big Growth" (Braverman 2017). During the global pandemic, consumers increasingly sought to connect with brands in new ways through social sharing platforms from home (Sutherland 2020). For academic libraries too, social media became a critical microphone to announce policies, explain service changes, promote resources, and stay connected to students, faculty, staff, and community members.

Interestingly enough, when an online search was conducted on June 2, 2022, for mentions of "social media" in job descriptions, the American Library Association (*https://joblist.ala.org*) boasted 28 matches, while Atla (*https://www.atla.com/jobs/*) identified none. However, where there is content, there is a coordinator, so it's fair to assume that social media falls under "other duties as assigned" for many librarians or other staff in theological libraries. For those who juggle a variety of duties, this seemingly trivial two-word assignment has the capacity to lead to stale outreach, workplace burnout, and information overload.

Thus we come to the concept of *social media fatigue*, which "refers to a host of negative emotional responses to activities on social networking sites, such as tiredness, burnout, exhaustion, frustration, disinterest toward communication…" as defined by Han Zheng and Rich Ling in their article "Drivers of Social Media Fatigue: A Systematic Review" (2021). In fact, the concept showed its face in a variety of scholarly articles and contexts. In a review of Sarah Roberts's *Behind the Screen: Content Moderation in the Shadows of Social Media,* Natalia Kovalyova (University of Texas at Austin) observes that the author's "interviews with content moderators unearth several common themes across locations…: precarious work, pervasive stress and burnout, job insecurity, [and] disparity in status and treatment" (Kovalyova 2020).

However, we don't have to look at academic literature to identify these sentiments. In the "Libraries & Social Media" Facebook group, a simple post search for "social media burnout" spoke for itself (names and accounts shall remain anonymous):

> "I have recently taken over our Libraries Social Media and I feel like I am drowning!"
>
> "How do you all avoid burnout with handling social media? I've been at it almost 5 years, and I'm in a rut. Is it just me?"
>
> "I don't have 'Facebook' magic (yes actual phrased used). Please don't stroke my ego by asking me to 'do your thing, you're so good at it' because you think I can produce the response you want. I am a marketing staff of one. This year has stretched me to my limits."

This gradual depletion of creative energy portends stale or repetitive content, missed deadlines, and burnout in the workplace. The strategy this paper proposes to combat the above originated with a suggested curation model from the Pitts Library's Head of Public Services in early 2019. At that moment in time, the library's social media accounts were split between departments—Instagram for Special Collections and Facebook/Twitter for Public Services. In efforts to ensure timely, consistent content across platforms, account management was consolidated to the Reference Librarian and Outreach Coordinator (RLOC). The Head of Public Services encouraged the RLOC to act as a *curator* of social media content rather than the sole *creator*.

But what is the difference between a content curator and creator? The term *Content Creator* originally traces back to YouTube's first designation of its users as "Creators," but is now understood as an overarching term for digital creators ("Let's Define Influencer and Other Content Creator Terms" 2017). Content creators consult with subject specialists and bring together images or video, branding, and words that effectively deliver a message. Creators might take time to make several versions of the same content to release periodically or to present as alternative design options. Creators work project by project to meet specific needs of the institution or employer at that moment in time.

The trouble arises when a content coordinator is hired under one pretense and then pushed into also taking on content creation without the time, resources, or expertise to do so. One Twitter user effectively sums up the problem in 180 characters or less:

> "Companies hir[e] social media managers and expect them to do photography, videography, graphic design, copywriting, brand strategy, monitor metrics, host YouTube, make tiktok dances. The work of an entire marketing team." (June 22, 2022)

This onslaught of responsibilities not only poses a risk to employee wellbeing, but also limits the entire institution's social media brand and voice to one person's views and experience. The content quality suffers as a result, and it is also unlikely that any time is left for the actual curation of content buried in today's age of information overload.

So how do we distinguish content *curation* from *creation*? Several definitions have emerged in the past few years, but Joyce Kasman Valenza and others in ALA's *Library Technology Reports* define *social media curation* as "activities that leverage the power of social media to collect, organize, share, and interpret content to tell a digital story for a particular audience" (Valenza, Boyer, and Curtis 2014). Valenza goes on to explain that "Social media curators make sense of the vast flood of digital content. They deliberately and continually scout, identify relevance, evaluate, classify, organize, aggregate, personalize, and add value to content" (Valenza, Boyer, and Curtis 2014). Rather than having to *produce* the content that constitutes the "vast flood," content curators use their creative power to wrangle and help make sense of it in an institutional setting. This includes but is not limited to retweeting, sharing, moderating, editing, and assessing content. While content curators are still working with "flexible and virtually limitless containers" in this model, they aren't having to contribute to those containers while also curating (Valenza, Boyer, and Curtis 2014).

The definition sounds ideal, but what does this mean for social media coordinators on the ground? The first "rule" this paper proposes for content curation is **don't curate in isolation**. This is not to suggest that one conducts their work in a busy Starbucks setting, but rather takes into account existing content and potential partners that curators can capitalize on. For example, instead of attempting to address every major holiday or week of recognition, find existing content and share or recycle it within your own institutional context. For example, Pitts Theology Library might not take the time to post about Denim Day (www.peaceoverviolence.org/about-us), since its larger affiliate institution, Emory University, runs an organized campaign every year accompanied by suggested content. The same can be said for major academic events such as convocation or commencement—Candler School of Theology is sure to cover these events, so why not share and attribute their content as a baseline for library posts? Other collaboration partners might include professional guilds like the Society of Biblical Literature, academic publishers, local churches, formal social media committees, other theology libraries, or even yourself! Identifying evergreen content published by your institution in the past can go a long way when you need a quick template for finals reminders or a fun tidbit about Aldersgate Day.

While the first rule encourages content curators to share and reuse existing content, the second adds a bit of finesse by strongly suggesting you both **attribute content and make it your own**. As masters of bibliography and citation, source attribution for theological librarians is self-explanatory. While we might not insert a footnote into a Facebook post, an informal "mention" of the source by "Quote

Tweeting" or a share with comments acknowledges the original creator, maintaining a mutually beneficial partnership while allowing for slight alterations to transform the content. This, in turn, will assure that other content managers treat your posts with the same care and consideration.

The third rule is to **be cognizant of new and developing content and trends**. Social media curation can be both proactive and reactive—the reactive a key strategy and challenge for staff in smaller institutions with fewer staff and resources devoted to communications. As anyone in a social media role already knows, scheduling content is an excellent strategy until the next big "thing" hits, whether that's weather, breaking news, a trending hashtag, or policy changes and updates. In these cases, curators must proactively seek out this content and react to it prudently. This could be something as big as communicating university shutdowns for a global pandemic, or as trivial as finding a connection between the highly debated 2015 gold or green dress and resources on church vestments (*BBC News* 2015). Challenges that come with this "reactive" element of social media curation are negotiating institutional responses to a large-scale event in addition to maintaining a healthy work/life balance. The former arises when a polarizing event or issue calls for an institutional response, for example a Supreme Court decision or a humanitarian crisis. Curators must caution against preemptively publishing a reaction that might contradict an existing or forthcoming statement from the institutional hierarchy. Inconsistent messaging can confuse readers, highlight disparities in the institutional network, and even call for disciplinary action in high-stakes cases. The second challenge is just as tricky to navigate. Content curation itself calls for boundaries and a guaranteed work/life balance for coordinators; however, social media does not stop at the end of the workday. Strategies for addressing content that falls outside the normal business week should be in place to ensure employee wellbeing, whether that be assigning other moderators during off-hours or instating a "no-post" policy outside of Monday through Friday, 9:00 a.m. to 5:00 p.m.

Rule number four, and perhaps the most challenging, is **establish a method for internal collaboration**. Internal collaboration refers to shared work of the immediate staff of the library or organization as opposed to external affiliates or partners. The Reference and Outreach Librarian at Pitts experimented with methods over the course of four years, gaining insights from both successes and failures. The first attempt sought to create a shared Excel sheet or calendar with mapped-out content in hopes that staff would take initiative to sign up for content creation for a special event or resource. This approach failed for several reasons, the first resting on the assumption that employees would actively take on extra work with little or no incentive. Designated communications or social media committees often fail for the same reason—staff members already buried in their own job duties find little to no benefit to a one-sided *quid pro quo*. In addition, the reactive nature of social media discussed will likely disrupt a set content calendar, so even if the posts were written and ready, they might not appear at the designated time and throw off the entire planner.

What *did* work for Pitts's Reference Librarian and Outreach Coordinator was developing individual relationships and workflows with different members of staff to ensure a steady stream of content. Mass emails or announcements are often ignored with the assumption that "someone else will do it." Reducing communication to one-on-one settings guarantees that the desired content contributor/creator is clear. This can be done a variety of ways, from writing a personal email to catching a colleague in the hall to congratulate them on winning the coveted staff award. These suggestions can be enhanced with the acknowledgement of what you need: subject expertise. Reaffirming your role as the content curator and your colleagues' unique specialties and talents develops trust and respect in creator-curator relationships. The promise that the creator will be acknowledged and their expertise showcased puts a cap on the bargain, ensuring an equal exchange of work and recognition. This paper suggests that setting firm deadlines with helpful reminders and offers for support, in addition to providing post-publishing reports (e.g., number of likes/shares, positive comments), will further strengthen internal collaboration between colleagues.

The final rule for content curation success is to **advocate for the tools you need to be successful**. It may be the case that your supervisor or director is unaware of what tools and resources a coordinator needs to make the institutional social media presence worthwhile. Below are just a few suggestions for your content curation toolkit:

1. **Shared storage:** Content curation requires a place to store said content, and high-resolution images, audio, and video files call for a substantial amount of storage space. Check with your IT department to see if there is an exception to the capped storage on your hard drive, or an option to use

an external backup. In addition, take advantage of any cloud sharing resources providing by your institution as places to share and store large files, whether that be SharePoint, Hightail, Google Drive, OneDrive, Box, Dropbox, etc.

2. **Social media aggregators:** These are tools that allow users to collate posts and updates from a variety of different social media feeds, with special features allowing for an organized view of posts in a particular category, tag and share notifications, and advanced analytics. New options come out every day, but a few existing platforms include Walls.io, HeyOrca, Curator, and Hootsuite. As trends change and develop, the most important goal is to find a tool you're comfortable with and use it to its full potential.
3. **Networking and professional development:** As with any profession, it is necessary to work with fellow experts in the field to share ideas and establish connections in social media curation. One might attend events like the Library Marketing and Communications Conference (*www.librarymarketingconference.org/*), join a Libraries and Social Media Facebook group, or take courses for certificates in graphic design, digital marketing, or other tangential topics. Networking and professional development might require funding, so work with your institution to affirm its importance and acquire the financial assistance it calls for. If institutional funding isn't an option, take advantage of free resources online like YouTube how-to videos, listservs, blogs, and more!
4. **Time:** Just as with teaching, the time it takes to prepare and curate content for publication is disproportionate to the actual event of "posting." It can take an entire business day to align blog, social media, and newsletter content featuring only three points or containers. Content solicitation alone can take weeks, given its complexity and the capacity of the contributor/creator. Set boundaries with your supervisor or work them into your job description sooner rather than later; that way you'll have precedent to fall upon and to reassess as the eb and flow of work changes. Designating one day for social media curation, limiting platforms, or setting a two-week deliverable for content will protect you from overworking to meet unrealistic expectations.

With these suggestions in mind, this paper acknowledges certain limitations. The feasibility of these recommendations will vary from institution to institution. Staffing and resources might be limited due to budget constraints or employee contracts, leaving a coordinator no option but to both create and curate content. Funding may limit the professional development opportunities or software subscriptions available. The dynamic nature of technology might present a wrench in the entire model (what if, for example, there emerges one dominant publishing platform, leaving content duplication unnecessary?). In the best-case scenario, advances in technology will make content curation easier, but there is no guarantee. In the meantime, content curators must emphasize their work's importance, collaborate effectively with others to maximize efficiency, set clear boundaries, and advocate for the resources they need to succeed in curating an institutional presence against the backdrop of a dynamic, digital world.

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The Joys and Fantasies of Library Marketing

Navigating the Road of Hope, Success, and Vague Ambitions

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ABSTRACT Value is at the heart of human existence—the value of one's job, of people, and of time spent. How this all translates into a successful model in libraries is a constant challenge; one which negotiates the existential questions of our institutions with how we portray ourselves and seek to connect with the public. This is where "library marketing" comes into play. While an old concept that dates back at least a century, marketing has come to serve a prominent role in modern libraries. Since the late 1990s, marketing publications have proliferated and theological libraries have sought to be part of that trend. The primary challenges, though, have come in the form of finding solid marketing objectives, overmarketing circumstances that may not interest patrons in meaningful ways, or identifying suitable financial support from parent institutions. This paper will explore the dynamics, struggles, and hopes of marketing specific to theological libraries.

ORIGINS AND DEVELOPMENTS OF MODERN MARKETING

"We really need to find ways to get people through the door; to market our product, to get the word out, so that people know who we are and what we do." This line is so common now that it could refer to anything from NGOs and non-profit work to libraries. Certainly, most of us have heard some variation on this sentence at one time or another in recent years. It is something that I have heard for a long time, and something that has both intrigued and troubled me. I am very much for promoting our institutions, our libraries, our services and staff resources, for sure. But my concerns are about the underlying reasons, structures, and intentions of doing the promotion, marketing, and outreach—the *why* question. We most likely and regularly assume that it is done for the good of our workplaces, our institutions, and the spaces we occupy, simply "it's what we do nowadays." But there is a more entrenched and underlying set of assumptions that deserve our attention and interrogation, because much of it is tied to not just our behaviors and attachments to the social, cultural, and intellectual spaces we inhabit, but also in the nuance of our own existences as librarians, individuals, and human communities of commerce and social contracts. We market and promote, because we want *someone* with whom to engage and utilize our products, even if we are not necessarily selling a viable commodity that yields a *sale* or *profit*.

Herein lies part of the dilemma too: the very language I have used in this last sentence is an extension of the language we all use in marketing and promotion. We are effectively inducted into the ceremonious language of *selling products*, we are salespeople with goals and metrics and quotas—even if we do not hold ourselves to the same standards as a team that is required to show products, assets, or profits. Within this wheelhouse of business language, which demonstrably has increased in usage since the early 1990s, when corporations consolidated industries like healthcare and consumer sales and even forms of education, we give it no second thought to speak in these terms, because it has now become natural and commonplace. Many debates in theological or church communities often echo statements like "churches aren't businesses," because that somehow conflicts with a theological perception of *pureness* that God somehow neither cares about nor has anything to do with money. Though, within our paradoxical American context, some might argue that religious institutions, including those in higher education, *are in fact businesses*, unabashedly (cf. Prosperity Gospel proponents). On the most practical level though, I would argue that God requires an accountant of the soul *and* the wallet.

Returning to the primary concern of marketing, one could write an extensive history of the matter, which might include everything from how Christianity spread through sociological and cultural means—arguably tied to how religious practices, social norms, and family ties were marketed to peer groups, hierarchies, and regional powers—to what we do in seminaries today to market online programs or library reference via e-chats. Of course, marketing must be accompanied by assessments of those who control commercial and informational channels. This effectively means that those with (or in) power, coercively or not, have the upper hand at compelling society to think and act in a manner they wish.

For our sake, a cursory review of modern marketing back to the eighteenth century is sufficient and provides us with a consideration of what we now use in our own theological toolkits to draw patrons to our libraries. Josiah Wedgewood (1730-1795), the famed creator of the namesake china and dinnerware, is noted as one of the pioneers of modern advertising and marketing. His practices included such novel experiments as money-back guarantees, buy-one-get-one-free offers, catalogs, and free deliveries. The enticements of service, where clients and customers experienced an easing of access to material culture may be seen as the earliest examples of modern customer service to which we still adhere to today.

With the rise of the Industrial Revolution and industrial society itself, consumerism as both an idea and practice were on the rise. But consumerism was not a singular idea that was tied to objects—it could also be applied to services and religion. The particularity of late eighteenth- and early nineteenth-century religious *awakenings* cultivated a populist appeal that was both egalitarian and consumeristic. The public preachers were selling religion, just as the missionaries sent across the new American nation and out across the globe were effectively marketing particular brands of Christianity.

In the latter part of the nineteenth century, one could easily find religious and moralistic stories becoming more common, and in turn those stories were used to sell both religion *and* commercial goods. Most notably, the story of *Ben-Hur* was based on biblical tales, but later it turned into a marketing phenomenon that sold everything from coffee and flour to chocolate and cigars. The original story was selling religion, while two decades later the revival of the story in theater and film began to sell commercial products.

It was around this same time in the 1890s, notably a time of rampant wealth accumulation and disparities in the United States, when marketing began to take form in libraries as well. The most notable exponent of this was John Cotton Dana (1856-1929), who is often seen by scholars as being the great democratizer of the American library. His approaches include such tactics as opening stacks to public browsing, easing of library card access and associated restrictions, lengthening of library hours to accommodate working-class readers, and the welcoming of children into library reading rooms as the heirs of future society. All of these measures, and more, were part of a new approach to marketing the library for the twentieth century.

In terms of marketing as a social science, its path took on a more sophisticated turn after the Second World War, when scholars like Ernest Dichter (1907-1991) applied Freudian psychology to marketing, by discerning desire and consumer wants in books like *The Strategy of Desire* (1960) and *The Handbook of Consumer Motivations* (1964). Such approaches afforded new ways to look at the public through the lens of human motivation, which in turn could be applied to both commerce and intangible assets, like museums, libraries, and churches. Yet, it was not until the 1990s, with vast and previously inconceivable changes in technology, information, and instantaneous communications, when marketing began to take off as a field of study related to libraries. The number of books specifically on *library marketing* went from nearly zero to scores in a matter of a few years. Such titles by Gayle Skaggs, Ned Potter, and Debra Lucas-Alfieri are but a few to mention. Today, we are overwhelmed with such titles and can find that *library marketing* has become commonplace at library conferences, in iSchool curricula, and among professional positions in academic and public libraries around North America.

Having outlined some historical considerations up to the present, we shall now turn to the complexities surrounding library marketing—the *joys and fantasies* as I have suggested, which may afford us an opportunity to dig deeply into why we market libraries (especially theological libraries) and what that means for our communities. Understanding *meaning* and *value* will be important to this consideration.

WHAT ARE THE JOYS?

For those who have chosen careers in theological libraries, they are generally something to be proud of, something to be joyful about. We work in them, manage them, explore them, share in them and their bounties because we have some innate desire to do so. If we did not, we would likely not be working in them. And because we have such feelings and commitments, by those very virtues we carry within us a certain sense of value, our axiology of place, career, and self. If we do not or cannot find value in our work, then we feel diminished and ultimately should not be doing that kind of work. Indeed, the best part of this career spectrum is what we have long called *voca-*

tion in theological education—something we are *called* to do. Yet, I would venture to say that most of us live along that spectrum in our commitments to both our own libraries and the field of theological librarianship itself.

When we enter the spaces of our libraries, we consciously and subconsciously engage with our surroundings, our daily and long-term needs, and all the details and extras of operations that are required of us. The joys of our work, admittedly, are entwined with the rigmarole of in-the-weeds politics of operations. Yet it is those very joys of the library that are what pull us up and remind us of our libraries' special offerings, and why we are there and want to share in their greatness.

WHAT ARE THE FANTASIES?

Why choose *fantasies* as the counterpoint to *joys?* And what exactly does *fantasy* mean in our context? In English, the word is derived from the root meaning "make visible" or "to imagine." But in its fullest form, it is usually defined as "the faculty or activity of imagining things, especially things that are impossible or improbable." My selection of this term to discuss *marketing* is in good part due to the question of *why* we market and *what* we hope to accomplish. Many of our hopes and aspirations around marketing, both realistically and theoretically, concern the cultural riches of our theological libraries. But on the other side of this are the unrealized desires for greater and more meaningful engagement of our institutions with patrons, alumni/ae, donors, and the public at large. Why is this *a fantasy* or even *fantastic*, in the sense of describing our discreet situations? Because it involves our most active imaginations that persuade us that each of our institutions is the most fabulous of places, and only if we try harder can we see the miraculous results of pushing marketing schemes, plans, gimmicks, or policies. What is lost in this is that while marketing *is good* and *is necessary,* there is a disconnect between the steady realities of marketing and the wishful fantasies of the phantom megadonor, the capacity attendance at events, or overflow patron use of collections.

Since the 1990s, the corporate designs on outcomes mean that we are forced to think about our libraries in those very business-oriented terms: What is our return on investment (ROI)? Are we quantifying (vs. qualifying) our patron base? Is our *mailing* list large enough?

In many ways, this vision reflects the very foundational need of survival: we market because we seek a clientele, who will demonstrate our necessity. This last line has been very common in theological libraries and their parent institutions for the last 25 years: "prove you matter" is how I have heard it, or "are you still viable?"

Writer Kathy Dempsey has noted in her works that such points as economic factors, metrics, and best practices emerged as market forces demanding that libraries evolve in this way, giving rise to the trend in marketing libraries and a flurry of books on the subject. At the same time, the *quantity vs. quality* notion began to rise with a particularly noticeable trend leaning toward *quantity* of library use being emphasized in library marketing. A question that we have not demonstrably answered is whether or not this shift in corporate tactics in theological libraries, namely marketing as a tool to target both intangible and tangible assets (including patrons as assets), is fully derived from trends in the business world, or a more diffuse set of sources tied to everything from politics and technology to environments and theological education itself. I would lean toward the latter.

Within this framework of quality, quantity, value, and desire for engagement, there are a few points to consider when working through what may be achievable realities and those that may simply be fantasies in this sense. For example, we all have great ideas and dreams for what we wish we could accomplish, but many times these are dampened due to real circumstances and politics. We often seek a broad constituency in both our stakeholders and our public, but the paradox is that the desire for more voices often limits the functional implementation of ideas due to resistance or contrasting views. Additionally, many of the hopes for our libraries are tied to distinct groups (donors, alumni/ae, and community members), whom we wish will either use our resources or donate to our libraries, but we can be certain that the politics of donor relations in theological institutions is almost never driven through the library, but through the parent institution.

Furthermore, while we seek more sophisticated ways to engage, market, and entice people into our libraries, our creativity must increase exponentially, because the fact is that it will become even harder to run libraries in the future within a world that fosters and supports competition in all aspects of life. For example, we cannot ignore the impact that search engines have had on library staffing (many reference positions have been *demoted* or reclassed to part-time or non-professional, even student positions). Beyond this, a major point is that in order to have marketing work, and for our libraries to succeed, we will need to know patrons better. There will always be unknowns about patron use, and as marketing agents of the library we will need to work with the data we have to polish and refine our tactics and goals. This will allow us to serve the public and our communities much better.

Our fantasies are usually the unfulfilled wishes and longshots that we do not want to give up on. And maybe that is what drives many of us—the “only ifs.” We live in the constant tension of *joys and fantasies*, perhaps because the hopeful nature of our work demands that we look toward a better future, rather than a gloomy one. While we want to please everyone, the truth is we cannot. While we wish to make decisions based on finite information, we are more likely going to have to deal with incomplete data. While we all want to be recognized for what we do, we are more likely going to suffer apathy and ignorance from those from whom we seek validation. We are often distracted, tired, and overwhelmed, and our hopes are snuffed out by circumstances and politics, many times far beyond our control.

While this may sound defeatist or fatalistic, it should not be. The marketing of theological libraries is distinctly important, more now than ever. We are living through very tenuous times, times which are full of uncertainty in our religious affiliations, as well as in our financial situations. Marketing may have a complicated relationship with itself as much as with the institutions it serves, but it possesses the power of narrative and participation that makes the value of its community all the more significant, effective, and uplifting. The joys may actually be much more part of the fantasies, in the end, especially if something truly fantastic becomes a reality. And living in that tension is what makes us the theological librarians we are, but perhaps more importantly, the dynamic human beings who comprise the profession and give it the hope it needs.

The Physical Canon

Its Formation and Depiction in Late Roman and Medieval Christianity

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ABSTRACT The physical Bible as we know it is a *library* of books gathered together within a single cover binding. The creation of the single-volume Bible, utilizing the codex book form, dates from the first half of the fourth century, and at its inception was a powerful technological innovation. Committing a *fixed form* within a binding, the single-volume Bible uniquely declared the unity of the Scriptures and the books authorized for inclusion. However, enormous production costs meant that single-volume Bibles were rare. Considering this rarity, Bibles must have come together in other recognized physical forms. Given the dearth of direct physical evidence, we infer their existence by looking at Greco-Roman book containers and furnishings, descriptive and metaphorical allusions in theological writings, the parallel development of the Torah Ark/Shrine in Jewish synagogues, and pictorial depictions in church mosaics and Bible manuscript paintings.

INTRODUCTION

"The Bible is a whole library stuffed inside a single book cover."

I learned the books of the Bible at Sunday School when I was in fourth or fifth grade. Two things particularly stick in my mind from that time. First was a remarkable comment made by the teacher. She said: "This book I am holding in my hands is called the Holy Bible. This book looks like one book. But it's actually a *whole library* of books stuffed inside a single book cover. In fact, there are sixty-six books in this library!" Sixty-six books sounded to me like a lot of books to fit into just one book cover. I remember being fascinated by this concept.

The second thing was the method the teacher used to help us learn the books of the Bible. She handed every student a small card.

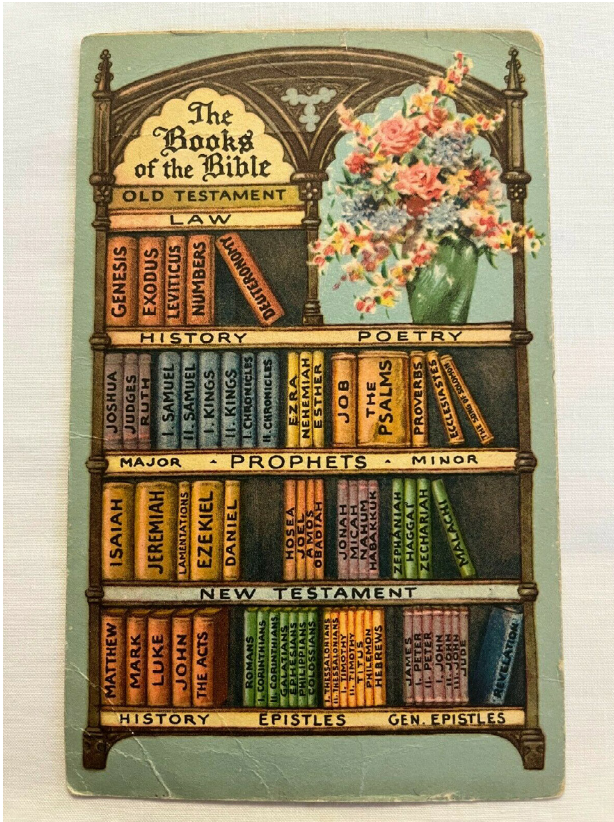

FIGURE 1: Books of the Bible bookcase card (photo used with permission)

On the card was a picture of a bookcase. In the bookcase were the books of the Bible depicted as individual volumes shelved in their proper order. Groups of books appeared in different colors, and the title of each was printed on the spine. On the bookcase were labels identifying, first, two large collections—the Old and New Testaments—and then the names of the major groups within each large collection. By using the picture of the Bible bookcase, our Sunday School teacher helped us to conceptualize the Bible as a library. Seeing the individual books on the shelves helped us memorize the names of the Bible books and their proper order.

I was reminded of the Bible bookcase picture card from Sunday School when I first saw a painting from the late-seventh century Latin Bible, the Codex Amiatinus.

FIGURE 2: Ezra the Scribe in front of the *armarium*. Codex Amiatinus, late 7th–early 8th century (Photo from Wikimedia Commons, public domain)

In the opening pages of the manuscript there is a full-page painting that depicts a haloed scribe clothed in Hebrew priestly garb seated and writing in a codex. Behind the scribe is a large cupboard with two open doors. Inside the cupboard we see nine bound codices lying horizontally on five shelves with their spines facing outward. On each codex we see abbreviated titles of the major groups of the Bible inscribed in gold on the spine. I wondered if one function of this painting was similar to my Bible bookcase picture card from

Sunday School. Perhaps the painting was there to help the viewer conceptualize this single-volume Bible as a library of many books within a single cover binding.

"Maybe the cupboard itself is significant."

One day a number of years ago, I was visiting a Bible professor at Milligan University, where I serve as library director. On a wall of his office was a poster depicting a cupboard with two open doors.

FIGURE 3: Gospel *armarium* mosaic. Mausoleum Galla Placidia, Ravenna, early 5th century (photo Gianni Careddu CC BY-SA 4.0)

Inside the cupboard are four bound codices lying horizontally on two shelves. Titles in white hover above each codex identifying them as the Four Gospels. I later learned that this Gospel cupboard was part of a larger mosaic located in the early fifth-century Mausoleum of Galla Placidia in Ravenna, Italy.

Assuming it was not an artistic fabrication, the depiction of the Gospel cupboard appeared custom-built to comfortably hold the four codices. I wondered if the cupboard itself might be significant. Perhaps the cupboard was intended not only as a furnishing for storage, but that the books placed within it would immediately be recognized as Scripture—books and container together forming a *physical canon*.[1] This impression was strengthened for me after seeing the Bible cupboard depicted in the Codex Amiantinus.

This provoked a question. Were dedicated Bible containers such as these a common and recognized furnishing in Late Roman and Medieval churches? It turns out that physical evidence to answer this question is difficult to come by. In order to test the plausibility of this proposal we would have to proceed inferentially, relying on comparisons with Greco-Roman book containers and furnishings, descriptive and metaphorical allusions in theological writings, the parallel development of the Torah Ark/Shrine in Jewish synagogues, and other pictorial depictions in church mosaics and Bible manuscript paintings.

The timeframe of our investigation is a 500-year period from the fourth through ninth centuries. The early end of this timeframe has a fourfold significance for the development of the Christian Bible: 1) Christianity became a recognized and protected religion in the Roman Empire; 2) the codex book form became ubiquitous;[2] 3) we witness first the innovation and then the practical abandonment of the single-volume Bible codex; and 4) we see the formalization of the biblical canon, disseminated physically through forms of an emerging Bible and abstractly through canon lists. The late end of the timeframe is significant because by the middle of the ninth century production processes and scribal infrastructures became standardized to the degree that single-volume Bibles became relatively common.

Notwithstanding the dearth of firm physical evidence, or maybe *because* of it, the question of dedicated Bible containers has seemed

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1 Canon, from the Greek κανών, literally a measuring rod, here refers to scriptural texts authorized for use within the church for worship and instruction.

2 The early Christian adoption of and preference for the codex book form has been treated extensively. See especially Roberts and Skeat 1983, Gamble 1995, and Hurtado 2006.

all but incidental to scholarship. As a practical matter, scripture manuscripts had to be stored *somewhere* when not in use. What of it? But it strikes us that this emphasis on practicality underestimates the significance of the container as *sharing physically* in the associative sacredness of the enclosed texts. The container, we suggest, demarcated the canonical status of the enclosed texts, even as it facilitated their access for the church's use in worship and instruction.

THE INNOVATION AND SUBSEQUENT PRACTICAL ABANDONMENT OF THE SINGLE-VOLUME BIBLE CODEX

During the reign of Constantine the Great, Christianity became a recognized and protected religion in the Roman Empire. In his *Life of Constantine*, Eusebius of Caesarea transcribes a letter he received from Constantine ordering the preparation of fifty copies of "the Divine Scriptures" for the churches in Constantinople (Eusebius 1999, 166-67):

> Be ready therefore to act urgently on the decision which we have reached. It appeared proper to indicate to your Intelligence that you should order fifty volumes with ornamental leather bindings, easily legible and convenient for portable use, to be copied by skilled calligraphists well trained in the art, copies that is of the Divine Scriptures [θείων γραφῶν], the provision and use of which you well know to be necessary for reading in church.

Eusebius then relates his implementation of Constantine's instructions saying: "Immediate action followed upon his word, as we sent him threes and fours in richly wrought bindings…" (Eusebius 1999, 167).

There has been considerable discussion over exactly what form of "Divine Scriptures" Constantine ordered Eusebius to produce. Scholars who focus on the call for "utmost speed" and "portable use" suggest that whole Bibles were not in view here. New Testaments, Gospels, or perhaps lectionaries seem to them more likely (Gamble 1995, 79-80). We, however, favor a view that Constantine ordered whole Bibles in some form. Eusebius, tasked with "diligence," should give his top priority to this project. Moreover, when Constantine uses the term "Divine Scriptures" without qualification it seems most natural to take it that he is referring to a whole Bible, including both Old and New Testaments. If Constantine was ordering an abridged text this could have been easily stipulated (Skeat 1999, 605-6, note 28). Also, portability need not require an abridged text. Commenting on the somewhat opaque phrase that the copies were delivered in "threes and fours," Averil Cameron and Stuart Hall surmise that since a single-volume Bible codex would not have been portable enough to facilitate all intended uses, the phrase could imply that whole Bibles were produced in multi-volume sets (Eusebius 1999, 327).

Although the form of the Constantinian Bibles cannot be determined conclusively, it is clear that the coincident development of the single-volume Bible codex at this time—the first half of the fourth century—was a remarkable technological and powerful symbolic innovation. Committing a fixed form within one cover binding, the single-volume Bible uniquely declared the unity of the Scriptures, the books authorized for inclusion, and their order. The gathered and bound codex effectively created a physical canon. Incidentally, in using the words "bible" and "canon" here we are not implying final forms as we recognize them today. Rather, these are the manifestations produced in the midst of an emerging process. That being said, we do take it that these manifestations were considered "bibles" and "canons" by the communities that produced and/or used them.

Notwithstanding this innovation, Harry Gamble and Theodore Skeat both agree that single-volume Greek Bible codices and later Latin pandects were extremely rare and exceptional in nature. Skeat estimated that during the first half of the fourth century probably no more than 100 had been produced, and of these, half were part of Constantine's order (Skeat, 1999, 617)! The reasons for this scarcity are easy to appreciate. Production of a single-volume Bible was a large and costly undertaking. It is likely that single-volume Bibles were for many centuries possessed only by churches sufficiently affluent, or able to attract state sponsorship, as in the case of the Constantinian order.

We are suggesting that in view of the rarity of single-volume Bibles it is logical to suggest that whole Bibles took multi-volume forms, whether produced intentionally in multi-volume editions[3] or collected together over time from various sources. It would seem logical to further suggest that the single-volume Bible format was for many

3 Whole Bibles in multi-volume format would still be costly to produce. However, owing to the reduced size and weight of each volume, they would be more serviceable for the range of required uses in the church compared to a single-volume Bible.

centuries essentially abandoned as impractical, and that multi-volume Bibles were more common. Finally, it is logical to suggest that these multi-volume Bibles were gathered in dedicated containers, not simply for practical storage but also to preserve their character as a physical canon in much the same way that single-volume Bibles gathered between the covers of an ornamented binding would.

THE FORMALIZATION OF THE BIBLICAL CANON, DISSEMINATED THROUGH PHYSICAL FORMS AND CANON LISTS

As librarians, we note that the collection of texts that form the Bible need to be ordered and that ordering occurs in the conceptual as well as the physical realms. Philosopher and technologist David Weinberger (2007) introduced the concept of "orders of order" to describe the organization of things and information. He identifies three orders of order, though we will only examine the first two here.

The "first order of order" is how physical things are organized in space. In a single-volume Bible codex, the "first order" is the selection and arrangement of books possessing scriptural authority which are literally sewn into place and bound within protective and ornamented leather or wooden cover boards. In a book box, chest, or cupboard, the "first order" is the selection and arrangement of books (rolls or smaller codices) that are placed loosely within a dedicated container. The single-volume codex does a much better job fixing its contents. This is one of its organizational powers.[4] But again, the single-volume Bible, despite being highly innovative, was a rarity. We argue that other "first order" forms must have been available to play a similar function. The books gathered unbound in a cupboard are still selected and arranged with intention. Books that do not possess scriptural authority are excluded from the container. The container itself serves to point to and demarcate the special nature of the contents enclosed, much as the binding covers of a single-volume Bible.

The selection process for canonical texts entailed several overlapping and related issues. While it seems unlikely that when the

4 Of course, fixing contents in this way can also be a weakness. All decisions regarding included content and arrangement must be made *in advance*. Once bound, significant changes are impossible without deconstructing the codex and its binding. Then again, this is the point, and it underscores for us the *physical* nature of the canonization process.

Apostle Paul wrote his letters he thought of them as Scripture (1 Cor. 7:12), later Christians who copied, distributed, and preserved these writings certainly did. Among the early criteria for a book to be part of the biblical canon was its applicability for use in Christian worship and instruction in the Christian faith. Unfortunately, there is no record of how books were chosen to be part of an emerging canonical Bible. However, several competing factors were doubtlessly considered during deliberation on a book's canonical status. Lee Martin McDonald (2007, 401-421) notes that these factors included apostolicity, orthodoxy, antiquity, the aforementioned use for worship, inspiration, and perhaps others. Related to the factor of usage is accessibility. Churches would not have used texts to which they had no access.

Edmon Gallagher and John Meade note that in the writings of Athanasius, Bishop of Alexandria, we find the first use of the term *canon* (κανών) as a concept for the totality of the Christian scriptures (2017, xiii). In *De Decretis* 18, Athanasius remarks that the *Shepherd of Hermas* does not belong as part of the canon. Despite this newer use of the word canon, the term was not the only one used to describe the Scriptures in the fourth century. Gregory Robbins (1993) has shown that Eusebius of Caesarea preferred to use the term *catalog* (κατάλογος) to speak of the Scriptures.[5] Even after Athanasius' famous Festal Letter of 367, the canon of the Bible was not closed (Gallagher and Meade 2017, 30; Brakke 1994, 395-419).[6] Lists of biblical books continued to be produced and different canons still existed.

We suggest that canon lists served as *metadata* for the emerging Bible that had a physical manifestation in the objects of written texts. The list articulates the data of what is found on the shelf. Lists provide a convenient *summary* identifying the books deemed authoritative for worship and instructional use in the churches at key locations and moments in the process. In Weinberger's framework, a canon list is an example of a "second order of order." It is metadata, or "information about" the physical thing(s) being described. The list does not contain the books themselves—neither their content, nor their

5 Eusebius's preference for the term κατάλογος over κανών for referring to the Bible makes sense of how the Eusebian canon tables were implemented and used.

6 Brakke suggests that in this letter Athanasius is not only setting up the boundary markers of orthodoxy but also shaping the nature of spiritual authority. He argues that Athanasius is trying to add spiritual and intellectual authority to bishops as opposed to academics.

physical manifestations. Weinberger reminds us that the "second order" always points back to real physical things and their "first order" selection and arrangement. From this we warrant that canon lists would have necessarily been composed from existing "first order" collections, whether in single-volume or multi-volume forms—what we're calling a physical canon.[7]

GRECO-ROMAN BOOK CONTAINERS

Recalling the Sunday School story from our introduction, the books of the Bible gathered within a single book cover form a *library*. The Greek word for library is βιβλιοθήκη (Latin *bibliotheca*) and refers to any *collection* of books. Implicit in the etymology of βιβλιοθήκη is an archaic reference to a *container*, a θήκη, "box" or "chest" for storing the collected books (βιβλία). This etymological reminder provides a caution against overly abstracting or "second ordering" the concept of the biblical canon so that we fail to see possible physical "first order" manifestations. An obvious place to start looking for physical manifestations would be examples of book containers and related furnishings in use in the Greco-Roman world of the time.

In addition to a plain wooden plank affixed horizontally to a wall with supporting brackets creating a simple shelf, or the more custom-built shelf that added vertical dividers or "pigeon-holes," there were three common containers known for storing books—the *capsa*, the *scrinium*, and the *armarium*. The *capsa* is a cylindrical box made of wood with a fitted and latched lid and carrying strap or handle. Although sizes varied, a *capsa* would have been considered portable, like a modern-day backpack. Books, typically in roll form, were stored vertically inside. A *scrinium* was similar to a *capsa* only larger, or often chest-like. The *armarium* was a wooden cupboard, typically with double doors and a flat or gabled roof, used to store tools or valuables of all kinds. It appears to have been a Roman development (Richter

7 It is also possible to work from a canon list to *subsequently* create or amend a physical collection—to move from the "second order" to the "first order." For example, it is easy to imagine that Athanasius' Easter Letter of 367 was received by church communities that may have lacked their own Bible collection, or they possessed an incomplete collection, or the collection they possessed included unauthorized texts. Based on the authority of Athanasius's canon list, these communities may have been motivated to acquire, fill out, or correct their local Bible collection.

1969, 377-79).[8] Stephan Mols, who researched *armaria* and *aediculae* (small temple buildings or shrines) at Herculaneum, provides an important insight supporting our search for manifestations of a "first order" physical scriptural canon. He writes: "The *aediculae* in Herculaneum belong to a group of storage furniture from antiquity which is characterized by a pediment façade. Besides household shrines, this group contains cupboards where portraits of ancestors were set up, cupboards in which imperial laws and decrees were kept, Jewish Torah cupboards, and early Christian Bible cupboards. … *These formal resemblances reflect the cultic or religious function of all these types of furniture*" (Mols 1999, 61, emphasis added).

Armaria are similar in basic design to household shrines (*aediculae*), which are themselves miniature versions of Greco-Roman temples. Mols' reference to Jewish Torah cupboards and Christian Bible cupboards in this context—that is, containers used to hold sacred scriptures—is of special interest to us because depictions of both appear to have adopted the Greco-Roman aedicular design. These architectural features were often supplemented with decorations of pagan iconographic motifs such as peacocks, the tree of life, twining greenery, urns or amphorae, stars, flowing water, etc. that have been appropriated and reinterpreted consistent with Jewish and Christian religious sensibilities (Anđelković, Rogić, and Nikolić 2010, 231-48; Ramirez 2009, 1-18).

THE SYNAGOGUE TORAH ARK/SHRINE

Intended to hearken back to the wilderness Ark of the Covenant (Exod. 25), the synagogue Torah Ark/Shrine evolved in form and function to serve in the early centuries of the Common Era as the worship focus and permanent repository for Jewish scripture scrolls.[9] In this way it effectively became a physical scripture canon. Over time, architectural changes were made in synagogue worship spaces to accommodate a semi-permanent wall niche for the ark, or the ark was affixed to or integrated into the Jerusalem-oriented wall to create a permanent Torah Shrine.

8 Richter contends that although chests—"a rectangular box with panelled sides … and horizontal lid, working on hinges [called a λάρναξ]"—were common in Ancient Greece, cupboards—quadrangular furniture with doors opening in front—were not known in Greece until Hellenistic and Roman times.

9 For excellent surveys of these developments, see Meyers 1997; 303-38, Hachlili 2000, 146-83; and Milson 2007, 106-40.

Pictorial depictions on synagogue floor mosaics, gold glasses, and the like show the shrine as a double-doored *armarium* with common Greco-Roman aedicular elements, such as mentioned previously (Fine 2016, 121-34).[10]

FIGURE 4: Gold glass base with Torah Shrine, 4th century. Israel Museum Collection (photo Françoise Foliot CC BY-SA 4.0)

These appropriated elements accentuated the ark's sacredness. Given the shared scriptural tradition and including the fact that

10 Fine collates the observations of scholars in noting that pictorial depictions of Torah Shrines from Palestine almost always show the doors of the *armarium* as closed (e.g., floor mosaic from the fourth-century synagogue at Hammat Tiberias), whereas depictions from the Jewish Diaspora typically show the doors as open with scrolls visible within (e.g., fourth-century Roman gold glasses).

many early church communities were formed by converts from Judaism, it is not unreasonable to suppose that beyond a commonly utilized aedicular motif, the synagogue Torah Ark/Shrine with its enclosed scripture scrolls provided a model for emulation.

DESCRIPTIVE AND METAPHORICAL ALLUSIONS

Our research surfaced a variety of primary textual sources inferring the existence of dedicated containers and spaces that manifest a "first order" physical scripture canon. We can only look at a few here.

Origen

In his *Second Homily on Genesis*, Origen of Alexandria exposits the moral meaning of the Book of Genesis' description of Noah's Ark. In the same way that Noah constructed the ark to provide for the salvation of him and his family and the animals, any person who can "hear the word of God and the heavenly precepts" is, as it were, building an "ark of salvation within his own heart." Origen (1982, 85-8) compares this "ark of salvation" to a library:

> He does not construct this library [*bibliothecam*] from planks which are unhewn, but from planks which have been squared and arranged in a uniform line, that is, not from the volumes of secular authors, but from the prophetic and apostolic volumes [*ex propheticis atque apostolicis voluminibus*]. … If, therefore, you build an ark, if you gather a library, gather it from the words of the prophets and apostles or of those who have followed them in the right lines of faith.[11]

Origen metaphorically equates the process of internalizing God's word to the building of a library. While he doesn't describe a completed container that holds the scripture books, he does refer to the building materials: "planks which have been squared and arranged in a uniform line." He states that the library is comprised of "the prophetic and apostolic volumes." "Prophets and Apostles" was an early Christian way of referring to the combined Jewish and Christian Scriptures. But he is not referring to these scriptures abstractly. His explicit reference to "volumes" suggests books arranged upon

11 Although originally written in Greek, no Greek manuscripts of Origen's Homilies on Genesis survive except in fragments. This translation is based on the Latin translations of Rufinius of Aquileia (340-410).

a shelf or in a cupboard. Given that the metaphorical usage of this scriptural library is here connected to Noah's Ark, we might have expected Origen to reference the Torah shrine or ark in the Jewish synagogue as a parallel. He does not. Still, a physical reality surely stands behind the metaphor.

Jerome

The metaphor of the internalized scripture library also shows up in Saint Jerome's letter to Paulinus, Bishop of Nola (Epistle 53) (2004, 97-8). Speaking about Paul, Jerome asks: Why was Paul a "chosen vessel" for the apostolic ministry (Acts 9:15)? He answers: "Because Paul was a cupboard of the Law and the Holy Scriptures [*legis et sanctarum Scripturarum armarium*]." In the time of Paul's religious education as a pharisaical Jew under Gamaliel there were no Christian scriptures, and the only scripture *armarium* was the Torah shrine. But by Jerome's day, the physical *armarium*, here metaphorically embodied by the apostle Paul, has been enlarged to contain not only the Jewish scriptures ("the Law," here broadly applied), and also the volumes of Letters and Gospels of the Church, the Holy Scriptures.

Cassiodorus

A couple of further examples come from the sixth-century Roman statesman and scholar, Magnus Aurelius Cassiodorus Senator. In his *Explanation of the Psalms*, Cassiodorus (1991, 116) also refers to the scripture library metaphorically. But unlike Origen and Jerome, he applies the metaphor not to persons, but to Psalm 109 and the Book of Psalms as a whole. In the preface to Psalm 109 he writes: "So [this] psalm is, so to say, the sun of our faith, the mirror of the heavenly secret, the chest of the holy Scriptures [*armarium sanctarum Scripturarum*], in which all that is told in the proclamation of both testaments is spoken in summary." And in his conclusion to the Book of Psalms, Cassiodorus (1991, 466-67) writes: "What in fact is there that one cannot find in this heavenly chest of divine scriptures [*caelesti armario scripturarum*]? … The book [of Psalms] embraces both New and Old Testaments in such a unique way that you can truly realise that a spiritual library [*spiritalem bibliothecam*] is built up in this book."

Cassiodorus, like Origen and Jerome earlier, is picturing volumes of scripture books gathered as a library stored within a chest or cabinet. We contend that behind this metaphorical use stood actual scripture chests that contained multiple volumes encompassing “both New and Old Testaments.” Also, for Cassiodorus the chest is clearly not simply a container for storage. He deems the chest itself as “heavenly” by virtue of its spiritual contents.

PICTORIAL DEPICTIONS

We now turn to a series of pictorial depictions of Bible containers from mosaics and manuscript paintings dating from the fifth to ninth centuries. We argue that these depictions were based on actual physical objects within the church.

Gospel Cupboard Mosaic, Mausoleum of Galla Placidia

The Mausoleum of Galla Placidia is a cruciform chapel located in Ravenna, Italy, built sometime after 425. The interior of the chapel is extensively decorated with brilliant wall and ceiling mosaics in a unified style. In the space above the sarcophagus across from the main entrance is a remarkable composition (Figure 5) involving three elements: a robed and haloed man carrying a processional cross over his right shoulder and an open codex in his left hand; a metal gridiron placed over a raging fire; and a Roman-style book cupboard (*armarium*) with pediment, two doors open to reveal two shelves upon which sit four codices, two to a shelf (Figure 3 shows the *armarium* detail). Above each codex hover the titles identifying them as the Four Gospels.

FIGURE 5: Saint Vincent mosaic. Mausoleum Galla Placidia, Ravenna, early 5th century (photo Gianni Careddu CC BY-SA 4.0)

Art historians have traditionally identified the man in the mosaic as Saint Lawrence, deacon at the church in Rome, who was martyred in 258 during a persecution of Christians ordered by the emperor Valerian. An alternative proposal by Gillian Mackie (1990, 54-60) suggests that the man in the mosaic is not Lawrence but the early fourth-century Spanish martyr, Saint Vincent of Saragossa. Vincent was memorialized by the late fourth-century Christian poet, Aurelius Clemens Prudentius after he was martyred in 304 during the Diocletian persecution. Of interest, the persecution was initiated after Diocletian issued an imperial edict specifically requiring the surrender and subsequent burning of church scripture books. Regarding the mosaic, we propose that any viewer looking at the Gospel books gathered within the cupboard is seeing an image readily understandable to them.

Mosaic of Luke the Evangelist in the Basilica of San Vitale, Ravenna, Italy

The Basilica of San Vitale in Ravenna, Italy, was completed and dedicated in 547. The octagon-shaped church is designed with a mix of Byzantine and Roman elements. The walls and ceiling are covered with brightly colored mosaics depicting biblical scenes, church and imperial portraits, naturalistic scenery with plants and animals, and geometric patterns.

The upper gallery level of the northeast- and southwest-facing walls of the sanctuary include corner panels portraying the Four Evangelists. Common design elements can be observed in each. Each evangelist is seated outdoors in a verdant, terraced landscape with water features and aquatic birds in the foreground. Each evangelist is haloed and gazing upward. At the top of each panel is the symbol traditionally associated with the evangelist as derived from Ezekiel's vision of the four living creatures (Ezek. 1:1-21; cf. Rev. 4:6-8). Each evangelist is holding a leatherbound codex of their respective Gospel.

In the Luke panel we see the evangelist sitting next to a *capsa*, the Roman cylindrical book box discussed earlier.

FIGURE 6: Luke the Evangelist. San Vitale, Ravenna, mid-6th century (photo Paul Bissegger CC BY-SA 4.0)

In this depiction, the lid of the *capsa* is open revealing eight book rolls. There is no indication of the content of the rolls. However, in the context of the panels and the larger basilica mosaic program, these are almost certainly scripture books, likely texts of the Old Testament. In other words, the evangelist writes of the life and ministry of Jesus Christ, fulfilled in what was foretold about him in the Jewish scriptures.

Ezra the Scribe and Bible Cupboard Miniature from the Codex Amiatinus

The previously mentioned Codex Amiatinus, is a single-volume Bible produced at the monasteries of Wearmouth-Jarrow in Northumbria, and dated to the late seventh or early eighth century. It is the oldest surviving complete Latin Vulgate Bible.[12] As it happens, research into the pre-history of the pandect's production involves the previously referenced sixth-century scholar, Magnus Aurelius Cassiodorus Senator.

In his *Institutions of Divine and Secular Learning*, Cassiodorus (2004) alludes to the possession of four complete Bible pandects at his monastery. Of particular interest to us is a nine-volume Bible, which appears to be the very Bible depicted in the full-page painting in the Codex Amiatinus.

In the painting (Figure 2), we see a seated, haloed figure transcribing text with a stylus into a codex resting on his lap. The figure appears to be dressed in Old Testament priestly garb. Art historians identify this as Ezra the scribe, or an honorific depiction of Cassiodorus himself. Behind the figure stands a large wooden cupboard in classical pedimented design with two open doors. On the outside face of the cupboard, we see painted geometric patterns and images of crosses, urns, oxen, and birds, including a pair of facing peacocks in the pediment, all of which evoke characteristics of classical pagan aediculae and synagogue Torah Ark/Shrines, as previously discussed. The overall design also closely matches the cupboard depicted on the Galla Placidia Mausoleum mosaic described before.

Within the cupboard we see five shelves with nine decoratively bound codices lying horizontally, two to a shelf, spines facing outward. The spine of each codex is labeled in gold ink with an abbreviated name of a Bible section and the number of books within that section, following Saint Augustine's arrangement.

Notwithstanding the anachronistic placement of the character of Ezra within a late antique/early medieval setting, there is no reason to suppose that the artist's depiction of the cupboard with

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12 The Codex Amiatinus (MS Amiatino 1) is located at the Biblioteca Medicea Laurenziana, Florence, Italy, and is accessible in digital form at *http://mss.bmlonline.it/s.aspx?Id=AWOS3h2-I1A4r7GxMdaR&c=Biblia%20Sacra*.

encased scripture books is not wholly realistic.[13] As suggested in the Introduction, the painting communicates that this present Bible, bound within a *single cover binding*, is functionally the same as a *multi-volume* Bible with its codices placed on shelves within a dedicated container.

Maiestas Domini *Miniature from the First Bible of Charles the Bald*

The First Bible of Charles the Bald, also known as the Vivian Bible, was commissioned in 845 and presented to Charles, king of West Francia, in 846.[14] The richly illuminated large-format Bible pandect is representative of high-quality Bibles produced in scriptoria during the ninth century.

Our attention is drawn to a full-page painting of the *Maiestas Domini* (Christ in Majesty), which serves as the frontispiece to the New Testament and the Gospels. The *Maiestas* is a tight, multi-layered composition. At the center within a double orb is the resurrected and glorified Christ seated on the orb of the heavens. He is supporting a golden codex (the Book of Life?) with his left hand while holding a chi-rho medallion in his right. Moving outward from the center is a diamond shape with medallions projecting out from each corner. Within the diamond are the haloed symbols of the Four Evangelists, each holding a *codex*. Within the corner medallions are the Four Major Prophets each haloed and holding *scrolls*. The interpretation of the composition to this point is fairly clear: the *entire* Scriptures, both the Prophets (Old Testament) and the Apostles (New Testament) provide a *unified witness* to the Christ, foretold and fulfilled.

Moving outward to the corners of the composition, we see depictions of the Four Evangelists themselves. They are each writing in a codex while gazing toward their respective symbol within the diamond. The interpretation here is also clear: each symbol embodies the source of heavenly inspiration received as they compose their respective Gospel, a record of the Apostolic witness to the Christ event.

13 We acknowledge that the setting for the cupboard miniature was likely a monastery library, not a church sacristy, as evidenced by Cassiordorus' other comment in the *Institutions* (Book I.XIV.4) directing the monks to the Greek pandect located in the "eighth bookcase [*armario*]."

14 The First Bible of Charles the Bald (MS lat. 1) is located at the Bibliothèque nationale de France, Paris, and is accessible in digital form at [*https://gallica.bnf.fr/ark:/12148/btv1b8455903b/f1.planchecontact*](https://gallica.bnf.fr/ark:/12148/btv1b8455903b/f1.planchecontact).

One additional feature in each of the evangelist depictions attracts our attention. At their feet we see open-lidded cylindrical containers

FIGURE 7: *Maiestas Domini* miniature (Luke detail). First Bible of Charles the Bald, mid-9th century (source gallica.bnf.fr / Bibliothèque nationale de France. Non-commercial reuse permission)

These containers are clearly Roman *capsae* and *scrinia*. Here the containers here are filled with *both* scrolls and codices. We noted before that the Four Prophets were depicted holding *scrolls* while the Four Evangelists held *codices*. A consistent application of these pictorial elements suggests that the *capsae* and *scrinia* are scripture containers, holding books from both the Old and New Testaments.

Saint Jerome Miniature from the First Bible of Charles the Bald

One other full-page painting from the Vivian Bible we looked at was the Saint Jerome frontispiece, which is located close to the very front of the Bible. The painting is composed of three panels depicting key moments in the life of Jerome related to the creation of his influential Latin translation. We are here especially interested in the second panel, which shows four nuns to Jerome's right and three monk/clerics to his left.

Notice especially the architectural structure on the far right of the panel.

FIGURE 8: Saint Jerome miniature (cupboard detail). First Bible of Charles the Bald, mid-9th century (source gallica.bnf.fr / Bibliothèque nationale de France. Non-commercial reuse permission)

The tower-like structure is shown with scrolls spilling out of its second-story door and third-story window, and double doors open outward on the ground floor. The cleric on the right, with stylus and codex notebook in hand, is looking intently at one of the scrolls. The structure is not a real building at all, but a piece of cabinet furniture. In its Palestinian context, we are likely viewing a synagogue Torah Shrine where the Jewish scripture scrolls were kept. However, based on another Bible manuscript that we will allude to in a moment, it is possible that the cabinet here is actually modeled after a church scripture book cupboard.

Frontispiece Miniature of John the Evangelist from the San Paolo Bible

We want to look at one final pictorial depiction, this time from the San Paolo Bible, named for the Benedictine abbey, Saint Paul Outside the Walls in Rome, where the Bible resides to this day. The San Paolo Bible was commissioned for the coronation of Charles the Bald as Emperor of the Carolingian Empire on Christmas Day 875. Of interest, the San Paolo Bible includes full-page frontispiece paintings of each evangelist at the beginning of their respective Gospel within the manuscript.[15] We are looking here at the frontispiece to the Gospel of John as representative.

FIGURE 9: Frontispiece miniature of John the Evangelist. Bible of St. Paul Outside the Walls, late 9th century (Facsimile Edition, *https://www.facsimilefinder.com/*. Photo Giovanni Scorcioni. Used by permission)

15 Commenting on this point, Joachim Gaehde (1971, 395) notes that "[s]eparate evangelist portraits as frontispieces to each of the four Gospels are standard for Gospel Books but not Bibles. … [T]heir addition in the Bible of San Paolo to the evangelists on the Majesty page was most probably an innovation."

The depiction retains common characteristics of the “seated evangelist as scribe” motif we saw in the Vivian *Maiestas* and in the earlier San Vitale mosaics. John is haloed and in the process of transcribing his Gospel under the inspiration of his symbol. Perhaps alluding to the Gospel Book processed to the front of the church during the liturgy, notice that John is seated on the altar under the columned canopy in the sanctuary. Notice also the room with an open door under a domed roof to the right of the sanctuary altar. Within this room we see an architecturally shaped container filled to overflowing with *rolls and codices*. We take this to be a depiction of a scripture book container located in the sacristy to the right of the sanctuary altar.

Adding interest to this scene, it turns out that each of the Evangelist frontispieces in the San Paolo Bible features a *different* kind of scripture book container. Matthew is shown with a high chest (*scrinium*), also located in an adjoining sacristy. Luke is shown with a combination cabinet-lectern situated immediately to his right next to the altar. Meanwhile, Mark is shown with a three-storied tower, which resonates closely with the tower-like cabinet depicted in the Jerome frontispiece from the Vivian Bible discussed before. The cumulative takeaway for us is that here, near the end of our period of investigation, we are granted representative depictions of a *variety* of multi-volume scripture book containers along with hints about their placement within the church. Their depiction within a single-volume Bible pandect strikes us as appropriately honorific—marking a transition in the format of the physical canon from cupboard to binding.

CONCLUSION

In this presentation, we proposed the existence of dedicated Bible containers as a common and recognized furnishing in Late Roman and Medieval churches. However, due to the absence of direct physical evidence we had to test the plausibility of our proposal inferentially. We looked at Greco-Roman aedicular design elements and their adoption in Jewish and Christian worship space settings. We looked particularly at depictions of Torah arks and shrines in Jewish synagogues and reasoned, through frequent association, the parallel development of scripture chests or cabinets in contemporary Christian churches. Next, we looked at descriptive and metaphorical allusions to scripture libraries and containers in the writings of early

Christian theologians. Finally, we looked at several pictorial depictions of scripture book containers from church mosaics and Bible manuscript paintings. These included depictions of the two scripture cupboards that first launched our investigation and extended to depictions of various scripture book containers in several richly illustrated mid-ninth century single-volume pandects—the very period when the single-volume Bible was reasserting itself as a viable format. In the end, this investigation highlights the physical nature of the biblical canon and the impacts that the Bible's physicality has on canon formation and dissemination.

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Racism, the Doctrine of the Spirituality of the Church, and American Presbyterianism in the 19th Century

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ABSTRACT It is commonly argued that mid-19th-century American Presbyterians could be easily divided into two distinct groups. The first group consisted of Presbyterians who were Southern, pro-slavery, and defended the doctrine of the spirituality of the church. The second group consisted of Presbyterians who were Northern, anti-slavery, and dismissed the doctrine of the spirituality of the church. However, many Presbyterians did not fall neatly into one of these two categories, and the issues involved were complex. I will take a closer look at the split between Northern and Southern Presbyterians and show that the split itself and how it was remembered are tied to the way Americans in general viewed the causes of the war. I will show parallels between the struggles of Presbyterians during the American Civil War and the struggles of Atla membership as we consider when, how, and even whether our organization should be involved with issues of social justice and politics.

Within American Presbyterianism, the "Doctrine of the Spirituality of the Church" is often associated with racism (Tisby 2019, 85-86; Lucas 2016). This is generally due to two reasons. First, the most articulate defenders of the idea were Southern Presbyterians such as James Henley Thornwell and Robert Dabney. These two were ardent supporters of the Confederate States of America and defenders of the institution of chattel slavery as practiced in the United States; they used the Bible to defend the ideas of White supremacy and Black inferiority. Second, the doctrine was used by Southern Presbyterians during the Civil Rights Era to justify inaction and silence on Civil Rights. This paper will not address the Civil Rights Era, but will instead focus on the relationship between racism and the doctrine of the spirituality of the church for American Presbyterians in the 19th century.

Over the years, Atla as an organization has struggled with whether and how to speak out on current events and social issues facing the United States. Often this is framed as a debate between conservative and progressive members, both institutional and individual. I will end this paper by drawing parallels between the Presbyterian experience of the 19th century and the Atla experience of the 21st century.

Before continuing it would be useful to address two important pieces of background information: the doctrine of the spirituality of the church and the causes of the American Civil War. What is the doctrine of "the spirituality of the church?" To put it simply, this doctrine says that the church should "stay in its lane." That is the church should not try to transform culture, get involved with politics, or engage in activities that are not essential to its primary functions as described in the Bible. Defenders of the doctrine would say that the key activity of the church is corporate worship, especially the preaching of the word, prayer, and the administration of the sacraments. In addition, defenders of the doctrine say that the church should not go beyond the Bible by making moral pronouncements that other Christians are bound to follow. Those opposed to the doctrine of the spirituality of the church would say that the church should be involved in trying to transform culture and build a society that conforms to Biblical ideals. They say that biblical principles can and must be applied in a variety of specific ways to the modern context.[1]

Before continuing we must also understand a little bit about what was going on in the nation during the American Civil War. We will do this by examining four quotes which capture the complex motives of both sides. This will allow for a better understanding of what happened at the Presbyterian General Assembly of 1861.

The first quote is from Abraham Lincoln. It is from a letter he wrote to the influential newspaper publisher of the *New York Tribune*

1 H. Richard Niebuhr's *Christ and Culture* is long considered the definitive evaluation of how Christian churches and cultures have interacted historically. However, some interpreters of Luther and Augustine believe he misunderstood their assessments. Niebuhr would likely place defenders of the doctrine of the spirituality of the church within the "Christ and Culture in Paradox" paradigm. However, most defenders of the doctrine would not describe their view the same way Niebuhr did.

Horace Greely in 1862.[2] Greely had published an open letter to Lincoln which he titled, "The Prayer of Twenty Millions." In this letter, Greely, who was prone to doomsday hysterics, leveled three main criticisms against Lincoln. First, he thought Lincoln was too accommodating to the border slave states that had not seceded. Second, he thought Lincoln should enforce the "Second Compensation Act" recently passed by Congress, which allowed the federal government to free the slaves of Southern slaveholders who had taken part in the rebellion. Third, he thought Lincoln failed to recognize that ending slavery was key to prosecuting and winning the war. In his reply to Greely, Lincoln (1953, 5:388) said,

> I would save the Union. I would save it the shortest way under the Constitution. The sooner the national authority can be restored; the nearer the Union will be "the Union as it was." If there be those who would not save the Union, unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that. What I do about slavery, and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union. I shall do less whenever I shall believe what I am doing hurts the cause, and I shall do more whenever I shall believe doing more will help the cause. I shall try to correct errors when shown to be errors; and I shall adopt new views so fast as they shall appear to be true views.

The date of this letter is interesting. Lincoln wrote it in August of 1862, two days after Greely's open letter appeared in the *New York Tribune*. In fact, Lincoln at this time had a preliminary draft of the emancipation proclamation sitting in his desk, but he was waiting to issue it for a better time militarily and politically. He did not want the American public and foreign governments to think that the Emancipation Proclamation was a desperate measure, and so he waited until after he could claim a battlefield victory at Antietam to issue it. In his reply to Greely, Lincoln ignored the criticisms about the border states and not enforcing the Second Compensation Act, but he clearly answered Greely's assertion that settling the issue of slavery was a

2 The full text of Greely's letter can be found here: *https://www.americanantiquarian.org/Manuscripts/greeley.html*.

key war aim or even should be a key war aim. According to Lincoln, changing the status quo of slavery was not an important objective for the federal government.

The second quote is from Alexander Stephens. Alexander Stephens was the vice president of the Confederate States of America, and he gave a speech a few weeks before the war began with the confederate attack on Fort Sumter. Stephens had only been vice president for just over a month when he gave his speech saying:

> The prevailing ideas entertained by Thomas Jefferson and most of the leading statesmen at the time of the formation of the old constitution, were that the enslavement of the African was in violation of the laws of nature; that it was wrong in principle, socially, morally, and politically. It was an evil they knew not well how to deal with, but the general opinion of the men of that day was that, somehow or other in the order of Providence, the institution would be evanescent and pass away. Those ideas, however, were fundamentally wrong. They rested upon the assumption of the equality of races. This was an error. It was a sandy foundation, and the government built upon it fell when the "storm came and the wind blew." Our new government is founded upon exactly the opposite idea; its foundations are laid, its corner-stone rests, upon the great truth that the negro is not equal to the white man; that slavery subordination to the superior race is his natural and normal condition. This, our new government, is the first, in the history of the world, based upon this great physical, philosophical, and moral truth. Many governments have been founded upon the principle of the subordination and serfdom of certain classes of the same race; such were and are in violation of the laws of nature. Our system commits no such violation of nature's laws. With us, all of the white race, however high or low, rich or poor, are equal in the eye of the law. Not so with the negro. Subordination is his place. He, by nature, or by the curse against Canaan, is fitted for that condition which he occupies in our system.[3]

Alexander Stephens was very clear in this speech which came to be known as the Cornerstone speech. He said that the Confederate States of America was a nation founded upon the ideas of slavery and white supremacy.

Contrast these quotes with two later statements from the same individuals. In his second inaugural address given in March of 1865, Lincoln (1953, 9:333) said, "One-eighth of the whole population were col-

3 Stephens would downplay the importance of the speech and claim that he was misquoted. The speech was delivered extemporaneously, so the only record is from transcriptions made by reporters covering the speech. Most historians believe the quote is authentic. A reliable transcript of the speech can be found here: *https://iowaculture.gov/sites/default/files/history-education-pss-civil-cornerstone-transcription.pdf*.

ored slaves, not distributed generally over the Union, but localized in the southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was somehow the cause of the war."

The second quote again comes from Alexander Stephens; between 1868 and 1870 he wrote a two-volume apology of the Confederacy entitled A Constitutional View of the Late War Between the States, and in it he wrote:

> It is a postulate, with many writers of this day, that the late War was the result of two opposing ideas, or principles upon the subject of slavery.... Those who assume this postulate, and so theorize upon it, are but superficial observers.... The conflict in principle arose from different and opposing ideas as to the nature of what is known as the General Government (Stephens 1868, 9-10).

Lincoln in 1862 said that the war was not about ending slavery while in 1865 he said it was. Alexander Stephens in 1861 said secession—and by extension the war—was a fight to preserve slavery and white supremacy, while in 1868 he claimed slavery was not a factor. We can reconcile these inconsistencies by observing that in 1861, the North was primarily fighting to preserve the union and establish the priority of the federal government over the state governments. To be sure, some fought with other motivations including the abolition of slavery, but preserving the union was the paramount goal for the North early in the war. This attitude is encapsulated by Lincoln's 1862 letter to Greely. In 1861, the South was also fighting for a variety of reasons, but paramount amongst those reasons was the preservation and expansion of slavery and the maintenance of white supremacy. This attitude is reflected in Alexander Stephens's 1861 "Cornerstone speech." Over the course of the war the reasons for fighting and the goals for each side evolved. Ending slavery became a war aim of the North, and preserving slavery became less important to South. Soon after the war, the North wanted to remember the war as a crusade fought to end slavery. The South wanted to remember the war as a struggle for local control and limited centralized power. Both sides wanted to be remembered as the defenders of freedom. These new attitudes are captured in Lincoln's Second Inaugural Address and Alexander Stephens's book.

The "Lost Cause" myth, while rejected by most historians, is still the dominant interpretation of the Civil War in some parts of the country and assumed by a large portion of the population. While we don't have time to thoroughly debunk it here, it inaccurately describes the motivations of those who fought for the South. They fought to preserve and expand slavery at least at the beginning of the war and many through to the end of the war. Even those who did not own slaves often fought for the idea of slavery and white supremacy and out of a fear of what emancipation might bring. They continued this fight for White supremacy after the war with opposition to Reconstruction and the establishment of Jim Crow society. The South fought for White supremacy, and it could be argued that they won. The Lost Cause myth is just that—a myth. However, there is a similar myth common to Americans outside of the South. This myth says that the North fought to end slavery and establish equal rights for Black Americans. At least in the beginning of the war, the North did not care about the fate of the slaves, only the fate of the nation and its continued unity. Ending slavery became a war aim for some later in the conflict, and some white Northerners fought with freed slaves to establish racial equity and equality during Reconstruction. This project was quickly abandoned as the nation slid back into the familiarity and comfort of white supremacy. Neither the lost cause myth nor the myth of a moral crusade for racial equality are true and both ignore the complexity of shifting motives over the course of the war.

This context is important for us to understand as we consider the Presbyterian splits of the 19th century. The main split we will examine took place in 1861, when the goal for most Northerners was preserving the union and establishing the priority of the federal government, while in the South the primary concern was the protection and expansion of slavery and White supremacy.

The common interpretation of the 19th-century Presbyterian splits goes this way: Presbyterians in America were generally anti-slavery early in the nation's history. As the denomination grew in the South, its assessment of slavery became more and more ambivalent. Northern liberals believed that slavery was a moral wrong. Further they believed it was the duty of the church to try to transform the American culture so that the country would rid itself of this moral stain. In addition, they took up other progressive moral causes such as temperance and women's suffrage. They downplayed the importance of doctrine and believed the Bible to be a human book filled with errors. Southern Presbyterians, on the other hand, believed that slavery was a moral good for society and both races. They also believed that the church had no business trying to change the culture even if slavery were morally wrong. These Presbyterians were theologically conservative, requiring strict subscription to the doctrines set forth in the Westminster Standards and having a fundamentalist view of the Bible. Once the Civil War broke out, the two sides could no longer get along, and when Northern Presbyterians passed a resolution in support of the Union, Southern Presbyterians left to form their own denomination (Tisby 2019, 78-80; Smylie 1996, 87; Longfield 2013, 94).[4]

This interpretation has at least three flaws. First, Presbyterians were not universally abolitionist prior to the growth of the denomination in the South. Second, the reasons behind the 19th-century Presbyterian splits were complex and did not revolve around the issue of slavery. Third, many Presbyterians did not neatly fit into one of the two categories that I alluded to above and will detail further below. The association between the doctrine of the spirituality of the church and racism, while understandable, is not necessarily a fair one based upon what happened with 19th-century Presbyterians. I shall address each of these misconceptions below.

The first misconception is that Presbyterians at the turn of the century were anti-slavery and only became ambivalent about it as the denomination grew in the South. This misconception comes from the fact that in 1818 the Presbyterian General Assembly adopted a resolution condemning slavery. I won't read the entire resolution, but it reads in part:

> We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoin that "all things whatsoever ye would that men should do to you, do ye even so to them. (General Assembly 1847, 692)

This seems like a clear and unambiguous condemnation of the institution of chattel slavery. However, this was actually a compromise position. The same statement goes on to warn against immediate emancipation as being harmful for both slave and master. It says that slaves were ignorant and vicious and likely to destroy themselves and those who enslaved them if they were to be freed. It called on Presbyterians to support colonization and the forcible removal of Blacks from the proximity of Whites, something that most freed slaves opposed (General Assembly 1847, 692-694). In addition, the same 1818

4 Tisby (2019,78-80) acknowledges that the Old School/New School split was primarily about worship and subscription, but he claims slavery also played an important role in the split.

General Assembly that passed this resolution also upheld the conviction and defrocking of George Bourne, a Presbyterian minister who wrote a pamphlet entitled “The Book and Slavery Irreconcilable.” Not only did Bourne write this anti-slavery book, but he also barred people who owned slaves from the sacrament of the Lord’s Supper. The 1818 General Assembly sent mixed messages. On the one hand it condemned slavery, but on the other hand it also condemned those who condemned slavery (General Assembly 1847, 676).

The second misconception is that all of the 19th-century splits revolved around the issue of slavery. A closer examination of the splits reveals a more complex narrative. We don’t have time to describe in detail all the differences that led to the split between Old School and New School Presbyterians in 1838. However, two things need to be pointed out. First, Old School and New School Presbyterians disagreed on things other than slavery. In fact, the heart of the disagreement was really about subscription to the Westminster Standards. Other disagreements grew out of that fundamental disagreement. Old School and New School Presbyterians disagreed about the role of what we would now call parachurch organizations. They disagreed about whether and how to cooperate with other denominations. They disagreed about how to do evangelism. They disagreed about what doctrines should be taught from the pulpit. They disagreed about the role and importance of doctrine. They disagreed about who should be ordained as elders. They disagreed about the proper activities of the church.[5] In short, they disagreed about nearly everything that nearly every Presbyterian found important. Moreover, there were Old School Presbyterians who were anti-slavery, and New School Presbyterians who were pro-slavery. There were New School Presbyterians in the South and Old School Presbyterians in the North (Muether and Hart 2007, 126-127).

This leads to the third misconception, which is that you could easily place Presbyterians into one of two categories. The first assumed category consisted of Presbyterians who were southern, Old School, pro-slavery, theologically and socially conservative, and believed in the spirituality of the church, while the second category consisted

5 Marsden (1970, 99) acknowledges that slavery was an important factor in the Old School/New School split, but not the primary cause of the division. Rather than a pro-slavery sentiment causing Old School convictions, it is more likely that Old School convictions happen to have been held more in the South than in the North.

of those who were northern, New School, anti-slavery, theologically and socially progressive and did not believe in the spirituality of the church (Fortson 2013, 158-159). To address this misconception, we shall consider the Old School Presbyterian Split of 1861.

As previously mentioned, the Old School and New School split took place in 1838. The New School split again in 1858 over the issue of slavery. It would make sense that those who believed the church should make moral judgments on social issues would split if they could not agree on the most pressing social issue of the day, which was slavery. You then had a very small New School denomination in the South that was pro-slavery and a larger New School denomination in the North that was anti-slavery.

The Old School split took place soon after the Civil War started, when Confederate forces fired on Fort Sumter. A minister from New York named Gardiner Spring and his brother Charles put before the 1861 General Assembly several resolutions about the crisis of Southern states seceding from the Union. After much back and forth that we can't detail here, the General Assembly adopted two resolutions.[6] The first was a rather uncontroversial call to prayer and repentance.[7] The second resolution was what really caused the issue; it reads:

> *Resolved*, That this General Assembly, in the spirit of that Christian patriotism which the Scriptures enjoin, and which has always characterized this Church, do hereby acknowledge and declare our obligations to promote and perpetuate, so far as in us lies, the integrity of these United States, and to strengthen, uphold, and encourage the Federal Government in the exercise of all its functions under our noble Constitution; and to this Constitution in all its provisions, requirements, and principles, we profess our unabated loyalty.[8]

6 Vander Velde (1932, 42-107) provides a detailed and lucid account of the back and forth that occurred in the 1861 General Assembly.

7 The first resolution reads, *Resolved*, That in view of the present agitated and unhappy condition of this country, the first day of July next be hereby set apart as a day of prayer throughout our bounds; and that on that day ministers and people are called on humbly to confess and bewail our national sins; to offer our thanks to the Father of light for his abundant and undeserved goodness to us as a nation; to seek his guidance and blessing upon our rulers and their counsels, as well as on the Congress of the United States about to assemble; and to implore Him, in the name of Jesus Christ, the great High Priest of the Christian profession, to turn away his anger from us, and speedily restore to us the blessings of an honorable peace.

8 The text of both resolutions, as well as the minutes for the General Assembly's discussion of the resolutions, can be found here: *https://www.pcahistory.org/documents/gardinerspring.html*

It is important to note what is and what is not in this resolution. This is a resolution calling for the preservation of the union. It is a distinctively Northern statement reflecting Northern priorities and attitudes at the beginning of the war. It is not an abolitionist resolution. It is not a resolution to study the sins or merits of chattel slavery as it was practiced in the South. It was a resolution calling on Presbyterians to support the federal government in its efforts to maintain the union. It also enjoined Presbyterians to confess loyalty to the United States Constitution in a spirit of patriotism.

However, this was not just a nakedly political resolution. These were Old School Presbyterians who all ostensibly believed in the spirituality of the church. They agreed that the church is essentially a spiritual body and should not meddle in the civil government. The mission of the church was a spiritual one and not the transformation of society. Gardiner Spring and his supporters gave two justifications for the resolution. First, they cited Romans 13 as scriptural support. This is a passage of Scripture which calls on Christians to submit to the governing civic authorities. They saw this as a spiritual crisis because Scripture calls on Christians to obey the civil government. Second, supporters of the Gardiner Spring Resolutions pointed out that the Westminster Confession of Faith did allow for the church to speak out on civil matters in what the divines called "cases extraordinary" (Vander Velde 1932, 70-72).

The opposition to the amendment was not led by Southern stalwarts, Thornwell or Dabney, who are most closely associated with both the doctrine of the spirituality of the church as well as racist Presbyterianism. It was led by the pro-union, anti-slavery, confessionally and theologically conservative giant of Princeton, Charles Hodge.[9] Hodge not only led the opposition to the Gardiner Spring resolutions; he also offered an alternative resolution calling for peace, reconciliation, and prayer, which was not adopted by the General Assembly.[10]

Hodge addressed both the issue of submission to authorities and the issue of petitioning the government in extraordinary cases. Hodge agreed that Presbyterians were called to submit to our civic

9 Hodge did not believe slavery itself to be a sin, but the way it was practiced in the United States to be a sin. He also argued for gradual emancipation. For more on the complexity of Hodge's beliefs about slavery see Torbett (2006, 55-114).

10 For the full text of "Hodge's Protest" see *https://www.pcahistory.org/documents/gardinerspring.html#8* For analysis of the protest see Vander Velde (1932, 66-68).

authorities, but Northerners and Southerners disagreed on what authority had primacy. Southerners said it was the state government, while Northerners said it was the federal government. As Presbyterian ministers, Hodge claimed, we are not qualified to decide issues such as the constitutionality of secession or whether the state or federal government represents the prime authority. What the Gardiner Spring Resolution does is decide the issue.

None of this is to suggest that Charles Hodge believed that slavery was not the cause of the war and that it was purely a question of states' rights versus federal rights. In other words, Hodge did not accept the Lost Cause interpretation of the Civil War (which didn't even really emerge until after the war). Rather, he was just commenting on the text of the resolution itself as it was proposed, a resolution that did say the war was about the nature of federalism, states' rights, and the extent of the power of the federal government—a resolution that did not even mention the word slavery.

The second issue Hodge addressed was the idea that the church could speak out on civil issues in "extraordinary cases." This idea comes from chapter 31, section four[11] of the Westminster Confession of Faith, which says:

> Synods and councils are to handle, or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the common wealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate.

Hodge argued that just as the church had declined to issue binding statements on the consumption of alcohol and the morality of slavery, it could not issue a binding statement on the issue of federalism.[12] Even if one were to grant that this was an "extraordinary case," I would point out that the Gardner Spring resolution is hardly a humble petition or piece of advice required by the civil magistrate.[13]

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11 This is section 5 of chapter 31 in the original WCF. American Presbyterians adopted a modified version of the Standards because of the different relationship between church and state in the American context.

12 Longfield (2013, 107) hypothesizes that Old School Presbyterians were pressured by New School editorials to take up the Gardiner Resolutions and were caught up in the fervor of patriotism sweeping the North. See also Vander Velde (1932, 50) for how the press may have pressured New School acceptance of the resolutions.

13 The United States Government sent mixed messages to the assembly about what would be actions Lincoln's cabinet wanted Presbyterians to take. Attor-

It was a demand of Presbyterians that they adhere to a certain political view on the issue of federalism.

Neatly dividing Presbyterians into one of two camps does not fit the historical record. First, the 1861 General Assembly was held in Philadelphia. The fact of geography and the difficulty of travel during war meant that the General Assembly was dominated by Northern commissioners. But even though Southerners were largely absent, there was still substantial opposition to the Gardiner Spring resolutions from commissioners that came from both border states and Northern states. Second, this was a split of the Old School Presbyterian Church. Both sides held to the doctrine of the spirituality of the church. Third, the opposition to the Gardiner Spring resolutions was led by Charles Hodge, who was a Northerner, pro-union, anti-slavery, and theologically conservative. Hodge, however, did not have the support of most of the attending presbyters. The General Assembly passed The Gardiner Spring Resolutions on a vote of 156–66.

After learning of the passage of the Gardiner Spring Resolutions, the Old School Southerners left and formed a new denomination, the Presbyterian Church in the Confederate States. Thornwell gave two reasons for forming a new denomination when they held their first General Assembly in Georgia in December of 1861. First, he accused the Northern Old School Presbyterian Church of abandoning the doctrine of the spirituality of the church with its adoption of the Gardiner Spring Resolutions. Second, he argued that Presbyterian churches were best organized along national lines, and he believed the Confederate States had formed a new nation with secession. Regarding slavery, Thornwell said that the issue was a matter for the government not the church to decide and advised the church to remain silent on the issue. He immediately ignored his own advice, however, and went on to affirm what he saw as the benefits of slavery for both slave and master (Thornwell 1974, 4:439-445). This inconsistency was consistent with his earlier writings on slavery where he would say that the church should remain silent on the issue before going on to defend chattel slavery as it was practiced in the South (Balmer and Fitzmier 1933, 70-71). The Old School and New School

ney General Edwin Bates said that it would be best for the Union cause if the Presbyterian Church stayed united and abstained from making any statement about the crisis, while Treasury Secretary Salmon P. Chase said that he saw no problem with an unequivocal statement in favor of the North (Vander Velde 1932, 61).

Presbyterians in the South would merge in 1864 before the close of the war and the old and new schools in the North merged in 1869. It would take until 1983 for the Northern and Southern denominations to reunite.

Most Old School Presbyterians in both North and South, while ostensibly holding to the doctrine of the spirituality of the church, in practice did not adhere to it very well either before or after the war. Robert Lewis Dabney, a Southern Presbyterian who was not at the 1861 General Assembly, argued at the presbytery level in 1867 that black men should not be ordained as elders in Presbyterian Churches. He further argued that racial intermarriage was sinful and that freed slaves should not be allowed to vote. He did not make these arguments as a common citizen. Rather he made them as a presbyter. His arguments relied not on Scripture or the Westminster Standards, but on 19th-century pseudo-scientific racial theory (Dabney 1967, 2: 199-217). When Dabney and Thornwell before him were at their racist worst, they were not actually upholding the doctrine of the spirituality of the church; rather they were abandoning it. They attempted cultural transformation (or preservation) at the expense of what they said should be the mission of the church. They tried to impose on Christians a moral system not found in the Bible, something that is a clear violation of the doctrine of the spirituality of the church. Old School Northerners also abandoned this doctrine. As the war developed into a moral crusade against slavery, Presbyterians finally adopted an anti-slavery resolution in 1864. They passed further resolutions calling for loyalty to the Union government, respect for the flag, and support for the war. After the war, the tradition of social activism continued with crusades against alcohol and for women's suffrage.[14] New School opposition to the doctrine of the spirituality of the church triumphed in both the South and the North, which provides an explanation for how the Old and New Schools in both regions of the country reunited shortly after the 1861 split…while the Northern and Southern denominations did not merge until 100 years later. New School and Old School Presbyterians in the North were no longer divided on the issue of the spirituality of the church because neither denomination practiced it. Moreover, they found themselves united around moral issues. In the same way, New School and Old

14 For a summary of some of the resolutions adopted by Northern Old School Presbyterians, see Vander Velde (1932 183-279).

School Presbyterians in the South were no longer divided on the issue of the spirituality of the church because neither denomination really practiced it (although Old School Southern Presbyterians continued to defend the doctrine and brought it out when convenient, as seen during the Civil Rights era). Like their Northern counterparts, Southern Presbyterians were united on the moral and social issues of the day, and that was enough to achieve a reunion. Politics trumped doctrinal consistency in both the North and the South.

It was not adherence to the doctrine of the spirituality of the church that allowed for white supremacy to flourish within American Presbyterianism. Rather, it was the abandonment of the doctrine that allowed for racism to fester. The Southern church certainly used the doctrine to prevent the church from speaking out against slavery and other social policies, but they then ignored it when making their own defense of slavery and White supremacy (Noll 1998, 52). The problem for Presbyterians was not the doctrine of the spirituality of the church, but racism. Racist attitudes and actions were a problem both for those who held to the doctrine and those who did not. The doctrine of the spirituality of the church was used to support racism, but racism is not a necessary consequence of the doctrine. Moreover, the abandonment of the doctrine of the spirituality of the church was used to bolster racist attitudes and systems.

If the doctrine of the spirituality of the church is not necessarily to be associated with white supremacy and the defense of slavery, is it then a good thing? Critics have pointed out that it leads to other problems, such as political inaction and silence on important moral issues, and it results in churches being on the wrong side of history. However, these fears are overblown. Members of a church that holds to this doctrine are free to engage in political activities as citizens of the kingdom of man. While the church as an institution does not engage in politics, its individual members are free to do so without fear of condemnation by the church. Further, such freedom leads to political diversity within the church as a multitude of political beliefs are is freed to focus on its main mission and avoid mission creep while its members are free to represented, including libertarians, conservative republicans, and liberal democrats. The church engage in political activity or not. This neutrality allows members to take political actions that they believe are effective and consistent with their values. For instance, members may agree that poverty is a problem but disagree about how to address this problem. These members would then be free to vote for policies consistent with their different approaches to poverty alleviation without fear of condemnation by the institutional church. Critics also argue that the church which holds to the spirituality of the church loses political clout, because as an organization it carries more weight politically than its individual members do. However, I don't believe we saw this in the Presbyterian experience of the 19th century. The organizational political activity of the church was reactive rather than proactive. It is difficult to see how political engagement on the part of the church as an institution had any impact on the course of the war or on advancing the freedom of slaves (Marsden 1970, 101). It seems the only tangible result was the split of the church and the dilution of its ability to carry out its mission as a united body. Finally, the doctrine of the spirituality of the church protects the church from engaging in well-meaning but ultimately foolish political entanglements. Presbyterian support for Prohibition is just one of many such examples. Dabney's defense of racist social systems would be another example.

From time to time, Atla members have expressed a desire for Atla to become more politically outspoken, much like its larger counterpart, the American Library Association. However, the mission of Atla as expressed by the Board of Directors in 2020 is rather simple. It states, "The mission of Atla is to foster the study of theology and religion by enhancing the development of theological and religious studies libraries and librarianship." The mission is clarified with a series of statements telling why Atla exists. Atla exists so that:

> Librarians and information providers in theology and religion are connected in a sustainable and diverse global community at a cost that demonstrates good stewardship of resources.
>
> This is further defined to include but not limited to the following:
>
> 1. Users have access to quality academic and professional resources.
>
> 1.1 Open access resources and special collections are available and discoverable by librarians and information professionals.
>
> 2. Institutional leaders have an awareness of the trends impacting the religion and theology library ecosystem.
> 3. Librarians and information providers are growing in their competencies and skills.

3.1 Librarians and information providers demonstrate competencies in diversity, inclusion, equity, and antiracism.
3.2 Information professionals are able to successfully navigate the changing landscape.
3.3 Librarians and information providers have access to professional development in technical and digital skills.
3.4 Information professionals have opportunities to innovate. (Atla Board 2020)

Nowhere in the mission statement is Atla as an institution called upon to transform society or address issues not related to theological librarianship. This is the only reason that Atla can exist with its current membership that includes ideologically diverse institutions and individuals. It is essential that Atla remain neutral on certain things such as politics and doctrine, allowing individual members to make their own statements about current events, politics, and the moral concerns of the day. Instead of a battle between conservatives and liberals within Atla, neutrality would allow for unified efforts in those areas we hold in common and are described in the Atla mission. Atla does not have a spiritual mission like the church. Rather it has a library mission, but the principle is the same. If adherence to the doctrine of the spirituality of the church could have preserved the unity of Presbyterians in the 19th century, then perhaps adherence to the "Libraryness of Atla" can preserve the unity of our institution even while our members and the entire nation become more polarized.

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Theological Libraries and Non-Credit Pathways for Ministry

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ABSTRACT Non-credit pathways for ministry include pre-degree, post-degree, or alternative to degrees. This paper addresses models for non-degree programs, changing economics, reimagining a non-degree theological education, and the intersection with theological libraries.

INTRODUCTION

While I have been thinking about these things for a while, it was really put into focus over the course of a year when managing a $50,000 seminary planning grant from the Lilly Endowment: the topic of non-credit programs emerged in a significant way during our planning retreat. We then struck up a conversation with Wesley Theological Seminary that subsequently developed into a $5,000,000 Lilly Endowment grant proposal. As part of preparing that grant proposal, the library implications became increasingly clear, and so I proposed this paper, conducted a modest survey, and had a number of valuable conversations with colleagues. I acknowledge that this paper owes a significant debt to large number of conversation partners.

My family tree is littered with Methodist clergy—we trace back to the 1790s in Methodist clergy, and even today there are four of us among three living generations. Among an earlier generation of pastors, we had James Franklin Brown, Harry C. Brown, and Clifford C. Brown; all were Methodist pastors who took different routes through theological education that are instructive to the kind of theological education that I will be describing. James Franklin, my great-great-grandfather, heard the call to ministry around the age of 43 years old. He moved from Ohio to Illinois when he was 18 years, never went to college, and never knew anything but farming. So, when he was licensed to be a local preacher, his only education was a non-credit, non-degree program known as the Course of Study. And he continued to be a farmer in addition to being a preacher.

James Franklin's son and my great-grandfather, Harry Brown, felt a call to ministry at a younger age of 23 years old, a full two decades earlier than his father. Still, he had not finished college, and so he went through the same non-credit, non-degree course of study that his father had completed. But after about ten years of ministry, he decided he should go to seminary to better himself and his family. And so he packed up the family to get a seminary education at Garrett while pastoring a church outside of Chicago. Harry's son and my grandfather, Clifford C. Brown, felt the call to ministry when he was 31 years old. He had already finished college and so, rather than go through the non-credit, non-degree course of study program, he went directly to seminary—again at Garrett. But he pastored a church as a student and took the train to Garrett from southern Illinois.

We have three examples who all happen to be in different generations of the same family and had different experiences of theological education. James Franklin was both a second-career pastor and what we might call bi-vocational or multi-vocational in farming and ministry. His non-credit, non-degree program was the only preparation and offramp he needed for decades of ministry. Combining farming, pastoring, and going through a traditional degree program would have been both unaffordable and impractical. Harry gets started a bit earlier in the ministry, goes through the same non-credit, non-degree program as his father but then finds it difficult to advance in full-time ministry without going to seminary. Unlike his father, he has no second vocation or career. In this case, the non-credit, non-degree program becomes an onramp to a theological degree. Finally, Clifford bypasses the non-credit, non-degree program altogether and goes directly into a theological degree. Each of these stories illustrates both the past and future of theological education.

MODELS FOR NON-DEGREE PROGRAMS

In the Wesleyan movement, we have had since at least 1816 a non-credit, non-degree program known as the "Course of Study." While it has changed and evolved over the last 200 years, it is a required theological and leadership education program for licensed local pastors. Prior to that time, the model was a simple apprenticeship—the new preacher would be attached to an older preacher to travel a circuit together and was given a small set of books, sized appropriately for the saddlebags of the day used by the circuit-riding preachers.

Many models for non-credit, non-degree credentialing of clergy and other types of church leaders can be seen within a wide range of religious traditions and cultures. In terms of theological education, one might say that traditional graduate theological education is more the outlier than the norm. Religious bodies themselves have often piloted and directed this type of education. The contemporary counterpart to an apprenticeship model is quite common. Similarly, correspondence-based education, competency-based education, and video-based instruction is widely available.

Curriculum might be uniquely prepared for certain cultures and contexts. A program in Iowa is specifically targeted to the preacher farmer. A Lutheran curriculum in Alaska is devoted to the Inuit Native American community. There are non-degree programs developed by or targeted to Baptists, Lutherans, Presbyterians, Episcopalians, Congregationalists, and likely many more. Many churches, judicatories, and even publishers and non-profits have created modest training programs in various areas of theological education. Several theological seminaries have developed certificate programs, online learning opportunities, and other kinds of formalized non-degree programs. My brother-in-law, who leads a multi-site church in Pittsburgh, contracted with a Canadian seminary to provide a customized theological education to his whole staff.

Clergy preparation in this non-credit, non-degree space might consist of anything from a single preparatory weekend retreat to a multiyear set of courses, from individual learning to learning cohorts, from basic studies to advanced studies. In addition to the formal education component, religious bodies might add lengthy examinations, formal interviews, regular assessments, and ongoing mentoring or supervision. With few exceptions, there is extraordinarily little oversight or coordination among these efforts. If there are standards, they can be defined at the denomination level, at the local church level, or any place in between. Potential learners face a dizzying array of choices. As illustrated at the beginning, these non-credit programs can be sufficient preparation or offramp into ministry. Or they can be an onramp to other educational programs and even graduate-level theological degrees.

CHANGING ECONOMICS OF THEOLOGICAL EDUCATION

The economic systems that have sustained full-time, graduate-level trained ministry are fragile, if not completely broken. The economics of higher education as a whole also provide challenges to theological education. A major shakeout is underway among ATS schools as the pool of students seeking the MDiv and the donor pool in congregations are both shrinking. This business model is no longer sustainable, practical, or directed to the needs of the emerging church.

Most seminaries in the ATS are or were structured to offer graduate-level education culminating in the expensive and time-intensive MDiv, because we believe forming full-time pastors is the core of our mission. Other master's programs are often derivative of the MDiv, utilizing its core courses or outcomes. Tenured and non-tenured faculty are structured to serve that MDiv curriculum; it is the principal focus of accreditation standards and the denominator in traditional measures of quality like teaching load and student-faculty ratio. Fundraising and endowment build toward subsidizing the MDiv. We offer other master's, doctoral, and non-degree programs that utilize the excess capacity of the faculty, staff, and campus and only as an ancillary part of our mission.

Many seminaries, including Perkins School of Theology, were started through the generous support of churches and laity such that students typically paid little or no tuition, room and board were heavily subsidized, and weekends featured bountiful paid opportunities for preaching and ministry. This is no longer the case. Tuition (which we control) and increasing layers of university fees (which we don't control) regularly exceed the church and endowment support for scholarships. Seminary student housing was absorbed by the university many decades ago, and the local preaching/ministry opportunities for student pastors are neither as plentiful nor as financially generous.

CHANGING ECONOMICS OF MINISTRY

On the church side, one can simply look at denominational statistics to see a reduction in the number of ordained clergies with graduate theological education. I attended the Oklahoma Annual Conference a few weeks ago where they counted one ordination and nineteen retirements. Many churches are simply not able to afford full-time clergy, and multi-staff congregations are typically employing fewer of them. Churches can merge, create larger clergy circuits, and deploy a greater number of congregational lay ministers, but the resulting reduction in full-time clergy remains the same.

The common thread among pastors in underserved communities is multi-vocational clergy and congregational lay ministers: despite their educational needs or desires, they often cannot access or afford theological education—particularly not an expensive and time-intensive Master of Divinity degree. Even more problematic for a large and growing number of clergy is the fact that the largest and best-organized non-credit programs are coordinated and supported by religious bodies, all of which are facing major funding and staffing challenges. For example, the UMC Course of Study has been traditionally supported by general church funds and robust staffing, at multiple levels, to ensure quality and coordination throughout the denomination. But the UMC has been in a long decline, and it faces a major splintering and potential reorganization that threatens to further dissolve funding and staffing capacities. As funding, authority, and support continue to diminish, the ability to coordinate and fund robust and consistent offerings is threatened even as the demand for such training grows. Thus, the denominational bodies that have traditionally organized and financially supported non-degree pastoral education face significant reductions in size, mission, and funding in the coming years, leaving an uncertain future even for existing programs.

REIMAGINING A NON-DEGREE THEOLOGICAL EDUCATION

While graduate theological education has been normative for most of our lives, it's a relatively new invention—as is most of higher education that we experience today. Even the idea of formal seminary education didn't really emerge until the 16th century. The Association of Theological Schools was founded in 1918, with standards emerging in 1936, the birthing of Atla in 1946, and the now-familiar pattern of seminary self-studies and peer evaluations not appearing until 1956.

Pastoral leaders need and deserve a quality theological education that draws on the best resources seminaries have to offer. At the same time, even those completing a master's degree need new skills and competencies at points in ministry, whether that is before, during, or after their master's studies. Theological schools have the opportunity to develop affordable, accessible theological education offerings that can serve as pre-degree, post degree, or alternatives to the MDiv that allow more pastors in more communities to do the work of transformation.

Through a collaboration, we seek to develop, standardize, and market the educational offerings most needed to serve and strengthen pastors, particularly in missional and underserved communities. In some cases, this may mean non-degree or certificate programs that serve as an alternative credentialing path to ordination or a credentialing path for a specific set of skills (e.g., evangelism, spiritual direction, conflict transformation). We also see routes for stacking these credentials into a degree program; for example, courses can serve as an onramp to a Master of Arts or Master of Divinity degree, particularly for students who do not have a bachelor's degree but who have the capacity and desire for advanced theological education.

As part of reimagining the seminary business model and stewardship of seminary assets, we also must look at the specific business model of offering non-degree courses, credentials, and certificates. What "price point" makes sense for learners? Do students pay per course or subscribe to get access to learning opportunities? What level of sponsorship from local congregations or denominational offices can or should be expected? What level of mentorship, community, or support do these pastors need, and how can that be provided? How and how much should faculty, mentors, and others involved in this work be compensated? What level of enrollment within courses or entire programs is needed to be sustainable? What are the fixed costs of infrastructure used to support these programs? These and other questions must be answered through consultation and experimentation to form an effective, sustainable, and replicable model.

THEOLOGICAL LIBRARIES AND NON-CREDIT PROGRAMS

Given this context of theological education and the potential role for traditional theological seminaries in non-degree, non-credit programs, what are or might be some considerations for theological libraries and indeed, for Atla?

As many of you know, I ran a brief survey in April that was distributed through ATLANTIS and several other channels. I had 25 respondents to the survey and probably a half-dozen follow-up conversations with librarians who indicated a willingness to chat further. This is clearly a small sample of Atla membership that is not completely representative. Further, I freely admit that as an amateur sociologist, my survey questions and instructions did not always lead to a consistent response to each question. Thus, the results are suggestive at best and will need to be improved upon or replicated further.

The first few questions were to provide a little background on the libraries and their contexts. The first question used the formulas from the ATS annual report about the type of library. Twenty-two reported being an independent library chiefly serving their institution. Zero reported being in a department or departmental branch library within a larger university or college library system. Two reported being part of a library integrated with a larger university or college library system, and one reported part of a library system jointly administered and/or funded by more than one educational institution.

For FTE enrollment, 15 respondents reported being from libraries serving under 250 FTE, 6 from libraries serving 250–500 FTE, 2 from libraries serving 500-1999 FTE, and 2 from libraries serving 2000–5000 FTE. When asked about the funds devoted to electronic resources, the answers ranged from $9,200 to $200,000 with an average about $52,771 and a median of $35,000.

The next group of questions allowed respondents to choose among various library services. This is where the data gets a little screwy because I allowed for multiple checkboxes. For example, in asking the question about who can use library computers, 17 respondents checked “Anyone,” and 6 respondents checked “persons enrolled in a non-credit course.” The problem here is that there is no way to distinguish the results from persons who are only able to use library computers because they were enrolled in a non-credit course from those who were already able to use library computers because they were part of “anyone.” The comments in the survey, as well as the follow up conversations, clarified some points here.

In many cases, libraries tended to be fairly generous to the public in providing access to an onsite library—using library computers, Wi-Fi, checkout privileges, research guides, reference services, and onsite use of library subscription databases. The generosity to the public became much more limited in the areas of offsite access to library subscription databases and interlibrary loan. Admittedly, several respondents offered that their current license agreements and interlibrary loan policies restricted access to registered for-credit students, faculty, and staff. Some interpreted "students" broadly to include non-credit students as long as they were enrolled in recognized courses. A few libraries indicated intentional efforts to reach non-credit learners through offering information literacy sessions, research guides, library cards, and expanded access to digital resources.

My hypotheses, based on this data and the subsequent conversations, is that fuller access to library-licensed resources and interlibrary loan is often based upon a person's entry into an institutional or library-based identity management system. If non-credit courses or certificate programs make use of a learning management system, or if students need ID cards for building access, those students may be provided a broader authorization to library resources. Thus, persons auditing a for-credit course were most likely to be entered into such systems and have the most access to these resources.

To the last question, 7 of the 25 respondents were interested in cooperative reciprocal borrowing agreements for non-credit students, 9 of the 25 respondents were interested in cooperative access to a selection of licensed databases, and 10 of the 25 respondents were interested in developing open-access resources designed for non-credit programs.

I want to leave you with two final observations, two recommendations for individual libraries, and a potential collaborative vision that has emerged from my thinking and conversations about this topic over the past year.

First, the appreciation for non-credit learners was mixed with a fairly low expectation of library demand or use by these students. Non-credit programs often meet during evenings or weekends when libraries were closed or minimally staffed. Other programs met online or offsite in churches and instruction spaces closer to the students. As noted in the survey responses, libraries offer something less than a full suite of resources to non-credit students. For their part, non-credit instructors also have low expectations for access to library resources, low expectations of the research skills of their students, and see little reward in engaging with library resources or services. Therefore, any argument for information literacy among church leaders is squeezed out by other needed competencies or skills for ministry. This is a difficult but not impossible situation.

Second, despite the lack of current demand from non-credit students, libraries genuinely desired to provide the greatest access to scholarly resources for non-credit students. If non-credit enrollments continue to grow and exceed for-credit enrollments, it is critical for libraries to be part of the conversation. Further, there are some justice issues at stake for a library association that promotes hospitality, inclusiveness, and diversity. Non-credit programs, due to their lower cost and entry points, tend to serve a more diverse population socioeconomically, ethnically, racially, and geographically. What does it say if we don't offer a full suite of library services and resources to these diverse populations? What happens to the place of the library within theological education when library services are out of alignment with a new majority of non-credit students?

Strategically, I recommend three things each library might want to consider on their own before painting a picture of a fully cooperative system.

For individual libraries, the precise strategies for addressing non-credit students will be multifaceted. The first step is careful engagement. A focus group or ongoing advisory group of non-credit students could help one look at the library resources and services from the perspective of the non-credit student. There might be some initial "easy wins" such as setting up a webpage or research guide that addresses access to library resources from the perspective of a non-credit student. Libraries could also look at policies and procedures to better enable more seamless access to a wider range of library services and resources by non-credit students. A reference librarian might reach out to non-credit instructors to offer library instruction and support for research projects.

Second, when licensing electronic resources, check with your vendors on the definitions of "student" and limitations of access by non-credit students. Some vendors may allow for an expanded definition of student, while others might modify licenses to explicitly include non-degree students. Another approach might be to build non-credit students into existing or supplemental contracts with vendors. Such licenses might require a blend of standards for academic and public libraries or somehow count non-credit students differently. See whether non-degree students can be entered into your library or other identity management system in a way that allows them access to licensed resources.

Third, open access. Strategically, there is broad interest in making more scholarly resources available to everyone – inclusive of both credit and non-credit students. These could be Open Educational Resources (OER), other open-access journals or monographs, or copyrighted resources unlocked into open access. Over the last decade or more, I have occasionally fantasized about asking each Atla member library to contribute a percentage of its materials budget to supporting open-access works. Beyond open access, we may find an increased appetite for projects like controlled digital lending, expanded reciprocal borrowing agreements, and other initiatives that provide greater access to in-copyright materials. A more universal access to scholarly resources could benefit a wide range of non-credit learners, including those in less formal and more apprentice-based programs.

Finally, let me paint a picture of reinventing theological education as a non-credit cooperative enterprise. Imagine with me that there is a cooperative platform for offering non-credit theological education. It starts with Perkins School of Theology and Wesley Theological Seminary, and we create our cooperative series of preparation for ministry modules in both Spanish and English, then add further advanced modules—perhaps some cooperatively and others under our own branding or expertise. Ideally, we find church bodies, bishops, and individual churches to recognize completion of a certificate as a credential demonstrating theological preparation for ministry and perhaps completion of advanced modules or certificates as credentials indicating preparation for specialized ministry. Going further, we find other programs recognized by other church bodies that would like to join our cooperative. Perhaps we start to develop standards, so that courses taught by one school might be recognized by another and included or stacked into new credentials. Of course, we would have to figure out a revenue sharing model that would include the overall infrastructure, content creators, sponsoring schools, and cohort facilitators.

If we are going to have such a cooperative system, students are going to need to have a way to register, pay for courses, and manage individual transcripts of courses, certificates, or programs completed. This would have to connect or authenticate students to a learning management system for access to the subscribed courses and course content. Having created a system that tracks and authenticates student identity, it's a fairly minor effort to create an authentication system that works with licensed library resources.

Vendors can be quite anxious about the access control questions and although FTE is meaningless in non-credit spaces, we could provide a headcount of students enrolled in various courses or programs for the purposes of pricing. We could decide upon a “once a student, always a student” model that provides continuous access to these licensed resources or perhaps purges the inactive roles on some regular basis. This could be similar to a public library pricing model. Or, we could decide to establish pricing patterns on a regular snapshot of the number of students actively enrolled at a given time.

In this case, the cooperative project would then curate and license specific resources for the cooperative. This would likely not be the same set of materials as for graduate-level degree programs and would be focused on supporting the non-degree curriculum and programs. The curation and licensing decisions might be made in the cooperative or might be integrated into the program development process at each participating school. If modules or curriculum are developed that needed additional licensed resources, one could evaluate what those might be against the materials already licensed or curated.

As I admitted earlier, this is a significant reinvention of theological education into a cooperative model—a reinvention that duplicates much of the systems and supports of traditional degree programs: admission, registration, payment, authentication, authorization. For libraries, it admittedly creates one set of institutionally licensed resources available to traditional degree students and another set of cooperatively licensed resources for non-degree students. What then about library services? Would the cooperative itself need librarians to provide reference assistance, or would the librarians of participating institutions provide such assistance to the cooperative?

While many questions remain, I am attracted to this cooperative model for doing non-credit theological education. The model could potentially provide the breadth and scale to be sustainable without relying on the credit-hour-based tuition and scholarship model that forms the shaky foundation of many of our institutions. There are certainly risks in creating a cheaper product that might compete with our own degree programs but also the clear opportunity to convert some number of non-degree students into degree students. However, I believe the risks are greater for theological seminaries and libraries to not be involved in creating and supporting multi-layered theological education for multi-vocational pastors within underserved communities.

PANEL DISCUSSIONS

Outreach and Promotion to Distance and Online Learners

Lessons from a Pandemic

Elizabeth Young Miller, Information Literacy and Seminary Liaison Librarian, Moravian University and Moravian Theological Seminary

Jude Morrissey, Access Services Librarian, Yale Divinity School

Deanna Roberts, Access Services and Reference Librarian, New Brunswick Theological Seminary

Patsy Yang, Digital Services Librarian, Gateway Seminary

ABSTRACT The Public Services Interest Group (PSIG) sponsored this panel presentation on outreach and promotion to distance and online learners. Panelists shared their pandemic experiences at Yale Divinity Library (Jude Morrissey), the Burke Library at Columbia University (Deanna Roberts), the Gardner Sage Library at New Brunswick Seminary (Deanna Roberts), and Gateway Seminary (Patsy Yang). The moderator, Elizabeth Young Miller, posed eight questions to the panelists who took turns responding to the questions, filtering them through a pastoral care lens. Questions covered a range of topics, including creative approaches to online resources and services, building community, communication and publicity, student workers and reopening policies, and how to plan for the future.

INTRODUCTION

Panelists Jude Morrissey, Deanna Roberts, and Patsy Yang all represent different institutions. They shared some common best practices as well as unique perspectives.

Morrissey: In 2020, Jude Morrissey joined the Yale Divinity Library in New Haven, Connecticut, as the Access Services Librarian. Yale Divinity Library is a unique unit of Yale University Library. While we generally follow Yale University Library's policies and guidelines, there are times when exceptions are made to better serve our specific community of faculty, staff, students, and outside researchers, particularly as we are located inside the school itself and must follow their building access restrictions and regulations. Usually, we have 11 library staff – 6 full-time librarians, 3 full-time paraprofessional staff, and 2 part-time paraprofessional staff. We also have around 20 student staff during regular semesters. The school is comprised of Yale Divinity School, Andover Newton Seminary, and Berkeley Divinity, all on one campus, the Quad. We have 600,000 bound volumes in Yale Divinity Library's collection and access to approximately 2.4 million e-books through Yale University Library. Until March of 2020, Yale Divinity School did not have online classes or remote students, so it was a big shift for us to have all resources and services online. Personally, my favorite new service is e-book course reserves. Having multiple or unlimited "seats" means several students can access the reserve text at the same time. Non-rivalrous resources are the best!

Roberts: The Gardner A. Sage Library maintains its position as the hub of theological research in the New Brunswick, New Jersey area. With a full-time enrollment of 81, the New Brunswick Theological Seminary (NBTS) seeks to extend access to theological education to those historically left out. With one main physical plant in New Jersey and a satellite campus at St. John's University in Queens, New York, Sage Library supports students enrolled in certificate, master's degree, and doctor of ministry programs. The Sage Library has a staff of three full-time librarians and several part-time library assistants. Currently, Sage Library owns approximately 160,000 bound volumes on-site, has materials in two off-site storage facilities, and is expanding access to electronic resources.

As the Access Services and Reference Librarian at Sage Library, Deanna Roberts seeks to maintain equitable access to all users, regardless of their zip code. Prior to beginning this role, Deanna served as the Circulation and Reserves Assistant at the Burke Library at Union Theological Seminary in the City of New York (UTS-NYC), one of 20 libraries within the larger Columbia University Libraries (CUL) system. As someone who was part of the "Great Resignation" of the ongoing COVID-19 pandemic, Deanna draws on her experiences from both institutions. Her favorite new service is scan-and-send electronic document delivery.

Yang: Patsy Yang serves as the Digital Services Librarian at Gateway Seminary in Ontario, California. Our school has about 600 FTEs, but over 1,000 students. We have libraries at five campuses in four different states and all but one are staffed at least part-time. Our four full-time librarians are at the main campus in Ontario, along with two student workers. We had six full-time staff, four of which were librarians, before the pandemic started. However, we lost two to retirement and new jobs; they have not been replaced, so we've been short for the whole pandemic. Our system has about 144,000 print and 40,000+ e-books. My favorite new service at our seminary, which we started in Fall 2021, is our online appointment calendar!

How did your library employ creative solutions, balancing access with legality?

Yang: Whenever possible, use online resources and go to the limits for copyright permission. At Gateway Seminary, we used online resources whenever possible, including purchasing textbooks as e-books to provide more access. We advertised our online reference resources on Facebook, Twitter, and our school's weekly newsletter.

Additionally, at Gateway Seminary, we emailed PDFs of chapters of books and articles in reference resources we only had available in print, making this service available to all students while our states were closed down. Now this service is available to students living more than 10 miles away from one of our campuses. When dealing with this issue, we use the full provision of copyright law that allows you to make copies (PDFs) for professors to use in class. A few times we contacted an author about access to a title when it wasn't available as an e-book, and most of the time they were willing to give us permission to make copies. Think outside the box.

Roberts: Regarding access during the pandemic, the staff at Columbia University Libraries (CUL) also pushed copyright limits as far as possible and expanded the collections eligible for the internal document delivery system, Scan and Deliver. Prior to the pandemic, items held on course reserves and within the reference collections were ineligible for scan and deliver. Due to limited or no access to these items, staff at CUL updated policies around access and best practices to enable students and other users to access the materials they required. Before January 2022, Sage Library did not have a formal internal document delivery system, so one of the new services inspired by the pandemic has been the emergence of the scan-and-send service. One key learning from the pandemic, at both the Burke Library and at Sage Library, has been the importance of updating policies and equitably applying these policies to each demographic of user to ensure that every patron has the same level of opportunity. Developing equitable polices for the present and future is vital.

Morrissey: One of the guidelines implemented at Yale Divinity Library was to make choices that would work for the future, when at all possible, rather than just addressing the immediate need. For instance, purchasing e-book replacements for print texts was a necessary move when the amount copied to provide digital equivalence for course reserves would exceed copyright limitations and we could not access the whole text through other arrangements like HathiTrust. We were, however, willing to pay more for the e-book version if it had multiple or unlimited seats, since that would be more useful in the future. In fact, moving to e-book course reserves worked so well, particularly for access, that we made the decision permanent: whenever feasible, we will get multi-seat e-books rather than, or in addition to, print copies. We also installed self-check machines and procured a self-check app through Meescan. Patrons can install Meescan on their smartphones, and this app, along with the self-check machines, serve as contactless checkout methods, which will serve well in the future if the circ desk gets busy or a patron is uncomfortable with personal interactions for some reason. In addition, we began an extensive mail-to-address program; we intend to continue a version of that, since there may be several reasons a patron cannot make it to the library to pick up items.

How did your library employ creative solutions when offering online orientation sessions?

Morrissey: The pandemic has prompted us all to think creatively, not only about access to resources, but also to delivery methods for such things as orientation sessions. One thing that is possible with on-site orientation sessions that is not with pre-recorded sessions is the ability for students to ask questions—an important aspect that needs replication. At Yale Divinity Library, we provided something close to that experience by expanding our Personal Librarian program to help. Before the pandemic, we usually worked with emails and personal visits; it was not too onerous to move into the Zoom environment and meet with students one-on-one or in small groups. Actually, Zoom sessions had other benefits—like screen sharing and better scheduling options (which, of course, meant no need to make a special trip to the library if you are not planning to be on campus). I now routinely offer to meet with students in person or by Zoom, whichever is more convenient for them.

Yang: Advertising services to students and faculty is essential too. Most of Gateway's campuses moved to a completely asynchronous online orientation during the pandemic, and that is ongoing. Student Affairs asked us for a page of important links and a short video of the library to include in that page. We continue to advertise our services in our school's weekly email and are embedded in online and some in-person courses that require a major research paper. When the pandemic started, all online and in-person courses were given a site in our learning management system (LMS) and that has continued after classes started meeting in person again. Utilizing the LMS makes it very easy to send an email out to everyone in a class in which we are embedded, and every email I send results in a 10–25% response from the students. We need to do more and are having discussions about that now.

Roberts: Having a library presence in the LMS and/or other required courses goes a long way with orienting students to the library's services and resources. Because Burke Library orientation sessions and the first-year library scavenger hunt were a required part of the first-year orientation experience at UTS-NYC prior to the pandemic, these sessions easily migrated to an entirely virtual format. Like many residential programs, UTS-NYC migrated from a fully in-person program to fully virtual. Faculty, students, and staff that once used to see each other in the halls and navigate an entire campus without needing to ever go outside suddenly were forced off campus overnight. Supporting faculty and students as they pivoted to new ways of learning and teaching became the most critical part of instruction—reorientating the community of users in ways to utilize the library without being able to physically set foot inside. Because all course instruction, chapel worship opportunities, and community building were happening in the Zoom-sphere, it was essential to make sure to tailor library orientation sessions to the specific needs of various user communities, by including only the most relevant tools and skills necessary for academic success.

How did your library employ creative solutions in fostering a sense of community for distance users?

Yang: Customizing information and meeting people where they are pave the way for building community. Take time to share at the beginning of each webinar; this was a major concern I had at Gateway Seminary when the pandemic started. Using Zoom for webinars is a completely different experience than being in person. One question I ask at the beginning of each webinar is 'how are you doing?' If people reply "fine," I say that I am not fine and take a minute to explain why. Then I ask the question again and take a few minutes to let people share their pandemic journey, the ups and downs, friends and family concerns and losses, what is stressing them and how that affects their work, school, and family. We close that part of the webinar with prayer and then move into the subject at hand. I find when I do this, that students are much more attentive and willing to ask questions during the content of the webinar itself. Taking that time together helps them see that I am hurting just as they are, which gives them the freedom to ask questions or say that they don't understand something. Showing that we are not just the librarian, but a living, breathing, feeling human being gives them space to be honest and safe.

Morrissey: Many ways to connect with people online are available—including social media, email, and (a personal favorite of mine at Yale Divinity Library at the time) discussion boards in the learning management system—but they do not work if you post and go. If someone reacts on a social media post or writes something on a discussion board, you need to respond, even if it is just to "like" their comment, so they know someone is listening. Watch for late-coming questions on social media, too. It may be that someone sees and comments on a post from three weeks ago, for instance, but for that individual, it has just happened now and your response should be as quick as possible. The tone you take with answering online can make a difference, too. At Yale Divinity Library, I had more responses to personal librarian emails when we were off-site; I answered each one less formally than I would have if on-campus interactions were possible, and I made sure to add something personal when I could. We also had more personal social media posts—such as books from our own collections at home—and posts bringing folks in virtually, when we could be in the building, but they could not. For instance, we showed them the mountain of mail we had received while the library building was inaccessible.

Roberts: As important as it was to maintain connections with our users, staff within the CUL environment created opportunities for staff within the libraries to get to know one another outside the context of being coworkers. Various library committees offered casual, virtual, social opportunities for people to get to know each other as whole persons. In Burke Library specifically, there were weekly full-staff check-ins on Zoom where the conversations had a little to do with library work—and updates to the ever-changing library landscape—and more to do with staff wellbeing. Similarly, outreach events to students at UTS-NYC and Columbia University would often have little or nothing to do with libraries. Due to travel restrictions in the Spring of 2021, CUL offered students an alternative Spring Break where staff hosted virtual escape rooms while others hosted opportunities to play Animal Crossing and Jackbox games.

How did/do you keep students and faculty "in the know" so that they are aware of how to get materials?

Morrissey: With all of these creative ideas and programs, how do you spread the word? First, you want to make sure all the necessary current information is in one central location—a single, bookmarkable page or site—and then disseminate from there. Announcements about updates and changes are extremely important, but they should always link back to that central document. Yale University Library has several units, and there might be different rules for each. For instance, there was a period of time when all Yale faculty, staff, and students were allowed into the various libraries except for Divinity and one or two others, which were locked off only to their respective schools' faculty, staff, and students. Regardless of the rules and exceptions, they all need to be in one place, and any unit-specific announcements and changes should still link back to the one central document. This practice should apply to physical and digital signage too. QR codes and links are your friend. When there are frequent updates and changes, it will mean you do not need to print new signs every day, which is nice.

Yang: To echo Jude, keep your website and social media presence up to date. At Gateway Seminary, we added a COVID-19 webpage to our website and made changes in other policies, to make it easier for students and faculty to get the resources they needed. Then we advertised those changes on social media and the school's weekly e-letter. Every time a campus's COVID-19 guidelines changed (five campuses in four states), we updated the COVID-19 webpage and put the information out to the students at that campus and on social media, etc. Also, we emailed the students in the classes we were embedded in about how to get the books, chapters, and articles they needed.

Roberts: With the shuttering of doors came an importance to turn the library website into the virtual front door (see Christopher Cox, "Changed, Changed Utterly," *Inside Higher Ed*, June 21, 2022, *https://www.insidehighered.com/views/2020/06/05/academic-libraries-will-change-significant-ways-result-pandemic-opinion#.YrH-hXeDmUoY.link*). Constant and frequent updating of the library's public online presence became even more important. CUL created a COVID-19 alerts page for the library website that had information regarding constantly changing library access and changes in services, as well as outside links to the Centers for Disease Control and Columbia's Irvine Medical Center. Also, there was an internal staff FAQ that was created so that all staff, in every department, across all parts of the libraries would have centralized access to the most up-to-date information.

One of the major learnings from the pandemic is that any barrier to access equals a lack of engagement with materials. Whether it be a broken link within a LibGuide, frustrations around passwords and database access, a single-user licensed e-book, financial strain around purchasing required course materials, or lack of clarity and transparency around current library access and policies, if there is a difficult path, the user will stop seeking out the material. Especially for adult learners with family and job responsibilities, in addition to academic requirements, who may only have a small window of time to work on class assignments, if it is too difficult and time-consuming to access materials in an electronic format, then they will not engage with that material and their academic success will suffer.

What are best practices for training/onboarding and supporting student workers during a pandemic?

Yang: Student workers can be invaluable to libraries and are often front-line workers, communicating important information.

Therefore, they deserve special care and attention too. Be aware of students' needs, personal and at work. The husband of one of our student workers at Gateway Seminary had to close down his café business during most of the pandemic because it was inside a mall, all of which were closed for at least a year in California. She was the sole provider for their family during this time and needed all the hours we could give her. Partly because of that and partly because our school does not allow part-time workers to work from home, she was at the library three to four days a week, all day. She was scanning and emailing PDFs, packing books to mail to students and preparing books for pickup, at the front door of the building for the first several months, and then at the library circulation desk. Thankfully, we were able to give her a lot of work hours! She had plenty to do since the librarians only came in one or two days a week, working from home the rest of the time. When I think about it now, I realize that we overused our student workers because they had to be in the library to get paid. Next time, we need to treat our student workers differently. Even though student workers will need to be in the library to get paid, we do not have to wear them out and break their spirits by leaving everything for them to do. They were as concerned about staying healthy as we were, yet they had no real choice about working. Be considerate of part-time and hourly staff during these times. Make sure they take their breaks, encourage them to refresh themselves, and be considerate of the people working with and for you who do not have the same workplace flexibility as you do.

Roberts: COVID-19 was and continues to be a moving target that has required constant policy updates and the restructuring of best practices. In all times, but especially during a traumatic global event such as a pandemic, it is important to get to know your student workers in an individualized and personal way. Managing student employees with a one-size-fits-all model and in a generalized way does a disservice to both the on-the-job learning of the student worker and the service workflows within the library. Because the changes to access policies and service best practices were constant at Burke, making sure to update your part-time student workforce in the unique ways that each individual person required became an essential part of being a manager. Some student workers responded better to in-person verbal instruction in a socially distanced environment, while some responded better to written instructions in either email or text-based formats.

Flexibility also became a central feature of working alongside student staff. At Burke prior to COVID-19, the sick policy for student workers was that they were expected to be at work unless they were vomiting or running a fever. During a global health crisis, this policy would not stand. It was necessary to re-evaluate this expectation and make sure that our student employees knew that their health was the most important thing.

Morrissey: Even before the pandemic locked us all out of the building at Yale Divinity Library, I was working on moving student staff training, management, and support into our learning management system. During the following months, it became a hub of communication for the scattered student staff, too. While they could not work on campus, I could assign student staff to help me with creating and evaluating that virtual space, which was essential for the finished product. The LMS "course" served a dual purpose in becoming a conversation space—the discussion boards were used for weekly announcements and check-ins to see how everyone was doing and to share with each other tips for handling stress or making Zoom classes work. While student staff were off-site, they could learn what they would need to know when on-site work became an option again, and they had a handy way to review that information when they were able to come into the library building again. We also used the time to review and revamp the student staff employment procedures—including position advertisements, the application process, and interview questions—to be more inclusive and student-focused. For instance, we began asking less about their job experience, which did not have any real impact on their employment with us, and more about their interests; in this way, we can make personal connections early and gather ideas for, as an example, displays stemming directly from student interests.

How can equity and justice be established with regard to staffing and reopening?

Morrissey: Student workers often need flexibility, as do other library employees. At Yale Divinity Library, I was a member of the task force responsible for creating guidelines for plans for reopening all the Yale University Library units. One important idea guiding us was particularization. Each unit had unique needs and circumstances that required creating general plans and policies that could be broken down and adapted into specific listed implementations and exceptions; the same was true for individual circumstances. You cannot bring equity or justice by simply handing down one policy and not allowing for reasonable exceptions, nor by handling exceptions as they come up—someone will be left out or treated differently who should not be. Additionally, there are experts who can provide the metrics you need to start considering these exceptions and building equitable policies and procedures so you are not being arbitrary. The CDC guidelines, for instance, were useful for the process of creating policies governing quarantining and reopening. We also worked very closely with our Human Resources colleagues to detail how remote work would be handled for those who had underlying medical conditions or other legitimate reasons to not work on-site. While you will not catch every special case, you can try; and you can particularize how you will handle cases that do not get caught, too.

Yang: Sharing responsibilities is crucial. During a pandemic or other emergency, all library staff need to work together instead of focusing only on their own area of expertise—that means sharing responsibilities for areas that you normally do not deal with. When the librarians (three of us at Gateway Seminary) were in the library during the pandemic, we helped pull books, scan the PDFs, send PDF emails, mail books, and prepare and run downstairs with pickup bags. I could not even think about writing and responding to embedded librarian emails, meeting with students via Zoom or working on the website when on campus. One student worker and one staff member could barely keep up with all the requests coming in for PDFs, books to mail, and books to be picked up. Even after we reopened partially, we helped wipe down tables and computers that students had used. While we could not let the student workers work from home, at least we could share their heavy responsibilities, do prep work for them before they came in and make sure that they got their full lunch breaks. Spending some time checking in with the student workers each day we were on campus helped as well.

Roberts: No matter the size of the institution or the library, departmental silo-ing was the standard practice. This status quo way of operating proved to be hazardous to the ability of Columbia University Library staff to meet the expectations of our users during the pandemic. No matter the department or job description one had prior to COVID-19, when the libraries were finally able to re-open to staff and begin circulation services in July 2020, everyone was part of access services. The increase in the volume of scanning and the demand for curbside pickup meant that everyone across all library departments needed to pitch in. The big takeaway: stop departmental siloing and create internal cross-departmental training for your staff. Just because a staff member works in an area of the library directly related to access, does not mean that these staff members should be the only ones required on-site. Requiring only those with access services jobs to be on-site and allowing those who have other job titles or descriptions the comfort of working from home is not equitable.

How do you get students back in the library?

Morrissey: Once staff are back on-site, considering how to get students back in the library seems like a logical next step. If students are already around, which ours are at Yale Divinity School, the question becomes: What do your students need to feel welcome in the library building? Every community will have different needs, and you need to figure out what specific needs your community has. I talked to students who were coming into the building to find out what they needed or heard that their classmates needed, and three trends became clear: connection, stress relief, and safety. I then went to work to address those needs. In order to create connection, I began by making connection outside the library—by leaving the library. I took Greek classes and started a Greek reading group. Also, I went where the students were going—chapel services and student lunches, for instance—and sat down with students I did not recognize to talk to them about their interests and let them know the library (and librarians) would love to help them. You can also go without going. Yale Divinity School made up gift bags to welcome back all students, new and returning. Yale Divinity Library contributed wallet clings; students could affix them to their smartphones to hold their IDs (which commonly get lost), and it served as a reminder that Yale Divinity Library was there. To help with stress relief, I began putting out fun, fidget-type things students could take home (like squishy mochis, pull-apart erasers, and stickers), as well as contemplative things (such as a tabletop labyrinth, prayer beads, and coloring bookmarks). In order to encourage a feeling of safety, we made supplies available, even when they were no longer required—hand sanitizing stations are still available, and masks can be found at the circulation desk.

Yang: Communicating and providing a safe space for students encourages students to return to the library building. Again, at Gateway Seminary, we put this out via all of our communication channels, updated our COVID-19 webpage, and explained new processes. Students appreciated that we were providing a safe place to study—especially those who lived in student housing with young children! Explaining our reasoning for a sign-in and sign-out process, so we could sanitize study tables and computer peripherals when they were vacated, helped a lot. We also started providing ear plugs, as some students were attending a remote-access-only class in the library. Distributing ear plugs helped students who were there to study. Each time we opened up a new area, allowing people to browse the stacks and pull books for themselves, additional carrels in a different location, or personal study rooms, we publicized that information. Publicity worked for everything except our group study rooms, which we opened up mid-semester this spring. Our students were not ready to be in a relatively small room with someone else yet. Hopefully by the fall this will change.

Roberts: Having a cohort of students that were taught how to use the library and check out resources without physically being inside the library requires staff to rethink what "in the library" means. Your library website needs to be as friendly and welcoming as your physical front door.

For libraries that may have less of their "pre-pandemic" populations inside the library and have new folks entering the space, it might be time to lean into these new populations of users and resist the urge to see them as "the other," or "not part of the community we are meant to serve." Sage Library not only serves the faculty, staff, and students at NBTS but also serves the Rutgers University population, local clergy, and members of the public. Leaning into these new folks could very well create new pathways for people to enter your institution. Also, it might be time to disturb the "traditional" library image and create new outreach events that go against what a library usually looks like. At Sage Library, we will be starting a weekly Dance Breaks with Deanna stressbuster event in the fall and starting a library TikTok account to try and reach a potential new library user population.

How can you make contingency/what-if plans for the future?

Morrissey: Learning from the pandemic, in order to be proactive rather than reactive in the future is important. Prior experiences helped navigate the pandemic at Yale Divinity School. My entry into librarianship was through Project Recovery at Louisiana State University, which was created to assist with recovery from Hurricanes

Katrina and Rita. My exposure to response and recovery in that crisis helped me think about response and recovery to the pandemic at Yale Divinity Library. While I emphasized particularizing your policies previously, I would now emphasize that you can and should generalize your plans. Many kinds of crises exist, and the same types of responses work for many—long-term off-site response would be generally the same whether you are responding to a pandemic or a flood, for instance. You can more easily particularize to specific crises using a general plan as a backbone. Documenting everything you did is essential; noting both what works—so you know to do that again—but also your failures. If something did not work, you need to remember and consider why, so you do not repeat that measure.

Roberts: With a record number of people leaving former jobs and starting new ones (Deanna included), offboarding and onboarding are perhaps now more important than they were in the past. Creating robust internal practices to make sure that folks do not leave with all the institutional knowledge necessary to be successful in their role is critical. Offboarding and onboarding also serve the dual purpose of preparing the person taking over the tasks of the job during the hiring process that will enable services to continue.

Creating a granularized processing guide is never a bad thing. Processing guides can prepare people for success. The feeling of being dropped into the ocean without a flotation device is never enjoyable.

While services and practices are constantly evolving in libraries and librarianship, a solid foundation with documentation that is current and up to date can go a long way. As we all have learned from the pandemic, reality can shift on a dime, so do not delay in creating the necessary documentation to not only enable current staff to be successful in their roles, but to also ensure that anyone new can step in with confidence.

Yang: Be prepared because staffing changes and disasters will happen again. At Gateway Seminary, we lost two librarians just before the pandemic started. One retired and the other took a job at a different academic library. We assumed that we would hire new people within a few months, and then the pandemic hit, and everyone's budget was frozen. We still have not replaced those positions!

In January 2020, I started getting nervous about COVID-19 and finally asked our library director if we could meet as a team and develop some contingency plans in case we got closed down. Thankfully that gave us something to work with when California closed down a few days later.

Do not think that this is not going to happen again in your library! We do not know if it will be a pandemic, hurricane, tornado, earthquake, fire, or someone dying on the job, which happened to one of our faculty members at Gateway Seminary during the pandemic. One thing I learned from this pandemic is that we do not know what is going to happen tomorrow.

Take time to talk with your staff about what worked well and what did not during the pandemic. Rewrite how you would handle things if there was another pandemic or some other catastrophe.

Spend the next few months creating a broad contingency plan for unexpected events. Do not take a year to do it, because it may never get finished. Make it lean, mean, and gritty if you must, but do it. Gateway Seminary was blessed in that we already had an online program, so moving all classes to that interface was not overwhelming. For schools that were totally in-person with residential students, the pandemic was terrifying! Be prepared for the next disaster, even if it does not happen until after you retire or leave your current position. Do not let someone new to the library have to deal with a disaster with no contingency plans!

CONCLUSION

The COVID-19 global pandemic has served as a learning experience for many librarians. While each panelist's experiences are unique, some common themes emerged. For example, some electronic resources and services are here to stay, such as e-books and legal scanning. Mailing materials to patrons will remain too. Embedded librarianship, genuine listening, and creating personal connections are important for outreach. Maintaining open channels of communication, as well as regularly updating websites and keeping links current, is vital, especially as policies change. Speaking of policies, it is crucial to have equitable polices both now and for the future. Flexibility and teamwork are key to the success of an organization. Creating safe and welcoming libraries will encourage patrons to return to the physical library. Last, but not least, disaster plans and documentation will help us weather the next storm, whatever that may be.

Small Libraries as Community Partners

Paving the Way

Elizabeth Young Miller, Information Literacy and Seminary Liaison Librarian, Reeves Library, Moravian University and Moravian Theological Seminary

Susan Ebertz, Associate Professor, Director of the Reu Memorial Library, Wartburg Theological Seminary

Daniel F. Flores, University Librarian, Assistant Professor, and Chair of Library Science, Blumberg Memorial Library, Texas Lutheran University

ABSTRACT Panelists Susan Ebertz, Daniel F. Flores, and Elizabeth Young Miller provided brief institutional snapshots of their respective institutions before discussing how their library mission statements and/or institutional strategic plans address community service. Each panelist shared examples of how their respective institutions engage in outreach and community service.

SLIG

Small libraries can be defined in various ways, and the Atla Small Libraries Interest Group (SLIG) takes a very inclusive approach when it comes to the term *small libraries*. Essentially, the SLIG interest group welcomes all librarians and library staff regardless of the size of their respective institutions.

MORAVIAN UNIVERSITY AND MORAVIAN THEOLOGICAL SEMINARY

Elizabeth Young Miller is Information Literacy and Seminary Liaison at the Reeves Library, Moravian University and Theological Seminary, which is located in Bethlehem, Pennsylvania. The institution offers several master's degree programs, which include the following: Master of Arts in Chaplaincy (MACh), Master of Arts in Divinity (MDiv), Master of Arts in Formation and Ministry (MAFM), and Master of Arts in Theological Studies (MATS). The seminary is embedded within Moravian University, and one library serves all students and faculty across the institution. Moravian Theological Seminary is also in the process of combining with Lancaster Theological Seminary.

At Moravian, both the library's mission statement and vision statement are under revision and are not currently included on the library's website. Both, however, are included in the student employee handbook. While the library's mission statement does not explicitly include community service or outreach, the library's vision statement mentions using information in service to the community. Moravian University's strategic plan, as well as Moravian Theological Seminary's mission statement and Statement of Core Values, highlight equity, justice, service, and hospitality. One of the university's strategic plan pillars is "together towards equity." Part of the seminary's mission statement found on Moravian Seminary's "Mission and Values" webpage reads as follows: "Rooted in the Moravian heritage of … service, we welcome students preparing to serve in diverse socioeconomic … contexts." Several of the seminary's core values address service. These service-related core values are also listed on the seminary's "Mission and Values" webpage and include the following: "hospitality and open and affirming engagement with diverse people and cultures," and "faithful advocacy for justice in local, national, and global contexts." The examples that follow speak to these values.

Reeves Library at Moravian has sponsored fines forgiveness programs to address equity and justice and to extend hospitality to the local community, as well as current students. Initially, fines forgiveness events occurred twice a year, at the end of each semester. Instead of collecting overdue fines, the library opted to collect items to support our community. Some years around Christmas time, we had a mitten tree—requesting donations of hats, gloves, mittens, and scarves that were then donated to a local elementary school. The library also supported this local elementary school by collecting non-perishable food items that could be sent home in weekend backpacks with students.

The library supported this local elementary school until Mo's Cupboard was created. A former seminary student, Lisa Johnson, was instrumental in the creation of Mo's Cupboard, which addresses food insecurity on campus. She is featured in the video on the university's website showcasing Mo's Cupboard (Moravian 2021). Jill Anderson, the Vice President for Development and Alumni Engagement, shared in an email dated June 1, 2022, that Mo's Cupboard has been visited over 2,100 times this year, by close to 340 students.

Food insecurity is a growing concern on college and university campuses. In an article in *Forbes* from August 2021, rates of food insecurity ranging from 30 to 50 percent are cited (Rowan 2021). Certainly, the pandemic has contributed to this increased rate. In the 2020 article "Empty Shelves: How Your Academic Library Can Address Food Insecurity," Lana Mariko Wood emphasizes the role her library has played in addressing this issue. She argues that, given a library's often central location on campus and extended hours, libraries are an ideal place for a food and essential needs pantry (Wood 2020, 324). Wood also highlights that libraries are also perfect for this type of service because they are well versed in protecting patrons' privacy and are experts at outreach (2020, 323). For libraries interested in starting a food pantry, Wood recommends the College and University Food Bank Alliance's (CUFBA's) "Getting Started Toolkit" (2020, 324).

To promote equity, Moravian decided this year to remove fines altogether. As a result, the question emerges: how can the library continue to support initiatives such as Mo's Cupboard? Brainstorming with a colleague generated the idea of sponsoring a "spring cleaning event" to share food and other essential items. Another idea worth exploring is creating a LibGuide with information on local food pantries and other emergency aid services, which Wood suggests in her article (2020, 324). Local clergy may be able to provide some content for such a guide, as well as other campus resources.

THE WARTBURG THEOLOGICAL SEMINARY

I, Susan Ebertz, am the director of the library at Wartburg Theological Seminary in Dubuque, Iowa. Our FTE is about 180 students. Two-thirds of our students are distance students. Because of this, we need to make sure to include our distance students in our programs and planning. We have three degree-granting programs and several certificate programs. Our library staff includes me and a part-time paraprofessional. We need to make sure that anything we do can be done with little staffing.

Wartburg Theological Seminary Mission Statement

> The Wartburg Theological Seminary Mission Statement has been around for many years. The seminary uses this mission statement in how it plans worship, learning, and mission as central to many activities. The Wartburg Theological Seminary Mission Statement states the following.

Wartburg Theological Seminary serves Christ's church through the Evangelical Lutheran Church in America by being a worship-centered community of critical theological reflection where learning leads to mission and mission informs learning.

I want to emphasize the latter part of the statement where it says that learning is not for its own sake but that it is to lead to mission. It also says that what we do in mission, or in the context of this session on community partnerships, helps us in our learning.

The second part of the mission statement says:

> The community embodies God's mission by stewarding resources for engaging, equipping, and sending collaborative leaders who interpret, proclaim, and live the gospel of Jesus Christ for a world created for communion with God and in need of personal and social healing.

The part of the mission statement that I would like to highlight is "in need of personal and social healing." We then see that our seminary mission statement does talk about ministry to the community implicitly but not necessarily explicitly.

Library Vision Statement

In 2020, Interim President Kristine Stache wanted the library to create a vision statement to guide the seminary in plans for the possible remodeling of the building in which the library resides. She created a Presidential Library Task Force consisting of faculty, students, and the library director. The task force crafted a Library Vision Statement which was approved by the faculty in November 2020. It states as follows:

> The Library of Wartburg Theological Seminary will serve Wartburg's mission to form leaders for the church by serving as a space, both physically and digitally, to gather its community near and far to foster relationships, inspire and support learning, and enrich ongoing formation.

The library vision statement does not speak explicitly about building community partnerships outside of the Wartburg community. As mentioned in the seminary's mission statement, learning is to lead to mission, so inspiring and supporting learning means supporting ministry. Enriching ongoing formation would be included in being involved in helping to learn to lead to mission. One of the points in the library vision statement talks about "supporting their continued development as leaders for the church." Learning by building community partnerships would develop their leadership.

Community Partnerships

We have partnered with our community in a couple of ways. First, through the Iowa Open Access program. Any citizen of Iowa may check out books from our library for free. Iowa citizens can create a library account with us by filling out an application and showing us identification, so we know that they do live in Iowa. This also means that our students can check out items from any Iowa Open Access Library. We are also members of DALINC which is a Dubuque area library consortium. This allows us additional reciprocal borrowing with those who are not Iowa Open Access Libraries. Students and faculty of one of the local small universities use our theological collection. We also participate in Interlibrary Loan with any Iowa library.

The second way was a one-time event at our seminary. During the past year, a couple of our students volunteered at St. Mark's Youth Enrichment. St. Mark's provides after-school, weekend, and summer tutoring and enrichment programming for children. This Christmas the two students spearheaded a drive to collect winter clothing for the children involved in St. Mark's programs. The students created a registry at Target. As I mentioned earlier, two-thirds of our students are distance students. Having an online registry meant that our distance students could also participate in the purchase of items. Our residential students, faculty, and staff could either purchase the gifts at the local store or purchase them online. The registry assured that the number of requested items would be purchased. The method helped all of our community participate in this gift-giving.

TEXAS LUTHERAN UNIVERSITY

Texas Lutheran University (TLU) is a small, private university related to the Evangelical Lutheran Church in America (ELCA), located in Seguin, Texas. Founded in 1891 as The Evangelical Lutheran College in Brenham, Texas, its mission was to train German immigrants to become Lutheran pastors. The campus was moved to Seguin in 1912 in response to a generous invitation from the Businessmen's Club of Seguin, who were desirous of a local college. They offered the school 15 acres and free water as an incentive. Blinn College, founded by German Methodists, was first in line but they declined the land grant deal and opted to remain in Brenham. Texas Lutheran University now owns 184 acres and remote nursing school campuses in New Braunfels and Houston. Student enrollment in 2021–2022 was just under 1,300.

Dr. David Maldonado's sociological study of Seguin, *Crossing Guadalupe Street,* maps the racial segregation of the rural town relative to the centrally located Guadalupe Street, (Maldonado 2001). White residents settled in neighborhoods on the east of the street. Interestingly, Texas Lutheran's campus was established in a cotton field on the west side of the street. The neighborhoods there are historically populated by Black and Hispanic people. However, the linguistic, ethnographic, Lutheran religious identity and economic advantages of the predominantly German-heritage community of Texas Lutheran have kept them isolated from their neighbors for almost a century. Only recently have more Black and Hispanic students become numerous in the student body. This was made possible by the availability of scholarships and intentional student recruiting. TLU officially became a Hispanic Serving Institution (HSI) only in the last decade. This status is achieved when enrollment reaches a minimum of 25 percent Hispanic students. TLU now has approximately 40 percent Hispanic students.

In January 2021, the university hired Dr. David Ortiz, formerly of the Hispanic Association of Colleges and Universities (HACU), as their inaugural Vice President of Diversity, Equity, and Inclusion. My (Daniel Flores's) appointment in June 2021 as University Librarian was part of the diversification drive that has added more Hispanics and African Americans to the faculty and administration than ever in the 100-year history of the institution. TLU continues to explore ways we can achieve its faith-based mission statement:

> As a community of faith and learning, Texas Lutheran University empowers a diverse student body through an education centered on the liberal arts and professional programs. In pursuit of a more just world, TLU is committed to academic excellence, servant leadership, and career development.

The Blumberg Memorial Library's mission statement was written in 1997. Unfortunately, it has not been updated since 2005. It is inwardly focused on the TLU community. However, I see something positive and inclusive in the word "access."

> The mission of the Blumberg Memorial Library is primarily to provide access to organized information to the TLU community and to teach students techniques of locating and evaluating information, which will assist them to develop as informed and resourceful persons.

While the library does not have a strategic plan, TLU's 2025 Strategic Plan has promise as a workable pathway to meeting our institutional mission:

1. Strengthen and expand the student experience.
2. Diversify and strengthen academic programs.
3. Embrace and celebrate a culture of diversity, equity, and inclusion.
4. Establish a predictable business model that provides financial stability.
5. Create strong partnerships and collaborations. (Texas Lutheran University, 2022)

Strategic goal number five speaks directly to the institution's desire for increased community engagement. There are three initiatives under this goal's heading, the first strongly suggesting community partnerships, though not specifically mentioning the role of the library:

> Enhance work with local entities, including Guadalupe Regional Medical Center, chambers of commerce, Seguin Economic Development Corporation, and other local businesses, educational institutions, advocacy groups, and industries, to increase partnerships and programs that benefit TLU and the local community.

TLU's history of collaborations with the community in public programs is impressive. Their STEM, music, and dance programs draw hundreds to the campus each year. However, I had not observed or heard any anecdotal evidence of the library's direct involvement with community outreach to the people of Seguin. Having recently completed the editing of *Los Profetas*, a book on the prophetic ministry of Hispanic churches, I wondered whether libraries could also be agents of change by acting prophetically in their communities (Flores 2022). I reached out to *Teatro de Artes de Juan Seguin*, a local Mexican American cultural arts center, to ask if they would be open to us hosting an art exhibit for their organization in our new library gallery. They accepted the invitation with enthusiasm.

In Fall 2021, the Blumberg Memorial Library hosted an art exhibit entitled "Celebrating the Life and Artwork of Reynaldo 'Rey' Luján-Gaytán" (Texas Lutheran University 2021). Luján-Gaytán was an artist and activist with ties to Teatro de Artes de Juan Seguin. Sadly, he passed away due to complications of contracting the COVID virus. The display consisted of several framed posters of his original art and drawings with themes of spirituality and social justice. Kevin

Medford, TLU's Help Desk Coordinator, set up a monitor to show the video "A Tribute to Rey Lujan Gaytan" (YouTube 2021).

On September 21, 2021, the opening night of the exhibit featured live Mexican polka music and Ballet Folklorico performers in the library gallery. Several of these dancers performed in the library's courtyard while over 100 visitors were treated to dinner prepared by a local food truck restaurant. Campus collaborations from the Division of Visual Arts, Mexican American Student Association, Proud to be First Gen, Campus Programs, and the Moline Center for Servant Leadership assisted with volunteers and funds to cover our overhead expenses.

The goodwill generated by hosting this community art show is still bearing fruit. Six months after the event, we were surprised when Dahlia G. Arambula donated a framed poster by her late brother Luján-Gaytán entitled "Compassionate Universe." In Fall 2022, Teatro de Artes de Juan Seguin and the Seguin Public Library will be our community partners in the NEA Big Read Seguin, thanks to a generous grant from the National Endowment for the Arts managed by Arts Midwest. I will conclude with the observation that community partnerships are most successful when we are transformed in the process.

MENTIMETER

At the start of the panel discussion, participants were invited to participate in a Mentimeter poll, responding to the question: Why did you decide to attend this session today? Responses varied but the consensus was that many attendees work at small libraries.

After institutional snapshots were shared, attendees were invited to respond to the following questions using Mentimeter:

1. Have you looked at your strategic plan lately? (yes/no)
2. When was the last time your strategic plan was updated?
    a. 1–2 years ago
    b. 2–5 years ago
    c. 5+ years ago
    d. I don't know
3. Is your strategic plan in need of updates? (yes/maybe/no)
4. Is outreach mentioned in your strategic plan? (yes/no/not sure)

Responses varied. The panel ended with a lively Q&A session in person and online.

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CONVERSATION GROUPS

Burnout Defined

Recognizing and Responding in Libraries

Cathy Mayer, Visiting Instruction Librarian, North Park University

ABSTRACT This article defines the three components of burnout recognized by the World Health Organization—exhaustion, cynicism, and inefficiency. Personal factors and workplace factors that research has shown to contribute to professional burnout are defined. Questions for personal reflection and discussion of one's workplace are offered to identify propensity for burnout and to consider how to respond. Though burnout is often a systemic issue connected to workplace factors, suggestions for action and further reading are offered for those seeking ways to mitigate risk for burnout or to address an existing state of burnout.

CULTURAL PORTRAYAL OF BURNOUT

"Burnout" is increasingly examined in popular press, trade, and academic publications, and arguably defines the zeitgeist of contemporary culture and society. Visual portrayals of burnout often feature exhausted or harried-looking people, unable to function because of the condition (Image 1).

IMAGE 1: Burnout at work — occupational burnout (Microbiz Mag. Wikimedia Commons).

Yet, manifestation of burnout may not be readily apparent as those experiencing symptoms often persist in fulfilling responsibilities of daily life. Journalist Anne Helen Peterson described this pattern in an essay for Buzzfeed, "How Millennials Became the Burnout Generation," noting, "Exhaustion means going to the point where you can't go any further; burnout means reaching that point and pushing yourself to keep going, whether for days or weeks or years" (Peterson 2019). Peterson's description may resonate with those who have experienced symptoms of burnout, but the World Health Organization's definition, updated in the 11th edition of the International Classification of Disease (ICD-11), provides a more quantitative examination.

DEFINITION OF BURNOUT

WHO's definition of burnout, which is not classified as a medical condition, is included in Chapter 24 of the ICD-11, which details "Factors influencing health status or contact with health services" (World Health Organization 2019). The full definition appears as follows:

> Burn-out is a syndrome conceptualized as resulting from chronic workplace stress that has not been successfully managed. It is characterized by three dimensions: feelings of energy depletion or exhaustion; increased mental

> distance from one's job, or feelings of negativism or cynicism related to one's job; and reduced professional efficacy. Burn-out refers specifically to phenomena in the occupational context and should not be applied to describe experiences in other areas of life. (World Health Organization 2019)

WHO's definition is based on several decades of burnout research, with the three dimensions identified mirroring measurements from the Maslach Burnout Inventory (MBI). The MBI assessment was pioneered by Dr. Christina Maslach, an emeritus professor UC Berkley, and has emerged as the primary means for quantitatively measuring burnout (Mind Garden 2022). Maslach and fellow researchers, including Susan E. Jackson, Michael P. Leiter Wilmar B. Schaufeli, and Richard L. Scwhab used additional synonyms in their research and assessment to describe the dimensions of burnout when developing the assessment. Such synonyms may be helpful to consider for those who may be afflicted by burnout but do not identify with the WHO terminology. The table below maps synonyms historically affiliated with burnout research to the current ICD-11 terms:

ICD-11 World Health Organization	**DEPLETION OR EXHAUSTION**	**CYNICISM, MENTAL DISTANCE, OR NEGATIVISM**	**REDUCED PROFESSIONAL EFFICACY**
MBI Maslach Burnout Inventory	• Wearing out • Loss of energy • Debilitation • Fatigue	• Detachment • Depersonalization • Negative attitude • Irritability • Loss of idealism • Withdrawal	• Ineffectiveness • Inefficiency • Reduced personal accomplishment • Reduced productivity • Reduced capability • Low morale • Inability to cope

TABLE 1. ICD-11 burnout terminology and corresponding synonyms from the Maslach Burnout Inventory.

PERSONAL FACTORS

Although burnout presently manifests as a broad cultural reality, there are four personal factors that suggest greater likelihood of experiencing the syndrome, including occupation, personality, lived experience, and the unique capacity of an individual's mind and body.

OCCUPATION

Occupation is correlated with and may be predictive of propensity for burnout. Within the academic library profession, the issue of burnout went viral on social media as librarians widely shared cultural commentator Anne Helen Peterson's Conference on Academic Library Management (CALM) keynote address, "The Librarians Are Not Okay." Peterson's powerful opening thesis asserted: "You [librarians] work passion jobs, and passion jobs are prime for exploitation" (Peterson 2022). Academic research broadly suggests that people working in helping professions are at greater risk for burnout (Yussuf 2020). The scope of present occupational burnout research is revealed by basic keyword database searching. Hundreds of academic journal articles widely document high rates of burnout among a variety of helping professions, including librarians, physicians, nurses, first responders, educators, lawyers, clergy, and social workers.

PERSONALITY

Similarly, personality has been shown to correlate with burnout prevalence. Arguably, one's chosen occupation serves as visible evidence of a personal ethic and vocational desire to serve others. This assertion is supported by Fobazi Ettarh's 2018 article, "Vocational Awe and Librarianship: The Lies We Tell Ourselves," which highlighted a survey showing 95 percent of librarians surveyed indicated that the "service orientation" had been a motivating factor in selecting the profession (Ettarh 2018). Meanwhile, another study showed that librarians derived satisfaction from and thrived on "serving people" (Ettarh 2018). Aside from service ethic, research from psychiatry professor Gordon Parker of University of New South Whales School indicates, "Burnout is increased in those who are reliable, conscientious, and perfectionistic… it's often a consequence because they keep on giving and giving. And they have great difficulty turning off work. They feel guilty if they don't complete assignments and get tasks done" (Yusuff 2020). Forbes similarly outlines greater tendency for burnout among three personality types in the workplace. First, the "workaholic" is performance-oriented and unable to balance work-life integration, making them prone to neglect self-care and becoming worn out (Montanez, 2019). Next, to keep other people, especially managers or leaders, happy, a "people pleaser" can become overextended. Finally, a "perfectionist" is prone to burnout on account of constant striving for high-performance standards paired with critical self-evaluation and concerns about the appraisal of others.

LIFE EXPERIENCE

Lived experience can further predispose burnout tendencies based on personal history, sense of identity, and culture. Peterson, whose aforementioned CALM keynote received wide attention within librarianship, initially addressed burnout in a 2019 think-piece for Buzzfeed entitled "How Millennials Became the Burnout Generation." In the piece, Peterson described her experience with burnout and sagely asserted, "Burnout and the behaviors and weight that accompany it aren't, in fact, something we can cure by going on vacation. It's not limited to workers in acutely high-stress environments. And it's not a temporary affliction: it's the millennial condition. It's our base temperature. It's our background music. It's the way things are. It's our lives" (Peterson 2019). In 2020, Peterson further expanded upon her essay with *Can't Even: How Millennials Became the Burnout Generation*, a book which outlines the impact of cultural shifts and contemporary economic pressures that perpetuate unhealthy and unsustainable patterns in work, parenting, and socialization. Although Peterson's writing centers on her experience as a millennial, evidence presented is common to many in older and younger generations who are caught up in the same zeitgeist.

MIND AND BODY

Finally, likelihood of burnout is influenced by the capacity of an individual's mental and physical health. Although symptoms of burnout are often thought of as primarily mental and emotional manifestations, physical symptoms can also draw focused attention to the syndrome. Burnout registers in the body as stress, activating higher levels of stress hormones that can cause harm when remaining elevated over extended periods of time, according to stress researcher Dr. Jeanette M. Bennett from the University of North Carolina (Moyer 2022). A person's coping mechanisms and unique tolerance for stress can influence biological and emotional responses to feelings of burnout. Moreover, the range of symptoms associated with the syndrome can vary, as noted in a recent *New York Times* article that listed insomnia, physical exhaustion, changes in eating habits, headaches, stomachaches, nausea, indigestion, and shortness of breath as symptoms to watch for (Moyer 2022).

Just as a wide range of symptoms can serve as an indicator of burnout, it is also wise to consider lived experience in tandem with biology to better understand how one might be predisposed to burnout or other mental health challenges. The National Council for Mental Wellbeing identifies personal risk factors and protective factors for mental health challenges in their Mental Health First Aid training course. Factors can intersect and build upon one another and are shown with examples of negative (risk) and positive (protective) factors (National Council for Mental Wellbeing 2022).

FACTORS	BIOLOGICAL	PSYCHOLOGICAL	FAMILIAL	SOCIAL	CULTURAL
RISK (NEGATIVE)	• Chronic medical conditions • Family history of mental illness • Previous history of mental illness	• Learning disorders, academic difficulties • Abuse or trauma	• Parental substance use • Stressful life events • Harsh and/or inconsistent parenting practices • Poor parent-child communication	• Poverty • Poor peer relationships • Stigma	• Mistrust of healthcare system • Selective expression of symptoms
PROTECTIVE (POSITIVE)	• Good nutrition • Healthy physical development • Regular exercise	• High self-esteem • Ability to control and regulate emotions • Having and using coping strategies	• Consistent home/family routine	• Having a good social support system • Engagement in activities outside of home • Economic stability	• Spirituality or religiosity • Sense of cultural identity and belonging

TABLE 2. Risk factors for mental health challenges identified by the National Council for Mental Wellbeing

WORKPLACE FACTORS

Although personal factors can profoundly influence one's propensity for and degree of burnout, the root cause of the syndrome is increasingly recognized as a systemic issue connected to organizational factors that have been identified by research. In the *Harvard Business Review*, journalist Jennifer Moss captured this growing sentiment in a 2019, writing:

> We tend to think of burnout as an individual problem, solvable by "learning to say no," more yoga, better breathing techniques, practicing resilience—the self-help list goes on. But evidence is mounting that applying personal, band-aid solutions to an epic and rapidly evolving workplace phenomenon may be harming, not helping, the battle. With "burnout" now officially recognized by the World Health Organization (WHO), the responsibility for managing it has shifted away from the individual and towards the organization. (Moss 2019)

Moss supports her assertion further, citing a recent Gallup poll of 7,500 full-time employees that identified the top five reasons for burnout as: (1) unfair treatment at work, (2) unmanageable workload, (3) lack of role clarity, (4) lack of communication and support from management, and (5) unreasonable time pressure (Moss 2019).

The Gallup poll hints at six key contributing domains of burnout identified by research over the last two decades and across various countries: workload, control, reward, community, fairness, and values. Workload that leads to burnout is marked by little or no opportunity to rest, recover, and restore balance (Maslach and Leiter 2016, 105). In contrast, a sustainable or manageable workload allows an employee to use and refine their skills while also finding time to learn and become effective at new activities. Control, the capacity to influence decisions affecting work, gives employees a sense of autonomy and promotes healthy engagement on the job; whereas an environment in which an employee feels little or no control contributes to burnout. Rewards, material or intrinsic reinforcements, have the power to shape employee behavior (Moss, 2019). Insufficient reward or motivators—whether financial, institutional, or social—increases workers' vulnerability for burnout because they can experience a sense of inefficiency and feelings of devaluation (Maslach and Leiter 2016, 105). Community involves on-the-job relationships, and risk for burnout is high when relationships are characterized by a lack of support, incivility, and administrative hassles (Valcour 2018). Fairness is defined as "the extent to which decisions at work are perceived as being fair and equitable" and can be based on personal treatment, observations of others, and policies (Maslach and Leiter 2016, 105). Finally, values are the ideals and motivations that attract people to a particular job or workplace (Maslach and Leiter 2016, 105). When there is a mismatch between individual and organizational values, an employee is more likely to experience burnout.

In the CALM keynote address, Anne Helen Peterson addressed many of these factors and then implored librarians to respond to systemic pressures in solidarity through implementing "guardrails" (Peterson 2022). Her eloquent call to action and explanation stated:

> Guardrails stand in opposition to what's often referred to as boundaries. Boundaries, particularly when it comes to work, are easily compromised. Boundaries are the responsibility of the worker to maintain, and when they fall apart, that was the worker's own failing. In fact, breaking informal boundaries—like when work stops and starts—are often a way for people to evidence their commitment to the job itself. Boundaries, at least in the way we've come to understand them in phrases like "work-life balance," are bullshit.
>
> But guardrails? They're structural. They're fundamental to the organization's operation, and the onus for maintaining them is not on the individual, but the group as a whole. They're not just what the organization says it values are, but what it values in practice—and they're modeled from the top echelons of leadership all the way down to the newest and most junior hires. (Peterson 2022)

RESPONDING TO BURNOUT: REFLECT

Spending time in reflective conversation with a trusted confidant or journaling can provide a helpful starting point for recognizing and responding to personal and workplace factors. Recognizing that people who work in helping professions tend to experience burnout, first consider how your occupation defines or shapes your identity. Specifically, to what extent does your work define your identity? When one's occupation is a primary descriptor of the way one exists in or relates to the world, acknowledging burnout and seeking recovery may be more difficult as the process potentially introduces a need to fundamentally redefine one's sense of self or reorder priorities. Additional questions for reflection are introduced in a *Harvard Business Review* by Monique Valcour, an executive coach and professor who drew on her own burnout experience:

1. Does your job/employer enable you to be the best version of yourself?
2. How well does your job/employer align with your values and interests?
3. What does your future look like in your job/organization?
4. What is burnout costing you? (Valcour 2018)

Since burnout is not simply an individual syndrome, but rather a systemic issue, the following adapted versions of the questions above are designed to frame critical examination of an organization or workgroup.

1. Do you observe burnout in your library? In the broader institution? If so, which of the three dimensions are manifest? How/when do you notice them?
2. Does your library/university enable staff to be the best versions of themselves?
3. How well does the work your library is asked to do align with the stated mission? Does there need to be a revision of the mission or values?
4. What is the standing of the library? What does its future look like for your library in the broader organization?
5. What is vocational awe costing your library? What hidden labor can you (or your leadership) better strive to make visible? When can your library say no?

An individual's state of burnout may be implicated by a mix of personal and organization factors that necessitate a range of responses or actions depending on the extent to which agency can be exerted. Individuals may be able to modify personal practices or seek more sustainable workplace circumstances through candid conversations with a supervisor or supportive human resources representative. Yet, if these steps prove inadequate and organizational burnout factors go unchecked, employees may eventually leave a job or organization.

For those who desire additional support and need further resources to clarify ways for recognizing or responding to burnout, consider one or more of the following action steps.

RESPONDING TO BURNOUT: FIVE ACTION STEPS TO CONSIDER

Professional Support

Seek counseling, therapy, or visit a doctor. Confidential conversation with a professional may help give voice to ideas that feel intimidating, scary, or unsafe to acknowledge to a friend, spouse, or coworker. Seeking support from a physician or other trained healthcare provider can identify a mental health challenge, such as depression—which studies have revealed can correlate with burnout (Maslach 2016, 108).

Through dialog with trained professionals, one can sort through feelings more effectively to identify appropriate responses to feelings of burnout treatments for underlying medical issues that may contribute.

Maslach Burnout Inventory

The Maslach Burnout Inventory is available online via international publisher Mind Garden's website. The paid online assessment has several versions designed for varied occupations. An excerpt of two MBI versions detailed on the Mind Garden site that may be relevant for those working in an academic or theological library are shown below.

FORM	FOR	SAMPLE ITEM, WITH RESPONSE SCALE OF 0 (NEVER) TO 6 (EVERY DAY)
MBI- ES	Teachers, administrators, other staff members, and volunteers working in any educational setting.	I don't really care what happens to some students.
MBI-GS	Occupational groups other than human services and education, including those in customer service, maintenance, manufacturing, management, and most other professions.	I doubt the significance of my work.

TABLE 3. MBI forms appropriate for burnout assessment of academic and theological library staff members (Mind Garden 2022).

Paid MBI access (approximately $20 USD) provides users with a series of questions that are assessed and compiled in an individualized report. The report is automatically sent to the email registered when paying for site access, and a login is also provided so that users can retain access and download the report in perpetuity. The approximately 16-page individualized report generated describes degrees of burnout, identifies a profile that matches one's results, provides stress reduction suggestions, and offers guidance to address burnout. The report is intended to aid interpretation of assessment results, but it is not a substitute for a diagnostic tool or care from trained healthcare providers (Mind Garden 2022). However, the assessment might provide helpful language for fostering dialog with a counselor or physician.

Widen Your "Window of Tolerance"

Dr. Elizabeth Stanley has crafted a 496-page book that examines contemporary cultural tendency to minimize stress, which results in short-circuiting the ability of one's body to adequately recover. Expanding upon the research of renowned psychiatrist Bessel Van Der Kolk, Stanley provides an overview of research on stress and trauma while interweaving her personal narrative and motivation for undertaking this work. Her book provides readers with information and strategies to support recovery from traumatic experiences to improve performance and foster future thriving. Alternatively, for those unable to undertake Stanley's hefty tome due to time constraints, a YouTube search for "Widen the Window" and "Talks at Google" will yield a 50-minute interview with the author that provides highlights of her important work.

Reflect on the Role of Work in Your Life

Jonathan Malesic, a former tenured theology professor, left his full-time teaching job because of burnout. In the years since, Malesic dedicated himself to writing *The End of Burnout: Why Work Drains Us and How to Build Better Lives*. This book shares Malesic's personal reflections, unpacks research on burnout, and offers thoughts on how our identities and sense of value are shaped by the work we do. Malesic closes the book by exploring alternative communities and methods for centering our lives and defining meaning/value of an individual. This book is an accessible read for anyone struggling with burnout, but it is especially well suited for academics and those for whom theology holds meaning as part of their work.

Develop Rhythms of Rest

The practice of Sabbath, one day of rest reserved from conducting work, is held sacred in the Jewish tradition as well as some sects of Christianity. To guard against or recover from burnout, setting this or other similar rhythms of rest are essential.

For those seeking simple, straightforward ways of scheduling rest and recovery, the 3M framework, composed of macro, meso, and micro breaks might be a helpful place to start. Physician and life coach Salima Shamji describes the three breaks in her blog post "Immunize Yourself against Burnout." Macro breaks are scheduled for a half or a full day once a month and are designed to let you brain "unwind and have some fun" (Shamji 2021). Meso breaks are smaller one- or two-hour periods each week that help your brain recharge, and for those who work indoors, Shamji encourages embracing activities outdoors for a change of pace (Shamji 2021). Finally, micro breaks are daily moments scattered throughout each day to check in with one's body and emotions (Shamji 2021). Each of these break periods can help bring greater awareness of one's physical and emotional needs rather than sustaining unhealthy momentum that can lead or contribute to burnout.

Mindfulness practices can be incorporated into micro breaks or embraced through more extended practices such as meditation or yoga. If these practices feel untenable due to lack of structure, physical limitations, or excessive stress, Elizabeth Stanley's research outlines steps for Mindfulness-based Mind Fitness Training (MMFT) to help cultivate similar attentional control through prescribed steps designed to build resilience (Stanley 2019, 55).

For those who seek a theologically affiliated form of mindfulness practice, the Daily Examen, introduced by Saint Ignatius Loyola, offers a contemplative prayer composed of five movements intended to find evidence of God in of one's day (Jesuits, n.d.). The five movements of the Daily Examen include:

1. Cultivating awareness of God's presence and offering gratitude for the day.
2. Petitioning God for grace and wisdom to see the day as He sees it.
3. Reviewing the day and focusing on specific moments and feelings that come to mind.
4. Reflecting on how one drew near to or felt far from God in thoughts, deeds, and words.
5. Looking ahead and thinking about how one can draw nearer to God, living out His plan and purpose in the hours or days to come.

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Continuing the Conversation

Reflecting on Our Pandemic Experiences

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ABSTRACT Grounded in past conversations sponsored by the Atla Professional Development Committee and research focusing on how theological library staff, deans, and directors coped with the pandemic, the facilitators guided participants in sharing their experiences of the past two years. Conversation with both virtual and in-person conference attendees emphasized sharing successes and changes in planning, policy, services, and culture, and ended with a discussion about what attendees are currently working on and what they are hopeful for. At the end of the session, virtual and in-person attendees listened to a brief recap of each setting's discussions and were invited to consider contributing to an upcoming edited volume to be published by Atla Open Press focusing on the impact of the pandemic on theological libraries.

INTRODUCTION

This conversation group session allowed conference attendees, both in-person and virtual, an opportunity to revisit their experiences of the pandemic within a supportive community where they could gather ideas and identify similarities and differences across settings. Survey and interview research presented at the beginning of the session helped to orient attendees to the topics of discussion. The majority of the session focused on conversations between participants.

SUMMARY OF RESEARCH

In 2020, Megan E. Welsh, Ian Burke, and James Estes (2021) conducted a research study wondering:

1. How has the pandemic affected theological libraries as institutions?
2. How has the pandemic affected individuals who work at theological libraries?

Findings presented during this conversation group were drawn from the 58 deans and directors of theological libraries who completed an initial survey in spring 2020, and the nine deans and directors whom we interviewed in fall 2020.

We presented three themes that emerged from this study: the process of addressing pandemic risks through mitigation practices, reactions to changes in library workplaces brought on by the pandemic, and issues related to communicating library value (particularly with regard to communication needs emerging from the changes mentioned above). Additionally, we shared several excerpts from interviews related to these themes so that attendees could better understand the relationship between the themes and the primary interview data.

Presenting interview excerpts also emphasized that the collected interviews were rich data that nevertheless only told a small portion of the story of how librarians coped with the pandemic. We encouraged participants to consider areas of further research, such as case studies and narrative accounts, and analyzing emergent networks and communities that developed as a result of the pandemic. Concluding the session, we invited participants to consider submitting chapter proposals for an upcoming edited book on the impact of the pandemic on theological libraries to be published by Atla Open Press.

CONVERSATION IN SMALL GROUPS

After a brief overview of research findings, conference attendees were divided into two groups: virtual attendees and those who attended the conference in-person.

We posed six questions to participants and, as facilitators, committed to asking both sets of attendees the last question as the conversation group came to a close, regardless of whether all previous questions had been addressed. These questions were:

1. What struck you about the research findings? Do these align with your experiences? Do they resonate with you?
2. What are the top two things you've learned from the pandemic?
3. How have you worked to improve your library culture? What are strategies you've used to build relationships?
4. How has hybrid or online learning pushed us to improve our teaching practices or services? What hybrid or online learning practices have been successful for you?
5. How has the pandemic magnified or focused priorities, new programs, and things that need to happen?
6. What are you working towards now?

Question 1:
"What struck you about the research findings? Do these align with your experiences? Do they resonate with you?"

Although in-person attendees did not discuss the research findings, virtual attendees reported being struck by the theme of communicating the value of the library when library access was limited to the virtual realm. These attendees also discussed the importance of hearing from librarians who completed the survey who were not deans and directors as their experiences may have been very different from the administrative perspective.

Question 2:
"What are the top two things you've learned from the pandemic?"

In-person attendees reported learning that educating disciplinary faculty became even more important during the pandemic. They incorporated themselves into the faculty retreat and educated these patrons about reserves and interlibrary loan requests. In some cases, boundary-setting became necessary, including setting a deadline by which title requests for course reserves needed to be submitted. They also learned that, although vendors were initially generous with materials, including offering free trials, the cost of e-resources quickly increased and these initially free resources functioned as a teaser for purchases that could not be sustained.

Virtual attendees reported learning that the impact of the pandemic was felt more by front line employees and staff rather than faculty or administrators within some libraries and institutions, thereby demonstrating an inequitable workplace environment, which has implications on morale and retention. The pandemic also offered a lens through which library staff could view the institutional, cultural, and financial situation of their institutions as the response to the pandemic emphasized certain priorities over others. These attendees also reported learning that the pandemic was a "great time to build a building." Closures and less foot traffic meant that renovations could take place and go more smoothly without interrupting patron activity. Both virtual and in-person attendees commented on checking in on students and colleagues. One attendee discussed a campaign where library and campus administrative staff called each student to learn more about their unique situations and needs. Others discussed checking in with colleagues, including using technology such as Microsoft Teams to check in with their peers.

Question 3:
"How have you worked to improve your library culture? What are strategies you've used to build relationships?"

While in-person attendees focused more on the broader institutional culture, virtual attendees reported that they created informal channels for communication, utilizing Microsoft Teams and Slack in order to communicate with one another. Additionally, they created new workflows and had discussions in support of departmental work. Simultaneously, virtual attendees acknowledged the challenge of communicating work, discussions, and decisions across the entire library. They reported experiencing some silos and shared that it is important to be intentional about scheduling and engaging in face-to-face conversations when provided that opportunity.

Question 4:
"How has hybrid or online learning pushed us to improve our teaching practices or services? What hybrid or online learning practices have been successful for you?"

In-person attendees discussed student needs and the extent to which libraries could meet student needs at the beginning and throughout the pandemic. The pandemic made the digital divide more evident where, even if students had devices critical for distance learning, they did not always have reliable internet. This significant disruption could not be mitigated by libraries whose physical locations were closed. However, some attendees' libraries loaned laptops to students and one person said: "It was nice to be the connection [for students to technology]." This personal and individualized approach to library service can be extremely beneficial for students overwhelmed with the nuances of coping with the pandemic and their schoolwork.

Question 5:
"How has the pandemic magnified or focused priorities, new programs, and things that need to happen?"

In-person attendees reported an increase in e-resource usage by patrons, yet also a need to communicate the complexity of these resources. The pandemic provided an opportunity for patrons to become more familiar with digital materials, whereas in pre-pandemic times they preferred print materials; yet this familiarity means that they are now demanding more e-resources without an understanding of the increasing costs and complicated licensing terms of these resources. Patrons see that they can purchase their own e-resources without understanding that libraries spend much more money on these same resources through library vendors. These changing expectations of having ready access to e-books means that patrons are surprised and frustrated when these are not immediately available.

Building off the theme of addressing patrons' technological needs, in-person attendees indicated that the pandemic has magnified the necessity of understanding patrons' unique needs in general. One attendee said: "Even if we can't help each student, we began to understand their circumstances."

Question 6:
"What are you working towards now?"

We hoped that the final question would inspire hope for the future. Indeed, participants shared what they were looking forward to as they described where their efforts are currently concentrated. Virtual attendees answered the question "What are you working towards now?" by describing a need to focus on morale, healing, and building community across the campus and within their own libraries and encouraging patron usage of library space back to pre-COVID levels, especially returning to a sense of pre-COVID socializing and community.

In-person attendees described specific strategies for reducing barriers to library access. These included trying to implement single sign-on authentication and continuing to leverage technologies originating in the pandemic such as live streaming, digitization, and video display of special collections materials. This group also discussed trying to bring patrons back to the physical library space after they had become so familiar with the virtual services afforded by their libraries. Attendees shared hope for outside-of-the-box thinking, which included programming such as escape rooms and services that support the whole learner such as satellite food pantries. Although a generation of students learned of the library as virtual space during their pandemic experience, attendees believed that more students entering the library space after many pandemic restrictions have been lifted will associate the library with its physical form as well as its virtual services.

CONCLUSION

The unifying theme of our discussion, across both in-person and virtual modalities and across all questions, was "needs." Participants explored patrons' needs while also questioning what library and staff needs are as we look to the future. While we are looking forward to building community and once again hosting more and more patrons in our physical spaces, we wonder what the future of theological librarianship will look like.

Notes from our conversations may be viewed by visiting *https://bit.ly/Atla2022Conversation*.

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Top Concerns of Technical Services Staff

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ABSTRACT: The annual conversation group sponsored by the Technical Services Interest Group provides an opportunity for library workers in technical services areas—or in any area of library work—to discuss anything that anyone considers a top concern for technical services staff. Participation by persons other than those in technical services area is encouraged because the work in technical services ultimately influences work in all other areas of the library. Because the main concerns of individuals vary from year to year, the topics discussed also change—although there are some perennial topics. This year, the main topic was migrations of integrated library systems.

Nine people attended the Tuesday evening technical services conversation group, "Top Concerns in Technical Services": two in-person in Baltimore and seven online. This year, the top concern was system migration.

Although no library was in the midst of an integrated library system (ILS) migration, several libraries are starting to consider a migration from their current system. Participants in the conversation group asked for advice. Among advice offered by attendees was the following: Talk to someone currently using a system to get the "real" story about the pros and cons. Use Marshall Breeding's "Library Technology Guides" (*https://librarytechnology.org/*) to find libraries currently using one's proposed system. Determine what did not go smoothly in the last migration, and make sure that the problems encountered in that migration do not remain problems with a new migration. Do not depend on future roadmaps to provide what is missing if the proposed system does not offer what a library needs—future developments are never guaranteed, so one should base migration decisions only on what is currently functioning in a particular system. Consider all the functions wanted in a new system (for example: cataloging and accessibility of all types of materials, monographs, serials, and electronic resources; staff functions and requirements; discovery system integration with the ILS or interoperability with a separate discovery system), and choose a system based on the right mix for one's library. Determine whether the library wants to install and maintain the ILS itself, or contract for software as a service.

Two other topics considered briefly were the cataloging of electronic resources and the Official RDA Toolkit. The accuracy and utility of available cataloging of electronic resources has always been a problem; no new solutions were offered. The Official RDA Toolkit will be implemented no sooner than October 2022, although a later date is quite likely. There should be available training (free of charge) from the Program for Cooperative Cataloging by the fall of 2022.

LISTEN AND LEARN SESSIONS

Applying Ethics in Evolving Librarianship

Intersectionality Implications in Ethical Decision Making

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ABSTRACT Librarianship and cultures are changing, which impacts what ethics and virtues remain and how they are prioritized. Ethical Decision Making (EDM) is when values or ethics conflict. To make decisions that decrease bias and marginalization, one needs to consider not just the surface characteristics of those involved, but the full identities so that one does not inadvertently amplify oppression. Using intersectionality seeks to understand the multiple identities of people towards that end. Applying the University of Michigan's Social Identity Wheel helps the reader find their identities and consider internally the need to build trust so others can share their full characteristics. When librarians consider intersectionality in EDM, they can navigate changes in ethics and the concomitant conflicts in ways that benefit all stakeholders.

INTRODUCTION

Ethics, acting according to one's values or virtues, is a core part of librarianship and religion. As librarians and library associations reevaluate and restructure the values of librarianship, there is an increase in the situations where those values conflict. Ethical Decision Making (EDM) is how one decides where one or more of one's ethics or virtues are conflicting. When seeking to balance the conflicting ethics, the impact on the people involved is a consideration. Since each person is thick and multi-dimensional, using intersectionality encourages decision makers to consider how negative effects can increase for some people while attempting to decrease them for others. This article introduces EDM and intersectionality and some research on them, promotes a worksheet of intersectionality for the reader's self-discovery, and demonstrates how the two ideas work together to create more ethically and socially responsible decision making.

ETHICAL DECISION MAKING

EDM does not have a large body of work in librarianship, but it has substantial literature in the fields of business, nursing, and social work. Using this larger pool of research, EDM as a subject has four branches in two categories. One category provides models for applying ethics to decision making, and the other provides research into how ethics is applied. The Theory category contains the Normative and Meta-ethical branches. Normative concerns itself with the big picture of EDM, how moral systems are structured. Meta-ethical builds on normative and looks at the meanings of and reasons for EDM.

The second category of EDM studies is Practical. The first part of Practical is Descriptive, and it seeks to describe the EDM of groups and cultures. Many Descriptive works are based on surveys of political, cultural, or economic groups, and lists what the common virtues are for a group, as well as how that group normally prioritize them. The last branch is Prescriptive, which seeks to convince others of the importance and usefulness of EDM and to train them in using EDM. Using these four categories, this article will look at two Descriptive articles that are meta-analyses of the literature and EDM models.

O'Fallon and Butterfield's 2013 article analyzed 174 business articles on EDM in the late 1990s and early 2000s (213-263). They considered what types of factors those articles listed, and in their tables, grouped the factors into three types: individual factors, organizational factors, and moral intensity. They defined moral intensity as "the magnitude of consequences and social consensus" around breaking a virtue or value (O'Fallon and Butterfield 2013, 213). Moral intensity is seen in the discomfort felt in considering or breaking an ethic, whether internal discomfort (individual) or external (organizational). As ethics is prioritized in different ways in different cultures or groups, decisions that might be obvious to some are painful to consider to others.

Lehnert, Craft, Singh, and Park review 121 qualitative EDM studies over 10 years in the field of business, considering how much effect various factors held. They grouped the factors into 12 categories: attitude/awareness/perception, behavior, code of conduct, corporate social responsibility, education, fraud/corruption, entrepreneurship and leadership, moral responsibility, organizational behavior/strategic management, religion, stakeholders, and values and beliefs (Lehnert et al. 2016, 498-537). These authors found many similarities with O'Fallon and Butterfield's smaller list of types, as many of the 12 can be seen as either personal, external, or organizational. One of Lehnert et al.'s lists stands out from the other types: stakeholders. Stakeholders include the decision maker, as it is their ethics involved in the decision, as well as the other actors whose ethics should be considered before they are affected. If librarians seek to acknowledge their privilege while increasing the voices of the marginalized in librarianship as part of their EDM, intersectionality provides a way to listen for multiple voices of stakeholder representation in the decision-making process.

INTERSECTIONALITY

Intersectionality started as a mathematical concept in the mid-20th century as the idea that items of a set might have multiple things in common (OED Online). An example: a set of apples might include red, pink, and yellow apples; and it might also include a range of sweetness, from sugary to tart, and a range of textures. Kimberle Krenshaw expanded intersectionality into socio-legal spheres of thought in 1989 by demonstrating that people and systems of hegemony are multifaceted (Crenshaw 1989, 139-167). Since they both contain multiple characteristics, it leads to several ways that ethics and values can conflict and build into non-obvious effects of oppression. Krenshaw uses the case of DeGraffenreid v. General Motors as an example of how a program to help hire women was used to promote White women over Black women, and how a diversity program preferenced Black men over Black women. Thus, the two programs, while helping some disadvantaged groups, made it worse for another group. Using intersectionality during EDM seeks to identify stakeholders who can raise issues in ways to reduce the amplification of discrimination instead of creating results that increase systemic injustice.

Intersectionality is not an excuse for those with privilege to find an area where they are disadvantaged and then claim to be diverse. Instead, to use Clifford Geertz's idea of thick descriptions, it is to see people as complex and find where one's stakeholders are marginalized in multiple ways (Geertz 1973). An example is the use of subtitles in training videos displayed for a group. Some people with disabilities, such as those with hearing loss, appreciate the subtitles, but some who self-identify as having ADHD find the changing words distracting. This is an example of physical disabilities getting preferenced over mental disabilities, an issue surfaced in Gibson, Dowen, and Hanson's article (2021). Having people from both groups working together to reduce barriers for all resulted in multiple solutions, including working to find font styles and formats that are less distracting, having transcripts on the side of the video, and offering printouts of the transcripts for those who want them. Considering the intersectionality of people with disabilities promotes disability justice, where solutions are generated by those disadvantaged in multiple ways, instead of ideas pushed on them by those privileged in these areas. When EDM uses disability intersectionality, improving access for some usually provides better access for all.

INTERSECTIONALITY CONSIDERATIONS IN EDM

The American Library Association's Professional Ethics page added a ninth principle in 2021:

> We affirm the inherent dignity and rights of every person. We work to recognize and dismantle systemic and individual biases; to confront inequity and oppression; to enhance diversity and inclusion; and to advance racial and social justice in our libraries, communities, profession, and associations through awareness, advocacy, education, collaboration, services, and allocation of resources and spaces.

As librarians seek to integrate the ethics encoded in this principle, intersectionality challenges us to accept that virtues might change or be reprioritized. Ettarh calls librarians to evaluate if some of our core values, such as being neutral and objective, can still be prioritized if librarianship is creating a new table of desired social goods (Ettarh 2014, 1-5). Lee and Morfitt demonstrate from the literature review and their personal experiences that definitions and displays of competency can be culturally biased, leading to misinterpretation and creating barriers and burdens for librarians of color (Lee and Morfitt 2020, 136-147). As librarians seek to integrate intersectionality into their EDM, it can move decision makers from checklists into building relationships with stakeholders.

SOCIAL IDENTITY WHEEL

Self-discovery is an important step in finding one's privileges and disadvantages. The University of Michigan's Social Identity Wheel and its accompanying lesson plans are effective means of finding one's social groups (University of Michigan 2022; The Program on Intergroup Relations, University of Michigan 2022). The list of identities can be used multiple times, with several questions to consider as one reads each idea. The first time through the list, record what self-identity comes most immediately. On another time through, consider what labels others might give you, or consider what identities you might want to learn more about yourself. The following are the identities on the Social Identity Wheel:

- Ethnicity
- Socio-economic status
- Gender
- Sex
- Sexual orientation
- National origin
- First language
- Physical, emotional, developmental (dis)ability
- Age
- Religious or spiritual affiliation
- Race

After writing your responses, consider which are your privileged and marginalized identities. What items on the list stood out at easiest to answer and which took more thought, even for the quick responses? If one uses the list at different times, it can become apparent that some identities are pushed forward, and others are hidden. Likewise, stakeholders might have some characteristics that they push out and are easy to be considered. If librarians are to consider the intersectionality of their stakeholders, they must develop relationships with those stakeholders until trust is established and the hidden identities can come forward. Only when one moves beyond checklists to a foundation of trust, can intersectionality truly be implemented into EDM and librarianship.

CONCLUSION

Librarianship is changing, as are its values and ethics. Those changes will give rise to conflicts between ethics, necessitating EDM. As librarians seek to increase diversity and reduce inequity, stakeholders must be considered in their fullest, which is best accomplished with intersectionality. To do that, librarians should develop relationships with their stakeholders so the stakeholders have a level of trust where they can share their self-identified intersectional characteristics. Librarians apply those characteristics to EDM models and actions to increase the voices and representation of those marginalized.

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Collection Evaluation in the Small Library

Supporting a New Academic Program

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ABSTRACT This study reviews some of the methods, results, and required resources for when a small library conducts a collection evaluation to support a new academic program. The Baptist Seminary of Kentucky launched the *Institute for Black Church Studies* in 2020. Two primary foci of the Institute are to offer an MDiv concentration and a graduate-level certificate in Black Church Studies. Given the interdisciplinary nature of the subject matter, attention to the breadth as well as the depth of the currently available collection is required as a means of evaluating areas of strength and weakness. The unique, all-digital, cooperative structure of the library provides added complexities and opportunities to support this new program.

CONTEXT

In the fall of 2020, the Baptist Seminary of Kentucky (BSK) (*https://www.bsk.edu*) launched the *Institute for Black Church Studies* with support from the Eula Mae and John Baugh Foundation (*https://www.baughfoundation.com*). This was an important step in the continuing formation of the seminary and was driven by invitations from and relationships with Simmons College of Kentucky (*https://www.simmonscollegeky.edu*) and the National Baptist Convention of America (*https://www.nbcainc.com*). It is beyond the scope of this study to try and capture the full context and meaning of these developments for the life of the seminary and its stakeholders, but they are transformative. It was incumbent on the BSK library to ensure that sufficient resources were available to support this new academic program.

The library had previously collected intentionally, but not heavily, in Black Church Studies and has always operated with a cooperative library model. Celebrating the 20th anniversary of the institution this year, the seminary was first hosted by another seminary before re-locating to the campus of a liberal arts college (and very recently to a more ecclesial setting). In anticipation of welcoming and supporting distance students, the library became an owning member of the Digital Theological Library (*https://www.thedtl.org*) in January 2020. This decision served the seminary very well when the pandemic hit and has continued to a great library model as the seminary grows, to the degree that the BSK library has shifted (nearly) all its book holdings to digital formats; the book collection for BSK is, in reality, the DTL e-book collection. This is the collection which would need to be evaluated for sufficiency to support a Graduate Certificate and an MDiv concentration in Black Church Studies.

(EMERGING) METHODOLOGY

Unfortunately, this project emerged slowly. More correctly, it started as a straightforward check of the collection against a significant bibliography in Black Church Studies and expanded from there. The seminary encountered a compilation of contributions to the Twitter hashtag #BlackChurchSyllabus that was put forth by Jayme Wooten and collected on his website. There was a growing sense that this list alone might not completely reflect the local dimensions of teaching Black Church Studies and was supplemented by compiling the required and suggested readings from the syllabi of related courses taught at various institutions over several years by the director of the Institute for Black Church Studies, Dr. Lewis Brogdon. A third list to check against the catalog was taken from the "Recommended Reading" section of Henry Louis Gates's *The Black Church, This Is Our Story, This Is Our Song* (2021), which is the companion volume to his PBS television series by the same title.

There are some data considerations which should be noted. The scope of this study is limited to the book collection, and these three lists contain a diversity of materials. This implies no judgment on form or relevancy, but merely reflects the focus of this study. Again, the study emerged more than it was planned: there was a significant time lapse (and some focused collecting done) between the data gathered for the #BlackChurchSyllabus list (March 2021) and the other lists (January/February 2022).

INITIAL RESULTS (AND REGRETS)

The #BlackChurchSyllabus list identified 290 unique book titles, and (at the time searched) the library had access to 124 of those titles (43 percent). After deduplication, the list generated by the collected syllabi had 221 unique book titles, and the library had access to 115 of those titles (52 percent). The “Recommended Reading” list from the Gates volume had 137 unique book titles, and the library had access to 82 of those (60 percent). So, the results were largely positive; there was very likely sufficient support to begin (which was good, because we had, indeed, already begun). There certainly appeared to be room to grow, but there was no indication that immediate or drastic action needed to be taken. The DTL e-book collection is a dynamic, growing collection that is being added to my many diverse libraries. It should also be noted that the results (especially those for the latter two lists) very likely benefited from some recent, intense acquisition of legacy collections by the DTL to its controlled digital lending collection from various sources, a kind of respective collecting coincidence.

These initial conclusions are tempered by the reality that these are snapshots only. Significant bibliographies in any field are seldom comprehensive, and the lists used to evaluate the book collection here are instructive but limited. The intention is, of course, to review the lists of works that were not held and consider collecting those titles, but also to resist the urge to merely add all the missing titles to the collection. That is not only time-consuming and expensive, but it also relies on a false narrative. It is necessary to seek a deeper, more helpful story when evaluating a collection, especially one in an interdisciplinary field like Black Church Studies; there is more than one opportunity for omission.

What started as a simple task of checking a collection against a significant bibliography eventually outgrew the simple data tracking practices that were initially implemented. This has prevented, or at least forestalled, asking other questions of the data—for instance, comparing these (admittedly diverse) lists to each other. Out of a total of 648 book titles contained in the three lists, 556 were unique titles, with only 92 titles overlapping. Due to the limited data tracking that was somewhat hurriedly employed, there is no easy way to identify what those titles are (or which titles were common to all three sets). It is regrettable that this was an emergent study and not a planned evaluation. While the results may or may not have been particularly interesting, better data management from the outset would have made them reasonably accessible.

ANALYSIS

In the interest of having a fuller picture of what data was available, a classification analysis was done on the deduplicated combined lists. There is a certain irony in identifying call numbers for e-books (or, more accurately, mostly for their print counterparts), but given limited time it was preferable to have one subject datapoint for each book. Library of Congress call numbers are not perfect, especially when applied to works by and about historically disenfranchised people and groups, but they are widely used in peer libraries (and have proven useful here). It was hoped that by comparing call numbers and groupings between the titles held and those not held, potential gaps in the collection might be better illuminated than by lists of titles alone. The Library of Congress catalog itself was used to identify the majority of these call numbers. If a title was not held in that collection, other (mostly theological) catalogs were consulted.

It was decided that groupings of more than two books with the same (or substantially similar) call numbers would be more useful and manageable than looking at each individual call number. Even the initial data was instructive: 97 out 556 unique titles had the same call number—BR563.N4 (essentially history of Christianity related to African Americans). Classification is not an exact science, but it was surprising that 17.5 percent of titles from these lists shared the same call number. Again, analyzing the *application* of call numbers is a bit out of the scope of this project, but it is difficult to imagine that other, more specific numbers were not available. This is balanced out (at least a bit) by the fact 45 percent of the unique titles across the lists only shared a call number with one other title or with none at all.

This portion of the study was mainly concerned with the comparison of titles held versus not held in any given number or range. Out of 21 groupings of call numbers with more than two unique titles from these lists, only about 5 merit comment: those where the number of titles "not held" was higher than the "held" might indicate a gap in the collection or at least warrant closer scrutiny. Three of these are important, but relatively easy to explain: those with call numbers that don't begin with "B". A broad but coherent call number range from E184.6 to E185.97 (essentially U.S. history; African Americans, by periods, topics, region, including biography) had 65 total titles, with 28 held and 37 not held. Overly broad but still meaningful ranges (for a theological collection) for all titles with call numbers beginning with either ML (literature on music) and PS (American literature) fared much worse: in ML only 4 of 19 titles were accessible, while PS recorded 6 held out of 24. It may not be surprising to find these are the deficient areas of a theologically focused collection, but it can still be disappointing. Scholars in Black Church Studies are telling us to broaden our collections further into history, music, and literature to support learning and research.

There were two call number ranges where none of the associated titles were held. Both are cause for possible concern, one more immediate than the other. There were five titles in either BV4526.2 (Practical religion. The Christian life—Religious duties—Religion of the family. The Christian home—General works—1951–2000) or BV4526.3 (…2001–). Upon closer inspection, however, it is not immediately apparent that any of these specific titles address their topics explicitly from a Black Church perspective, so the concern may be whether there are sufficient resources in this area for the collection in general. More troubling however, are the six titles listed under BV4241.5 (essentially collections of Black sermons). The importance of preaching in Black Church life is very well known so this result is as confusing as it is concerning and will be a first priority for deeper investigation (followed shortly by history, music, and literature in support of an interdisciplinary field).

FUTURE RESEARCH

As this study focused on book resources in support of a new academic program, the next logical step would be to look at the journal literature supporting it. Initial attempts to identify the core journal literature in Black Church Studies have been inconclusive, at least so far. This is a bit trickier problem. While Griffin (2011; 2016)Educational Leadership and Emerson (2014) detail how citation analysis of dissertations and theses in a field can identify what journals are actually being used by people working in it, citation analysis does have its criticisms, and it remains to be seen if this methodology will translate to an interdisciplinary field like Black Church Studies. It would be an expansive, detailed project, but may be worth doing unless a viable alternative methodology (or a credible list of core journals) is found.

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Course Materials for Uncertain Times

Balancing Purchase Formats in Multiple Learning Environments

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ABSTRACT Acquisitions and course reserves librarians have worked throughout the pandemic to provide course materials in a constantly changing learning environment. At the Candler School of Theology, student demand for online courses has increased, and in response, faculty have implemented more creative pedagogy. The library has, in turn, changed our service models throughout the past two years to continue promoting student success. This article offers a look into course reserve collecting policies from 2019 to 2022 to show how changes in instructional methods have impacted everything from staffing needs to collection development. We will then discuss how our decision-making around electronic resource purchasing has evolved and demonstrate how to update course reserve and collection development policies to serve a hybrid learning environment.

INTRODUCTION

Acquisitions and course reserves librarians worked throughout the pandemic to provide course materials in a constantly changing learning environment. At the Candler School of Theology, due to sudden campus space restrictions and student preferences, the demand for online courses has increased, and in response, faculty have implemented more creative pedagogy. The library has, in turn, changed our service models throughout the past two years to continue promoting student success.

We offer a look into course reserves collecting policies from 2019 to 2022 to show how changes in instructional methods due to the COVID-19 pandemic have impacted everything from staffing needs to collection development. We will then discuss how our decision-making around electronic resource purchasing has evolved and demonstrate how to update course reserve and collection development policies to serve a hybrid learning environment.

FALL 2019

As of Fall 2019, a single librarian handed all acquisitions at Pitts Theology Library except for rare books and archival materials. This included managing all periodicals and electronic resources as well as conducting library assessments. To make this possible, 40 hours of student assistant work per week were allocated to the librarian in this position. Students assisted with receiving and processing new books and periodicals, preparing periodicals for binding, and cross-checking new orders against the catalog. At this point, Pitts Library did not have a separate budget line for e-books. The Acquisitions, Serials, and Assessment Librarian managed database and e-package subscriptions, but there was neither a budget line nor a clear process for making firm-order e-book purchases. Because the vast majority of courses taught at Candler School of Theology required in-person attendance, we rarely needed to make firm-order purchases of electronic monographs. As part of our collecting, we purchased a copy of every book assigned for a Candler course. Many of these books were already in our collection, so buying a relatively small number of additional titles each semester was a simple way to support our students and keep our collection up to date with current course offerings.

Similarly, a single librarian handled all course reserves materials for the Candler School of Theology, including para-curricular programs like the United Methodist Course of Study. In addition to course reserves, the Reserves and Circulation Specialist spent roughly half of their time in the circulation department. Course reserves operate cyclically, requiring full-time attention for the first few weeks of each semester, and scaling back as the semester progresses. Because of the cyclical nature of course reserves, there was not enough year-round work to maintain a student worker. With no dedicated course reserves student assistant, we often cross-trained circulation students to assist with processing book pulls, scanning excerpts, and taking down reserves at the end of the semester. Course reserves were primarily print copies of full books available for short-term checkout at the circulation desk with supplementary scans of book excerpts and links to electronic databases available in the electronic reserves system.

SPRING 2020

In March 2020, Emory University closed the campus after extending the spring break recess an extra week. All courses shifted fully online, and no one was allowed on campus without prior authorization from administration. Librarians maintained basic patron services by staffing the building four hours per day and supervising two graduate student assistants. While the building remained closed to patrons, staff created an outdoor drop-box circulation system and expanded document delivery services to all students, faculty, and staff to support ongoing coursework and research. Because the shift to fully remote learning happened in the middle of the semester, the university encouraged us to do whatever we needed to do to make course materials available to students for the remainder of the semester. For Pitts, that meant working with faculty to determine what books were needed and purchasing all of them as e-books whenever possible. We pushed the copyright limits on scanning for course reserves, but we had university funds to devote to licensing permissions for this extraordinary amount of scanned material.

2020-2021 ACADEMIC YEAR

With the pandemic in full swing, courses at Candler and most of Emory were fully online for the entire 2020-21 academic year. To support fully online courses, Access Services maintained our focus on e-books, online resources, and scanning. While the library space was open by reservation to current students, faculty, and staff, we did not offer physical course reserves or stacks access. Instead, we maintained intensive scanning and book request/retrieval services for all Emory community members. This shift led to a marked decrease in circulation services, giving us the opportunity to retrain our student staff to do scanning. Unlike Spring 2020, we were able to prepare for an academic year of fully online courses and could devote more intentional funding to e-books for course reserves.

FALL 2021

As students, faculty, and staff returned to campus for the Fall 2021 semester, the library stacks reopened, circulation services resumed as usual, and physical course reserves returned to their place on the shelves behind the circulation desk. This was the first semester that Candler offered courses in such a wide variety of formats, including fully online, fully in-person, hybrid, and hy-flex. At Candler, hybrid courses meet fully in-person for some sessions and meet remotely for the others, whereas hy-flex courses meet synchronously with some students always attending in-person and others always attending remotely. Because of our extensive electronic resource purchasing in the previous year, course reserves were populated with a huge number of e-books, scanned excerpts, and links to electronic databases of other resources. However, many of the materials faculty needed for their courses were not yet available as e-books, so we continued to scan and license permissions for book excerpts, which proved a financially unsustainable long-term solution for the university.

SPRING 2022

Due to a COVID variant outbreak over the winter recess, Emory postponed the Spring 2022 return to campus until January 31, 2022, shifting all courses online until that date. Candler's entire January-term session fell during that time, as well as the first few weeks of the regular spring semester, meaning the library now had to support fully online J-term courses with no lead time to prepare. Like Spring 2020, we attempted to purchase all the required texts as e-books, but this time with little success because very few of the texts had library e-book licenses available. Unfortunately, the lack of e-book options forced us to license more excerpt permissions for reserves use. However, the library remained open during the remote courses, so anything we were not able to license or purchase as an e-book, we could make available on physical reserves. For the regular semester, we scanned required readings for the initial remote period of the semester, but we did not attempt to buy e-book copies of all the texts since students would be back in person for the rest of the semester.

SUMMER 2022 AND ONGOING

Now that things have mostly settled, our students have returned to their primary duties in acquisitions and circulation, no longer spending most of their time handling e-resources. We used this rollercoaster time to formally adopt some collecting policies around course reserves, particularly around e-resources, and incorporated those into our long-term collection development plans. Throughout the pandemic, we experienced our first foray into providing course materials for fully remote courses and students, explored multiple new modes of course delivery, discovered the limits of copyright permissions purchasing and shifted student workers to entirely new duties. We have used these challenges as learning opportunities and have thus been able to inform ongoing discussions with administration and faculty about the library's role in online learning.

SPENDING AND ELECTRONIC RESERVES

When the university campus closure in Spring 2020 required us to pivot to purchasing e-books for course reserves, we immediately increased course reserves spending by 690% compared to Fall 2019. We had already added the textbooks for that semester to the print collection, but we now needed to buy everything possible in an electronic format as well. Since the shutdown occurred relatively late in the semester, we worked with faculty to determine which texts were most needed for the remainder of their courses. Between e-book licensing limitations and faculty whittling down their book lists, our huge spending increase only covered about 13% of the total books assigned for that semester. During the fall semester, we had more of an opportunity to work with faculty to assign books that were available electronically. As a result, our spending rose even higher with a 780% increase between Fall 2019 and Fall 2020. That became our peak for course reserves spending during the pandemic, as many of the textbooks needed for Spring 2021 had already been purchased during Spring 2020 and spending decreased accordingly. The following academic year, a partial return to campus allowed us to have physical course reserves again, but we still needed to support many online classes at the same time. At this point, our spending was declining, but it remained 70% higher than an average semester prior to the pandemic. With the permanent addition of hybrid degree programs, we anticipate this increase to be permanent as well and do not expect spending to return to pre-pandemic levels.

The increase in e-book purchasing for online and hybrid courses is part of a larger trend towards electronic course reserves that has been taking place over the past several years. In 2016, only 60% of courses at Candler School of Theology were using electronic reserves. Instead, they relied primarily on physical reserve texts. However, by the 2020-2021 academic year, 95% of Candler courses were using electronic reserves. This includes not only e-books, but also scans of articles and chapters that professors assigned for classes. Electronic reserves represent not only a huge increase in the cost of buying course reserve materials, but also a massive increase in the amount of work it takes to make materials available. Library staff must scan pages of book chapters to upload, while making sure that the portions are within copyright limitations. E-books don't require physical processing, but do require special cataloging, ongoing maintenance of proxy and sign-on systems, and additional reference support to ensure patrons can successfully access the e-books. Additionally, the Course Reserves Specialist must upload these items into the reserves system and Course Management System and field questions from faculty and students about the electronic content. Overall, although the implementation of electronic course reserves is popular and can be easier for many patrons than retrieving physical items from the library, it requires an enormous amount of work from staff across the library that cannot be overlooked.

STAFFING NEEDS

To best serve our purpose as an organization, we generally match our staffing to our mission statement, part of which is "to acquire, organize, preserve, interpret, and provide access to information resources." Under normal operating conditions, staff work in all of those areas, fulfilling our obligations to our patrons and the broader academic and theological community. Once the building physically closed, we redistributed our staffing to meet the urgent needs of our community, most notably acquiring and providing access to materials. Even departments not traditionally associated with access and acquisitions as such shifted their responsibilities to include one or both things. Access Services shifted traditional, in-person services to contactless circulation services and scanning for course reserves and document delivery services, staffing the building, and supervising two graduate student workers. Cataloging provided critical support during this entire process, despite the explosion of e-book records to process, which was something with little precedent at Pitts. Reference librarians fielded countless questions about accessing electronic resources remotely and requesting items to be scanned or pulled for contactless circulation. Acquisitions temporarily suspended print orders due to a lack of staffing to process the incoming materials, focusing instead on electronic resources. At this point, we also decided to permanently include e-books in our acquisitions planning, indicating a major shift in our collection development. Of course, other projects in other areas of the library continued, but staff largely focused on the immediate needs of the Candler community for resource access. As the library reopened fully in Fall 2021, staff returned to their original jobs in other areas of the library, and Access Services scaled back our services, though not to our pre-pandemic levels so far.

COLLECTION DEVELOPMENT

As we've worked through the pandemic and the various stages of distance education, our collection development policies and practices have developed to support a community of patrons with a higher need for e-book access. To support the purchase of electronic course reserves, we established a designated e-book budget line. This budget includes both course reserve and other monograph e-book purchases, but we have set policies around it to ensure that e-book spending fits within our larger acquisitions budget. During campus shutdowns, e-book purchases that duplicated our print holdings accounted for 85 percent of e-book spending. This was necessary at the time because students were not permitted to come to the library to use our physical collections. However, since those restrictions were lifted, we have worked to limit duplicate purchasing to better stretch our collection budget.

With the move into significant e-book purchasing for the first time in our library's history, we also needed to set policies around our e-book licensing. Although it was tempting to simply buy everything available during those early days of the pandemic, we knew that it was important to pay attention to usability for our patrons as well as cost and availability. Years of library surveys, reference interactions, and help tickets have taught us that for many patrons, e-books cause deep frustration. They will use an e-book successfully one day but be turned away the next. Some e-books can be downloaded as PDFs, but others can't, and it's difficult for patrons to tell which is which. They will learn how to use one platform successfully, but then realize that they need to access items on many different platforms to successfully complete their research. While libraries can't solve all of these issues, we made a point of mitigating them as much as possible. To minimize turn-aways, we only purchase e-books with an unlimited user license. To assist with download issues, we purchase DRM-free licenses wherever possible. And to minimize user confusion, we prioritize platforms that have consistently gotten positive feedback from our patrons. The unfortunate reality is that each of these policies causes e-books to cost more than they would otherwise. However, our perspective is that it's more important for the e-books we buy to get a lot of use and to effectively meet the needs of patrons than to have a greater number of e-books that don't get used and contribute to student burnout and library fatigue.

In addition to setting internal policies for e-book purchasing, we also needed to educate our patrons about e-books. Because course reserves are so closely tied to faculty syllabi, it's important to clearly communicate the limitations and parameters under which we can buy e-books. This spring, librarians from Pitts presented at a faculty meeting to explain the different ways the library can support digital learning. A Reference Librarian taught about how scholars can manage their online presence using tools like ORCID, the Digital Scholarship Librarian provided examples of how to incorporate digital projects into classroom teaching, and the Acquisitions Librarian explained some of the limits of electronic resource purchasing. To accomplish this, we provided examples of e-books with different licenses and explained how the publisher limitations impact what the library can provide. We showed a book that is available for purchase electronically on Amazon Kindle but is not available for libraries. We also showed the dramatic price difference between a library e-book and a print book, and examples of e-books that are exclusive to expensive database packages. Presenting these parameters helped explain why our collection development policies around purchasing e-books were in place and framed faculty as our allies in our ongoing efforts to get students access to course reserves. Several faculty members expressed gratitude for our presentation and have been proactive in working with us to make resources more available for their students. In one scenario, a faculty member was so committed to making her book available electronically through the library that she went to her publisher and worked with them to expand the license on the book to an unlimited user license. The publisher agreed to make the e-book available for purchase with an unlimited license, and we were able to purchase the e-book for her class to use.

As part of a large research university, it's important that Pitts coordinate our collections with the other five libraries on campus. We've always worked with the other libraries to divide up relevant collecting areas, but the shift to digital learning during the pandemic made it even more important to closely examine which resources were being licensed and how they would be managed. Throughout this time, professors were experimenting with different teaching techniques and working to diversify the formats of resources needed for their classes. Many professors wanted to use streaming videos in their courses but obtaining streaming rights can be extremely difficult. For these requests, we relied on the licensing coordinator at the Woodruff library at Emory to negotiate licenses that could work for online courses. Additionally, we needed to coordinate the scope of databases that we licensed. Some online databases at Emory are only licensed for users in a specific graduate school due to their high cost per user. We try to license resources for the entire campus as much as possible but must stay aware of budget limitations and balance that with the overall needs of our patrons. There is not a single simple solution, but being intentional about keeping lines of communication open between libraries has allowed us to work across the university to make as many online resources available as possible.

MOVING FORWARD

In January of 2022, Emory University announced that it would start the semester remotely due to a surge in COVID-19 cases. Library staff returned from the holiday break on the same day as the semester started, providing little to no lead time to prepare resources. Additionally, the first week of the semester was Candler's January term, which is an abbreviated academic term of intensive courses. With January term classes starting the same day library staff returned to work and lasting for less than a week, even e-book purchases wouldn't be available quickly enough for these students to use them for class. The challenge was further compounded by the types of materials that are typically assigned for January term courses. Many of these materials, as well as materials for comparable summer and August term courses, are on niche topics, from small publishers, or are mass-market popular works. The nature of this content is such that it is far less likely to be available for libraries to purchase as e-books than standard academic works. Because of these limitations, we were largely unsuccessful in providing course reserve e-books for students during this period. However, this provided us with an opportunity to demonstrate how our new policies for collecting worked and further highlighted the enormous amount of advance work required to make online learning successful.

As we've moved into an era of hybrid learning, we've been faced with equivalent staff in reserves and acquisitions with many additional responsibilities. As described previously, electronic reserves require a lot of extra work, and maintaining robust collections of both print and electronic reserves each semester is no small feat. To help manage this, our student staff roles have shifted. Now, acquisitions students assist in checking proxy access for newly purchased e-books, and there is a designated course reserves student to assist with scanning book chapters. In addition to more help from student assistants, we have been intentional about setting accurate expectations regarding course reserves at the library. We have created consistent policies for purchasing course materials based on the delivery of the course. Since hybrid courses require some in-person attendance, we consider them in-person courses for the purposes of reserves, acquisitions, and placement on physical reserve. For fully online courses, we purchase as many things electronically as possible. Hy-flex courses are treated as fully online courses because some portion of the students enrolled are remote and may not be able to travel to access materials on campus. We have continued to communicate with faculty about how the course reserves process works so that they can try to assign texts that we can easily make available for them. We have also worked with the admissions department to make sure that incoming students are fully aware of what the library can provide for the upcoming classes. It's important for both scholarship and personal budgeting that students arrive at the school with an accurate understanding of what books they will and will not be responsible for purchasing. Finally, we have worked on rolling back policies put in place early in the pandemic that are no longer sustainable long term. We no longer offer request and retrieval services, for example, and we have limited scanning to only those items necessary for course reserves.

ONGOING QUESTIONS

We were successfully able to provide course reserves resources to our students throughout the pandemic due to a combination of quick action, devoted staff, expanded budgets, and collaborative faculty. However, there are still outstanding questions to which we do not have answers. What would we have done if staff were not permitted in the library space to access physical books and scanners? If an e-book isn't available and we can't license a scan, is it possible to get students access to the book electronically at all? How can we find creative ways to keep expanding student access to course materials? As we continue to work in an evolving hybrid educational landscape, we will continue to think through these questions and expect to encounter many more. Through uncertainty, it is important for us to look back on times like this when we needed to use every tool at our disposal to keep maintaining the mission of our library. By using past experiences to inform our practices, we can continue exploring creative ways to help theology students succeed.

Critical Cataloging

Addressing Bias in Description and Finding Solutions

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ABSTRACT In this paper, the author discusses her experience incorporating critical cataloging in her cataloging practice and provides examples and considerations for prioritizing diversity, equity, inclusion, and social justice in cataloging and metadata work. The author provides examples pertaining to pattern headings in religion to emphasize inherent biases in library cataloging and classification systems, and the need for reflection as well as an individual and collective commitment to action to dismantle biases in systems, standards, and tools used in cataloging and metadata work. Strategies and resources to consider when cataloging collections highlighting diversity, equity, and inclusion are included at the end.

INTRODUCTION AND POSITIONALITY STATEMENT

This paper describes the use of critical cataloging principles in cataloging and metadata work in libraries, archives, museums, and cultural heritage organizations. As an arts cataloger, the author is not a regular Atla Annual conference attendee and is, therefore, bringing her outsider's perspective here to address issues of diversity, equity, and inclusion as they may relate to theological librarianship. The author has encountered subject headings related to Christianity while cataloging music and art collection items depicting early modern Europe (late 15th century to late 18th century). The Western art music canon and European art history have significant overlap with Christianity and related topics, and the author has consulted related cataloging resources and subject heading instruction sheets when performing subject analysis for arts resources related to Christianity. The author will present examples relevant to Library and Information Science (LIS) workers in theological librarianship to help recognize ways in which bias is inescapable within library collections as well as systems and standards used in cataloging and metadata work.

The author works primarily with Library of Congress Subject Headings (LCSH) and classification (LCC). Library of Congress (LC) systems are standards used in cataloging and metadata work. However, they tend to reflect mainstream views in librarianship and in the greater society. Library and Information Science (LIS) scholar Hope Olson defines the mainstream as "White, ethnically European, bourgeois, Christian, heterosexual, able-bodied, and male (WEBCHAM)" (Olson 2001, 4). Any critique of LC in this paper is simply a critical assessment of language used in systems and standards and not criticism of those affiliated with the institution.

The author's critical cataloging work is informed by her lived experiences as a woman of color in the United States and how she navigates professional spaces with marginalized identities. When working with collections representing intersectionality, a term founded by Professor Kimberlé Crenshaw, the author approaches her work with cultural humility: by reading and listening to voices from specific marginalized and underrepresented groups and communities.

CRITICAL CATALOGING

Terms such as critical cataloging, ethical cataloging, radical cataloging, conscious editing, inclusive description, reparative description, and more recently, antiracist description are often used interchangeably within the context of diversity, equity, and inclusion in cataloging and metadata work in libraries, archives, museums, and cultural heritage organizations. This paper emphasizes the practice of critical cataloging, which is an offshoot of critical librarianship. According to Karen Nicholson and Maura Seale, critical librarianship is "a growing body of LIS scholarship that draws on critical theory, progressive movements within librarianship, an online 'community' that occasionally organizes in-person meetings, and an informal Twitter discussion space active since 2014 and identified by the #critlib hashtag" (Nicholson and Seale, 2018, 1). Critical cataloging is the practical application of critical librarianship in a functional area such as cataloging and metadata work, and focuses on critiquing knowledge organization systems and dismantling oppressive structures and hierarchies used in cataloging and classification.

Critical cataloging is a growing area of interest among catalogers and metadata LIS workers. Interested individuals engage with each other in social media platforms using the #critcat hashtag. In recent years, LIS workers outside of cataloging and metadata have also taken an interest in critical cataloging topics. While the topic has become more popular in recent years, it is not a new concept within the history of social justice work in librarianship. Library workers such as Frances Lydia Yocom, Dorothy B. Porter, Doris Hargett Clack, Dorothy Ann Washington, Sanford Berman, Brian Deer, to name a few, had advocated for subject heading and classification changes long before critical cataloging was established as a movement in librarianship.

IDENTIFYING BIAS

To understand inherent biases in standards, structures, and systems used for library cataloging and classification, the author wishes to offer some questions for reflection. The purpose of these questions is to help the reader understand why critiquing systems and standards is necessary for identifying bias as part of cataloging and metadata work. In libraries, archives, museums, and cultural heritage organizations: Who has been doing description work historically, and who continues to engage in description work? Who has been involved in creating and contributing to controlled vocabularies and cataloging standards and systems, and who continues to engage in that work? Where is the intellectual labor coming from, and where is the work being done? Who has the resources to contribute to the systems used in resource description? Whose expertise is being consulted, and for which communities? Under whose leadership is description work being done? The author invites readers to reflect on past processes to understand the present state of cataloging and classifications systems and standards. Reflection is necessary for envisioning how to dismantle inherent biases in these systems and standards.

PATTERN HEADINGS FOR RELIGION

The Library of Congress (LC) identifies certain subject headings as representative of a particular category; these are called pattern headings. Pattern headings help catalogers with subject assignment and subject authority work. Construction of pattern headings is supported by instruction sheets in the Subject Heading Manual, a resource intended to assist with the use of LCSH. Although some instruction sheets are specific to LC's work, knowledge of instruction sheets is essential for LIS workers seeking to understand and apply LCSH correctly.

Instruction sheets for headings related to religion are dominated by examples reflecting denominations, sacred works and texts, and orders specific to Christianity. As seen in the image below (figure 1), examples from Christianity represent three out of four pattern heading recommendations for religion.

SUBJECT FIELD	CATEGORY	PATTERN HEADING(S)
Religion	Religious and monastic orders	Jesuits
	Religions	Buddhism
	Christian denominations	Catholic Church
	Sacred works (including parts)	Bible

FIGURE 1: Pattern headings for Religion. (Source: OCLC. "Pattern Headings for LC Subjects." February 6, 2020. Accessed June 30, 2022. *https://help.oclc.org/Metadata_Services/Authority_records/Authorities_Format_and_indexes/Get_started/70Pattern_headings_for_LC_subjects*)

Furthermore, there are extensive authorized headings and instruction sheets specific to LCSH *Bible* and related headings. LCSH *Bible* is LC's recommended pattern heading to consult when creating a subject authority record for a sacred text. A search of the term *Bible* in the Library of Congress Linked Data Subject Headings website (id.loc.gov/authorities/subjects) returns 819 authorized headings in the search results. When comparing the representation of authorized headings related to the Bible with authorized headings for sacred text in other religions: there are two authorized headings for the Bhagavadgītā, which is the sacred text in Hinduism, and 133 authorized headings for the Qur'an, which is the sacred text in Islam. The overwhelming number of authorized headings for topics related to Christianity show an inherent bias for Christianity being the norm for religious headings in LCSH. One could also argue that the overrepresentation of headings could be due to Christianity and its denominations, sacred works and texts, rites and rituals, and related topics dominating library collections depicting religions and theology, thereby justifying the need for granular and extensive subject terms to accurately describe library collections.

These observations do not intend to critique one's faith. The purpose of this critical analysis is to point out inherent biases in cataloging standards and systems favoring one type of religion as the norm. This is particularly important to consider in the context of communities where Christianity is not the predominant religion. According to the Pew Research Center, Muslims are the fastest-growing religious group in the world (Pew Research Center 2017), but there are no instruction sheets or scope notes for using the LCSH *Qur'an* and related topics. The sole instruction sheet specific to Islam is H1680, providing guidance on when to use *Islamic* vs *Muslim* headings. As it stands, there is little guidance for catalogers looking to establish and revise LCSH related to non-Western religions impacting a global audience.

DISMANTLING BIAS

Resource description and subject analysis continues to be a primarily human-managed workflow. Due to different experiences and backgrounds of LIS workers performing subject cataloging and classification, subjectivity is to be expected as part of library cataloging and classification decisions. While catalogers and metadata LIS workers are guided by instruction sheets and resource description standards (e.g. RDA), ambiguity in guidelines could lead to different interpretations of rules and instructions.

Bias is inescapable when LIS workers are expected to work with cataloging systems and standards with inherent mainstream biases. Bias is further perpetuated when subjectivity is plausible in descriptive cataloging and subject analysis. In knowledge organization systems that rely on humans being able to interpret and apply rules and standards, the most impactful way to disrupt mainstream bias is to involve humans that are more representative of the greater society in all levels of operations related to cataloging and classification. It is by bringing in more diverse perspectives and experiences that the LIS profession can truly begin to address bias in resource description and resolve problematic language in cataloging systems and standards.

Dismantling biases in cataloging systems, standards, and tools can only be accomplished with systemic change. Systemic change is a collective responsibility. Everyone in and engaging with libraries, archives, museums, and cultural heritage organizations will benefit from disrupting existing systems and practices in cataloging and metadata work and by a reimagining of cataloging and classification that decenters the mainstream in LIS and the greater society. Identifying and dismantling bias should matter to not only catalogers and metadata LIS workers, but also anyone in the LIS profession invested in making our institutions, collections, and the profession more diverse, inclusive, and equitable.

To get to collective responsibility, LIS workers must make an individual commitment to be responsible for their own education on how to dismantle both internal (or implicit) biases and systemic biases. Dismantling biases in professional practice, standards, and systems requires time and effort towards ongoing self-education. Acknowledging one's privileges is also necessary for dismantling and disrupting oppressive structures and systems—everyone has a certain amount of privilege. LIS workers with positional power and authority, especially those in formal leadership roles, should evaluate and re-evaluate how description work is done, who is doing the work, who is getting recognition for work in hierarchical LIS workplaces, whose voices and perspectives are overrepresented, and whose voices and perspectives are missing and therefore need to be included with intentionality.

CRITICAL CATALOGING IN ACTION

This section provides various steps and strategies for prioritizing diversity, equity, inclusion, and social justice in cataloging and metadata work. The framework below centers the lives and experiences of those from historically underrepresented and marginalized groups and communities in libraries and the greater society.

In several instances, especially when subjects and other access points contain problematic language, LIS workers can practice critical cataloging by incorporating inclusive keywords in a summary statement (MARC 520) or contents note (MARC 505). A general note (MARC 500) providing context to problematic language may be appropriate, too. LIS workers with complete control over local discovery systems and cataloging policy decisions are encouraged to consider local subject terms prioritizing equitable access to collections. If you are solely dependent on MARC records in a cooperative cataloging system such as OCLC WorldCat, local workflows prioritizing diversity, equity, and inclusion may be necessary for making an immediate impact on your local user community.

When faced with racist or pejorative terms in transcribed data such as a title, a subtitle, or contents note, LIS workers can consider including a content warning note in the catalog record itself. A general note (MARC 500) could provide context explaining why there is offensive language in the catalog record. LIS workers can also use content warning notes to alert users of potentially offensive language in the text of the item. It is important that these content warning notes are publicly visible in catalogs and other description platforms. The catalog record should be treated as a living document and not a historical research document. Racist, offensive, and outdated language in general notes should be removed as quickly as possible. A collection audit using a list of subject terms or classification ranges may point to catalog records with potentially harmful language to be addressed systematically either locally or through professional groups, such as subject authority funnel programs.

LIS workers representing dominant cultures in libraries (or the mainstream) who are looking to partner with underrepresented communities for critical cataloging work should approach partnerships with cultural humility. Work should be done collaboratively with members from the underrepresented group taking the lead on how their experiences should be documented and described. If you are considering bringing in community voices into a project—for example, to change offensive terms, or expanding a set of terms for a particular underrepresented group—you should consider how that labor—especially emotional labor—can be recognized and compensated. If your institutional policies do not allow for compensation as part of partnerships, work to change restrictive policies before you begin collaborations. The long-term and sustainable solution is to increase diversity in the profession and hire LIS workers from underrepresented and marginalized groups into permanent positions. Inclusive hiring practices allow institutions to recruit, retain, and compensate LIS workers with professional expertise and diverse lived experiences, while also giving them agency to describe their own communities.

Appendix A includes reading and resources for inclusive description of Indigenous collections and LGBTQIA+ collections as well as guidelines for highlighting diversity, equity, and inclusion in general library and archives collections. LIS workers interested in creating new inclusive subject headings and making changes to problematic subject headings can get involved via the Cataloging Lab (cataloginglab.org). The platform, managed by librarian Violet Fox, offers various resources related to critical cataloging as well.

CONCLUSION

Critical cataloging provides a framework for diverse, inclusive, and equitable practices in cataloging and metadata work. Acknowledging and dismantling biases in cataloging standards, systems, and structures are essential for impactful efforts in resource description and advancing diversity, equity, and inclusion in libraries, archives, museums, and cultural heritage organizations.

ACKNOWLEDGMENTS

The author expresses her sincere thanks to Jamie Lin, Denise McFarlin, and Atla leadership for the invitation and support to present virtually during the Atla Annual 2022 conference.

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APPENDIX A

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Information Literacy as Human Formation in a Seminary Library

Fiona Holly, Reference-Outreach Librarian, Conception Abbey and Seminary College

ABSTRACT Seminary libraries play a unique role in the lives of their users. In a seminary there is a strong emphasis in preparing students for areas outside the academic setting. At Conception Abbey and Seminary College, the idea of "human formation" plays a considerable role in the lives of students as they become formed in the character needed to become Roman Catholic priests. The nature of their future roles creates an even stronger need to be information literate as they lead communities of people both spiritually and socially. Seminary librarians can advocate for being involved in their formation programs by asking to present in areas outside the classroom, making a case based on a denomination's values and formation guidelines.

INTRODUCTION

As a solo information literacy librarian, I face many challenges, but after the pandemic, any progress has felt slow to recover. However, I have been able to refocus my plans in a different way that is seeing some success. Using the foundational texts for Roman Catholic seminary formation, there is much evidence that can be found in supporting information literacy initiatives for the seminary (Kriegh 2019). Using this knowledge, I have been able to propose formation in media and information literacy for seminarians in the context of the "Human Formation" program at Conception Seminary College.

HISTORY OF CONCEPTION ABBEY

Conception Abbey was founded in 1873 to serve the Irish and German immigrants in the region at the request of a missionary priest. The monks came from Engelberg, Switzerland, to begin the foundation. The monks started a school and college, as well as a theology school which was eventually scaled back to just a college seminary.

The abbey church was made a basilica in honor of its service to the region. Its primary ministries today are the seminary college, guest house, and printery house.

Through its collections, the library primarily supports the monks of the abbey community and the seminary, though many of our employees are also regular library users. This presentation will focus on the seminary aspect of the library's mission.

SUPPORTING PRIESTLY FORMATION

The library is considered a department of the seminary college, so our primary function is as an academic library. Our support of the seminary includes providing information literacy and research instruction, supporting the pillars of the seminary (pastoral, intellectual, spiritual, and human*)* through access to print and electronic collections, and providing materials that deepen a connection to the Catholic church. We also facilitate peer tutoring and study hall (which takes place in the library), and we support faculty and seminary formators in their efforts to teach their students.

WHAT IS A COLLEGE SEMINARIAN?

The Roman Catholic seminary process is arranged in a couple different ways, depending on the time the seminarian decides to enter seminary. At the college level, he will need to enter a college philosophy program; college seminary focuses on philosophy, while post-college studies include theology. If he already has a college degree, he will enter a pre-theology program, which allows him to take the needed philosophy courses before entering theology school. Conception is a college seminary. Many students come right out of high school, and just as many transfer in at the sophomore or even junior level. College seminary is focused especially on preparing the seminarian for future theology school and sets the foundation for his formation. We also have a pre-theology program for those who need it. Seminarians' lives are very busy as the pillars of formation are often competing with each other in terms of time and commitment.

The activities of a college seminarian include: taking courses in philosophy and the liberal arts; praying the office and the Liturgy of the Hours; attending daily mass; attending formation conferences connected to the pillars of formation; performing service work;

meeting with chaplain, spiritual director, and other formators; filling leadership roles; and performing on-campus work study.

YOUNG ADULT

When working with college students, there are a certain set of developmental traits that are happening simultaneously to their education and formation. Navigating their roles and identities as discerning future priests, it's something I've found is good to remind myself as it is easy to think of college students as completely developed adults. The developmental processes are particularly relevant to consider as they are layered into navigating our digital information landscape.

These are some details from the State Adolescent Health Resource Center from the University of Minnesota I've used as I've advocated for doing more media and information literacy work with students. The 18- to 24-year-old is beginning to: adjust to a new physical sense of self and a sexually maturing body, renegotiate relationship with parents/caregivers, meet demands of increasing mature roles and responsibilities, develop stable peer relationships and apply abstract thinking skills, define a personal sense of identity, and adopt a personal value system (Teipel 2012)

INFORMATION LITERACY FOR FUTURE PRIESTS

I have come to see that information literacy is especially important for future priests. None of us is a stranger to polarization in media and news. Catholic news media can be just as partisan and polarizing. Seminarians come into the seminary with their own experiences of the world and the church. The seminary has an even greater role in the lives of their students as they attempt to form them in preparation for the life of a parish priest. One hopes that their parish priest, despite their own personal perspectives and opinions, can have an objective sense of how the media operates, how information can be biased, and understand that responsibility in terms of ministering to his people. Seminary librarians can back up their goals for information literacy by finding support in several documents that lay out the qualities and characteristics that need to be cultivated in seminary formation.

GOVERNING DOCUMENTS

In the Roman Catholic tradition there are several examples of documents from the Vatican and bishops' conferences that lay out how a priest should be formed. There are also local documents that could be helpful in this regard; an example at Conception is our seminary handbook. In a seminary context (of any denomination) it is worthwhile to find these kinds of documents to strengthen any proposals you may be working on for developing information literacy. Examples are: *Pastores Dabo Vobis* (1992), *Program of Priestly Formation, Fifth Edition* (2006; sixth edition forthcoming), and *Ratio Fundamentalis Institutionis Sacerdotalis* (2016). A document that directly talks about media and is still surprisingly relevant though written in 1986 is *Guide to the Training of Future Priests concerning the Instruments of Social Communication* (1986).

It is also my hope that the forthcoming update of the *Program of Priestly Formation* will offer stronger support for having formation that relates to digital media and communications, which can strengthen library proposals for information literacy training.

HUMAN FORMATION

The pillar of formation that I find to be particularly relevant for librarians is human formation. This goes to the heart of developing the seminarian in terms of human development and character. The new *Program of Priestly Formation* describes benchmarks for human formation that include: self-awareness, relational skills, and self-discipline (*Principles of the New PPF*). Other denominations may talk about human formation in terms of character formation or growth in virtue. Human formation is to: "Assist seminarians in developing their character and personality so that they become for others a bridge to Christ by a threefold progression of knowledge of self, acceptance of self, and gift of self" (Conception Abbey 2022).

The following quote comes from *Pastores Dabo Vobis*, which truly encapsulates the idea of human formation:

> In order that his ministry may be humanly as credible and acceptable as possible, it is important that the priest should mold his human personality in such a way that it becomes a bridge and not an obstacle for others … the priest should be able to know the depths of the human heart, to perceive difficulties and problems, to make meeting and dialogue easy, to create trust and cooperation, to express serene and objective judgments.

The quote illustrates that these are ideals not just for those who are in religious contexts; it has helped me to think about ways to include those ideals in how we teach information literacy. These are not academic outcomes, and they get at a more personal framework. Thinking about this more has made me realize that information literacy should more frequently belong more in this kind of environment rather than just an academic setting.

INFORMATION LITERACY AT CONCEPTION

Information literacy at Conception entails an "Introduction to the Library" session for new students, three to four instruction sessions during the Writing II course, and one-shots as needed. I would describe our setup as a fairly average, if not minimal, program with potential for growth. At this point there are some challenges in terms of getting faculty on board and getting built into the curriculum consistently. Consistency is probably the biggest struggle in terms of integrating with the academic program. But with some seminary initiatives that are happening in the near future, I hope to find more support. One of my biggest accomplishments has been being able to give a couple formation conferences (which are under the human formation pillar) on media literacy that went over very well; the administration then invited me to give a presentation for their Board of Regents meeting on the role of digital technology in the life of the average college student and how that relates to seminary life. So, it's clear my colleagues are seeing value in what I've been working on.

The first formation conference was *Formed in the Mind of Christ: The Seminarian's Participation in News and Social Media*.

Here, I used a scripture verse from 1 Corinthians as a theme to help seminarians understand more of what their role is on social media:

> The person with the Spirit makes judgments about all things, but such a person is not subject to merely human judgments, for,
>
> > "Who has known the mind of the Lord
> >
> > so as to instruct him?"
>
> But we have the mind of Christ. (1 Cor. 2:15–16 [NIV])

I also did some informal polling during the presentation with the students that indicated that there was a desire for more help with navigating the media and information.

My other presentation, *Attention in the Age of Distraction*, used familiar philosophers such as St. Augustine, Simone Weil, and Josef Pieper to discuss being attentive and how not being intentional with how we spend our time digitally (even if for good things) can affect us spiritually.

My hypothesis for why the formation conferences went over so well with the students is due to their being external to the classroom. The traditional instruction model is usually embedded into the classroom, which has its benefits and drawbacks. It's advantageous in that it's adjacent to helping students to do research and prepare for writing. It has its drawbacks in that it is tied, to some degree, to the interests of the professor and time constraints to provide the necessary content to get through to the student. I found that I had little time for more information literacy-focused concepts and instead required a lot of time reviewing the more functional parts of searching and using databases (which the professors also seem more interested in).

The formation conference model gave me more freedom to really give time to the concepts that I wanted to impart along with interactive ways to do so.

NEW PROPAEDEUTIC YEAR

There is further opportunity to expand what I have begun in terms of the new propaedeutic year which Catholic seminaries have been looking forward to with both hesitation and anticipation, as it will require a big shift in the seminary model. The new *Program of Priestly Formation* has been recently approved by the Vatican but has yet to be implemented. So far, I have been able to access the summaries the USCCB has been putting out with explanations (*Principles of the New PPF Bulletin* 2022). The propaedeutic year is a year added to the beginning of seminary discernment that requires limited academic courses and a strong emphasis on spiritual and human formation.

Depending on the language of the sixth edition of the *Program of Priestly Formation*, I'm hoping there may be some support for including sessions in information and media literacy. This is coupled at our institution with some plans for limiting smartphone use. As seminarians remove one of the biggest distractions in terms of media and information overload, having sessions that develop a sense of reflection and evaluation would perfectly lead into conversation on information literacy.

FUTURE GOALS

My future goals are to increase the number of formation conferences focused on media and information literacy, use academic courses to focus on research processes (database navigation), use formation areas to focus on information literacy components, and integrate a set number of sessions into propaedeutic year.

KNOWLEDGE TRANSFER

To further support the idea of taking information literacy outside the classroom is the concept of knowledge transfer, which I encountered in a training session a local English professor was giving to our writing tutors. One definition is "*writing transfer* refers to a writer's ability to repurpose or transform prior knowledge about writing for a new audience, purpose, and context" (Moore, 2). Underneath the concept is the recognition that students have difficulty transferring knowledge to new contexts without direct cues more generally; this is referred to as transfer of knowledge. In writing, this occurs when students learn how to write for one particular class but then has difficulty applying the same concepts to a new context.

First-year writing programs may even attempt to "teach for transfer." This helped me to think about whether classroom-based information literacy is the only or even the best context for information literacy, inasmuch as it is not just an academic concept. Information literacy is less of a skill to apply and more of an awareness; the phrase meta-cognition gets used in ALA's framework for information literacy; in a religious context, it might even be seen as a virtue. This strengthened my conviction that this kind of training belongs firmly in the human formation category rather than as an academic process—though there is certainly overlap. Anecdotally, I have seen solid student researchers who could grasp credibility in terms of academic journals and authority and yet have little sense of how the same concept transfers to how they consume news and media. Adding information literacy to areas outside the classroom could encourage stronger practices of attitudes important for information literacy.

CHALLENGES

There are certainly some challenges to taking information literacy outside of the classroom. It's unclear if this kind of model could work external to a religious or seminary setting, which focuses more fully on character development in comparison to other higher-education institutions. Finding and maintaining support in alternative settings could prove difficult. Assessment is more natural in a classroom environment, so being able to assess work done outside the classroom could also be harder. But while there are challenges to taking information literacy outside the classroom, they are fairly parallel to the challenges of having it in the classroom, which include relying on faculty willing to support information literacy initiatives, being restricted to time constraints, and consistency.

CONCLUSION

Ultimately, I hope that this begins a conversation on how information literacy can be brought out from a primarily academic context to other areas and especially to emphasize the need for information literacy in the human formation of future Catholic priests.

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Learning Analytics and the Library

Using the Data You Collect to Address Student Learning Outcomes and Tell Your Story

Kris Veldheer, Director of the Paul Bechtold Library, Catholic Theological Union

Yasmine Abou-El-Kheir, Director of the Lapp Learning Commons, Chicago Theological Seminary

ABSTRACT In some way, every librarian is involved in improving student learning. Student learning outcomes have been having a bigger impact across the educational landscape for years. The flipside of learning outcomes is the tricky business of measuring if students are meeting the outcomes. This is where learning analytics comes in. Learning analytics is about how you collect and analyze data about learners and their environments with the intention of understanding and improving learning outcomes. In this session, we look at learning analytics and collecting library data. We cover what learning analytics are, how you collect them, and how to use them to your advantage. We also touch on the issue of balancing metrics with patron privacy. Finally, with library usage and COVID, we discuss updating your metrics to track different data.

Librarians are very good at collecting data, and we collect data on everything from who uses the library to how library resources are used. Data can be collected casually, such as marks on a clipboard, or in far more complicated ways, via data downloaded from library systems, such as OpenAthens or something like Alma or Koha which you may use as your library management system. Beyond collecting the data, the more important question is, how do you use the data you collect? Both authors of this article have participated in a program called CARLI Counts. As noted on CARLI's Professional Development webpage, "CARLI Counts is a continuing education library leadership immersion program that prepares librarians to make effective use of research findings on the impact of academic libraries on student success for the twin purposes of service development and library advocacy" (CARLI, n.d.). Further, after successfully completing their first round of CARLI Counts in 2020, Kris went on to mentor a CARLI Counts group in 2021-2022, while Yasmine participated in Prioritizing Privacy: Data Ethics Training for Library Professionals. From their experiences in CARLI Counts and Prioritizing Privacy, the authors have learned how to use the data they collect to tell their libraries' stories and demonstrate how the library supports retention and increases graduation rates.

In the course of this essay, we will define what we mean by learning assessment and learning analytics and how the two differ. Both are important tools to illustrate your library's value, and each poses its own set of challenges. Yasmine will discuss her work with student success metrics at Chicago Theological Seminary, while Kris will focus on the types of learning analytics, as well as the goals and motivations of why you should use learning analytics, and how it can help you achieve your library's goals.

Historically, library metrics were focused on student library interactions, such as circulation, gate counts, or access and use of electronic resources. There was not much consideration to how library outcomes aligned with wider institutional goals. ACRL's landmark 2010 report, "Value of Academic Libraries," changed considerably the conversations that took place around library assessment. ACRL has led an extensive effort to help libraries tell their story to administrators of all the various ways student library interactions are contributing to student learning and success.

It's important to note that the term "learning analytics" is used in a couple of different ways. Librarians use the term learning analytics as any library assessment using student data, while administrators in higher ed may use the term learning analytics as an institution-wide system that collects individual-level learning data and centralizes that data with the goal of helping student success outcomes. There is an increasing body of research that demonstrates the value of academic libraries to student success, but learning to speak the language of administrators and deploy learning analytics in ways that align with administrative goals remains a growing edge for library administrators. When administrators are exploring strategies for persistence, retention, and completion goals, are libraries inserting themselves into the conversation? Are there ways in which your library's data can be integrated into institution-wide analytics systems that are focused on student learning?

In examining the emerging literature on learning analytics, one of the most cited definitions you'll encounter is one that developed and presented at the First International Conference on Learning Analytics and Knowledge, in Banff, Alberta, in 2011: "Learning analytics is the measurement, collection, analysis and reporting of data about learners and their contexts, for purposes of understanding and optimizing learning and the environment in which it occurs" (Conole et al. 2011, 3). In other words, learning analytics is about using data to improve learning contexts and help learners succeed. If we can determine the variables that support learning, then maybe this can inform pedagogical strategies needed to support student learning outcomes. As library administrators, it's important to note that institutionally the insights gathered from learning analytics can help guide decisions around how resources are spent within our institutions and for what purpose.

Both learning assessment and learning analytic approaches seek to identify whether students are learning from their interactions with the library. Both try to answer the question, "What services and resources can librarians provide to increase their impact on student learning?" There are key differences between library assessment approaches and library learning analytic approaches (Oakleaf et al. 2019, 840-841). Assessment approaches tend to be episodic and limited to information collected within the library. For example, a user satisfaction survey provided after an instruction session constitutes a learning assessment tool. By contrast, learning analytic approaches are more longitudinal and include institution-wide data that captures the whole student experience. Another way to distinguish learning assessment from learning analytics is by considering which timeframe is being evaluated. Assessment approaches evaluate the past, while learning analytics try to predict or anticipate the future. Library assessments are smaller in scope and limited in terms of individual-level data and consist of data that are largely controlled by librarians. On the other hand, learning analytics is larger in scope, is focused on individual data across the institution, and librarians may not have control or oversight over the data. The point here is not to advocate for one approach over the other, but to explore how learning analytics can offer libraries an opportunity to expand their assessment toolbox and identify where they may contribute to ongoing cross-departmental conversations around assessment.

As mentioned above, librarians already collect data to use in library reports. The question here is whether the life of the data being collected should be extended for institution-wide learning analytics—and if so, how do we determine what data can be included? Already we know that library learning assessment data can demonstrate the value of libraries to administrators. Library learning assessment data can assist with:

- Assessing student learning
- Improving the design of library finding aids
- Improving resource usage by seeing how often students use different types of library resources, such as print books, e-books, online databases, and study spaces in the library
- Helping you understand your students better by understanding their contexts
- Providing significant data to your institution about the work of the library

While at times gathering and analyzing library data might seem like an extra chore, as Kris and Yasmine learned in the CARLI Counts program, analyzed data can tell an important story about the library and its users. Analyzing library data opens up a number of possibilities for the library to better serve students and faculty while at the same time telling a library story that is understandable by non-librarians.

There are three types of learning analytics: descriptive, diagnostic, and prescriptive. First, descriptive analytics describes what it is happening in your library and what library users are doing. Several years ago, while working at the reference desk in a theological library, Kris marked down every time a student came to the reference desk with a question. Over time, additional categories were added to the check sheet to include the type of question being asked—namely reference or information—and eventually a category was added to track email reference questions. The data gathered was used to improve the student experience at the reference desk by creating additional signage to help students answer informational questions such as where the copiers were in the library. As part of her current work, Kris uses data collected via OpenAthens to determine which databases students use the most, which is helpful in budgeting decisions. If the data shows students aren't using a particular database, why keep it? Descriptive data has many ways in which it can help librarians offer better service and make smarter decisions about the types of resources their students want. Student satisfaction surveys are another descriptive analytic you can use to better understand how your students use their library.

A second type of learning analytics is diagnostic. Diagnostic analytics tries to identify what is facilitating or hindering student success. The goal here is to figure out or "diagnose" what is going on by looking at collected data. For example, you can use your school's learning management system, such as Canvas or Moodle, to embed a librarian in a class to help students with research and then analyze whether student papers improve as a result of having a librarian in the class. Also, learning management systems are a good place to set up self-directed learning for students, such as a class on how to use the library that contains quizzes to measure student comprehension. The quiz results can help you figure out if students understand how to use the library or if you may need to develop more library instruction to improve their research skills. Often diagnostic analytics are used to further study the results of descriptive analytics. Finally, correlational studies are considered to be a form of diagnostic analytics. A correlational study looks at the relationships between variables without a researcher controlling or directing any of them. For example, you might ask what the relationship is between the number of research consultations a student signs up for and their academic success. You as the librarian can track both types of descriptive data and compare the results.

The third type of learning analytics is called prescriptive analytics. This third type is a still a conceptual idea in higher education learning analytics. Prescriptive analytics is defined as "the ability to accurately predict future outcomes using learning data … [which] empowers stakeholders in the learning process (e.g., students, faculty, administrators, et al.) with intelligence on which they can act as a means to achieve more desirable final outcomes" (Oakleaf 2016, 472; ECAR-ANALYTICS Working Group 2015, 2). The idea is that institution-wide data can be used to predict whether an individual student is headed for success or failure. Libraries may be asked by their institutions to share data about individual students to help with their predictive analytical models. This marks a shift in how libraries have historically managed data about individual users.

While each of these types of learning analytics falls into their own separate category, there is overlap between the three. How you collect the data is specific to the context of each librarian but could include some of the following ways: via a learning management system, from the student information system, and in web conferences tools such as Zoom. The same data gathered for descriptive analytics can potentially be reused for both diagnostic and prescriptive analysis. Learning analytics can give the library another way to partner with other departments—to increase retention rates, improve student grades, or identify at-risk students—make referrals to support services, and even change institutional practices and policies.

These potential uses for learning analytics do not come without concerns. There are important ethical questions that emerge when academic libraries grapple with the usage of learning analytics. Our profession's traditional values around privacy, anonymity, confidentiality, and intellectual freedom can give rise to tensions with practices that track individual-level data (particularly when libraries do not have opt-in and opt-out choices with the collection of data). For example, when the Lapp Learning Commons at the Chicago Theological Seminary adopted OpenAthens, we discovered the ability to track individual students' login patterns even though we may not necessarily see which items they have accessed. This discovery about OpenAthens raises the question: "Just because we have access to data, does it mean that we should use it?" But then if the institution is leveraging data to support student success, is this not an opportunity for the library to demonstrate the value added they bring? How do we as librarians reconcile student privacy rights and informed consent with the inclusion of this type of data?

Librarians have for decades embraced protocols that protect users from the recording and maintaining of personally identifiable information. To what extent does our engagement with institutional learning analytics compromise these values if individual data is not properly secured, or if there is not a policy framework to govern the usage of this data? These are considerations and questions that librarians are well poised to ask and explore within their institutional context. Perhaps the value added that librarians bring to their institutions is their potential ability to facilitate robust discussion about what data needs to be collected before plunging into discussion about what we can do with data.

Absolute privacy does not exist and not all learning analytics is harmful. So what practical guidance is there to help balance privacy with other values? The Privacy Sourcebook is a resource developed for the IMLS-funded course, Prioritizing Privacy: Data Ethics Training for Library Professions. taught by Lisa Janicke Hinchcliffe from the iSchool at UIUC and Kyle Jones from the School of Informatics and Computing at IUPUI. The Privacy Sourcebook is a helpful guide to help start conversations at your school around learning analytics and privacy. Some of the elements the Privacy Sourcebook suggests libraries explore include the following:

1. Conduct an environmental scan of various learning analytics practices. Are there synergies between the library data you collect and broader learning analytics efforts at your school? There are many ways that learning analytics can be pursued by institutions. What approach is used? What data is currently being captured? Does this data exist in departmental silos, or are there efforts to integrate the data? For what purpose is the data used? Is it personalized learning support? Is it predictive in that it tries to identify potential at-risk students? Who are the stakeholders? What campus policies or state/federal laws about data and data protections impact learning analytics activities (e.g., FERPA, GDPR, Data Governance, IT Privacy Policy, Library Circulation Records Confidentiality Act)? What kind of data does your school track, and can library data can help complete the picture at your institution for student learning and success? What security or ethical concerns are there vis-à-vis individual data?
2. Develop a philosophy statement about learning analytics for your library. Where does your library stand on the various ethical, legal, and logistical issues as they relate to learning analytics? What are the ethical, legal, and logistical issues for learning analytics? Some questions to consider when developing a philosophy statement for your library include: What should learning analytics be used for? What should it not be used for? How do you understand data privacy and the role of consent in learning analytics? How do you communicate to your students your usage of learning analytics? What should your library consider when deciding whether and how to engage with learning analytics? Are existing guidelines from ALA, IFLA, and other library associations around patron privacy and other ethical issues sufficient in the era of big data?

3. Develop talking points you will use with different audiences as they relate to: data ethics, data management, and trust. How would you convey your message or questions to students, faculty, director of online learning, academic dean, dean of students, director of student life, etc.? Each of these actors have different interests.

Libraries possess a considerable amount of identifiable student data. Any integration of library analytics data with wider institutional learning analytics objectives should consider not only methodological or technical considerations but ethical and legal ones too. There is so much for librarians to share when they learn to tell their story.

RESOURCES

Scholarly Organizations/Associations

Society for Learning Analytics Research (SOLAR): *https://www.solaresearch.org*

Learning Analytics Research Network (LEARN): *https://steinhardt.nyu.edu/learn*

Communities of Practice

ACRL – Learning Analytics Toolkit: *https://acrl.libguides.com/val/latoolkit/sourceofdata*

Deon – Ethics checklist for data scientists: *https://deon.drivendata.org/#background-and-perspective*

Proceedings of the International Conference on Learning Analytics and Knowledge: *https://dl.acm.org/doi/proceedings/10.1145/3448139*

Companies/Vendors

JISC – Code of Practice: *https://www.jisc.ac.uk/guides/code-of-practice-for-learning-analytics*

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Left to Our Devices

Playing with Spiritually Formative Media Discernment

Chris Rosser, Theological Librarian, Oklahoma Christian University

ABSTRACT Consumption of mis- and disinformation and "alternative reality" have profoundly shaped "Christian" identity for many. In this info ecosystem, skills for media literacy (or better, *media discernment*) are a crucial spiritual discipline for spiritual formation; media literacy as a discipline emerges in response to a new technological reality where spirituality and community are mediated by screens. This session challenges participants to *play* with media discernment as crucial for spiritual formation. Among players who live, move, and have our being in a media-rich, info-saturated system, *media discernment* refers to a disposition of heart and requisite skills for critically attending to self and to other in love so that info consumption nourishes wellbeing. (NOTE: For a richer experience, online content—including slides and gamecard—is available at *https://bit.ly/LeftToOurDevices*.)

MOVE 1: INTRODUCING KRINO

For the past several years, I've enjoyed the opportunity to present at Atla on gamified strategies for delivering information and media literacy instruction. Gameful design has become my passion, not least because I've experienced its transformational effect on how students engage content and how they inhabit communities of learning, especially online. Indeed, whether visceral or virtual, whether conference participants or *Proceedings* readers, we are a merry band of travelers bound together as a community of learners—and what is our aim? What do we hope to gain from this dungeon-crawl presentation?

Let me begin by sharing the point and purpose. Consumption of mis- and disinformation and "alternative reality" have profoundly shaped "Christian" identity for many. In this info ecosystem, skills for media literacy (or better, *media discernment*) are a crucial spiritual discipline for spiritual formation; media literacy as a discipline emerges in response to a new technological reality where spirituality and community are mediated by screens. Here, my aim is to challenge readers or participants to *play* with media discernment as crucial for spiritual formation. Among players who live, move, and have our being in a media-rich, info-saturated system, *media discernment* refers to a disposition of heart and requisite skills for critically attending to self and to other in love so that info consumption nourishes well-being. We wonder: Is it possible that our use of media—or, perhaps, our use of these devices that mediate for us a knowing of good and evil and a tethering of self and other—is it possible that our use of media might initiate within us growth and maturity?

Our path through this discussion is inductive; I am attempting to demonstrate possibilities for playing a game with students that helps them connect the dots between faith and ethics and information consumption. Together, we enter an information dojo. Heroes, imagine yourselves as a traveler, a sword-wielding traveler; you carry a *katana*, a sword for slicing, and your sword's name is Krino. Yes, you carry a sword and your sword is named Krino—you are a hero-traveler with a sword named Krino embarking on a spiraling journey through an information dojo. Our game is played at the intersection of media, faith, and culture, but rather than just thinking about media literacy or media ethics or the effects of information creation and consumption, we're paying attention to *who* and *what* humans are and *how* and *why* humans behave the ways they do in relation to information. You see, humans are desiring beings—we live and learn by our gut as much as our head. So, our session must pay attention to media-immersed humanity not just as info consumers but as neighbors to learn to love.

Have you ever considered that the information we encounter is a reflection of the mind of another person? Tweets, Tik-Toks, posts, books, films, advertisements, graffiti scrawled on the side of a building, secret notes handed person-to-person—all of this content is sourced in the mind of others. And so, in relation to all these neighbors we encounter every day—in person, virtually, or mediated by information content—you are in a dialectical relation to others, tethered by the information you consume. In other words, our information-saturated system is characterized by a dialectical tension between self and other, which makes it a perfect space for training in love for neighbor as self. After all, *You shall love the neighbor as the self; I am the Lord.*

But this realization raises significant questions: If our information-saturated system is characterized by a tethering of self and other, then how might our creation and consumption of information provide a kind of training in love for neighbor as self? How might media consumption help make us mature? How might information consumption form us toward maturity?

So, you are a traveler-hero; you carry a sword named Krino; the term *krino* signifies the act of discernment—and the aim of our critical discernment is not to shred to pieces the information we encounter, but rather to expose the faces behind so that we might encounter an *other* in love, and so that *encounter* fosters wellbeing in both self and other. OK, let's play a game.

MOVE 2: DUNGEON CRAWL—AIN'T GOT A PRAYER

You stand before a hulking, metal door; a message, stenciled in spray paint, reads: *Traveler, take care, and you best beware; in this dungeon, you ain't got a prayer*. Prayer. You whisper a prayer, hammer on the door with booming clanks; the door groans as it swings inward, open. You enter the first dungeon.

Perhaps it seems odd to begin our game with prayer—this isn't church or chapel. But I suppose, this isn't a typical prayer. If I say, *let's begin with prayer* (an anticipated, banal suggestion), many will know to bow your heads in proper, pious posture; but then, you'll hear a voice praying, an unknown, boisterous voice praying an unfamiliar prayer in an unfamiliar place—because I will have begun to play a video of the so-called QAnon Shaman praying at the Capitol inside the Senate chamber, where he leads other rioters in prayer—and it will be shocking and disquieting and provocative to hear, making some angry, disquieting the spirits of others; and some may wonder: *How dare our guide lead this band of travelers into such a disruptive and disrespectful encounter—I'm out!* But I've given you warning, so now you know what's about to happen before it happens. Friends, let's begin our game with prayer:

> Jesus Christ, we invoke your name! … Thank you, heavenly Father, for this opportunity to stand up for our unalienable, God-given rights. Thank you, heavenly Father, for being the inspiration needed to these police officers to allow us into this building, to allow us to exercise our rights, to allow us to send a message to all the tyrants, the communists, and the globalists that this is our nation, not theirs; that we will not allow America and the American way of the United States of America to go down. Thank you,

> divine, omniscient, omnipotent, and omnipresent creator-God for filling this chamber with your white light of love, your white light of harmony. Thank you for filling this chamber with patriots that love you. [*Yes, Lord!*] And that love Christ. [*Yes!*] Thank you, divine, omniscient, omnipotent, and omnipresent creator-God for blessing each and every one of us here and now. [*Amen!*] Thank you, divine creator-God for surrounding … [us] with divine, omnipresent, white light of love and protection, peace, and harmony. Thank you for allowing the United States of America to be reborn. Thank you for allowing us to get rid of the communists, the globalists, and the traitors within our government. We thank you, and we love you! In Christ's holy name we pray, amen! [*And a-women!*] [Find prayer here, starting at the 7:50 mark: *https://bit.ly/shamanprayer*; "A Reporter's Footage from Inside the Capitol Siege," *The New Yorker*, January 17, 2021.]

In early January 2021, a former graduate student asked me to participate in a virtual discussion panel he was hosting, attended by 30 to 50 working missionaries from various Christian denominations, all stationed throughout Europe, Canada, and the United States. Our topic was to be information and technology issues around emerging modes for "doing church" in response to COVID-19. As his research librarian and previous instructor, he thought I'd be a good fit for the panel conversation, which was scheduled for January 9th, 2021. When I accepted the invitation, none of us foresaw what would transpire on January 6th, when scenes of violent insurrectionists storming the Capitol dominated all media. Unsurprisingly, many rioted in the name of Trump; others, however, rioted for Trump in the name of Jesus, a hand on the Bible and a hand on the gun. I joined the virtual conference a few days later still in shock from all that had happened; my shock increased dramatically when the facilitator announced, "Our presenter for the next two hours is Chris Rosser, Theological Librarian," and asked if I had prepared any slides. This wasn't a panel discussion, it was a presentation, and I had to think fast. The tragedy of events on January 6 cannot be overstated; but they did present a glimmer of inspiration, and I announced a thesis for the presentation that attendees vigorously chewed for the next two hours: *It has become increasingly and unarguably clear that media literacy is a necessary discipline for spiritual formation. Let's talk about why and what we can do.*

Historically, when the codex replaced the scroll as primary info-delivery device, particular modes of spirituality—novel means for spiritually forming and shaping adherents, like *lectio divina*, for example—emerged in response to new technology, i.e., the book. Today, info delivery is once again primarily mediated by the scroll, except that now we scroll glowing screens for illumination. In this new information ecosystem, misinformation and disinformation are rampant; conspiracy entities like QAnon "crowdsource reality" by turning consumers into info mass-producers; and messaging is suffused with appeal to salvation: save the children, save the election, save the nation, save your power and influence—all are being stolen from you. Such messaging instigated events on January 6th, when the US Capitol was awash with antisemitic and racist symbols, littered by Trump and QAnon paraphernalia, and scarred with the indelible marks of Christian nationalism—in other words, consumption of mis- and disinformation and "alternative reality" have profoundly shaped "Christian" identity for many.

In this info ecosystem, skills for media literacy (or better, *media discernment*) are becoming a crucial spiritual discipline for spiritual formation; media literacy as a discipline emerges in response to a new technological reality where spirituality and community are mediated by screens. Let me restate that last line again, because it is the heart of the problem we'll be engaging: *media literacy as a discipline emerges in response to a new technological reality where spirituality and community are mediated by screens*.

Activity 1

Heroes, as an example of how to gamify this conversation at the intersection of identity and media consumption, on the associated gamecard (*https://bit.ly/LeftToOurDevices*), find "Dungeon Crawl—Ain't Got a Prayer." There are four options for response; each option is associated with one aspect of whole-person learning: heart, mind, spirit, body. Roll your die; match your roll to the corresponding response; take a moment to reflect and compose a brief response; finally, follow the instructions to "level up." Consider the following questions, associated with aspects of whole-person learning:

1. (Mind)—How does information creation and consumption shape religious or spiritual identity? (Yes, these terms are ill defined; just go with your gut!)
2. (Body)—Think about how our devices (computer, phone, etc.) mediate connection between bodies, a self encountering an other. Identify some positive and some negative aspects or effects of encounter between self and other that is mediated *virtually*.

3. (Spirit)—Have you ever experienced (or can you imagine) a virtual space that mediates and fosters spiritually formative community? What's that look like? What are characteristics of such a community?
4. (Heart)—What do you think it means that humans learn primarily through our guts rather than through our heads?

Hero, be sure to level up on your card; now, let's keep playing.

MOVE 3: DUNGEON CRAWL—ENCOUNTERING "IT"

Exiting the first dungeon, a deep breath, and a long hallway. At the end of the hallway, a mirror, the size of a door. You walk the hall, approach the mirror—it's smudged and grimy, and in its dim reflection you see yourself: messy, unkempt, bruised a bit (after all, you barely escaped the first dungeon); but you do look like a hero; Krino glistens; you like what you see.

Above the mirror, there's some lettering: *Now, a more excellent path to the end.* What? The words are familiar; they sound a bit like the Apostle Paul's musings on love in 1 Corinthians 13: *Now, I show you a more excellent way.* Oh, it's a favorite passage; you have much of it memorized! *Love is patient, love is kind; it does not envy, it does not boast, it is not proud.* But what does that have to do with getting past this mirror and out of this hallway and into the next dungeon? You realize, at the end of this passage is a dim mirror—an odd metaphor indeed: *For now we see dimly, as in a mirror; but then, we see face to face.*

At the end of the passage in 1 Corinthians 13, the Apostle Paul tells us that when he was a child he spoke, thought, and reasoned as a child; but when he became mature, he put away childish things. What's interesting here is the context in which Paul makes such a statement: he is discussing love, the kind of love that characterizes a mature disposition. It's a love that shatters dim mirrors in which we only see ourselves so that we might see face-to-face the others we encounter. Love always has its object; speaking, thinking, and reasoning as a child is like looking into a dim mirror, loving what you see, not realizing you behold a reflection of self, the true object of your love. But putting away childish things by speaking, thinking, reasoning, and loving as a full-grown person is an act of pushing aside the mirror so that we might behold the face of another.

You grab hold of the dim mirror and push, push, push it aside with all your might; and it moves, slides away, reveals an unseen doorway, a dark opening; and as your eyes adjust, you begin to make it out: a shape? No! A face in the darkness! Who—or what—is it?

Hero, take up your sword—take up Krino, now is the moment! Enter the dark, let's continue our journey, knowing that the trials we encounter produce in us endurance; and endurance fosters character; and character results in hope, and *hope* because we see our destination, our *telos*, our end; and so I remind us of the light guiding us to the end of our quest: *Among players who live, move, and have our being in a media-rich, info-saturated system, media discernment refers to a disposition of heart and requisite skills for critically attending to self and to other in love so that info consumption nourishes wellbeing.* We wonder if such an end is even possible, not least because it seems counterintuitive that our consumption of media and use of information might result in wellbeing. Mostly, our devices are good for escaping "the real world" for a bit; or, our devices are a delivery device for anxiety-inducing outrage. We eat the fruit of Apple, but is it good for us? Can the virtual foster virtue? After all, two-thirds of *device* is *vice*. We truly wonder: Is it possible that our use of media—or, perhaps, our use of these devices that mediate for us a knowing of good and evil—is it possible that our use of media might initiate within us growth and maturity?

Activity 2

Heroes, as a second exemplar activity for gamifying our conversation about media discernment, let's do something that might feel more like an actual game. Consider the beginning of a video from Tik-Tok, then try to predict what happens next. Now, let me offer a soft trigger warning: this video is heartwarming, but it's sourced in pain, the pain of the loss of a parent. If you start to watch and it becomes too much and you need to put fingers in ears and close your eyes or mute your volume, that's OK. But let's give it a try. (NOTE: The video belongs to Mandy Patinkin and is available at *https://bit.ly/LoveToAlaska*; in this game, the first part is clipped at the 2:08 mark, and the remainder is played below). In the clip, a young person who has lost a parent reaches out to Mandy Patinkin with appreciation, since her dad loved his film *The Princess Bride*. The first part of the clip shows Patinkin and his wife as they initially react to hearing this Tik-Tok for the first time.

You might know celebrated actor Mandy Patinkin from his role in *The Princess Bride*, or more recently he starred in *Homeland*. OK, so what do you think—can you predict what happens next? Here are four choices:

1. While they're listening, a cat suddenly jumps onto the countertop, startles Patinkin, who drops his phone, which thuds on the tile floor with an audible crack, and without missing a beat Patinkin looks directly at the camera and says, *"My name is Inigo Montoya, you broke my iPhone, prepare to die!"*
2. She finishes her story, and Patinkin, through tears, says, "Life isn't fair, it's just fairer than death, that's all" (which is also a line from *The Princess Bride*).
3. She finishes her story, and Patinkin responds by explaining that rumors like that on the internet should always be researched a bit more carefully, since skillful Googlers can easily pull up the transcript of an interview he did with *Vanity Fair*, in which he describes his motivation in the scene as Sigourney Weaver's character in *Alien*, who says to the monster, *Get away from her, you [...]* (and then there's even more censored, explicative language brought into our sacred Atla space, all apologies).
4. Patinkin asks her to find a way to share her father's name with him so that he can pray for him and for her, since he prays for everyone he knows, and now he knows her.

You guessed it—the cat knocked over the phone! Not really. Let's watch the rest of the clip. (NOTE: The video linked above can be played now from the 2:08 mark.) Indeed, Patinkin does ask the woman to find a way to share her father's name with him so that he can pray for him and for her, since he says he prays for everyone he knows, and now he says he knows her. If you guessed correctly, refer to the gamecard and roll the dice to see if you can level up any two of the four aspects of whole person learning that you choose. Remarkably, this woman's video was eventually shared with Mandy Patinkin because of numerous retweets and tags—a robust matrix of info-consumers facilitating connection between *self* (a grieving daughter) and *other* (her late father's hero). Though he does not know her personally, Patinkin responds with deep sympathy and action; he responds to her via his device because he now feels *tethered* to her. Truly fascinating.

What just happened here? You might be familiar with Martin Buber's "I, Thou, It" discussion of how human beings relate to each other. In a nutshell, Martin Buber, 20th-century Austrian philosopher, deploys three pronouns to describe three modes by which humans relate to each other. There's always "I"—me—the self, the point of reference. Now, the self "I" might relate to an *other* as a "Thou," by which Buber means that the self looks full into the face of the other, pays attention, is present to, looks the other in the eye, recognizes the full stature of the other's human worth. Or, the self "I" regards the other as an "It," by which the other's humanity is not seen, not valued, but instead the other's utility, for example, especially to the self, becomes the central concern. Likely, you can imagine many examples of situations in which we make people an "it."

Martin Buber is not the Austrian version of Justin Bieber. He's not a sexy pop icon at all; he looks just like we might expect his Wikipedia profile to look if we're Googling "Martin Buber." But Buber is staring at Bieber. As long as all Buber sees is a sexy pop icon, he makes Bieber an "it," an object or thing. But, if Buber looks at Bieber as a person, if he stares into his eyes, engages him, is present to him, desires to know him and to be known by him, Buber makes Bieber a "Thou," a person.

As noted, the information we encounter is a reflection of the mind of another person—and I love Patinkin's response in this Tik-Tok because the other, though a stranger, is humanized to the extent that he claims to know her, and this knowing produces in him a desire to pray for her and her dad. Compassion, empathy—these have been mediated by the device, over the platform, via the satellites, through eyes and ears and into the heart. Patinkin feels tethered to her, bound to her in love. I'm thankin' Patinkin; he's high-rankin', no prankin'. "No more rhymes now I mean it!" *Anybody want a peanut?*

But this example helps bolster our conviction that this tethering between self and other that characterizes our information-saturated system makes it a perfect space for training in love for neighbor as self. *You shall love the neighbor as the self; I am the Lord.*

And as we think about what it means to be tethered—self to other—in our info society we recognize that the messages we encounter originate from and reflect the minds of others who also bear the image of God (so say the three major monotheistic religions, along with others). This encounter, as mediated by our devices, obligates us in love to attend carefully, to pay attention, and as we encounter difference to humbly make the learner's confession, *I don't understand, but I'm ready to listen.* This attitude is especially necessary and especially difficult when we encounter messages we'd rather not hear, information that originates from the minds of others who do not belong to my particular posse, those situations when it's easiest to gaze upon the other as pixel, as soundbite, as image, as *it*.

You know, it's interesting to me: we've just thought about Paul's metaphor of the dim mirror in which we see only *self* reflected: have you noticed that *our devices are themselves a dim mirror?* Have you ever used your screen as a mirror? The glassy screen—maybe a little cracked, definitely smudged with finger grease, probably carrying some variant of coronavirus—*our devices are a dim mirror.* My own device became a bit dimmer the other day—I dropped it on the pavement and now the protective screen is chipped and cracked. The reflection is worse now, but we do it regardless, use our screen as a mirror—smudged and dull, not at all a perfect instrument for reflecting, but we see what we need—*our devices are a dim mirror.*

Activity 3

Now, we are about to enter our final dungeon. As a final example of gamifying this conversation, refer to your gamecard to begin working on the next activity, mapping possible learning outcomes to each aspect of whole-person learning. Consider the outcomes listed, or create some of your own, and try to map various outcomes to mind, heart, body, or spirit. Descriptions of what each of those aspects entails are provided. Be sure to follow the instructions for leveling up! Let's play.

MOVE 4: DUNGEON CRAWL—IN THE GARDEN OF GOOD AND EVIL

The face in the darkness you now discern seems to resemble Master Shifu from *Kung Fu Panda*, an odd turn indeed. Shifu summons you toward a light beyond the darkness; you proceed cautiously, but you are unafraid, mostly because Shifu is so cute. The light beyond the darkness diffuses through a papered door which Shifu slides open to reveal a small, unfurnished room. A subtle yet pervasive smell of reed-mat flooring—*tatami*—comforts you, and you enter the room: this time, not a dungeon but a dojo, a space for training. Scrolls line the walls, scrolls that bear messages to learn, messages to remember, messages for transformation. *The self-other construct is the substruc-*

ture of the cosmos, one scroll reads; while another says, *Learning and love share a heart; each requires encounter with that which is not self, with one who is other*; and another scroll presents, *Time flies like an arrow; fruit flies like bananas*, which is just silly. You are ready to be trained in this dojo.

Shifu unrolls a scroll—it's the Genesis scroll!—and Shifu begins to speak: we now journey back to the garden of early Genesis. In Genesis 1, we see that *Adam* (human) is the image and likeness of God as two together, male and female, masculine and feminine, that in this mutuality we discern image and likeness of the Divine. And we discover something similar in Genesis 2, where *Adam* (in this case, a singular and undifferentiated human) is made complete (or, no longer alone) when bone is taken from the Adam and used to form an *other*, so that *ish* (man) is now also with *ishah* (woman), and then *ish-ishah* reunite to become one flesh. (It's confusing, but you don't want to interrupt, because you've seen the movies and you know Master Shifu gets quite annoyed by interruptions.) Shifu continues:

A careful reading of Genesis 2 reveals a different creation story from Genesis 1 (for example, creation events are ordered differently), and now God is very personal—the imagery is rich and earthy: God with hands in the dirt crafting mud animals, breathing life into clay so that animals animate and are sent scuttling over to the Adam to be named. But the focus of the story is the all-alone-ness of the Adam, and this aloneness is not good. So, a companion is fashioned: bone of bone, flesh of flesh. And so, the Adam (human) is not one but two together, a *self* and an *other*. And what we discover as the focus of Genesis 2 is *companionship*—deep loyalty, fusion of identity, shared destiny, and (as we ourselves may have experienced as terrible departure), painful loss when death does them part. (Shifu sighs, pauses, and proceeds.)

As you see on the scroll before you, we believe that learning and love share a heart: each requires encounter with difference, encounter with that which is not self. Mature love has learned to love neighbor (*difference*) as self (*sameness*); likewise, we grow in neither learning nor love when we're only ever surrounding ourselves with *sameness*. It is crucial that we encounter ideas and learning that are different from our normed and conditioned expectations—we need encounter with ideas that may trigger visceral reaction; because, as you've heard me say, that gut punch, that visceral reaction, signals a gap between self and other; it is the first sensation of *krino*, of critical thought, and the visceral is a fertile soil for growing love and for growing learning. (Ah, the dojo begins to transform itself! And now we're in a garden and surrounded by growing things. Verdure. Fecundity. Eden.) Shifu speaks:

Some traditions—and I say especially Christians in Roman Catholic and Protestant traditions—take for granted that Genesis 3 describes the fall of humanity, since the narrative essentially depicts disobedience as explanation for sin and struggle, a story of initial disobedience as reason for expulsion from paradise and the presence of God. But what if we've misunderstood the intent of this story because of a category error—what if we've misidentified genre?

As you know, genre establishes expectation for what a text is and what a text is doing. Assuming that Genesis 3 offers an explanatory narrative for humanity's fall may edit out other important ways by which the story creates meaning. Let's consider features of Genesis 3 that indicate it can be understood as a *wisdom* text, more akin to the narrative of Job, story that problematizes assumptions about dualistic orientations toward God and human being in the world. (At this, Shifu casts a glance that says, *Stay with me, hero—you'll make connection between Genesis and media discernment soon enough! Persevere!*) Shifu continues:

First, pay attention to imagery: the Tree of Life is an image of wisdom in the Ancient Near East, and we find this symbol of wisdom in biblical wisdom texts like Proverbs and in the Apocryphal writings; as Proverbs 3:18 puts it, *Wisdom is a tree of life to those who lay hold of her.*

Second, attend to language: humanity inhabits a garden; both are naked and feel no shame. In 2:25 indeed we learn that the man and woman are naked and feel no shame—the term *naked* here, *arom*, is wordplay with *arum*, the word used to describe the serpent as *shrewd*. And this word—often translated in Genesis with negative connotation as *shrewd* or *crafty*—is a word translated elsewhere positively as *wise* or as *prudent,* or as in Proverbs 14:18, *The simple are adorned with folly, but the clever are crowned with knowledge.*

Third, attend to players and setting: woman, serpent, man, and God in a garden. The humans are portrayed as children—naked without shame, sustenance and life all provided by the garden and by God. As in fairy tale or fable, they do not seem surprised when a serpent strikes up a conversation; and throughout the Ancient Near East, serpents were imbued with semi-divine qualities, not least longevity, since the serpent is able to shed its skin and seemingly be reborn. God plants two trees—a Tree of Life and a Tree of Knowing Good and Evil—and if the Tree of Life is indeed a symbol for wisdom, then the fruits of both are "good for making one wise," yet the Tree of Knowing is forbidden—it is an illegitimate means to an end. But note that the eating only makes the humans aware of their nakedness—so readers are left to wonder about the substance and content of the good and the evil they will come to know. (Shifu begins to twirl!)

Now—float! Float up, up, up, high like a bird, like a god—take in the view. See the woman, man, serpent, tree (PG-13 because they're naked, float up high enough that all is obscured)—see them.

(You are astonished at what Shifu is conjuring, truly a master! Haze begins at the edges of sight and moves inward; clarity diminishes, looks like impressionist art; pixelation; blurring and flattening; until greens fade into white; and the white buzzes; static, not still but electric; buzzes like a bee; the white seems to hum. Shifu vanishes.)

You rub your eyes; you now sit before a glowing screen. *What? Hey, seriously, I…*

How can I assist you? A familiar female voice speaks with Irish accent, since that's how you configured Siri in your settings. *No, I said, Hey, seriously, not Hey, Siri...oh, never mind.* You click the little "x" and Siri becomes dormant, listening to every word, waiting to be summoned.

You sit, perched before an altar, an altar of omniscience, where something like a divine being awaits in the cloud to receive your prayer, your question, your query. We don't call it praying; we call it *Googling. What do you want to know?* It's as close as we come to omniscience.

Siri speaks unexpectedly: Did Fauci really say, *Don't swallow what you see on Facebook, for in the day you swallow it, you shall surely die?* You shall not surely die. What do you want to know?

Looks good, appetizing. Helpful for becoming a bit more in the know.

Yes, a bit more in the know. Reach, swipe, scroll. Knowledge. Certainly: a knowledge of good, and a knowledge of evil. "Volunteers are rushing to help homeless people in the Northwest cope with the heat." *Yes, NPR, thanks, that's good news!* "Quake-hit Haiti faces fresh threat from Tropical Storm Grace." *Grace? They named a tropical storm Grace? Bad—multiple layers of bad.* "A California Father Claims QAnon Conspiracy Led Him to Kill His 2 Children, FBI Says."

Evil. Evil news. It's a bad world—it's a mad world! And I don't like this feeling—so vulnerable, so helpless. The more I dress up my profile, the less people really know me; but the more I post and tweet, the more they assume they know me, the more exposed I feel until I feel naked. Siri, shut down my computer for now, please.

Float up again, friends, traveler-heroes, and see yourself as you now are: a *self*, tethered to so many *others* by your devices—heroes tethered for training, for training in love of neighbor as self.

It's a steady diet of good and evil, isn't it—our daily news? Personally, I can only take so much "reality" before I need to escape. And where do I go to escape? Almost every evening when I get home, I settle into a comfy chair, grab the Roku remote, click open YouTube, and watch Stephen Colbert's opening monologue from the previous night. *Stephen is there for me; we're tight! We think the same about things; he says just what I need to hear. He makes me laugh. Whew, I don't know if I could have made it the past seven years without* The Late Show with Stephen Colbert*!*

And that's OK; *it has to be OK*. But, it's *sameness*; I surround myself with sameness for the sake of comfort. I love Stephen; he comforts me; we're the same, you know? I recognize it more now: my desire to be comforted by sameness; I may not have recognized it as clearly a few years ago. So, I have to critically monitor my information consumption: *What am I watching? Why am I watching? What am I not watching?*

With such questions in mind, it makes me wonder: Is it possible that our use of media—or, perhaps, our use of these devices that mediate for us a knowing of good and evil—is it possible that our use of media might initiate within us growth and maturity? In other words, can our media consumption help make us mature? Can media consumption form us toward maturity?

In the garden, consumption leads to recognition of immaturity—*we're naked, we're children*.

> *When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face.*
>
> *You shall love the neighbor as the self; I am the Lord.*

Through this "game" we've been playing, my aim has been to convey the profound implications of our work as information professionals, teachers, and librarians. Indeed, theological librarians are uniquely positioned among our communities to foster and develop media literacy and discernment skills among the communities we serve. Our work to empower information, media, and digital literacies is important; *but why?* This work is important—perhaps now more than ever—because consumption of mis- and disinformation and "alternative reality" have profoundly shaped identity for many, not least "Christian" identity. In this info ecosystem, skills for media literacy (or better, *media discernment*) are a crucial spiritual discipline for spiritual formation; media literacy as a discipline emerges in response to a new technological reality where spirituality and community are mediated by screens. So, we must consider: How might our orientation to information become a source of truth, goodness, and beauty—a virtuous space—in our lives?

Questions drive our thinking as we continue; questioning is a path to maturity, a path we recognize as a necessary tethering of self and other, self and other tethered by our devices; and what shall become of us—*self* and *other*—what shall become of us if left to our own devices?

Librarians at the World's Ending

Why and How Access Services Staff Should Prepare for Patron Mental Health Crises

Jude Morrissey, Access Services Librarian, Yale Divinity School

ABSTRACT Since 2020, there has been an emerging realization that mental health is important, but psychological distress and mental health crises were serious problems before the pandemic. We can expect them to continue to be issues that need to be addressed for a long while, including on our campuses. Are they, however, issues within the purview of academic libraries? This session presented information on recognizing the need to address psychological distress on campus and why academic librarians should be concerned, as well as provided some ways libraries and library staff can address psychological distress and mental health crises among students and other patrons, proactively and reactively.

While grand pronouncements of the end of the world may seem hyperbolic, there are many who are currently in mental health crises and whose worlds are collapsing around them. There are students at our institutions of higher education, undergraduate and graduate/professional alike, who feel like their worlds are crumbling and who will act from that feeling. Many are reporting moderate to serious psychological distress as well as loneliness, which have a negative impact on their educational advancement and can lead to severe consequences for themselves and those around them. As academic librarians, we (especially those of us in access services) can and ought to intervene to help our students—but we must do so carefully, so as to avoid exacerbating existing problems of mission creep and vocational awe.

RECOGNIZING THE NEED

According to the American College Health Association's National College Health Assessment summaries for Fall of 2021, most students in higher education—74.8% of undergraduates (American College

Health Association 2022, *Undergraduate Student ... 2021*, 12) and 67.4% of graduate/professionals (ACHA 2022, *Graduate Student ... 2021*, 12)—report moderate to serious psychological distress, meaning they are reporting symptoms of depression, anxiety, and stress strong enough to affect various aspects of their lives, including their educational achievements. About half of students in higher education—53.9% of undergraduates (ACHA 2022, *Undergraduate Student ... 2021*, 12) and 45.8% of graduate/professionals (ACHA 2022, *Graduate Student ... 2021*, 12)—also report loneliness, which has a serious impact on mental and physical wellbeing. It can trigger psychological distress, or it can be a result of psychological distress; it is also a risk factor for substance abuse. In fact, it can form a spiral: symptoms of psychological distress limit connections with others, which increases loneliness and decreases the protective nature of community engagement, which in turn increases symptoms of psychological distress (Mental Health America n.d.). One of the severe symptoms of psychological distress is self-harm (cutting, burning, bruising, or otherwise injuring oneself without the intention of dying by suicide), which 11% of undergraduate students are reporting engaging in (ACHA 2022, *Undergraduate Student ... 2021*, 13).

Given the events that have occurred in the last few years, it should be no surprise that our students have more on their minds than school. In addition to worrying about financial costs, employment, grades, future direction, and commitments to family and friends, they have had to face a global pandemic, supply shortages, worsening climate change, an insurrection, mass shootings, violent social injustice, and more.

But while the number of students reporting psychological distress, loneliness, and even self-harm have increased, they have not skyrocketed from the fall of 2019. Even before the pandemic, according to the American College Health Association's National College Health Assessment summaries for Fall of 2019, about two-thirds of students in higher education—69% of undergraduates (ACHA 2020, *Undergraduate Student ... 2019*, 11) and 62.6% of graduate/professionals (ACHA 2020, *Graduate Student ... 2019*, 11)—reported psychological distress, half—50.3% of undergraduates(ACHA 2020, *Undergraduate Student ... 2019*, 11) and 41.9% of graduate/professionals (ACHA 2020, *Graduate Student ... 2019*, 11)—reported loneliness, and a solid tithe of undergraduate students—10.1% (ACHA 2020, *Undergraduate Student ... 2019*, 12)—reported self-harm. Our students' mental health should have been concerning us even before they had to worry about what kind of mask they should wear or how they would manage to get formula for their babies.

Our students are suffering considerable psychological distress, but they are not alone. While we think of cancer, heart disease, and lung disease as serious health issues, there are more cases of mental health problems than all three of these conditions combined. Problematically, most of those who need care do not receive it, which can have devastating consequences: approximately every 12 minutes, 26 people in the U.S. attempt suicide, and one succeeds. Tens of thousands more every year lose their lives to substance abuse (Mental Health First Aid USA 2020).

It does not, however, have to be the end of the world; if we recognize when someone's world is ending, we might be able to save their world. Early intervention is important. We do not have to wait until there is a crisis to help, and it is much easier to address a mental health problem before it reaches critical stages. In fact, the sooner we can intervene, the easier recovery is for the person. If the world is only a little unraveled, it is easier to put back together than if it has fallen apart completely. Not everyone receives treatment, though, for three primary reasons. First, stigma is a concern. Diagnoses can have a real impact on future job prospects, on relationship dynamics, on financial stability, and much more. Second, lack of access to care is another big problem: most of those in need of care do not receive it, in large part because it can be prohibitively expensive or time consuming, or there might not be anyone in the area to help them. Third, lack of information is another concern: perhaps a person has access, but if they do not know that, then it does not do them any good (Mental Health First Aid USA 2021).

FINDING OUR PLACE

It is obvious that there is a need for institutions of higher education to address the mental health wellbeing of students. The question still remains whether it is the library's duty to do so and, if there is a duty to act, how exactly the library should respond. Like an invasive weed, mission creep and vocational awe can undermine the mission of the library, crowding out projects that the library ought to take on and monopolizing resources that should be spent in other ways.

Mission creep often starts small, with projects that seem like things we can do, even if they are only mission-adjacent. Too frequently, those small things become big problems that are hard to reverse and threaten to undermine the library's actual mission, directly or indirectly (usually by taking our time and other resources away from mission-specific projects). Allowing one or two small projects can also open doors to other, larger mission-adjacent projects that are similar. It is difficult to justify not performing a special request for one department when another department is already getting special allowances. It is important that the library stick closely to the stated mission objectives when taking on new projects.

Likewise, vocational awe can be a serious problem that needs to be rooted out. Libraries are not sacred and perfect, nor can or should they be relied upon to solve all problems. We need to stop thinking of libraries as temples, and we should certainly not think of librarians as saviors. Academic libraries and librarians have distinct, important roles to play in higher education that do not include ongoing mental health care treatment. It is unreasonable to expect libraries and librarians to solve this problem in addition to performing all our other tasks, although we wish we could.

Besides, there are other places and persons on campus—health services, counseling services, chaplains, resident assistants, etc.—who ought to be better trained and therefore better suited to address mental health problems. That does not mean, however, that there is no place in the conversation for academic libraries; there are good reasons why we, particularly those in access or user services positions, should be concerned about mental health problems on campus and be prepared to address certain aspects of such in our own spaces.

For one thing, libraries are where students are told to go for information. If we do not know the answer, it is still expected that we know where to look for it. Students may know counselors or chaplains are available, but not how to get in touch with them, so they are likely to come to the place they expect to find someone who has or will know how to find that information. Libraries are also big, safe spaces. They are places where students can go to be alone with other people around, or where they know they can be protected after regular class hours. If they are feeling distressed or frightened and need a place to go, the library is frequently a place they know will be open and will not require interaction if they do not wish to interact but will have people to connect with if they need someone there at the moment.

In addition, students know library staff as people in the institution—but people who do not control their grades, are not involved in their financial commitments, and who do not communicate with their parents. We are authoritative, for information purposes, but we are not authority figures, generally speaking. This is true for access or user services staff in particular because we are usually the first and most frequent library staff members students interact with, through quick directional questions, checking items in and out, etc.

The end result of all this taken together is that we can fully expect students to come to the library when they are in psychological distress—to find information, to find a place of refuge, and to find familiar faces that are not authority figures. Given this, we should expect that, especially without proactive measures, we will have mental health crises in our libraries. It is just a question of when.

Remember, most people do not receive treatment when they need it. They are in those loneliness loops and are not getting help with recovery; their mental health is likely deteriorating. Consider if a person broke their ankle just a little bit and did not seek treatment; the more they walk on it, the worse it gets—and the closer they get to serious, perhaps permanent, damage. We cannot predict when a crisis will occur and neither can the individual in psychological distress. No one schedules a panic attack, any more than a person schedules tripping and falling. In addition, we cannot always stop a crisis once it gets started. A person experiencing severe psychological distress may not be able to control their fear and anger and calm down easily, any more than a person having a heart attack can just stop it.

Mental health first aid is a necessity for academic librarians. First aid responders can save lives with mental health first aid just as they can with medical first aid. Being there to intervene when someone is having suicidal ideation can save their life just as much as being there to intervene when someone is choking. While we do not want to move beyond our mission as a library and should not be expected to take the role of counselors and chaplains on campus, we should be involved in addressing mental health issues in our own way and in our own space.

MEETING THE NEED

If academic libraries and librarians have an appropriate place in the conversation of addressing psychological distress among our students, then we need to find appropriate ways to meet the need; that is, library-specific ways of helping that do not conflict with the library's mission. When we think about practical ways to address the need, a good place to start is with the three primary reasons why people do not get treatment: stigma, lack of access, and lack of information.

Reducing stigma is a good place to start. For one thing, we can be open about our own mental health. During the pandemic, many of us felt moderately to severely stressed, depressed, or anxious—that is, we were in psychological distress—but we did not admit it to others, especially our student staff or patrons. Instead, we put on a brave face and mustered up a cheerful attitude for work. We might think we are setting a good example when we do that, but what message are we actually sending to students or coworkers in psychological distress? Those who are already feeling lonely are likely to feel even lonelier if they think they are the only ones who are inordinately stressed, depressed, and anxious. If we are cheerful and getting on with things, at least to all appearances, others are not likely to tell us if they are thinking about hurting themselves. But if we are honest with others about feeling stressed ourselves, they might open up to us. It is important to do this carefully, though—we ought not burden students or coworkers with everything we tell our therapists, nor should we forget that stigma exists with real-world consequences. No one should feel the need to share official diagnoses with students or anyone else if they are not in a position to do so safely. Providing information about psychological distress is another way to combat stigma. Knowing the extent of the situation serves two purposes: one, it lets those who are suffering know they are not alone; two, it makes those who are not suffering aware of how prevalent psychological distress is and how to recognize and address it when they encounter it in their friends and family—and in themselves.

Another thing we can do is advocate for access to care. We do not control who does and does not have access to campus resources, but we can find out who does and does not. While we do not control access to resources, we can speak to those who do about weak spots we find and make sure they are aware of the need. Perhaps all our students are covered, but what about their spouses and children? How suddenly after graduation does coverage stop, and what happens to alumni then? Who should they ask about off-campus access to care? For instance, during the pandemic, I talked to students who were having difficulty making appointments with counselors: there were too many students seeking help and not enough counselors to meet the need, compounded by students needing care who were not on campus but were spread all around the world. Luckily, those needs were known and being addressed long before I found the person to speak to about it—but there must have been a first person to speak up about the lack of access. There may be times when we are the first to hear from students about access issues. We can also be ready to provide information about accessibility. Not having what you need when you need it can be devastating. If the library serves a community with many members who do not have access to on-campus resources, find some ways they might be able to get help. For instance, if a graduate student needs mental health counseling for their child, is that child covered in the same way the student is? If not, are they covered some other way, and how do they arrange that care? We do not need to display this information anywhere, necessarily—but if a student comes to the desk and asks, it would be nice to have that information.

Without doubt, the best information libraries can provide is a list of available resources. The list does not have to be comprehensive, but students should know what is available on campus, in the community, and/or nationally, especially in the case of emergencies. At our institution, we have an area for displays near the circulation desk; right now, we have a selection of mental health books from our collection displayed—and, as usual, a bibliography handout listing those and related resources. Tacked onto the end of the bibliography is a short list of available hotlines and other services, along with how to contact them (by phone, chat, and/or text). It is an unobtrusive way for students to get that information if they are not comfortable asking. A similar list is always posted on the library's bulletin board.

Displays are one form of passive programming, but there are other programming opportunities available, both passive and active. Academic libraries are generally familiar with therapy dog programs, which are an excellent way to help students destress, particularly at times like midterms and finals. But the dogs cannot always be there, some students are scared or allergic to dogs, and some who need help the most are not going to want to cuddle puppies and cry in the corner as a group activity. It is not a difficult step to set up passive programming, in addition to active programming like therapy dog visits—things students can take home or into a quiet corner. They should be left out unobtrusively, if possible. At our library, we often leave out a tabletop labyrinth as well as rosaries and prayer beads, which occasionally disappear (and that makes me happy; I can get or make more). We also leave out a rotating selection of small items like pull-apart erasers, coloring bookmarks, or motivational stickers for patrons to take home. The most popular accidental item we have is a stuffed sheep, originally part of a collection for local ministry use. During midterms, finals, and other stressful times, it gets carried around the library by students who need something soft and friendly to rest with for a while. These little things can have a bigger impact than we think—even if it is just to let students know that we recognize the stress in their lives. As well as providing things and activities ourselves, we can set aside space to advertise other community activities like yoga practices or meditation meetings.

In the end, though, we need to be ready to provide mental health first aid in the case of an emergency at our libraries. This is not to be confused with mental health counseling or care. It is similar to medical first aid—we can respond to a tumble down the stairs, but we are not doctors and cannot set a broken bone or diagnose a concussion. In the same way, we can and should be ready to provide mental health first aid should an emergency occur, but we are not responsible for actual mental health care—it is beyond our libraries' missions. It is important to include our student staff members in determining how to respond to mental health crises in the library, too. Students frequently serve as frontline staff: working the circ desk, doing the shelving, answering the main line, etc. Often, they will be closest in the event of a crisis, so they need to know what to do—even if what they should do is simply, "Go get the nearest librarian." If possible, though, encourage them to get fully certified and arrange for training opportunities; they will be best prepared, and we will be encouraging students to consider the importance of mental health and mental health care as they go out into the world to make a difference.

Recognizing the importance of being prepared for a mental health crisis in the library, the best step to take is to earn mental health first aid certification, which is offered through the National Council for Mental Wellbeing. Individuals can find classes, or organizations can contact an instructor to arrange a class for a group at their website, www.mentalhealthfirstaid.org. Like medical first aid certification, there is typically pre-class work that takes a couple hours, followed by a whole-day class. Classes are offered in-person, virtually, or in a hybrid situation. Certification lasts three years before recertification is necessary.

Before arranging certification classes for individuals, libraries, or specific departments, funds and time must be set aside to accomplish it. That requires convincing library administration that it is a necessary idea that fits within the library's mission and goals. If professional or staff development is included as part of the library's goals, mental health first aid certification certainly should count; it is an opportunity to learn a skill that will make library staff better at their jobs, which is why it is important to see how it fits into the library's mission. The heart of every academic library's mission should be supporting your students in their education. Mental health first aid is tied to educational success: psychological distress that impacts the student's ability to complete their classwork should be addressed as early as possible, which requires that those around them recognize that they are in psychological distress and to assist them in finding help. For this reason, it is important for library staff to know their institution's relevant numbers. National statistics are helpful for seeing the need generally, but it is better to know what is going on at the specific institution; how psychological distress manifests in a specific community determines how best to address the need for that community. For instance, at our institution there was a significant increase in the number of students seeking mental health care over the last couple years, which is a good data point for why the library should have someone certified in mental health first aid. Finding the most relevant statistics can be easy. Check with the counseling center and chaplain's office; they will have numbers to share without invading student confidentiality or privacy, and they will support the idea of having mental health crisis first responders on campus. They will probably have a list of resources to share, as well.

If there is a particularly strong pattern of situation, libraries can create training and workflows for patron-facing staff, especially student staff, to handle that situation specifically. For instance, librarians at the University of Nebraska–Omaha noticed a pattern of trauma calls, specifically suicidal ideation; so they created a handbook and workflow, including sample scripts and resource numbers, for staff answering the phones; and then they trained their desk staff in the workflow.[1] One of the great things about how UNO librarians created their suicide prevention guide and training is that librarian Marina "Bob" Hand has experience in the medical field that was useful in its development (Hand and Rogers 2021). There will be people on campus who are willing to help identify specific needs and ways of addressing them, and who will be happy to do so—including students, faculty, and staff. It is important to find and involve these people.

There are big ideas and major changes that can be made, but the easiest and most effective thing library staff can do is to build awareness into every interaction they have with students. Recently, I had a student staff member come to me with a request for a slight, temporary change in her schedule. It was easy enough to just say, "Sure. No problem." I noticed, however, that she was not excited about something that should have been exciting for her. I asked her about how she was feeling and explained why I was asking; she admitted that she was feeling homesick and lonely and was struggling to find the connections she needed to feel part of the community at our school. I told her I understood how she was feeling and suggested a person in the chaplain's office she could speak to for her immediate need. We also talked about ways she could find or make community for longer term support. A week later, she came back to tell me that she had talked to the chaplain and had been connected to a community that had plans for activities important to her—she was no longer disconnected and was no longer lonely. All I needed to do to help her was to be aware of her distress, listen, and know who to direct her to, but it made a difference for her levels of psychological distress. It can sometimes be that easy.

CONCLUSION

The need for support of students under psychological distress is clear, and the library does have a seat at the table for the conversation of how best to do so while avoiding mission creep and vocational awe. Of course, there is plenty to read on the topic. It is also important to get creative and to look for new ways to help and provide information that are in line with the library's mission. Having multiple avenues and styles of outreach means you can help students

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1 Contact Marina "Bob" Hand at the University of Nebraska–Omaha Dr. C.C. and Mabel L. Criss Library for more information and/or a copy of the policy, "Suicide Prevention: How to Handle a Person in Crisis."

who were not supported before. Keep the therapy dogs; add stuffed animals. Give out stickers sometimes and erasers others. Put out prayer beads and perhaps consider giving a workshop on how to use or make them. The most important step, however, is to be prepared for mental health crises before they occur. Earning mental health first aid certification (and encouraging student staff to get certified, as well) cannot be recommended highly enough. Encourage faculty and staff friends in other departments to get certified, too—it is better to have several first responders than none if a crisis occurs. Keep looking for ways to help; our students need it.

YALE UNIVERSITY MENTAL HEALTH CARE RESOURCES

On-Campus Care Resources

Urgent Mental Health Services for Students: Mental health professionals are available 24/7 for urgent situations. During regular office hours, a clinician may be reached through the Department of Mental Health and Counseling at 203-432-0290. After office hours and on weekends and holidays, a mental health clinician may be reached for urgent situations through the Acute Care Department at 203-432-0123. (*https://yalehealth.yale.edu/more/urgent-mental-health-services-students*)

Yale University Chaplain's Office: Our chaplains are meeting one on one with anyone who would like to talk. Appointments can be made on our Chat with a Chaplain Form, by reaching out to one of our chaplains directly through email found on our staff bios, or by calling our office at (203) 432-1128. (*https://chaplain.yale.edu/*)

Off-Campus Care Resources

988 Suicide and Crisis Lifeline: Hotline that can help with many issues, not just suicide: feelings of sadness, hopelessness, or suicidal thoughts/planning; friends or families worried about loved ones; interest in mental health treatment referrals. People can call, text, or chat to be connected to trained counselors who will listen, understand how their problems are affecting them, provide support, and connect them to resources if necessary. Learn more or connect with a counselor at www.988lifeline.org, or text or call 988 for help.

Crisis Text Line: Organization that helps people with mental health challenges, 24/7; connects individuals with trained crisis volunteers who provide confidential advice, support, and referrals, as needed. Text "MHFA" to 741741

Lifeline Crisis Chat: Chat online with crisis centers around the U.S. Chat at www.crisischat.org.

SAMHSA (Substance Abuse and Mental Health Services Administration) National Helpline: 24/7 treatment referral and information service (in English and Spanish) for individuals and families facing mental and/or substance use disorders. Call 1-800-662-HELP (4357), text your zip code to 435748 (HELP4U), or visit the online treatment locater at *https://findtreatment.samhsa.gov/*.

The Trevor Project: Trained counselors are available 24/7 to support people under 25 who are in crisis, feeling suicidal, or who need a safe and non-judgmental place to talk; specializing in supporting the LGBTQI+ community. Call 866-488-7386, text "START" to 678678, or chat at *www.thetrevorproject.org*.

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Libraries Serving Students Preparing for Multivocational Ministry

Susan Ebertz, Associate Professor and Director for the Library, Wartburg Theological Seminary

ABSTRACT Libraries and librarians need to help and support students who are currently dealing with busy multivocational lives and to prepare them for their multivocational ministry. This session looks at multivocational ministry and suggest ways in which libraries and librarians can be involved in serving students living in and preparing for their multivocational lives.

At one time the typical seminary student was called to full-time, univocational ministry. Many of our students are still being prepared to do that. In Jo Ann Deasy's article "Shifting Vocational Identity in Theological Education," (Deasy 2018, 69) she mentions that "Data from the GSQ indicates that almost one-third of 2017 graduates are planning on bi-vocational ministry." She later asks, "What are the unique skills needed to prepare someone for bi-vocational ministry?" As librarians we need to ask, "What are the skills we need to teach to prepare them for multivocational ministry?" Libraries and librarians need to help and support students who are currently dealing with their overly busy multivocational lives and to prepare them for their multivocational ministry. This session will look at multivocational ministry and suggest ways in which libraries and librarians can be involved in serving students living in and preparing for their multivocational lives.

I became interested in this topic when I was asked to contribute a chapter in the book *Bivocational and Beyond: Educating for Thriving Multivocational Ministry*, edited by Darryl W. Stephens. The book is published by Atla Open Press and is available from the Atla website (*https://doi.org/10.31046/atlaopenpress.82*). If you are interested in the topic of multivocational ministry, you need to read this book. Many of the things I will talk about come from this book and from what I learned from being a part of the creation of the book. In this session, I would like to bring up several strands of thought that deal with the topic of multivocational ministry, then talk about ways that these strands are affecting theological education in general and theological librarianship in particular.

The first strand is *multivocational ministry***.** Multivocational ministry is full-time ministry with part-time compensation from the ministry. It is not part-time ministry. It just means that the pastor or deacon or religious leader is receiving only part-time compensation and may be receiving compensation from other segments of their life (Stephens 2022, 1-3). I remember the term "tentmaking" being used a generation ago, and Paul the Apostle is described as a tentmaker (Acts 18:3-4). It is the idea of having another vocation or job other than as pastor of a church. As you will note in reading *Bivocational and Beyond*, more and more students who are graduating from seminary and pastoral training institutions are entering bivocational or multivocational ministry. JoAnn Deasy's article in *Theological Education* (2018, 69) and her chapter in *Bivocational and Beyond* say that "two-thirds of all students entering master's programs in graduate theological schools considered bivocational ministry a possible outcome of their degree (2022, 256)." What does this mean for theological education and for library services if that many students are thinking about this?

The next strand is the *priesthood of all believers*. The priesthood of all believers is understood by some Christian denominations that all Christians should be involved in ministry. The passage in 1 Peter 2 is combined with Paul's body of Christ imagery from 1 Corinthians to understand the call for all Christians, ordained and lay, to be involved in the ministry of the church. Multivocational ministry means that the ministry in a church must be a collaboration of all those involved in a particular congregation so that it becomes shared ministry. The pastor does not do everything but encourages the members to use their gifts for the building up of the entire body (Ephesians 4:11). Learning collaboration tools may become an important part of theological education. An interesting side note to this is how other rosters such as deacons are included into the mix of pastors and laity in multivocational ministry.

A third strand is *formational theological education*. Daniel Aleshire talks about formational theological education in his book *Beyond Profession* (Aleshire 2021, 82). He says (emphasis his):

> The goal of theological education should be the development of *a wisdom of God and the ways of God, fashioned from intellectual, affective, and behavioral understanding and evidenced by spiritual and moral maturity, relational integrity, knowledge of the Scripture and tradition, and the capacity to exercise religious leadership*.

This understanding is that theological education is not about learning the tools of being a pastor or deacon or ministry leader but of being formed. He later says, "the aim of theological education is directly linked to the qualities that are important for persons who serve as Christian leaders." Who we are is as important as what we know.

A fourth strand is a *model of learning* from Hubert Dreyfus (Dreyfus 2009, 27). In my chapter in *Bivocational and Beyond*, I go into more detail than I do here (Ebertz 2022, 314-7). Dreyfus names six stages of learning: Novice, Advanced Beginner, Competence, Proficiency, Expertise, and Mastery. Christian Scharen talks about theological education in terms of these stages in his chapter "Learning Ministry over Time" in *For Life Abundant* (Scharen 2008, 26-88). He mentions that students in seminary rarely go beyond the competent stage. The other stages occur after they are in a congregation. The learner progresses through these stages with the help of mentors.

A fifth strand is *competency-based education (CBE)*. Some theological institutions have been experimenting with competency-based education. The institution provides students with a formal structure which students go through as they become competent in various curriculum topics. CBE often includes practical and formational learning as well as learning content. Mentors as well as the instructor may be involved in each "course." Students progress at their own pace. The Association of Theological Schools has created Guidelines for Competency-Based Theological Education which may be found at https://www.ats.edu/files/galleries/guidelines-for-cbte-programs_(15_April_2020).pdf.

A sixth strand is *church-based ministerial training*. Many denominations have for years used church-based training for their ministers. It is beginning to trend in mainline denominations. I know of an Evangelical Lutheran Church in America congregation which has an apprenticeship program in which they provide biblical and theological content as well as practical experience and mentors.

Another strand involves issues of *justice*. Theological education can be seen as elitist, and the whole academic enterprise could be seen as colonial attempts to press a certain type of ministerial training into a particular academic mode. Understanding different cultures within our particular location and context may change the way we do things.

My final strand is *students are involved in multivocational ministry*. Our understanding of seminary students as preparing for full-time, univocational ministry needs to change. Many students are not only taking classes full-time but are also working full-time, involved heavily in a church, have a family, and have other commitments. These many vocations take a toll in terms of time and energy. They feel pulled in many directions and need ways in which to study that understand their reality. Learning how to set boundaries and flow between commitments are all skills needed for multivocational ministry.

I can understand our students who are working in a church full-time while being a student full-time. I started library school after I had begun my role as the director for the library. I probably understood how my classes fit in with the profession better than those who were not working in a library. I was able to make connections between the theory and the practice and could integrate what I was learning with my job. I noticed in my library classes that there were a significant number of fellow students who were also taking classes while working.

Multivocational ministry and preparation for multivocational ministry begins to *weave some of these strands together*. What kind of theological education does this entail? And the corollary is: what kind of library skills do we teach these students? How do we blend biblical and theological studies with practical ministry so that whole students are formed to begin the road to growing in their vocation? As conversations about this take place, theological librarians need to think about what kinds of library skills students need to learn in order to weave their multivocational reality. As I thought about how to teach our students the library skills they need, I came up with several possibilities. I also cover this in more detail in my chapter "Seeking Information Mastery in Multivocational Ministry" in *Bivocational and Beyond* (Ebertz 2022, 313-326).

On-demand services are needed so that services are available when our students are available. Some of our students study after the kids are in bed. This means that library resources and help should be available. This does not mean that a live person needs to be available. Creative ways of answering or helping late at night may be needed instead.

Students need to be taught how to find reliable information that is not based on databases to which they may not have access once they graduate. Learning search skills, evaluating hits from browser searches, and general information literacy skills become important. Collaboration with others through text studies or ministerial groups may be helpful, or learning about algorithm bias in searching. Basically, learning how to learn becomes important.

Multivocational ministry and multivocational students are trends theological librarians cannot ignore. As we find ways to teach in this new environment, we may want to keep in mind Dreyfus's stages of learning and think about where we are.

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Linking the Art in the Christian Tradition Database to Wikidata

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Steven J. Baskauf, Data Science and Data Curation Specialist, Vanderbilt Heard Libraries

ABSTRACT The Art in the Christian Tradition image collection and database was developed to support the Vanderbilt Divinity School's Revised Common Lectionary website, but it has become an important source of images in its own right. To improve discoverability, we started a project to create Wikidata items for all works in the collection, with the goal of linking those items to as many images in Wikimedia Commons as possible. We describe several challenges we faced in the early stages of the project. We provide an introduction to creating an item and refer to some useful tools for learning how to edit Wikidata and to perform bulk uploads. We end by describing how features of Wikidata can make artworks more discoverable and how we hope to improve the quality of our image metadata in the future.

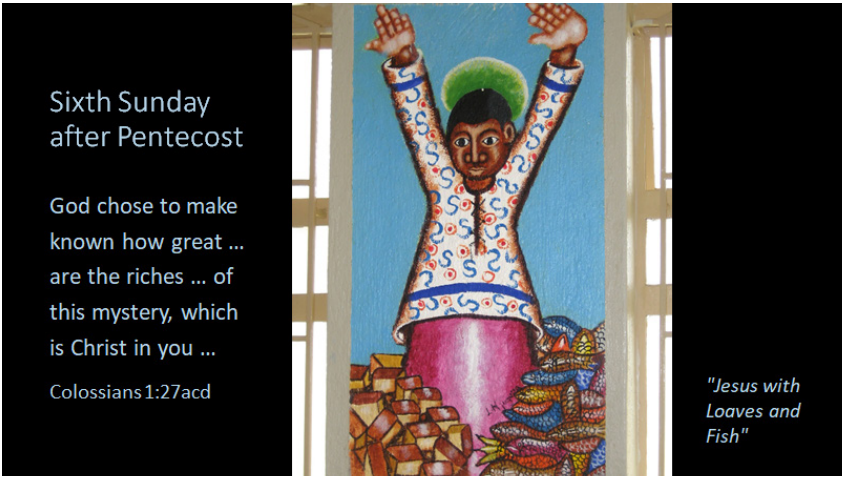


IMAGE 1 "Black Jesus." An ACT image and its associated RCL scripture. Image by klndonnelly CC BY from https://www.flickr.com/photos/genvessel/537739978/ via https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=59089 LinkingArtChristian_Image1.png

THE INTERWOVEN DESIGN OF ACT AND RCL

The scripture above was taken from the Vanderbilt Revised Common Lectionary website, abbreviated as RCL. The artwork matched with the scripture was retrieved from the Art in the Christian Tradition database, abbreviated as ACT. It manifests how the matched ACT art image works with the biblical scripture in the RCL.

The RCL website was established by Anne Richardson, the Special Projects Librarian of Vanderbilt Divinity Library, in 1995. She envisioned embedding religious art in weekly biblical readings when the project was first launched. The combination of RCL and ACT offers many tools for worldwide ministry and personal reflection. RCL and ACT pride themselves on celebrating diversity in ethnicity, practice, and social location through these interwoven aspects of Christian spirituality. RCL with ACT collection is the second-most visited website at Vanderbilt University. Moreover, it served more than a million global users in 2021.

ACT was developed for congregational and educational use, to enable leaders of worship and teachers to easily find visual art resources related to the scripture readings for each Sunday in the church calendar. ACT offers more than seven thousand images taken from street art, mosaics, frescoes, manuscripts, sculptures, architecture, and paintings. To optimize the search results, the image data are structured to be searchable by keyword, scripture reference, iconographic content, personal name, time period, and geographical location. Most of the images are freely available for use with an attribution requirement.

WHY LINK THE ACT DATABASE WITH WIKIDATA?

What is Wikidata? Why did we use this interface to feature the ACT image database? Based on the Wikidata homepage (*https://www.wikidata.org/*), "Wikidata is a free, collaborative, multilingual, secondary database, collecting structured data to provide support for Wikipedia, Wikimedia Commons, … and to anyone in the world." In other words, Wikidata is a central hub of linked data for all the Wikimedia projects. It is a multilingual platform for presenting and sharing information globally. Its impacts on research, metadata production, and collection visibility are immense. As is well known, open-access repositories in STEM disciplines are much more robust than those in the humanities. Therefore, increasing access to religion and theology collections on Wikidata is vital to researchers, instructors, students, and professionals in the theological schools.

PROGRESS REPORT

Linking the ACT image database with Wikidata is one of several Vanderbilt Wikidata projects. Before the ACT/Wikidata project was initiated, Steve Baskauf had contributed to transposing data of 6,800 images from the Vanderbilt Art Gallery to Wikidata. In the spring of 2021, Anne, Steve, and I (Charlotte Lew) started the project that aspired to elevate the reputation and increase the accessibility of the ACT database. The project site is here: *https://www.wikidata.org/wiki/Wikidata:WikiProject_Art_in_the_Christian_Tradition_(ACT)*. We began by setting the project's goal and generating four phases of an implementation plan. We use GitHub to record our progress and to create tickets for the encountered issues. Seeing a list of problems crossed out when solutions are delivered is fulfilling.

In phase one, we focused on images that exist in Wikimedia Commons and Wikidata, but that also have records in the ACT. Python scripts were utilized to retrieve around 3,300 images that fell into this category. We petitioned the Wikidata Foundation for a new ID for the ACT image collection and were assigned P9092. The newly appointed ID was used to link the existing Wikidata items to their corresponding records in the ACT database.

In phase two, we aimed to create new Wikidata items for the images existing in the ACT and Commons, which don't have Wikidata items yet. Despite some unsolved issues, we decided to value progress over perfection. As a result, phase two was completed in May 2022. Combining phases one and two, more than 5,000 ACT image records have been automatically imported to Wikidata. This couldn't have been done without Steve's programming talents. However, manually cleaning up and enhancing the data in advance is critical to making mass transposition possible. The tasks that require human intervention before automation materializes are illustrated below.

TASKS DEMANDING HUMAN INTERVENTION

Preventing Duplication

Inevitably, multiple images of the same work exist in Wikimedia Commons, and multiple records describing the same image exist in Wikidata. How to discover and disentangle the duplication can be a challenge. We discretely analyzed the complicated duplication and learned that multiple Wikidata items had the same label, but their item types differed. For example, "The Good Samaritan" can be an artwork painted by Rembrandt or a biblical parable. We also noticed that some Commons images came with various versions, such as black and white or cropped. Correctly adding the ACT ID to a Wikidata item cannot be done without taking great discernment among duplicates.

Reconciling Inconsistent Data

After Python scripts scraped data from ACT and Commons, we faced the challenge of inconsistencies in the data, such as the inception date or creator. The creation date of an artwork fluctuates depending on the source of the data. The precise date is preferable, but a broader range of years can be acceptable. It is common for an image uploader or photographer to mistakenly use their name as an artist's name, especially when they don't know who created the art. Numerous artworks in the ACT database were created by unknown artists. Although several world-renowned museums and galleries provide reliable resources for verifying these inquiries, it takes time to excavate the accurate information.

WIKIDATA PROPERTY	VALUE	ACT PROPERTY	COMMONS PROPERTY
INSTANCE OF	P31	object/function	object type
IMAGE	P18	image	image
TITLE	P1476	title	title
CREATOR	P170	artist	artist
INCEPTION	P571	date	date
COUNTRY OF ORIGIN	P495	country of origin	country of origin
COUNTRY	P17	country	country
LOCATION	P276	current location, city/town	current location
COLLECTION	P357	collection	collection
GENRE	P242	genre	genre
MAIN SUBJECT	P84	subject	subject
MADE FROM MATERIAL	P306	material	medium
HEIGHT	P2048	height	dimensions
WIDTH	P2049	width	dimensions

TABLE 1 Properties used with ACT artworks in Wikidata

Determining Appropriate Properties

Identifying key properties to associate with item types is essential. The data models of ACT and Commons are different. We agreed to prioritize the ACT properties which better fit our needs. The table above indicates the list of potential properties to feature when creating a new Wikidata item. We know pairing scriptures with the artwork fulfills the goal of ACT design. Therefore, we are determined to find the suitable properties to include scriptures. After exploring several options, we discovered the properties of "based on" and "section, verse, paragraph, or clause" for the scriptures.

CREATING A NEW WIKIDATA ITEM

Wikidata, a well-structured database, offers an intuitive workflow for the users to create or modify data. The workflow is arranged in a linear movement, from labeling items with descriptions to building statements and then providing identifiers. Each addition shows a drop-down of options for users to pick as the following property to fill.

IMAGE 2 Example from an ACT webpage. *https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=56964 – LinkingArtChristian_Image2.png*

IMAGE 3 Example from a Wikimedia Commons page. Image by Dirtsc CC BY-SA *https://commons.wikimedia.org/wiki/File:Spgb_tympanon.jpg*

The image used for demonstration is a mosaic titled "Christ walks on water and rescues Peter." Comparing the data displayed in the ACT and Commons, we find the title, item type, date, location, and scriptures from the ACT. But the artist's information is missing. The data included in Commons are relatively less helpful. "April 13, 2012" is inappropriate information because the date should be when the art piece was created rather than when the image was uploaded. The listed author, "Dirtsc," is not the artist's name but the username of the image uploader. After comparison, it is more effective and accurate to create a new item mainly based on the data we retrieve from the ACT database.

PROCEDURE FOR CREATING A NEW WIKIDATA ITEM FOR THE ACT IMAGE

See Wikidata item of "Christ Walks on Water and Rescues Peter" (*https://www.wikidata.org/wiki/Q111842119*) for details.

- Log into Wikidata if an account is already set up. Without a personal account, the editing won't be attributed to the editor.
- To avoid duplication, enter the artwork's title in the search box. The indication of "no match was found" provides the green light to create a new item.
- Click on "create a new item" under the Wikidata icon.

- "en" in the language field means the title is in English. Copy the title from the ACT database and paste it into the label field. Add item type and artist's name in the description field. Because the artist's name is unavailable, "mosaic by the artist unknown" was keyed in.
- After the item is created, move on to build statements. The first required property, "instance of," is to specify the item type. The artwork is a mosaic. For the image property, insert the Commons image URL. This action makes the item linkable to the Commons. Make sure to assign a language to go with the title accordingly. If the information is available, add other statements, such as inception and location. The "based on" property and "section, verse, paragraph, or clause," qualifiers are employed to indicate books and verses for biblical scripture. "Creator" is an important property to include, but the needed information is missing. The creator can be added when the data is uncovered. To provide references to all the statements, the ACT image page URL is inserted as the reference URL and specifies the retrieved date afterward.
- After adding statements, the Art in the Christian Tradition ID P9092 is used as an identifier. After the record number is entered, click the record number can link up the item with the ACT database.

When a statement is added, the "item not found" warning appears when the entry for a property or value is not an existing item in Wikidata. To ensure data are linkable, a new item must be created. However, don't sweat over the incompletion of item statements. Including the basic properties can be an easy start for beginners. Don't forget that Wikidata values the effort of global collaboration to enrich its dataset. Items that seem presently incomplete can be enhanced by other editors later.

TRAINING AND COLLABORATION

A good tiding to share with whoever is interested in showcasing one's institutional publications or special collections on Wikidata: To lower the barriers so more people can join the Wikidata editing force, the Vanderbilt Wikidata project team created a training tutorial called *Learn Wikidata (https://www.learnwikidata.net/)*. This peer-led course provides training that ranges from the basic skills of creating a user account and editing items to more advanced techniques such as adding gadgets to make editing more efficient. The tutorial comprises 20 learning topics individually featured in brief animation videos. The program is available in English, Mandarin Chinese, and Spanish. It also comes with closed captions to facilitate learning. To address the needs of librarians with various levels of experience with Wikimedia projects, Learn Wikidata offers a self-paced environment for users to customize their own learning pathways.

Wikidata provides a free platform for seminary libraries to publicize their institutional scholarship without having to invest in building an expensive and complicated scholarly communications infrastructure. To develop a community of practice around Wikidata, more theological librarians should be encouraged and empowered to participate in these critically important projects. The Wikidata religion and theology community needs more partnerships to foster global scholarly communications.

SPEEDING UP THE EDITING PROCESS WITH TOOLS

Although the Wikidata web interface is very easy to use, it is slow and somewhat tedious if you have a lot of data that you want to upload. Fortunately, there are several freely available tools that you can use to speed up the process. Two of them are well known: QuickStatements and OpenRefine. A less well-known tool, VanderBot, is a Python script that Steve wrote to upload CSV data to Wikidata.

QuickStatements (*https://www.wikidata.org/wiki/Help:QuickStatements*) is often used together with other tools that can output data into its format. For example, the commonly used reference manager Zotero can export data about publications in QuickStatements format so that it can then be uploaded en masse to Wikidata.

OpenRefine (*https://www.wikidata.org/wiki/Wikidata:Tools/OpenRefine*) is a more powerful tool for bulk upload. There is a greater learning curve to using it than QuickStatements, but for existing OpenRefine users it is a good option, since Wikidata support is built in. It is necessary to set up a schema in order for OpenRefine to map your data in such a way that the Wikidata API (application programming interface) can understand it. However, once set up, OpenRefine will help you reconcile your data against Wikidata items that already exist, preventing duplication. Christa Strickler described how she used OpenRefine in a project to add theological publications to Wikidata (Strickler 2021, 311-12).

For the ACT project, we chose to use the VanderBot script (*https://github.com/HeardLibrary/linked-data/blob/master/vanderbot/README.md*) to perform the data upload. It is somewhat less user-friendly than the other tools because it requires installing Python and running the script from the command line. However, since its data source is a simple CSV spreadsheet, once it is set up it is relatively easy to enter the data by hand, or to generate the CSV using another script. It also records detailed information identifying each statement and reference that is created, making it possible to change or delete the statement at a future time (Baskauf and Baskauf 2021). In our case, we used a series of Python scripts to combine data from the ACT database and Wikimedia Commons, clean and disambiguate, and generate appropriate references. The output of this series of scripts could then be fed directly into VanderBot to do the upload. Because the data were in the form of a spreadsheet prior to uploading, we could use a regular spreadsheet editor to proofread and to simply copy and paste values if we wanted to make any final changes.

As we mentioned previously, one challenge is to avoid creating duplicates of items that already exist in Wikidata. One of the Python scripts we used during processing searched for possible duplicates of a work by using the Wikidata Query Service to download the labels of all works made by the artist of that work, and then perform fuzzy string matching to identify any potential existing works that might be a duplicate. The final decision was made by a human who reviewed the matches to decide if the work should be excluded from the upload. Code used in the project is available in GitHub at *https://github.com/HeardLibrary/linked-data/tree/master/act*.

For most users, OpenRefine seems to have the best balance of adaptability with moderate difficulty. However, if you are comfortable working with code, Python scripts provide a powerful and flexible way to increase the efficiency of preparing and uploading data. We were able to create over 1,250 new artwork items for ACT works using this workflow.

FEATURES OF WIKDATA THAT IMPROVE DISCOVERABILITY

A major motivation behind creating Wikidata items for ACT artworks was to improve their discoverability. There are three features that improve discoverability that are built in to Wikdiata: aliases, multilingual capabilities, and querying.

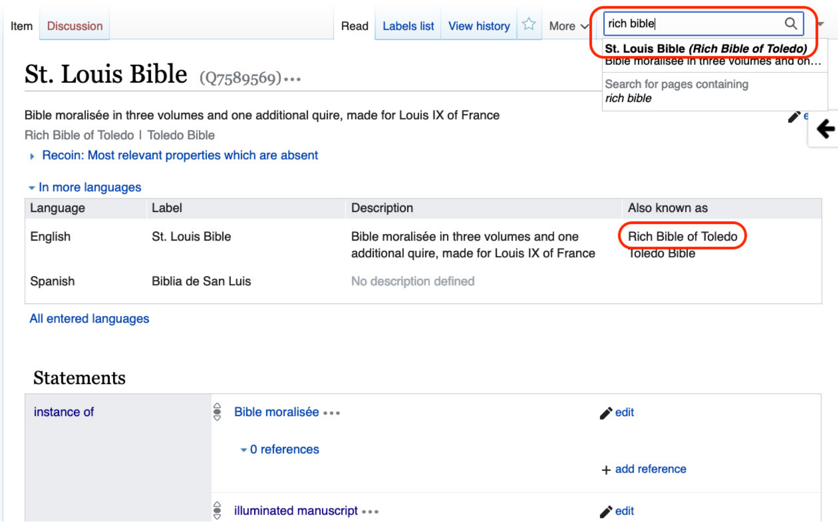


IMAGE 4 Searching Wikidata using an alias. *https://www.wikidata.org/wiki/Q7589569*.

When an item is created in Wikidata, it can be given a label and a description. However, it is also possible to list other possible labels that people may use for that item. These alternative labels are called "aliases." For example, the St. Louis Bible (*https://www.wikidata.org/wiki/Q7589569*) has also been given the aliases "Rich Bible of Toledo" and "Toledo Bible". Entering any of these terms in the search box allows the item to be found.

Tobias and the Angel (Q1635039)···

painting by the workshop of Andrea del Verocchio

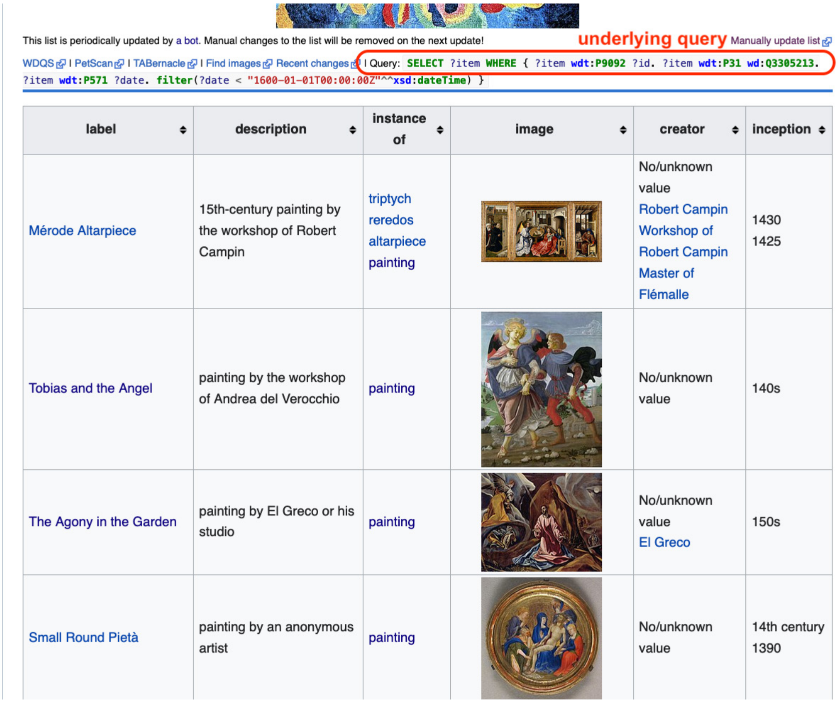
▸ Recoin: Most relevant properties which are absent

▾ In more languages

Language	Label	Description	Also known as
English	Tobias and the Angel	painting by the workshop of Andrea del Verocchio	
Spanish	Tobías y el ángel (Verrocchio)	cuadro de Andrea del Verrocchio	
Egyptian Arabic	توبياس والملاك	No description defined	
Asturian	No label defined	pintura de anónimu	
Breton	No label defined	taolenn dizanv	
Catalan	Tobies i l'àngel	quadre d'anònim	
Czech	Tobiáš a anděl	No description defined	
Danish	Tobias og englen	maleri fra Andrea del Verrocchios værksted	
German	Tobias und der Engel	Gemälde aus der Werkstatt von Andrea del Verrocchio	
British English	No label defined	painting by anonymous	
Esperanto	No label defined	pentraĵo de anonima aŭtoro	
French	Tobie et l'Ange	peinture de l'atelier de Andrea del Verrocchio	Tobias et l'Ange
Galician	No label defined	pintura de anónimo	
Hungarian	No label defined	anonymus festménye	
Ido	No label defined	pikturo da anonymous	
Italian	Tobiolo e l'angelo	pittura della bottega di Andrea del Verrocchio	
Japanese	トビアスと天使	No description defined	
Malayalam	തോബിയാസ് ആന്റ് ദ എയ്ഞ്ചൽ (വെറോച്ചിയോ)	No description defined	

IMAGE 5 Multilingual labels for a Wikidata artwork item. *https://www.wikidata.org/wiki/Q1635039*.

One of the key features of Wikidata is that it was designed to have multilingual capabilities right out of the box—multilingual labels are a core part of the model that underlies Wikidata. In the example above, the painting "Tobias and the Angel" (*https://www.wikidata.org/wiki/Q1635039*) is relatively famous and therefore has been labeled and described in many languages. The ability to create labels, descriptions, and aliases in many languages allows users around the world to find the works and to learn about them in their own languages.



This list is periodically updated by a bot. Manual changes to the list will be removed on the next update! underlying query Manually update list

WDQS | PetScan | TABernacle | Find images Recent changes | Query: `SELECT ?item WHERE { ?item wdt:P9092 ?id. ?item wdt:P31 wd:Q3305213. ?item wdt:P571 ?date. filter(?date < "1600-01-01T00:00:00Z"^^xsd:dateTime) }`

label	description	instance of	image	creator	inception
Mérode Altarpiece	15th-century painting by the workshop of Robert Campin	triptych reredos altarpiece painting		No/unknown value Robert Campin Workshop of Robert Campin Master of Flémalle	1430 1425
Tobias and the Angel	painting by the workshop of Andrea del Verocchio	painting		No/unknown value	140s
The Agony in the Garden	painting by El Greco or his studio	painting		No/unknown value El Greco	150s
Small Round Pietà	painting by an anonymous artist	painting		No/unknown value	14th century 1390

IMAGE 6 Art in the Christian Tradition Paintings before 1600 webpage. Example of a page built from a SPARQL query using the tool Listeria. *https://www.wikidata.org/wiki/Wikidata:WikiProject_Art_in_the_Christian_Tradition_(ACT)/Paintings_before_1600*.

The most powerful tool that is built into Wikidata is the ability to query its data. Because Wikidata is at its core structured and machine-readable, it is very well suited for querying. Some web pages, such as this list of ACT pre-1600 paintings (*https://www.wikidata.org/wiki/Wikidata:WikiProject_Art_in_the_Christian_Tradition_(ACT)/Paintings_before_1600*) are actually generated based on a query of data in Wikidata. This type of page is generated by a tool called Listeria (*https://www.wikidata.org/wiki/Wikidata:Listeria*) and it is periodically updated automatically by a bot.

The underlying technology is a query language called SPARQL (*https://www.w3.org/TR/sparql11-query/*) that you can use to discover information in Wikidata. The Wikidata Query Service interface (*https://query.wikidata.org/*) can be used to construct and test queries. It also comes with several built-in visualizations that are useful with artworks, such as an image gallery and a timeline. These "canned" visualizations can be embedded in web pages, where they are updated live each time the page is loaded.

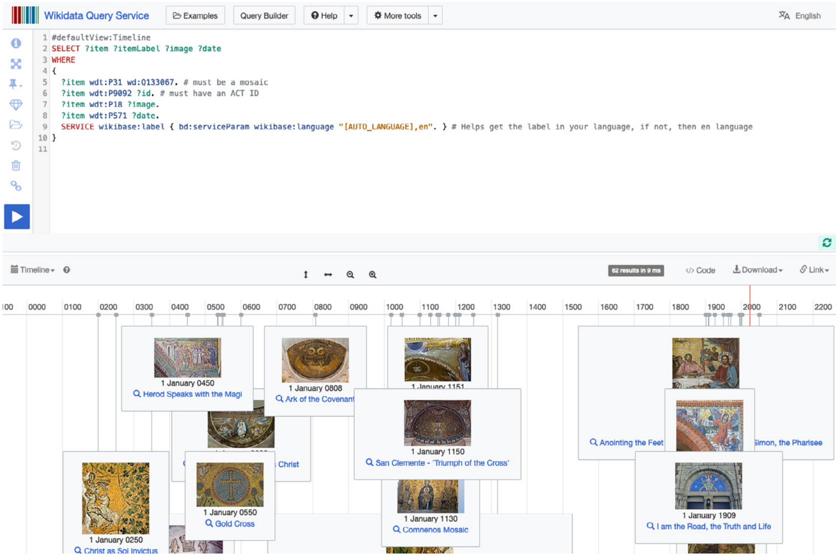


IMAGE 7 Timeline of mosaics in the Art in the Christian Tradition database. Example of a visualization built using a SPARQL query. Link to conduct the query: *https://w.wiki/5EHm*.

It is possible to perform the SPARQL queries "under the hood" as part of custom Javascript code, then to use the retrieved data to build custom web pages that display the data. A good example of this is the University of Edinburgh's website that seeks to humanize the victims of witchcraft trials (*https://witches.is.ed.ac.uk/*). In addition to using queries to generate visualizations, some visualizations in that website provide links to the Wikidata pages about the accused, allowing for more detailed exploration of their lives.

FUTURE ENHANCEMENTS AND VALUE ADDED

We have additional metadata available from the ACT database that we have not yet added to the Wikidata items for the artworks. This includes the material medium of the artwork, scriptural references associated with the artwork, the subject, and the icon class. Adding values for these metadata properties can improve search capabilities and make it possible to create custom search pages that use these values to direct users to appropriate artworks through SPARQL queries incorporated in the page Javascript.

Since Wikidata is an open knowledge graph, we can build on the previous work of others, and others can improve the metadata about items we have created. This is potentially a big benefit if your project is being carried out by a small group with limited resources.

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Look Out! Ableism is Loose in the Library

Inclusivity and Equity for Librarians with Disabilities

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ABSTRACT Ableism is rampant in the profession of academic librarianship. While there has been stress on other minorities such as racial and ethnic, little attention is paid to those with disabilities. Disability is often treated as a medical condition that needs to be cured. The focus is on the disability, not the person. Much better for considering the entire individual is the social justice model. It is unfair and oppressive to exclude people from being hired as academic librarians or keeping their jobs at academic libraries because of a disability. The disability may have nothing to do with job responsibilities, but because an individual has a disability, the person is stigmatized as a problem and not "normal." Libraries only want to hire those who are "normal." Library staff need to understand disability better, treat those with disabilities as people, make the library a caring community, and be willing to provide reasonable accommodations.

Atla has a Diversity, Equity, and Inclusion Committee. Part of the committee's charge is "Increasing members' competency with issues of diversity, equity, inclusion, and antiracism through active support and training." This essay deals with disability and ableism in libraries. I performed my own survey (Litwak 2022) and described the results. It is not hard to find news articles, blog posts, and presentations about racism. Antiracism is definitely important, but what about librarians with a disability? Talk of diversity, inclusion, and equity is in the air. What do inclusion and equity really mean? For our purposes, equity means fair treatment for all, not only for some. This is a social justice matter. It's not fair to exclude people because of some attribute that may have nothing to do with their job skills and experience. Inclusion, then, seeks to create equity. People of all sorts can apply for librarian positions, and if they can meet the requirements, other attributes, such as disability, should not matter. However, in real life, such attributes do matter. This issue matters because it affects lots of people in negative ways. It has affected me personally. The (mis)treatment of librarians and library staff due to a disability is called ableism. Lindsay and Fuentes (2020, 178) state that this "refers to unwanted, exploitative or abusive conduct against people with disabilities that violates their dignity and security."

Let's begin by defining disability vocabulary. First, within disability studies, there is disagreement over saying a "disabled person" or "a person with a disability." I will use the latter because the first suggests that "I am my disability," and "that is all that matters about me." The latter, on the other hand, suggests that a person may have one or more characteristics that significantly hinder interactions with the world around them on a daily basis. So, what does disability mean, what are we talking about? The meaning of disability depends upon the lenses that one uses to consider the subject.

There are different models for understanding this topic. These are the Medical model, the Deficit model, the Rehabilitation model, and the Social model. Seibers (2008, 3) asserts that in the Medical model, a person is seen as having an "Individual defect lodged in the person, a defect that must be cured or eliminated if the person is to achieve full capability." The disability is a medical problem that needs to be fixed, and little attention is given to the individual beyond being a patient. The related Deficit model sees the person with the disability as lacking something. This leads to seeing the person with a disability as "lesser." Schomberg (2017, 120) explains that within Western cultures, "being publicly disabled has historically led to censure, hostility," and suspicion that the individual is using the disability to gain sympathy. According to Schomberg and Highby (2020, 21), the Rehabilitation model focuses on, "Recovery and adjusting the personalities of disabled people to the existing environment," not changing the environment. This is similar to the Medical model in that the focus is on enabling an individual to overcome her disability to perform required job duties. The Social model focuses not on the individual, but on the environment. Those with disabilities are a minority group that faces discrimination because with a disability, they are not "normal." For many "normal" people, the exclusion might be unconscious. Connor et. al. put this more stridently, however, stating that, "Disability is not a thing or condition affecting people but instead a social negation serving powerful ideological commitments and political aims." (2008, 447) That may sound harsh unless one has been "assigned," consciously or unconsciously, the "disabled" moniker. I am concerned about the Social model. In this model, those with a disability:

- Are a minority group that faces discrimination, because with a disability they are not "normal"
- Have a socially-defined impairment
- Are a product of social injustice, leading to exclusion and oppression
- Have a stigma for identity
- Pose challenges for services, employment, and more
- Face attitudes of the "normal"
- Struggle with expectations to adhere to American values and ideologies: "pull yourself up by your own bootstraps"
- Face barriers created by those without a disability, i.e., "normal"

It can be a struggle to have a visible or apparent disability. Hidden disabilities can be significant challenges as well, but they often do not affect one's ability in an interview. As these items indicate, it is not the one with the disability who sets him/herself apart as not normal. It is those who are "normal" who set the bar higher than anyone with a disability can reach. This is ironic in that those perceived as normal will, given enough time or experiences, develop a disability.

WHAT'S THE PROBLEM?

Getting hired or keeping one's position has proven very difficult for (potential) librarians with disabilities. Other minority groups often seem more able to obtain positions. There is significant discrimination against many groups, but those with a disability may have a harder time getting hired. Many, if not most, higher-ed institutions claim equity and inclusion in hiring. Librarians with disabilities are not treated equitably. Since such librarians are not considered "normal" and institutions want to hire "normal" people, such applicants will not get past an initial interview. Such employers are treating those with disabilities unfairly. The applicant should be considered with no value given to the disability. If a disability could interfere with performing the job that the applicant is seeking, the employer should find some way to ascertain if the disability matters for the position. For example, if an applicant wears a leg brace all the time, that is irrelevant to a position as a reference librarian, a cataloger, or other positions in an academic or theological library. This is even more relevant now since the pandemic required librarians to serve patrons more online. That change ameliorates the challenges that some librarians with a disability might face. For me, it means that I can use Zoom to view a student's paper without struggling to see the student's computer screen by looking over his shoulder. I can also easily demonstrate to users the details of performing searches in databases.

It is only fair that a potential employer not assume that because one has a disability, the applicant is stupid or mentally incapable of performing the duties of the position. I have a significant visual impairment due to a cluster of problems that came with the genes responsible for the eyes and eyelids. That does not affect my ability to provide reference and instruction. My impairment did not prevent me from earning a PhD in New Testament studies. It does not keep me from reading Greek, Hebrew, German, French, Latin, or Aramaic. I regularly walk patrons over to the right spot in the stacks to help them look for resources. I make scans of lexicon entries for students who do not know the biblical languages. This list of tasks is not bragging. These tasks are common job responsibilities or requirements for theological librarians doing public services. My disability, regardless of what some interviewer thinks is true by looking at me, does not interfere with me learning more about library instruction, interacting with patrons, or doing my job well.

It may be reasonable to see some apparent disabilities as making success in a particular position somewhat unlikely. Someone who uses a wheelchair might have difficulty reshelving books in a seven-foot tall shelving unit. I read of an interview with a person who had a significant hearing impairment to the point that he could not seem to hear questions from the interviewers. That could make success in the library challenging as well. However, a prospective employer ought to give an applicant with a disability the chance to explain why the disability will not prevent him or her from performing job duties. The ADA describes what questions an interviewer may or may not ask of a person with a disability (Employee Disability Resources Center 2017). Schomberg and Highby (2020, 207-20) and the

Office of Disability Employment Policy (n.d.) offer other resources for interviewing someone with a disability. It is the responsibility of the applicant to talk about the disability in order to answer unasked questions. The interviewer needs to strive to let go of preconceptions about what "disabled people" can accomplish. These assumptions can be major barriers to applicants, as they have been to me.

In academia, assumptions are made about what a "normal" environment and "normal" worker is. As one country-western song put it, "normal is just a setting on the washing machine." These assumptions create barriers for librarians and other library workers. Value is placed upon people's minds and thoughts. According to Evans et al., while this "value could create greater room for people with physical disabilities," it can present difficulties for those with psychological impairments. Evans et al. (2017, 205) assert that these could include learning disabilities, autism, and other forms of neurodiversity. One study examined the job-seeking experiences of librarians with autism. According to Anderson (2021), employment rates are lower than the general population. Autistic LIS grads are regularly un- or under-employed. Disclosure helped some, but hurt others. Autism is often an invisible or hidden disability. It manifests itself in many ways. Like others who "pass,"—i.e., do not have an apparent disability—such individuals may struggle after being hired. Those with mental health issues will face stigma and prejudice. It is no surprise that those with hidden disabilities avoid disclosing them unless and until necessary.

Requesting accommodations is a problem as well. Some find it necessary to request accommodations. Obtaining accommodations can be difficult or risky as well. Suggesting that accommodations will be helpful during an interview may raise "red flags" as employers consider what those might cost. There is also the concern that other employees will wonder why they did not get such an accommodation. The work environment for those with disabilities can be harder than for others. While many libraries provide accommodations for students, they do not provide similar accommodations for library faculty and staff.

While not specifically about librarians, one study of faculty and staff at a multi-campus university found that a much larger percentage of faculty and staff with disabilities felt excluded (shunned or ignored) and experienced intimidating, offensive, or hostile conduct. Evans et. al. (2017, 212) state that this included bullying and harassment that faculty and staff without disabilities do not normally experience. Schomberg (2017, 117) described the case of one librarian whose coworker tried to get the librarian terminated because she had diabetes. Granted that diabetes, like other ailments, needs to be managed, it is wrong to attempt to get someone fired simply because the person has a disability. If there was any doubt that there is a problem, these studies and experiences should dispel those doubts. It would be one thing to be terminated because of unacceptable behavior, such as racial slurs or inappropriately touching someone else. It is quite another to be terminated because of a medical condition. Unfair! It is true that some disabilities may make an employee work more slowly than others, but the slower person needs to know the expectations of the organization. If one meets those expectations, then the disability should be irrelevant.

FINDING EMPLOYMENT WITH A DISABILITY

Job ads for librarian or other library staff positions often claim to be inclusive. Yet, if a library basically “writes off” an entire minority group, it is inclusive in name only. According to the World Health Organization and World Bank (2011), approximately 15 percent of people in the world have a disability. Oud (2019, 169) asserts that, “Librarians with a disability are an example of…an overlooked group. Librarians with disabilities form a substantial minority within librarianship, with estimates of 3.7 percent in the United States and 5.9 percent in Canada.” In 2019, Atla ran a demographic survey, in which they asked about disabilities among the membership. According to the survey, “140 individual-type members responded to the survey out of 513 current individual-type members at the time the survey was distributed (27.3%). Of the 140 respondents, the membership class breakdown of respondents was: emeritus – 9, retired – 10, student – 11, and individual – 110.” (Atla Director of Member Services 2022). Individual members were those who joined Atla as individual members. This includes members who joined as individual, student, emeritus, or retired. From the survey data, I am interested in the responses from individuals and students, not retired or emeritus because they may have developed a disability long after retiring. 6.54 percent of individual members reported having a disability, and 9.09 percent of student members reported having a disability. These numbers are better than that for the ALA or those in Oud’s research, but still do not reflect the 15 percent of the world's population. These statistics suggest, as Koford (2018, 3579) states, that "people with disabilities are underrepresented in librarianship and library work."

WHAT CAN WE DO?

Having described the issue and why it is important, it is time to consider what to do about it. Many, if not most, people may not be aware of their ableist perspective. One might subconsciously hold an opinion about the capabilities and/or burdens of an employee with a disability, but not be aware of the presence and indeed power of such presuppositions. Therefore, it is imperative that those without disabilities reflect on the possibilities for someone who has a disability to be a coworker or supervisor. To borrow from the real estate world, the core problem is attitude, attitude, attitude. What disabilities would actually make a person incapable of performing job duties at a reasonable level? There may be disabilities that would in fact make performing a specific role in the library a challenge. However, that should not be assumed. Such assumptions create stress for those with disabilities who may fear job loss simply because of a condition that they have no control over. In fact, ableist assumptions often lead a person with a disability to depression, low self-esteem, and social isolation. Moeller (2019, 455) asserts that, "existing processes designed to address disability treat its existence as a problem in need of a solution, and in doing so, further contribute to the workplace precarity experienced by library workers." The assignment of everyone to two groups, able-bodied or disabled, is not helpful for treating all employees fairly. If (potential) employers saw those with disabilities as people, not disabilities, it could help enormously. Librarians care about patrons. The library faculty and staff should likewise be a caring community for each other. Jessica Schomberg (2017, 121) offers several suggestions for how to change the situation:

- Recognize that more people have disabilities than you are aware of, and these disabilities fluctuate. Disabilities also might not manifest themselves, but that does not mean that they are nonexistent.
- Build a caring community through potlucks and having group projects in order to help solve problems and keep the burden of a task off of one person.
- Allow employees to work from home when practical.

- Provide clear information to employees about performance and timelines.

ASGCLA (2015) also offers helpful tips, such as:

- Promote job sharing, in which each person contributes one's knowledge and skills.
- Other staff members and supervisors must respect an individual's privacy.
- Provide an opportunity for someone with a disability to explain it can also be helpful in dealing with false assumptions.
- Ensure that there is good lighting, not only in the stacks, but work and break areas, and no glare.
- Make sure, for libraries in the U.S., that workspaces comply with the ADA and sections 504 and 508 of the Rehabilitation Acts of 1973.

Academic and theological librarians with disabilities are not objects to be feared or pitied. Supervisors and other library staff need to see those with disabilities as people, not as a medical problem to be solved. They are people like any library staff member. They want to be respected. They want to avoid being considered "less" that those without disabilities. Think about what it would be like to be considered less or incapable because of something you have no control. They want to get the job done, even if that does require some accommodations. They want to contribute to the organization. They want the same recognition, opportunities, and support that other library workers get. Like any job applicant, they want a fair chance to make the case for a library to hire them. As academic and theological librarians, who learn constantly and care about patrons, it is time to treat library staff with disabilities the same way. Most of us probably know the sense of being treated unfairly, incompetent, or judged as "less.". Let us extend that desire to how those with disabilities are viewed and treated. We can do better. Let us strive to do so.

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Measure TWYCE, Cut Once

How an Academic Library Is Engaging Vocationally Trained Alumni through Document Delivery

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ABSTRACT Library services for alumni are difficult to navigate, but they are necessary for the ongoing relationships between alumni and their schools. Theological academic libraries are no different in the struggle to navigate, as their alumni can be cut off from necessary resources and research assistance by any number of means. In expanding an existing document-delivery service to alumni, one library is seeking to keep the vocational alumni of two colleges connected to both their schools and the resources that helped shape their vocation and ecclesial identities. Through a survey, the needs of the alumni were assessed, and the resulting pilot project shows great hypothetical promise in improving alumni services.

INTRODUCTION

Asking any question pertaining to servicing alumni by an academic library will lead the inquirer to frustration. It inevitably leads to questions of cost, licensing for e-resources, and varieties of accessibility to physical resources; some of those questions are easily answered. Things like adherence with copyright compliance or other legal matters are included in the platform licenses available to the currently enrolled student community, faculty, and staff members; and depending on the university, these same items might be available to certain external library card holders for a fee. What about an academic library that has been key to formation for vocational and professional development and can continue to provide resources to assist in careers? Alumni from these academic settings go from having respected and reputable resources at their student fingertips to having little to no access whatsoever to those same resources by virtue of their graduation status. What is the responsibility of their school library to them? Does and should their school library continue to have responsibility to serve them? What is the ideal relationship of these alumni to their school library?

This paper describes how one university college library is attempting to respond to the needs of vocationally trained alumni. The particulars make this response unique: the library in question is a dual-college library that supports academic and vocational training for clergy in predominantly one ecclesiastical tradition while also serving a secular undergraduate base. The same library provides a document-delivery service to the theological graduate students and both theology and humanities faculty at its two colleges. The primary goal of the new service described in this paper is to provide resources to the active alumni serving in pastorates as ordained clergy or in lay ministerial roles while remaining compliant with and in adherence to university policies and procedures.

This paper is designed to lay out the process, from planning to proposal to pilot, for the Trinity-Wycliffe Church Express (TWYCE) alumni service at the John W. Graham Library at the University of Toronto in Canada. This paper will locate the Graham Library in its context as an academic library; in particular, its audience and focus. It will provide a literature review of expanded alumni services; it will then locate the Graham Library's proposed pilot within that literature. It will describe the process used for learning what needs the alumni have and how the library could best fulfill those needs. It will discuss what worked and what proved difficult, and it will conclude by discussing the future for the post-pilot project.

CONTEXT

The John W. Graham Library was founded in 2000 as a refurbishment of the existing college library at the University of Trinity College, a federated college at the University of Toronto in Canada[1]. In its new foundation, the theological library collections from both University of Trinity College and Wycliffe College, both members of the Toronto School of Theology and accredited members of the Association of Theological Schools, were amalgamated into the single location.

1 See *https://www.trinity.utoronto.ca/discover/about/history/* and *https://governingcouncil.utoronto.ca/system/files/import-files/ppjul012008i6021.pdf* for details on how the Memorandum of Understanding works at the University of Toronto, Canada.

There is an agreement of support between the two colleges for the maintenance and development of the collection, as well as financial support for the theological reference librarian position. As of 2021, the Graham Library houses more than 80,000 physical items. It is one of the 44 campus libraries in the University of Toronto Libraries (UTL) system.

Both the Faculty of Divinity at Trinity[2] and the faculty at Wycliffe College educate and train persons seeking ordained ministry, primarily in the Anglican tradition, especially for the denominations of the Anglican Church of Canada and the Protestant Episcopal Church in the United States; ordination-seeking persons from other traditions are also welcomed. As members of the Toronto School of Theology, both Trinity and Wycliffe allow students from other TST schools to attend classes and be a part of communal life. Both colleges have provided residence to undergraduate students and to upper-year students.

The current alumni services provided by the Graham Library are as follows: an extramural card that allows access to the physical resources housed only at the Graham Library, very limited access to the AtlaSerials® database, and a curbside pickup accessible through an online form on the library's website. Alumni, like any member of the public, can access the UTL catalogue online but cannot make requests for items. During the lockdowns of the COVID-19 pandemic, a curbside pickup service was developed to accommodate the needs of students, faculty, and other community members. Since the return to campus in September 2021, the curbside pickup service remained for alumni and non-conjoint students, as they did not have the necessary valid student identifiers to be allowed into the library or to request the items through the online catalogue. There has been a significant drop in usage for the curbside service, but, due to the number of non-conjoint students needing access to course texts and research items—as well as local, ordained alumni who have used the library—the service remains.

The document-delivery service at the Graham Library is called Graham InfoExpress. It provides physical items, links to electronic items, and scans to requesting faculty members from Trinity and Wycliffe Colleges; and it provides scans of journal articles, book chapters, and interlibrary documents to Toronto School of Theology stu-

2 Also known as Trinity Divinity; the terms will be interchanged.

dents at the same colleges. It began in 2018, and is heavily modelled on an older, established service from the John M. Kelly Library at the University of St. Michael's College (St. Mike's). The library paraprofessional technician who is the coordinator and operator of this service has been in the role since the inception of the Graham InfoExpress; thus, they would also be the one coordinating and operating TWYCE. The purpose of TWYCE is to expand this already existing document-delivery service to a much larger alumni audience within Canada.

What evidence is there in the literature to support such a service expansion? Is there evidence of libraries having success in reaching out to their alumni and maintaining a relationship with them? What can the Graham Library learn from these libraries? We now turn to a review of the available literature.

LITERATURE REVIEW AND ENVIRONMENTAL SCAN

There is no simple literature review for this proposal. Hundreds of articles have been written about how libraries have sought to engage alumni, how to keep the interest of alumni, and how to provide the necessary services. The same question is being asked time and time again: What should be the library's role in providing service to alumni? (Horava 2007; Flegg 2012; Sanville 2012; Smith, Street, and Wales 2007; Stachokas 2016; Weiner 2009). It is both encouraging and disheartening to know that there has been no clear answer to this question yet. Most of the literature discusses the library as a service-provider, but also as a key part of the relationship between the university and its alumni. In the 2010 report for the Association of College and Research Libraries, Megan Oakleaf notes that the value of an academic library is connected to service rather than products and experience over collection, but also service delivery supported by librarian expertise (Oakleaf 2010, 23). In other words, for alumni, an improved service to suit their educational and/or vocational needs from their school library could be beneficial.

Key themes emerged and remerged throughout the literature search: the need for a healthy and robust reciprocal relationship between alumni and their school, the perceived status of alumni as purposeful borrowers, and the measurement of alumni expectations. This proposal from the Graham Library, if successful, would be a direct response to these themes. The project here is to engage academically and vocationally trained alumni in their current occupations as ministers, pastors, and resident theologians in geographical areas that cannot be served easily by an academic library; while a public library is beneficial, it too has limitations.

Two articles appeared multiple times in the search: Tom Sanville's perspective piece "Reflections on Alumni and Libraries: Libraries Are Willing If There Is a Way" (Sanville 2012) and Chris Flegg's perspective piece "Alumni, Libraries and Universities: Whereto the Relationship" (Flegg 2012). Both articles directly confront the relationship between alumni and their university. Sanville is briefer in discussion than Flegg, but both authors present the challenges facing any sort of alumni-service expansion: if the university is keen to maintain relationships with its graduates, it must engage them in a reciprocal relationship. It is not enough for alumni to continue to donate and invest in the university: the university will be expected to produce something in return (Sanville 2012, 63; Flegg 2012, 61). To that end, alumni need to see that what they invest in their former school is being returned to them adequately (Weerts and Ronca 2007, 23-24).

Flegg is blunt in presenting how a university will monitor its alumni and find various ways to keep them engaged and supportive of the school; Flegg asks:

> [W]ith much at stake, how do these universities hold up their side of the ledger in terms of providing mutually beneficial relationships? Put more crudely, what, apart from prestige and the opportunity to network with fellow alums, can graduates expect to get back for their support and engagement? (Flegg 2012, 60)

If university administrators look to the libraries to answer that question, then, as some literature notes, the library needs to engage the alumni; however, it cannot do that without the university. The alumni development offices enable points of contact, and the library will need their resources to engage. The library cannot remain invisible to the university, and its role in the lives of the current students cannot be readily dismissed: it should be seen and viewed in partnership (Weiner 2009, 4). For this to work, as Deanna Marcum and Roger C. Schonfeld report in their book *Along Came Google*, the university administration must see the library as a place beneficial for "greater investment in a variety of schemes for sharing resources that would offer many options for faculty and students and sometimes the general public to gain access to institutions' collections" (Marcum and Schonfeld 2021, 24).

If alumni are “often grouped together with visitors, friends, or other categories of user that are considered part of an external community rather than being part of the university itself” (Stachokas 2016, 14), the relationship between the library and the alumni is presumed to be secondary or of less importance. George Stachokas states that some libraries were addressing “alumni needs as though alumni continue to be a part of the broader university and library community rather than lump alumni together with visitors or other outsiders” (Stachokas 2016, 15). This is applicable to TWYCE, as the Graham Library wishes to retain connection with the vocational alumni to assist them with their various research needs.

A major complication here, as noted by Stachokas and others (Flegg 2012; Sanville 2012; Smith, Street, and Wales 2007; Weerts and Ronca 2007), is legal in nature, and one that TWYCE will be confronting frequently: while the academic library may see alumni as being a part of the broader university community, various publishers do not. Stachokas writes:

> [They] consider alumni to be part of a separate market sector with its own business models and pricing. Some vendors assume alumni will be served by public libraries for their personal information needs while information needs related to their employment or other commercial activities will naturally fall outside of the purview of an academic information services provider such as their previous academic library (Stachokas 2016, 16).

This confrontation may prove to be problematic and costly; however, if it leads to conversations involving the university library and vendors regarding the potential for vocational alumni to receive access without significant additional costs, there can be an improvement in quality of service throughout the university. It may lead to vocational alumni being granted a particular status to differentiate them from other alumni, which is what one academic library in the United Kingdom did for alumni of an MBA program (Stachokas 2016, 17; Smith, Street, and Wales 2007, 162-76). While TWYCE is designed for those alumni trained for ecclesial positions, they would not be the only vocational alumni produced by the university. Those from other vocational programs (education, medicine, law, etc.) could benefit from this change of status.

Status is one thing, but another recurring theme is determining how the alumni would use the resources: are the resources for business or educational purposes (Smith, Street, and Wales 2007, 163)? Most of the e-resources provided by a university are licensed for educational purposes, and identifier authentication is one form of checking. In the case of TWYCE, this becomes further complicated by asking *who* is receiving the educational value from the resource: the ordained alumni using it for teaching, or the parishioner who may never visit the university that provided the resource? Would TWYCE count as a business use or an educational use? The literature is not clear, but the Graham Library would have to make a definitive statement on the matter.

Alumni expectations are also mixed (Smith, Street, and Wales 2007, 166; Weerts and Ronca 2007, 31-32). Is it reasonable for alumni to expect the same access they had when they were students, or access to e-resources they never had prior? Who or what should determine access: the needs of the alumni, or the university in dialogue with the library vendors? If there is a cost to the alumni, what can the university library guarantee will be available for that cost? Is the university establishing the future alumni relationship early with existing students (McGill, Rundle-Thiele, and Lye 2009, 271), or are the current students merely accepting that they will not have a relationship with their school post-graduation?

A surprising result in the alumni-university relationship came in the number of results pertaining to the university archivist and inclusion of other university staff, particularly in the alumni office (Smith, Street, and Wales 2007, 165; Weerts and Ronca 2007, 31-32). It is most likely through the archivist that an academic library (if they are affiliated with said archivist directly) would encounter the most alumni interaction. Eddie Woodward states that this connection "provides alumni with the opportunity to reconnect and give back to the school where they earned their degrees.... [It] also dovetails nicely with the trend in modern university archives to collect material from former students to help document the student experience" (Woodword 2015, 138). Woodward notes that this gives the alumni a concrete sense of investment and ownership, which leads to future donations in artifacts and financial support (Woodword 2015, 139). While this is good for the archival aspect of university life, the sense from Woodward's article is that this pertains most to alumni at the end of their careers or in retirement. The Graham Library's proposed project is for vocational life immediately following graduation, to maintain an active research presence in the alumni's working lives rather than waiting until the end.

ENVIRONMENTAL SCAN

An environmental scan of existing alumni services from other theological libraries was initially conducted in 2019. Four Anglican academic libraries from across Canada plus one Roman Catholic library[3] were emailed questions about what services they provided for alumni or students who live at a distance from the school. When the scan was again conducted in 2021—this time, reading the libraries' websites—what was learned in 2019 had remained the same. Despite changes due to the COVID-19 pandemic, students who lived at a distance from their home library were at a significant disadvantage compared to those living locally, and alumni were at a greater disadvantage than either group of students. Some libraries were willing to mail resources or to email e-resources to current students on a case-by-case basis. Others would direct the inquirer to their local university library or to make an interlibrary loan at their public library, and there might be a cost to the borrower.

The University of Toronto, for instance, charges $30 per interlibrary loan per external borrower request (University of Toronto Libraries 2022). The issue is further complicated by students living abroad, as international shipping raises the possibility of items becoming lost: the student would then be responsible for replacing a book. Initially, in 2019, the Graham Library's proposal was met with some interest; one library expressed desire for a centralized requesting service amongst the academic Anglican libraries for alumni but shared no further thoughts. The table below provides a breakdown in the services provided by the schools.

3 The Atlantic School of Theology (Halifax, NS), Huron University College (London, ON), Saskatoon Theological Union (Saskatoon, SK), and the Vancouver School of Theology (Vancouver, BC); the John M. Kelly Library at University of St. Michael's College (Toronto, ON) was included due to the very close proximity to the Graham Library in structure and service provision. The Graham InfoExpress service is modelled heavily on the same service as provided at the Kelly Library. Each of these schools has its own resident library.

	GRAHAM LIBRARY	UNIVERSITY OF ST. MICHAEL'S COLLEGE	ATLANTIC SCHOOL OF THEOLOGY (AST)	HURON UNIVERSITY COLLEGE	SASKATOON THEOLOGICAL UNION (STU)	VANCOUVER SCHOOL OF THEOLOGY (VST)
DISTANCE EDUCATION STUDENTS	Yes	Yes (their own)	Yes	No[4]	Yes	Yes
MAIL BOOKS[5]	Canada Post	Canada Post, courier	Canada Post, courier	No	Canada Post, courier	Limited
SCAN DOCUMENTS	Yes	Yes	Yes	No	Yes	Yes
REQUIREMENTS:						
Library card	Yes	Yes	Yes	No	Yes	Yes
University identifier[6]	Yes	Yes	No	Yes	Yes	Yes
Proof of registration	Yes	Yes	Yes	Yes	Yes	Yes
BASIC DEGREE[7]	Yes	Yes	Yes	Yes	Yes	Yes
ADVANCED DEGREE[8]	Yes	Yes	Yes	Yes	Yes	Yes
PROVIDES INTERLIBRARY LOAN	No	No	No	No	No	No

TABLE 1. Services provided to alumni and distance students.

In the broader literature review, numerous libraries have tried to engage and serve alumni with mixed results; and at this time the main frustration is the lack of access to online resources. While this is based on a university policy in compliance with copyright law and other unavoidable legal matters, it is still a source of frustration and aggravation for alumni wishing to use any library service previously offered to them pre-graduation. The service project as designed at the Graham Library is not fully represented by the literature. It is to the design and the project that this paper now turns.

4 Huron has no online courses available for theology students but has older adult students whom it tries to accommodate based on needs.

5 Canada Post's Library Shipping Tool, Canada Post regular service, courier; STU sends prepaid postage envelopes with their books, St. Mike's uses couriers for international shipping (three books maximum), VST ships on a case-by-case basis.

6 University identifier—e.g., at the University of Toronto, a UTORid—is required by all current students, faculty, and staff for access to affiliated university library databases; AST provides a login for OpenAthens.

7 Basic Degree—an introductory degree in theological studies (MDiv, MTS, etc.).

8 Advanced Degree—a secondary academic degree in theological studies (ThM, MA, PhD).

PROPOSED PILOT

The pilot project was initially constructed in 2019 as a topic of conversation between the Graham InfoExpress Coordinator and another librarian at the Graham Library. While the discussion mainly focused on the loss of an interlibrary loan service amongst the public library system in Ontario prior to the COVID-19 lockdown, it opened the potential for reaching out to alumni to assist in their research needs. Encouraging the ordained alumni to increase their use of the Graham Library seemed the logical decision to make, but the process of doing that would involve multiple steps and reviews.

To repeat: the existing alumni services provided by the Graham Library are, like those at other academic libraries, severely truncated compared to those offered to the current research body. There is an extramural library card that can only be used for circulating physical items from the Graham Library's collection. This card is offered freely to alumni, non-conjoint students, and Anglican clergy. It allows for up to 25 items to circulate, with a loan period of two weeks. Also, for alumni of both Trinity Divinity and Wycliffe College, there is limited access to the AtlaSerials® database, a very popular resource for theological studies. To receive the card or the AtlaSerials® access, an alum must inquire in person and provide pieces of identification—in the case of ordained clergy who are not alumni, this includes proof of ordination such as their license. The card, though free, must be renewed every year. COVID-19 protocols prevent alumni from entering the library to peruse the stacks, so they are restricted to an online request form for a curbside pickup.

The proposal itself is simple: the Graham Library will extend its existing InfoExpress document-delivery service to the ordained alumni from Trinity Divinity and from Wycliffe College. The University of Toronto Library catalogue is accessible to the public, but there are options for contacting the Graham Library directly for assistance. Scans from e-resources will necessarily be bound by the licensing agreements established between the University of Toronto and the providing vendor; the more open the access, the more likely it is that scans will be provided. Like the other InfoExpress services, the pilot will follow the University of Toronto's established guidelines for copyright-law compliance.

Methodology

Any sort of project of this nature requires preliminary work. It is not sufficient for the Graham Library to decide that it will provide a service; it needs to know the service is (a) needed, and (b) necessary. To accomplish this, the methodology of needs assessment will be employed. While it is important to the schools—Trinity College and Wycliffe College—that their alumni are engaged for the reasons revealed in the literature review, it is also important that their alumni recognize this as a service primarily for them. Part of the pilot should result in the reciprocal investment relationship: the school and the alumni benefit from the library providing the service, while the library benefits from the school investing in the library. The alumni see a return on the investment of both time and money to the school from the library.

Before expanding an existing and viable service, the Graham Library needs to find the relevant information and understandings of what the alumni of Trinity Divinity and Wycliffe value in a library service that will specifically benefit them as a group. This will result in the Graham Library taking some sort of action, changing the service(s) it provides to alumni, and thus leading to an improvement in the overall patron-forward service it offers to the whole university community. This is a needs-assessment methodology for establishing "priorities for program or system development" (Witkin and Altschuld 1995, 5). Will there be a benefit to the Graham Library? Theoretically, yes: an improvement in circulation stats, increased number of users, and potentially higher request traffic for resources that are not available in smaller centres.

In interpreting the results from the needs assessment, a second and complementary methodology will be employed: grounded theory. This is to assist the Graham Library to better understand how it currently serves the ordained alumni and how it can improve its own stature as an academic Anglican library. The Graham Library presents an existing value statement, that it serves the students, faculty, and alumni of Trinity and Wycliffe College. It is unclear, however, how true that statement is. Grounded theory in this case would help define what alumni description best suits the Graham Library's current service: the data collected proves the theory it creates (Echevarria-Doan and Tubbs 2005, 42). To declare that the library serves only alumni local to the Greater Toronto and Hamilton Area (GTHA) does not accurately reflect the stance of the Graham Library as serving *all* the alumni from Trinity Divinity and Wycliffe College. This methodology would help reveal the areas where improvement is necessary across the services as provided by the library and give supportive evidence of the vitality the library provides to the college community and life at the University of Toronto. It will help shape how the programs for alumni are developed, determining where outreach is needed most.

Schedule

Initial planning (researching, literature review, environmental scan, survey): 2019-2022 Survey[9]:

- Construction: 2019, renewed in 2021
- Redevelopment: September 2021–January 2022
- Atla Annual Conference 2022 Proposal: January 2022, accepted March 2022
- Research Ethics Board: Protocol submitted April 11, Approval notice May 2
- Launch: May 9, 2022
- Data Collection Conclusion: May 30, 2022
- Analysis: May–June 2022
- Presentation at Atla Annual Conference: June 17, 2022
- Pilot: September 2022 for one calendar year
- Pilot Conclusion: August 2023
- Pilot Evaluation: August-September 2023
- Official Service Expansion: September 2023

Survey and Results

The survey was created and housed on Survey Monkey. Because the survey's results needed to be shareable for a presentation as well as a research paper, they were submitted as part of a research-project protocol to the University of Toronto's Research Ethics Board for suggestions and approval. Since it presented very little risk to the University or the Graham Library, the protocol was approved on April 20, 2022.

9 See Appendix A for survey and numerical results.

The survey was launched on May 9, 2022, with a deadline for completion of May 30, 2022.

Distribution was completed through the following channels:

- Alumni development offices of both Trinity College and Wycliffe College
- Graham Library's newsletters
- Graham Library's social media sites (Facebook, Twitter, and Instagram)
- Wycliffe Alumni Association Facebook page
- Trinity College social media sites

The acceptable number of results in the protocol was set at 100. This number was determined according to the number of active alumni extramural cards currently in circulation. The number of responses received by the deadline exceeded our expectations at 142.

The results[10] show some interesting findings. While the presumed complaint regarding access to electronic resources was expected—and yes, it was mentioned—it was not the most prominent comment. Most of the alumni who made comments were concerned about the lack of awareness regarding their continued use of the library. They were unaware of the extramural card, the AtlaSerials® option, or that they would be welcomed back into the library to use the resources.

The initial results (Week 1) showed that the average alumnus was a Trinity grad two to five years out, was an ordained member of the Anglican Church of Canada, and had an extramural card. This graduate would be willing to use an expanded document-delivery service for a small service fee to give them continued access to biblical commentaries and theological texts. They would expect staff support in navigating the Graham's existing resources, better communication through the existing alumni associations, and no expiration of their privileges. They would also like to participate in the pilot project. The results from Week 1 would indicate that while there certainly is service to the alumni of Trinity Divinity and Wycliffe College, it can be improved by expansion.

Week 2's results showed little change: the average alum was still a Trinity graduate two to five years out, was a member of the Anglican Church of Canada, was active in ordained congregational ministry, and had an extramural card. The alum would be willing to use the docu-

10 See Appendices A and B for results.

ment-delivery service for a small fee but would also be willing to use it regardless of cost. They primarily wanted biblical commentaries and theological texts, and they wanted library staff support in navigating the existing resources. They were also very eager to participate in the pilot.

Week 3 and the final results did not change much from Week 2. The total number of respondents was 143—88 Trinity Divinity alumni and 55 Wycliffe alumni—with a 100% completion rate (no uncompleted surveys). This is a satisfactory result for a survey of this nature. The final average alum was a Trinity Divinity grad two to five years out, was a member of the Anglican Church of Canada, was active in ordained ministry, and had an extramural card. The alum would equally be willing to pay for the service regardless of cost or for a small service fee if it meant they had access to biblical commentaries, theological texts, and worship resources. The alum would also like staff support in navigating the Graham's existing resources and no expiration of privilege. Of the 142 respondents, 116 wished to participate in the pilot, so a discussion with the senior library staff at the Graham Library about how to proceed is needed.

Future Direction of the Pilot Project

The pilot and the service going forward will require a marketing plan for promotion. The focus and target audience of this expansion is the alumni of Trinity Divinity and of Wycliffe College; it should not diminish or distract from the other document-delivery services the Graham Library provides, but rather work in complementary tandem. Since the average alumnus is an ordained person, there is great potential for them to share and discuss the service with their colleagues, some of whom will not be alumni of either college. Because the extramural card given to alumni is the same as that given to Anglican clergy, this is not currently a distinction worth making. This is especially in reference to the Graham Library's collection management policy of April 2011, when the then Anglican Church of Canada's library was folded into the collection at the Graham: "It is the goal of the Library, in conjunction with the Archives of the Anglican Church of Canada, to become the preeminent Canadian base for scholars of Anglicanism." (John W. Graham Library 2011) As a result, withholding this expansion from Anglican clergy would not be a welcome step. That does not mean, however, that it will be marketed as such: it presently means that Trinity Divinity and Wycliffe College alumni will be the target audience, and their colleagues from other seminaries will not be excluded should they approach.

The marketing plan for the pilot will work like that of the survey, only this time, alumni will be contacted directly by the library rather than through the alumni-development offices. The alumni who were in favour of participation will be contacted and provided with a full explanation of what the service can do for them. A document of FAQs will be created, and also issued as a print document. The alumni will be welcomed and encouraged to ask questions of the coordinator or the subject liaison librarian at any point during their request.

When the pilot is complete, feedback will be sought in the form of a survey. It too will be published, and it is hoped that the findings will be presented at another Atla conference in the future.

CONCLUSION

The problem with providing library services to alumni as documented in the literature follows this same pattern: the library is aware that alumni are important; the library tries to determine what the alumni want and need; the alumni do not respond as the library desires; the library tries and fails again. No alumni service is going to work perfectly, and the documented attempts reveal more frustration than success. A number of these involved developing a new library service, whereas the John W. Graham Library is taking the different route of expanding an existing service for alumni.

The survey conducted by the Graham Library was structured to collect specific data about alumni informational needs. Graham Library staff can see clearly where the service needs to expand as well as what the alumni expect from it. In turn, this survey can be used to justify budgetary changes at the college level for the Graham Library. If the returns are great enough, the colleges can see how the library can benefit from their own relationship with their alumni. Resulting from this, the Graham Library will be an active partner in that relationship rather than a passive observer.

The struggles other libraries have had in alumni services are not without merit for the Graham Library. It too has struggled to find and refine services to suit the needs of all its patrons. This is only one component, one aspect of service; it will need constant attention and refinement as the number of alumni grows and spreads. Exciting times lie ahead.

APPENDIX A: SURVEY QUESTIONS AND PERCENTAGE RESULTS

1. Which college did you graduate from? (If you graduated from both, please select the most recent)
    a. Trinity (Divinity) 61.97%
    b. Wycliffe 38.73%

2. Are you a member of the Anglican Church of Canada?
    a. Yes 81.69%
    b. No; my denomination is in full communion (joint or shared ministry) with the Anglican Church of Canada 3.52%
    c. No 13.381%
    d. Prefer not to answer 1.41%

3. When did you graduate?
    a. Less than 2 years ago 14.08%
    b. 2–5 years ago 43.66%
    c. 6–10 years ago 14.79%
    d. 10+ years ago 27.46%

4. Are you ordained, and are you serving a congregation?
    a. Yes, and serving a congregation 62.68%
    b. Yes, and not serving a congregation but engaged in other ordained or commissioned ministry (e.g., chaplaincy) 14.79%
    c. No, and serving a congregation as either an ordinand or lay leader 7.04%
    d. No, and not currently serving a congregation but engaged in other commissioned ministry (e.g., chaplaincy) 4.23%
    e. No, and not currently serving a congregation and not engaged in other ministry 11.27%

5. Are you aware the John W. Graham Library has an alumni card that allows you to borrow books from its collection?
    a. Yes, and I have one 49.30%
    b. Yes, and I don't have one 15.49%
    c. No 35.21%

6. If you answered "Yes, and I don't have one" or "No," please tell us why you don't use the Graham alumni card (not interested, forgot it existed, distance to and from the library, two-week loan period too short, no access to the University online resources, et cetera).

7. The John W. Graham Library is considering expanding its existing service to alumni of Wycliffe College and Trinity Divinity. This would include the possibility of delivering documents or materials via Canada Post or email, and may include a small service fee. Would you be interested in participating in a trial pilot project?
    a. Yes, regardless of cost 35.92%
    b. Yes, for a small service fee 36.62%
    c. Yes, as long as it is free (aside from overdue fines) 20.42%
    d. No 7.04%

8. In order to better understand what materials and resources would be needed, please indicate below what you would borrow from the John W. Graham Library (select all applicable materials):
    a. Bible commentaries and theological texts 86.62%
    b. Worship resources (prayer books, liturgies, hymnals, et cetera) 47.89%
    c. Other 27.46%

9. If you answered "Other" in Question 9, please give a description of the materials and resources you would want to borrow from the John W. Graham Library.
10. If the John W. Graham Library were to expand its existing alumni service, what would make it attractive to you? (Select all that apply)
    a. Staff support in navigating the Graham's existing resources 54.93%
    b. Better communication through the existing alumni associations 46.48%
    c. Little to no cost for usage 42.96%
    d. No expiration of privilege 48.59%
    e. Other 6.34%

11. If you answered "Other" in Question 10, please give a description of your ideal alumni service from the John W. Graham Library.
12. Any additional comments on expanding the alumni service are welcomed. Please provide feedback or suggestions.
13. Would you like to participate in the service expansion pilot project?
    a. Yes 81.69%
    b. No 18.31%

The remaining two questions were for submission of an email address for participation in the pilot and for the incentive draw for the gift cards.

APPENDIX B: SURVEY COMMENT RESULTS

The survey responses are presented verbatim.

The first question that required a comment was question six: *If you answered "Yes, and I don't have one" or "No," please tell us why you don't use the Graham alumni card.* Of the 82 comments, it was fairly divided between the following:

- "I was not aware of it."
- "I believe I would need longer loan for it to be worthwhile, as I live out of town."
- "I have never received one."
- "I wasn't aware that I could apply for such as card."
- "I'm not in Ontario and so I am not able to access the library physically."
- "I have never heard of it."
- "Distance from the library."
- "I was not aware! I would LOVE to use it!"
- "I live outside Toronto and it is not feasible to come to Toronto to the library."
- "My fault. I just was unaware. I would be delighted to have such a card and will take steps to acquire one."
- "It wasn't clear how to get an alumni card based on my programs."

The second question that required a comment was question nine: *If you answered "Other" in question 8, please give a description of the materials and resources you would want to borrow from the John W. Graham Library.* Of the 48 comments, only six referred specifically to online resources.

- "Academic resources, e-books, and journal articles."
- "Journal articles, e-books."
- "It would be great to have access to electronic journals—leadership, homiletics, field education, etc."

- "It would be great to have access to online material as well, and not just printed resources."
- "It would depend on what else was made available, how one could discover what was available and how it could be accessed. As noted above, I don't live anywhere near Toronto so access could be a major problem."
- "Access to journal articles."

The third question that required a comment was question 11: *If you answered "Other" in Question 10, please give a description of your ideal alumni service from the John W. Graham Library.* Of the 51 responses, five specifically mentioned online resource access.

- "Access to journal storage sites."
- "Internet access; someone at the end of the telephone."
- "Access to online resources."
- "Being able to access materials at a distance—if that is indeed possible."
- "Access to online resources, such as journals and periodicals, and online books would be especially useful, esp. for alumni in areas far from Toronto."

The final question that required a comment was Question 12: *Any additional comments on expanding the alumni service are welcomed. Please provide feedback or suggestions.* Of the 51 responses, four mentioned access to online resources, five mentioned service ideas, and nine mentioned their appreciation for the library's consideration. Of these 18 comments, the following are most telling:

- "I feel strongly that education should be made accessible and I don't agree with limiting access to people who would use the resources."
- "This is being completed by a wife/caregiver of a Trinity College Divinity grad who has Alzheimer's/ dementia, but while he was serving in the church, it would have been great for him to know about [it] and [it] would have been used."
- "Creating awareness and making some donation that would help in expansion."
- "Grand idea. Would be a great kickstart for those us of who are wallowing in self-pity and ennui."

- "Digital (video) welcome to the services. Would love to put a face to those who would help find the information. A contact person with Trinity's theology (e.g.: someone who is safe for women and lgbtq+ people), and who will offer suggestions from women, bipoc, and lgbtq+ authors and not just old dead white guys."
- "I appreciate that you are even considering this idea, whether or not I am able to take advantage of it."

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Microsoft Teams

Creating Space for Hybrid and Remote Staff to Thrive

Cathy Mayer, Visiting Instruction Librarian, North Park University
Grace Simons, Electronic Resources and Cataloging Librarian, North Park University

ABSTRACT Grace Simons, Electronic Resources and Cataloging Librarian, and Cathy Mayer, Visiting Instruction Librarian, share a belief that academic libraries can practice hospitality for staff members (librarians and paraprofessionals) by re-imagining workflows through expanded use of digital platforms. In this Atla 2022 conference session, Simons and Mayer shared their experience utilizing Microsoft Teams at North Park University's Brandel Library and invited attendees to reflect on how ideas shared might be applied at other Atla institutions. Content shared is intended to provide a high-level introduction to Microsoft Teams and explores three themes: needs that drove adoption at Brandel Library, a tour of the platform highlighting key functions, and ideas for organizational strategies that can be adapted by others.

ADAPTING FOR HYBRID AND REMOTE WORK

In a June 2021 Harvard Business Review (HBR) Digital article, Sue Bingham, founder and principal of HPWP Group, notes that developing remote and hybrid work policies must take a higher view than simply considering the number of days in or out of an on-site office setting. Bingham implores organizations to recognize that regardless of the amount of time spent in a specific location, "employers must get serious about adapting to employees' need by soliciting their input along the way" (Bingham 2021).

Bingham's advice is helpful, but perhaps even more helpful is the opportunity academic librarians have to follow advice commonly attributed to Winston Churchill and "never let a good crisis go to waste." Based on our experience during the COVID-19 pandemic, academic libraries can now frame the potential for effectively leveraging future hybrid and remote work policies and practices upon our recent experience. To constructively reflect on the pandemic and the ways it can help shape the future remote and hybrid work of academic libraries, consider the following questions: (1) what benefits have you encountered during hybrid or remote work, and (2) what pain points have you experienced?

NEEDS: PLACE, PROCESS, AND PEOPLE

Responding to employee needs requires that organizations, whether an academic library or broader university, consider the *place* where work is done, the *processes* that foster (or possibly inhibit) work, and the *people* engaged in workflows. Each of these elements may introduce priorities and needs that initially appear in conflict with one another. Thus, it is vital for organizations to foster open dialog and iteratively form remote and hybrid work arrangements.

As many academic libraries face the reality of lean staffing because of frozen or eliminated positions due to budget cuts, the time for re-evaluating the ways we work is now. If you are a manager of people in your organization, carve out time for yourself and your team to cultivate awareness of latent functionalities in tools available. Though you may not have felt like there was (or is) time for exploration, prioritizing reflection and reconsidering workflows can be a powerful opportunity to identify what your staff values.

THE PROCESS OF REIMAGINING WORK WITH AND FOR HYBRID AND REMOTE STAFF

Lynda Gratton, a professor at the London Business School, proposes three crucial questions for workflow reimagination at companies—which are equally relevant to libraries:

1. Are any team tasks redundant?
2. Can any tasks be automated or reassigned to people outside the team?
3. Can we reimagine a new purpose for our place of work? (Gratton 2021, 73)

Gratton also sagely cautions organizations embracing hybrid and remote work, noting: “New hybrid arrangements should never replicate existing bad practices—as was the case when companies began automating processes, decades ago. Instead of redesigning their workflows to take advantage of what the new technologies made possible, many companies simply layered them onto existing processes, inadvertently replicating their flaws…. (Gratton 2021, 72).” Libraries have not been exempted from this pitfall!

Thus, before implementing a new tool, it is imperative that leaders and library staff members reflect on their own work styles and preferences. In Bingham’s HBR article, she provides questions to help recognize individual preferences. These questions have been adapted below for consideration within an academic library context. Key questions include:

- What helps you focus?
- What distracts you?
- What tools do you need to perform your job well?
- What tools does your library need to perform well?
- What communication methods work best for you when working within the team?
- What communication methods work across the university or seminary?
- What communication methods work best with patrons? (Bingham 2021)

Leaders can also benefit from reflecting on and facilitating discussion of questions. Bingham suggests uncovering productivity and collaboration needs, including:

- Are the team’s benchmarks, goals, and deadlines clear?
- Do you understand what is expected of you and what constitutes successful performance?
- How often do you communicate across teams or with patrons? During what hours do you most often overlap? (Bingham 2021)

Understanding of the needs and preferences of a particular organization is foundational to recognizing that utilizing Microsoft Teams is not a one-size-fits-all solution. Strategies utilized at Brandel Library may not fit the culture and needs of other academic or seminary libraries. Moreover, the approach utilized by Brandel’s current library staff may not fit the changing needs of the future team. To this end, deploying Microsoft Teams should be an iterative and flexible process, subject to periodic review and revision. Whether assembling as part of a monthly staff meeting or annual staff retreat, team members can benefit from time dedicated to reflecting upon and answering the following, library-adapted questions posed by Bingham:

- What benefits have you seen from using Teams?
- What difficulties have you encountered?
- Should we make any adjustments in how we collaborate? (Bingham 2021)

CASE STUDY: BRANDEL LIBRARY

At Brandel Library, staff involved in deploying Microsoft Teams include five full-time on-site librarians, one remote full-time librarian, and three part-time librarians. Except for a student worker who functions as a part-time assistant to the director, student employees were not enfolded into the Brandel Library Team on the Microsoft platform.

Although Microsoft Teams was first adopted by Brandel Library staff out of necessity at the start of the COVID-19 pandemic, reimagination for deploying the tool was encouraged by Library Director Matt Ostercamp. Ostercamp charged Simons and Mayer with the task of collaboratively charting a path for broader deployment of Microsoft Teams at the anticipated staff retreat in March 2022.

Simons and Mayer began by identifying goals for expanded use of Microsoft Teams within the Brandel library staff. Three goals for implementation were identified. First, fostering community among the staff was a primary motivator. The pandemic and continuing social distancing precautions necessitated by the January 2022 wave of the Omicron variant left staff members perpetually unable to gather face-to-face as they had historically been accustomed to doing. Although the Omicron wave passed, an out-of-state move and permanent transition to remote work for Simons highlighted the continued importance of finding ways to foster community via Microsoft Teams. The final stated goal was to foster access, specifically to enhance information sharing among the lean staff and better prepare for transitional periods, like medical leaves and onboarding new members. The final goal was to foster navigation by taking advantage of cloud-based capabilities and introducing shared file organization strategies to promote proactive management of files.

Simons and Mayer set to work identifying ways to accomplish the goals and presented them within the context of a "Teams Tour" at the Brandel Library Spring Break 2022 staff retreat. The tour began by examining the group's existing "Brandel Staff Chat" thread. Originally created at the inception of the pandemic, discussions in the thread had ranged from work-focused conversation to conversations about the strange new reality of life and recipe exchanges. To support the goal of fostering community, the chat thread was designated for future use as a place for social interaction that would solely feature conversations on casual, non-work-related topics.

To better convey the new intent of the thread, library staff members were invited to rename the chat group. After considering "Brandel Social" and "Brandel Water Cooler" staff members selected a title that acknowledged the Swedish heritage of North Park University: Brandel Fika. In the months since the purpose of the chat was clarified, the channel has hosted conversations featuring news articles, photos, videos, moments of celebration, and holidays.

One unintended benefit of expanded-use chat has come through increased full-team engagement. In January 2022, Brandel Library welcomed Mayer, as a Visiting Instruction Librarian, and Blanca Hernandez, as Reference and Outreach Librarian, who predominantly works afternoon and evening shifts. Historically, enfolding new team members relied upon opportunities for informal interactions to augment initial training. Meanwhile, part-time and evening staff were not fully enfolded into the library's culture due to limited opportunities for engagement with daytime staff. Thanks to the Brandel Fika chat thread, opportunities to build community, regardless of when and where team members are scheduled, have been fostered through time-shifted dialog. In addition to the chat thread, the Brandel team further fosters community by gathering as a group, based on availability, for a 30-minute "Fika" video call.

In Teams, specific channels can be set up for focused conversations. The Brandel Library created channels for Administration, Collections, Electronic Resources, Instruction, Professional Development, Public Services, and Reference. Once a channel is established, chat conversations can be held within that channel. Channels can also be linked to existing OneDrive folders. These files can be accessed directly from the channel and are automatically shared with anyone who is part of the channel. There is also a "+" in the navigation bar in each channel that allows users to add additional apps available from Microsoft and external parties (image 1).

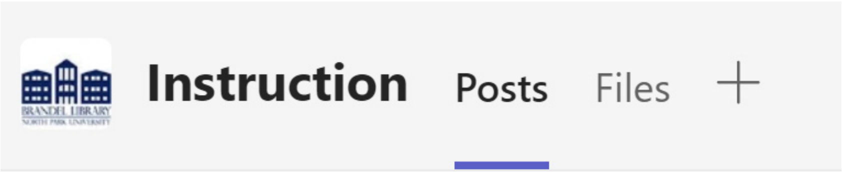

IMAGE 1. Instruction Channel Navigation Bar. Screenshot by Grace Simons.

Channels also offer customizable notifications (image 2). There are options to see all notifications, mentions only, or further customization of when a notification will pop up onscreen and audibly ping. Regardless of notification preferences, when there is new content in a channel, it will appear bolded in the list. Channels can also be private so that the conversations and files are only accessible to specific members.

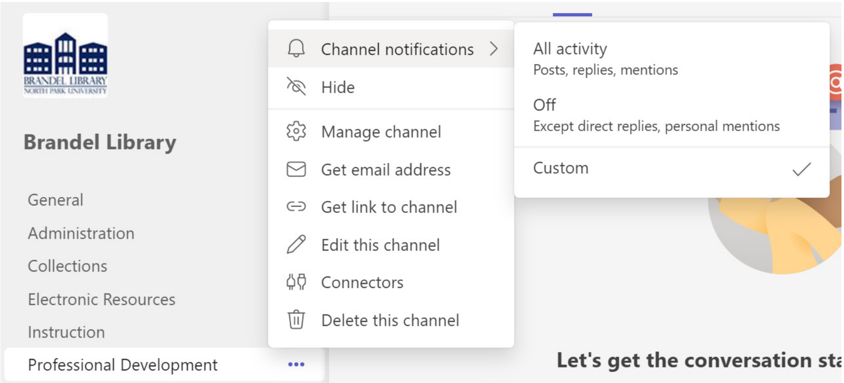

IMAGE 2. Channel Notifications Options. Screenshot by Grace Simons.

With multiple channels created within the Brandel Library team, library staff have been designated to serve as a "point person" for an assigned channel. Staff assigned to this role act as a caretaker and final decision maker in guiding decisions related to the maintenance of files and information dissemination related to a given channel. Initial work associated with these roles involves ensuring files are migrated from personal drives into a folder structure with clear, standardized labels, to promote easier navigation among shared users. To track decisions related to file migration and organization, searchable channel chat threads provide a space for logging progress and decisions to update colleagues.

Taking the time to intentionally think about processes and workflows and how they can be updated for use within Teams will be beneficial for implementation. Session attendees were prompted to consider what processes could be updated to create efficiency in their libraries and how Microsoft Teams might streamline workflows. Some potential ideas recommended by the presenters included onboarding and sharing files. Additionally, attendees were advised to consider how staff plan to interact and work with potential remote staff members to effectively communicate via Microsoft Teams. Presenters also suggested exploring complementary applications that can be embedded within Teams, such as project management tools like Trello and Microsoft Project, and the suite of Springshare products.

FOSTERING CULTURE AND CONTINUOUS GROWTH

Although creating community via Teams within Brandel developed organically, the importance of facilitating a process to foster shared culture is supported by research reported in a 2021 article from the Harvard Business Review entitled, "How 'Virtual Watercoolers' Can Help New Hires." The piece notes that as firms continue to utilize hybrid and remote workforces after the pandemic, "[O]ne issue [organizations] are likely to face is the dearth of spontaneous interactions—the conversations and camaraderie that can spring up among colleagues. Of particular concern is the effect on new employees, who often rely on such exchanges to help them learn their roles, understand the organization's culture, and gain mentorship and support" ("How 'Virtual Watercoolers'" 2021, 26).

Harvard Business Review's article details research in which a large global organization divided summer interns into random groups, some of whom were offered the opportunity to participate in a 30-minute "virtual watercooler" video call conducted by a senior manager—not their direct supervisor. Meanwhile, control groups were either assigned 30-minute sessions that included Q&A with a senior manager and fellow interns, work on a group project with fellow interns, or unstructured time. At the conclusion of the summer, data showed interns who participated in watercooler sessions with senior managers felt more positive than others, received higher weekly performance ratings from supervisors, and were more likely to be offered fulltime employment. Researchers suggest that virtual watercoolers likely "facilitated information sharing and advice…that enabled the interns to improve their job performance and career outcomes" ("How 'Virtual Watercoolers'" 2021, 26). Academic libraries would be wise to apply these findings for staff, potentially offering "virtual watercoolers" for staff ranging from librarians to student workers.

Another important aspect of developing culture involves devoting attention to clearly identifying expectations for using Microsoft Teams, which can provide confidence and comfort for users. Articulating guidance and expectations for monitoring, prioritizing, and responding to communication modes—e.g., chat, channels, and e-mail—can help set healthy rhythms and boundaries for communication within a library. For example, although there is a Teams app available for smartphones, employees should not be expected to monitor or view threads outside of their normal working hours. Additionally, instructing staff members in the use of features, such as status messages, can further support healthy boundaries for effective work (image 3).

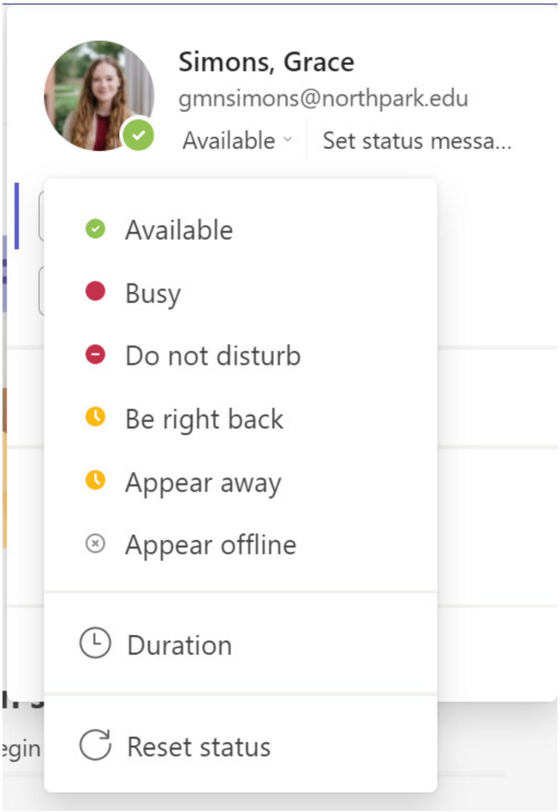

IMAGE 3. Teams Status Message Options. Screenshot by Cathy Mayer.

For additional ideas on how to make the most of Microsoft Teams, consider exploring articles featured under the "Business Tips" portion of Microsoft's website. These short pieces can provide helpful ideas and foster shared discussion. For example, a library leader may pre-assign the article "Your Guide to Chat Etiquette in the Workplace" before an upcoming meeting (Microsoft Tips, n.d.). Then, as a group, the staff can identify key ideas from the article that were novel or helpful. The staff could also articulate points of disagreement with Microsoft's etiquette recommendations, identifying if and how they diverge from the existing culture and workflows of the library staff. Ultimately, such conversations can provide reflective opportunity for iterative growth when facilitated by leaders who embrace a growth mindset in the use of Microsoft Teams.

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NACO/CONSER/SACO

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ABSTRACT Annually, the Operations Committee (OpCo) of the Program for Cooperative Cataloging (PCC) presents a two-day meeting in Washington, DC, to advise participants in the PCC programs of what they need to know to work cooperatively with all the other catalogers in the program. This year, as last year, an online meeting replaced the in-person meeting, but the purpose was the same. This Listen and Learn session will update Atla participants in the NACO, CONSER, or SACO funnels with the information that was presented at OpCo so that their work in the Atla funnels will adhere to the current practices in the PCC programs. The session also presents news of changes coming in programs and tools that funnel participants use.

This NACO/CONSER/SACO Listen and Learn session has two purposes. First, it provides an opportunity to review the state of the Atla PCC (Program for Cooperative Cataloging) funnels. Second—and chiefly—it serves to update Atla catalogers on current best practices for PCC cataloging, as well as a view to what to expect in the future.

During the last fiscal year of Atla (September 2020–August 2021), Atla catalogers contributed almost 1,100 new or changed name authority records in the NACO (name authority) funnel. For the period from September 2021 to date (approximately 75 percent of the fiscal year), contributions number slightly more than 600. The slight (annualized) decrease is not a concern. The number of active institutions in the funnel, however, does present a concern. For 2019–2020, there were nine active institutions. For 2020–2021, there were eight active institutions. Currently, there are seven active institutions. We can expect that number to continue to drop as experienced NACO catalogers retire, threatening the viability of the funnel.

The demise of the CONSER (serials) funnel has already happened. During the last fiscal year, one Atla cataloger contributed over 800 new or changed serials records. For the current fiscal year, the number is five records—with the one contributing member having moved to a new position. This part of the funnel will remain dormant unless or until a new serials cataloger can contribute records through the CONSER funnel. The SACO (subject authority) funnel is much smaller, with nine new subject headings or LC classification numbers contributed last fiscal year, with thirteen to date in this fiscal year. This funnel will also suffer from cataloger retirements in the coming years.

The main purpose of the NACO/CONSER/SACO session is to provide a summary of the Operations Committee of the Program for Cooperative Cataloging held in May of each year. Much that affects the work of PCC catalogers is presented at this meeting; the remainder of this report is primarily a summary of what affects Atla catalogers the most. This year, the two-day meeting was completely virtual. The agenda for the meeting is available online (*https://www.loc.gov/aba/pcc/documents/OpCo-2022/Agenda-OpCo-2022.pdf*); catalogers are encouraged to review the agenda to find out if there was anything significant to them that was not reported at this session, and to view the attached documents and recordings.

The Standing Committee on Applications reported that they have completed a project of creating an ISNI-to-Wikidata mapping. Currently, they are preparing to survey the potential implications of abolishing the practice of coding 008/29 ("Ref status" in OCLC) as "b" and including a 667 note in non-Latin script NARs.

The Standing Committee on Standards reported that they are considering possible exceptions to the Provider-Neutral Guidelines (by adding 506 fields for an open-access version). The committee has drafted some suggestions for place relationships in 370 subfields $i and $4. The presenter at the conference also provided an update on the BABEL project, the project for adding ISO 639-3 codes to MARC records for increased granularity in recording languages.

The activities of the Standing Committee on Training are probably the most important of all the PCC activities for Atla funnel catalogers. The committee is developing training material for using the Official RDA Toolkit, LC-PCC Policy Statements, and Metadata Guidance Documents in cataloging monographs. The introductory training has a target release date of fall 2022—coming before the Official RDA Toolkit becomes valid for actual work, which will not be before October 2022. The standing committee will release the complete training in winter 2022–2023. Other activities of the Standing Committee on Training include the completion of videos for training in the use of OCLC FAST; and the creation of FAQs on authority control for authors and creators, as well as FAQs for catalogers on the process of contacting creators/contributors during creation of name authorities.

OCLC always provides an update on its activities at the Operations Committee meeting. The main report from OCLC this year was on their project of converting the OCLC-defined encoding level codes, and eventually eliminating those codes from the WorldCat database. OCLC has already completed some of the conversions, but the bulk of the project, converting and eliminating M-level records, is yet to come.

Identity management was a focus of the meeting this year. The Program for Cooperative Cataloging has several groups working on advising and providing leadership to the cataloging community as authority control shifts from an approach primarily based on creating text strings to an approach focused on managing identities and entities. Of particular interest was the follow-up to the Wikidata Pilot conducted last year. A survey of pilot participants showed that most supported the possibility of Wikidata becoming an official registry for PCC contributions. If this happens, there will be an additional opportunity for Atla catalogers to become involved in authority work, one that would probably not require as much training as the current NACO program.

RDA (or, more specifically, the Official RDA Toolkit) was a focus at the beginning of the two-day Operations Committee meeting, as well as a focus at the end of the two days. Here are a few highlights from those presentations: The implementation of the new RDA Toolkit will not be before October 2022 (although it appears likely that a proposed timeline for implementation will not even be presented to the PCC community before November 2022). Metadata Guidance Documents, which include examples and detailed guidance for the use of RDA, have been created and linked to the toolkit. Finally, although the revision to RDA does not permit the use of fictitious and real non-human entities as creators of works, the PCC will continue the policy of the original RDA that *does* allow such practice.

Atla NACO catalogers are encouraged to subscribe to the PCC discussion list (PCClist), which provides important updates throughout the year. For example, several months ago the PCC gave notice of a "Revised Report on Recording Gender in Personal Name Authority Records," which all PCC participants should follow in their own work.

WORSHIP

Practicing the Four Immeasurable Qualities

A Universal Buddhist Practice for Awakening the Heart

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ABSTRACT Originating in pre-Buddhist times and present in the teachings of several yogic traditions of India, the cultivation of the four immeasurable qualities (Brahmavihara or Apramana) is taught as essential across Buddhist traditions. These qualities—loving-kindness, compassion, appreciative/sympathetic joy, and equanimity—are practiced as heart meditations, companions to mindfulness and insight. While the practices associated are from the Buddhist tradition, they are universally welcoming to people of all faiths or of none, to cultivate an awakened heart in service to others.

This Worship service follows the format of a traditional dharma talk, followed by guided meditation instructions. The purpose of gathering for this worship service is to hold a traditional dharma talk, followed by guided meditations based on the practice discussed. The topic of this dharma talk is the Brahmaviharas, also known as the Four Immeasurable Qualities. The text for the teaching is very short and has many different translations; this is how I was taught:

May all beings have happiness and the causes of happiness.

May all being be free from suffering and the causes of suffering.

May all beings not be separated from joy devoid of suffering.

May all beings dwell in equanimity, free from attachment and aversion.

These four lines seem simple and straightforward, each representing one of the four qualities: loving-kindness, compassion, sympathetic joy, and equanimity, each practiced in turn as a meditation, but there is quite a bit to unpack. This talk will briefly cover each of these in turn, why we practice each one, and how they are related. Afterwards, there will be meditation instruction in the actual practice. The focus of the practice instructions will be on the second line, which is the practice of compassion.

As we start, I want to note that I titled this service "a universal Buddhist practice for awakening the heart." This is universal in two ways. First, it is universal because these teachings and practices are part of all Buddhist traditions. Second, and more than that, thinking about those short lines of text, as well as what follows, that this is not explicitly Buddhist—this practice is appropriate for those of any faith or no faith. It is okay to incorporate one's own understanding in this practice, to bring one's own faith to the forefront. I will sometimes speak in Buddhist terms, but you are more than welcome to incorporate a Christian, Hindu, secular, etc. understanding into what we do together.

First, we have "*may all being have happiness and the causes of happiness*." This line is our call to practice loving-kindness, to wish that others, as well as oneself, are happy, healthy, at peace. The primary intention of this as it relates to working with our own minds is to overcome the affliction of anger. The meditation itself goes through stages: kindness for self, then a loved one, then a neutral person, then an enemy, then all beings. What we are doing is trying to combat feelings of anger in general by making the focus progressively more difficult. Over time in the practice, we realize that everyone wants to be happy, to find happiness, and is deserving of such. When we are angry, we stifle happiness in ourselves. Furthermore, we create a difficulty relating to others in a kind way. We can think of times in our own lives where a situation made us angry. What was the better response—to respond with patience and kindness, or to respond with anger? Cultivating this kindness can be challenging when we are frustrated, so we do it in practice to later bring it out into the world. In the Buddhist tradition, we believe that this kindness is our nature—the essence of our Buddhahood, so really we are just dusting it off in our practice. Similarly, one could see this fundamentally as an expression of God's love in us.

The other important point in the text is that there is not just happiness, but there are causes of happiness. In acting out of kindness in the world, we play an active role in being a cause for happiness and wellbeing. In very small ways, we create that change. I'm a huge fan of the way author Susan J. Stabile approaches this in the book *Growing in Love and Wisdom: Tibetan Buddhist Sources for Christian Meditation*. She says, as you practice, you can think "How wonderful it would be if everyone had happiness and its causes. May they have these. I shall help them to have these. Lord Jesus, please guide and strengthen me to be able to do so" (2013, 126). I personally don't include the last part in my own practice, as a Buddhist, but this is one of those ways you can make this practice your own in the context of any faith. The point is that there is an aspiration towards action—to want to be kind in the world.

Kindness comes first. Next is compassion, which will be today's meditation practice. "*May all being be free from suffering and the causes of suffering*." Loving-kindness and compassion sometimes seem like we are talking about the same thing, but really they are meant to be complements to each other. Loving-kindness targets anger; compassion targets hate. Working together, they sustain each other—the enmity and anger we are trying to overcome with practicing loving-kindness is a cause of suffering, a cause of hate to be overcome.

When we look at compassion, we are focusing more directly on beings that are suffering, which is beyond wishing them happiness. Here we see that loving-kindness practice focuses on a potential, while compassion focuses on an actual. When we recognize our own suffering, we yearn to be free of it. Similarly, when we approach the suffering of others, it inspires us to action, to ease suffering. Being free of its causes again is recognizing the potential to be free and the potential that we have to free ourselves and others—it is a call to action beyond what we do on the meditation cushion.

Right now, we can acknowledge the difficulty in practicing this after the last few years. Many of have suffered great illness, great loss. We see violence and suffering at home and abroad. What have we done, what can we do in the face of tragedy? In whatever ways we can, small and large, we aspire to not be overcome with grief, with our own suffering, to be of service to others in whatever ways we can. It is important to remember this while meditating, to show compassion for oneself, and to not push beyond what we are of.

How do we keep ourselves from being overwhelmed in the face of anger and hatred, in our acknowledgement of suffering? This is the third Immeasurable. "*May all beings not be separated from joy devoid of suffering*." The term for this is "mudita" and most often is translated as sympathetic joy—finding delight in the joy of others. This works to reverse the overwhelm of compassion practice. We can see the suffering of the world, but we can also see the joy in it. Practicing delighting in the joys of others—or, in some commentaries, rejoicing in the virtue and goodness of others—is targeting our envy, our ambition, our pride, our arrogance. It is practicing to reverse coveting—to desire something that belongs to another, to desire their joy. When I say it balances our ambition, this is because it has no outward goal; it does not strive to make some kind of active change in the world we feel like we need to push ourselves into, something we can become attached to. It is simply learning to feel joyful in the joys and accomplishments of others—a delight for the good in world. This joy can be refreshing.

Finally, we have equanimity. "*May all beings dwell in equanimity, free from attachment and aversion.*" Sometimes the end of this line is translated as "free from passion, aggression, and ignorance." These are known as the three poisons in Buddhism, the three afflictive emotions to be overcome. We practice to dwell in equanimity for two reasons. The first point is so that we do not get swayed by the emotional affect that can come from focusing on the first three practices. The second is to help us in moving toward a life of service that is more universal. Attachment or passion here is clinging to or pulling in those experiences, people, etc. that we like, that make us happy. Aversion or aggression is the pushing away of those experiences and people we don't like, we have disdain towards, we don't agree with. The last one, ignorance, refers to an indifference towards everything in between. In order for our kindness, compassion, and joy to be Immeasurable, it cannot discriminate. It cannot hold onto the things we love while pushing others away. Being in service to others to end suffering becomes universal. That is equanimity.

What follows are the guided meditation instructions for the practice of compassion.

The meditation practice goes in stages, focusing our minds on different objects where we can focus our heart of compassion. The object of the meditation is the person or persons we are focusing on as well as the wish for them to be free of suffering. If your mind wanders, just lightly recognize that you are wandering and make the conscious decision to return to the focus, the object of meditation.

The objects will be compassion for self, then a loved one, then a neutral person, then someone we dislike or with whom we have issues. We can see here we work with attachment, a loved one, indifference, a neutral person, and aversion, someone we don't like. Doing this for ourselves is not in a lot of traditional teachings, but feels pretty important in a culture where we tend to get down on ourselves and be our harshest critics, so we add that one in first.

Please take a comfortable upright seat, feet flat on the floor, and start by just resting your mind. Do this by focusing lightly on the sensation of your breath as it leaves your body. Just rest here for a few minutes.

Now, focus on oneself. May I be free of suffering and the causes of suffering. How wonderful would it be to be free of suffering and its causes. May I have this, may I find guidance and strength to have this. Focus on the sensation of suffering rather than letting your mind wander in a story about the suffering—focus on the emotion itself. The story of what caused the pain can make this overwhelming, particularly with the suffering in recent years. So focus on the feeling itself. May I be free of suffering and its causes. Meditate in this way for three to five minutes.

Next, move your attention to a loved one, someone you hold very dear. How wonderful it would be if my loved one was free of suffering and its causes. May they have this. I shall help them to have this. May I find guidance and strength to be able to do so. Meditate in this way for three to five minutes.

Next, focus on a neutral person. A cashier at your local grocery, someone you saw on the train last week, someone in the room you've never met. How wonderful it would be if this person was free of suffering and its causes. May they have this. I shall help them to have this. May I find guidance and strength to be able to do so. Meditate in this way for three to five minutes.

Next, move your attention an enemy. Someone you dislike, have difficulty with. Maybe not your worst enemy, or a warlord in a far-off country—something you can work on without being overwhelmed. How wonderful it would be if my enemy was free of suffering and its causes. May they have this. I shall help them to have this. May I find guidance and strength to be able to do so. Meditate in this way for three to five minutes.

Finally, we focus on all sentient beings, starting close and moving out. Start with those around you, then those in the building, then the city, the country.

> *Remember all sentient beings, not just people. May the birds be free, dogs and cats, ants and cockroaches. How wonderful it would be if my all beings were free of suffering and its causes. May they have this. I shall help them to have this. May I find guidance and strength to be able to do so. Meditate in this way for three to five minutes.*
>
> *Once you reach a place where you cannot take your focus any larger, let go of the entire project. Return your focus to that simple sensation, the movement of the breath leaving the body. Rest here.*

REFERENCES

Stabile, Susan J. 2013. *Growing in Love and Wisdom: Tibetan Buddhist Sources for Christian Meditation*. New York: Oxford University Press.

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1947	Louisville, KY	Louisville Presbyterian Seminary
1948	Dayton, OH	Bonebrake Theological Seminary
1949	Chicago, IL	Chicago Theological Seminary
1950	Columbus, OH	Evangelical Lutheran Seminary and Capital University
1951	Rochester, NY	Colgate-Rochester Divinity School
1952	Louisville, KY	Southern Baptist Theological Seminary
1953	Evanston, IL	Garrett Biblical Institute
1954	Chicago, IL	Chicago Theological Seminary
1955	New York, NY	Union Theological Seminary
1956	Berkeley, CA	Pacific School of Religion
1957	Fort Worth, TX	Southwestern Baptist Theological Seminary
1958	Boston, MA	Boston University School of Theology
1959	Toronto, ON	Knox College
1960	St. Paul, MN	Bethel College and Seminary
1961	Washington, DC	Wesley Theological Seminary
1962	Hartford, CT	Hartford Seminary Foundation
1963	Mill Valley, CA	Golden Gate Baptist Theological Seminary
1964	Kansas City, MI	St. Paul School of Theology
1965	New York, NY	General Theological Seminary
1966	Louisville, KY	Southern Baptist Theological Seminary
1967	Chicago, IL	McCormick Theological Seminary

1968	St. Louis, MO	Concordia Seminary
1969	Pittsburgh, PA	Pittsburgh Theological Seminary
1970	New Orleans, LA	New Orleans Baptist Theological Seminary
1971	Pasadena, CA	Pasadena College
1972	Waterloo, ON	Waterloo Lutheran University
1973	Bethlehem, PA	Moravian Theological Seminary
1974	Denver, CO	Iliff School of Theology
1975	S. Hamilton, MA	Gordon-Conwell Theological Seminary
1976	Grand Rapids, MI	Calvin Theological Seminary
1977	Vancouver, BC	Vancouver School of Theology
1978	Latrobe, PA	Saint Vincent College
1979	New Brighton, MN	Bethel Theological Seminary
1980	Denver, CO	Iliff School of Theology
1981	St. Louis, MO	Christ Seminary — Seminex
1982	Toronto, ON	Toronto School of Theology
1983	Richmond, VA	United Theological Seminary in Virginia
1984	Holland, MI	Western Theological Seminary
1985	Madison, NJ	Drew University
1986	Kansas City, KS	Rockhurst College
1987	Berkeley, CA	Graduate Theological Union
1988	Wilmore, KY	Asbury Theological Seminary
1989	Columbus, OH	Trinity Lutheran Seminary
1990	Evanston, IL	Garrett-Evangelical Seminary and Seabury-Western Theological Seminary
1991	Toronto, ON	University of Toronto, Trinity College, and Toronto School of Theology
1992	Dallas, TX	Southern Methodist University
1993	Vancouver, BC	Vancouver School of Theology, Regent College, and Carey Theological College
1994	Pittsburgh, PA	Pittsburgh Theological Seminary, Reformed Presbyterian Theological Seminary, and Trinity Episcopal School for Ministry

1995	Nashville, TN	Divinity Library of Vanderbilt University and Tennessee Theological Library Association
1996	Denver, CO	Iliff School of Theology
1997	Boston, MA	Boston University and Boston Theological Institute
1998	Leesburg, VA	Virginia Theological Seminary and Washington Theological Consortium
1999	Chicago, IL	Atla and Association of Chicago Theological Schools
2000	Berkeley, CA	Graduate Theological Union
2001	Durham, NC	Divinity School at Duke University
2002	St. Paul, MN	Minnesota Theological Library Association
2003	Portland, OR	Mount Angel Abbey, George Fox Seminary, Multnomah Biblical Seminary, Western Seminary
2004	Kansas City, MO	Kansas City Area Theological Library Association
2005	Austin, TX	Southwest Area Theological Library Association
2006	Chicago, IL	Atla
2007	Philadelphia, PA	Southeastern Pennsylvania Theological Library Association
2008	Ottawa, ON	Saint Paul University
2009	St. Louis, MO	St. Louis Theological Consortium Libraries
2010	Louisville, KY	The Theological Education Association of Mid-America
2011	Chicago, IL	Chicago Area Theological Library Association and Association of Chicago Theological Schools
2012	Scottsdale, AZ	Theological Library Cooperative of Arizona
2013	Charlotte, NC	Carolinas Theological Library Consortium
2014	New Orleans, LA	New Orleans Baptist Theological Seminary
2015	Denver, CO	Theological Librarians and Libraries of Denver/Rocky Mountain Region
2016	Long Beach, CA	The Southern California Theological Library Association

2017	Atlanta, GA	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, IN	Asbury Seminary and Concordia Theological Seminary
2019	Vancouver, BC	Cindy Aalders, Regent College, Local Host Representative
2020	Online	
2021	Online	
2022	Baltimore, MD	*Mount St. Mary's University, Baltimore, MD*