Summary
of
Proceedings

Seventy-first Annual Conference
of the
American Theological
Library Association

Miranda Bennett
Editor

American Theological Library Association

Atlanta, Georgia
June 14-17, 2017

In June 2017, ATLA members and friends gathered in Atlanta, Georgia, for the association's annual conference. The presentations, meetings, and conversations featured in the rich program are summarized here. This volume gives participants the opportunity to revisit and reflect on favorite sessions and check in on what they missed, and it provides those unable to attend in person with an overview of the innovative, provocative work that filled the conference.

In the *Proceedings*, readers will discover many variations on the conference's evocative theme, "Southern Harmony: The Human Touch in the Digital Age." Presenters showcased "harmony" in sessions that brought together multiple voices to create a vibrant chorus, including "Listen and Learn" programs on interfaith work in Atlanta and post-custodial partnerships between archives and local churches. Speakers described new ways to bring the work of theological libraries into tune and rhythm with emerging research needs of faculty and writing goals of students, and the ongoing challenge of striking the right notes with technology was a leitmotif.

Using technology thoughtfully and maintaining the centrality of personal relationships are captured in the second part of the conference theme: "The Human Touch in the Digital Age." As more and more theological libraries support distance education programs, the need to provide the "(virtual) human touch," as explored in Evan Boyd's conversation group, has grown urgent. At the same time, as the session on the creative and exciting Healthy Seminarians-Healthy Church Initiative illustrated, theological libraries have an important role to play in caring for our students, faculty, and community members as whole people with bodies, minds, and spirits. And, of course, even in an era when digitally mediated friendships flourish year-round, time spent enjoying the presence and company of beloved colleagues is a cherished part of the annual conference, reflected in the *Proceedings* by accounts of perennial favorites like the Tech Services Interest Group session, the contemporary religious literature conversation group, and denominational meetings.

In addition to the conference theme, ATLA's core values and strategic goals were woven throughout the program. Theological library leaders Pat Graham, Christine Wenderoth, and Steve Crocco offered innovative proposals for the future of our libraries, grounded in ATLA's values of collaboration and hospitality. ATLA's technical services librarians continued to exemplify professional excellence as their work with RDA and authority records expands access to the unique and valuable collections of theological libraries. The *Proceedings* also offer ample evidence of the pathbreaking projects ATLA and its members are undertaking to advance scholarly communication in religion and theology, with presentations highlighting data curation, digitization of primary sources, and new tools for digital scholarship.

By presenting the conference content in this published summary, ATLA encourages ongoing engagement with the ideas and projects discussed in Atlanta, and I am confident you will find this work stimulating and inspiring. As the *ACRL Framework*

for Information Literacy in Higher Education (a popular topic for presenters) reminds us, scholarship is a conversation, and I hope you will consider the *Proceedings* an invitation to add your voice to the dialogue.

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Atlanta, Georgia

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"Making Space for Research"

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	"Engaging Students as Library Ambassadors and Volunteers: The Pitts Library Scholars Program"
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	"Connecting Researchers to Information in Name Authority Records"
	Leslie Engelson

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Abdullahi Ahmed An-Na'im

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"Atlanta Braves Baseball Game"

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	"Looking for Sebastian Castellio: An Itinerary for a Librarian"
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	Romulus D. Stefanut
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Scholarly Communication: A Guide for the Perplexed

by Clifford B. Anderson, Vanderbilt University; Andrew Keck, Luther Seminary; Jérémie LeBlanc, Saint Paul University; Debbie Creamer, Association of Theological Schools

The ATLA Taskforce on Scholarly Communication in Religion and Theology provided a basic framework for advancing scholarly communication that included exploring scholarly communication, copyright, open access, open educational resources, and open data.

COPYRIGHT AND SHERPA ROMEO

Copyright, what is it, how does it work? The Oxford English Dictionary defines copyright as "the exclusive right given by law for a certain term of years to an author, composer, designer, etc. (or his assignee), to print, publish, and sell copies of his original work,"[1] or it can be defined as "a form of protection grounded in the U.S. constitution and granted by law for original works of authorship fixed in a tangible medium of expression."[2] Copyright covers both published and unpublished works by the U.S. Copyright Office. Copyright protects different types of works, such as literary, dramatic, musical, artistic, performer's performance, sound recordings, and communication signals.

There are variances in how copyright can be interpreted, specifically as they are bound by country-specific laws. For example, in Canada, the Canadian government defines copyright as "the right to copy,"[3] and, in general, this means "the sole right to produce or reproduce a work or substantial part of it in any form." Some differences between Canadian and U.S. copyright are the duration of protection. In Canada, the law recognizes that the duration of copyright is the author's life plus 50 years, whereas, since 1998, the basic term of copyright in the U.S. is the author's life plus 70 years. Also, authorship differs in Canada. "Work made for hire" does not exist in Canada; creators are always the owner. Moral rights are held by the author for all types of works in Canada. In the U.S., however, only visual artists retain moral rights on works. There are ownership differences, too. In Canada, works produced by government employees as part of their duties are subject to copyright protection, and works created under the direction or control of a government department are subject to Crown Copyright. In the U.S., copyright for these types of works is held by the government. There is no legislation in Canada excluding government documents from domestic copyright protection.

In Canada, similar to the U.S., a private organization called Access Copyright[4] handles the redistribution of monies to copyright owners for printed published works, similar to the Copyright Clearance Center. However, academic institutions in Canada

can subscribe to their services by paying a head tax per student. In return, this will allow students to copy up to 20% of a work. The normal amount of allowable copied content is 10% under the premises of "fair dealing" (Canada and other Commonwealth countries) or "fair use" (United States).[5]

Even though law may differ by country, the important thing is ensuring that we respect the laws and are better informed about copyright and how much content we can access legally. Also, it's important to remember that copyright does not cover patents, trademarks, industrial designs, and integrated circuit topographies.

SHERPA RoMEO is a database of publisher policies on copyright and self-archiving. Within SHERPA RoMEO are aggregates and analyses from open access publishers and their policies from around the world, and it provides summaries of self-archiving permissions and conditions of rights given to authors on a journal-by-journal basis.

There are four types of RoMEO colors, which relate to the archiving policy as represented in the table below:

RoMEO color	Archiving policy
Green	Can archive pre-print and post-print or publisher's version/PDF
Blue	Can archive post-print (i.e., final draft post-refereeing) or publisher's version/PDF
Yellow	Can archive pre-print (i.e., pre-refereeing)
White	Archiving not formally supported

This tool can be very useful for institutions, librarians, and faculty members as it can help determine the publishing policies prior to submitting articles to journals, but it can also inform librarians on the practices of some journals and enable them to gain access to more materials.

OPEN ACCESS AND ORCIDS

Open Access basically refers to online scholarship (articles, papers, theses, books, data) that is free from restrictions on access. The logo, as I'm sure many have seen, is that of an opened padlock. The idea is that anyone, anywhere on the Internet can find and access a particular resource for free. The door is unlocked. But just like going into a house with an unlocked door, there could be further rooms that are locked (perhaps a room with lots of fragile antiques) or limitations for what you can do with the things you find inside (you can take a book off the bookshelf for reading but not to start a fire in the fireplace).

In open access scholarship, there may a free version of the open access article or book that you can just walk in and use. You might have to pay if you want it formatted in a certain way (ePub or Kindle or in a specialized data structure). And then, there may be limitations on what you can do with it. If it's a picture, can you use it on your own noncommercial website? Can you use it as your book cover? Can you modify or adapt it in any way?

In scholarship, there are multiple ways of providing open access to your work. Typically you want to connect it with other open access scholarship in a least three different ways.

One way, referred to as gold open access, is to publish your work in an open access journal like *Theological Librarianship*. There are a confusing number of variations as gold open access, which can include articles within totally open access journals as well as individual articles that are open access within a typical subscription journal. Some business models will accept and publish your article "for free," while others will charge an article processing fee of several hundred to several thousand dollars.

A second way, referred to as green open access, is to self-archive an article that is published elsewhere. Self-archiving can be within your own personal website, an institutional repository, or a subject repository. Publishers exceed even the Byzantines in the various permissions, restrictions, and obligations required to self-archive. Some will forbid the archiving of the final publisher version in favor of an author manuscript. Some will require a six- to sixty-month embargo after publication, and others can be archived immediately. Some require a written notice or application for permission. Many require a link and citation to the publisher's version.

A third way of publishing in open access is to skip traditional publishing forms and patterns altogether. Pre-prints are an example of article-like works that may or may not eventually become articles and that are put out there — perhaps collected in a subject-based pre-print server or perhaps posted in some other public space. A website or digital tool or dataset can be licensed as open access without any engagement with a traditional publisher.

Again, the symbol of "open access" is the open padlock with access for anyone. However, there can be a great deal of variety in particulars around the limitations beyond "open access" but also in the forms of scholarship, the platforms where it can be posted, and the business models that undergird the exchange.

ORCIDs are standard identifiers for researchers, just as the ISBN is a standard identifier for books and ISSN is a standard identifier for journals. ORCID (https://orcid.org/), originally an acronym for Open Researcher and Contributor ID, assigns a nonproprietary, persistent, numeric code to identify academic authors. Launched just over four years ago, the registry has over 3.5 million registered accounts and is being integrated into the work of research institutions, publishers, academic societies, and funding bodies. Members include associations (Modern Language Association), publishers (Wiley, Sage, Elsevier), consortia and research institutions (Smithsonian, Lyrasis), and vendors (EBSCO, Proquest). Around 21 million individual works now have authors with integrated ORCID identifiers.

Register for an ORCID ID (it's free) and connect your education and publications as desired. As you work with faculty, scholars, and graduate students, encourage them to register as well.

OPEN EDUCATIONAL RESOURCES

This section of the workshop explored ways in which theological librarians might engage Open Educational Resources (OERs). As described by Wikipedia, "Open

educational resources (OER) are freely accessible, openly licensed text, media, and other digital assets that are useful for teaching, learning, and assessing as well as for research purposes."[6] We looked at OERs from three lenses: finding them, creating them, and curating them.

To find OERs, we looked at various Creative Commons search capabilities, both to explore how this search can be used to find images and other media and to review how these draw on various types of Creative Commons licenses.[7] We also looked at examples of existing collections such as the OERCommons[8] and a robust listing by the University of Maryland's University Libraries.[9] As we explored these resources, we talked about how librarians can both model the use of OER (e.g., using OER images in presentations) and also educate others about how to use them.

As part of our discussion about creating OERs, we reviewed some of the easy features within Creative Commons for sharing one's work.[10] We reviewed the ALA's "10 Things You Should Know About Scholarly Communication" as an example of a resource that clearly identifies the "share alike" Creative Commons license[11] and talked about how librarians might add similar notes to LibGuides or webpages.

Regarding curating OERs, we talked about how OERs might be leveraged as a strategy for addressing student educational debt (for example, by utilizing OERs in place of high-cost textbooks);[12] looked at some settings where this is seeing some success (and reviewed some of the specific strategies that seem to be making a difference in these contexts);[13] and discussed whether ATLA might be able to bring some of these efforts to theological education.[14]

See also the full Prezi presentation, available here: http://prezi.com/aywegqolp0y5/?utm_campaign=share&utm_medium=copy&rc=ex0share

OPEN DATA

The third strand of the openness cord (Ecclesiastes 4:12) is "open data." Thinking about collecting and providing access to datasets does not come naturally to theological librarians. However, if students and faculty are drawing on empirical research in their scholarship, they will already be citing data either directly or indirectly. As an information literacy skill in scholarly communications, theological librarians should be able to identify reliable sources of data and to conduct elementary analyses and visualizations.

During the workshop, we explored the Association of Religion Data Archives (ARDA), a repository of high-quality sources of data about religious topics.[15] The ARDA provides access to nearly a thousand datasets from a wide variety of researchers, classifying them into three major and two minor rubrics: International Surveys, U.S. Church Membership, and U.S Surveys as well as Instructional Data Files and Other Data.[16]

We downloaded a dataset from ARDA and conducted an exploratory analysis using the open source R programming language[17] and RStudio, an integrated development environment (IDE) for R.[18] The goal of this exercise was to illustrate how to load datasets into statistical software packages for analysis and visualization.

We concluded by discussing briefly how to interact with version control systems like git[19] and social platforms like Github[20] to publish code, data, and other related research products.

While theological librarians may work less with data than librarians in other disciplines, a takeaway from this session is that there is enough data in theology and religious studies to warrant some level of support to faculty and students who want to acquire, use, and eventually publish data.

ENDNOTES

[1] http://www.oed.com/view/Entry/41314
[2] https://www.copyright.gov/help/faq/faq-general.html#what
[3] https://www.ic.gc.ca/eic/site/cipointernet-internetopic.nsf/eng/h_wr02281.html
[4] http://www.accesscopyright.ca/educators/access-premium/
[5] https://www.uleth.ca/lib/copyright/content/fair_dealing_week/fair_dealing_vs_fair_use.asp
[6] https://en.wikipedia.org/wiki/Open_educational_resources
[7] https://search.creativecommons.org/
[8] https://www.oercommons.org/
[9] http://lib.guides.umd.edu/oer
[10] https://creativecommons.org/choose/
[11] http://www.ala.org/acrl/sites/ala.org.acrl/files/content/issues/scholcomm/docs/ten_things_you_should_know.pdf
[12] https://www.insidehighered.com/blogs/confessions-community-college-dean/oer-and-total-cost-attendance
[13] https://www.insidehighered.com/digital-learning/article/2017/06/07/u-utahs-efforts-reduce-textbook-costs#.WgMhkYiFzHd.link
[14] https://newsletter.atla.com/2016/open-educational-resources-a-potential-path-to-reduce-student-expenses-and-improve-service/
[15] http://www.thearda.com/
[16] http://www.thearda.com/Archive/browse.asp
[17] https://www.r-project.org/
[18] https://www.rstudio.com/products/RStudio/
[19] https://git-scm.com/
[20] https://github.com/

Minutes of the ATLA Business Meeting

by Tracy Iwaskow, Secretary
Thursday, June 15, 2017

The Business Meeting was convened by Board President Timothy Lincoln at 3:30 p.m. President Timothy Lincoln delivered the Presidential Address, "In Such a Time as This: Technology, Relationships, and Hope."

Tracy Iwaskow presented the Secretary's report. Members of the Tellers Committee were Leslie Engelson, Jim Darlack, and Rebekah Bédard. The Committee received the election results via email from Survey and Balloting Systems, confirmed the results, and relayed them to the Secretary. The membership elected Jennifer Bartholomew, Suzanne Estelle-Holmer, Matthew Ostercamp, and Michelle Spomer to the Board of Directors for the 2017-2020 term of office. The Secretary's report was accepted by voice vote of the members.

President Lincoln welcomed the incoming board members and thanked the two outgoing board members, Beth Bidlack and Kelly Campbell. President Lincoln announced the 2017-18 officers for the Board of Directors.

President Lincoln recognized recently retired ATLA members and presented a Lifetime certificate to M. Patrick Graham. Memorials were offered for members who have passed away, including Cameron Campbell, Neil Wayne Gerdes, Donald Keeney, Lorraine Olley Eustis, and Donald Vorp.

Incoming President Matthew Ostercamp thanked Timothy Lincoln for his service as President and accepted the gavel. A motion was made to adjourn the meeting. The meeting was adjourned at 4:20 p.m.

Presidential Address

In Such a Time as This: Technology, Relationships, and Hope

by Timothy D. Lincoln, Austin Presbyterian Theological Seminary

I am aware of the passage of time these days. Recently, I broke down and joined AARP. Being an unabashedly proud grandparent of a grandchild whom I see every week, I have a ringside seat to the curiosity and wonder that a four-year-old has and that her sixty-two-year-old Papa doesn't.

This year marks the 500th anniversary of the start of the Protestant Reformation, as reckoned by the date when Martin Luther, one of those theological professors with a lot of funny ideas, tacked up his ninety-five theses on the door of the Castle Church in Wittenberg. Being a Lutheran Christian — but not a sixteenth-century German

— I am struck by the distance between Martin Luther's world and ours. As a result of my academic training and watching commercials for allegedly amazing products on television, I am suspicious of claims that that the time in which we live is the linchpin of history or the best of times or the worst of times.

Nevertheless, like it or not, this second decade of the twenty-first century is the time in which we find ourselves doing work as professional librarians, scholars, and teachers. I want to share some ideas about technology, relationships, and hope in a time such as this.

SOME WORDS ABOUT TECHNOLOGY

I begin my talk with some words about time and technology. Some of the oldest evidence for the existence of our ancient human forebears are beads with holes drilled in them. This evidence of self-ornamentation, some 82,000 years ago, is sufficient for anthropologists to say: yes, people were there.[1] So: in the beginning was fashion.

And after fashion comes art: the marvelous animals of cave paintings in southern France and elsewhere. And some time after fashion and art comes writing, and soon after that we have archives of business records and texts recording our hopes and fears about all things divine. With the passage of more time come the scroll, a nifty invention, and then the codex book. And don't forget the palm leaf books of the south Asian tradition: leaves cut into rectangles and tied together by string. With more time come broadsheets and cheap printed books — and then microfilm and digital storage media. In my own short time as a professional librarian, we have moved from paper cards in a card catalogue to cloud storage of metadata.

In remarks at the fortieth ATLA conference in 1986, Decherd Turner praised two pieces of technology that are important for the work of librarians. He said, "The copy machine has been a source of infinite aid. It has also created major problems, problems enhanced by the fact that just as the copy machine was coming into full usage, the copyright laws of the land changed." He also noted:

> The computer has brought the greatest imaginable change to our labors, and the surface has only been scratched. The computer is the instrument by which a vast cultural change will take place….One can anticipate that in four-five-six generations there will be a cultural explosion many, many times the size of the Elizabethan. Only the most agile mind can project what our future with the computer will be.[2]

Even Turner's imagination might boggle at the cultural fruits of computing once the Internet emerged from the research and defense community into general use. Two generations after Turner's words we have everything from Instagram to citizen journalism to broad access to digitized rare manuscripts. Alas, there is also cyber bullying, trolling, catfishing, identity theft, and hacking. Whether Internet videos of cats should count as a fruit of this cultural explosion is subject to debate.

Since the 1980s, virtually all libraries in which ATLA members work have embraced the benefits of digital technology. Once upon a time in the 1990s, the *ATLA Religion Database*® (*RDB*®) was updated quarterly on CD-ROM. In the Stitt Library at Austin

Presbyterian Theological Seminary, we had a free-standing 386 computer to search the *RDB*. If you did a Boolean search with three terms, it took a couple of minutes — I mean 120 seconds or more — for the search to run. By current standards, it was as slow as a snail. Nevertheless, searching using the CD-ROM was a qualitative improvement over searching *Religion Index One* in print volume by volume. The recent Ithaka study about the habits of working scholars in theology and religious studies, a wonderful piece of research made possible in large measure by the participation of many ATLA libraries and member librarians, discovered that technology is ubiquitous in scholarly work.[3] The ability of digital devices to capture images and text and store them safely has led scholars to need to learn librarian-like skills simply to organize their scholarly stuff, sheaves of paper documents and gigabytes of digital files.

I simply want to observe that time and technology wait for no religious scholar, no library, and no librarian. A large measure of the reason why libraries continue to make sense is because technology threatens to give us a sort of information-based stupor. Students and scholars aren't waiting around to use the "best" book on the shelf about a subject. There are so many very good information sources that we need the help of experts — let's call them librarians — to put together smaller collections of materials and help us find those that we need when we need them. So, let us praise copy machines and computers and microfilm readers that turn fiche into digital, searchable files. And let us not be surprised that there is always a new tool in the pipeline.

RELATIONSHIPS IN A TIME OF CHALLENGES

A time such as ours is technologically rich, but it is also a time with challenges for students, scholars, and the librarians who serve them. Consider the cost of higher education. Costs for higher education continue to increase, while state subsidies to public institutions decrease.[4] Meanwhile, calls for accountability result in schools of all sizes spending higher proportions of time and money on demonstrating that students are getting the education that they are paying for.[5] The costs of this kind of administrative apparatus make it more difficult for struggling schools to fund academic programs, including library services.

Many ATLA members serve a discrete subset of higher education institutions, theological seminaries. The underlying model of theological education is being challenged. There is a shift away from what Ted Smith calls the model M seminary[6] to something that seems more fluid. The model M seminary sought to train Christian leaders to mobilize institutions (like denominations and congregations) to change the world. The current generation of seminary students, however, does not have the loyalty to institutions that this model assumes. Our current improvisations feel like quicksilver slipping through our hands because we don't know what will replace the model M seminary, or how theological education will be structured in ten years. Daniel Aleshire, executive director of the Association of Theological Schools, wrote on his blog in March of this year:

> Something is changing among the persons who choose to enroll in ATS member
> schools and the degree programs they choose to pursue. These changes likely

have their roots in shifting religious practices, in the structuring of communities of faith, and in perceptions of ministry. These changes are influenced by institutional initiatives and innovations, but they are not caused by them.[7]

Because of the documented drop in participation in religious organizations and an associated drop in financial support, theological seminaries as a group probably have even less financial stability than higher education institutions as a whole. Because of concerns about long-term financial viability, many seminaries are merging or becoming part of a university.[8]

We religious studies and theological librarians work in such challenging times. Our work is ineluctably tied to the institutions that sponsor and fund our libraries. Our work is also tied to specific academic communities. I want to raise up two sets of relationships that are important in our time. They are the relationships that librarians have with boards and donors, on the one hand, and the day-to-day working relationships that librarians and faculty members have with each other.

ADVOCACY WITH BOARD AND DONORS

In our economic and technological environment, we librarians are required to explain the value that libraries add to the education of students and the work of faculty. This advocacy is made more difficult because of the apparent magic of ride-hailing apps that know where I am and Amazon's eternal memory of everything you ever browsed or bought online. We can't ever stop talking about the importance of what we do with boards and donors.

My institution is raising money to thoroughly renovate our library. The library was last renovated when Jimmy Carter was the president of the United States. We have worked hard to build a consistent case for library renovation. We need to renovate our library because students use libraries differently in this century than in the last. Specifically, we need to renovate our library so that students can plug in their devices, connect to the Internet throughout the building, and have group study space. We also have plans to include a distance learning classroom because we provide theological education at a distance and not only in a residential model.

I daresay that the elements of this case for renovation sound familiar to you. As the associate library director and I met with the development staff to talk about the library project and to anticipate questions that donors might ask, staff members brought up possible objections. These ranged from "That's not how I used the library when I was in seminary" to "everything is already online so we don't need a library." My point is not that these objections are silly. They deserve thoughtful answers. Rather, my point is that librarians need to advocate for the value of religious studies and theological libraries articulately *even to those who are most closely connected* with our institutions. We can't ever stop talking about the importance of what we do with boards and donors.

COLLABORATION WITH PROFESSORS

In times such are these, we need to attend to a second set of relationships: how we theological and religious studies librarians collaborate with professors. In 1948, at the

second ATLA conference, Leslie Robert Elliott talked about the typical relationship between students and libraries in the first part of the twentieth century by sharing this anecdote:

> Shortly before the first World War, a student entered a school of theology, a member of this Association from its beginning. The professors were scholars and teachers of renown. The school had a large enrollment and was well established. It possessed an ample library. The student remembers the teachers, the classes, and some of the textbooks. Of the library he recalls only two or three timorous visits, which had no curriculum-related purposes. The teaching method was based on textbooks and professors' lectures. The library had little relation to the students' learning processes.[9]

As librarian, I want the library to have a vital impact on student learning. We know that our libraries are treasure houses of primary sources and scholarly work, but are underutilized. During accreditation visits, I have heard dozens of librarians express frustration that their books and databases are all dressed up with no place to go — and this despite the fact that users of libraries today can access electronic resources without visiting the library building.

I have come to the conclusion that there is no mystery about student use of academic libraries. Students who have been charmed by the academic study of religion or compelled by God to engage in ministerial studies are bright, motivated, and busy. They have been socialized into the culture of higher education and theological education. They know how the game is played in their academic shop. These bright and busy students use library services exactly the right amount: the amount that their professors insist upon. When professors put all required readings on a course learning management system, students will generally read them. If professors require reflection papers, students will pour out their feelings about assigned texts. In short, if the faculty teach in a way that requires little or no use of library resources, students won't use our libraries.[10] They will spend their time cooking supper for their children, writing sermons, earning money, and playing Candy Crush.

At the same time, if professors want term papers using peer-reviewed journal articles as source materials, students will conform to that expectation. If a professor requires all students in her exegesis course to use Zotero to create a group bibliography with annotations, students will figure out how to do that. Faculty members hold tremendous power over students. Faculty have the carrots and the sticks. You are all very nice people, but students don't use the library to please the library staff. Odd indeed is the student who comes to your library for a visit, timorous or not, without a curriculum-related purpose.

If we want our libraries to make a bigger impact on student learning, we need to be in the offices of professors as they plan courses. We need to be at the table during curriculum reviews. We need to persuade professors that requiring students to make an appointment with a reference librarian as they begin to work on term papers is not just a nice idea, or hazing, or a way to stop the librarian from making speeches at meetings. To use old-fashioned Christian language, teaching faculty need to be *convicted* that

an education with more than lectures and faculty-selected textbooks is the kind of education that students need to contribute to the life of religious communities and scholarly guilds.

In times like ours, librarians need to work hard to become valued partners with professors in teaching and learning. In times like ours, librarians can never stop talking to donors, board members, and the library's broad constituency about the importance of libraries.

HOPE

I conclude with some hopeful reflections on the work that we do. Why will those involved in scholarly communication in theology and religious studies, and especially librarians, thrive in the coming decade? I suggest three reasons. The first reason is that the rhetoric of disruptive innovation will outweigh how much disruptive innovation happens in our libraries and their parent organizations. The second reason is that both students and faculty need our help. The third reason is that the human needs for meaning and the experience of wonder aren't going anywhere.

I think that talk about disruptive innovation smashing higher education into smithereens is overblown. Remember Massive Online Open Courses, for instance? MOOCs were going to destroy universities like Godzilla stomping on Tokyo. To be sure, some folks will want badges and certifications that do not require the length, formality, and expense of current academic degrees.

But there are plenty of forces applying the brakes on large-scale disruption. Colleges and seminaries will not disappear. We have millions invested in sports stadiums and football programs, after all. Talk about a three-year full-time theological degree no longer being 'the gold standard' of education for many ministers may indeed be true. But even taking the cost of MDiv education into consideration, many denominations will continue to make the MDiv a requirement for ordination. Many individuals will want the immersive experience in a religious tradition and academic culture that the MDiv offers. The same kind of conservatism also supports a good library — the kind with printed books and electronic materials and places to sit and places to dream — as part of that immersive experience.[11] In short, I agree with Daniel Aleshire that some of the virtue of seminary education lies in its schoolish-ness.[12]

A second reason that I am hopeful about the work of religious studies and theological libraries in the coming decade is that we have skills to help faculty and students get on with scholarship and learning. The library innovation in the past decade that excited Austin Seminary's faculty the most was our discovery service. The discovery service was the holy grail of one-stop information shopping, an upscale Wal-Mart Supercenter of the mind. As our technical services librarian put it, a discovery service provides "a Google-like search box with Amazon-like results." The initial burst of happiness was short-lived. Soon professors and students had to learn how to *narrow* search results in multiple ways.

Thank goodness we have a group of experts — let's call them librarians — who can assist. Students and faculty members are not born with innate knowledge about how contemporary user interfaces work. And just when they figure them out, a new

one comes along. I am hopeful about the future of our work because finding the right information for a given academic task continues to be challenging. To paraphrase Bill Badke, it often takes a librarian to help you find your way through the information fog.[13]

Finally, I am hopeful about the work that we do because the human need for meaning and capacity for wonder aren't going anywhere. Scholars of religion note that religious practices are stunningly diverse. They may contain belief in many gods, one god, or no god at all. Mircia Eliade's *A History of Religious Ideas* begins with a section that discusses making tools and the domestication of fire.[14] Religion is old. Ronald Dworkin argues that fundamentally religion "is deeper than God" and inheres in the universal judgment that human beings have a duty to live well and our inescapable sense that the universe "is not just a matter of fact but is itself sublime: something of intrinsic value and wonder."[15] He is in favor of atheism, but religious atheism. You may or may not agree with the reasoning of Dworkin, or Emile Durkheim, or William James or Sigmund Freud about why religion is so resilient across time and cultures.[16] But religious impulses — by whatever name — travel wherever there are people like us.

For tens of millions of believers around the world, wonder about the sublime has bowed its head to the incorrigible knowledge of a love at work within us and around us — and oftentimes, despite us — a love that reveals our truest selves. Thomas Aquinas would have surely have concluded: and this all people call God. While religious practices globally and in North America are changing, the study of religion continues. It is our happy task as theological and religious studies librarians to aid the study of this transcultural universal.

Come to think of it, maybe fashion didn't come first after all.

ENDNOTES

[1] "What does it mean to be human? Ancient Shell Beads," *Smithsonian National Museum of Natural History*, February 9, 2016, http://humanorigins.si.edu/evidence/behavior/art-music/jewelry/ancient-shell-beads. Some beads made by people may date from as long ago as 100,000 years. See "World's Oldest Manufactured Beads Are Older Than Previously Thought," *Science Daily*, May 7, 2009, https://www.sciencedaily.com/releases/2009/05/090505163021.htm.

[2] Decherd Turner, "Revolutions, Evolutions, and Syndromes: ATLA Anniversary Address," 40th annual conference of the American Theological Library Association, Kansas City, KS, 1986 in *A Broadening Conversation: Classic Readings in Theological Librarianship*, ed. Melody Layton McMahon and David R. Stewart, (Lanham, MD: The Scarecrow Press, 2006), 308-309.

[3] Danielle Cooper et al., "Supporting the Changing Research Practices of Religious Studies Scholars," *ITHAKA*, February 8, 2017, http://www.sr.ithaka.org/publications/supporting-the-changing-research-practices-of-religious-studies-scholars/.

[4] For the most recently compiled national data, see "State Higher Education Finance Survey: 2016," State Higher Education Executive Officers, http//sheeo.

org/shef2016.

[5] Estimates for the amount of money that schools spend to meet expectations of accrediting agencies are highly contested. For an argument that they are relatively low compared to the value of accreditation, see Belle Wheelen and Mark A. Elgart, "Accreditation's Real Cost (and Value)," *Inside Higher Education*, October 22, 2015, https://www.insidehighered.com/views/2015/10/22/real-costs-accreditation-and-processs-value-essay.

[6] Ted A. Smith, "Theological Education between the Times," lectures given at Austin Presbyterian Theological Seminary (January 2017).

[7] Daniel Aleshire, "Words and numbers," Views from the Corner Office, http://www.ats.edu/blog/views-corner-office/words-and-numbers.

[8] For some recent examples, see *In Trust* (Autumn 2016), Special Section: Eight Examples of Mergers and Partnerships, http://www.intrust.org/Magazine/Issues/Autumn-2016. It is public knowledge that two denominational "flagship" seminaries, Luther Seminary (ELCA) and Princeton Theological Seminary (PCUSA), stipulate significantly smaller enrollments as a planning assumption in their strategic planning.

[9] L.R. Elliot, "Seminary Libraries and Theological Education," 2nd annual conference of the American Theological Library Association, Dayton, OH, 1948 in *A Broadening Conversation*, ed. McMahon and Stewart, 129.

[10] I argue this point at length in "Curriculum Information Demand in Theological Degrees: Optimizing a Key Concept for Library Services," *Journal of Religious and Theological Information* 12 (2013): 3-28, http://dx.doi.org/10.1080/10477845.2013.794649.

[11] The Association of Theological Schools is currently conducting a study of models for theological education. These models will inform the next revision of accreditation standards. For an overview of the study, see: *Educational Models and Practices in Theological Education*, accessed July 3, 2017, https://www.ats.edu/resources/current-initiatives/educational-models-and-practices-theological-education. Revisions to accreditation standards happen reliably once every decade, but not more quickly.

[12] Daniel O. Aleshire, *Earthen Vessels: Hopeful Reflections on the Work and Future of Theological Schools* (Grand Rapids, MI: Eerdmans, 2008).

[13] William Badke, *Research Strategies: Finding Your Way through the Information Fog* (Bloomington, IN: iVerse, 2014).

[14] Mircia Eliade, *A History of Religious Ideas*, 3 vols. (Chicago: The University of Chicago Press, 1978), 1:3.

[15] Ronald Dworkin, *Religion Without God* (Cambridge, MA: Harvard University Press, 2013), 10.

[16] For Durkheim, religion was a matter of group efflorescence rather than an engagement with a transcendent God (*The Elementary Forms of Religious Life*, trans. Karen Fields, New York: The Free Press, 1995. First published in 1915). For James, religion had to do with an individual's deepest self, not a person in community (*The Varieties of Religious Experience: A Study in Human Nature,* New

York: Modern Library, 1929. First published in 1902). For Freud, religion was a grand and common illusion (*The Future of an Illusion*, trans. James Strachey, New York: W.W. Norton, 1961. First published in 1927).

2017 Association Update

by Brenda Bailey-Hainer, Executive Director

The ATLA Board approved a new strategic plan in February 2015. At the conference that year, then-President Beth Bidlack and I introduced it to the membership through an Open Forum discussion. Throughout the following year, board and staff members visited many regional group meetings to introduce it and hold discussions with the ATLA membership and others.

This year's Association Update is focused on how some significant activities of the association members and staff worked toward achieving the goals as outlined in our Strategic Plan. But first, a brief review of the Plan will help set the stage.

ATLA's mission remains the same: To foster the study of theology and religion by enhancing the development of theological and religious studies libraries and librarianship. The Core Purpose that is part of the Plan simply restates it in slightly more contemporary terms: To promote worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers.

When the ATLA Board was thinking boldly about an aspirational goal for what the association would look like in twenty-five years, they created this vision statement: ATLA is the hub of worldwide scholarly communication in theology and religion. Short-term goals for the next three to five years (beginning in 2015) were created in four broad areas. Progress has been made in each of these areas.

There are two aspects to the first goal: ATLA is recognized globally as a strategic collaborator. One is to be seen as a collaborator and the other is to be recognized globally. There are many ways to collaborate, and they can occur anywhere on the collaboration spectrum — from informal cooperation to formal contractual arrangements. ATLA's most successful collaborative project this past year was the creation of the Ithaka S+R Report on *Supporting the Changing Research Practices of Religious Studies Scholars*.

This report was the result of collaboration among many different partners. ATLA was the anchor sponsor, and AAR and SBL also provided some funding. Eighteen libraries contributed modest funding and staff time to conduct the ethnographic research. (ATLA staff conducted research as well.) Ithaka S+R provided coordination and data analysis, and authored the final report. The participating libraries included primarily ATLA members but also other academic libraries. The report was a win-win for everyone. Academic librarians and archivists everywhere who support religious studies researchers can use the results to improve their support of scholars.

Two years ago, ATLA initiated a Reciprocal Borrowing Program. Participating libraries agree to allow students and faculty from other participating institutions to visit their libraries in person and check out materials. This program helps support online and distance education students who are not geographically based near their home institution's library. The ATLA Reciprocal Borrowing Program now has over ninety participants from the U.S. and Canada (Figure 1).

Another aspect of global collaboration is to include content from publishers located outside the U.S. and to include a broad range of content and perspectives.

Figure 1: Reciprocal Borrowing Program Participants

An analysis of the recently added titles to *ATLA Religion Database®* (*ATLA RDB®*) and *ATLA Catholic Periodical and Literature Index®* (*ATLA CPLI®*) shows a continued expansion of places of publication and subject matter. Of the 77 titles added to *ATLA RDB* and *ATLA CPLI* between Spring 2016 and Spring 2017, 57% (44 titles) are diverse (Figure 2). For example, the subject matter includes Asian Christianity, Buddhism, Eastern religions, Eastern Christianity, Islam, Islam in Africa, Judaism, Korean Christianity, North African studies, and religion in Central and Eastern Europe.

Of the 77 titles added, 27% (21 titles) are published in developing countries. These are Argentina, Brazil, China, Korea, Malaysia, Philippines, South Africa, and Turkey. Content was added from two other countries which, although not considered developing, have traditionally been underrepresented in ATLA products: Chile and Japan.

The 77 titles include content published in 12 different languages, including Arabic, Hebrew, Japanese, Korean, Malay, Pali, Portuguese, and Turkish, as well as more common North American and European languages (English, French, German, and Spanish). Within the entire universe of titles in the two databases, indexing is included for publications from 56 different countries in 30 languages (Figure 3).

New Titles Added, April 2016 - March 2017			
ATLA RDB		**ATLA CPLI**	
New	**Diverse**	**New**	**Diverse**
68	42	9	2

Total New Titles:	77
Total Diverse Titles:	44
% Diverse Titles:	57%
% Published in Developing Countries:	27%

Figure 2: New Titles Added

Figure 3: Countries Using Databases

Hopefully, you are starting to encounter these new titles as you search the database. But since the *ATLA RDB* now contains more than 2 million entries, the visible impact of these titles will grow gradually over time.

Full-text content in *ATLAS* has increasingly become more international as well. Of 156 publisher partners, 50 or 21.1% are based outside the U.S. These 50 publishers represent 126 of 324 titles or 39%.

ATLA has been working with EBSCO to offer more affordable options to libraries in developing countries, and there are now 117 subscribers to ATLA products in 30 developing countries (Figure 4). Across the entire subscription base, we serve 1,519 customers across the world; 523 (34%) of those are in 64 different countries outside the U.S.

Theological and religious studies librarians have been concerned for quite some time about making research materials available and affordable for their users as well as other researchers around the world. The Board chose to make facilitation of open access publishing the second primary strategic goal. Achievement of this goal won't happen overnight, but ATLA has taken a major step forward.

Figure 4: Developing Countries with One or More Subscribers

During the past year, the ATLA Member Programs Department spent significant time designing the robust governance structure required to run a serious publishing endeavor. The result was the ATLA Publishing Program (Figure 5), which offers a

24
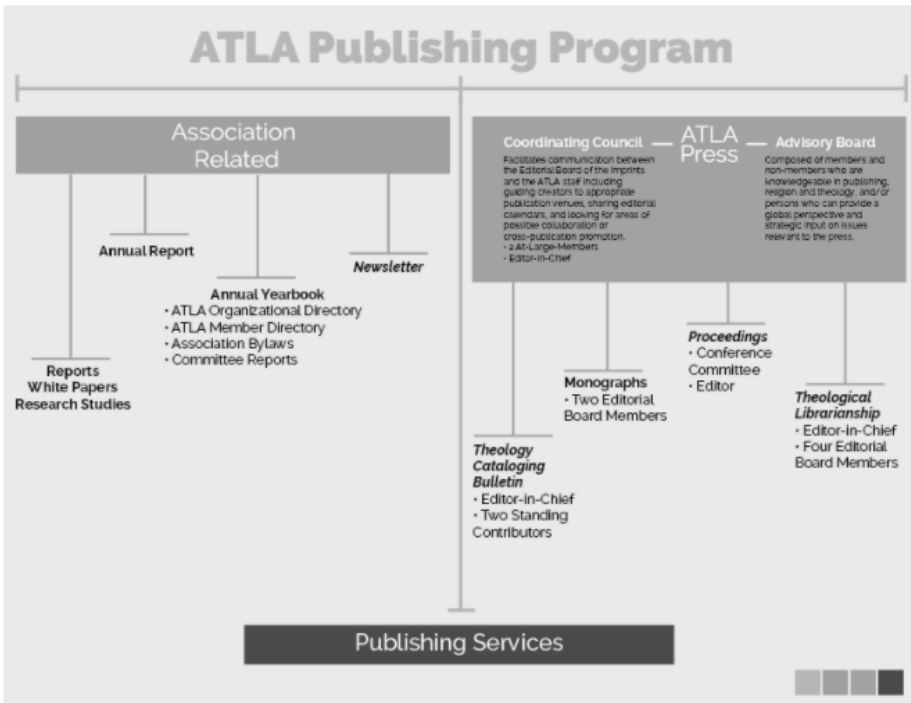
Figure 5: ATLA Publishing Program

more coherent plan for ATLA's association-related publications that are staff driven and the ATLA Press, which is primarily member driven.

The ATLA Press positions are filled by members — everything from advisory group positions that consider all of the programs at a high level, with Editors-in-Chief for each of the four publishing areas, down to working editorial board members. All of the publications are intended to be open access.

Association Related publications represent a more functional side of ATLA, with annual reports, newsletters, research reports, white papers, and eventually an annual yearbook with factual information about ATLA members. These publications are staff driven, but may include member contributions such as feature articles in the *ATLA Newsletter*.

To support these open access publishing efforts, ATLA has just created a new staff position to manage the Publishing Program and coordinate the different advisory groups and editorial boards. This person will work with the ATLA Press Coordinating Council, which is designed to facilitate communication between the Editorial Boards of ATLA Press imprints (*Theological Librarianship*, *Theology Cataloging Bulletin*, ATLA Monographs, *ATLA Summary of Proceedings*) and ATLA staff. They meet to guide creators to appropriate publication venues, share editorial calendars, look for areas of possible collaboration or cross-publication promotion, and coordinate shared activities.

Another aspect of supporting open access publications is to make sure that they are discoverable. ATLA supports this by including quality open access materials in *ATLA RDB* and *ATLA CPLI*. Of the 762 active titles in *ATLA RDB*, 20% are open access. In *ATLA CPLI*, 22% are open access.

Diversity and inclusion among ATLA's members — the third strategic goal — is manifested in many different ways (Figure 6). Within ATLA, in the past we've often focused on the racial and ethnic diversity of our membership. One of Rev. Dr. Scharen's comments yesterday morning during his keynote address was especially relevant to ATLA. He spoke about making space for working in partnership with others not normally considered part of your traditional family. "Making space" was something ATLA did last year when it adopted new bylaws.

At last year's conference, the ATLA membership approved a new set of bylaws that changed the requirements for Institutional Membership. One of the reasons the board proposed the change in Institutional Membership was to ensure that there continues to be a critical mass of libraries that belong to ATLA. Opening the tent to libraries in international, undergraduate, and other types of institutions offsets the loss of members through institutional mergers and closures.

Figure 6: Organizational Members of ATLA

These changes were implemented with the start of the membership year last September. Nine months into this, we have already started to see a shift. All but one of the former International Institutional Members converted to Institutional. Currently 12% of Institutional members are from outside the U.S.

Many formerly Affiliate Members now eligible for Institutional membership chose to move to that category as well. The change in requirements also meant that Institutional Members that were completely new to ATLA could be added that previously would not have been eligible. Here are the new Institutional Members announced since September 1:

- Aquinas College
- Christian Witness University
- Coe College
- Colby College
- Faulkner University
- Greenville Presbyterian Theological Seminary
- Gustavus Adolphus
- Heritage Christian University
- Lutheran Brethren Seminary
- Robert E. Webber Institute for Worship Studies
- Piedmont International University

- St. Andrew's Theological College
- St. Jerome's University
- St. Mary's Seminary and University
- Washington University of Virginia
- World Mission University

The fourth goal in the Strategic Plan relates to finding a common understanding of what it means to be a hub. There are many different ways that you can define "hub." Some think of a spoke and hub model, others envision a complex network of different nodes all connected to ATLA, and others might view it as a "destination," a go-to place to find scholarly research materials and resources for practitioners.

One first step in establishing a content hub of resources freely available to researchers was to create the ATLA Digital Library. This collaborative project will allow ATLA members and other institutions with religious-studies-focused special collections and archives to contribute metadata to a centralized database hosted at ATLA. Just released in beta in April, the ATLA Digital Library now contains records from the Cooperative Digital Resources Initiative (CDRI) project, a grant-funded collaborative project created in 2005. An advisory group of members has been created to work with us on establishing guidelines about how and what metadata and images libraries can contribute to the DL. A new position has been created for a metadata librarian who will work with contributing libraries.

None of these aspirational goals laid out in the Strategic Plan can be achieved without the appropriate resources (Figure 7).

First of all, we need the right staff with the right skills to create our products and to lead the collaborative efforts involving members. ATLA has a staff of forty-six, and during the past year we've been able to hire people with the necessary skills and knowledge to help us move forward. This has enabled us to expand our in-house religion and language expertise, speed up digitization work, and offer improved support for our members.

On the financial side, ATLA is blessed to have a stable revenue stream from our products that can be used to help achieve our mission and organizational ends. ATLA's 2016 fiscal year ended last August. I am happy to report that ATLA did well financially. Our projected revenues came in close to what we budgeted, and we spent less than we expected. Some of those savings were set aside for R&D for the coming year, to ensure that we have adequate operating reserves as required by board policy, and to make an extra contribution to the Endowment Fund. If you're interested in the details, our 2016 Annual Report is posted in the members section of our website.

ATLA's draft budget for fiscal 2017 designates resources to continue striving to achieve the Strategic Plan goals and to provide adequate resources to continue to develop our products and allow them to thrive.

On the revenue side, we anticipate an increase in royalties from ATLA products but a slight downturn in membership dues as the trend of institutional mergers and closures continues. Serious recruitment efforts for new members under the revised membership requirements will start next year but will take some time to

American Theological Library Association
Comparative Summary Budgets
FY16 - DRAFT FY18 (as of May 30, 2017)

	2015-2016	2016-2017	DRAFT 2017-2018
Revenue:			
Product Revenue	$ 6,251,399	$ 6,423,258	$ 6,683,438
Member Dues	136,176	137,000	131,000
Annual Conference	97,500	98,500	88,000
Other Member Programs Revenue	15,575	26,500	29,000
Interest/Misc.	29,778	45,778	30,778
Research and Development Fund	469,000	699,620	737,040
	$ 6,999,428	$ 7,430,656	$ 7,699,256
Disbursements:			
Production Costs	$ 2,695,639	$ 2,922,897	$ 2,693,236
Research and Development	634,617	615,248	784,499
Rent & Leasehold Expenses	562,050	581,715	587,462
Operating Insurance	38,500	39,500	39,900
Administrative Salaries & Benefits	1,655,092	1,602,614	1,786,591
Board & Advisory Expense	179,575	238,276	216,789
Member & Product Marketing	80,600	105,970	106,085
Telecommunications	57,900	59,700	58,500
Office Expense & Postage	102,019	119,961	135,761
Staff Travel	227,044	216,905	327,480
Professional Development	92,578	92,541	102,444
Legal, Payroll, Other Services	245,966	324,100	346,380
Interest Groups/Committees	140,888	182,781	187,500
Annual Conference	273,521	318,448	316,629
Miscellaneous	13,440	10,000	10,000
Total Expense	$ 6,999,428	$ 7,430,656	$ 7,699,256
Excess/(Deficit)	$0	$0	$0

Figure 7: Budget

yield significant results. The projected income from the conference is based on its location in Indianapolis next year. The R&D funds represent money set aside from previous years for that purpose and will be used for market research, new product development, and current product enhancements.

On the expense side, due to efficiencies implemented in the Production Department, the cost of producing ATLA products has decreased while at the same time we are improving them. The largest part of this expense is staff salaries and benefits. In addition to the use of the R&D funds mentioned above, we also dedicate some operating revenue for this purpose. This represents R&D spending of around 10% of our operating budget.

Administrative Expenses are made up of the salaries and benefits from all of the staff that are not directly involved in the production of products. These expenses are higher than in previous years primarily due to the new positions in Member Programs to support open access publishing and the ATLA Digital Library.

We anticipate that the actual expense for the 2018 conference will be higher than the revenue we take in. ATLA uses cost accounting, so the conference expense includes not just the actual cost of the hotel space, food and beverage, AV, etc. but also the cost of staff who support the conference. The difference is made up with operating revenue.

The increase in Staff Travel expense reflects our increasing outreach and visits to member institutions, increased visibility at meetings of relevant organizations, and additional outreach internationally. Professional Development has been increased to make sure we have staff with the right skills for innovation and moving association programs forward.

The budget I just described is our operating budget. In addition, there are several major capitalized projects that we will be working on. Some of them are very operational and will help increase staff efficiency internally, but two will impact our members the most. The first is related to software. We will be replacing the software that we use to track membership and our relationships with our publisher partners. Tied into that project, we will replace the software that supports our website and the community sites that members and the board use for their work. Replacement of the conference management software is also part of this project.

The second project is a brand assessment. ATLA has changed its bylaws and membership rules, and has expressed an interest in being more global, all of which will have an impact on others' view of the organization. We will be hiring an outside consulting firm to conduct research with the board, our membership, our business partners, our customers, and the staff to determine how our current brand is perceived. If the brand assessment work points to the need to rebrand, the perfect time to do that is at the same time we completely overhaul the website.

I was struck by something that Loretta Parham said during her keynote address this morning. "We need to be in a state of constant change and forward movement." This isn't change just for change's sake. We do this to make sure we are providing valuable programs for our members and to fulfill our Core Purpose of promoting worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers. I'm confident that ATLA is well positioned to do that.

Technical Services Interest Group (TSIG)

by Ondrea Murphy, Secretary

Conducted on Thursday, June 15, 2017, at the ATLA Annual Conference

Meeting called to order.

Richard started meeting with the election of officers for the Steering committee. After a short discussion regarding committee terms two members were voted on.

- John Thompson, 2017-2020
- Anna Appleman, 2017-2020

Both were unanimously approved.

Richard shared the need to review the new draft handbook for interest groups and the TSIG page on the ATLA site. Corrections and clean-up of the TSIG page are required. The interest group members will review the documents in a virtual meeting later in the summer.

Technical Services links — several dead links (Donna Wells volunteered to go through)

NACO coordinator needs to be listed.

Donna Campbell asked for a report from the new CC-DA Liaison, Armin Siedlecki. Armin explained that there was not much to report. He had submitted a report to the ALA Midwinter Meeting. He has been attending CC-DA meetings where he is not a voting member. The focus of last few meetings has been the 3R project regarding RDA. The revision of RDA at this point is largely a technical revision.

Meeting adjourned.

World Religions Interest Group (WRIG)

by Megan E. Welsh, Chair

Conducted on Thursday, June 15, 2017, at the ATLA Annual Conference

ATTENDANCE:

Megan Welsh, Karla Grafton, Stephen Sweeney, Patrick Milas

DISCUSSION:

After reacquainting ourselves with one another, our first item of business this year was to discuss WRIG's accomplishments from the past year. These included establishing a WRIG listserv to enhance internal communication, successfully requesting the addition of conference ribbons that say "Let's talk about World Religions," and

committing to keeping better records of group activities and documents by using a cloud-based, collaborative platform shared with WRIG members.

The majority of this year's business meeting focused on membership and potential project ideas. Megan Welsh was elected for another year as Chair of WRIG and Drew Baker remains Vice Chair/Chair-Elect. The secretary role is currently vacant and the group hopes to recruit a Secretary from its growing membership in Fall 2017. These roles will be reviewed at ATLA's annual conference in 2018.

This year, WRIG will focus on recruiting new members and increasing the visibility of its current membership. We will develop a schedule so that members will regularly post interesting media relating to world religions to the Atlantis listserv and the ATLA member newsletter. Additionally, we hope to host podcasts or webinars, highlighting different world religions and partnering with the Diversity, Equity, and Inclusion (DEI) Committee for future programming opportunities.

Our business meeting ended with a discussion of WRIG's role within ATLA. The group discussed how WRIG is a spoke in ATLA's "Global Hub of Theological Education" and that our role is educating the membership and promoting world religions throughout the year and at the annual conference. In reviewing our role within ATLA, the group decided that we should consider revising our charge to better fit into the hub metaphor that ATLA has adopted.

A Relational Database of Syriac and Arabic Historical Registers and Archives

by Dr. Iskandar Bcheiry, American Theological Library Association

INTRODUCTION

This paper presents a first stage of a relational database of historical registers and archives that belong to the Syriac community which are found in various libraries in the world, with special focus on the Library of the Forty Martyrs in Mardin/Turkey. The database would offer direct access for scholars and students of Syria studies, Near East Christian studies, and Ottoman history to the registers and archives and the possibility to examine copies of original documents as well as the possibility to search a word in the documents. The database combines historical studies with librarianship, the use of technology, scholarly communications, and programs that apply to religious studies bibliographers working in university settings. In short, the extracted social, cultural, religious, and geographic information in these archives will be stored in a database system and made available for scholarly research by schema program.

HISTORICAL AND GEOGRAPHICAL BACKGROUND

The social and ethnic fabric of the Near East contains, like other places in the world, various ethnic and religious groups whose historical roots are traced far back in history. The Syriacs or Sūryānī, referred to as Aramaeans, or Assyrians, are the inhabitants of Syria and Mesopotamia who embraced Christianity in the first and second centuries. Because of the Christological conflict in relation to the nature of Christ, the Syriac world was divided into two major parts in the fifth century: Syriac Orthodox, also known in history as Jacobites, and the Church of the East, also known as the Nestorian Church. The Syriac Orthodox were those who rejected the resolutions of the Council of Chalcedon in 451 on the nature of Christ, thus, they were subject to Byzantine persecutions. After the Arab Muslim conquest of the Byzantine and Persian territory in the Near East in the 7th century, the Christian Syriacs as well as other Christian groups and Jews were considered "the people of the Book," or *Dimmī*, a legal term used to designate a protected non-Muslim under Muslim rule. After living under different Muslim states and dynasties such as Mamelukes, Turcomans, and Persians, the Syriac people were ruled by the Ottomans who occupied the eastern part of Anatolia, Syria, Palestine, and Egypt at the beginning of the 16th century. By the 19th century, we find the Syriac community had been greatly weakened and the greater part of them were found in southeastern Anatolia, northern Iraq, and parts of west Syria. The 20th century brought with it radical events that enormously changed the cultural, social, and religious life of the Syriacs. These events occurred when the Syriac community, as well as other Christian communities, lost a great many members during the First World

War. In addition, the 20th century witnessed a massive Syriac immigration toward Europe and America. Many Syriacs lost contact with their relatives, and members of the same family found themselves dispersed in distant places. However, more recently there has been greater interest in rediscovering some of the historical data on Syriac genealogy and communities, particularly from archives that date from the Ottoman period.

THE CITY OF MARDIN

The city of Mardin is in southeast Turkey near the Syrian border. The city is situated at about 3,600 feet above sea level on a rocky green hill; the grassy plain in the valley below is known as the Sea of Mardin. The ancient Syriac name of the city is Merdā, a word of likely Persian origin meaning warrior or brave. The town remained an important Roman and Byzantine military post near the border with Persia until the first half of the 7th century, when it was occupied by the Arab Muslims. The city passed under many dominions such as the Marwanids, Seljuks, Artukids, Mongols, and Persians. After the battle of Chaldiran in 1514, the Persian army was defeated, and Mardin with its fortress was occupied by the Ottomans in 1516. In 1534, Mardin was created as a district and included in the province of Diyarbakir. Nowadays, Mardin is a center of a province by the same name that contains five districts. In the province of Mardin, there are some churches and monasteries that date to the 4th century.

DAYR AL-ZA'FARĀN

The region of Mardin contains many monasteries and convents; the most well-known of these is Dayr al-Za'farān, which is situated five miles east of the city on the hills overlooking the Mesopotamian plains. The original structure on the site was a Roman fortress that dates to the 5th century A.D., which was built to protect the Roman frontier from a Persian invasion. The fort was destroyed when the Persians dominated the region in 607 and remained deserted until Ḥananyyā, the bishop of Kafartūṭā, purchased the building in the 8th century and converted it into a monastery. Being the seat of the Patriarchs of the Syrian Orthodox Church over nearly seven centuries, Deir al-Za'faran was the major depository of church documents for a long time. However, due to the ravages of time, particularly the repeated Kurdish incursions, this monastery lost most of its library and archival material. Most of its archives and manuscripts moved to the Church of the Forty Martyrs in Mardin.

SYRIAC ARCHIVES AND REGISTERS

In the Ottoman Empire, Syriacs kept their own baptismal, marriage, funeral, ecclesiastic ordinations and endowments, and other records such as archives of correspondence, which can be found in various libraries, churches, and monasteries in Europe, America, and the East, with a large concentration in Mardin in southeastern Turkey, which was once the spiritual headquarters of the Syriac Christians and their patriarchate. The records followed a general norm which became a standard in registering the events.

THE IMPORTANCE OF THE REGISTERS AND ARCHIVES

These registers are particularly interesting because they offer information about the period from the 15th century to the 18th century, casting light on a period of the Syriac Orthodox Church history for which documents are scarce. In addition, these registers are important in topographic and demographic aspects. The Syriac community, as well as many other Christian communities, was subject to demographic changes which occurred in Anatolia and Syria, especially under the Ottoman dominion. Many villages and towns were depopulated, and others were rebuilt due to emigration or deportation. These historical documents serve as a sort of measurement to gauge the presence of the Syriac community in certain areas in southastern Anatolia and Syria during the Ottoman Period in a way that enables us to note what changed and what remained. This is possible when we compare the data found in our documents with facts and information from other periods before or after, which come from other sources. These registers also increase our knowledge about the social and economic life of the local people through the records of their ecclesiastic ordination, birth, baptism, death, and endowments. Furthermore, the names of the people and their families provide interesting cultural and social information.

EXAMPLES OF ENTRIES IN SYRIAC REGISTERS

Records of ordinations: The records of ordinations were made of the following elements: Introduction ("The Holy Spirit consecrated…") + name of the consecrated person + church for which he was consecrated + region of the church + liturgical event + Seleucid date and conclusion. (See Figure 1.)

The Holy Spirit consecrated deacon Feṭrūs a priest for the altar of Morī Osyō in Manṣūriyyah […] in 1884 A.G.

The Holy Spirit consecrated ʿAbd Allāh deacon for the altar of Morī Yaʿqūb in the village of Banābīl on Sunday the beginning of Aylūl (September) 1884 A.G.

The Holy Spirit consecrated Niʿmah a deacon for the church of Morī Isṭīfān in the blessed village of Klībīn in the middle of Aylūl (September) in 1884 A.G.

The Holy Spirit consecrated deacon Yūsef a priest for the holy church of Morī Gewargīs in Brahīmīyyah at the end of Tišrīn (October) in 1885 A.G.

The Holy Spirit consecrated deacon Yaʿqūb a priest for the new church of the Mother of God in Mazrʿah on the memorial of the birth of St. John in 1886 A.G. May God perfect him.

List of donations: The records of donations were made of the following occurring elements: beneficiary + year + the name of the donors + the amount + the type of the donation. For example, here we have the list of donations that were gathered by the patriarch (collector) in Mardin (location) and dated on June 1872 (the year Christian

Figure 1: An example of records of ordinations in a Syriac manuscript

era). In this list, the amounts of the donations are attached to the names of the donors.

Malkī Qas Elyyā	1120	Qursh
Ḥannā Hadāyā	784	Qursh
Maqdesī Malkī Qalʿat Malḥū	560	Qursh
Ḥannā Ġazrlū	784	Qursh

Records of endowments: The records of endowments were made of the following elements: Introduction (a statement of endowment…) + name of the donor + the type of endowment + the church or the monastery for which the endowment was dedicated + the location where the endowment was dedicated + the year and the occasion of the endowment event + Seleucid date and conclusion. (See Figure 2.)
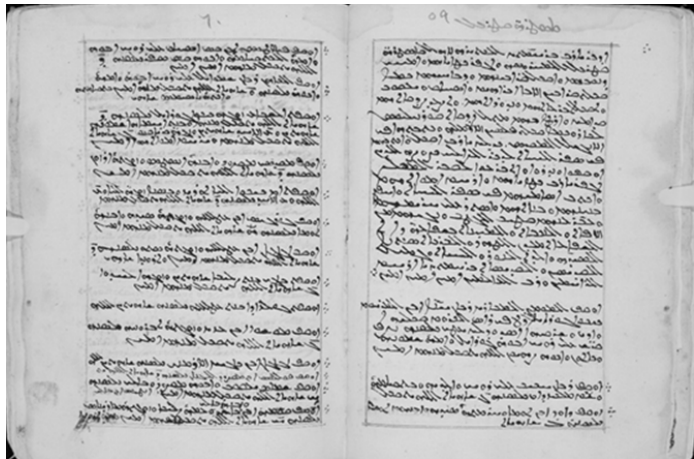
Figure 2: An example of records of endowments
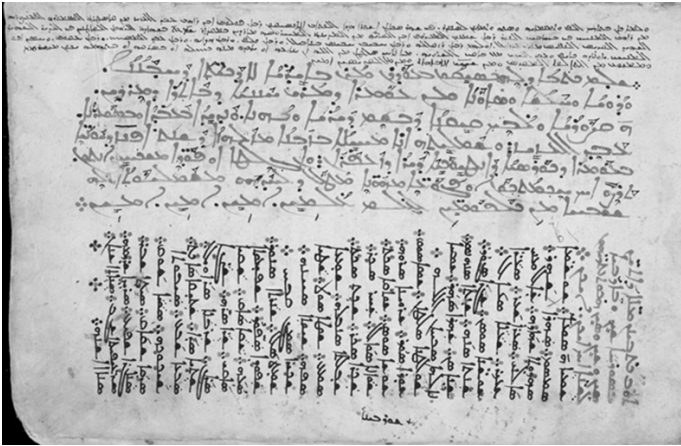
Figure 3: An example of a colophon in a Syriac manuscript

Historical notices and colophons: Colophons contain brief descriptions of the date and place of copying, and the name of the copyist of a manuscript. Most of the time, Syriac colophons record additional information, such as the name of the contemporary religious leaders: patriarch, mafrian, and bishop of the diocese. Or other relevant details might be added, such as special events that occurred in the life of the copyist or in the life of his community or country. The normal position for a colophon is at the end of the text. Historical notices, however, occur in marginalia: notes, scribbles, and comments made by readers. The following is a translation of a colophon from a Syriac manuscript:

> This book of prayers was copied and completed in the year 1910 A.G. [1599 A.D] in the chamber of the holy church of Saint Mary the Mother of God, in the blessed village of Wānik, also known as Dayr Abū Ġālib. I, Gregory, the writer of these lives of saints, who by the grace of God is the bishop of Gargar I pray and appeal (to God)

CREATING A RELATIONAL DATABASE OF THE RECORDS

The aim of this project was to build a model of a database in which to store the data extracted from the sources. In other words, we schematize the data according to a framework of relationships so that we will be able to observe and understand different aspects of history. This first stage of the relational database is capturing the data from the sources, inputting it into the database, and looking for a relationship between the data. The big picture of this project is to create a tool not only to understand many aspects of the life of the Syriac community in southeastern Anatolia and in direct relationship with other communities who lived beside them or interacted with them, but also creating a tool for other scholars in different fields and geographical areas to interact with this relational database according to their own interests.

Below, I would like to present three types of historical relational database tables that contain records extracted from the historical registers, and colophons:

RELATIONAL DATABASE RECORDS OF ORDINATIONS

Ordinand	Ordainer	Geographic location	Site	Original text	Source	Pagination/Foliation
Fetrus	Patriarch Dāwūd Šāh (1576–1591)	Manṣūriyyah	Morī Osyō	✶✶✶	Syriac manuscript of Hunt. 444 in Bodleian Library – Oxford	f. 96
ʿAbd Allāh	Patriarch Dāwūd Šāh (1576–1591)	Banābil	Morī Yaʿqūb	✶✶✶	Syriac manuscript of Hunt. 444 in Bodleian Library – Oxford	f. 96
Niʿmah	Patriarch Dāwūd Šāh (1576–1591)	Klībīn	Morī Isṭīfān	✶✶✶	Syriac manuscript of Hunt. 444 in Bodleian Library – Oxford	f. 96
Yūsef	Patriarch Dāwūd Šāh (1576–1591)	Brahīmiyyah	Morī Gewargis	✶✶✶	Syriac manuscript of Hunt. 444 in Bodleian Library – Oxford	f. 96
Yaʿqūb	Patriarch Dāwūd Šāh (1576–1591)	Mazrʿah	The new church of the Mother of God	✶✶✶	Syriac manuscript of Hunt. 444 in Bodleian Library – Oxford	f. 96
ʿAzīz	Patriarch Dāwūd Šāh (1576–1591)	Manṣūriyyah	Morī Osyō	✶✶✶	Syriac manuscript of Hunt. 444 in Bodleian Library – Oxford	f.96
Tūmā	Patriarch Dāwūd Šāh (1576–1591)	Banābil	Morī Yaʿqūb	✶✶✶	Syriac manuscript of Hunt. 444 in Bodleian Library – Oxford	f. 96

RELATIONAL DATABASE RECORDS OF DONATIONS

Donor (site)	Beneficiary (site)	Number of donors	Donation part	Date range
Mardin	Dayr al-Zaʿfaran	1	Donation	1872
Mardin	Jerusalem	13	70	1609
Patriarchal cell	Al–Zaʿfarān	4	3.5 Šahī, 1 Iryālī, 1 Qūrš	1372 AG
Al–Manṣuriyyah	Monastery of Morī Heworō	64	68 Šahī	1886 AG
Hilḥil	Monastery of Morī Heworō	25	1 Šahī, 1 Qūrš	1370 A.G, 1371 A.G, 1373 A.G.

ENDOWMENT LIST

RELATIONAL DATABASE RECORDS OF ENDOWMENT

Beneficiary (site)	Endowment Site	Year start AD	Source	pagination/foliation	Principle donors	Sub-donor	Amount	Currency	Frequency of donation
Jerusalem	Mardin	1625	Ecclesiastic Endowments	f. 3	Fetrus	Barsawm	8.00	Šahī	Every year
Jerusalem	Monastery of Morī Heworō	1625	Ecclesiastic Endowments	f. 5	Ya'qub	Yusef	3.00	Qūršī	Every year
Jerusalem	Mardin	1625	Ecclesiastic Endowments	f. 4	Bulus	Ya'qub	8.00	Šahī	Every year
Jerusalem	Mardin	1625	Ecclesiastic Endowments	f. 5	Quryaqus	Karim	3.50	Šahī	Every year
Jerusalem	Mardin	1625	Ecclesiastic Endowments	f. 5	Quryaqus	Karim	8.00	Šahī	Every year

ENDNOTES

[1] I am indebted to Timothy Yoder for his generous technical help in creating the platform of the relational database project and for his comment and suggestion.

[2] The historical background of the Syriac community and their archives is an adapted version of my previous publication. Cf. Iskandar Bcheiry, *Collection of Historical Documents in Relation with the Syriac Orthodox Community in the Late Period of the Ottoman Empire*, Piscataway, NJ: Gorgias Press, 2010, pp.1-2.

Framing Authority in Theological Libraries

by Evan F. Kuehn, Trinity International University

THIS PAPER MAY FEEL ODD FOR A FEW REASONS:

1. First, although I'll be discussing information literacy, most of what we're going to cover here is theory and philosophy rather than practice and pedagogy.
2. Not only that, but we will be trying to pick apart a pseudo-problem: that is, something that appears at first to be a problem, but ends up not being one. When philosophers investigate and expose pseudo-problems, I think there's a tendency to get to the end and feel as if not much has been accomplished.
3. Finally, this pseudo-problem may resonate more in some library contexts than in others. If you are from an evangelical institution, then the problem of authority may be one that is encountered frequently. Within mainline Protestant institutions, on the other hand, the pseudo-problem may not be at the forefront of library instructional concerns.

I say all of this by way of fair warning, but I wanted to talk about the concept of authority in the Framework for Information Literacy today because I do think that it is genuinely important for us to get a handle on what we are saying when we say that "authority is constructed and contextual." I also think that in U.S. religious institutions, misunderstanding and hesitation about the nature of authority is widespread.

When I first read through the Association of College & Research Libraries *Framework for Information Literacy*, the statement "Authority is Constructed and Contextual" immediately stood out as the most interesting and exciting aspect of the document. My own research in theology has a lot to do with modern debates about the nature and validity of theological knowledge, so this really very clear and meaty statement on the complex world of scholarly discourse seemed great! It exemplified what has often been noted about the *Framework*: it is a more conceptual and less process-oriented approach to scholarly inquiry than the previous ACRL *Information Literacy Competency Standards for Higher Education*. It presents a real vision for the researcher as she approaches the bookstacks. Here is the main paragraph of the *Framework*:

> *Authority is constructed and contextual*
>
> Information resources reflect their creators' expertise and credibility, and are evaluated based on the information need and the context in which the information will be used. Authority is constructed in that various communities may recognize different types of authority. It is contextual in that the information need may help to determine the level of authority required.[1]

But not everyone feels the same way that I do about the "Authority" section of the *Framework*. Setting aside critiques of the *Framework* as a whole — the manner in which it was rolled out, whether the earlier *Standards* help students more with

the actual nuts and bolts of research, etc. — it seems to me that the Authority frame is the individual section of the Framework that has become the target of the most significant critique. Other sections of the *Framework*, like "Information Has Value," or "Scholarship as Conversation," repeat and reinforce many of the same themes as the Authority frame. But for some reason, "Authority is Constructed and Contextual" has struck a nerve.

For conservative religious institutions in particular, the idea that "authority is constructed and contextual" can be anxiety-provoking. What about the authority of sacred texts? What about church hierarchy? Or the confessional statements that demarcate the boundaries of orthodoxy for a religious school? What about truth itself? Is the *Framework's* stance on authority "relativistic" (or perhaps more timely: is it "post-truth")? Does it conflict with a commitment to "absolute truth"?

At my own institution, a doctoral student in New Testament expressed concern that the Authority frame is "postmodern and relativistic." This is a pretty non-specific and abstract problem to raise, and I think it's significant that this wasn't a freshman expressing these concerns; people who are very well plugged in to library research have questions about whether the *Framework* offers an acceptable understanding of authority. These anxieties also reveal a good deal of confusion about what authority entails. This is why understanding the threshold concepts involved in teaching information literacy are so important.

Threshold knowledge, to review quickly, is foundational to the *Framework's* approach to information literacy. We call them thresholds because they act as a gateway or a portal: it is a necessary foundation for understanding a field of study. Threshold concepts are, among other things:

- **Transformative**: they change the way we understand a field of study beyond just understanding the concept itself.
- **Troublesome**: they disrupt the way we currently think about things.
- **Irreversible**: once we have incorporated a threshold concept into our understanding, it is difficult to step back into prior ways of understanding.
- **Liminal**: incorporating a threshold concept into our understanding is a part of a transitional phase in learning.

The *Framework* operates on the assumption that getting our students to achieve these "threshold" moments in thinking about how research works is just as important as teaching the nuts and bolts of the process. And we can see, in the case of the Authority frame, why threshold concepts are associated with what theorists call "troublesome knowledge."[2] The idea that authority is constructed and contextual is troublesome to the current understanding of many people — and probably to many of your students. In this paper I hope to respond to some of these confusions in a way that will be helpful as you work with students and faculty on information literacy instruction. We need to get our students (and sometimes even our faculty) beyond the point where the contextualization of authority still sounds as if it is a threat to religious truth, orthodoxy, or hierarchy.

I will begin by clarifying the scope of my discussion today and then move on to some basic definitions. Just getting clear on what "authority" means will already take

us pretty far in clearing up the pedagogical problem of teaching the *Framework* in religious institutions, but I will add some examples and possible applications along the way.

SCOPE

My sense is that people who are skeptical of the *Framework* are reading it in a negative way: "Authority is [merely] *constructed and contextual*." This reading probably has a kernel of truth to it, as the Authority frame goes on to describe in detail how we should approach sources of information with a hermeneutic of suspicion, knowing that purported authorities will need to be questioned. The political theorist Hannah Arendt famously claimed that authority has "vanished" from the modern world, simply because we begin to ask questions about it like this. But I think we can also read the Framework in a positive way, and in a way that doesn't just do away with authority: "Authority IS constructed. We can and do run into good examples of it all the time. And it is contextual — that is, it is always fundamentally relational in nature." We aren't anarchists when we scrutinize scholarly authorities, after all. We do it in order to recognize legitimate expertise and authority as opposed to illegitimate authority. But we're getting ahead of ourselves.

What is authority, exactly? The clearest definitions of authority are usually phrased in the awkward style of analytic philosophers, so I will try to keep them to a minimum. But we'll begin with a few very formulaic definitions. Richard De George defines authority in this way: "someone or something (X) is an authority if he (she, or it) stands in relation to someone else (Y) as a superior stands to inferior with respect to some realm, field, or domain (R)."[3]

The first thing we note here is that authority implies hierarchy — one person is "superior" to another — and this is why it has become such a contested topic. It is not egalitarian. De George also covers a number of possible types of authority in how he phrases the end of the definition: authority always exists "with respect to some realm, field, or domain."

From this or other similar basic definitions, philosophers of authority tend to divide the concept into two different sorts: epistemic authority and political authority. Another way of expressing this is non-executive and executive authority, or perhaps authority over belief and authority over conduct.

Political authority has a long and convoluted history, and interestingly for us and our institutions, it is tied closely to the history of theology itself (think of the divine right of kings, or *Cuius regio, eius religio*). The realm/field/domain over which a political authority is authoritative could be the family, the economy, the use of lethal force to maintain security, etc. But political authority isn't what we're talking about today.

The sort of authority that librarians and researchers are concerned with is *epistemic authority*. Here's a very basic definition (still formulaic) from Patrick Wilson's *Second-Hand Knowledge*: "Person A is a cognitive authority for person B with respect to sphere of interest S to the degree that what A says about questions falling within the sphere S carries weight for B."[4] Mostly librarians deal with textual sources of authority. When a patron comes to me looking for help with a biblical word study, for instance, I'll often

walk them to the reference section and point out some authoritative reference works like the *Anchor Bible Dictionary* as a place to begin. If they are studying the 16th-century Protestant Reformation, I may recommend books based on my knowledge of the authority of their authors — Owen Chadwick, Brandt Hamm, or Hans Hillebrand — or perhaps because I know that the *Cambridge Companion* series is a reliable introductory source to any topic of research I will recommend that they start with the *Cambridge Companion to Reformation Theology*. I may know that Brill's *Studies in Medieval and Reformation Traditions* tends to publish important monographs about the topic and recommend a search through that series as well.

What we don't normally do as librarians is recommend any absolute authority to our students: even at an evangelical school like Trinity, I don't run into situations where a patron doing research needs to be directed to the Bible as the authoritative Word of God. What they are looking for when they write about the Bible are authorities on Greek and Hebrew linguistics, or the social history of Second Temple Judaism. Nor do we recommend authorities concerning the absolute truth of the matter to our students. Research questions are about historical interpretations, or questions of significance, or trends in quantitative data, and the authorities we recommend are *reliable* sources of testimony on these matters rather than the absolute truth.

I think the most important thing for us to do when we are teaching about the constructed and contextual nature of scholarly authority is to keep it concrete and mundane. The authority of a sacred text or a religious hierarchy may be a bit thorny to talk about, but the vast majority of research is done concerning questions that do not even seek to question these things. A student writing a paper about patristic Christology likely won't come to me asking whether the Chalcedonian Definition is an unshakably authoritative word about the two natures of Jesus Christ. Usually a religious authority like this is either assumed and engaged with as an important authority in the history of theology, or authority is not assumed, and simply not engaged with at all. Most research has to do with questions of factual detail and interpretive disagreement, and authorities are questioned at this level. If I were to question the authority of Owen Chadwick's scholarship on the 16th-century Reformation in Europe, no one would accuse me of thereby abandoning absolute truth or Christian orthodoxy, even if they disagreed with me about my assessment of Chadwick.

THE FRAMEWORK AND BIG PHILOSOPHICAL QUESTIONS

Usually, when someone disagrees with the idea that "authority is constructed and contextual," they don't have a problem with questioning the authority of a Chadwick or an Oberman or a Hillebrand. Rather, they are raising big philosophical questions about Authority, capital "A," and Truth, capital "T." As I've already said, I think we need to try to steer researchers in more concrete directions as librarians. At the same time we can't just ignore philosophical skepticism about the *Framework* when it crops up, or students with these questions will start to check out. So, let's talk for a bit about the big philosophical questions.

A recent critique of the Framework's account of authority has come from Nathan Rinne, who has argued in articles in *Reference Services Review* and *The Christian*

Librarian that a "failure to acknowledge the significance of truth's relation to authority" makes the Authority frame problematic.[5]

I don't think it's very helpful to let this sort of critique dominate our conversations about scholarly authority, mostly because it's beside the point. Rinne is correct that authority — and especially *epistemic* authority — is related to truth. But I am not convinced *information* literacy requires explicit reference to any theory of *truth*. Nor do I think that the constructed nature of the authority of sources threatens the idea that researchers are, at base, always truth-seekers. The truth of the matter is contested by researchers who work in our libraries because the truth is important to them, because they want to find it out and contribute to our knowledge of it, sometimes doing so in disagreement with other truth-claims. The job of the librarian, in this situation, is to equip the researcher for engagement in these conversations, and to make the researcher aware that they are working in contested territory. For any interesting topic of research there are multiple contradictory viewpoints represented in the literature, and the authority of any particular source is always being contested by another source.

The misconception that "Authority is Constructed and Contextual" implies something about the relativity of truth may also stem from a desire to talk about truth as having its own sort of authority. If truth is an authority, then it is an absolute authority, simply because it generates its own bona fides by virtue of being true. There is not much more to say for the authority of truth if we've established it as true, after all. To imply that *truth* is constructed and contextual (at least in the same way that authority is) would be problematic, then. But this isn't what the *Framework* is talking about at all. Authority, in the ACRL *Framework* as well as in most normal ways of speaking about it, is something that identifies persons or texts as privileged mediators of knowledge about truth. As mediators, authorities are never absolute and are only authoritative by reference to their expertise, knowledge, experience, and communicative ability. Even prophets and angels need to be judged as reliable or unreliable messengers, and this is all the *Framework* is asking us to do with our books and journal articles.

THE BIBLE

Speaking of angels and prophets... what about the Bible? I suspect that this question is commonly what lies at the heart of the conservative researcher's anxiety, whether or not it is actually articulated. At least within denominational contexts where the niceties of scriptural authority are prominent institutional standards, authority always suggests biblicist concerns. And understandably so. The Bible is a text that claims to mediate knowledge, so it seems to be the sort of authority that librarians are talking about in the *Framework*. Can we say that biblical authority is constructed and contextual and still say that it is the Word of God in a sense that would satisfy strong inerrantist criteria? Here is one possible way of approaching the concern.

In the Lausanne Committee for World Evangelization's Covenant document, we find the following statement about the Bible: "We affirm the divine inspiration, *truthfulness* and authority of both Old and New Testament Scriptures in their entirety as the only written Word of God, without error in all that it affirms, and the only infallible rule of faith and practice."[6] This is a strong confession of religious epistemic

authority if there ever was one, and a good case study through which to unpack the potential question, "What about the Bible?" John Stott writes about this Covenant statement in his commentary on the document: "The order of the three words is logical. It is the divine *inspiration* of Scripture which has secured its *truthfulness*, and it is because Scripture is truth from God that it has *authority* over [people]."[7]

Note that the scriptural text is authoritative in a particular context. The context, to be sure, is rather broad; it "has authority over [people]," stated indefinitely. The Lausanne Covenant itself says that scripture is authoritative for "faith and practice," too. That is, it has a designated context of reference. It is not an authority on matters of Soviet politics, or epidemiology, or architectural history. The Covenant also affirms that the Bible's authority is constructed. The text of scripture would not be authoritative except by reference to its divine inspiration and the fact that it conveys the "truth from God." It is constructed upon a divine foundation. Even in a very strong statement of scriptural authority like this, we see a context and construction of authority already assumed. And in pointing out that there is a context and structure to biblical authority, Stott is not attempting to detract from its reliability or even its absolute nature.

I assume that the writers of the *Framework* didn't have any of this in mind when they were working on the document. Again, this is a rather abstract and philosophical concern, and it is particular to certain ways of framing truth and validity which enjoy a strong influence within the intellectual subcultures of many American Christian denominations. Students from these denominations attend not only fundamentalist and evangelical institutions, though, but also mainline Protestant institutions, state schools, Ivy League universities, etc. It is worthwhile for us to anticipate the logic behind these anxieties, then, because we are likely to encounter them in instructional or reference contexts regardless of our institutional home.

To review what we have covered so far: The Authority frame of the ACRL *Framework for Information Literacy* is meant to help researchers understand information sources as being authoritative in a way that is complex and constantly being negotiated. It is not intended to be *deconstructive* in nature, but rather *constructive*; this is why the *Framework* asserts that "Authority is constructed."

Most of the time the way this plays out is pretty mundane: we evaluate the helpfulness of a website, or a journal article, or a book based on marks of authority: the author's scholarly reputation, the publisher's history, the perspective or school of thought that the source is coming from. And we make judgments about whether and how to use that work.

When religious concerns are raised about the *Framework's* explanation of scholarly authority, they are usually much more philosophical and abstract in nature. It's important that we understand authority on a philosophical level well enough to assuage these concerns, but I think the next step is then to make things as concrete as possible, as soon as possible: ask the student about a particular example during the research process where the constructed and contextual nature of authority might be problematically "postmodern" or "relativist." And offer examples of what skepticism about authority looks like in real life. In this way, skepticism will probably become a lot less sinister.

CONSTRUCTIVE THEOLOGICAL APPROACHES

What we have discussed so far will provide helpful perspective for information literacy instruction. But there is more that we can do than simply reassure students that information literacy is not problematic for faith. The Hippocratic standard of non-maleficence, or "first do no harm," should give way to the principle of beneficence, where we actually put the Authority frame to positive use.

Disciplinary nomenclature in theology can vary from institution to institution. At the University of Chicago, where I studied, the theology faculty was a part of the Committee on Constructive Studies in Religion, and most of us referred to what we did as "constructive theology" rather than "systematic theology." The American Academy of Religion follows this wording as well, distinguishing "Constructive-Reflective Studies" from descriptive, historical, or textual studies in its juried book awards. I want to do what we'll call constructive theology, then, about the constructed nature of authority acknowledged by the *Framework*.

It's also worth noting that in addition to being constructed, authority is contextual. And, as it happens, contextual theology is a significant field of theological discourse. I'd encourage us to consider the theological usefulness of the *Framework* as it relates to contextual theology as well, then, both in our discussion today and as we return to our institutions.

So, our task is to figure out how to make constructive what at first seems highly critical. How do we turn a negative reading of authority: "Authority is [merely] *constructed and contextual*" into a positive reading: "Authority IS constructed. We can and do run into good examples of it all the time. And it is contextual — that is, it is always fundamentally relational in nature."

To do this we will turn to the work of Hans-Georg Gadamer, an immensely important twentieth-century philosopher whose conception of hermeneutics, or the theory of how we interpret texts and contexts, wrestles with the problem of authority. We will find, with the help of Gadamer, that our understanding of authority and tradition can be rehabilitated because we understand authority to be constructed and contextual, rather than in spite of such an understanding.

In *Truth and Method* Gadamer identifies the Enlightenment project as a rationalist critique of traditioned presuppositions, and he seeks to rehabilitate these pre-Enlightenment formations of thought for our own day. Gadamer uses the term "prejudice" for these presuppositions, and it is no surprise that this nomenclature hasn't really caught on as something to revive. For our purposes we can replace the word "prejudice" with "context." Gadamer thinks that we all have our own context for understanding and judging meaningfulness, and that this context is constantly evolving as we interact with new contexts. The task of understanding — or perhaps the task of information literacy — is to negotiate new contexts on the basis of reasoned discourse in order to find the truth.

Where does authority fit in with this? Authority and tradition, along with our context and presuppositions, was rejected, according to Gadamer, by the Enlightenment project: "Based on the Enlightenment conception of reason and freedom, the concept

of authority could be viewed as diametrically opposed to reason and freedom: to be, in fact, blind obedience."[8] This is more or less what the *Framework* is presumed to articulate: a reductive conception of authority which ought to be dismantled out of concern for rational knowledge.

Gadamer wants to affirm a commitment to reason, and we do too. He admits that "the Enlightenment distinction between faith in authority and using one's own reason is, in itself, legitimate." So also, we should say, the *Framework's* call to scrutinize authorities and not take them to be an absolute source of truth in one's research is legitimate. But, says Gadamer, "this does not preclude [the idea of authority] being a source of truth."[9]

Gadamer, as it happens, defines authority similarly to our definition from earlier. It "is ultimately based not on the subjection and abdication of reason but on an act of acknowledgment and knowledge — the knowledge, namely, that the other is superior to oneself in judgment and insight."[10] To recognize authority is to affirm that "what the authority says is not irrational and arbitrary but can, in principle, be discovered to be true. This is the essence of the authority claimed by the teacher, the superior, the expert. […] they effect the same disposition to believe something that can be brought about in other ways — e.g., by good reasons."[11]

Recognizing how reasonable and truth-oriented authorities are constructed provides us with a way forward, as religious folks, for understanding authorities such as sacred canons of texts, religious institutions, and ecclesiastical offices. Furthermore, it does so by means of a potentially less brittle line of justification than simply engraved tablets descending from heaven. Religious authority is constructed in various contexts, such as the testimony of revelation confirmed through generations of community practice, or the enriched and increasingly meaningful lives of followers who conform themselves to religious piety, or insights derived from written prophecies, covenants, and commentaries. In all of this, authority remains tied to truth, and the criteria that the *Framework for Information Literacy* introduces is that any such candidate authority is always subject to criticism based on its relevance, helpfulness, and applicability to a particular task of knowledge production.

Linda Zagzebski, professor of philosophy at the University of Oklahoma, has recently defended the idea of epistemic authority in her book by the same title, arguing that an approach to life that rejects the necessity of authorities is one of indefensible egoism. She offers the following helpful description of how to understand religious authority: "The epistemic authority of my religious community is justified for me by my conscientious judgment that if I believe what We believe, the result will survive my conscientious self-reflection […] better than if I try to figure out what to believe in a way that is independent of us."[12] Zagzebski draws our attention not so much to the hierarchical nature of authority, but rather to the anti-egoistic nature of community as a source of knowledge.

Your mileage may vary, of course, because authority is contextual: "the information need may help to determine the level of authority required," in the words of the *Framework*. And not just the level of authority, I might add, but the particular way that authority is conceptualized in terms of tradition, orthodoxy, or faithfulness.

1. You will need to determine what basic criteria of literacy are relevant for researchers at your institution. Beyond straightforward questions like what sort of denominational commitments and associated doctrinal boundaries an institution maintains, how does your institution use sacred texts? Are they purely theological and homiletical sources? Are they primary texts for the study of ancient religious history?
2. Is the researcher writing for a religious in-group, where assumptions about authority can be presumed? Or is the researcher writing for a wider readership — perhaps still from a very particular religious perspective, but not with the same assumptions about common authority operative?
3. Is the researcher seeking to describe a particular religious tradition? Or challenge it? Or develop it further?

The answers to these questions will be different not just depending on the institution, but also on the program (an undergrad may just be working within the confines of understanding their own faith, while a graduate student may be pushing boundaries or speaking to a wider audience), or even depending on the particular classroom assignment. Deciding what constitutes an authority, and in what way, requires constant reassessment on our part in order to best apply the concepts of the *Framework* for our researchers.

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ENDNOTES

[1] "Framework for Information Literacy for Higher Education," *Association of College & Research Libraries* (*ACRL*), February 9, 2015, http://www.ala.org/acrl/standards/ilframework.

[2] See Jan Meyer and Ray Land, "Threshold concepts and troublesome knowledge: an introduction" in *Overcoming Barriers to Student Understanding*, ed. J. Meyer and R. Land (London: Routledge, 2006), pp. 3-18.

[3] Richard T. De George, *The Nature and Limits of Authority* (Lawrence, Kan: University Press of Kansas, 1985), 14.

[4] Patrick Wilson, *Second-Hand Knowledge: An Inquiry into Cognitive Authority, Contributions in Librarianship and Information Science*, no. 44 (Westport, Conn: Greenwood Press, 1983), 13.

[5] Nathan Rinne, "The New Framework: A Truth-Less Construction Just Waiting to Be Scrapped?" *Reference Services Review* 45, no. 1 (2017): 55; See also Nathan Rinne, "Is Authority Always Constructed and Contextual? A Classical Challenge to the Framework for Information Literacy," *The Christian Librarian* 59, no. 2 (2017): 207–23.

[6] John Stott, *The Lausanne Covenant: Complete Text with Study Guide* (Peabody, PA: Hendrickson Publishers, 2012), 16.

[7] Ibid., 17.

[8] Hans-Georg Gadamer, *Truth and Method*, 2nd ed. (London: Continuum, 2004), 280–81.

[9] Ibid., 280.

[10] Ibid., 281.

[11] Ibid., 281.

[12] Linda Trinkaus Zagzebski, *Epistemic Authority: A Theory of Trust, Authority, and Autonomy in Belief* (Oxford: Oxford University Press, 2012), 200–201.

Information Literacy and Spiritual Formation

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Traditionally, the three tasks of the student of theology are reading, writing, and research. While there is ample consideration of theological writing as a spiritually formative activity and there is even greater documentation for theological reading as spiritual practice, the evidence for research as spiritual formation is a bit more sparse.[1] Under the unassuming title "A Model for Teaching Research Methods in Theological Education," Barry W. Hamilton presented a paper at the 2003 ATLA Annual Conference answering the question: "What's 'theological' about theological research?"[2] He made the case that there is quite a lot that is theological by rejecting the positivist model (knowledge as object/other) of teaching research methods in favor of one based in hermeneutical phenomenology (knowledge as encounter between researcher and resources).[3] Rather than being a collector of sources, it is the researcher's identity, vocation, and faith interacting with sources that form the matrix for developing knowledge. "Learning through one's 'lifeworld' as a person of faith on a journey with God is what makes research distinctly 'theological.'"[4] Hamilton not only moves theological research well beyond the notion of "theological" as a subject specialty only, but seems to be harkening back to an understanding of theology present in early (albeit reclaimed) ascetical texts: when the Christian life has progressed significantly, theology is not seen as an arena of doctrine or even dogma but as a state of advanced prayer, a sort of contemplation.[5] Hamilton's essay cannot be recommended too highly for those interested in the intersection of teaching research methods and spiritual formation.[6] He not only provides a theoretical framework for instructing a more genuinely "theological" form of theological research, but anticipates a good deal of the directions that information literacy instruction was to take (a focus on process, dialogical/conversational modeling, discomforting knowledge, the necessity of iteration) that have actually become aspects of the current framework for teaching research.[7] Most importantly, Hamilton offers a compelling vision of theological research as a means of loving God.[8] Building on this foundation, the present study will consider the current directions of information literacy and seek to further the integration of information literacy instruction (ILI) and spiritual formation as crucial components of theological education.[9] The assertion will be made that they can be explicitly taught and learned together using the metaphor of theological research as pilgrimage.

Writing only three years after the Association of College & Research Libraries' approval of the *Information Literacy Competency Standards for Higher Education* (2000), Hamilton alludes to changes emerging from a "locating sources" paradigm to a more information literacy-type formulation (quoting Carol Collier Kuhlthau), although he does not directly address the *Standards* themselves.[10] The current information literacy environment has shifted again: away from the Standards and (ultimately) to their replacement by the *Framework for Information Literacy in Higher Education*.[11] While many are optimistic, or at least willing to see how things go, others are more skeptical about the frames generally and/or specifically about the threshold concepts that undergird them.[12]

The *Framework* itself consists of an introduction, the six frames including explanations, and (non-prescriptive, non-exhaustive) Knowledge Practices and Dispositions.[13] The frames are "conceptual understandings that organize many other concepts and ideas about information, research, and scholarship into a coherent whole."[14] They are informed by research in designing curricula focusing on essential concepts and questions as well as by "threshold concepts" in information literacy, based on an ongoing study. Threshold concepts have come into fashion in the study of many disciplines in the 21st century and are premised on a theory that there is knowledge in any discipline that serves as a kind of doorway/crossing point into the thinking of that discipline.[15] These threshold concepts are (somewhat tentatively) characterized as being transformative, irreversible, integrative, and (possibly) troublesome.[16] Significantly, the *Framework* has also been formed by the concept of metaliteracy (encompassing behavioral, affective, cognitive, and metacognitive dimensions) and claims to expand the learning of information literacy though the academic career and integrate it into various aspects of a student's education.[17] There is an emphasis on flexibility and customization to fit local needs in building upon the *Framework*.

Although still relatively new, the *Framework* will be accepted as the ILI environment that most higher education librarians are living in (or living with) for the purposes of this study. It may have certain weaknesses, but is likely too widespread to fully resist or ignore, even if desired.[18] The question then becomes: Is it useful? Or, rather, how might it be useful? One of the more interesting parts about it is an explicit emphasis on reflection, and seemingly not just the critically oriented reflection expected in academic pursuits, but reflection more generally. The very definition of information literacy offered in the *Framework* encourages a reflective stance: "Information literacy is the set of integrated abilities encompassing the reflective discovery of information, the understanding of how information is produced and valued, and the use of information in creating new knowledge and participating ethically in communities of learning."[19] Absent is the rather mechanistic "recognize…locate, evaluate, use" of the definition of the *Standards*.[20] In its place is a more spacious vision for how an information literate person might reflectively navigate the information world. Consider the following bulleted advice on how to use the *Framework* itself:

- **Read** and **reflect** on the entire *Framework* document.
- Convene or join a group of librarians to **discuss** the implications of this approach to information literacy for your institution.
- Reach out to potential partners in your institution, such as departmental curriculum committees, centers for teaching and learning, or offices of undergraduate or graduate studies, to **discuss** how to implement the *Framework* in your institutional context.
- Using the *Framework*, **pilot** the development of information literacy sessions within a particular academic program in your institution, and **assess and share** the results with your colleagues.
- **Share** instructional materials with other information literacy librarians in the online repository developed by ACRL.[21]

These suggestions read almost like an adapted spiritual practice. Although it lacks the explicitly contemplative nature (and conclusion) of the traditional *lectio divina* method of praying with a text, it could almost have been modeled on that form of prayer. The first move is the same: read (*lectio*). Significantly, it is not just to read, but to read and to reflect. The second two points of the instructions are largely similar (the second expands the circle and shifts from "implications" to "implementation") and can vaguely correspond to the second movement of *lectio divina:* meditation (*meditatio*). Those who have prayed *lectio divina* might recognize that while *meditatio* can sometimes be a fairly unadorned reflection of what word has been heard in the readings, it is classically defined as "the busy application of the mind to seek with the help of one's own reason for knowledge of hidden truth."[22] There is clearly no prayer (*oratio*) proper in these instructions, but there is an invitation to act on what has been heard and an injunction to stay close to and be guided by the text. The final movement, contemplation (*contemplatio*), is expectedly absent.

No assumption is being made that there is any explicit, intended connection between these instructions and the practice of *lectio divina*, but the echoes, while faint, may be strong enough to lead to some further resemblances between traditions of spiritual formation and a more reflective type of ILI. Two mentions of "reflection" do not a smoking gun make, but they seem to indicate a possible shift in focus. Further, the *Framework*, especially as contrasted with the previous *Standards*, seems more concerned with issues of the formation of the learner with its knowledge practices and dispositions, rather than with demonstrable performance indicators and outcomes. Without positing any dependencies, it can be seen that Hamilton has previously established the connection between spiritual formation and information literacy and in the process has anticipated, in part, some of the direction of information literacy. "To qualify as distinctly theological research, a project should be integrated into the spiritual disciplines of the researcher's journey with God. Prayer connects what the researcher does to who the researcher is, linking academic pursuit to the mission of the Church."[23] This integration may take on various forms.

Despite being a bit of a contradiction in terms, spiritual formation is a common enough phrase, but can be rather nebulous when unqualified. It is never without context; "formation" implies a shape to be emulated, molded into, fitted toward, and "spiritual" points toward meaning beyond materialism and concerns over and above self-maintenance.[24] For the purposes of this study, spiritual formation will indicate engaging in certain practices, cultivating certain habits, and even developing certain virtues to align with the continuing, transforming work of the Holy Spirit in restoring the self into the full image of God in the context of Christian community. "Spiritual exercise in the classical Christian tradition forms the moral sense that can discern God's movement in the soul as a basis for action."[25] More plainly, it is growth in the life of prayer. This is certainly not the only way to consider spiritual formation or even spiritual formation in a Christian context, but "one is blessed and limited by one's own social location, one's own experience, preferences, and horizon of vision."[26] While it is outside the parameters of this study to judge how broadly it might be applicable to other contexts, it is recognized that some (possibly even many) of my coreligionists

may disagree with this understanding or even the possibility of any productive human action in this realm. "People easily misunderstand spiritual formation to mean some attempt to find a secret guarantee of salvation" or "attempt to form them to an ideology" or as "unnecessary because God alone forms and directs us."[27] Spiritual formation is neither magic nor an attempt to control; it is the community's attempt to learn and to teach the inherited ways of being receptive to the movement of God's action in its life and work together.

At first glance, putting these concepts in dialogue may seem confusing and counterintuitive, but there are some preliminary similarities that are worth noting. The first of these relate to context: they are both explicitly mentioned and woven through, in different ways, the *Standards of Accreditation of the Association for Theological Schools* (see esp. 3.1.1, 3.2.1.1, 3.2.1.3, 3.2.3.2, 4.2.1, 4.2.2). Schools differ on how these are weighted and taught, but they are both important parts of what is required for the accreditation of schools that are educating integrated theological practitioners. Both spiritual formation and information literacy form parts of the intended curriculum of a program of theological education.[28] They may or may not be a part of the assessed curriculum of a course of study in theological disciplines: spiritual progress cannot be readily (or easily) assessed and the Framework has (likely) complicated assessment of information literacy (levels).[29] Many programs may have credit-bearing courses that attempt to teach spiritual formation principles and methods directly and some do the same for information literacy, but both of these areas are also likely to be woven through the theological degree even if more directly addressed in required or optional coursework.[30] Again, the nature of both spiritual formation and information literacy may place them outside the classroom as part of the informal education students receive in theological education, with the former being the domain of the chapel or religious life staff and the latter being entrusted largely to the library staff.[31] Finally, neither spiritual formation nor information literacy is assumed to be ultimately completed at the end of the course of study; both will be ongoing for the life of the graduate. Information literacy forms one to "learn to learn" for a lifetime, and the road of spiritual formation is only extremely rarely considered to be perfected in this life.

It is not difficult to recognize some of the multidimensional affinities between theological research and spiritual practices.[32] In the evaluative aspects of research, the credibility of sources (and authors) needs to be determined before a source can be considered persuasive or useful to advance an argument. A similar process is presented in the spiritual life: experience, guidance, and practice train the soul in the "discernment of spirits," discovering which can be relied upon as guides to wholeness, healing, and progress, and which are appealing deceivers.[33] The flip side of this is freedom; just as the researcher possesses the freedom (and responsibility) to choose his or her own sources, the individual soul, throughout the bulk and breadth of Christian history, has kept the privilege and responsibility of choosing one's own spiritual director.[34] Especially for the novice researcher, one particular obstacle in the evaluation of sources is recognizing and detecting bias, both in resources and in one's own thinking and reasoning.[35] There is a certain affinity with the first of the traditional three phases of the spiritual life: the purgative way, the illuminative way, and the unitive way. In the

way of purgation, the soul seeks, through various means, to purge the self of sinful habits as a way to begin to shed the false self. The methods and goals are certainly not identical, but the ability to recognize bias in sources and to at least mitigate one's own self-deception is not wholly unlike the desire and process of purgation as a means to seek truth outside the self. Lastly, the ability to truly attend to something external is a strong point of connection between theological research and spiritual practices. The research project demands that the researcher be devoted to the question; there are many alluring distractions in the library, on the web, even in the tools of research, but attention to the sources and to the well-formed question develop not only the project, but the researcher. "The key to a Christian conception of studies is the realization that prayer consists of attention…. Of course school exercises only develop a lower kind of attention. Nevertheless, they are extremely effective in increasing the power of attention that will be available at the time of prayer."[36] While many students are currently more attuned to a mode of hyper attention, the development of this type of deep attention should be considered essential for the student of theology.[37] Even just scratching the surface, there is a richness to the integration of spiritual formation and information literacy instruction that is worth exploring.

In an attempt to further this integration, the metaphor of pilgrimage is offered. Theological research can be seen as a form of the spiritually formative practice of pilgrimage. Pilgrimage is gaining popularity and has a certain currency right now, academically (especially in anthropology and ethnography), but also in spirituality and in popular culture, and (not surprisingly) the literature is multivocal and even contradictory on the topic.[38] At its core, "pilgrimage is a journey undertaken by a person in quest of a place or a state that he or she believes to embody a valued ideal."[39] To a recognizable extent, theological research can parallel this understanding. It can be argued that that researchers seek not "a place or state" but things (ideas, quotes, books, articles, etc.), but a fuller notion of the true aims of learning through research might be much closer to these ideas.[40] A more elementary concept of research of amassing (hopefully) relevant, credible sources ("things") does not need to be ruled out: the material culture of pilgrimage is rich, and it is the rare pilgrim who does not carry something back from a sacred journey.[41] It may be true that the model of theological research as pilgrimage is a bit clearer to conceptualize in a print/brick-and-mortar library context (simply because paper and buildings are closer to most notions of "thing" and "place" than digital resources and repositories), but the analogy is not hard to conceptualize even for the insistent digital researcher. Research is a kind of non-instrumental (or at least non-essential) journey. Granted, it is usually undertaken at the behest of another (professors, editors, promotion and tenure committees), but the destination (topic) and the journey itself are only semi-obligatory. Research may take one to a place (library, archive, digital space) or to a state that is believed, albeit not always correctly, to contain or connect to a valued ideal. While the theological researcher as pilgrim may not present an obvious similitude, there can be a real resemblance, and the image is largely consistent over time and across culture. "Early Christian pilgrimage involved a journey to a place in order to gain access to sacred power, whether manifested in a person, demarcated spaces, or specific objects."[42] Both

the researcher and the pilgrim are seeking the partially known for a potential change in self.

Seeing the fullness of this model will be aided by getting some relevant dimensions of pilgrimage in view. Anthropological study of the phenomena of pilgrimage in the 20th century more or less commences with Victor and Edith Turner and their publication of *Image and Pilgrimage in Christian Culture* in 1978.[43] In looking for a liminal dimension in Catholic Christianity comparable to what is experienced in initiation rites in traditional cultures, they were not convinced of the resemblances found in the ceremonies of the Roman rite and viewed monasticism (especially as it developed) as both not reliably liminal and limited to those with a religious vocation.[44] Turner and Turner were determined to find a liminal dimension for the laity, and they found most of what they sought in pilgrimage.[45] The pilgrim separates from daily life with its structure and norms and undergoes an ordeal of transformation, but then returns to the structure of that world. Of great concern to Turner and Turner is that concept that pilgrims, both while on the way and at the shrine, can and do experience *communitas*, "a relational quality of full unmediated communication, even communion, between definite and determinate identities, which arises spontaneously in all kinds of groups, situations, and circumstances."[46] Clearly, this is a kind of idealized view of the pilgrimage experience, but it has been highly influential; *Image and Pilgrimage* has been a reference point for much of what has come after, with many works contesting, refuting, modifying, or redefining the interpretation of pilgrimage from Turner and Turner.[47]

Theological research can connect to this conception at several points. It is not of the same kind or degree, but every good research project invites the researcher into a "liminoid" space: there is the settled state before the project is engaged, followed by the journey into the only partially known, and concluded with (hopefully) a new understanding and (possibly) new status. There are numerous (and famous) pitfalls along the research way and many students would consider a research project of any significant size and scope to be an ordeal; experience with ILI suggests that instructors may do students a significant favor in encouraging them to treat the research project as a journey, a journey in which they may be changed.[48] A foundational conception of pilgrimage and current ILI are actually drinking from the same well. In developing their threshold concept theory, Jan H. F. Meyer and Ray Land explicitly draw from (Victor) Turner's notion of liminal space; in order to cross a threshold (grasp an essential concept in a discipline) one needs to enter this marginal space for a time so that the transformation might take place.[49] Research is often seen as solitary kind of activity, and even if seen as liminoid ritual, one does not expect to experience the *communitas* of pilgrimage. One tends to think primarily of the researcher alone with his or her sources, allowing the assigning professor(s), fellow students, and (maybe) the library staff to fade into the background. There seem to be few opportunities for relational communication. This, however, depends on a somewhat impoverished understanding of resources and what they are. "A library — an embodiment of community by definition — concentrates texts through its collections and thus enhances the conjunctivity of ideas. In the context of a library, the researcher interacts with multiple texts to discover unrealized conjunctivity in the intertextuality of these resources."[50] *Communitas* is not only possible for the pilgrim

researcher; the experience may arise precisely because of the liminal journey that the particular researcher has undertaken by bringing together voices and ideas that might not have been in dialogue otherwise.[51]

While Turner and Turner focused on the social standing and experience of pilgrim, others have disagreed as to whether the vital aspect of pilgrimage is the journey or the destination. Simon Coleman and John Eade claim that the kinetic aspects predominate and are critical of both the Turners and those contesting them in their focus on place.[52] Peter Jan Margry, in lifting up the draw of the cult object and/or place, cautions against the eclipse of the destination for the sake of the journey, while recognizing that this seems to have happened in some long-distance pilgrimages.[53] The relative strength of the draw of pilgrimage sites is of interest, as well. James J. Preston finds at least four factors in gauging what he refers to as the "spiritual magnetism," of pilgrimage sites, while Michael A. Di Giovine and David Picard examine the shadow side of this dimension in looking deeply into the dimensions of seduction in pilgrimage (both negative and positive).[54] Although this is just scratching the surface of the growing literature on pilgrimage, the debates about its transformative aspects and source of motivation hopefully provide enough of a sampling to consider the model of theological research as pilgrimage.

It is a bit too simplistic to characterize either the "journey vs. destination" dimension of pilgrimage or weighing the merits of the potential seductions of pilgrimage over and against "spiritual magnetism" of sites as a choice between process and goal, although this is not an unhelpful avenue of exploration as we consider the pilgrimage of research. Traditional educational models have focused on the end result: the fully formed research project as what is evaluated. Librarians themselves have more expertise in the process of research, and this is the heart of ILI: helping students understand the process.[55] In the metaphor of pilgrimage it is not necessary to lift up one over the other or even to decide, in the metaphor, what the goal is: accessing the library, encountering the resources, or (successfully) completing the project. An integrative view of pilgrimage finds it difficult to fully separate journey, site, draw, and pilgrim; they define each other in surprising ways. The same can be said for ILI as spiritually informing practice: the project, the library, the resources, and the researcher pull and shape each other unpredictably.

Pilgrimage, at least in the Christian tradition, has always had its detractors, but it can be viewed as a valid spiritual formation practice. Eusebius and Athanasius can be counted among those who looked suspiciously on pilgrimage and counseled against it in the early centuries of Christianity.[56] The Lollards in particular and Protestants more generally frowned upon the idea of pilgrimage.[57] Most of this criticism centered on the lack of necessity of pilgrimage for Christian faith. Equally as strong in some instances was criticism of the fairs, markets, and ludic atmosphere that often accompanied many pilgrimage seasons, routes, and shrines.[58] Pilgrimage is not required for Christian faith (and it is not incumbent upon anyone), and while the temptations and dangers that pilgrims can face are undoubtedly real, many Christians would rightly push back against the notion that religion should not be any fun (nor should it pose any risk). There is a real tension with competing traditions: religion (including spiritual formation) is serious business and should not include (unnecessary) pilgrimage, or pilgrimage is serious business and should be exceedingly pure, and any hints of commerce, frivolity, or

(especially) tourism either detract from or ruin the experience. It is not clear that such stringency is productive.

The desire for purity of experience is not ignoble, but it is often not true to actual experience. The desire to control experience for the sake of purity can actually be more polluting than any attendant commerce or frivolity that arises. Pilgrimage is an integrative act; the pilgrim leaves home to seek "the Center" [of his or her world] and this can be a profound, spiritually formative experience.[59] "[P]ilgrimage may be thought of as extroverted mysticism, just as mysticism is introverted pilgrimage."[60] The comparison of pilgrimage and mysticism is apt; both can be very productive in the spiritual life and both are often suspect in the eyes of power and authority.[61] It is indeed possible that suppression of monastic wandering in the late antique/early Middle Ages (coupled with the adoption and growing dominance of the Benedictine pattern) took pilgrimage away from the religious only to give it to the laity.[62] A rich (and documented) culture of religious wandering preceded this suppression in which holy travel could be seen as a kind of spiritual vocation where the goal was not so much a particular destination, but a way of life.[63] "Monastic wanderers, men and women alike, sought out holy people wherever they went, collecting stories and acquaintances — creating, in a sense, monastic travel networks."[64] In addition to the goal of meeting and learning from holy people in their travels, these pilgrims spent their time writing down "stories and experiences" often with the express purpose of sharing them with others.[65] One hagiographer compared a literary wanderer "to a 'busy bee' who flies from flower to flower bringing back to his hive only the sweetest nectar."[66] In addition to gift-giving and receiving, another common practice of these travelers was the founding of "monastic institutions and xenodocia [hostels] especially for the care of travelers and foreigners."[67] Christian pilgrimage has taken, and continues to take, many forms. The wandering "busy bee" collecting only the sweetest nectar to report back provides a tempting image of the well-formed researcher, and the image of a hostel for such travelers is not an unappealing one for a theological library.

There are certain weaknesses of the metaphor of research as pilgrimage. In the best of cases, the travel dimension is usually quite short, although this is certainly not a disqualification for a meaningful pilgrimage.[68] If one counts the journey to the institution of higher education, the distances can typically become much greater, although this forces the metaphor to face the challenge that research continues to shift to digital resources and surrogates, as have large parts of many programs of study: does a "digital journey" fit this metaphor? There is some literature on the nature and dynamics of "virtual pilgrimages," but it is tentative.[69] Optimistically, it would seem that the phenomenon and its interpretation are spacious enough to include the digital, but there is a danger of stretching the comparison out of shape. While "[p]ilgrimage remains a valuable category for examining transformations in Christians' embodied engagement with the material world," one pauses to consider how far that engagement extends.[70] Also, the current popularity and appeal of pilgrimage is a two-edged sword for the metaphor: the connection may be easier when the concept is strongly in the ether, but bandwagons are eventually abandoned by the side of the road. In certain quarters, the bias against pilgrimage as a legitimate, let alone valuable, spiritual activity may be too strong. But the biggest struggle may be that research and pilgrimage operate in different value realms in terms of challenge and difficulty. There

is a perception that every reasonable step to make research easier and more comfortable should be taken, but the opposite can be and is true in a lot of attitudes about pilgrimage. Difficulty of access can enhance the spiritual magnetism of a pilgrimage site, while this situation often dissuades all but the most dogged researcher.[71]

Dedication (assumed or real) to the journey and the goal is part of the appeal of pilgrimage. An emphasis on challenge and difficulty is likely related to the pilgrim's ability, openness, and even desire to be changed and forms part of its attractiveness as an educational metaphor. Ashley Woodiwiss writes about a first-year college student course in which the goal was to move students beyond the "tourist gaze," which seems to have infected parts of higher education, and convert them into pilgrims.[72] The aim is to get past the instrumentalizing consumptiveness that connect the habits of engagement of (tourists and of) undergraduates and move them toward the virtue of wisdom; to move beyond curiosity to studiousness.[73] Bert Roebben employs the image of pilgrimage to the religious education of school-age children. While his context and argument are quite different than Woodiwiss, there is a similar desire to get students off of the tour bus and get them on the pilgrim way.[74] In some ways his contrast between the two is even starker: "You can travel like a tourist: consuming, greedy and always demanding. You can also travel like a pilgrim: contemplative, open to surprises and taking time to digest the experience quietly."[75] His argument does not stand or fall on this characterization, but the understanding is clear in both examples of pilgrimage as educational metaphor (and beyond): there is a dividing line and no confusion exists between the two sides. It is entirely likely that this dichotomy is both unfair and inaccurate; it belies some of the understanding and the research of the study of pilgrimage. It goes well beyond the idealization of even Turner and Turner, who famously observed, "a tourist is half a pilgrim, if a pilgrim is half a tourist."[76] The journeys of the tourist and the pilgrim are not interchangeable, but the motives of both are neither singular nor always well defined (or clearly articulated), and one can certainly switch roles at some point during the trip.[77] A too strict division may not be as useful as recognition of general principles and an openness to the experience and interpretation of the individual. As has been seen in pilgrimage, tourism is a heterogeneous phenomenon.[78]

There are many strengths to recommend the metaphor of research as pilgrimage. While this study has largely presented pilgrimage as a spiritually formational practice in a Christian context, pilgrimage is a cross-cultural and quite widespread phenomenon in religious life, and the metaphor may indeed operate in diverse contexts. Again, while its current popularity may both detract from and enhance the metaphor, pilgrimage, as both an activity and a topic, seems to have some staying power. The imagery of pilgrimage opens up some interesting library space design and service model implications.[79] One of the chief advantages of the metaphor of research as pilgrimage is that it puts the researcher at the center and considers his or her motives, needs, and experience. A certain wariness of metaphors and models that put the librarian or other professional at the center is warranted; reflective vocations tend to identify roles for themselves without too much consideration for the role that it, by extension, applies to others. Hamilton hints at a role of Spiritual Director in the teaching of research methods, and while this metaphor is certainly attractive, especially in the model he lays out, it implicitly assigns the researcher the role of "directee," which has a certain irony.[80] The choice of director is almost universally the

individual soul's, not the other way around. The same is true for pilgrimage; choice rests with the pilgrim. The metaphor of pilgrimage in considering theological research as a spiritually formative practice also parallels the image of pilgrimage as a metaphor for the Christian life. "Part of this City, the part which consists of us, is on pilgrimage; part of it, the part which consists of the angels, helps us on our way."[81]

Spiritual formation and information literacy are vital dimensions of theological education which can both inform one another and even integrate. Toward this integration, the spiritually formative practice of pilgrimage can serve as a metaphor for theological research. For the novice researcher, this conception may not only be useful in connecting intellectual and spiritual formation, it may offer a life-giving vision of whatever the present research challenge may be. Through envisioning theological research as pilgrimage, it can be seen that spiritual formation and information literacy are not merely compatible, but can be complementary and mutually reinforcing. Both individually, but even more so together, they are directly addressing the heart of theological education: the informing and shaping of the mind; the development of practices, skills, and capabilities; and the formation of persons more and more in the divine image. To an evolving information situation, pilgrimage offers a metaphor of initiative, openness, and transformative potential.

ENDNOTES

[1] For examples of writing as spiritual practice, see Stephanie Paulsell, "Writing as a Spiritual Discipline," in *The Scope of Our Art: The Vocation of the Theological Teacher*, ed. L. Gregory. Jones and Stephanie Paulsell (Grand Rapids, MI: Eerdmans, 2001); and Lucretia B. Yaghjian, *Writing Theology Well: A Rhetoric for Theological and Biblical Writers* (New York: Continuum, 2006). For examples of reading as spiritual practice, see Paul J. Griffiths, "Reading as Spiritual Discipline," in *The Scope of Our Art: The Vocation of the Theological Teacher*, ed. L. Gregory. Jones and Stephanie Paulsell (Grand Rapids, MI: Eerdmans, 2001); and Nancy M. Malone, *Walking a Literary Labyrinth: A Spirituality of Reading* (New York: Riverhead Books, 2003). Ranganathan, in a very different context, hints generally at research as spiritual formation, but it is as tantalizing as it is underdeveloped. S. R. Ranganathan, *The Five Laws of Library Science* (New Delhi: Ess Ess Publications, 2006), 415, 416.

[2] Barry W. Hamilton, "A Model for Teaching Research Methods in Theological Education," *American Theological Library Association Summary of Proceedings* 57 (2003): 154.

[3] Ibid., 155.

[4] Ibid., 156, 157.

[5] See Evagrius Ponticus, *The Praktikos; Chapters on Prayer*, trans. John Eudes Bamberger, Cistercian Studies Series; No. 4 (Kalamazoo, MI: Cistercian Publications, 1981), 65: "If you are a theologian you truly pray. If you truly pray you are a theologian."

[6] Carisse Mickey Berryhill, "Core Competencies for Theological Librarians Panel, Part 3: The Character of the Theological Librarian," *American Theological Library Association Summary of Proceedings* 66 (2012): 228.

[7] The terminology is less than satisfying. Hamilton's phrase "teaching research," while seeming too limited, will be used as a near synonym for "information literacy instruction," a phrase with its own problems. This is not merely convenient, but an attempt to broaden the conception of the former and provide a bit of grounding for the latter.

[8] Hamilton, "A Model for Teaching Research Methods in Theological Education," 159–62.

[9] Ibid., 162: "The interpretive model thus posits research as central to the task of learning to live theologically, and defines epistemology as inclusive of will, emotion, and action—the entire person."

[10] Ibid., 163 (see note 6).

[11] The transition to the *Framework* has not been exactly smooth, but ACRL has now voted to rescind the *Standards* and higher education librarians will continue to see what the "frames" can support. For a helpful treatment of information literacy development prior to the *Framework*, see Douglas L. Gragg, "Information Literacy in Theological Education," *Theological Education* 40, no. 1 (2004): 99–102.

[12] Lane Wilkinson, "The Problem with Threshold Concepts," *Sense and Reference: A Philosophical Library Blog*, June 14, 2014, https://senseandreference.wordpress.com/2014/06/19/the-problem-with-threshold-concepts/. The present study makes no attempt to provide an evaluative critique on the *Framework*, but rather considers it largely as a given situation and that the current direction of ILI in higher education will use it and its conceptual vocabulary.

[13] "Framework for Information Literacy for Higher Education," Text, *Association of College & Research Libraries (ACRL)* (February 9, 2015), http://www.ala.org/acrl/standards/ilframework. The six concepts that form the *Framework* are known to academic librarians and will not be opined upon here individually. They are (in alphabetical order): Authority Is Constructed and Contextual, Information Creation as a Process, Information Has Value, Research as Inquiry, Scholarship as Conversation, and Searching as Strategic Exploration.

[14] Ibid.

[15] Ray Land, Julie Rattray, and Peter Vivian, "Learning in the Liminal Space: A Semiotic Approach to Threshold Concepts," *Higher Education: The International Journal of Higher Education and Educational Planning* 67, no. 2 (2014): 199, 200.

[16] Jan H. F. Meyer and Ray Land, "Threshold Concepts and Troublesome Knowledge (2): Epistemological Considerations and a Conceptual Framework for Teaching and Learning," *Higher Education : The International Journal of Higher Education and Educational Planning* 49, no. 3 (2005): 373, 374.

[17] "Framework for Information Literacy for Higher Education."

[18] This is not to say that resistance is futile (if one sees reasons to resist) but that it will be an uphill battle. For instance, the *Standards* have not only been rescinded, they are to be taken down from the ACRL site in July 2017. "Information Literacy Competency Standards for Higher Education," Text, *Association of College & Research Libraries (ACRL)* (September 1, 2006), http://www.ala.org/

acrl/standards/informationliteracycompetency. By way of analogy, it would not be surprising to find seminary librarians who would have preferred to stay with the Union Classification system, but in the world of copy cataloging (and, unfortunately, copy classification) it has proven too much of a challenge to maintain, adapt, and elaborate a separate system. The situation is different, but the dynamic may be similar in ILI.

[19] "Framework for Information Literacy for Higher Education."

[20] "Information Literacy Competency Standards for Higher Education."

[21] "Framework for Information Literacy for Higher Education" (emphasis added).

[22] Guigo II, *The Ladder of Monks: A Letter on the Contemplative Life and Twelve Meditations*, trans. Edmund. Colledge and James Walsh, Cistercian Studies Series; No. 48 (Kalamazoo, MI: Cistercian Publications, 1981), 68.

[23] Hamilton, "A Model for Teaching Research Methods in Theological Education," 158.

[24] Although considering ethical formation and not explicitly spiritual formation, Bonhoeffer writes, "Formation occurs only by being drawn into the form of Jesus Christ, by *being conformed to the unique form of the one who became human, was crucified, and is risen.* This does not happen as we strive 'to become like Jesus,' as we customarily say, but as the form of Jesus Christ himself so works on us that it molds us, conforming our form to Christ's own (Gal. 4:9). Christ remains the only one who forms. Christian people do not form the world with their ideas. Rather, Christ forms human beings to a form the same as Christ's own." Dietrich Bonhoeffer, *Ethics*, ed. Clifford J. Green, trans. Reinhard Krauss, Charles C. West, and Douglas W. Stott, vol. 6, Dietrich Bonhoeffer Works (Minneapolis: Fortress Press, 2005), 93; Joann Wolski Conn, "Spiritual Formation," *Theology Today* 56, no. 1 (1999): 86.

[25] Hamilton, "A Model for Teaching Research Methods in Theological Education," 158.

[26] Conn, "Spiritual Formation," 87.

[27] Ibid.

[28] Timothy D. Lincoln, "Curricular Information Demand in Theological Degrees: Operationalizing a Key Concept for Library Services," *Journal of Religious & Theological Information* 12, no. 1–4 (December 2013): 16.

[29] Ibid.; William Badke, "The Framework for Information Literacy and Theological Education," *Theological Librarianship: An Online Journal of the American Theological Library Association* 8, no. 2 (August 21, 2015): 5.

[30] Some argue this latter approach as optimal, see Gragg, "Information Literacy in Theological Education," 104.

[31] It is worth noting that students are always being formed, spiritually and in terms of information literacy. The question is not "are they being formed?" but "are they being well formed or malformed?"

[32] Hamilton is not the only one to tread this path. See also Matt Ostercamp, "(Library) Education of Desire: Applying the Pedagogical Principles of James K.A. Smith in the Theological Library," *American Theological Library Association*

Summary of Proceedings 68 (2014): 63–75; Wesley D. Custer and Susan Ebertz, "The Role of the Theological Librarian in Formational Theological Education," *American Theological Library Association Summary of Proceedings* 69 (2015): 288–93; and Jacob W. Gucker and Matt Ostercamp, "Toward Embodied Library Instruction: Leading Students through the 'Liturgy' of Theological Research," *American Theological Library Association Summary of Proceedings* 69 (2015): 294–308.

33 Martin Thornton, *Christian Proficiency* (Cambridge, MA: Cowley Publications, 1988), 28.

34 Ibid., 33.

35 Limited experience would seem to indicate that the inevitability of bias in research and media is a particularly slippery concept for (at least undergraduate) students to grasp; it is very difficult for them to let go of the notions of bias and the possibility of objectivity that they bring with them from the surrounding culture. This may illustrate a threshold concept, or at least be a subset of one of the existing frames. Martin Shuttleworth, "Research Bias — Experimenter Bias," accessed May 21, 2017, https://explorable.com/research-bias; Richard Paul and Linda Elder, *The Thinker's Guide for Conscientious Citizens on How to Detect Media Bias & Propaganda in National and World News*, 4th ed., Thinker's Guide Series (Dillon Beach, CA: Foundation for Critical Thinking, 2008).

36 Simone Weil, "Reflections on the Right Use of School Studies with a View to the Love of God," in *Waiting for God*, 1st Harper Colophon ed. (New York: Harper & Row, 1973), 105. Although Weil is writing about academic work more generally, it can easily apply to the more specific work of the project of theological research.

37 N. Katherine Hayles, "Hyper and Deep Attention: The Generational Divide in Cognitive Modes," *Profession*, 2007, 187–99; Weil, "Reflections on the Right Use of School Studies with a View to the Love of God," 114.

38 The anthropological and ethnographic consideration of pilgrimage is significant and output continues to be steady. This study only samples some relevant work. For examples in more popular veins, see Arthur P. Boers, *The Way Is Made by Walking: A Pilgrimage along the Camino de Santiago* (Downers Grove, IL: InterVarsity Press, 2007); and *The Way*, directed by Emilio Estevez (Icon Entertainment International, 2010) DVD (ARC Entertainment, 2011). Both of these examples take the pilgrimage of Santiago de Compostela as their context, testifying to the strength and reach of that particular experience (or set of experiences) currently.

39 Alan Morinis, "Introduction," in *Sacred Journeys: The Anthropology of Pilgrimage*, ed. Alan Morinis, Contributions to the Study of Anthropology, no. 7 (Westport, CN: Greenwood Press, 1992), 4.

40 Of course, this contradicts the model that Hamilton puts forth, but is a popular enough conception. Researchers do seek out resources (things) but only as a means to dialogue, just as relics are not primarily things, but access to sacred power. William Badke, "Student Theological Research as an Invitation," *Theological Librarianship: An Online Journal of the American Theological Library Association* 5, no. 1 (December 4, 2011): 31.

41 Georgia Frank, "Pilgrimage," in *The Oxford Handbook of Early Christian Studies*, ed. Susan Ashbrook Harvey and David G. Hunter, Oxford Handbooks Series (Oxford ; Oxford University Press, 2008), 833.

42 Ibid., 826.

43 Victor W. Turner and Edith L. B. Turner, *Image and Pilgrimage in Christian Culture: Anthropological Perspectives*, Lectures on the History of Religions; New Ser., No. 11 (New York: Columbia University Press, 1996).

44 Ibid., 3, 4. Following Arnold van Gennep, they identify three phases in the *rites de passage* they take as their model: separation, limen or margin, and aggregation. "The first phase comprises symbolic behavior signifying the detachment of the individual or group, either from an earlier fixed point in the social structure or from a relatively stable set of cultural conditions (a cultural 'state'); during the intervening liminal phase, the state of the ritual subject (the 'passenger' or 'liminar') becomes ambiguous, he passes through a realm or dimension that has few or none of the attributes of the past or coming state, he is betwixt and between all familiar lines of classification; in the third phase the passage is consummated, and the subject returns to classified secular or mundane social life" (p. 2).

45 Ibid., 4. Ultimately they will classify pilgrimage as a "liminoid" phenomenon (see pp. 34, 35) as it has some of the attributes of the liminal in passage rites, but is voluntary (or at least semi-voluntary) instead of being obligatory.

46 Ibid., 250.

47 For a helpful overview of this literature, see Ellen Badone, "Conventional and Unconventional Pilgrimages: Conceptualizing Travel in the Twenty-First Century," in *Redefining Pilgrimage: New Perspectives on Historical and Contemporary Pilgrimages*, ed. Antón M. Pazos, Compostela International Studies in Pilgrimage History and Culture (Farnham, Surrey; Burlington, VT: Ashgate, 2014). For a sense of the complexity of scholars' reactions to the concept of *communitas* in pilgrimage, see Peter Jan Margry, "Secular Pilgrimage: A Contradiction in Terms?" in *Shrines and Pilgrimage in the Modern World: New Itineraries into the Sacred*, ed. Peter Jan Margry ([Amsterdam]: Amsterdam University Press, 2008), 21–23.

48 Badke, "Student Theological Research as an Invitation," 38. Badke's (immanently worthwhile) goal is to invite students into the respective discipline in which they are writing, but it need not stop there. The imagery is rich; most smaller papers can be considered relatively "minor" pilgrimages. The challenges increase along various vectors in discipline, length, topic, integration, etc.

49 Meyer and Land, "Threshold Concepts and Troublesome Knowledge (2)," 375.

50 Hamilton, "A Model for Teaching Research Methods in Theological Education," 161.

51 Again, it should be remembered that the concept of *communitas* as a goal and consequence of pilgrimage is a controversial one. One of the main criticisms of it is that it may not apply nearly as widely as Turner and Turner seem to claim. See Bruria Bitton-Ashkelony, *Encountering the Sacred: The Debate on Christian Pilgrimage in Late Antiquity*, Transformation of the Classical Heritage 38

(Berkeley: University of California Press, 2005), 10, 12. "That is to say, following [Alphonse] Dupront, I identify the essence of this practice in late antiquity as the desire of the pilgrim — steeped mainly in monastic culture — to be in a state of alienation from the world so as to be able to encounter the sacred rather than the desire to harbor feelings of *communitas*."

[52] Simon Coleman and John Eade, "Introduction," in *Reframing Pilgrimage: Cultures in Motion*, ed. Simon Coleman and John Eade (London: Routledge, 2004), 1–24.

[53] Margry, "Secular Pilgrimage: A Contradiction in Terms?" 24–26.

[54] James J. Preston, "Spiritual Magnetism: An Organizing Principle for the Study of Pilgrimage," in *Sacred Journeys: The Anthropology of Pilgrimage*, ed. Alan Morinis, Contributions to the Study of Anthropology, no. 7 (Westport, CN: Greenwood Press, 1992), 31–46; Michael A. Di Giovine Di Giovine and David Picard, eds., *The Seductions of Pilgrimage: Sacred Journeys Afar and Astray in the Western Religious Tradition*, Ashgate Studies in Pilgrimage (Farnham, Surrey: Ashgate Publishing Limited, 2015).

[55] Badke, "Student Theological Research as an Invitation," 39, 40.

[56] David. Brakke, "'Outside the Places, Within the Truth': Athanasius of Alexandria and the Localization of the Holy," in *Pilgrimage and Holy Space in Late Antique Egypt*, ed. David Frankfurter, Religions in the Graeco-Roman World v. 134 (Leiden ; Brill, 1998), 466; P. W. L. Walker, *Holy City, Holy Places? Christian Attitudes to Jerusalem and the Holy Land in the Fourth Century* (Oxford: Clarendon Press, 1990), 121, 122.

[57] Frank, "Pilgrimage," 830. It should be noted that contemporary criticism of this spiritual practice may except the model Christian pilgrimage of visiting Jerusalem and the sites of Jesus's birth, life, death, resurrection, and ascension. The terminology may diverge, but many of the hallmarks remain.

[58] Turner and Turner, *Image and Pilgrimage in Christian Culture*, 37.

[59] Erik Cohen, "Pilgrimage and Tourism: Convergence and Divergence," in *Sacred Journeys: The Anthropology of Pilgrimage*, ed. Alan Morinis, Contributions to the Study of Anthropology, no. 7 (Westport, CN: Greenwood Press, 1992), 50.

[60] Turner and Turner, *Image and Pilgrimage in Christian Culture*, 33.

[61] Ibid., 34.

[62] Maribel Dietz, "Itinerant Spirituality and the Late Antique Origins of Christian Pilgrimage," in *Travel, Communication, and Geography in Late Antiquity: Sacred and Profane*, ed. Linda Ellis and Frank L. Kidner (Aldershot, Hants, England; Burlington, VT: Ashgate, 2004), 133, 134.

[63] Daniel Caner, *Wandering, Begging Monks : Spiritual Authority and the Promotion of Monasticism in Late Antiquity*, Transformation of the Classical Heritage 33 (Berkeley: University of California Press, 2002), 14, 15. Caner observes that proponents of the ascetical life were not necessarily promoting all forms that were being practiced, but only those that conformed to their specific interests, which came to exclude the wandering life.

[64] Dietz, "Itinerant Spirituality and the Late Antique Origins of Christian Pilgrimage," 129.

[65] Ibid., 130.

[66] Ibid., 131.

[67] Ibid., 126, 132.

[68] Margry, "Secular Pilgrimage: A Contradiction in Terms?" 27.

[69] Ibid., 27; Coleman and Eade, "Introduction," 16, 17.

[70] Frank, "Pilgrimage," 836; Michael K. Buckland, "Information as Thing," *Journal of the American Society for Information Science* 42, no. 5 (1991): 351–60. Students remain stubbornly embodied.

[71] Preston, "Spiritual Magnetism: An Organizing Principle for the Study of Pilgrimage," 33. People are seldom transformed by easy tasks.

[72] Ashley Woodiwiss, "From Tourists to Pilgrims: Christian Practices and the First-Year Experience," in *Teaching and Christian Practices: Reshaping Faith and Learning*, ed. David I. Smith and James K. A. Smith (Grand Rapids, MI: W.B. Eerdmans Pub. Co., 2011), 124.

[73] Ibid., 124, 125. The appeal is to Augustine's understanding of the dichotomy between *curiositas* and *studiositas* via the work of Paul Griffiths. See Paul J. Griffiths, *Intellectual Appetite: A Theological Grammar* (Washington, D.C.: Catholic University of America Press, 2009).

[74] Bert Roebben, "Narthical Religious Learning: Redefining Religious Education in Terms of Pilgrimage," *British Journal of Religious Education* 31, no. 1 (2009): 19.

[75] Ibid., 19.

[76] Turner and Turner, *Image and Pilgrimage in Christian Culture*, 20.

[77] Margry, "Secular Pilgrimage: A Contradiction in Terms?" 29.

[78] Cohen, "Pilgrimage and Tourism: Convergence and Divergence," 53.

[79] Frank, "Pilgrimage," 832. If a learning space is designed like a coffee house it might attract customers. Who might it attract if it were designed like a shrine? Library design tends to try and make students feel comfortable; what if libraries and services were designed to address the (near inherent) discomfort that they feel as researchers? What if researchers were treated as pilgrims who have come to sacred space precisely because they are in need of healing or looking for the center of their world?

[80] Hamilton, "A Model for Teaching Research Methods in Theological Education," 160.

[81] Augustine, Saint, Bishop of Hippo, *Concerning the City of God Against the Pagans*, trans. Henry Bettenson, Penguin Classics (London ; Penguin Books, 2003), 381.

Open-Source Software Usage in Theological Libraries

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ABSTRACT

Open-source software is widely adopted across various spheres in the library world, including theological libraries. Because theological libraries have unique software needs and limitations, based on unique collections and goals, standard research on open-source usage in other types of libraries does not generally apply. This exploratory study analyzes the results of an email survey given to systems librarians, or the closest staff equivalents, at theological libraries in ATLA-affiliated (American Theological Library Association) institutions in order to show how open-source software is being used across the theological library world and to determine how widespread the usage is. The survey itself is a mixture of qualitative and quantitative questions and explores the variables of staff size and technical skill, as well as current kinds of open-source software used. The results show that open-source software is widely used across theological libraries, but in limited contexts, with LMSs and CMSs being the most common. This study has several potential strategic applications. The basic goal is to show the extent of the usage and, in doing so, allow for the solutions that theological libraries have devised using open-source software to be dispersed to a wider audience. As well, it gives theological libraries an idea of common tools and the available options.

Keywords: FOSS, open-source software, theological libraries, CMS, LMS, ILS

OPEN-SOURCE SOFTWARE USAGE IN THEOLOGICAL LIBRARIES

Open-source software is becoming increasingly prevalent across libraries, regardless of type, and research done on how libraries are using these software tools is becoming more common in LIS literature. However, theological libraries represent a dearth in this research, and the needs of these libraries mean that the same research on general academic libraries does not often apply. This study aims to begin rectifying the overall lack of information by making the first step in presenting a basic view of how theological libraries are using open-source software. It does this through contacting theological libraries associated with ATLA (American Theological Library Association) member institutions and gathering data on their open-source software usage by means of a survey. This study was designed not to focus on any particular tool, but rather on the kinds of open-source tools that theological libraries are using and what their experiences with them are, as well as their reasons for using or not using open-source software. The research conducted was exploratory in nature, with the goal of showing the extent of open-source software usage among this type of academic library as well as understanding trends in the use of such software.

DEFINITIONS

Because this study was designed to look at open-source software usage in theological libraries in general as well as at specific types of software used in these libraries, it is helpful to define the major terms as they are used in this study and in the associated literature, since the exact meaning of each may not be obvious.

OPEN-SOURCE SOFTWARE

Open-source software, as it is used in this study, refers to free tools, products, and projects where the source code of the tool, product, or project is available for viewing, modification, and redistribution by any user or interested party. The software itself is released under any one of several licenses (Open Source Initiative, n.d.a) that ensure that the software is free to distribute and remains free, regardless of how it is modified. The official definition, per the Open Source Initiative, has ten criteria that software must meet to be classified as "open-source"(Open Source Initiative, n.d.b), with criteria ranging from distribution to nondiscrimination, and the nature of the license that the software uses.

THEOLOGICAL LIBRARY

For the purposes of this study, a theological library is a library that is part of an institution associated with the American Theological Library Association and is a freestanding library at that institution that acts in support of a seminary, religious studies program, or religion department. This excludes general academic libraries at colleges and universities, libraries that possess special collections/sections devoted to theology as a part of the main library collection, libraries at religiously affiliated institutions that are not explicitly theological in focus, and libraries that are devoted to multiple different graduate programs.

LMS

A learning management system (LMS) is a server-based system that provides electronic tools and resources for courses at academic institutions. Watson and Watson (2007) offer a basic definition, paraphrasing Szabo & Flesher's 2002 paper "CMI Theory and Practice: Historical Roots of Learning Management Systems":

> LMS is the framework that handles all aspects of the learning process. An LMS is the infrastructure that delivers and manages instructional content, identifies and assesses individual and organizational learning or training goals, tracks the progress towards meeting those goals, and collects and presents data for supervising the learning process of an organization as a whole (Watson and Watson, 2007, p. 28).

Examples of common LMSs include Moodle, Sakai, and Brightspace.

CMS

A CMS (content management system) is a program or set of programs designed to simplify the process of creating a website and adding content. It is based on a server rather than residing on an individual desktop. In essence, a CMS provides a layer of abstraction from the code of a website and allows a user with no knowledge of coding to create and edit a site as well as add applications in the forms of modules and add-ons. They are becoming ubiquitous in academic libraries and streamline the process of maintaining a site. As described by Rouse:

> CMSes are typically used for enterprise content management (ECM) and web content management (WCM). An ECM facilitates collaboration in the workplace by integrating document management, digital asset management and

records retention functionalities, and providing end users with role-based access to the organization's digital assets. A WCM facilitates collaborative authoring for websites. (Rouse, 2016)

Examples of common CMSs used by libraries include WordPress, Drupal, and Joomla.

ILS

Integrated library systems/automation systems are somewhat interchangeable "terms used to describe the software that operates the circulation, cataloging, public-access catalog, reports, and other modules that do the work of typical library operations" (Webber and Peters, 2010, p. 2). Examples of ILS software are Koha, Evergreen, and Alma.

DIGITAL REPOSITORY

A digital repository is a program or set of programs that is based in a server and is designed to aid in managing the digital resources of a given institution, in terms of both storage and display of those resources. The goal of a digital repository is to provide a way for the institution to display digital resources and make them available to users. Examples of digital repository software include Hydra, DSpace, and Islandora.

LITERATURE REVIEW

Little to no research has been done on theological libraries in terms of their software usage. While research exists on open-source software usage in general academic libraries, and a number of articles offer case studies on more specific varieties of academic libraries, theological libraries are notably absent. They have unique challenges and resources, which often means that the same trends and standards do not apply to them as to, for example, a law library. The articles below analyze a spectrum of open-source software types used in academic libraries, ranging from digital repositories to ILSs and CMSs, and show the types of research that can potentially be done on theological libraries. Because theological libraries are often classifiable as academic libraries, the research in the articles is relevant to them in broad strokes, but should not be considered applicable across the board, considering the range of institutions classifiable as theological libraries.

A common type of article related to open-source software is one that addresses specific technologies or technology types. These kinds of articles are applicable in broad strokes and show general trends that may also be reflected in theological libraries. Such articles include "Open Access, Open Source and Digital Libraries: Current Trends in University Libraries Around the World" (Krishnamurthy, 2008), which looks at various types of open-source software in use by academic libraries and other institutions for the display of digital collections, and "A Survey of Koha in Australian Special Libraries: Open Source Brings New Opportunities to the Outback" (Keast, 2011), which examines Koha usage in rural Australian medical libraries. Also of interest is the article "Content Management Systems: Trends in Academic Libraries" (Connell, 2013), which discusses the variety of CMSs that academic libraries have used and gives analysis of survey data the author has gathered.

Other relevant types of articles include individual case studies focused on smaller libraries with similarly limited resources as theological libraries. These articles include "Migrating

from Innovative Interfaces' Millennium to Koha: The NYU Health Sciences Libraries' Experiences" (Walls, 2011), "Building an Open Source Institutional Repository at a Small Law School Library: Is it Realistic or Unattainable?" (Fang 2011), and "Implementing Open-Source Software for Three Core Library Functions: A Stage-by Stage Comparison" (Morton-Owens and et al.,). All of these articles have a limited scope, but may be relevant for a study of theological libraries in that the types of libraries that they focus on tend to face similar challenges.

While theological libraries are not so different as to be entirely separate entities from other kinds of libraries, they are unique and face unique opportunities and challenges. The articles above are useful for research into open-source software in theological libraries in that they provide an overview of trends in the academic library world and offer a basis for comparison, but each subset of library type has its own trends, and they may not match the trends displayed by the articles.

METHODS

This study is based on a survey sent to libraries that meet the above-stated definition of a theological library. The information was gathered from the ATLA's institutional membership list and pared down to 88 libraries, based on the definition of "theological library" above and on the availability of contact information for staff. When possible, librarians with titles such as "systems librarian" were contacted. In instances where no such person existed, the library director was contacted.

The survey itself, displayed in the appendix, contained a mixture of qualitative and quantitative questions, in order to take into account a diversity of experiences/opinions regarding open-source software and create as detailed and accurate a portrait as possible. The survey gathered data on the following variables:

- The different types of open-source software the library made available to patrons
- The different types of open-source software the library used
- The technical skills of the staff
- The number of full-time staff

Additionally, the survey asked the respondents about the overall experience with the software and the cost, in terms of time, finances, etc. that the library paid, as well as changes in use over time. The questions in the survey, aside from the required consent, were optional, leading to necessarily skewed data in some questions.

DATA

Of the 88 institutions contacted, 42 have submitted completed surveys at the time of writing, with a variety of responses. This is a response rate of approximately 47%, allowing for generalizations and interpretations of the data to apply across the population surveyed. The data shows a number of interesting trends.

Knowledge about open-source software in theological libraries is fairly widespread, with 90.24% of respondents stating they were aware of open-source software and only 9.76% indicating they were unsure or knew nothing about it. However, adoption of open-source software is not as widespread as knowledge of it, and is unevenly distributed across various types of software.

More than half of the respondents indicated their library used open-source software in some capacity, but that usage is heavily skewed toward institutional use rather than use in patron-accessible computers, and towards specific types of software. Responses showed that 73.17% of respondents indicated that their library used no open-source software on patron-accessible computers. Only 39.02% said that their library did not use open-source software at all. Tables 1 and 2 give the numeric breakdowns for open-source software used on patron-accessible computers and institutional usage.

Respondents were asked to check all types of software that apply to their institution, and the most common, with 21.88% (14), was usage of an open-source LMS. Open-source content management systems (CMS) were also in high usage, with 18.75% (12) of respondents saying that their library used one. Open-source digital repositories and ILSs were noticeably lower, with 14.06% (9) and 7.81% (5), respectively.
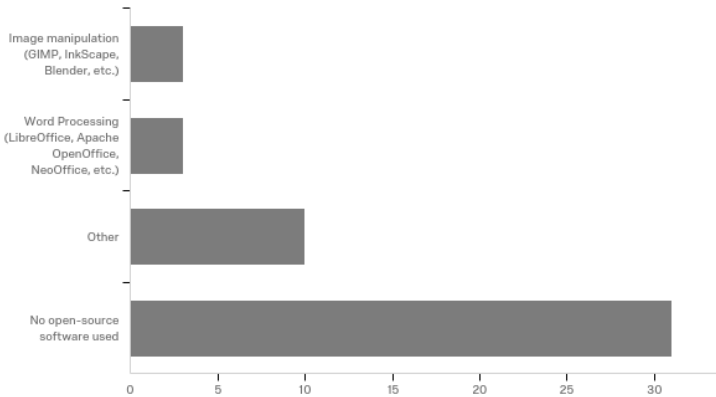
Table 1: Open-source software on patron-accessible computers
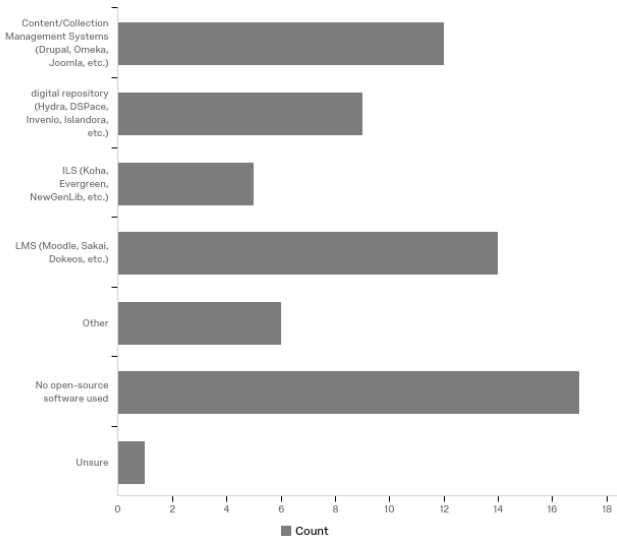
Table 2: Open-source software used on an institutional level

Due to the impracticality of listing every type of software available, respondents were also asked to name a few of the problems that they have used open-source software to solve, when applicable. These responses showed a diversity of usage for open-source software and often included references to specific software. The responses have been coded into the categories ILS, Library Guide, Asset Management, Signage, LMS, CMS, Citation Management, Audio, Image, and Web Browser. Table 3 gives a numeric breakdown of the categories.

Categories	Count
Asset Management	7
ILS	6
LMS	5
CMS	4
Library Guide	3
Citation Management	3
Audio	2
Image	2
Signage	1
Web Browser	1

Table 3: Problems solved with open-source software

Thirty-seven respondents answered the survey question "What factors play into the decision for your library to use or not to use open-source software?" The question was qualitative, and responses were coded into categories: time, money, knowledge, support, and institutional policy, with several responses falling into two or more categories. Certain responses fell outside of these categories entirely and could not easily be coded into any category or combination of categories. Of these 37 responses, nine fell into the "institutional policy" category and stated that they either received their software from consortia of which they are members or are subject to their university library/IT department policies regarding software choice. The most common factor taken into consideration was budget (9), followed by overall knowledge, including staff knowledge as well as knowledge of the product (8), and the types of support available (7). Time, both in the terms of time spent researching a given software type and in terms of time for staff to modify/learn the product, was only mentioned four times as a major factor to be taken into consideration.

Forty-one respondents answered the question "Does your library have any full-time staff members that are able to alter the code of open-source tools?" Only 19.51% (8) of the respondents stated that they had a staff member capable of this. The average number of staff is 4.9, with a median of three.

Though fewer than 20% of libraries surveyed indicated that they have a staff member capable of manipulating the software at the code level, most support for open-source software is handled in-house. Of the 17 responses to the question "How is the open-source software supported (i.e. in-house, outsourced to a company, etc.)?" Fifty-eight percent (10) indicated that their institution used in-house support. Outsourcing the support to a vendor only occurs in 17% of institutions (3) and 23% (4) use a combination of outsourcing and in-house support.

Manipulation of the code for open-source products does not seem uncommon for theological libraries, though the overall lack of responses to the question may make it seem more common than it necessarily is. Of the 17 responses to the question "If your library uses open-source software, has it manipulated/changed it at the code-level in the past?" 47% (8) of respondents gave affirmative responses, 47% gave negative responses, and one response indicated that they had manipulated software, but only through vendor support.

Overall, the relationship with open-source software as displayed in the survey results was positive and indicative of growth, as Table 4 indicates.
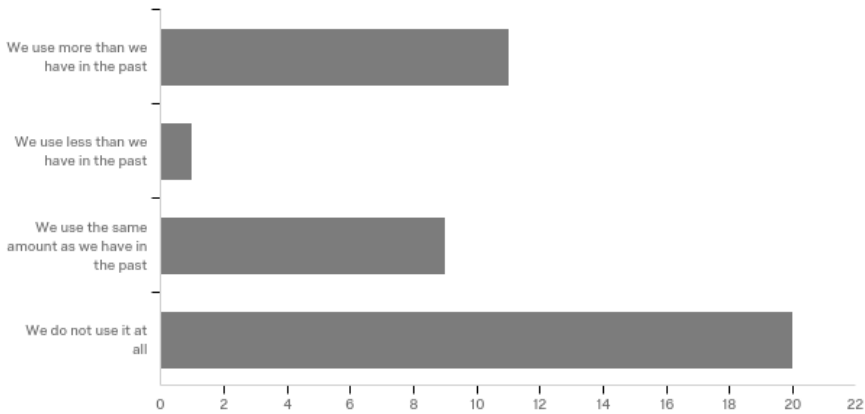
Table 4: Shift in usage over time

The data visualized in Table 4 represents a question asking respondents how their library's relationship with open-source software had changed relative to past usage. Nearly half, or 48.78% (19), indicated that their library either used the same amount or that they were now using more open-source software than in the past. Only 2.44% indicated that their library used less. Additionally, the views on open-source software were neutral to positive. Of the respondents who answered the question "If you have used open-source tools in your library, what has the overall experience with open-source tools been?" 14 responses were positive and 4 reported a mixed experience. No one reported an overall bad experience.

However, though the experience with open-source software was generally reported as positive, respondents also pointed to common issues. One respondent stated, "Generally positive, though sometimes time-consuming, which can be difficult with a

very limited staff." This response displays a trend that repeats through the experiences reported in the survey. Even those with good experiences of the software commonly note the time needed:

- The tools have met the needs of our library. Almost all of our software needs are being met through open-source tools. The one drawback I have is that as a solo-librarian troubleshooting problems that emerge can swallow-up a considerable amount of time.
- Fairly good. Open source software takes a little more effort to set up and support, but that effort is often worth it because open source software fits our value set.

One respondent noted the common adage of open-source software that will be true for any institution: "As we all know, 'open' doesn't mean 'free,' and the adoption, customization, and support of open source software applications and tools comes with a cost in terms of staff training, implementation, etc."

Additionally, respondents were asked, "If your library uses or has used open-source software, can you briefly describe what the cost has been, both in terms of finances and in terms of time spent on research, implementation, customization, etc.?" Eleven of the responses could be categorized based on the major costs discussed. All 11 respondents noted that time was a major cost. One person stated, "It was fun, it took time, it became unsustainable." and another noted:

> While I cannot "describe what the cost has been," I will confirm that several staff, especially (although not exclusively) in the library IT department, have spent significant amount of time researching, implementing, customizing, and maintaining open-source software applications and tools.

Of those 11, only four of the respondents also mentioned money as a cost of using open-source software, though this was often in the context of money that had been saved by using it. One example: "With migration costs amortized over 5 years, the annual cost is about 75% of what we had been paying for our previous proprietary ILS. That will drop to about 45% after 5 years."

INTERPRETATION

The results of the survey show that open-source software is being used in theological libraries, and that usage is widespread but centered on certain types of software at the institutional level of the library rather than software on patron-accessible computers. There are several possible reasons for the dichotomy between the amount of open-source software used in theological libraries on patron-accessible computers and usage by the library itself. Open-source software tends not to feature automatic updates, even on larger projects. Though various forms of support exist through the open-source community, these mostly take the form of documentation or forums. This means that library staff members are primarily responsible for updating the software manually, as well as setting up the software and monitoring it for any breakdowns. Additionally, if the software has been individually installed on the patron-accessible computers, this requires individual updates for each computer, as opposed to the single update required for software such as CMSs and LMSs, which are applications based on servers as

opposed to individual desktop computers. For a library with a large number of patron computers, this can require a lot of staff time. Further support for this interpretation comes from the fact that the staff in theological libraries is often small and lacks the time to handle technical issues.

The types of open-source software used at the institutional level also show an interesting trend. The numbers are LMS: 34.15%; CMS: 29.27%; digital repository: 21.95%; and ILS: 12.20%. Several possible reasons exist for these numbers as well.

Open-source LMSs likely provide a great deal of out-of-the-box functionality, with little need for the library to customize them beyond the initial setup. Moodle, an open-source LMS, is currently the second most popular LMS in terms of installations at academic institutions ("4th Annual LMS Data Update," 2016), lending further credence to the idea that an LMS is more likely to work without extensive customization or rewriting code. However, as the article implies, Moodle installations are often supported by vendors. It may make little difference to a given library that the product is open-source.

Open-source CMS usage in theological libraries is at a similar level to LMS usage. Though many CMSs can be complicated in terms of their workflows, they often require no knowledge of coding to be used and are designed to negate the need to write code and simplify the process of creating a website. Those who are able to write code can expand the capabilities of a given CMS, but this is not necessary for basic usage. CMSs also often have plug-ins available for specific tasks, which can further support a library's needs, making them a more attractive option than coding an entire site by hand, especially for a library that lacks staff with the requisite technical skills. What the data shows is that theological libraries are using open-source content management systems. What the data does not say is whether or not this is by choice. A library's usage of a CMS may not be their choice and may be dictated by the institution to which they are attached. Connell (2013), in discussing CMS usage at general academic libraries, notes that "at a significance level of p = 0.001, libraries at smaller institutions are more likely to share a CMS with their parent" (p. 49). Past research also indicates that libraries rarely have a choice with regards to their CMS:

> This study indicates that for libraries that transitioned to a CMS with their parent institution, the transition was usually forced. Out of the 88 libraries that transitioned together and indicated whether they were given a choice, only 8 libraries (9 percent) had a say in whether to make that transition (Connell, 2013, p. 51).

Whether the same lack of choice is true for theological libraries and whether or not they often transition to a CMS due to their parent institutions remains to be seen and is beyond the scope of this paper. The data gathered by the survey, however, suggests that most theological libraries have the ability to decide for themselves. The policies of the institution or consortium were not frequently cited as reasons for not adopting open-source software. If a theological library decides that an open-source CMS is the best solution, it seems likely that they will adopt the software, accounting for the overall popularity of this type of software among theological libraries.

The process of using an open-source ILS is much more involved than a CMS, as the literature attests, and requires a great deal of time and effort on the part of staff to make the shift. Walls (2011) describes the difficulty of switching to the Koha system and discusses problems such as bibliographic data migration not being a straightforward process and the library having to create scripts to aid the process (p. 52-53). Because of the heavy reliance of a library on its ILS and the necessity of vendor support for solving complicated technical issues, it seems unlikely that a library would switch to an open-source system if they already have a functioning one in place, especially if they lack staff with technical skills. This likely accounts for the lower percentage of theological libraries using open-source ILSs. It is also a general trend that academic libraries are not using open-source ILSs. Though various forms of Koha and Evergreen have gained market share in recent years across libraries as a whole ("Integrated Library System Turnover in 2016," 2016), this does not hold true for academic libraries. Of the 125 members of the Association of Research Libraries, for example, only the University of Chicago uses an open-source ILS ("Association of Research Libraries: Current Automation Systems," 2017). Theological libraries associated with these institutions will have the same ILS by default and, with regard to open-source vs. proprietary ILSs, theological libraries appear to follow similar trends as academic libraries.

To a lesser extent, the issues with open-source ILSs may be true for digital repositories. Open-source digital repositories have a GUI frontend, but setup often requires some knowledge of the command line interface and the ability to make basic edits to code. It is also often necessary to update the software and deal with any broken features after an update. A smaller theological library would likely lack the time for research as well as the technical skills to use the software to its fullest extent.

Due to the aforementioned staff size in most theological libraries, as well as the fact that fewer than one out of five institutions polled has a staff member who is capable of manipulating the code of open-source tools, it makes sense that tools such as LMSs and CMSs are the most common in such environments. These types of software require little knowledge of coding to be functional and are more economical from a cost-benefit perspective due to requiring less time on the part of the staff to set up and maintain.

LIBRARY PROFILES

The survey data gives a broad overview of the general state of open-source usage in theological libraries, but does little to show the individual software in use at libraries, nor does it show how those libraries are using it. This section offers a series of profiles on three theological libraries and the open-source software that they have chosen to use. These libraries represent a range of sizes and technical abilities. Though the number profiled is not enough to provide generalizations, their choices can serve to offer other libraries an idea of the options available, as well as the limitations of using open-source software.

Pitts Theology Library, Emory University
  Institutional
    LAMP stack
    Omeka

OpenRoom
Xibo
Canvas
Public
Audacity
Gimp
Inkscape
Firefox
Zotero

Many of the technical decisions, such as the ILS and the LMS, come to the theology library from the main library of the university. They are bound by basic restrictions in that regard but have autonomy in other areas. For instance, the library chose to run an Omeka installation on an AWS LAMP stack and spent time customizing an installation of OpenRoom to meet their needs precisely. They have also chosen to use a range of open-source software on their public computers, giving access to various graphics and audio manipulation programs. Overall, they expressed no philosophical problems with the idea of open-source software. The major issue was the support mechanism, and it was pointed out that customization can result in issues with upgrading and maintaining. The process of using and customizing such software is a learning experience for the librarians and can take a lot of time, though it also results in greater awareness of options and can embolden the library to do more.

Harding School of Theology Library
Institutional
Moodle-> Canvas
WordPress
Omeka->Digital Commons
Public
Firefox
Zotero

Tech decisions at Harding School of Theology's library come from the main campus of Harding University in Arkansas. The library uses or has used open-source software in the past, though this usage has tended to be only incidental. It has switched from Moodle to Canvas due to cost and used the Omeka content management system as a digital repository for a time before switching to Digital Commons, though neither usage involved heavy customization. The library itself tends to agree with open-source software in terms of cost, but practical concerns prohibit a more open embrace. The library lacks programmers and the focus for staff skills is on reference.

Luther Seminary Library
Institutional
Jenzabar ex->Moodle
Public
Zotero

Luther Seminary Library operates with a large degree of autonomy in terms of tech decisions, if IT is not overly burdened. In an effort to get its technical structure

more in line with the nearby Augsburg College and merge in certain aspects, it is switching from Jenzabar ex to Moodle for its LMS, though the fact that Moodle is open-source is incidental to the decision. While the library itself agrees with the philosophy of open-source, lack of resources as well as a lack of programmers on staff prohibits increased usage.

PROFILE CONCLUSION

Usage of open-source software appears to be on an as-needed basis from institution to institution and is often hindered by lack of knowledge. When it is used, customization is somewhat rare, due to lack of programmers on staff.

SOFTWARE PROFILES

The survey and the data interpretation mention a number of programs in common usage that may be unfamiliar to a reader. This section offers a basic description of those programs and gives information on the installation process, usage, potential complications, and technical skills needed to best use the programs.

OMEKA

Omeka is a content management system/digital repository that was developed by the Roy Rosenzweig Center for History and New Media at George Mason University. It was designed to aid in the display of digital materials and has Dublin Core metadata standards built in. Users are able to upload their materials (audio, video, photo, and text) as "items" that can be displayed, divide the materials into different collections, and create custom pages using the add-ons available for the software.

Omeka is based around the idea of "items," the term used for uploaded materials. Each item has its own page, created by the system upon uploading. Uploading materials (items) is straightforward and is done through the program itself using the administrative interface. The user enters as much metadata about the item as desired and selects one of twelve different item types. It is possible to modify these types and create custom types. It is also possible to write in HTML for the contents of a page, though the editor interface makes this unnecessary.

Though Dublin Core is the default metadata standard available, users are able to enter their own metadata standards in an Omeka installation as "Element Sets" if they are willing to write the code to do so. An Element Set is "a set of related elements that are available to all items, regardless of item type" (Omeka, n.d.). Items in Omeka can also be tagged, which can aid users in searching for items, and can be divided into "Collections" that can be displayed as units.

The software is somewhat limited in terms of customization for the average user. The display for an Omeka installation is based on an uploaded "theme." Each type of page (item, collection, general page, homepage, etc.) is controlled from this theme. Every type of page has a PHP file that controls the content and structure of the page itself, and the CSS for the theme has rules for the display of that page. There are not many themes available, and customization beyond adding a logo is difficult without knowledge of CSS and PHP. Omeka is flexible but relies on a user knowing CSS and

PHP in order for it to be fully customized for an institution.

Installation can be somewhat tricky. The system requires server space and a LAMP stack in order to run. The user doing the installation needs a database and the ability to edit and create files. The user also needs to be comfortable with a command line and with file permissions in order to set it up properly, as the system requires that certain directories inside the Omeka installation be writable by the webserver.

DRUPAL

Drupal is a pure content management system, designed to act as an abstraction layer between a user and the code of a website and simplify the process of creating and maintaining a site. It is meant for general-purpose web design, though modules exist that are designed for libraries and can extend the functionality of the software. It sees wide usage at libraries, both public and academic (Drupal Groups, 2017).

The software itself works off of a LAMP stack and requires that the user have a database in order to be installed. It will accept several databases, including MySQL, MariaDB, Percona Server, PostgreSQL, or SQLite. Installation can be tricky and may require the creation of several files, as well as knowledge of modifying file permissions through a command line interface.

Drupal is based on several different terms and concepts (Drupal, 2016) that may not be intuitive to a user at first, giving the program a steeper learning curve than Omeka. The software has themes that can alter the structure and appearance of the site if desired, but most of the structural management is done through the administrative interface. At the base of Drupal's architecture is the concept of "nodes" with an associated content type. A node is any given bit of information, while a content type "will define what fields (or specific information) that node displays" (Drupal, 2016). Two base types are available by default: "article" and "basic page." The structure of pages is also based around the separate concepts of regions and blocks:

> Pages on your Drupal site are laid out in Regions. These can include the header, footer, sidebars, featured top, featured bottom, main content regions etc... Your theme may define additional regions. Blocks are discrete chunks of information that are displayed in the regions of your site's pages (Drupal, 2016).

Another important concept for working with Drupal is "modules," which are essentially add-ons that can expand the functionality of the site and offer enhanced features such as forums, shopping carts, maps, etc. Important modules, such as "Node" and "Block," are installed by default and cannot be easily removed.

Basic customization of Drupal can be done through the administrative interface, though numerous themes are available that can give a user more options. Themes differ wildly in terms of complexity, and modifying themes requires knowledge of web development to take full advantage of them. Drupal is overall more complicated than Omeka, with a steeper learning curve, though it allows for a greater degree of customization.

MOODLE

Moodle is a learning management system designed to aid in course creation for academic institutions. Installation is relatively straightforward, though the user may need to create directories and configuration files and modify file permissions, which requires comfort with a command line. Moodle requires server space, PHP, and a database, MySQL or MariaDB.

Users can be added in bulk via a CSV file or one at a time. Users must exist before being added to courses, and the process for adding users may not be intuitive. Roles for a user are assigned after creation, once a user is enrolled in a course, rather than when the user is created. Roles relate only to specific courses, rather than site-wide, save for administrator accounts. (Moodle, 2016). Pre-defined roles exist, though the administrator can create custom roles. Unlike users, which can be added in bulk, courses must be made individually.

Customization is not intuitive and is based largely around themes. There are a lot of themes available, but they often carry banner images that an institution may not want. Changing these images is not always simple and may require working in the code. Themes vary in the amount of customization they allow. Some allow a user to alter details such as link or background color, while others require editing the CSS to make any changes.

FURTHER CONSIDERATIONS/FUTURE STUDIES

The survey itself was useful in getting a number of interesting data points that aid in painting an image of open-source software usage in theological libraries. However, certain discrepancies exist in the data gathered that indicate that the questions asked may require rewording in order to be as clear as possible for a potentially non-technical audience. In a future study, it might be beneficial to openly define what is meant by the term "open-source software" rather than asking the respondent if he/she is aware of it. It would also be beneficial, for the purposes of gathering data, to have questions with more granularity and, for example, ask about the technology budget and the size of the institution in terms of students, as well as institutional affiliations. A future study may also go into more detail with the questions, such as asking questions about which CMS is used and what it is used for. Such questions are somewhat outside the scope of this study, which simply aims to gather basic statistics about software usage and provide a basis for later studies.

CONCLUSION

The data gathered by the survey shows that open-source software is widely used in theological libraries. It displays several trends with regard to the types of software used and offers hints as to why this might be the case. As the responses reproduced in the report indicate, it is often a question of time and ability, though the range of reasons a given theological library may or may not choose to adopt open-source software is so broad that any given trend is hard to identify. Though theological libraries tend to have small staffs, what is clear from the data is that this is not an impediment to using open-

source software. More theological libraries are using open-source software than are not and, in most cases, these are LMSs or CMSs. Whether this is a choice of the library itself or one made by its institution is a question that needs further exploration. Some libraries explicitly make the decision to use or to not use open-source software, and the ones that do are often quite dedicated to it. Manipulating the code of the software is more uncommon than simply using it. There were not enough responses to the question regarding manipulation of the code to draw conclusions, though the average staff size makes it seem unlikely that this is commonplace. What is clear, however, is that usage is increasing and that theological libraries are able to derive benefits from using open-source software, as well as support that software, regardless of whether or not they are able to rewrite the code.

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APPENDIX

OPEN-SOURCE SOFTWARE USAGE IN THEOLOGICAL LIBRARIES: SURVEY

Informed Consent. You are being asked to participate in a survey for a study entitled "Open-Source Software Usage in Theological Libraries," which is being conducted by Daniel Moody, a graduate student at Valdosta State University. The purpose of this study is to gather data on how theological libraries as a whole are using open-source software. This survey is anonymous. No one, including the researcher, will be able to associate your responses with your identity. Your participation is voluntary. You may choose not to take the survey, to stop responding at any time, or to skip any questions that you do not want to answer. You must be at least 18 years of age to participate in this study. Your completion of the survey serves as your voluntary agreement to participate in this research project and your certification that you are 18 or older. The survey should not take longer than 15-20 minutes to complete and there are no anticipated risks to responders. Questions regarding the purpose or procedures of the research should be directed to Daniel Moody at dmoody@valdosta.edu. This study has been exempted from Institutional Review Board (IRB) review in accordance with Federal regulations. The IRB, a university committee established by Federal law, is responsible for protecting the rights and welfare of research participants. If you have concerns or questions about your rights as a research participant, you may contact the IRB Administrator at 229-259-5045 or irb@valdosta.edu.

I consent
I do not consent

Q1 Are you familiar with the open-source software movement or the concept of open source software?
Yes
No
Unsure

Q2 What is your official title/role in your library?

Q3 Does your library use open-source versions of any of the following categories of software on patron-accessible computers? Please check all that apply
Image manipulation (GIMP, InkScape, Blender, etc.)
Word Processing (LibreOffice, Apache OpenOffice, NeoOffice, etc.)
Other
No open-source software used

Q4 Does your library support/utilize open-source versions of any of the following categories of software? Please select all that apply
Content/Collection Management Systems (Drupal, Omeka, Joomla, etc.)
Digital repository (Hydra, DSPace, Invenio, Islandora, etc.)
ILS (Koha, Evergreen, NewGenLib, etc.)
LMS (Moodle, Sakai, Dokeos, etc.)
Other
No open-source software used
Unsure

Q5 What factors play into the decision for your library to use or not to use open-source software?

Q6 Does your have any full-time staff members that are able to alter the code of open-source tools?
Yes
No
Unsure

Q7 Which of the following describes your library's relationship with open-source software?
We use more than we have in the past
We use less than we have in the past
We use the same amount as we have in the past
We do not use it at all

Q8 If you have used open-source tools in your library, what has the overall experience with open-source tools been?

Q9 If you have used open-source tools in your library, what have you used these tools to solve?

Q10 If your library uses or has used open-source software, can you briefly describe what the cost has been, both in terms of finances and in terms of time spent on research, implementation, customization, etc.?

Q11 If your library uses open-source software, has it manipulated/changed it at the code-level in the past?

Q12 How is the open-source software supported (i.e., in-house, outsourced to a company, etc.)?

Q13 How many full-time staff members does your library have?

Q14 Are you willing to discuss your experience with open-source software further? If so, please provide your information here:
Name
Email

Relationship and Responsibility: Becoming Max Lucado's Archivist

by Carisse Mickey Berryhill, Abilene Christian University

ABSTRACT

Inviting best-selling author Max Lucado to deposit his personal papers at Abilene Christian University led both the author and the archivist into new territory. The success of the conversation depended on building a mutual understanding of what the collection could mean to students and researchers, and what the library would do to make success possible. More broadly, the paper highlights principles for dealing with authors' collections and the unique rewards and challenges that come with them.

THE PARTIES

Max Lucado earned a bachelor's degree in mass communication from ACU in 1977 and an MA in biblical studies in 1982. After a year as an associate minister for the Central Church of Christ in Miami, Florida, he and his family moved to Rio de Janeiro as missionaries for five years. While in Brazil, Max published his first book, *On the Anvil*, a collection of short devotional essays he had written for the weekly church bulletin while in Miami. In 1988, Max returned to the United States and assumed the pulpit at the Oak Hills Church in San Antonio. His arrangement there was explicit in setting aside time for study and writing alternating with seasons of preaching. Since 1985 Lucado has written 34 trade books and 30 children's books. He has sold 125 million products in more than 40 languages.

Max has often visited the campus of his alma mater. Two of his three daughters are alumnae. He was named ACU's Alumnus of the Year for 2003.

The Special Collections department of Brown Library at ACU holds 57,000 print items, 30,000 of which are connected with its Center for Restoration Studies, a research collection in the Stone-Campbell Movement, a religious reform which began in North America in the first decade of the 19th century and produced the Disciples of Christ, the Christian Churches, and the Churches of Christ in the subsequent years. The department holds 10,700 linear feet of archives, including 455 collections of personal and congregational papers. The department has 33,000 digital items in four repositories, with half a million uses since 2009. The department has three librarians, a part time grant-funded archivist, and ten student workers, including three graduate students.

THE NARRATIVE

YEAR 1: OPENING THE CONVERSATION

Almost six years ago, I heard that Max would be speaking at a small, faculty-only luncheon being held in the library's Adams Center for Teaching and Learning. I decided to go, hoping to speak to Max. I arrived a little early and found that he and his

business manager and former college roommate, Steve Green, were also a little early. I summoned my courage, mentioned a mutual friend's name, and introduced myself as the university's archivist. I asked him if we could have a conversation about his depositing his papers in the archive at ACU. "You mean, letters and things?" he asked. "Yes," I said, "and manuscripts. I believe that your disciplined use of your talents in community with a team is a great example that students at ACU can learn from, even if they are artists, athletes, or businessmen." He looked at Steve and asked, "Would that be Karen?" and Steve said, "Yes, Karen." Max turned to me, took my card, and said that he would have his executive editor and executive assistant, Karen Hill, write me in a few days. The next week Karen wrote, and we set up a time to visit with Max and his senior staff, five months hence. This was my first clue that I had not merely an individual, but a business organization, to partner with on this project. I still had lots to learn.

YEAR 2: EXPLORATION

What Do Archives Do? In February, my dean, John Weaver, and I got up early and made a down-and-back trip to San Antonio to meet with Max, Steve, and Karen. Over lunch, we discussed what the collection would add to the experience of ACU students, about our capacity to take care of it, and about how researchers use archival collections. John pointed to how the Harry Emerson Fosdick papers at Burke Library were useful in so many different ways. We learned that Karen had been accumulating records for about 20 years. She showed us some in her office and spoke with eagerness about them. Clearly she had sensed their historic importance and had wondered how they could be preserved and valued. We sketched out the deposit process, answered several questions, and suggested that we would come back to make a collection survey. Max agreed that he wanted to pursue the project, and so we promised to send a draft of a deed of gift to open the discussion. Steve and Karen both indicated that they wanted to make a site visit to see our facilities and operations. We went home with a verbal agreement but lots and lots of things to clarify.

In March, Steve was planning to be on our campus on other business, and proposed that he meet with us and visit our facility. We arranged for the Dean of Arts and Sciences and for Dean Weaver to meet with Steve and me, and for Steve to tour our processing and storage facility in the library. As Max's business manager, Steve had many useful questions about our expectations from them, about the importance of respecting Max's relationship with his publisher, and about the road map for the process. Steve agreed that they would send a simple letter of understanding while we all worked together on the terms of the deed of gift. During the following months of the year, I maintained contact with Karen and Steve, sending news about the library's programs connected to our religious heritage.

YEAR 3: CLARIFYING THE PROCESS BOTH HERE AND THERE

In the spring of the year, in response to a request from Steve, we promised to send a draft of a letter of agreement. John Weaver took on that task. That summer, we had a series of discussions with the university legal services department about whether a

library deed of gift constituted a contract, and whether the librarian had signatory authority. The outcome of that discussion, which lasted most of the summer, was a new format for negotiated deeds of gift, reserving the old form for more routine gifts. By the end of the year, we were ready to send a letter with a "road map" of the process and the responsibilities of staff on both sides of the agreement with respect to documentation, packing, and transfer, along with the new Deed of Gift draft attached.

YEAR 4: FOCUSING ON THE COLLECTION

In January we sent the road map and Deed of Gift draft. Karen suggested that while Steve and we worked on the terms of the Deed of Gift, she wanted to visit our facility herself and begin the process of identifying and organizing the materials that would be transferred. She had to reschedule three times, but she visited us in late June. Subsequent to her visit, Karen raised the question of whether we were expecting a financial gift from Max in support of the collection. We replied that we were prepared to fund its receipt and preparation, and that no payment was expected. Meanwhile we had added Mac Ice, an archivist, to our staff, and so we arranged to make a trip to survey the collection so that we could plan for transporting it. This visit took place in October. We looked at materials stored in Max's office complex, Karen's office, a workroom, a storage cage at the Oak Hills Church, the offices of his media enterprises, and an offsite storage facility. We were thrilled and a bit overwhelmed at the variety and depth of the materials: manuscripts, correspondence, recordings, books in more than 40 languages, and many artifacts. Karen had put categories of collection material on a spreadsheet and had worked through whether those would come in the first deposit, in a subsequent series of annual deposits, or when Max's career ends.

YEAR 5: FINAL NEGOTIATION AND RETRIEVAL OF THE COLLECTION

In March and April of the fifth year, the most important matters for discussion were copyright and fair use policies that would be managed by the archive, and the protection of the identity of people who wrote personal letters to Max. I consulted with the Billy Graham Archive at Wheaton and received permission to clone their policies about confessional letters and researcher registration forms. Progress on the Deed of Gift seemed stalled, so we rescheduled the retrieval from April to June. Something seemed to be missing in what the Deed of Gift should say, but I was struggling to see what questions remained to be answered. Finally, I understood what should have been obvious to me: Steve negotiated contracts with publishers and vendors. Then I saw that when he had asked for statements about what the library would do, I had viewed these as opportunities to explain and persuade instead of understanding them as contractual items. My framework had been that of building trust in order to receive a gift, but Steve's framework had been creating a contractual agreement where both parties state their mutual responsibilities. When I incorporated statements about what the library would specifically do, the Deed of Gift reached its final and satisfactory form. Besides the terms of the gift, such as respecting the copyrights, it detailed what the library promised to do in preservation, processing, promotion, and supporting research and teaching.

Mac and I met early on Monday, June 1, drove to San Antonio, collected our rental truck, and arrived at Max's offices. There we met a videography team from ACU, conducted the signing, and recorded a half-hour interview with Max about what he hoped the collection would mean to ACU and its students. After the interview we loaded at three locations and then caravanned back late into the night. We had filled an SUV and a 20-foot rental truck with 150 boxes and artifacts.

YEAR 6: PROCESSING, CELEBRATION, AND FUNDRAISING

Once the collection was in our care, we set our goal to have the collection processed in a year. Simultaneously, work began toward a celebratory dinner to raise funds for the costs of its processing and care. Max agreed to help by speaking at the event. Planning the event required coordination not only with Max and his staff, publisher, and publicity firm, but also with many on-campus partners: the Advancement Office, the Alumni Office, the Friends of ACU Library who were hosting the dinner, ACU Police, ACU Marketing, University Events, and ARAMARK food services. The expertise of the Alumni Office in managing large-scale events was crucial. Max's publisher, Thomas Nelson, sent a large gift to sponsor the event and representatives to attend. Event sponsors and table sponsors were invited to a photo session with Max and received autographed books. Almost a year after we received the collection, the Friends of ACU Library at their 50th anniversary spring banquet named Max Lucado the Friend of the Year for 2016. Max's speech honored three of his former ACU professors and their influence in his finding genuine faith and his mission in life while at ACU.

The banquet proceeds toward processing were more than $15,000. At the banquet, an anonymously funded scholarship in Max's honor was announced by ACU President Phil Schubert. The next day Max and Denalyn Lucado, Karen Hill, and Steve and Cheryl Green visited Special Collections to see the collection and three table case exhibits drawn from it. They visited with the staff and student workers, asked them about their names, majors, and hometowns, and posed for photos with them.

YEAR 7: OUTREACH

In the summer after the celebration banquet, the library received an anonymous gift to build a custom exhibit case featuring the Lucado Collection. Detailed plans for the case were realized a year later when it was installed in the library's Learning Commons. The inaugural exhibit opened at the beginning of the fall 2017 semester. An additional deposit of new materials from Max came in. We are planning to offer a summer teaching fellowship related to the collection in 2018.

REFLECTIONS ON RELATIONSHIP AND RESPONSIBILITY IN WORKING WITH AUTHORS

A relationship of trust is essential. Although Max was an alumnus who often demonstrated that he appreciated his alma mater, it was still necessary to build a relationship of professionalism, skill, and capacity in order to develop a shared vision of what the archive could mean. The vision for the collection also had to align with

Max's desire that his collection would bring people closer to God rather than draw attention to himself.

Each collection is unique, so its gift process is also unique. Because of Max's success as a religious writer, we needed to understand the roles of his staff and advisors, as well as the importance of his continuing relationship with his publisher. Even when there is substantial agreement about the intent to give the collection, both donor and repository may be unfamiliar with the values, activities, communication styles, and habitual thought worlds of the other. I usually deal with relatively small collections from scholars or ministers, so the commercial world of a best-selling author was something I needed to learn about.

Someone has to save the stuff in the first place. Because Max's executive editor and executive assistant Karen Hill had a long-standing sense of the historical value of Max's materials, she had saved and organized them for many years. She welcomed the opportunity to see that they were preserved and appreciated.

T*he collection must align with the repository's mission.* A large collection from a well-known author requires considerable institutional human and financial resources. Alignment with the institution's mission makes resources available and may even attract additional resources through gifts or grants.

Copyright is huge. Authors rightly are concerned about protection of their rights to their intellectual property. Clear communication about fair use in academic settings is important. Having the university legal staff's help to research and draft the documents was crucial.

Successful authors are busy. One reason that Max has been so successful as an author is that his work is very well organized. He has an annual cycle of preaching, study and writing, book promotion tours, and time away. His speaking engagements need to be booked at least a year out. Coordinating with the annual academic cycle often meant that face-to-face meetings with him or his staff had to be scheduled months in advance.

Religious authors receive confidences. While all archives commonly deal with correspondence, letters to religious writers require special care in protection of the identity of the correspondent. Although Max is not the pastor for the person who writes in, letter writers sometimes treat Max as if he were. Networking with other archives who have dealt with similar collections, such as the Billy Graham Archive at Wheaton, was extremely helpful in understanding how to administer these materials.

No archive is an island. When collections come from well-known alumni, university units from the President's office on down have legitimate concerns about whether the transaction will sustain or damage the long-term relationship between the school and its alumni. Many people in the university may have established relationships with the donor. Doing a major fundraising event with Max as the speaker required coordination with almost every administrative unit. We leaned on their reserves of expertise, accepted their offers of event management, and learned from their methods, with great results. I had done smaller events for many years, but they have been doing large-scale fundraisers and celebrity appearances for decades.

Just ask. Armed only with my sense of the fitness of the ACU archive to preserve Max's legacy, and with the slenderest kind of personal connection, I knew that if I did not ask, Max could not say yes. So I asked for the opportunity to open a conversation. Neither Max nor I quite knew what we were getting into, but we understood from the first moment the value of the project.

ATLA Press Update: Monographs, *Proceedings, Theological Librarianship*, and *Theology Cataloging Bulletin* (*TCB*)

by Miranda H. Bennett, Editor-in-Chief, *Proceedings*; Gillian Harrison Cain, Director of Member Programs; Leslie Engelson, Editor-in-Chief, *Theology Cataloging Bulletin*; David Kohl, Editor-in-Chief (Interim), Monographs; and Jennifer Woodruff Tait, Editor-in-Chief, *Theological Librarianship*

In this session, Gillian Harrison Cain, Director of Member Programs at ATLA, shared information about the creation of the ATLA Publishing Program. The new strategic plan emphasizes open access publishing, and one of the ways ATLA hopes to support this goal is providing opportunities for members to participate in open access publishing and gain skills, experience, and knowledge to become leaders in open access initiatives within their own academic environments. The ATLA Publishing Program serves professionals engaged in librarianship and scholarly communication, students, scholars, and religious professionals in the disciplines of religion and theology by publishing original content such as books, journals, newsletters, yearbooks, reports, and white papers.

The Publishing Program has three major components: Association Related Publications, Publishing Services, and ATLA Press. The Association Related Publications, which include the Newsletter, ATLA Annual Report, and white papers, document the work and activities of the Association and its members and are managed and produced by ATLA Staff. In terms of publishing services, ATLA hosts open access journals and offers professional development opportunities for members in the areas of open access. The ATLA Press publishes open access resources that identify major works, issues of contention, and schools of thought that propel research in religion and theology; develop knowledge and skills in librarianship, pedagogy, and research methodology; and represent specialized topics of interest in religion and theology. The publications include monographs, *Theology Cataloging Bulletin* (*TCB*), *Proceedings*, and *Theological Librarianship*.

Next, the editor-in-chief of each ATLA Press imprint reviewed the scope of the publications. Published annually, *Proceedings* is a historical record of the ATLA Annual Conference and includes summaries of the pre-conference workshops and the full text or abstracts of plenary sessions, papers, posters, and conversation groups presented during the conference. The *Theology Cataloging Bulletin* (*TCB*) is a quarterly serial published in February, May, August, and November of each year. It covers new and changed Library of Congress Subject Headings (LCSH) and Library of Congress Classification (LCC) numbers, upcoming training opportunities, bibliography of recently published articles, a testimony column, and other information of interest to religion and theology catalogers. The monographs, with about two to three titles added

each year, are books that are valuable resources for theology scholars and librarians and are freely available in various downloadable formats. Finally, published biannually in March and October, *Theological Librarianship* includes critical reviews, essays, and peer-reviewed articles on various aspects of theological librarianship and scholarly religious communication.

Faculty as Researchers and Authors: Results from Ethnographic Studies at Asbury, Yale, Vanderbilt, and Luther

by Trisha Burr, Luther Seminary; Suzanne Estelle-Holmer, Yale Divinity School; Bill Hook, Vanderbilt Divinity School; Paul Tippey, Asbury Theological Seminary Library; with moderator Andrew Keck, Luther Seminary

As part of a broader Ithaka S+R project "to study the research practices of scholars by discipline," a number of libraries participated in "Looking at the Research Needs of Religious Studies Scholars." Theological and Religious Studies faculty were solicited and interviewed, recordings were commercially transcribed, and transcripts were coded by the investigating librarians. Results were analyzed in local reports as well as gathered in a national report published by Ithaka (https://doi.org/10.18665/sr.294119).

In this panel session, four libraries shared their unique context and findings from this ethnographic research. Together, panelists speculated on the implications of the local and national analysis on library services specifically related to this group of scholars and the position of libraries within scholarly communication. Audience members had an opportunity to ask questions and share their experiences with faculty research practices.

DISCUSSION POINTS INCLUDED:

- Independent seminaries were more likely to have faculty say they were guided in their work by being in service to the church.
- Distinctions between seminary and department of religion faculty in university contexts.
- The research and dissemination process was rarely linear, with the serendipitous selection of research topics and with multiple modes and iterations of dissemination of a single research project (workshops, essays, classes, book projects, etc.). Not all are systematically collected by the library.
- Research often entered cognate fields.
- Research process is most often an individual effort and not collaborative.
- Faculty resisted the idea of producing "data" and made little attempt to organize and preserve their data/notes for further use.

LOCAL REPORTS

The local reports from each of the panelists are listed below:

Burr, T. and Keck, A. "Faculty Research Practices at Luther Seminary." Luther Seminary, 2016, http://digitalcommons.luthersem.edu/staff_pubs/1.

Estelle-Homer, S., Krätli, G., and Richardson, C. "A Study of Faculty Research Practices in Religious Studies at Yale University." Yale University, November 1, 2016, https://works.bepress.com/suzanne_estelle-holmer/1/.

Kohut, M., Benda, C., Romero, R., Hook, B. "Research Support Services: Religious Studies." Vanderbilt University, 2016, http://hdl.handle.net/1803/8369.

Tippey, P.A., Horner, T., and Custer, W. "Supporting the Changing Research Practices of Religious Studies Researchers." Asbury Seminary, 2016, http://place.asburyseminary.edu/firstfruitspapers/70.

Small Libraries Collaborating to Create Information Literacy Videos

by Susan Ebertz, Wartburg Theological Seminary; Vance Thomas, Central Baptist Theological Seminary; Karl Stutzman, Anabaptist Mennonite Biblical Seminary

Susan provided an introduction for the session, noting that it would include a short business meeting of the Small Libraries Interest Group.

ATLA'S RECIPROCAL BORROWING PROGRAM VIDEO

Vance Thomas

The idea for this project is the result of different threads that came together in the late summer and early fall of 2016. The first thread is the regular meetings at the annual conference like this one. For the last handful of years, Susan has regularly led these meetings to help those of us working in small library settings to explore ways to collaborate with one another and to discuss best practices that have been effective in our separate settings. A second thread was my own interest and need to start developing some information literacy videos for use at my seminary. My experience with video production was very limited at the time and often ended with hours of effort for poor quality video. My hope was to try and leverage the efforts of a larger group to generate better content. The third thread is a consequence of developments at my library. I decided to develop a space in our library for media production. Working on a video project provided an opportunity to familiarize myself with the software elements of editing and production so that I am prepared to help patrons once the media lab is launched. A fourth, and final, thread was a chance exploration for open source software for my computer. I have forgotten the specifics of the software need and search itself, but during the search I was reminded of how a number of these open source software projects are developed, namely, through a network of volunteers each contributing where their interests and skills are needed. My thought was to try to model something like the type of coordination that happens at sites like Github. Each of these four threads came together as the combined inspiration for this project.

I shared my idea with Susan who, then, encouraged me to solicit volunteers on the listserv. Two individuals expressed interest, Karl and Stephen Sweeney. This became our core group, and we started brainstorming ideas for topics. Part of the discussion as we generated and evaluated ideas was a concern that the proposed topics were broad enough that the resulting video could be used in multiple contexts. We also discussed keeping topics more modest in scope so that resulting videos would be more modular in nature, allowing the videos to be combined in multiple ways according to the needs of the institution and course. We compiled a list of over 40 suggestions, and then voted individually on our favorites to narrow this down to a list of five topics. We ultimately chose to produce a video that would introduce ATLA's Reciprocal Borrowing Program. We will show the video in just a moment.

Incidentally, Stephen had to step away from the project after a few months due to other demands at his library, but he made a significant contribution in this early stage all the same.

Once we had our topic selected, we drafted and revised an initial script for the video. In the process, I learned about audio/visual scripts. They are a very simple two-column document that worked quite effectively at helping organize audio and visual elements. Additionally, we took on the task of storyboarding ideas for the visuals. This is a quick, sketchbook-type process where we tried to capture ideas that would support and help convey the content the video was communicating. At this point we were ready to start producing the audio and visual content of the video.

Video Produced by Small Libraries Interest Group

Creating the audio was relatively straightforward. I requested that each of us make a digital recording of the narrated script. I selected the best file and performed some modest edits using Adobe Audition. The edits were primarily for sound quality and timing. Creating visual elements was much more time and labor-intensive. We gathered together pertinent still images that supported the storyboard ideas, and, in most cases, the images were photos produced or provided by one of the group members. On a few occasions, images were selected from the web, particularly the site Flickr (www.flickr.com). Since most of the images were going to incorporate some sort of graphic movement (e.g., panning across the image, moving text, etc.), I opted to use Adobe After Effects to create the visuals. After Effects is a very challenging program with lots of features, and a large amount of time was spent trying to realize the visual ideas suggested in the storyboards. The process of creating the visuals took significantly longer than expected. Nevertheless, once the visuals were in place, I synchronized the audio and visual elements together and compiled the final video. Again, I used programs from the Adobe Creative Cloud suite of applications to accomplish this.

Along the way, I started compiling a list of guidelines for future videos. The guidelines will be distributed via the Small Libraries listserv.

So, without further delay, here is the video we produced (available at: https://youtu.be/4Dd37jJo8X4).

READING AT THE SEMINARY LEVEL VIDEO

Karl Stutzman

Susan, Vance, and I also worked on the process of producing another video on reading at the seminary level. We did not get all the way through to actually filming the video, but we did create a script and a storyboard. We used the features of the Trello

software to keep track of our tasks and participation in this project. Our intention was to create a video that used more scenes of people interacting rather than a screencast or talking heads. I am sharing this experience because we learn from failure as much as success.

We ran into difficulty accomplishing the filming of this "action" video due to unanticipated constraints. We needed to find actors and devote a larger block of time to filming in a single location. This put a lot of burden on the person in the video shoot location. Because we are in small libraries, none of us could drop everything and work on a video for a day at a time. We were only able to work with an hour here or there in between other tasks. We are also spread across the Midwest, so getting together to do something was prohibitive.

We decided it would have been better to rewrite the script so that it could more easily be filmed in several locations at different times and then edited together. This approach might still look cheap and contrived. Another option would be to engage a student group that enjoys acting at a time of the year that is not so busy. An action video might also be well-suited to a group of libraries that are located in geographic proximity to one another.

SHORT VIDEOS FOR FACEBOOK

Susan Ebertz

My student assistant this past year created a few short videos for Facebook. The videos are about one to three minutes in length and feature a hedgehog and finger puppet. You can see the videos on the Reu Memorial Library Facebook page.

We wanted something on Facebook since our students use Facebook and like the library Facebook page. We post something on the page each day. We decided to post the short videos once a week. Some of the videos are funny and do not show any library resources. Other videos teach something about the library or show library services. The videos have been a hit with the students.

Below is the text of the handout created by Christopher Sesvold, the student assistant.

> The first thing to do is come up with your storyline. I'm no expert on that, so maybe watch a few videos and shorts that you like first. Take lots of notes.
>
> But when you have that all settled…
>
> Take pictures or videos which you can sequence into your video. It's easiest to take them in order, but you can fix that later if you need to. I use my iPhone for this, but whatever you choose is fine.
>
> Now, you need to have some kind of software. I use Google Photos. If you used a Wi-Fi connected device to take pictures, the app will be able to sync your photos. Let it do that. Then follow the next steps…
>
> Make a movie

1. Open the Google Photos app.

2. Sign in to your Google Account.

3. At the bottom, tap Photos.

4. Touch and hold the first photo or video you want to include, then select the rest.

5. At the top right, tap Create Movie.

6. To see your movie, tap Play .

7. To add a title, at the top, tap Untitled.

When you go to create your movie, it will string your pictures together like a slideshow. So edit that. Take each photo and slide the timer down as low as it goes.

That's it. You're done. Do what you wish with the sound — have music, have no music; it's up to you. Then post it to Facebook, Twitter, etc.

Happy Producing!

BENEFIT OF COLLABORATIVE PROJECTS

Karl Stutzman

One of the things we learned as we worked on this project is that we could benefit from collaborative online spaces and technology support. Whether it's hosting meetings, documents, or the finished videos, we decided that additional support from ATLA as an organization could facilitate our collaboration. In order to get this support from ATLA, we need to be organized as an official interest group. Because ATLA has libraries from many small seminaries, this is a natural affinity.

A small library is whatever the folks who work in it decide. If you think you are in a small library, it is a small library. We think of it especially as a factor of staff size — many of our small libraries have one or two staff with various portions of part-time assignments. Librarians in small libraries are often responsible for other areas of administration and teaching besides what would traditionally be considered part of the library, which divides their attention even more. Do you do everything and feel like you lack the time and expertise to do it well? You will find fellow travelers here.

RESOURCES ON INFORMATION LITERACY

Theological Information Literacy Videos

Helpful Guidelines

- Video length = amount of info and detail presented
  - Optimal length is < 2 minutes for retaining all viewers' attention
    - Notable drop in retention between 2 and 3 minutes
    - Attention plateaus between 6 and 12 minutes
    - Do NOT go beyond 12 minutes
    -
- "Scene" length= attention span?
  - Focus on supporting the goal or objective of the video at large
    - Conceptual equivalent of a paragraph
  - Each scene should focus on ONLY ONE point
  - Instructional videos assume focused attention (like a documentary) and can be longer in length
    - Average documentary scene length is between 3 and 5 minutes
    -
- "Shot" length = speed of stimulation?
  - Most popular feature films have a shot length between 1.75 and 2.0 seconds
  - Academic "pace" can likely manage a longer shot length of 5+ seconds
  - Shots of a static image should not exceed 5 seconds
  -
- Script formatting
  - Recommend using an AV script
    - Left column for audio elements
    - Right column for visual elements
    - Optional column (usually to the left of the audio) includes time indexing information
  - 1" margins for top, right, and bottom; 1.5" margins for left
  - Courier 12 pt.
  - Actor labels should be in ALL CAPS
    - e.g., NARRATOR: In the beginning was the Word….
  - General descriptive elements are enclosed in parentheses
    - e.g., (music fades up)
    -
- Script length
  - Motion picture scripts: 1 page of script ~ 1 minute of video
  - AV scripts: will vary depending on the amount of detail and dialogue included in the script
  - Word length? Not a typical guide for filmmaking
    - Guide for estimating dialogue
      - The average reader can speak 2-3 words per second with fluency and clear articulation

title:ATLA Reciprocal Borrowing Program

Video	Audio	
FADE IN		
OPENING SEQUENCE	(music)	
TITLE: ATLA RECIPROCAL BORROWING PROGRAM		
TEXT: SEARCHING FOR INFORMATION IS A "STRATEGIC EXPLORATION" THAT REQUIRES A VARIETY OF SEARCH STRATEGIES AND AN EXPOSURE TO A WIDE RANGE OF RESOURCES.	NARRATOR Searching for information is a "strategic exploration" that requires a variety of search strategies and an exposure to a wide range of resources.	1a
	Experienced researchers know that not all useful information is accessible electronically. Sometimes, the only way to access the information needed is through a printed resource.	2a
	That's why the American Theological Library Association Reciprocal Borrowing Program was created.	2b
	The program enables students, especially those who live at a distance from their home institution's library,	3a
	to have an opportunity to explore and access print resources that may not be available otherwise.	3b
	The program is open to current faculty, students, and staff of participating member libraries.	3c
	Eligible borrowers can check out books at any one of the numerous theological libraries in the USA and Canada participating in the program.	3d
	In addition to the online resources and materials available from their "home" library, eligible borrowers benefit from using a library near them for their "strategic exploration."	4a
	This includes browsing the library stacks,	4b
	modifying search strategies based on the information available locally,	4c

page: 1   total pages: 3

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MINUTES OF SMALL LIBRARIES INTEREST GROUP ORGANIZATION MEETING

Karl Stutzman, recorder

Present: About 30 persons, roll not taken

Susan Ebertz called to order the first business meeting of the Small Libraries Interest Group. She reviewed the proposed bylaws and initial slate of officers. She called for a voice vote. The bylaws and officer slate were approved by acclamation.

Chair: Susan Ebertz

Vice-chair: Vance Thomas

Secretary: Karl Stutzman

Contemporary Religious Literature Discussion Group

by Jennifer Ulrich, Eastern Mennonite University; Donna J. Wells,
Southeastern Baptist Theological Seminary

READING LIST

- Gary Chapman – *Keeping Love Alive When Memories Fade*
- Sharon Draper – *Out of My Mind* (Young Adult)
- Scott Ellsworth – *The Secret Game*
- Atul Gawande – *Being Mortal: Medicine & What Matters in the End*
- Sue Monk Kidd – *The Invention of Wings*
- Doug Marlette (author of *Kudzu* comic & novelist)
- R.J. Palacio – *Wonder* (Young Adult)
- Iain Pears – *Arcadia*
- T.R. Person – *Short History of a Small Place*
- Jan J. Russell – *The Train to Crystal City*
- Fleming Rutledge – *The Crucifixion*
- Wallace Stegner – *Angle of Repose*
- Ruth Tucker – *Black & White Bible, Black & Blue Wife*
- Colson Whitehead – *The Underground Railroad*

MYSTERY SERIES

- Ellie Griffiths – *Ruth Galloway* series
- C.S. Harris – *Sebastian St. Cyr*
- Stuart Kaminsky – *Toby Peters* series
- Donna Leon – *Commissario Brunetti*
- Ed McBain – *87th Precinct*
- Eliot Pattison – *Bone Rattler* series
- Louise Penny – *Chief Inspector Gamache* series
- Spencer Quinn – *Chet & Bernie* Mysteries
- Rex Stout – *Nero Wolfe* series
- Qiu Xiaolong – *Inspector Chen Cao*

Intellectual Freedom: Meaning and Practice

by Megan E. Welsh, University of Colorado Boulder

ABSTRACT

Librarians have varying professional and personally held values relating to the topic of intellectual freedom (IF). This session frames a conversation about participants' values on IF through American Library Association (ALA) policy documents on the topic and asks participants to consider their own values and where religious values may support or oppose IF.

CONVERSATION QUESTIONS

1. What does "intellectual freedom" mean to you?
2. Where does religion support intellectual freedom? Where does religion oppose it?
3. What role should personally held religious beliefs play in the professional practice of librarianship (if any)?
4. What role do personal ethics and/or personally held religious beliefs have in your professional practice of librarianship?

DISCUSSION

An interesting discussion evolved organically from the conversation questions submitted in the session proposal. The discussion began by examining various national and international policies involving the concept and definitions of intellectual freedom. In a brainstorm about what intellectual freedom means personally, the first comment was that intellectual freedom is "hard." The rest of the discussion provided more nuance to the challenges inherent to the concept of intellectual freedom. An attendee further stated that there may be conflict between the responsibility to one's own intellectual freedom and the responsibility to the community in general. Another questioned if intellectual freedom could be compartmentalized into distinct personal and professional viewpoints. Also discussed was the relationship between intellectual freedom and internal inquiry, freedom of thought, cognitive freedom, and academic freedom. Freedom of expression and privacy were also discussed as related concepts. The group engaged in a conversation around rights and how, when we discuss intellectual freedom, one's rights are not always easily identified and they may even conflict with another person's rights. Someone brought up that, with rights comes responsibilities. This relates with how popular viewpoints may be privileged compared to marginalized viewpoints, and the professional librarian's role in providing access to a variety of perspectives.

We also discussed hypothetical situations relating to intellectual freedom which ATLA members may experience in their libraries. The group had an engaging conversation around the question, "What do you do when a patron comes to you and says, "I want materials to prove X (e.g., abortion is wrong, homosexuality is sinful,

women should be subservient to men)?" Although differing viewpoints were expressed from attendees, the group generally agreed that librarians have a responsibility to support nuance and that scholarship is a conversation. The group acknowledged that we all have biases and that these can be triggered by how questions or requests from patrons are even posed.

SUGGESTED READINGS

- Smith, G. A. (2002). *Christian librarianship: Essays on the Integration of Faith and profession.* Jefferson, N.C: McFarland & Co.
- "Christian librarians and the ethics of the Library Bill of Rights" by S. Kaihoi: https://theolib.atla.com/theolib/article/view/353
- "Expressing Intellectual Freedom: A Content Analysis of Catholic Library World from 1980 to 2015" by M. E. Welsh: https://ejournals.library.ualberta.ca/index.php/EBLIP/article/view/27980/21034

Theological Libraries in Times of Crisis and Change

by M. Patrick Graham, Pitts Theology Library, Candler School of Theology, Emory University; Stephen D. Crocco, Yale University; Christine Wenderoth, The JKM Library

THEOLOGICAL LIBRARIES IN TIMES OF CRISIS AND CHANGE: PASSIVE PARTICIPANT OR CHANGE AGENT?

by Stephen D. Crocco

Have you ever been asked by a dean or president, "How much of a library do we really need to run our school?" A good answer to that question has to do a lot more than talk about acquisitions budgets and library staff positions. Too many librarians are living the old Saturday morning cartoon where the plump chicken meets the hungry wolf. After hellos, a thought bubble pops above the wolf's head which shows the chicken cooked and ready to eat. The wolf starts salivating, the chicken reads his mind, and the chase is on, inevitably leading to the wolf going away hungry. In these days of crisis and change, many librarians feel like they are working for sympathetic but lean wolves salivating at the hope of new models of library service that will cost far less than they do today. Unlike a Saturday morning cartoon, there is no guarantee that these wolves will go away hungry!

I am not suggesting that deans and presidents are eager to defund libraries. But financial pressures drive many of them to believe that digital publications will soon replace paper ones, space once devoted to books will get new uses, and overall library costs will be greatly reduced. Furthermore, based on their own experiences as scholars, many deans and presidents can't help but wonder if increasingly sophisticated search engines will make librarian positions redundant. In response to these ideas, librarians sometimes show how adaptive and accommodating we are by welcoming writing centers, computer labs, cafés, classrooms, etc. into library spaces. Or we push back and say things like, "Google will give you two million answers to your question and a librarian will give you the right one." No matter what, we're champions at doing more with less and our bosses know it.

If librarianship is primarily a helping profession — which is largely how we've allowed ourselves to be understood — then it's inevitable that our funders will ask if the costs are worth the services. It doesn't help our cause when we are often more eager to offer services to patrons than they are eager to accept them. ("I'd be glad to give a presentation in your class on the newest tools available for exegesis.") I worry that our relentless readiness to help puts us in a passive and thus a defensive position. That's why I think the model of the library as service provider ultimately works against us. We need a model that better captures the dynamism of the content we acquire and make available to patrons.

Over the years, I've come to believe that the library-as-helper model is closely — and somewhat counterintuitively — aligned with every librarians' favorite body part. Near the entrance to the Sterling Library at Yale University are the words carved in

stone, "The library is the heart of the university." On many campuses, this noble idea is expressed *geographically* — the library is often located in the *center* of a campus. It is often expressed *emotionally* too — people in theological education want to feel that the library is at the heart of what they do.

But is "heart" the best image? Long ago, in a conversation about a capital campaign for a chapel renovation, I suggested that the chapel should be the heart of the campus and the library its *head*. It makes sense. Yet, there was surprising resistance to the idea. Eventually it dawned on me that the library-as-the-heart image is expressed not just *geographically* and *emotionally*, but also *defensively* so as not to create any metaphorical competition with the head of the campus, a role often associated with the faculty.

If the faculty is the intellectual head of a theological school, it's inevitable that the library assumes a helping/service posture. And that's not entirely a bad thing. We provide lots of services with smiles on our faces. ATS standards reinforce the service model by suggesting that normally the head librarian should be a member of the faculty because the library *helps* to deliver the curriculum. I would prefer to say that the faculty joins with librarians in helping to deliver the short-term and long-term memory of the Christian faith — not a bad definition of a "library" — to students. If librarians are going to push past the helping model to more active models, we are going to have to do more than come up with new metaphors — though a massive PR campaign of the library as the head of theological work might help.

It is not obvious how libraries can become change agents in the profession and at our individual schools. But it must mean, first, that librarians are at the table when there are discussions about how our schools will embrace change. And second, it must mean that we will have something to say at that table beyond being supportive and willing to take cuts in the budget. We need to never tire of stating what is obvious to us about not just what we do, but about what we collect and make available and why.

Australian theologian Ben Myers nailed it for me when he said, "The library is the most solid and enduring item in the whole apparatus of intellectual life. In time our academic fads and fashions, our schools of thought and indeed entire disciplines, will pass soundlessly into the abyss of history. But the library endures — in fact it only grows stronger, driving its roots down ever deeper while the wreckage of history piles up around it. The library's sheer material presence testifies to its ontological priority in intellectual life: ideas are fickle and intangible, they occupy no fixed location, but the library fills space and time with an imposing materiality. It is the mind's anchor holding fast beneath the storms and currents of time."[1]

If the library is the most solid and enduring thing in intellectual life — even in a wholly digital library — the library is not just the mind's anchor, it is also the anchor of the faculty, the school, and the traditions that founded it. To paraphrase Jaroslov Pelikan, libraries are the home to memory of the living faith of the dead and of the dead faith of the living.[2] It's all there — all the discussions, discoveries, debates, dead ends, and debacles. When theological libraries are viewed collectively, they are the anchor of the church universal down through the ages. It's not too much to say that that theological libraries document the rise and fall of the Kingdom of God on earth!

Libraries work below the water securing the foundations of great theological

traditions. We also work above the water, being whipped about by the winds and currents. Library catalogs reflect it all. Among other things, they are a reminder that most of the great passions, themes, and emphases in today's theological work will be largely passé within a generation. At the same time, passé ideas have a way of coming back again. We need to teach these things both by supporting classroom teaching and supplementing it. We should point to gaps in the curriculum. We should go out of our way to uncover resources that will advance the conversations. We should create intellectual displays even if they provoke controversy. We should acquire materials we judge to be important even if there is no present interest in them. We should hire the best students to work in the library and persuade them to become librarians. We should invite controversial speakers to do book talks and interesting librarians to do career talks.

Of course, I don't think we can or should try to do these things by ourselves. Theological librarians can and should work together to flex our intellectual muscles. We need to join our colleagues — faculty and other librarians — to create research materials for students and scholars, lead the way for scholarly communication repositories on our campuses, represent the whole theological and ideological range of materials in our collections even when doing so is unpopular, and push hard to promote special collections for teaching and research. I hope we continue to do serious cooperative collection development, push the envelope with publishers on fair use, and encourage previously unimagined kinds of cooperation between libraries. My hope is that the more we grasp these sorts of opportunities, the less likely we'll be looked at like cooked chickens in budget meetings!

ENDNOTES

[1] Ben Myers. "Twelve Theses on Libraries and Librarians." Originally posted 16 February, 2010. Accessed: September 22, 2017. http://www.faith-theology.com/2010/02/twelve-theses-on-libraries-and.html

[2] Jaroslav Pelikan, *The Vindication of Tradition*. New Haven: Yale University Press, 1984, p. 65.

THEOLOGICAL LIBRARIES IN TIMES OF CRISIS AND CHANGE: PASSIVE PARTICIPANT OR CHANGE AGENT?

by Christine Wenderoth

Steve Crocco has given us some provocative thoughts to ponder. He laments the characterization of libraries as service providers and librarianship as a helping profession. He believes this characterization — embraced too readily — "puts us in a passive position." It is "a deferential model" and I would add, a patriarchal model of the female helpmeet. It didn't work out so hot for Eve, and it doesn't seem to be working too well for libraries either. Among other things, we've been replaced by the younger trophy wife, the IT department, and financial pressures are pushing us from the master bedroom into the basement.

Steve prefers the image of the library as anchor — anchor of the mind, of the faculty, of the school, "home to the records of the living faith of the dead and the dead faith of the living" [quoting Jaroslav Pelikan]. "The library fills space and time with an imposing materiality," says Steve. He wants us to be a change agent, teaching folks about "the great passions, themes, and emphases in today's theological work [that] will be largely passé within a generation." He then recommends large actions for libraries to undertake, using strong verbs: **create** research materials, **lead** the way for scholarly communication repositories, **represent** the whole range of theological knowledge, **push** to promote special collections, and, for good measure, **grasp** opportunities. I am already exhausted.

This is a lofty vision, and I have really only one complaint about it: its "imposing materiality." This vision is very collection-centric, and I worry about two things: first, that it asks small institutions to engage in a perpetual investment at precisely that moment in history when they are physically contracting and often struggling to just survive; and secondly, that lofty goals for materials, repositories, and the *whole range* of theological knowledge just might de-emphasize another crucial *activity* of the library: teaching.

If we acknowledge that we are undergoing significant changes in how information is disseminated and accessed, and in how academic publishing and knowledge creation occurs, then we have some serious educating to do. Our students don't know much about these changes and our faculty know even less. Furthermore, if we agree that the point of seminary and graduate education is student learning, then we know that "the principal reason for most investment in collection development is not preservation but the need to provide convenient access to materials that people want to see where they want to see them."[1] That's the library as shortcut and time manager, a humble but crucial role. More importantly, I think, we need to acknowledge that student learning is not primarily about learning how to use academic libraries to do academic work. Most information and information systems are NOT academic. Students need and will need to know something about the wider landscape of information to function in a world that's highly driven by networked and powerful information systems,[2] and is unmediated and largely beyond traditional gatekeeping's control. We have to teach our patrons how to figure out new ways of locating, selecting, editing, and reviewing good scholarship, good thought, *and* just plain ole reliable information. These are tasks that used to be performed by publishers, peer reviewers, and editors, but no more. Furthermore, as neuroscience tells us more and more about how we learn and read and how reading is changing under the aegis of technology,[3] we no longer can take *reading* for granted. I think this means that theological libraries in the bodies of theological *librarians* need to be truly embedded in our schools' curricula, course syllabi, and classrooms. Librarians must become an integral part of the learning outcomes and assessment processes of degree programs. Librarians — many of us, at least — must become, in other words, part of the teaching faculty. Until we do this, the library will continue to be perceived as a "service provider," eye candy but unnecessary. This will require a lot of time and energy, and, more than that, a particular expertise. Librarians, of all the scholars in theological education, are the ones who know how knowledge is

constructed, communicated and organized. This is certainly more than a helpmeet role, even though it's an investment in people more than stuff.

Thus, in addition to the characterization of library as "change agent" embodied "with an imposing materiality," I would plead for a vision of library as instructional program. In this age of fake news, science deniers, impulse Tweeters, and ideological entrenchment, we librarians have the expertise and desire to teach people what Neil Postman back in 1969 lovingly called "crap detection." Crap detection — ok, call it "information literacy," if that helps you sleep nights — is a necessary part of theological communication and scholarship. It's not an add-on or help. In fact, theological education carries the special burden of ferreting out the authoritative from the uninformed, as determined by the community of faith and faithful scholarship. It's the core of theological education, and, to quote Steve again, "We need to teach these things." Let's not let the impulse to curate overwhelm the impulse to teach.

ENDNOTES

[1] Michael Buckland, *Redesigning Library Services: A Manifesto* (Chicago: American Library Association, 1992), p. 45.

[2] Barbara Fister, "Library Babel Fish" blog, in *Inside Higher Ed*, June 2, 2017.

[3] Maryanne Wolf. *Proust and the Squid: the Story and Science of the Reading Brain* (New York: Harper Perennial, 2007).

THREE CRISES FOR LIBRARIANS

by M. Patrick Graham

The topic our convener set for our session, "Theological Libraries in Times of Crisis and Change," reminds me of a conversation with colleagues, when we were patiently counseled by someone from outside the profession, "Sometimes change is difficult." That I felt insulted and patronized is to put it mildly. As librarians, we've known little but change. So, in the spirit of Luther but in abbreviated fashion, I propose three theses for your consideration.

THESIS ONE: THE FINANCIAL CRISIS

Divinity school deans and seminary presidents are typically well intentioned and sincerely want their schools to thrive, but they function under enormous financial pressure and are pulled in different directions by their faculties, alumni, churches, and other stakeholders. They do not wish their libraries ill, but even the wealthiest schools cannot afford the budget increases that higher education has seen over the last generation.[1] As we all well know, this leads to increases in student debt and presents significant hurdles for our alums who enter professions such as ministry and teaching with relatively low wages. What cannot go on forever will not.

The effective librarian will understand this and stand alongside the dean/president as an ally and do all that is possible to navigate the school's challenges. What the dean/president must understand is that we are allies, not opponents riding the high horse

of "library advocacy." We demonstrate through our management of library budgets, involvement in fundraising, and collaboration that the library is one less unit for them to worry about. We are part of the solution, not the problem. When budget reductions are necessary for our schools, we offer a critical perspective and sometimes raise the difficult question, "Is this reduction the path to excellence, a best practice that should be emulated by all our peers, or simply an easy cut that will delay a truly difficult decision?" A school's greatest asset is neither its endowment nor its real estate but its reputation, its brand. It is the library that feeds and instructs faculty and students, and so to diminish the library is to starve the school itself. Fasting for a day is one thing, for a decade is another.

THESIS TWO: THE IDENTITY CRISIS

Without denying the other analogies used in the construction of the theological librarian's labyrinth,[2] I will propose my own: The library is the nexus for the school of theology. It can be none other. Through its materials — regardless of format — and the knowledge of its staff, it connects its clientele wherever they be with the greatest writers and thinkers of human history — from all times and places and perspectives. Librarians provide the introductions to these as hosts at a great banquet of learning and in this role serve as educators and guides — not as pages to pull volumes from shelves. Google has not relieved us of this role but has intensified the pressure for us to do it well.

In addition, the library is a nexus for people — the community of learners we serve. It is the place where students, faculty, researchers, practitioners of ministry, and librarians gather to work alongside one another and with one another. Sure, it is possible to sit in a monastic cell or a home office with your cat, walled off from all distractions, but that's hardly life. We are individually and as a species testimony to the truth, "It is not good that the man (or woman) should be alone." When the visitor enters our libraries, isn't it often the case that they see many of the same persons, in the same seats, often in the vicinity of good friends or classmates, and hard at work. Surely they could have saved time or treasure by working from home, but they would then miss the human connection with companions engaged in the same enterprise, along with their silent encouragement, not to mention access to the wonderful resources and guides that our libraries provide. It is this human nexus that affirms our work and inquiry and that is available to assist at just the right moment and in just the right way. The truly savvy folk I know in IT would not dispute this, but themselves testify to the need for human connection.

THESIS THREE: THE MORAL CRISIS

On the Freedom of a Christian was written almost 500 years ago, and its paradox still lives today: "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all."[3] In a splendid way, Luther's words remind us (if you'll permit the stretch) that libraries are by their very nature centers of freedom. We gather and provide access to materials of all sorts and perspectives so that our clients and communities may read, think, discuss, and write where their lights and

consciences direct. We do not seek to limit their intellectual freedom but we labor to protect it — all because we delight in their freedom, that they are subject to none. We encourage their discipline, thoughtfulness, wide-ranging research, conversation with others, and openness to other points of view or new pieces of information — all this driven also by our sense of responsibility to the researcher and to the larger community of scholarship, because we see ourselves as servants of all. What noble servitude!

And all of us here today know that this is not child's play but requires courage. Rather than our schools being centers of freedom and communities of inquiry, they are at risk today of becoming centers of ignorance, groupthink, and intolerance, where librarians, faculty, and administrators flee from the pressures of students or outsiders, who show little interest in the freedom of others, in understanding perspectives different from their own, or in contributing in a positive way to the formation of a robust community of inquiry. Our profession has a largely noble history of resisting censorship in materials we acquire. It remains to be seen what the next generation thinks of us, whether we meekly accepted the new censorship that threatens our institutions' freedoms of inquiry and speech.

CONCLUSION

So there you have it: a financial crisis, an identity crisis, and a moral crisis. This should give you all plenty to work on. As for me, I'm retiring at the end of August … but I'll be watching from the sidelines and cheering you on.

ENDNOTES

[1]"Between 2006-07 and 2016-17, published in-state tuition and fees at public four-year institutions increased at an average rate of 3.5% per year beyond inflation, compared to average annual increases of 3.9% and 4.2% over the two prior decades." https://trends.collegeboard.org/college-pricing/figures-tables/average-rates-growth-published-charges-decade

[2] "Ah, the problem with analogies — as with parables — is that they're like looking at the world through a keyhole: they invariably tell only part of the story and can often lead us astray." – Anonymous.

[3] Martin Luther, *Three Treatises* (Philadelphia: Fortress Press, 1970), 277.

Top Concerns of Technical Services Staff

by Richard A. Lammert, Concordia Theological Seminary

Twenty individuals from eighteen institutions, with two lifetime members, met for the conference's traditional Tuesday evening Technical Services conversation group, facilitated by Richard Lammert. The group's discussion focused on "Top Concerns of Technical Services Staff." The major topic that the participants considered was the use of student workers. The question asked was, "How do you use student workers at your library?" Attendees mentioned a large variety of ways in which student workers are used, including the following:

- End processing of books
- Producing metadata for digitization projects
- Working with gift books
- Doing book repair
- Maintaining periodicals holdings
- Processing serials
- Doing preauthority work
- Conducting inventory
- Verifying access to electronic serials
- Preparing short-term displays
- Mentoring future librarians
- Making use of students' language abilities
- Doing copy cataloging

It was apparent that different institutions distributed these activities differently among student workers, paraprofessionals, and professionals. There was no "one-size-fits-all" paradigm. This indicates that each library is assessing the abilities of its staff, and dividing work for the greatest advantage to the individual library. Attendees also noted that two benefits of using student workers are the monetary benefits (of using work-study funds) and the benefit of freeing up professional staff to do their own work.

Other topics that were discussed included the following: how one obtains the skills needed in technical services, the quality (or lack of quality) of bibliographic records, the practice of showing print and ebook holdings on the same record or different records, and the use of genre headings. Although opinions on these topics varied (as above for the use of student workers), it was accepted that the practice of showing print and ebook holdings on the same record or different records depends to a large extent on the practice and capabilities of one's own integrated library system, the needs of the particular library, or the stated practice of one's consortium.

The (Virtual) Human Touch: Promoting the Spirit of Inquiry Through (Distance) Research

by Evan Boyd, United Lutheran Seminary; Susan Ebertz, Wartburg Seminary

As theological education increasingly adapts to online environments, librarians are being challenged to provide parallel experiences for both on-campus and distance students, per ATS standards. How do we provide the human touch to distance students who we rarely or never see? How can we provide the same easy access to advice or information on-campus students can receive in person? How do we encourage students to use this service? In order to share our experiences trying to answer these questions for our own institutions, the Public Service Interest Group (PSIG) co-sponsored a Conversation Group session with Evan Boyd and Susan Ebertz. The program started with presentations by Evan and Susan, and then the 45 attendees divided up into three conversation groups led by each of the presenters and David Schmersal, the Chair of PSIG. Melody Diehl Detar of Regent University Library had hoped to be a third presenter, but was unable to attend the conference.

Evan Boyd described his work with distance students over the last six years at Chicago Theological Seminary, which began to offer two fully online programs several years ago, one an MA and the other an MDiv. As the distance students were reluctant to initiate contact for research help, Evan began offering open, weekly WebEx help sessions. Students were able to log in and ask for assistance with research questions, and the sessions were frequently targeted to specific population groups, i.e., sessions just for MDiv or just for PhD students. These WebEx sessions grew in popularity so much that the local students began to use the service to contact the library for help.

Susan Ebertz shared her experience with library instruction as Wartburg Theological Seminary restructured its distance education curriculum for the 2016-2017 academic year. Wartburg has offered some type of distance education since 2005, and since 2011 distance program students attended library orientation and research instruction as part of their on-campus orientation. As part of this restructuring process, the on-campus orientation was condensed and there was no longer the opportunity to offer face-to-face library orientation sessions, which had helped to build connections before the students began their fully online courses. To help mitigate that loss of connection, Susan is using these strategies when she does have the opportunity to speak to students or in a class:

- Library orientation: focus on the services that are available for distance students (mailing books, scanning and emailing resources, helping with Zotero and other software) and make them aware that the library staff is there to support distance students as well as the local students.
- Research sessions: After not being in classes for a semester, in Spring 2017 Susan presented to all four of the first-year courses for 15-minute basic information literacy and resource sharing sessions, customized to each class.

In Fall 2017, she will also be in one of the second-year classes and one of the third-year classes to show them new resources.

- Reference questions and help: Wartburg uses Zoom software for their classroom videoconferencing. The library has a Zoom account, which is always up when someone is available in the library, and they use that software to answer reference questions, refer students for technical help, and handle requests for resources. The Zoom link is on both the library homepage and the library Facebook page. As with Evan's experience, this service is now being adopted by the local students.
- Facebook videos: A student created short 2-3 minute videos to explain a few library services, which were posted to Facebook.

As the larger group divided up into three conversation groups, they were asked to share their individual experiences with distance programs at their various institutions, and then each group was asked to consider one of the following questions and share their discussion with the group as we reconvened to end the session:

1. HOW CAN WE PROVIDE THE SAME EASY ACCESS TO ADVICE OR INFORMATION ON-CAMPUS STUDENTS CAN RECEIVE IN PERSON? HOW DO WE ENCOURAGE STUDENTS TO USE THIS SERVICE?

The consensus this discussion group came to was that distance students and local students are two different patron groups with different needs, and that some of the services they require will necessarily be different. This does not mean that the quality of those services should be different, however. There are many services that will be used by both patron groups (online databases, ebooks, ejournals, streaming video, Zotero), and, as we saw with some of the examples shared by Susan and Evan, some of the services that we design for distance students will be found to be useful by our local students as well.

2. HOW HAVE YOU TRIED TO PROMOTE A SPIRIT OF INQUIRY AND THOROUGH RESEARCH, ESPECIALLY AMONG DISTANCE STUDENTS?

One attendee affirmed the importance of thinking about students as people rather than thinking in terms of services the library provides, but noted that often the challenge lies in "knowing how to get to them, to say this to them." Many concurred that the greatest challenge is helping students to see that reading is the same as listening, to think of research less as homework than as entering into conversation through which we obtain new information through "listening" to the other voices embodied in texts and reflect upon the new knowledge gained through such conversations. Other participants noted that the spirit of inquiry is high among distance students, and that often with distance students the challenge is less a matter of generating interest among distance students but of finding means of tempering zeal for research. For example, one participant shared that it has become necessary for his library to set limits on the number of books and InterLibrary Loans distance students may request in response to the tendency of many distance students to request more material than they can feasibly use in a research project. Some members of the discussion group suggested this

may be due to a lack of the ability to browse possible sources before requesting them. Many also suggested the absence of, or sense of isolation from, a community with which a student may process topics and ideas for term papers may lead to the tendency to undertake unsustainable research projects. Many participants raised the question of participation in course management systems such as Canvass or Blackboard, and of how sustainable it might be to be embedded in every class, though it was widely agreed that it is essential to form connections with distance students by various means. Two points of particular concern echoed by many participants reflect this need to form connections. First, how to "get in" while students are still in the initial stages of their research, while it is still possible for them to reconsider whether their topics or projects are sustainable. Second, how to form connections with distance students, and with all students, before they have commenced their course of studies, or even before they have been admitted to the school, by means of video sharing applications such as Zoom, Skype, or Screencast-o-Matic (which offers a built-in transcript function). One participant suggested creating videos that professors, and admissions staff, can plug into course management systems and other points of contact with new and prospective students.

3. WHAT EFFECTIVE STRATEGIES HAVE YOU FOUND FOR WORKING WITH FACULTY MEMBERS IN DISTANCE INSTRUCTIONAL SETTINGS?

Attendees shared that being involved in the larger campus community was vital for getting faculty support for library services and goals. This included strategies such as connecting with campus educational technology staff, requesting time in faculty meetings, and being appointed to accreditation or assessment committees, all of which raise the visibility of the contribution of the library to the greater educational goals of the distance program. In regards to getting library content into online courses, creating LibGuides or Zotero bibliographies for specific courses or projects were mentioned as two ways in which library content can be easily shared with distance students. Creating marketing videos with current students, as well as short instructional videos, are easily embedded in course management systems or linked from the library website. Software such as Screencast-o-Matic, Camtasia, and Zoom were all recommended for creating video content. The best case scenario is, of course, getting approval for a required research course that is a full part of the distance curriculum.

The ATLA Digital Library Program

by Andy Carter, ATLA Digital Projects Manager

This presentation covers the development and launch of the American Theological Library Association's (ATLA) Digital Library program. It will explain what ATLA members can expect from the program when it is fully launched and how they can become involved. The program contains two intertwined projects: the digital library website and the policy, education, and outreach initiatives created to enable ATLA member participation in the program. The digital library website was launched in beta in April of 2017. The presentation provides a brief history of, and rationale for, the website's development. It also discusses the features and benefits of the open source software that ATLA selected for the digital library.

After introducing the technical components of the ATLA digital library, the presentation will cover in more detail the benefits of this project to ATLA member institutions. It will also introduce the volunteers who signed up for a newly formed ATLA Digital Library Advisory Council. This council, composed of ATLA members or representatives of member institutions, has been tasked with assisting in the creation of digital library policy and providing outreach to (and feedback from) membership. They will also create educational opportunities for ATLA members to learn more about managing digital materials.

Finally, this presentation will lay out the digital library's developmental goalposts for the near and medium term. ATLA will continue to develop the beta website while creating the policies, workflows, and forms that will allow this project to become a viable product and service. The digital library program will shortly begin tests to harvest metadata from members' own digital libraries. The goal is that the ATLA Digital Library Program will be able to host or harvest collections from members in early 2018.

Atlanta Interfaith in Action

by Imam Plemon El-Amin; summary compiled by Megan E. Welsh, University of Colorado Boulder, Chair of the World Religions Interest Group

A prominent member of the Atlanta Interfaith community, Iman Plemon El-Amin spoke about his own faith journey and the rich history of social justice efforts and nature of interfaith work in Atlanta.

Imam El-Amin began his presentation by discussing the nature of the Civil Rights movement and the lasting legacy of Rev. Dr. Martin Luther King, Jr. He discussed the prominence of historically African American colleges in Atlanta and the involvement of these college students especially in protest movements against racism and apartheid. This discussion emphasized that one "should not let the hatred of one people swerve you from standing up for justice," but also called the audience to question: "What do I have to offer?" and "How can I stand up for justice?"

Imam El-Amin infused this discussion of social justice with the theological notion that paradise will open for all those who did good throughout their lives. If we consider our role in doing good, we can partner with others from various religious traditions with their own theologies in a common quest to practice goodness. With this idea Imam El-Amin encouraged us to engage with the perspective that, "Whatever I think God is, God is greater than that" and work to do as much good with those from other religious backgrounds as possible.

With an acknowledgement of the common humanity that unites us all, interfaith work takes place within dialogue, cooperation, collaboration, friendships, and fighting the injustices of poverty, hate, and war. Imam El-Amin combines this perspective with one of peace and relief of human suffering and a sense of activism. He stated that "tolerance is too thin of a pursuit. To tolerate doesn't mean you like anyone. Interfaith work acknowledges that the themes that unite us are stronger than those that divide us, but we don't ignore that division." He continued that no truly religious person is okay with hating someone and we need to address the issues of hate, fear, and hypocrisy in the interfaith community.

After the terrorist attacks on September 11, 2001, Plemon said it became clear to Muslims in America that they had to be more involved and form relationships. Interfaith work in Muslim communities had been happening since the 1970s, but 9/11 created a sense of urgency to bridge the gap between Muslim communities and those of other faiths. There was also a need to bridge a gap within these communities themselves, between Muslim immigrants and those who had been born in the United States. There are a variety of ways that bridges have been built across many religious traditions in Atlanta. Plemon is involved in Interfaith Community Initiatives which in turn supports the World Pilgrims program, an initiative connecting people of all faiths through visits to sacred sites of various religious traditions throughout the world. There are also a variety of other interfaith and grassroots initiatives such as the Interfaith Children's Network and Compassionate Atlanta.

When asked how to replicate his interfaith work and the initiatives in Atlanta, Imam El-Amin emphasized that we need to engage with one another. We need to educate one another about differences. The way Imam Plemon El-Amin practices his role in interfaith work became a call for those in attendance: "Bring the best of what you believe and who you are and engage each other to find a greater truth, a better truth."

Digitizing the Antonine Tibesar Collection

by Carl Adkins, Library Director, Franciscan School of Theology

The Antonine Tibesar collection, housed at the Franciscan School of Theology (FST) Library and owned by the Academy of American Franciscan History (AAFH), is a collection of around 600 rare objects that deal with Franciscan history in the Americas. It comprises religious, ecclesiastical, and mostly ephemeral material from Peru and other areas of South America and a few European countries, primarily Spain. Antonine Tibesar (1909-1992) was the president the AAFH during much of the 1970s and 1980s, but his involvement with the Franciscan order dates back to the 1930s. He spent time traveling around Peru and, during the process, collected a great deal of unique material from the missions there. The material was relocated to FST when the school and the AAFH moved from Berkley, California, to the Old Mission San Luis Rey in Oceanside, California.

The collection consists of both bound and unbound material. Ninety-five percent of the material is in very good condition. The earliest unbound item dates to 1629. There are several manuscripts and some letters among these. There are approximately 100 unbound objects. The 15 bound volumes that make up the bulk of the collection consist of about 500 objects arranged by size with no discernable relationship or order and no index. The method of binding made the material very difficult to use but preserved it well. The earliest object in the bound collection dates to 1768. The majority of the objects are from the nineteenth century.

PRESERVATION DECISIONS

The library had been alerted to the presence of the collection when the material arrived with all the other texts from Berkeley in 2013. The entire library arrived in four shipping containers consisting of around 20,000 volumes. High among the library's priorities was locating the Tibesar material for safekeeping and digital preservation. Once located, we went to work inventorying the material using OCLC. The vast majority of titles were not in OCLC. The ones that were usually showed up at one or two libraries in Spain or at the Yale University Beineke Rare Books and Manuscripts Library or the H. Ransom Center at the University of Texas. The entire collection was classified as rare, and we went to work writing grants for digital preservation.

LABOR AND EQUIPMENT

The AAFH generously agreed to fund much of the preservation. The library purchased an Epson XL 1100 scanner to do the raw scans and Adobe Lightroom for editing. The scanning labor was supplied chiefly by the library's excellent volunteers, Bonnie Plein and Bruce Thompson, as well as FST's Library Director, Carl Adkins.

Bruce is a retired orthopedic surgeon, and Bonnie is a retired athletics administrator. Their attention to detail is unparalleled. One of the big challenges was unbinding the re-bound material without damaging the texts. Bruce carefully dismembers all of the material that requires it as well. Carl, the librarian, has a

background in digital content management and several years' experience in project management and working around rare archival objects at Yale University.

CHALLENGES

Much of the material has been bound more than once. As a result, there is the need to fully unbind and separate the material. Bruce is expert at this. Another big challenge lay in editing the material in Adobe Lightroom. A fair number of the pages were printed irregularly, so a great deal of time was spent trying to keep the lines of text as straight as possible to give the online collection continuity as users interact with each page. Some of the text was quite faded, so some restoration editing was necessary as well.

OTHER DIGITAL PROJECTS

As the project progressed, it was decided that the 13 volumes and an index of the Franciscan publication *Propaganda Fide Calendar* would also be included for digitization. These are essentially an annotation or summary of the correspondences between friars in the United States and Rome. Each volume reflects a certain date range within which the correspondence took place. The work is highly specialized and not well known outside of the Franciscan scholars who wrote the series, and the multi-volume set has never circulated or been sold in any significant quantity. Volumes 14 and 15, which would bring us up to a more current time, will not be written as the correspondence is so vast at this time in history that it would take a decade to write the annotation summaries. The next phase of digital preservation that has been discussed should focus on the letters, manuscripts, and some 200 books that are on permanent loan to the University of San Diego, with whom FST is affiliated.

HOSTING PLATFORM

The platform we've chosen for hosting the collections online is ATLA's new digital library, currently under construction. The librarian is on ATLA's Digital Library Advisory Council, and we hope a fully functional digital library for the Franciscans will be ready by early 2018. We are in the process of designing the interface as of Fall 2017.

FUTURE DIGITAL PROJECTS

It is our hope that other archives with significant Franciscan collections in California will eventually join us in our digital preservation efforts and include material in the Franciscan digital library we are planning. What would be exciting is the development of a more comprehensive digital online library with a focus on the founding of the California missions and the development of the Franciscan order in Southern California and the Americas. Objects might include rare books, manuscripts, ephemera, maps, and archived correspondence. Friars have been a fixture in Southern California for a very long time and their historic missions are scattered along the west coast so there is a large amount of unique material that would be great to digitally preserve.

Electronic Cataloging in Publication for Library of Congress

Submitted by Donna Wells, Southeastern Baptist Theological Seminary

WHAT E-CIP IS

E-CIP is the acronym for Electronic Cataloging in Publication. The time has passed where galleys were sent to participants to create CIP. The work is now done online. Most often the entire work is sent to the CIP creator for perusal.

On the Library of Congress website:

www.loc.gov/publish/cip/

WHAT AN E-CIP PARTICIPANT DOES

Provide as complete a record as possible for publications. Names must be in the form that is in the Name Authority File. If it is not present, an authority record must be created. A call number must be assigned, but only the first letter of the cutter. Appropriate subject headings also must be assigned. LC asked for my areas of interest or expertise. I do religion books, mainly Christianity. The most common publisher names I see are Zondervan, Abingdon, and Baylor and Mercer university presses.

WHO CAN PARTICIPATE

As of February 1, 2016, LC expanded the CIP program to include NACO institutions. Previously only BIBCO participants could apply. I answered an email from LC and had a short phone conversation/interview later. LC needs to have access to your institution's server to retrieve the bib records.

WORKLOAD/PROCESS

I have created approximately 200 bib records and 45 name authority records over the past year for the program.

Titles are sent to a file which is accessed with a password. This gives you the list of works in progress. (Screen shot 1) Choose a title from the list. I choose by proposed publication date. When you choose a title you get the Data View. (Screen shot 2) This page contains access to the title page and galley, often contains author information as well. TCEC — cut/paste worksheet with labeled MARC fields — very basic, have to add punctuation, capitalizations, rearranging of information. From here send the record to Connexion. (Screen shot 3) From here I search for the author in the NAF. If the name is not established, you must establish it. Other standard changes are the addition of the 264 4 field and adjusting the fixed fields. Then I work on the subject headings and call number. (Screen shot 4)

I try to do three records at a time and let them sit for a week and look at them a couple of times to look for errors before I submit them.

Once you submit them you will receive an email from LC that they have been received. Then you go back to the Data view and "Forward CIP." (Screen shot 2)

STRENGTHS OF THE PROGRAM

The records are fun and interesting to create, yet the work is not difficult. When you have to contact publishers or authors for information they are very responsive.

SOME OF THE MORE INTERESTING TITLES I HAVE CREATED RECORDS FOR:

- Tweetable Nietzsche / C. Ivan Spenser (Southeastern Baptist Theological Seminary professor)
- Global Christianity and the Black Atlantic: Tuskegee, colonialism, and the shaping of African industrial education / Andrew Barnes
- The Berenstain Bears bless our pets
- Dribbling for dawah: sports among Muslim Americans / Steven Fink
- Katie Luther, first lady of the Reformation / Ruth A. Tucker
- Truth doesn't have a side: my alarming discovery about the danger of contact sports / Dr. Bennet Omalu
- Cherokee in controversy: the life of Jesse Bushyhead / Dan B. Wimberly

SOME OF THE MORE INTERESTING NAME AUTHORITY RECORDS:

- Cagle, Casey (Lowell S.), 1966- (Lieutenant governor of GA) Education unleashed
- Richards-Ross, Sanya (Olympic gold medal sprinter) Chasing grace: what the quarter mile has taught me about God and life
- Wimberly, Dan B., 1948- (see print out) Cherokee in controversy: the life of Jesse Bushyhead

WEAKNESSES OF THE PROGRAM

There is very little feedback from LC — I have only had one email with advice in a year. LC has to access your server to retrieve the records. Too, too many of the books are in the BV4501 category — Christian self-help.

Connecting Researchers to Information in
Name Authority Records

by Leslie A. Engelson, Murray State University

Prior to the implementation of *Resource Description and Access* (*RDA*) rules for cataloging, name authority records were intended for the sole purpose of identification. In other words, the information that was included in name authority records was sufficient for differentiating between two entities with the same name and for collocating resources by one entity that might have different names or different forms of their name. Biographical information that went beyond these purposes was considered superfluous.

Typical information available in authority records pre-*RDA* included alternative names (pseudonyms or earlier or later names) for additional search options, or variant forms (fuller or abbreviated forms) for redirecting the search. Additionally, note fields provided information about the entity to corroborate the inclusion of alternative and variant forms of names but were not intended for access or use by the end-user or researcher.

With the goal of making bibliographic and authority data available in the linked data environment of the internet, *RDA* was adopted and, along with it, the intention of providing additional biographical information in authority records so they can serve as information resources. To this end, additional fields were assigned in order to provide access to this information and enable the use of specific data in search strategies. Until bibliographical and authority record data is fully available in a linked data environment, it will be helpful for research librarians to understand what information the new fields provide when viewing an authority record:

- 046 - Special coded dates - including birth and death dates for people or start and end dates for corporate bodies.
- 370 - Associated place - any location (country, city, town, etc.) that may be associated with the entity including their residence, work place, or school location.
- 371 - Address - the specific street address of a location associated with the entity. Email addresses also included here.
- 372 - Field of activity - any activity, business, or area of expertise in which the entity participated.
- 373 - Associated group - a group, society, institution, club, etc. with which the entity is associated or affiliated.
- 374 - Occupation - occupation or profession with which a person is associated. Terms in this field may come from control vocabulary such as *Library of Congress Subject Headings* (*LCSH*) or the *Thesaurus of Religious Occupational Terms* (*TROT*).
- 375 - Gender - this is only included if it is clear from the resource or a reference source what the gender with which the person identifies is.

- 376 - Family information - a descriptor term for the type of family (clan, dynasty, royal house, etc.) as well as names of prominent members of the family.
- 378 - Fuller form of name - used when a part of the name is represented by initials. The fuller form of the name may or may not be also included in the preferred form of the name.
- 368 - Other attributes - additional information such as type of corporate body or jurisdiction, title of person, or other designation.

Many of these fields can also include dates associated with the specific characteristic.

While it's great news that authority records can provide rich information about entities that are related to bibliographic resources, the challenge, until we are in a linked data environment, is accessing this information. Discovery services are hit or miss when it comes to even utilizing the authority record structure. When non-preferred terms are used to search, some will utilize the authority record structure (See and See Also) to return results that include resources with the preferred terms. However, it might be confusing or unclear to the searcher why these resources are in the results list since the term they used to search is not in the record. Some discovery services do not make use of the authority record structure at all, resulting in missed resources if the preferred term is not used in the search. None of the discovery services I tested (WMS, Summon, Primo, EDS) provided a way of searching the data in the authority record or access to that data. So, if libraries use any of these discovery services, researchers have no access to this valuable information unless they consult a reference librarian who can then search the authority records if they have access to an ILS interface or OCLC's Connexion (http:/connexion.oclc.org/).

In that regard, I recommend that staff who serve on the reference desk or as liaisons to academic departments be provided access to Connexion. They can then search the data in name authority records and provide additional information to their library's users. Connexion allows searching of the various entity attributes such as location, occupation, associated place, associated group, etc., keyword searching of the entire record, as well as searching by relationship (author, composer, etc.). Utilizing Boolean operators, a researcher could search for authors who fit specific criteria, for instance, pastors located in Atlanta or missionaries affiliated with Baptist organizations.

If access to Connexion is not available, the Library of Congress' Authority Database (NAF) is available on the Internet to any researchers (http://authorities.loc.gov). While only the headings are searchable, when the appropriate authority record is located, the researcher can discover information about the entity they are interested in that they might not be able to find anywhere else. The Virtual International Authority File (VIAF) can provide the same information as LC's Authority Database as well as information from authority records from other national libraries (http://viaf.org). VIAF also provides connection to related entities as well as works associated with the entity.

RESOURCES

Library of Congress Authorities Database (*LCSH* and NAF) - http://authorities.loc.gov

- Search for preferred terms to use when searching Connexion for places, occupations, and genders.
- Search for entities in order to find information about those entities in the authority records.

Thesaurus of Religious Occupational Terms (*TROT*) - http://tinyurl.com/y6uzk6js

- Search for preferred terms to use when searching Connexion for occupations.

Library of Congress Demographic Group Terms (*LCDGT*) - https//www.loc.gov/aba/publications/FreeLCDGT/freelcdgt.html

- Search for preferred terms to use when searching Connexion for education levels, ethnic/cultural identification, genders, languages, national/regional demonyms, occupations, religions, sexual orientation, and social groups.

From Reference to Research: Rebuilding, Redesigning, and Relaunching Research Services at Asbury Theological Seminary

by Thad Horner, Asbury Theological Seminary

WHO AM I?

Before describing what happened with the reference to research transition at the B.L. Fisher Library, perhaps readers would like to know exactly who made this transition happen and why they have any authority to speak on the subject.

I received a MDiv from Asbury Theological Seminary in 2005. I then was accepted into a PhD program in New Testament at London School of Theology. Because of several reasons, most importantly a request from the Director of the Library to pursue a library degree, I stopped the PhD program and began an MLIS at Florida State University, graduating in 2010. I hope to one day resume PhD work.

My work experience includes nearly every single role in the library, with the exceptions of director and archives. When I was first hired, my responsibilities included library loan, scanning, desk responsibilities, periodicals supervision, and being designated as the "expert" in reference. Seriously, those were all my responsibilities. Several years later when our media cataloger left the library, the director approached me and asked me to start the MLIS and become the media cataloger. I was in this role for several years before my responsibilities once again shifted to that of Digital Resources Librarian with responsibilities for overseeing all of our electronic presence. Finally, I moved back into public services into a research position. I received a wealth of experience and a breadth of information and perspective from working in these various positions that would help bring a unique approach to Research Services.

My colleague Lisa Setters was actually hired into a reference position. While she also helped with library loan, she largely handled all of the reference duties for a number of years. She has an MA from Asbury Theological Seminary and a MLIS from Florida State University.

WHAT IS "TRADITIONAL REFERENCE"?

For the purpose of this paper, "traditional reference" means a librarian sitting at a desk, waiting for patrons to come and ask him or her a question and then finding and telling the patron the answer to that question. The term "ready reference" comes to mind. The reference librarian is often a guardian of information. Perhaps vital resources reside behind his or her desk, invoking the idea that one must approach the "expert" in order to receive assistance. Often, at least in the experience of the B.L. Fisher Library, traditional reference librarians offer poorly attended workshops.

WHEN I FIRST ARRIVED

I cannot speak to what existed prior to my arrival at Asbury Theological Seminary, but when I came as a student in 2001, the library used a very traditional reference model. There was a "reference desk" staffed by a dedicated reference librarian. Reference

services were separate from the other services offered by the rest of the library. In fact, one had to go to the circulation desk to check out material. One had to go to the reserves desk to view class reserve material, and so forth. The reference librarian was indeed a gatekeeper of information as essential resources were located around her desk.

WHEN I WAS HIRED

Although I had already been working at the B.L. Fisher library for nearly two years as a student worker, I was hired full time almost immediately after finishing my MDiv Degree. I had no MLIS yet and no intention of getting one. My focus was on the Ph.D. Despite my apparent lack of qualifications, I was put in charge of helping students with advanced research. I say "advanced" because at the time, the library used an Information Commons model where everyone was considered a reference librarian. In theory a student could go to the Information Commons desk, ask a reference question, and receive an answer from whoever was working. Advanced research was meant to be for specialized skills, knowledge, or questions whose answers required more than 15 minutes worth of work (the reality of this situation will be addressed later in the paper). Also, I was in charge of in-class presentations whenever the library was invited.

WHEN I MOVED TO TECHNICAL SERVICES

After I moved to the media cataloger position, the library hired another former student worker to assume my previous responsibilities. He essentially continued with the pattern of service that I had established with some small changes. He possessed no professional credentials.

WHEN HE MOVED TO TECHNICAL SERVICES

A position in Technical Services opened, so my replacement took that job. To fill this new vacancy, another former student worker, my current co-worker, Lisa, was hired. She had just graduated from Asbury Theology Seminary and had not yet started on a library degree. She basically duplicated the job functions as she found them while making some minor changes.

A GAP EMERGED AND ITS SOLUTION

The library staff, and Lisa in particular, discovered that no one was reaching masters-level students. Most of those asking "advanced" reference questions were doctoral students and nearly all training sessions were oriented towards doctoral students. Masters students were, unintentionally, largely being ignored.

The idea that "everyone is a reference librarian" was never true in practice. Just as other workers directed anything that remotely sounded like a reference question to me when I was in this role, people continued to direct nearly every reference question to Lisa. Just as I had a plethora of other responsibilities in addition to reference, she served as a very needed helper to the library loan department and was in charge of all of our web apps. In other words, she was swamped. Morale and job satisfaction in the reference "office" were low.

A solution needed to be found. The B.L. Fisher Library had now tried several different models of reference support in a relatively short amount of time. None of them worked properly. The Information Commons model was defective, at least in terms of reference, since most of the other workers automatically referred all reference questions. The team decided to create something else and rebrand it.

RESEARCH SERVICES

The solution could have been as simple as adding reference responsibilities back into my job description. Doing so would have at least alleviated some of the pressure that Lisa faced. But we went further than that. I already had an MLIS and Lisa was working on one. Both of us took new roles and combined into a new office in a different workspace. I changed buildings. The area that housed Lisa's former work space was soon to become the school's new Writing Center, so we both moved into a new office together and named it "Research Services."

Research Services differs from traditional reference in several key ways. We offer regular, scheduled training workshops online and in person. We purposely keep the maximum attendance at these sessions low to better allow us to serve students and to not be discouraged if few students come. We both have very particular titles. We are both called "Research Librarians" and have digital responsibilities in our titles as well. Through our web presence powered by LibGuides, we offer regularly scheduled office hours for appointments. While we allow patrons to drop in, we encourage people to sign up for an appointment through LibGuides and to provide us with as much information as possible, so that we can better prepare to serve the researcher. Research Services has two research librarians, which allows at least one to be present if the other is out. Lisa and I often supplement each other's knowledge. The main philosophy of Research Services is to teach someone to fish versus giving them a fish. We do not do people's research for them. Rather, we work with them, demonstrating how they are to do the research. This way, they not only are served in this one instance, but receive knowledge to apply in future projects.

Further differences between Research Services and traditional reference exist. The words "reference" and "research" convey different things and we wish to emphasize that research is a process. Lisa and I are not only in charge of training, but also of developing and maintaining our online resources. We know the product because we developed it (or at least administer it). We now have increased collaboration with faculty as they come to us for help and invite us into their classes. Perhaps the greatest difference between the two models is the decreased importance of the actual reference section. One of the first projects that Lisa and I tackled after creating Research Services was weeding the reference section of almost half of its items. Material that was kept in reference simply because it was "reference" material was moved to the main collection or off-site storage if it was not used. Only material that supported the degrees and purpose of the Seminary was kept in reference. In certain subjects, we collaborated with faculty, but Lisa and I handled the overwhelming majority of this project ourselves.

As Research Services, we actively offer in-class presentations at the request of faculty, hold regularly scheduled training sessions, and make extensive use of our

LibApps products. We continue to create LibGuides and refine other portions of our use of the product. These changes have given a better experience for the student as we receive feedback from them and also a better experience for us.

The Research Services model offers many benefits. Our shared responsibility allows us to have a multi-faceted focus and tackle more than one project at once. Our different backgrounds assist in understanding a patron's problem and finding an answer. We now have needed time to accomplish other projects. Our job satisfaction and morale have improved. We are now able to offer better specialized training to our student workers. Our staffing hours are longer. We have predictability of scheduled office hours. The small workshops allow for a lot of interaction and serve as a nice pathway into individual appointments. We are better able to raise awareness of the services that we offer. Because there are two of us, we can offer workshops at different times during the week and reach more people. And finally in this specific instance, I was easily able to cover for Lisa's maternity leave.

Despite the plethora of benefits, a few disadvantages of this model exist as well. We are still at the mercy of the ebb and flow of seasons. Whenever doctoral cohorts arrive and new semesters begin our time is almost exclusively devoted to them. Therefore, we are not able to tackle other projects during this time.

FINAL THOUGHT

No matter what other projects we are doing, no matter if a student had an appointment or not, no matter what we call ourselves; we will drop everything to help those who come to us for research help. This statement is the core of our mission at Research Services and our reason for existence.

The Human Rights of Muslims in the United States: How is the Question Irrelevant?

by Dr. Abdullahi Ahmed An-Na'im, Emory Law School; Donna Wells, Chair, Committee for Diversity, Equity, and Inclusion

The following is a short summary of a large topic.

As an internationally known scholar and popular teacher at Emory University School of Law, Dr. An-Na'im was invited to present at the 2017 ATLA conference by the Diversity, Equity, and Inclusion Committee. His session was well attended and informative. Despite the working title, the substance of his lecture involved basic human rights, not just those of Muslims in the United States. "Basic" human rights belies the fact that naming them is complex. One often confuses human rights with civil rights. Most people will defend civil rights before human rights. All humans should have the same rights; religion, skin color, language should not matter, but we are all relativists.

The biggest problem with establishing human rights is the three C's — content, concept, and context. Content covers the question, "What are human rights?" The concept must be universal to all humanity. And in context, who defines these rights? International law is the greatest obstacle to human rights. The colonizers are making the rules for the people they have conquered.

Many conversations are occurring about human rights, but none about implementing human rights. There is no alternative to personal engagement. It is a process of personal experience, personal relationships, and finally, personal transformation. Whatever we do has to be strategic. We must act on our convictions and their relation to human history.

The Implications of Relevance Theory for Cross-Cultural Library Communication

by Wesley Custer, Asbury Theological Seminary

Welcome to the Implications of Relevance Theory for Cross-cultural Communication in the Theological Library. In my context on the Orlando campus of Asbury Seminary, we find that we are highly diverse with around half of our staff and a good percentage of our students being not Caucasian. We have many Puerto Ricans, Hondurans, Costa Ricans, Africans, and African Americans and our city feels about the same way. In a perfect world, we would all be at the same round table in an almost King Arthurian level of leadership equality. However, much of the time our cultural differences make this difficult to achieve even in the most well-meaning and self-reflective organizations.
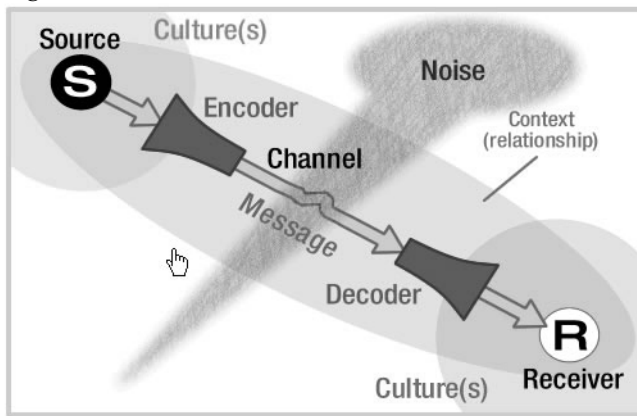
Figure 1[1]

When we examine how communication happens (see Figure 1), the message sender has the communicative power. Their culture(s) impact, and in some ways determine; how the message is encoded. The medium affects greatly the message being sent, and there is all kinds of "noise" coming from the medium itself, whether it is an email, a conference setting like this one, a web guide for a research topic, etc. The medium through which the message is transmitted adds an amount of "noise" that can interfere with the message being sent. Then you have the recipient of the message, the "decoder." They have their own culture(s) at play in their own psyche that greatly affect how they decode the message and develop their understanding of what is being communicated. I think this graphic is a fantastic illustration of what happens in a communication exchange and shows the many ways in which miscommunication can occur.

LARAY BARNA DEVELOPED SIX CAUSES OF MISCOMMUNICATION[2]

1. An assumption of similarities. This seems to be one of the most common mistakes in our communication faults. We assume that there are sufficient similarities between the speaker and the hearer to actually understand what

is being communicated. It is almost an *a priori* misunderstanding that causes the misunderstanding before you even start communicating. Mistaken assumptions can be one of the most dangerous types of miscommunication. Languages themselves can short circuit our understanding.

2. Non-verbal communication. It is very easy for a non-verbal cue to cause a miscommunication between people of different cultures. For example, in some Asian cultures pointing your index finger is incredibly rude.

3. Preconceptions and Stereotypes: It is all too easy to rely on the preconception or stereotype that an individual brings into a situation to understand someone else or to communicate with others. This example of miscommunication can come from either of our contexts (the sender or the receiver). I know a man who entered a new work environment and simply relied on his preconceptions about where last names originate in order to make a small joke, a small joke to him. He walked up to a co-worker and joked with him about when the co-worker's family went to Puerto Rico based entirely on his last name. This offended the co-worker and other Puerto Rican co-workers tremendously. It still seems that his relationship is hindered by this interaction, not to mention other personality conflicts.

4. Evaluation: In our efforts to place ourselves fully into the context of communication we tend to evaluate everything that is communicated to us and from us. This effort to evaluate things becomes an intersection of our biases, assumptions, and preconceptions about others, and miscommunication can happen easily here.

5. Stress: Any time we communicate, particularly in a cross-cultural context, there is an amount of stress. Stress can cause us to rely on our preconceptions and assumptions in ways that become entirely incorrect and cause multiple levels of miscommunication.

So, when we consider these areas of miscommunication in regard to Figure 1 above, we see that we can misunderstand each other at the level of the sender, the medium, the receiver, and how we decode the information. Now we turn to relevance theory.

Relevance theory suggests that we will use as little cognitive energy as possible to understand what is being communicated. So, we will use as little reasoning and thinking as we can to make sense of what we are reading, hearing, and seeing. This theory rests in the place of decoding the message from the sender. From the perspective of the person receiving a form of communication, the first possible meaning that comes into his or her mind is the one they will assume is correct. There are many subconscious, inexplicit inferences that each of us make continually based on the context in which we are receiving communications. We do this continually, and it is difficult to realize what is happening.

Our goal, as theological librarians, is to communicate clearly with people who do not have the specialized knowledge that we have. How then do we endeavor to communicate with others when we know that there are many variables outside of our control that can hijack our meaning?

CHECK OUR CULTURAL BIAS

We must be greatly aware of our cultural biases. Many, perhaps most of us, are not aware of our own cultural biases, and it takes a lot of self-reflective work to truly know our biases. It is far too easy to rest on our assumptions and to rely on our conversational context to provide adequate areas of commonality between the message sender and the receiver. However, it is impossible for that to be enough context in which to understand what we are trying to communicate. The example earlier of the co-worker who made a cultural assumption about family origins demonstrates the nature of bias and assumption that short-circuits our communication. When we take the time to know ourselves well and listen well enough to understand the culture of the other person it unlocks our ability to choose words and phrases that will actually transcend our cultural differences.

BE HONEST ABOUT OUR ASSUMPTIONS

Honesty regarding our assumptions changes how we relate to others. Often it will create a posture of humility because we start to understand that there are things that we do not know. Imagine a situation in which you know that someone assumed something about you. How would the interchange have gone differently if they had said something direct about what they assumed with candor? Would it have been better or worse? It may depend on how the question is asked.

We could, in some situations, seek clarification or understanding through our question about our assumptions. I have a co-worker who has an unusual ability to communicate her desire to understand and be understood. She will stop in the midst of a conversation and say something like, "Maybe I'm assuming that. Is that accurate?" This small gesture changes the interchange in terms of power and posture such that the person she is talking to now feels like they have voice and opportunity to correct regardless of whether she is right or wrong.

LISTEN WELL

I have always been told that listening more than you talk is paramount to having healthy relationships. This is particularly important when you consider relevance theory. Any person, the communicator as well, works as little as possible to understand what is being said and communicated. This goes for what s/he says as well. Think about it. If you listen to others well and work just as hard to listen to yourself, you will likely become more aware of the assumptions and preconceptions that you have used in your own communications. If it is a prepared presentation, listening well to yourself through rereading your script or recording yourself to listen and see how you communicate would make a big difference.

KEEP IT SIMPLE

Our goal is to create a message (communication) that requires as little cognitive energy as possible to understand or interpret. This does not mean that we have to oversimplify or be paternalistic or condescending in our tone. Simplicity is a skill. When I listen to a speaker and realize that they are communicating an incredibly

complex concept or challenging process I always listen to see how well they are able to make it understandable to someone who does not already know the field. When they are able to communicate what they mean clearly and simply without sounding condescending I know that they truly understand their material and their audience. We want to serve the recipient by working to make our communications as clear as possible. As Roger Harrison said:

> …the communicator cannot stop at knowing that the people he is working with have different customs, goals, and thought patterns from his own. He must be able to feel his way into intimate contact with these alien values, attitudes, and feelings. He must be able to work with them and within them, neither losing his own values in the confrontation nor protecting himself behind a wall of intellectual detachment.[3]

ENDNOTES

[1] Unknown author, https://cultureisthewayoflife.files.wordpress.com/2015/04/chw03.jpg, posted 2015, accessed 6/13/2017.

[2] LaRay M. Barna, "Stumbling Blocks in Intercultural Communication," in *Basic Concepts of Intercultural Communication: Selected Readings*, ch 7, pp 337-346.

[3] Roger Harrison & Richard L. Hopkins, "The Design of Cross-Cultural Training: An Alternative to the University Model," *The Journal of Applied Behavioral Science* (3:4, pp. 431-460), p. 434.

Integrated Planning for Theological Libraries

by Myka Kennedy Stephens, Lancaster Theological Seminary

Have you ever been involved in a strategic planning process? Was it a positive experience? Negative? Neutral? My experiences have been varied: some extremely positive and others not so much. Yet, for those of us in leadership positions, inside or outside of a library, good planning is vitally important.

When I first arrived at Lancaster Theological Seminary a little over three years ago, I found a library in need of a lot of things. I could have spent a lot of time plugging holes and repairing cracks, attending to whatever or whoever screamed the loudest. But I knew that if I was going to survive beyond my first year and not get burned out, I needed to plan.

Instead of going the traditional route of developing a three-year strategic plan, I came up with something different. I'm calling it Integrated Library Planning, a process inspired by Integrated Business Planning (IBP) models. This is the story of how I developed and implemented an integrated library plan at Schaff Library, Lancaster Theological Seminary, and what I've learned by living with it for two years.

TRADITIONAL STRATEGIC PLANNING VS. INTEGRATED PLANNING

Before I begin my story, I would like to start with strategic planning. The concept of strategic planning should be familiar to most of us. It is an industry standard and expectation. Many of our institutions use a strategic planning process to meet ATS Standard 1.2.1 that calls for "comprehensive institutional planning." There are many different approaches to strategic planning, but they all follow the same basic process. An initial assessment is followed by the development of a plan. Then the plan is set into motion and evaluated when it reaches its end of life. This planning cycle has a defined start date, lasts for a pre-determined length of time, and concludes on an end date when it is usually replaced with another strategic plan.

When considering a planning process in the current climate of rapid change in theological education and libraries, I asked: Are traditional strategic planning models effective and sufficient to meet our needs? We are in a time of rapid change and shifting trends, and it appears that more change is ahead. To compensate, strategic planning processes have used shorter and shorter cycles. I rarely hear about 10- or 12-year strategic plans anymore; 3- to 5-year planning cycles are gaining popularity. Even with shorter planning cycles, strategically responding to an emerging need or developing trend must wait until the appropriate time in the planning cycle, which could take a year or more.

Anyone who has ever served on a strategic planning committee or task force knows that the planning process, particularly the assessment and evaluation portions, are resource intensive. There are a lot of meetings, time spent conducting research and writing reports, followed by even more meetings. When this heavy load on resources is combined with shorter planning cycles, it becomes increasingly more difficult for institutions to respond to rapid change and shifting trends quickly, strategically, and sustainably. When strategic planning is mandated — required for accreditation or

expected by senior administration — there is a danger that it may become disconnected from the perceived needs that should be the driving force for the process. When this happens, the effectiveness of the plan is undercut. Is there another way to approach planning that can be more responsive and sustainable in the current climate?

Integrated Business Planning (IBP) is an emerging best practice in the corporate sector, used by many large national and international corporations. It evolved from sales and operations planning, which became an industry standard in the 1980s.[1] IBP combines all the functions of a business under one plan: research and development, production, supply chain, sales and marketing. To foster strategic innovation and growth, a plan is implemented through a monthly assessment and evaluation process that includes a financial review.[2] Each month, the plan looks ahead a set number of months. With each new month, the horizon moves out a month, continuously rolling forward. How might this planning model used by large, international corporations work in a theological library?

DEVELOPING AN INTEGRATED LIBRARY PLAN

My planning journey began in the summer of 2014, as soon as I became seminary librarian at Lancaster Seminary. The first step of the process was grounding. This is when I gathered as much background information about the seminary and the library as I could. I was fortunate to have some rich resources readily available.[3] The seminary had convened an Information Services Task Force prior to posting the job opening, and their final report provided me with a general overview of the library and a starting point for planning. The seminary had also just completed a reaccreditation process, which meant that the self-study report was recent and offered a comprehensive picture of the seminary. I spent a lot of time getting to know the collection, analyzing the holdings, and learning its strengths. Identifying all the stakeholder groups was also an important exercise during these first few months. This background research went into the development of a draft "mission and vision statement," which my staff and I tried while moving into the next step.

Once classes started in Fall 2014, we moved into the next planning step: assessment. This involved conversations and participatory experiences. We hosted a series of conversations in the library and used Appreciative Inquiry to ask what Schaff Library could offer our diverse community of patrons. In addition to formal conversations, I also engaged in countless informal conversations with students, faculty, staff, alumni, and community patrons about their experiences with the library, its collections, and its services. At the same time, there were conversations happening in other parts of the seminary. As a member of the faculty, I participated in redesigning our Master of Divinity curriculum, seeing and hearing how those changes might impact student engagement with the library. Our president and the Board of Trustees convened several inter-departmental conversations on the identity of the seminary and revised the seminary's mission, vision, and values statements. All of this informed my own planning process for the library.

I processed our findings from this assessment work in several different ways. First, I finalized the mission and vision statements. The two statements we adopted included

three key commitments: curiosity, creativity, and scholarship. Curiosity became linked with our learning, teaching, and research services. Creativity became linked with our spaces and resources. Scholarship became linked with our collections. For each of these three aspects of the library, I compiled lists of needs based on the assessment and background information. I also visually presented the library's environment of Strengths, Weaknesses, Opportunities, and Threats using a SWOT matrix.

	Helpful	Harmful
Internal Origin	Strengths: • Deep historic collection • Large spaces with natural light • Energetic staff with vision	Weaknesses: • Slightly understaffed • Small budget • Deterioration of systems, furniture, security (building and computer), archival materials and rare book collection
External Origin	Opportunities: • Community hub draws folks from surrounding area • Supportive administration and faculty • New degree programs and newer technologies	Threats: • Patrons who take advantage of policies • Institutional culture over last 3+ years developed apart from library • Declining enrollment

Table 1: Our SWOT matrix collected strengths, weaknesses, opportunities, and threats in one easy-to-read table. This helped me to understand the library's environmental dynamics and served as a reference for planning.

With the new mission and vision statements, needs assessments, and SWOT matrix, we were ready to move into building an integrated planning structure in Spring 2015. We developed a plan that organized all the functions of the library into distinct areas. If I had a larger staff, these areas would likely have coincided with library departments. As a small theological library without departmental staff, I created areas grouped by mission focus. I wrote goals for each area and developed strategic outcomes for each goal. Anticipating that an ATS accreditor would be looking at the plan someday, I made a point to consult the ATS standards, matching goals with an ATS standard if I could. Based on need, I created some "starter" action plans to list under the outcomes. Because this was going to be an integrated plan, the action plans included both day-to-day operations and special projects.

Here's how it turned out. Just as our three key commitments — curiosity, creativity, and scholarship — became linked with aspects of the library, they now became umbrellas for the functional areas of our integrated plan. They also conveniently aligned with Section 4 of the ATS Standards, though some of our goals reached beyond those standards.

Functional areas included under collections were collection development, collection maintenance, and seminary archives. Areas under learning, teaching, and research were instructional program, communications, services, and exhibits. Areas under resources were fundraising, spaces, and systems.

I created charts for each functional area so that I could easily reference the goals, outcomes, and action plans for that area. See Figure 2 for the organizational chart
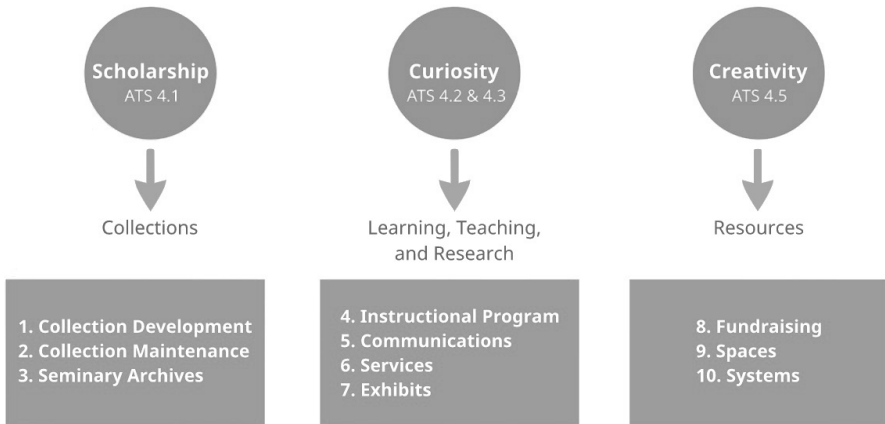
Figure 1: How functional areas were first organized at Schaff Library.
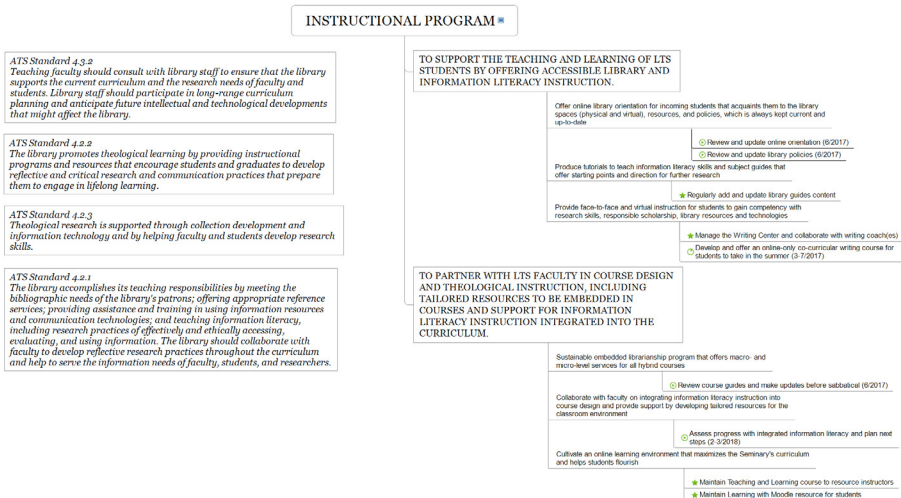
Figure 2: Organizational chart for the Instructional Program area of Schaff Library.

of our instructional program. The ATS standards relating to the goals we set for the instructional program are included on the side for easy reference when goals and outcomes are under reconsideration. The chart itself is a hierarchical tree with the outcomes stemming from the goal, and action plans stemming from outcomes.

IMPLEMENTING OUR INTEGRATED LIBRARY PLAN

We completed the base plan in May 2015. The initial implementation of the integrated library plan happened over June and July 2015, which coincided with transitioning our fiscal year. I decided to use an 18-month rolling horizon because I felt it would be a good balance between one and two years. The implementation phase involved mapping the action plans onto this 18-month horizon, and I found Gantt

charts to be extremely helpful for this. Using a Gantt chart, which shows the action plans as bars spanning across the months when they are active, helped me to distribute plans as evenly as possible across the 18 months. Our 2014-15 annual review report followed the same template that I would use for the monthly review reports. July 2015 became the first month that we followed the entire monthly review process.

The monthly library review is a cyclical process that repeats every month, with progress, findings, and updates compiled into a report. I streamlined the process within the first few months to better suit our small library, and this is the process we've continued to follow. Our monthly library review has five main components: assessment of the three clusters of functional areas, analysis of information needs and behavior, and budget reconciliation. At the first of the month, I reconcile the previous month's spending and income, complete a draft of the previous month's review report, begin planning for the month ahead, and finalize our staff meeting agenda. We hold a staff meeting on the first Tuesday of the month. This is a time when we share updates, and questions, and raise new issues with each other. We also review the previous month together and go over the action items for the new month. After our staff meeting, I finalize the previous month's review report by adding updates from the staff and making final corrections. The report is then distributed to both our Dean and our Vice President of Operations and Finance. Around the 15th of the month, I conduct a mid-month evaluation to determine if we will reach our targets for the month. If it seems that we will miss a target, usually when an action item proves to be more complex than we originally thought, I look ahead in the plan to see what shifts might need to be made to allow for extra time. As the month ends, I review the data we've collected on information needs and behavior and reflect on the goals, outcomes, and action plans in light of what we're observing. If there is need to change or update goals and outcomes, this is put into the next monthly review.

Each monthly review report follows the same basic template, though slight alterations can be made on occasion. I updated it once to highlight some substantive changes to goals and outcomes in the report first. The standard outline that I use is this: assessments and updates for each area under its group, followed by a financial summary of expenditures and income. Next is the information needs and behavior analysis. The report concludes with the comprehensive chart of goals and strategic outcomes, accompanied by updates when applicable, and then Gantt charts of action plans for the next 18 months.

After two years operating on this model of planning, we've learned a lot about the plan and the library's role in the seminary community. As mentioned earlier, we streamlined the review and planning process in October 2015. In May 2016, we determined that the functional areas could be consolidated from ten to eight, which also involved some reworking of the goals and outcomes of the affected areas. Over time we've expanded the types of quantitative data we collect on information needs and behavior, which we've combined with our qualitative observations and information gathering. We've also begun charting activity for our ongoing "maintenance mode" tasks, like cataloging and acquisitions, so that we can be attuned to patterns that may give us insight into future planning.

The information needs and behavior analysis is a part of the plan that has grown and developed as we've expanded our understanding of what it means and expanded our ability to collect this information. Our last few monthly reviews have included: circulation statistics consisting of checkouts, renewals, and local use counts; database and full-text usage statistics from our electronic resources, including searches and document clicks; web analytics from our OPAC, notably active users and search behavior; a summary of reference interactions that we collect from our reference tracker; a summary of writing center usage collected from our writing coaches; and noteworthy observations that the staff and I record from our interactions with patrons. I expect this list to continue growing and shifting as we discover new ways to collect data about our patrons' library and information use.

IMPACTS OF OUR INTEGRATED LIBRARY PLAN

On a practical level, we've seen direct positive impacts from Integrated Library Planning. Overall, the process takes no more than two days per month. The hours are spread out across the month, usually in half-day sessions, so the planning process does not feel particularly burdensome or resource intense. Our staff meetings are organized around the planning process, so time spent in meetings is used efficiently. I have noticed that I go deeper into assessment, evaluation, and reflection during some months than others. My ability and desire to do this is often linked to how much is going on at a given time. Busier times usually do not yield additional thoughtfulness in the planning process. The regularity of the monthly review and keeping our goals and outcomes up front is helpful, though, and it gives us a structure for deeper reflection and making changes when a new need emerges. The 18-month planning charts have been particularly helpful for us because we can visualize when our busier times will be and adjust expectations accordingly. Most of the time it prevents us from taking on more than we can handle.

The most powerful impact of this planning process is that my staff and I now have a "finger on the pulse" of what is going on in our library and in the seminary. This has allowed us to act quickly on needs and opportunities in ways that might not have been possible using a traditional strategic planning model. Because we had data ready and at hand, we could make a case for several new initiatives that have delivered successful results. I'd like to highlight a few things that we've accomplished.

- **Technology Upgrades**: Upgrading our public computers and the copy and printing system was inevitable because the equipment in place was failing. Because of our planning process we understood how our patrons were using the equipment and could quickly replace it with upgraded systems that better fit how they were being used.
- **Library Guides**: We launched our library guides platform at the same time as the planning process, in June 2015. Getting to know our patrons' needs has driven the content we've developed for guides and our bank of frequently asked questions, and supported other developments on that platform.
- **Writing Center**: Our needs assessment backed the case to create and expand a writing center in the library, including the development of a series of workshops on writing and information literacy.

- **Student Assistant Training**: We discovered that our student workers had some gaps in their knowledge when it came to assisting patrons. We developed reference interview training aimed at filling those gaps and strengthening their overall skills.
- **Phone Menu**: When we noticed patterns of calls to the library with similar questions, we worked with our IT director to implement new menu options for callers to help direct them to the right information or person, cutting down on phone traffic for staff.
- **SSO Authentication**: The biggest project we've completed is implementing single sign-on authentication. Our monthly assessments had consistently shown that students had difficulty with passwords, keeping track of multiple accounts, and accessing e-resources from off campus. When an opportunity arose to implement single sign-on authentication, I already had the data and financials to make a case to the administration for the additional expenditure.
- **Social Media**: Measuring our Facebook post reach each month has prompted us to reconsider our social media strategies. We've experimented with a few things but are still looking for the right resonance.
- **ATS Review**: In March 2017, the library was reviewed as part of an ATS focused visit, a follow-up to our 2014 reaccreditation. My preparation for this visit was streamlined by our collection of monthly review reports and resulted in an extremely successful outcome for the library.
- **Information Creation**: We've noticed that the library is becoming a campus resource for information creation. As we watch this develop, we will be adding a new goal to our services area with outcomes that will help us address this need and incorporate it into our operations and planning.

Integrated Library Planning has driven much of the change and progress we've been able to bring to Schaff Library. It can support growth and development at your libraries and institutions as well. It is a model that is both responsive and strategic, making it possible to adjust to emerging needs in the moment instead of waiting until the appointed time in a fixed cycle. It is effective and efficient, routinizing planning and assessment as a monthly task and keeping the goals and outcomes present in day-to-day operations. It is also highly adaptable and scalable. Integrated Library Planning is a viable option for theological libraries both large and small looking for a new planning process that empowers and enables a timely, strategic response.

ENDNOTES

[1] "An Executive Guide to Integrated Business Planning" (Oliver Wight International, n.d.): 4, accessed September 16, 2017, https://www.oliverwight-eame.com/library/download/www/Executive%20Guides%20and%20Product%20Brochures/IBP%20exec%20guide.pdf.

[2] "An Executive Guide to Integrated Business Planning," 8-9.

[3] Diana Kaplin Whitney and Amanda Trosten-Bloom, eds., *The Power of Appreciative Inquiry*, 2nd ed. (San Francisco: Berrett-Koehler, 2010). See also: Myka Kennedy

Stephens, "Hosting Conversations in the Library: A User-Centered Approach to Change," *American Theological Library Association Summary of Proceedings* 69 (2015): 226–31.

Online Information Literacy for Theology Graduate Students

by Carl Adkins, Franciscan School of Theology; Martha Adkins, University of San Diego

The librarian at the Franciscan School of Theology (FST) and the Theology & Religious Studies subject specialist librarian at the University of San Diego (USD) collaborated to develop and then pilot a 1.5-unit information literacy course for the graduate students of FST. Development of the course took place over the summer of 2016, and the pilot class was implemented in the fall 2016 semester. The class was launched initially as a pilot to test online delivery of the course, the reception of the course by students, and how well the course would connect with other FST coursework.

The instructors will share their experience developing the course, including experiences with Blackboard as the platform for delivery, sources for assignments and topics addressed, and how librarians developed and adapted the syllabus to include elements of the ACRL *Framework for Information Literacy in Higher Education.* The instructors will also share their experiences implementing the course as a pilot to student volunteers. Finally, the presentation will include information from student evaluations and faculty observations of the course, and the instructors will share their expectations for the course in the future.

STUDENT DEMOGRAPHIC AT FST

FST, like many graduate theology schools, has a very diverse student body. There are students from Mexico, Korea, several from Europe, and all over the USA. Their ages vary significantly, from fresh out of undergraduate programs to students in their 40s and 50s returning to school after a significant break. Subsequently, the levels of information literacy skills and needs vary widely.

An information literacy course had been discussed for over a year as the best solution to address deficiencies. Both of the librarians who designed the course had advanced research methodology courses at Yale University and had very positive experiences. FST's president, Mike Higgins, had taken several research courses in the process of completing his doctoral work for his second doctorate and recognized the value of such coursework. There was also readiness on the part of the faculty who had firsthand experience with the varying degrees of competency of students at our institution.

PLANNING THE COURSE

One reason an information literacy course was proposed initially was that information literacy instruction is somewhat impeded at FST by a number of factors. Many courses are offered in the evening and on weekends, usually when the only librarian is not on campus to deliver course-integrated instruction. Some courses are hybrid, offered online and face-to-face, and presented a challenge to the librarian for input. Additionally, as the only librarian and only full-time employee of the library, the FST librarian faced significant workload challenges, and was simply unable to offer course-integrated instruction for select FST courses. A clinic offered at the beginning

of each semester had been offered as a proposed solution, but results have not been good, as very few students attend the optional workshop.

The FST librarian sought input from the subject librarian for Theology and Religious Studies at the University of San Diego, FST's affiliate institution, and the two began to collaborate on a credit course proposal. Drawing on the strengths of the two as subject specialists, trained in information literacy instruction, the proposal included a draft syllabus, proposed schedule of coursework, benefits to students and faculty, and the proposal to offer the course online.

Ultimately it was decided that the online format would provide the most flexibility to both students and instructors. With an online format, both instructors could team teach the class and could switch duties depending on one or the other's work duties from week to week. The course was initially discussed as being required for all new students, so the instructors anticipated the course could possibly be taught each semester.

INITIAL COURSE PLANNING

It was decided that a 1.5-unit course would not overburden a graduate course load or instructor(s) as much as a 3-credit course. The basis for course material could be taken from an undergraduate research methods course taught at USD. The librarians spent several weeks going through that course unit by unit to scale the rigor of the material up to a graduate level and to focus it topically to anchor it in theological disciplines.

The librarians also spent a good deal of time rethinking the undergraduate course in terms of the ACRL *Framework*, since that course had been planned according to the old ACRL *Information Literacy Competency Standards for Higher Education*. The more theoretical nature of the framework seemed to lend itself more easily to planning a graduate course rather than undergraduate, probably because of the expectation that the graduate students would be more receptive to theoretical concepts. The librarians reached the conclusion that graduate students would not only be able to understand the concepts in terms of the framework, but would be interested in them. In the process of retooling the undergraduate course, the librarians integrated a few items in terms of the frames, the value of information, the contextualization of authority, and scholarship as a conversation.

In addition to integrating the framework into the syllabus, the librarians spent a good deal of time designing assignments for graduate level students. They wanted to definitely scale up the assignments that had been used for the undergraduate course. We also wanted the work to be challenging, but they knew from experience the stress that can befall a theology graduate student, especially as the middle of the semester comes around. Since they had planned the class to be just half a semester, that would mean the instructors would be expecting students to submit their final coursework just when things were ramping up in their other courses. The timing of the course would be an issue, so a balance was sought to make the course challenging without being overwhelming. The goal was for students to learn how to be effective researchers.

DESIGNING THE COURSE

COURSE PROJECT

The final project for the course was a research prospectus. The undergraduate course had a more elementary version, also called a research prospectus, that included an annotated bibliography for five sources and a half-page introduction to the topic.

For the graduate course, the instructors made it more of a true research prospectus, something the students could use for the next stage of their graduate research if they wanted, or at least use it as a model for that next stage. The librarians made the introduction to the topic a two-page part of the prospectus, the annotated bibliography would include at least ten sources, and the final prospectus would include a proposal of conclusions, wherein students would be asked to plan out how the research conducted for the annotated bibliography would inform a research paper written from that research. The final project for the graduate students would also include an oral component, wherein they would share the presentation of their research prospectus in a session open to other students and faculty of the school. In this way, the librarians proposed to make students true creators of information and full participants in the scholarly communication process.

To get students to that final project, the librarians planned to have them put together the pieces along the way. The work started with assignments designed to help them come up with search terms from a research topic. Librarians provided research topics for a couple of reasons. One was that when students are asked to come up with their own topic, they tend to get incredibly anxious, and since one of our goals for the course was to reduce student research anxiety, the instructors didn't want to get started that way. Another reason was time — the instructors had just half a semester to deliver all the content and get students to those learning objectives, so they sacrificed that topic generation phase to get students right into the process itself. Yet another reason was that the librarians knew they could tie the projects closely to future student coursework if they supplied research topics directly related to those future courses. The faculty of FST were asked to suggest research topics that would be directly relevant to their own courses. This had the added benefit of increasing faculty support for our course; tying assignments to introductory required courses insured course assignment relevancy.

After assigning research topics, the librarians began introducing students to the types of sources that would be most useful in theological research. The assignments are designed to get students right into the practice of research, and the assignments each week included annotations for the resources they discovered on their own. The final deliverable is assembled throughout the course.

In addition to introducing students to the types of resources they would need for their own research and having them jump into the process itself, the instructors made sure to discuss plagiarism and citation, all in the context of the frame "Information has Value." Having students jump right in to the creation of new information with their annotations gave them a perspective of ownership that will help them identify personally with the idea of giving proper attribution.

From the beginning of the course, the librarians also assigned supplemental readings for discussion, such as theoretical writings about "What is information?" and the origins of writing; they also included selections on literacy. Online discussion forums are available for students to express their thoughts on these items, prompted by questions from a librarian. Reflection assignments linked to these readings were also included. The goal is to encourage students toward a metacognitive level of learning about the research process.

PILOTING THE COURSE

After all that planning, the librarian got the go-ahead to pilot the course. FST faculty helped to identify high-achieving students who might be willing to volunteer to take the course. At this point, the course couldn't be offered for credit, since faculty wanted to see the dry run before fully approving the course. The librarian ended up with three volunteers and started the class just a few weeks into the semester.

COURSE DELIVERY

The online component was delivered though the Blackboard online learning management system. The faculty at FST agreed the course should be delivered online, or at least as a hybrid, so the librarians chose to build the course out in this platform. Both of the librarians were familiar with the system from a student perspective, from their days as LIS students, but until then they hadn't had the opportunity to build a course in the system, so there was a small learning curve. There are a lot of features that were useful. For this first run, though, the online content was admittedly rather dry as the librarians essentially took course materials in Word documents and put them online, added some discussion forums, and delivered the course.

FIRST ATTEMPT

The first attempt at the course delivery was cut short due to a leave of absence the librarian instructor had to take upon the birth of his son. The librarian knew this might be an issue but was resolved fairly early on that this would not be the only pilot for the course, and he chose to move forward with it to start the process. Both librarians wanted to develop a more dynamic online component, but were limited by time in this semester. Another issue was student participation. Lack of credit meant the class was the sacrifice of the semester for some students.

FEEDBACK

The student feedback for the course was positive. One student who had neglected the course began avoiding the library and librarian, feeling guilty for not participating. This was a problem the librarians had not anticipated, having always thought of the library as a sort of safe space for students, outside the constraints of regular coursework and the relationships they may have with their instructors. In the library, students can feel free to not know things. With the librarian, students can confess being frustrated with a class or not having time to complete assignments — especially on a campus as small as FST. But with the librarian as the instructor, some students might begin

to avoid the library. All that instructor had hoped as far as reducing research anxiety might be undone by a different kind of anxiety. It was at this point we agreed that an outside librarian might be best as instructor of record for the course, even if both librarians had collaborated on course content.

CONSIDERATIONS

After the initial pilot of the course, a few things really jumped out. First, as was already mentioned, the instructor for the course should be on some level an outsider, so that students would not lose any of the comfort or security of their school library. Timing of the course is something both librarians spent a lot of time thinking about, both in terms of when in the semester to deliver the course and when in the curriculum. It makes the most sense to have students take the course before they begin any major research projects for the degree program, but that is difficult to time when students are joining the school in both fall and spring semesters. If we offer it in the fall, the students who join in spring will be a semester behind, unless we can offer it each semester, which is an option. Timing within the semester is also an issue. Do we have a course ending right when new students are feeling the most pressure in their other courses? Should we extend the course over a whole semester, our final project may be due at the same time as other final projects, and run the risk of students not learning valuable research skills before they need them. No solution is perfect.

MOVING FORWARD

In going through the course materials and learning objectives, both librarians know that they have got some pretty solid content, and are not inclined to change the assignments or final project too much. However, as noted earlier, both recognize that if the course is delivered online or in a hybrid environment, or even if there is just an online component to a face-to-face class, they will need that online component to be more dynamic and engaging. An online component is essential. Since the course hiatus, there are other elements that the librarians have worked on from a teaching technology training course at USD which will be utilized for making the course more dynamic for the next cohort of students who take it. Examples include custom banners to give the online access a warmer feel, the addition of video, and other multimedia content for lectures and supplemental material such as presentation slides with voiceover and annotated PDFs.

THE FUTURE OF THE COURSE

The course will be offered as another pilot or be implemented for credit. It is also possible to scale the full course back down to an undergraduate level and offer it at USD to undergraduates there, in particular to undergraduate theology and religious studies majors and minors (USD doesn't have a graduate program).

NACO/CONSER/SACO

by Richard A. Lammert, Concordia Theological Seminary

The NACO/CONSER/SACO Listen & Learn Session provided an opportunity for participants to hear about several recent (or expected) changes in practices for NACO catalogers based particularly on what the ATLA Funnels Coordinator and ATLA CONSER Lead learned at the meeting of the PCC Operations Committee (OpCo) Meeting in May 2017. The news in some cases is that documents or computer updates announced several years ago are still in process, and not yet fully complete. The "PCC Guidelines for the Application of Relationship Designators in Authority Records" has been in draft form for several years, but is expected to be published soon as accepted documentation. Similarly, the authorities update Phase 3B (announced several years ago) is still coming, but no definitive date has been mentioned.

Various committees and task groups of the Program for Cooperative Cataloging continue to produce documentation for best practices. The PCC Ad Hoc Task Group on Gender in Name Authority Records is preparing a finalized version of best practices, although ATLA catalogers are already following most of these based on our own documentation for best practices. A Task Force on the Work Entity has been appointed; since the task force does not yet have any suggestions, it is uncertain how the outcome will affect ATLA NACO catalogers.

The presenter reviewed various changes made to *RDA* and the RDA Toolkit during the last few months. There were no major changes; most of the changes reflect a modification of the guidelines to accord with actual current practice. For example, the preferred form of a name can now be a part of a variant access point (a practice that until recently was not permitted by RDA). Of particular interest are the changes in the guidelines for a commentary added to a work (which comes up quite often in theological libraries) — however, the changes simply underscore current best practices and do not require a change by ATLA catalogers.

Representatives from OCLC at the OpCo meeting discussed the option of opening up the ability to update WorldCat records to more catalogers. The sense of the OpCo meeting attendees was that there should be no change to what is currently allowed. Serials catalogers were especially adamant that CONSER records should not be opened for modification beyond what is currently allowed. During the discussion, OCLC representatives indicated the new best practice for handling existing FAST headings in a record when updating the record: to leave them alone. OCLC runs monthly processes to update FAST headings.

The ISBD punctuation report from the PCC ISBD and MARC Task Group proposes changes in cataloging practice to eliminate punctuation in MARC records when it coincides with existing MARC coding. The suggestion has existed for over six years, but was recently picked up again after being allowed to languish. Such a change requires coordination with various groups (catalogers, bibliographic utilities, and ILS providers, among others), and will need to be closely monitored when and if it is implemented.

The current policy statement for recording a profession or occupation (found in MARC field 374) states that a term for a profession or occupation should be recorded without an indication of demographic terms, including religion. This new separation of religious designation from the occupation requires us to reconsider a number of terms in the Thesaurus of Religious Occupational Terms. Such terms as "Buddhist authors," "Christian historians," and "Jewish college teachers" need to be reconsidered and possibly updated. A small task force will work on this.

NACO catalogers were reminded that training in establishing authorities for series is available to any current NACO cataloger in the funnel. Anyone who is interested is encouraged to work through the training. In other PCC programs, Michael Bradford had no particular updates to provide for CONSER catalogers. The ATLA SACO funnel has been approved by ATLA and is in the process of getting recognized by the Library of Congress as an additional PCC program for ATLA catalogers.

Out with the Old, In with the New: Practical Strategies for Using the New ACRL Framework for Information Literacy for Higher Education

by Karl Stutzman, Anabaptist Mennonite Biblical Seminary; Matthew Thiesen, Western Seminary

In this session on the Association of College & Research Libraries *Framework for Information Literacy in Higher Education*,[1] two theological librarians shared ways that they have tried to practically apply the new framework in their respective institutions. The goal of this session was to stimulate further discussion and creative exploration among theological librarians working with information literacy.

PRESENTERS AND CONTEXTS

Karl Stutzman is finishing his first year as library director at Anabaptist Mennonite Biblical Seminary in Elkhart, Indiana. AMBS is a small, freestanding denominational seminary with both residential and online masters' degree programs.

When this presentation was first conceived, Matthew Thiesen was an instruction librarian at William Jessup University, a Christian liberal arts university with both undergraduate and graduate degrees, utilizing both residential and online programs. Between the proposal's submission and the actual presentation, Matthew transitioned to a new position at Western Seminary, where he continues to work with graduate students in both residential and online programs.

INTRODUCTION

So what's this new "framework" all about? To review, up until last year, librarians were guided by the ACRL's *Information Literacy Competency Standards for Higher Education*, the authoritative "standard" for IL instruction since 2000. The *Standards* provided measurable definitions of the skills an "information literate" student should possess. They were designed around objective "performance indicators" and practical, almost mechanical, learning "outcomes." They provided a definite focus on the skills needed (and that should be taught) for satisfactory IL competency. The *Standards* were relatively easy and straightforward to implement or use in IL instruction and assessment.

In contrast, the new *Framework for Information Literacy in Higher Education*, approved by the ACRL in 2016, is very different. It is designed around "interconnected core concepts," which provide "flexible options for implementation." Utilizing "threshold concepts," the framework works with "knowledge practices" and attitudinal "dispositions" to discuss IL behaviors. The emphasis and focus here is on concepts, as opposed to skills. While very fresh and interesting in concept, the framework is decidedly less than straightforward to actually use and implement, especially for librarians steeped in the *Standards'* way of thinking!

One of the keys to understanding the framework is the notion of the "threshold concept." The framework is made up of a series of frames with lists of these concepts underneath each one. You can read a lot more about the framework elsewhere, but for

our session you will need to remember that a threshold concept is a gateway to larger learning, an "aha" moment where new ideas suddenly come into perspective. Key to implementing the framework in your context is identifying how threshold concepts in information literacy tie into larger sets of threshold concepts in your academic programs.

STRATEGIES FOR USING THE FRAMEWORK

FOCUS ON SINGLE FRAME

KS: At AMBS, we got our opportunity to engage the framework very early on, when it was still a draft from the Association of College & Research Libraries. My predecessor as library director, Eileen Saner, was eager to innovate in the area of information literacy.[2] Eileen was a great promoter of including the library throughout our instruction, so when we introduced a new formation model in 2013 that included a required intro course for all of our programs, Eileen made sure the library was embedded. This course is taught as a hybrid online/in-person intensive, so we had opportunity to play with our model beyond just a one-shot library instruction "click here" type thing. As Eileen was working on the instruction layout, we began to recognize that the framework was much more compatible with our goals than the standards. I told Eileen that she was already trying to use the framework even before it was put out by ACRL.

The frame of "scholarship as conversation" is significant to us on a number of levels. At the level of helping students use the library, we recognized that students were handicapped when they lacked understanding of the process by which scholarly resources were produced. Cherry-picking from journal articles and books without understanding that they are part of an interconnected web of conversation results in an inability to discover resources effectively. It also contributes to sloppy citation practices (or worse!) and papers that are exercises in missing the point.

At a deeper level of program formation goals, the seminary wants its graduates to be grounded in careful Bible study and to provide leadership that serves God's reconciling mission in the world. Both careful Bible study and reconciliation work require skills of conversation: deep listening and passionate proclamation. Our instruction invites students to listen to an ongoing theological conversation and then join that conversation themselves in their academic work.

In many ways, this "scholarship as conversation" frame functions in our instruction as a prism that refracts the threshold concepts from various other frames within the information literacy framework. So rather than ignoring those other frames, we are redirecting and bending the concepts to fit into a model that fits our context.

We begin our instruction with online activities. We have video tutorials on a library guide that engage the "practical" aspects of setting passwords and using our search systems. We ask students to find some key readings that narrate how a particular theological conversation emerged. The students then complete a short answer questionnaire that allows us to see both whether they captured the basic skills of locating the correct book and whether they are beginning to see opportunities to join the conversation themselves. This sets up a flipped classroom so that we can use our precious in-person time to focus on active learning.

We've been strong believers in using simple strategies for evaluating our instruction and iterating to improve what we do. We look at the results the students produce and gather our own observations about what went well and didn't, logistically and otherwise. Last year, we began using a problem-based learning approach to our active learning component. Based on the students' pre-work results, we group them into smaller groups that have students with a variety of skill levels. Then we assign each small group an activity in which they trace a scholarly conversation. The assignments span a variety of types of materials found among our library resources. After they complete the exercise, the students give a mini-presentation to the entire group of students to teach them how to complete that exercise.

While we still have plenty of opportunities to improve, it's been tremendously rewarding to see the "aha" moments when students understand how to navigate various sorts of theological scholarly conversations and join in with their own unique voices. This is a lot more fun than counting peer reviewed articles or telling them where to click in EBSCO.

HIT HIGH POINTS OF ALL FRAMES

MT: At WJU, the librarians were tasked with creating some new IL videos that would initially serve online classes. We decided to try using this new framework and see what would come out of it. After struggling with how or what to actually *do* with it, we ended up attempting to distill two or three key points or "big ideas" out of each frame, and organized our videos around these points. For example, the frame "Research as Inquiry" yielded two videos that presented the main points of "Choosing the Appropriate Scope" and "Research is Iterative."

Working with the WJU Media Department, we recorded a 3-5 minute "talking head" video, which presented and discussed the main concept. We also recorded screen-share videos illustrating how these concepts could be practically related or implemented in actual research, demonstrating the use of our webpage and databases. The goal was to both introduce the "philosophical" IL concept as well as provide the traditional "how-to" example of using the library databases and tools. When finished, we ended up with a total of 14 combined videos, which were mounted on the library's LibGuides platform and then linked to the classes via the Online Department.

While one could certainly find both pros and cons to this approach, it did enable us to explore ways to begin incorporating the "big idea" IL concepts, from all of the frames, into instruction efforts. After working with these concepts in our videos, we felt more empowered and better equipped to try including these more philosophical principles in face-to-face sessions too.

CURRENT AND FUTURE IDEAS

KS: One of the emerging initiatives at AMBS is a pre-seminary, self-directed online course we are calling Research, Reading, and Writing. Our faculty have begun to realize that many students come to seminary lacking the firm liberal arts background that enables them to write papers at the graduate theological level. Limiting our admissions to persons who clearly have this background is a problem both from a

perspective of building our enrollment and from the standpoint of our goals to become more interculturally aware and undo racism. Our faculty don't want to do our students a disservice with an "anything goes" approach to grading, so we are trying this model of a pre-seminary course that will hopefully teach some of the grounding concepts. More importantly, the course will help us assess where each student is when they arrive at seminary so that we can work with them to improve their skills. I've been developing this course with a faculty committee, and we are hoping to pilot it later this summer with a small group of new students. Since this is still an experiment, you'll have to check back with me next year to see how it went! Regardless of what turns out with our course, the framework gave me the vocabulary I needed to work with my faculty colleagues to ensure that information literacy made sense within their overall educational goals. We've chosen to use the frame of "information has value" in the research portion of the course to both assess habits of evaluating information and to encourage the valuing of information through appropriate attribution and ethical information practices.

MT: As I transition into my new position at Western Seminary, I am exploring ways to begin integrating the framework concepts into this new context. While still looking for different opportunities to insert framework conceptual nuggets into one-shot sessions, I have been focusing on developing awareness of these new principles with the faculty. There have been promising conversations particularly with the professor who teaches the D.Min research methods course. This professor observed that there is actually a lot of overlap between the framework concepts and the epistemological concepts he discusses in this doctoral class. I was able to lead a discussion on these concepts with the students as part of my first instruction visit to this particular class, and the professor is open to other ideas in future iterations of the class, including designing some kind of an assignment based on using and incorporating the framework. As I continue to build relationships with the faculty, I look forward to exploring other ways we can incorporate the framework into the curriculum here at Western.

CONCLUSION

KS & MT: We want to encourage all of you to feel liberated to do what you need to make the framework serve your overall goals and contexts. That, after all, is the intention of the framework. It's not a wooden checklist, but rather an invitation to use creativity and innovation in designing a solution that fits your school, your theological perspective, your faculty, and your students. We definitely understand the impulse to say, "Oh my, this is hard" when looking at the *Framework*. But the *Framework* is also freeing because it offers a kind of confirmation for our longtime work in theological libraries of introducing students to a respectful and creative engagement with the longstanding literature and formational reading habits of our religious traditions.

ADDITIONAL RESOURCES

Kate Ganski's presentation to Chicago Area Theological Library Association: http://www.catlalibraries.org/archives/414

WJU Videos: http://onestop.jessup.edu/OnlineStudents

ENDNOTES

1 "Framework for Information Literacy for Higher Education," Association of College & Research Libraries. http://www.ala.org/acrl/standards/ilframework (Accessed September 14, 2017).

2 Eileen K. Saner, "Library Orientation in a New Era: a Transition in Progress, Continuing the Conversation," *American Theological Library Association Summary of Proceedings* 68 (2014): 274-286.

Making Libraries an Unexpected Space and Place Supporting Health and Wholeness

by Dr. Kelly Campbell, John Bulow Campbell Library, Columbia Theological Seminary; Rev. Dr. Karen Webster, Healthy Seminarians - Healthy Church Initiative

TODAY'S OBJECTIVES

- You will learn about the primary health challenges impacting today's seminarians and future clergy.
- You will learn practical suggestions on how to create a healthier library environment for seminarians and users.
- You will learn how the JBC Library has partnered with Healthy Seminarians-Healthy Church Initiative to help form healthier seminarians, staff, and faculty at Columbia Theological Seminary.

INTRODUCTIONS

My name is Dr. Kelly Campbell and I am excited to share with you a new initiative in the John Bulow Campbell Library. The library staff has been working with Healthy Seminarians-Healthy Church Initiative for several years, and I want to introduce our partner Rev. Dr. Karen Webster, co-founder of the Healthy Seminarians-Healthy Church Initiative, a non-profit organization, whose office is located at Columbia Theological Seminary (Decatur, GA). Karen is a recent DMin graduate of Columbia Theological Seminary. Through her interactions with the library, I learned of her important work, and the partnership was born. In addition to her religious and theological training, Karen holds professional degrees and certificates in exercise physiology, nutrition, and wellness coaching.

HSHC MISSION STATEMENT:

The mission of the HSHC is to help seminary communities, clergy, and church members think theologically about health (in all aspects of the word) and learn practical ways of living into the abundant life that God offers us.

HSHC GOALS

- Help raise up church leaders who are educated in, value, and practice healthy living as an integral part of their ministries.
- Bring about awareness of how people's stewardship of their own health (physical, spiritual, mental, emotional) is interconnected with the health of God's whole creation.
- Improve the health of both seminaries and the communities around them — local neighborhoods, nearby churches, the places in which participants are called to serve, the PC(USA) as a whole, and anyone else with whom we come in contact!

WHY?

- Because studies have shown that clergy have higher rates of obesity and heart disease (and its related diseases) and poorer mental health than the general public.
- What makes this issue even more challenging is that the most prevalent health issues impacting clergy can already be found on our seminary campuses.
- Many mainline Protestant church members have a greater rate of unhealth than those who do not attend church.

WHAT MAKES THE HSHC UNIQUE?

- As far as we know, we are the only non-profit organization in the country that specializes in addressing the health concerns of seminary communities in general and those of students in particular.
- And our work is paying off! The students who have worked with us are healthier and, thus, better prepared for ministry.

REV. DR. KAREN H. WEBSTER'S DOCTOR OF MINISTRY PROJECT (SUMMER/FALL 2015)

WHAT DOES THE HEALTH OF SEMINARIAN STUDENTS LOOK LIKE?

In just a moment I am going to share with you some statistics from my Doctor of Ministry project, carried out during the summer and fall of 2015, the title of which was *Fit to Serve: Making Seminaries Models of Health and Wholeness*. Before doing so, I would like to mention that when I was conducting my research, I found only one study that provided health statistics for seminarians. It was conducted in 2013 and evaluated the health of seminarians at Duke, Drew, and Claremont (three United Methodist Seminaries).[1] Overall, there were fewer than ten articles that addressed seminarian health at all, as opposed to the hundreds of articles written about clergy health or the thousands of articles that have been written about the health of college students!

> **Personal Health Issues Most Negatively Impacting CTS Students**
>
> **Rates of obesity**
> - Survey: 57% (25% obese, 32% overweight)
> - Interview: 70% (41% obese, 29% overweight)
>
> **Mental health issues**
> - Survey: 16% anxiety, 11% depression
>
> **Cardiovascular health issues**
> - Survey: 13% high blood pressure, 11% high cholesterol

This area of research has hardly been touched, which is remarkably sad or, to put an optimistic spin on the matter, is ripe with opportunity!

My project examined both the personal health issues impacting students at Columbia Theological Seminary as well as discovered what students believed the role of seminaries and the Church should be in addressing health and wholeness from both theological and practical perspectives.

Additional Personal Health Results From the Survey

- Survey: 13% high blood pressure, 11% high cholesterol
- 90% reported that they were physically active
- 67% reported that they have a challenging time sticking to an exercise program
- 63% of participants were trying to lose weight
- 15-20 lbs. was the median desired weight loss
- Participants reported moderate levels of stress and anxiety
- Participants received an average of 6.9 hours of sleep per night

Should seminaries actively address personal health issues as part of your theological education?

- 92% (survey participants) and 100% (interviewees) believe it should be!
- Why? The top three reasons given by those I interviewed:
  - The importance of pastors being "good examples."
  - They want to be able to "empower people (their congregants), so they (in turn) can better serve (others)."
  - Their strong and widespread conviction that there would be "less pastoral burnout."
- 87% (survey participants) and 100% (interviewees) said that they were planning to address matters of health in their vocational calling.

ADDITIONAL RESULTS

What my project demonstrates is that many seminarians are coming to seminary already in poor health with, unsurprisingly, the same health issues plaguing clergy. In fact, I've heard multiple pastors (from various parts of the country) and alumni say, "When I entered seminary I was in the best shape of my life, and when I left, I was in the worst." It is also very common for seminary students to gain 10, 20, 30+ lbs. during their three years in seminary as well as face other health issues.

In terms of the student's stress levels and amount of sleep they reported, keep in mind that this study was done in the summer and at the beginning of the fall semester. I believe that if this study had been done later in the semester, I would have perhaps received different results (higher stress levels, lower amount of sleep).

Overall, the results of my study were very similar to the one seminarian-based study I mentioned a few moments ago.

A GREATER CULTURE OF HEALTH BEGINS WITH SEMINARIANS

Ultimately, I believe that if we want to improve the health of seminarians, which would then translate into healthier clergy as well as healthier congregational members, there must be a much greater emphasis placed on cultivating healthy seminary environments, places that value healthy eating, physical activity, intentional spiritual formation (on both individual and communal levels), emotional support, and opportunities to tend and to be nourished by God's creation. If students are given the chance to learn about health (in all aspects of the word) as it relates to their faith and calling, this will not only help them to be healthier as individuals and therefore more effective in their calling, but it would also give them the opportunity to enrich the health of those they serve.

SEMINARIANS WANT TO BRING ABOUT GREATER HEALTH!

What is even more exciting is that CTS seminarians want to bring about greater health for themselves and
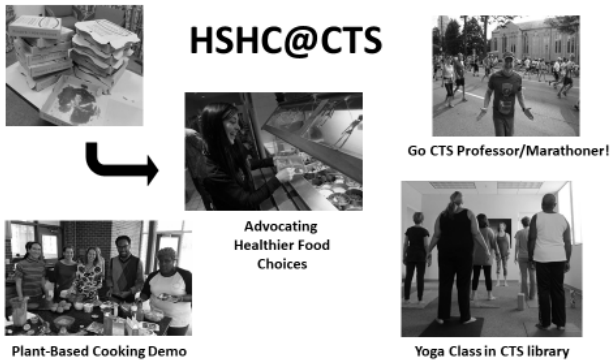
those God is calling them to serve! (See survey questions and responses.)

The potential result is that the Church could positively impact the health and wellbeing of hundreds of thousands of people across our nation and beyond, which I think is tremendously exciting!

SEVERAL EXAMPLES OF WHAT THE HSHC HAS BEEN DOING WITH CTS

- We are working with the seminary community to improve the food choices and practices on campus at both formal and informal gatherings.
- We are increasing physical activity opportunities through some of our health challenge incentives, yoga classes, and complimentary fitness, nutrition, or wellness consultations for anyone in the seminary community who is interested.
- We are providing practical healthy-living workshops, events, and classes.
- We are assisting the seminary faculty, administrators, and staff to live into the reality that they are influential role models.
- We have been developing a great partnership with the CTS library, which we are now going to share with you as a way of (hopefully) giving you some practical ideas you can use in your own libraries.

HSHC & CTS LIBRARY PARTNERSHIP

HSHC@CTS

Go CTS Professor/Marathoner!

Advocating Healthier Food Choices

Plant-Based Cooking Demo

Yoga Class in CTS library

- Here is a brief overview of our work together so far…

HSHC & CTS Library Partnership

- Joint book display featuring newly acquired health-oriented books (fall 2015)
- Began providing healthier food options at library events (fall 2015)
- Purchased standing desks for library patrons and library staff (fall 2015)
- Purchased physio balls, yoga mats, and stretching chart (spring 2016)
- HSHC selected CTS library as the "Department of the Year" (summer 2016)
- Hosted weekly yoga class in the library (fall 2016)
- Joint book display highlighting the newest "healthy living" books (spring 2017)
- HSHC & library staff designed library "walking maps" (spring 2017)
- Co-hosted midterms coffee hour with plant-based creamers to sample (spring 2017)

We kicked things off with Kelly inviting our organization to do a joint book display in the library lobby in the fall 2015. We did this in order to showcase some of the new healthy living resources the library had purchased over the summer (based on the HSHC recommendations) that were now available for the CTS community and its guests to enjoy. Everything from plant-based cookbooks, stretching and balance books, home canning, organic gardening, the list goes on… books you don't typically see in a theological library!

HEALTHIER FOOD CHOICES

Another thing Kelly and I did in the fall of 2015 was have multiple conversations about the abundance of unhealthy food choices that were available at the seminary and how the library could positively address this concern by providing healthier food options at library events — and serving as a role model for the rest of the seminary community. Now, this does not mean that the library no longer provides any treats or that they now only serve carrot sticks and apple slices (which are great, but you get my point), but rather they always try to provide some healthy options when they host events. For example, instead of just serving pizza at a "Pizza Night," they now offer pizza as well as fruit and vegetable trays, which, Kelly can attest to, always get eaten!

If you look at the right side of this photo, you will see that at this event they are providing sandwiches (cut into reasonable-sized portions) and yes, there are some chips, but there is also a vegetable tray. And, instead of soda, they provided water. Making these kinds of changes is not all that hard, but what it does require is some mindfulness and intentionality.

STUDENTS ENJOYING STANDING DESKS

In the fall of 2015, Kelly also purchased some standing desks for the library patrons and some of her library staff to use. Standing desks are an inexpensive way of providing a great alternative to sitting all the time. One of the main health benefits of a standing desk, for many (but not all) people, is they help take pressure off of our back and shoulders. There have also been studies that show that after a meal, blood sugar levels return to normal faster on days when a person spends more time standing. But, as for some the other potential health benefits (more calories burned, links to decreased rates of obesity, diabetes, cancer, and other disease that are linked to sitting too much) those are still up for debate. I also know for myself that if I am already

standing, I am much more apt to move than if I am sitting down (it is the whole inertia thing). I will move to go fill my water bottle (so I stay hydrated), I stretch more, and I look away from my computer screen more. All the things that have been linked to better health!

STUDENTS "HAVING A BALL" IN THE CTS LIBRARY

The next thing Kelly did was in the spring of 2016, she had the library purchase some physioballs, yoga mats, and stretching chart… which have been a huge hit. In fact, the library had to buy a couple more physioballs this past semester, since there was such a high demand for them among the students!

LIBRARY STAFF "HAVING A BALL" IN THE CTS LIBRARY

In addition to the students liking the physioballs, so does Kelly's staff!

Again, like standing desks, using a physioball as a chair does help some people with back pain relief. They can also help with core strength development and encourage you to stretch more.

However, just like standing desks, one should not use them all the time. It is recommended not to use them for more than 30 to 60 minutes at first. Plus, you do have to be mindful of your posture (slouching shoulders, swayback, head, neck, and wrist alignment if you are using them at a desk, etc.). You don't want to cause yourself more back pain! It is also important to make sure one uses the proper size for his or her height and weight because, again, this could also cause unnecessary strain on your body. For more information, one website I recommend is https://www.spine-health.com/wellness/exercise/choosing-right-exercise-ball[2]

CTS LIBRARY "DEPARTMENT OF THE YEAR"

Given all that the library had done over the past year, in the summer of 2016, the HSHC selected the CTS library as the "Department of the Year."

Their award was lunch on us! We served an entirely planted-based/gluten-free

menu, which eliminates most of the top food allergies (wheat, dairy, eggs, seafood, shellfish), and we were also mindful of our use of soy and nuts (two other common allergens). Plus, being plant-based, and "Zero Waste" is environmentally responsible. Since it was July, which means it is hot and humid, we served five types of seasonal salads, a mushroom paté appetizer, and a gluten-free peach and blueberry shortcake. An enjoyable time, I think, was had by all!

WEEKLY YOGA CLASS

Looking at this past academic year, last fall (September 2016) the CTS library started hosting a weekly yoga class in the library. Previously, it had been held at the Presbyterian Church across the street from the seminary. However, since the library is so centrally located on the seminary campus, it made it even easier for the students, staff, and faculty to attend the classes.

The yoga instructor for the class has more than 20 years of experience, multiple certifications, and can work with people of all ages and orthopedic/medical issues. If you are interested in offering any sort of group exercise classes in your library, I think it is extraordinarily important that you have someone who is properly certified to teach the class. There are many people who may offer their services, but if they don't know what they are doing they can (and have) hurt people. If you ever need assistance in making sure a potential instructor is properly certified, please do not hesitate to contact our organizations as we would be happy to work with you.

JOINT BOOK DISPLAY

This past February, we did another joint book display. Featuring the library's newly acquired health-oriented books, based on HSHC's recommendations. The photo is from the reception we held early in the month.

We held this event to encourage people to come and see the newest books, but we also used this event as a way for our organization to begin promoting our 40-day Lenten Team Challenge, which was going to be taking place several weeks later. Each Lent over the past three years, the HSHC has run a Lenten Team Challenge. Three years ago, the focus of our challenge was to increase participants' consumption of fruits and vegetables. Two years ago, we challenged participants to "Kick the Can… & Other Sugary Foods." This past Lent, our theme was "Eat for Faith… Increasing Faithful Eating Through Reducing our Consumption of Animal Products." In the photo, you can see some of the plant-based educational literature we provided at the event and the library continued to make available all throughout Lent.

Since February is Heart Health Awareness Month, we thought it would be fun for the theme of the book display to be based on the greatest commandment, "Loving the Lord your God, with all your Heart, Mind, Soul," and we did have some books on strength, too! As you can see, putting together these kinds of events provides lots of opportunities for creativity and fun!

BOOK RECOMMENDATIONS

Our book recommendations this time came about as a direct result of the HSHC working with the seminary community: hearing and learning about the specific health issues impacting the community and what specific resources they were interested in having made available to them. In contract to our first joint book display, our focus was more general health-oriented.

COFFEE HOUR IN THE LIBRARY

In March, we co-hosted a midterms coffee hour. The library provided the coffee and tea and the HSHC provided some plant-based coffee creamers for people to sample. For those participating in our Lenten Team Challenge, as well as those folks not participating, this was the perfect opportunity to taste some non-dairy coffee creamers. In the photo, I am speaking with Pres. Van Dyk. At first, she was a bit skeptical about the plant-based creamers (as you can tell by her stance). However, she was pleasantly surprised and found herself really liking the Nutpods's original, which is made from almond and coconut milk.

LIBRARY "WALKING TRAILS"

The one other thing we did together this past semester that we wanted to share with you is that the HSHC worked with the library staff to put together some library "walking trails."

I asked the library staff for some route suggestions, since Kelly's staff regularly make it a point of walking around the library — for some, yes, as part of their jobs, but for many of them they have gotten into the habit of walking around the library on their breaks. In addition, I asked them to be mindful of potential orthopedic and/or health challenges of the library patrons.

I also asked them to calculate the various distances (which is easy to do these days using a Fitbit, Apple watch, or an app on your phone), while our organization came up with the descriptions for each of the trails (using language you would expect to find in
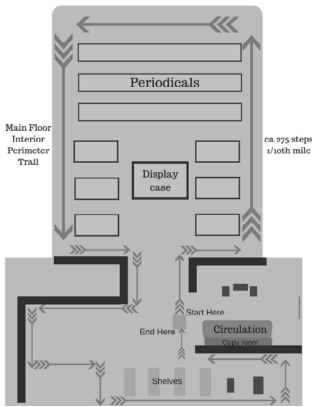
"Interior Perimeter" Trail

Length: approx. 271-274 steps (about 1/10 of a mile)

Configuration: Loop

Description: This trail is perfect for when you need to take a quick study/research/work break. It features a nice overview of the library's main floor, while also avoiding elevation changes and stairs, to be accessible for those with various orthopedic issues and other health/mobility challenges.

a hiking book). We then put the images and descriptions into a simple brochure. Did our efforts pay off? Yes, people use them, which I think is wonderful!

"PLAYFUL" HEALTH PROMOTION

Lastly, I wanted to show you a flyer that Kelly's Director of the Center for Academic Literacy put together and used last fall and spring. (Note: this is something she put together on her own. We didn't suggest it or help her with it.)

I think it is absolutely fantastic. It promotes opportunities for academic learning while also promoting physical activity!

Brilliant! I also think this demonstrates the level to which her staff are committed to helping to create a healthier seminary environment.

CONCLUSION

Yes, my research confirms that seminarians are struggling with a variety of health issues. But luckily, it does not have to be this way! The seminarians at CTS have shown that they want to proactively address these concerns (both theologically and practically) while they are in seminary. And, the CTS library has done a wonderful job of demonstrating how to make libraries an unexpected space and place supporting health and wholeness.

We would love to have you join us! If you have already been implementing various health initiatives in your library, we would love for you to share them with our organization so we can pass that information on to others.

CONTACT INFORMATION

- Here is our contact information if you have any follow up questions, ideas, success stories to share with us, and/or if you would be interested in having the HSHC work with your library and/or school:
  - ○ Dr. Kelly Campbell, Associate Dean of Information Services & Director of the Library, 404-687-4547, campbellk@ctsnet.edu
  - ○ Rev. Dr. Karen Webster, HSHC Co-founder/Executive Director, (470) 228-1682, thehshc@gmail.com, www.healthyseminarians-healthychurch.org

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ENDNOTES

[1] Vesta Research, *Results from 2013 Seminary Student Health Survey*. Accessed October 23, 2015. http://www.gbophb.org/center-for-health/clergy-health-studies/.

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Participatory Marketing: A Framework for Communicating with Library Users

by Rebekah Bedard, Pitts Theology Library, Candler School of Theology, Emory University

INTRODUCTION

Marketing has become increasingly necessary for theological libraries in the digital age. In her 2004 ATLA Plenary, Helen Spalding argued that "in today's complex information environment, we have a greater responsibility to communicate the resources and expertise our libraries and librarians provide."[1] Spalding's assertion is even truer today. Increasingly, we have new digital tools to help market our services and are competing with other services. Academic and theological libraries are recognizing the need for marketing and have been writing about marketing[2] as well, with studies on strategic marketing plans[3] and specific marketing solutions.[4]

However, there are ongoing challenges. One problem is that we may be resistant to marketing, finding it slick or gimmicky.[5] Another problem is that even when we accept the idea of marketing we may find it a struggle to develop marketing skills and find ways of truly engaging our users. The root of the problem is our approach. Too often, we approach marketing with a focus on ourselves and our services rather than focusing on our users and their needs.

In his 2009 book *Marketing Today's Academic Library*, Brian Mathews presents a refreshing, user-centered approach to library marketing. He argues that library marketing should begin and end with the user. Instead of simply trying to get more patrons to use the library, we should ask what users need and how we can provide that.[6] Mathews explains his approach, saying: "My objective is not to persuade you that libraries should embrace marketing methods, but rather to demonstrate the possibility of creating a richer library experience"and establishing "an emotional and interactive connection with our users."[7] According to Mathews, we will never achieve this kind of connection through branded key chains or committee meetings. Rather, "the process begins when we stop pretending to know what students want and instead genuinely attempt to understand their needs and preferences, and speak to them in their language."[8] In his book, Mathews provides a framework that academic librarians can use for participatory, user-centered marketing.

In her review of Mathews' book in the journal *Theological Librarianship*, Kate L. Ganski argues that theological libraries could benefit from Mathews' framework. She states that while "we might not be able to achieve a comprehensive plan, … our marketing efforts … could benefit from the approach that Mathews supports."[9] Ganski also points to the need for more examples and visuals than Mathews provides. In this session, we will answer Ganski's call by applying Mathews's user-centered framework to theological libraries and providing more examples and visuals. We will first explore Mathews's framework and then look at six marketing campaigns at Pitts Theology Library in which we took a user-centered approach to marketing research assistance,

policies, events, and special collections exhibits. We will argue that Mathews's user-centered approach can help theological libraries to market our services more effectively and better engage our users.

MATHEWS'S USER-CENTERED FRAMEWORK

We will begin by looking at Mathews's user-centered framework. I have divided his framework into five major parts: (1) defining user needs and library offerings, (2) connecting with users, (3) branding and designing messages, (4) selecting promotional formats, and (5) measuring impact. Let us look at each in turn.

DEFINING USER NEEDS AND LIBRARY OFFERINGS

The first step is to look at what users need and then identify services to meet those needs. Library staff involved in marketing should begin by exploring users' needs.[10] They should look at the needs of different segments or groups of users,[11] including students, faculty, alumni, and community visitors. Mathews notes that users will likely have various needs,[12] including academic, social, and recreational needs. After we've examined users' needs, we can look at the services that the library can provide to meet those needs, including assistance, resources, work areas, cultural encounters, and leisure.[13]

CONNECTING WITH USERS

The next step is to connect with users to learn "what they value, and the best way to communicate with them."[14] One way to better understand users' thoughts and preferences is to do marketing research. When conducting marketing research, it is helpful to use a mixed methods approach,[15] including data, surveys, personal interviews, and focus groups. Focus groups, in particular, are valuable for exploring potential services. At Pitts, we have a group of library volunteers who provide insights on reaching the broader community and a student focus group called the Pitts Scholars, who work with Sarah Bogue. According to Mathews, relationships are the key to successful library marketing.[16] They help us to spread communications and get feedback.

Mathews talks about four major types of relationships: advocates, ambassadors, consultants, and affiliates. First, advisory groups, like the Pitts Scholars, can serve as our advocates. They can spread the word about library services, provide feedback, and "help us shape promotional messages, steering us in new directions and fine-tuning the language and content that we use."[17] Second, users can serve as our ambassadors. We can feature users in our promotions, making them the public face of the library and promoting their work and achievements.[18] Third, users can be our consultants. They can be our "our eyes and ears,"[19] informing us of goings-on on campus and in the broader community. Fourth, affiliates, such as the writing center and the communication and development office, are vital partners in our communication efforts who can help spread the word through their listservs, newsletters, and so on.[20]

BRANDING AND DESIGNING MESSAGES

The next step is to brand and design messages. Our brand is the "concept of who we are and what we offer."[21] It is what makes us unique. To develop a brand strategy, we will want to include a message that conveys the service's value to users and visual elements,

such as color and images.[22] The library should have a distinctive brand identity, and each of our services should have a distinctive brand identity as well.[23] In developing a brand identity, we should think about users and what would appeal to them.[24]

In addition to branding our library and services, we will want to design messages. Our messages should be "organized, concise, and on target"[25] and should speak clearly and convincingly to our users.[26] Mathews argues that we should "consider an emotional appeal when designing messages."[27] Rather than talking down to users, presenting them as overwhelmed and librarians as their saviors, we should inspire and encourage them.[28] Mathews also recommends including elements that are: surprising; relatable to users; tangible, such as a brochure they can take away; experiential, getting users involved and prompting them to action; and shareable, giving users something to talk about.[29] Mathews also notes that "visual elements should factor strongly into your design, because too much text can be a deterrent."[30] These visual elements need to be designed well. As Jeanne Woodward notes, "your library is competing for the attention of people who have become accustomed to well-designed materials … If your library's publications look amateurish and unprofessional, that may well contribute to customers' impression of the library itself."[31] I would suggest keeping designs fresh and simple with lots of empty space, using compelling images, aligning elements in your design with one another, keeping related items in close proximity, considering balance, and using a consistent color palette and fonts across all graphics for a particular service. We will look at examples of designs from Pitts in a few minutes. Most of our designs are made using the Adobe Creative Suite, but we also like Canva, a cloud-based program with free design templates you can use.

SELECTING PROMOTIONAL FORMATS

After branding and designing messages, the next step is to promote. To reach different users, we need to promote in different formats, including print materials, giveaways, events, digital media, campus media, news sources, and word of mouth.[32] It is helpful have a checklist of places to promote so that you can get to work quickly with each campaign.[33] How much promotion should we do? "A common marketing maxim is that it … takes five impressions before an advertisement is effective."[34] For that reason, Mathews recommends using an increasing number of formats as you move into the campaign to be sure that people see your message and to increase anticipation.[35] However, he also warns against putting up too many promotional materials lest the library begin to look like Times Square and people start to ignore the messages.[36]

MEASURING IMPACT

Finally, Mathews argues that it is crucial to measure impact throughout the marketing process.[37] He surveyed 87 research libraries and found that less that 30% of libraries evaluated their marketing campaigns,[38] so there is work to be done here. Mathews suggests evaluating marketing campaigns by using data or web analytics and looking at the number of people using a service and asking users for feedback via surveys, focus groups, and personal interviews. He argues that it is best to triangulate metrics[39] and look for a combination of familiarity, usage, and satisfaction with a service.

CASE STUDIES

To better understand Mathews's framework, let's look at examples of user-centered marketing campaigns from Pitts Theology Library. The examples can be divided into three categories: (1) research assistance, (2) events and exhibits, and (3) policies and services. Let's look at each in turn.

RESEARCH ASSISTANCE

We'll start by looking at our marketing for research assistance. At Pitts, the most essential marketing for research assistance takes place at orientation.

ORIENTATION

User Needs and Library Offerings

From our work with students, we knew that there was a need for research assistance. We also knew, from the library literature and our work with students that students were often afraid to ask for help or were unaware of the depth of resources available to them. We wanted to find ways of overcoming those fears and engaging more students in our reference and instructional services before they reached the stressful part of the term.[40]

Branding and Designing Messages

In our orientation messaging we wanted to emphasize the welcoming nature of the library and the availability of research assistance. We wanted students to know that Pitts was a scholarly and people-oriented library and that they could ask us anything from in-depth research questions to "how do I use the scanner?" We also wanted to emphasize the subject specialties of librarians and the availability of reference services and workshops. To communicate these messages and welcome students to Pitts, we developed the library's overall visual brand. We wanted it to be welcoming and to fit with the university's visual brand. Pitts Theology Library is at Emory University, which uses blue and gold, with accent colors including red, purple, and turquoise. We selected turquoise to fit with Emory's branding and be fresh and welcoming. We also used our official Pitts logo in our communications. We created our orientation graphics using Adobe InDesign with lots of photos of students and Pitts staff to make students feel at home and help them get to know us.

Promotion

We promoted our reference and instructional services through a MailChimp email to incoming students in the weeks leading up to orientation. In the email, we included lots of photos of students and used a welcoming tone. We also promoted our reference and instructional services through a presentation to students at orientation in which we emphasized our availability, subject knowledge, workshops, and love of answering students' questions. We used slides in our Pitts colors, with lots of photos of life at the library and a branded brochure with information on reference and instructional services. The brochure was a great tangible piece that students could take away and refer back to.

Connecting

We also connected with students by offering library tours, at which we got to meet them individually. To involve students, we made the tours interactive with a scavenger hunt in which they had to solve research problems right away, with us available to answer questions. Students could also win points for adding the library on social media and posting pictures at set points during the scavenger hunt.

Measuring Impact

The promotion of research assistance at orientation has had great results. Over a three-year period, reference numbers have gone up 27% (from 1,055 in 2013-14 to 1,345 in 2015-16) and, on the library's annual survey, students have commented that they find Pitts staff "kind, extremely knowledgeable, and very helpful." One commented, "This is my third higher education degree and … I have never been at the library with staff more approachable and immediately receptive to my needs." Another commented "the best part is always the staff … I have never felt dumb for asking a big or small question."

WEEKLY WORKSHOPS

In addition to promoting research assistance at orientation, we have developed a marketing campaign to promote instructional services.

User Needs and Library Offerings

From working with students at the reference desk, we knew that there was a need for more in-depth training in methods and tools for theological research. For a number of years, we had been offering Wednesday Workshops: workshops each Wednesday at noon, at which we provided instruction and free lunch to the first 12 registrants.

Connecting with Users

The workshops were quite popular, but we had heard from students on the annual survey that some had conflicts with the Wednesday time slot and would be interested in workshops at alternate times, such as Tuesdays or Thursdays, when most students are on campus for classes. In light of this feedback, we decided to expand our offerings to two workshops a week: one on Wednesday at noon and a repeat session the following Tuesday afternoon. Reference and Instruction Librarian Sarah Bogue took the idea of an expanded workshop program to the Pitts Scholars, a student advisory group she had founded. To use Brian Mathews's language, the group served as our consultants, providing some helpful ideas for marketing the program. In the past, we had had a single graphic with all of the workshops listed. Our branding had played with the lunch hour theme and had been in menu format, with a list of workshop offerings, but the Pitts Scholars suggested having a separate graphic for each week to keep the messaging fresh and engaging for students.

Branding and Designing Messages

With these insights in mind, we set out to re-brand the workshops. Building on the "Wednesday Workshop" brand, we called our expanded program "Weekly Workshops." We designed new promotional materials, using Adobe InDesign and lots of images, in this case from a free photo site called Unsplash. We also used a fresh text treatment,

with warm colors, minimal text, and the registration URL in a bubble so that it stood out. We created a graphic for each week with consistent fonts, text size, and placement across the set of graphics. We also created a general graphic to introduce the series.

Promotion

We used these graphics to promote the workshops in advance and from week to week on screens at the library entrance and in the Candler School of Theology; on social media, coordinating our Facebook, Twitter, and Instagram posts using HootSuite; on the library blog, the library website, and the Candler School of Theology and Emory University event calendars; and on bulletin boards at the library and school of theology. Because of advice from the Pitts Scholars, we also put signs in stanchions at the library entrance. To avoid oversaturating the environment and to make the stanchions stand out, we just put out the stanchions on the days we were offering workshops.

Measuring Impact

We measured the impact of our re-brand and promotion through quantitative and qualitative measures. First, we looked at number of attendees and found that our number had gone up from 124 participants in 2014-2015 to 221 participants in 2015-2016 (with 15 sessions in 2014-15 and 26 in 2015-16). We also asked students about workshops in assessments after each session and on the annual survey and found that they were happy with the content and pedagogy and with the additional time slots.

EVENTS & EXHIBITIONS

Our next set of examples are user-centered marketing campaigns for events and special collections exhibits. Our first example is a program called Thursday Honors.

THURSDAY HONORS

User Needs and Library Offerings

In talking with Candler students, we saw a need for greater community: a time when they could talk with one another and with faculty and staff. We were moving into a new library building with more space for community events, and director Pat Graham had the idea of a weekly event at which students could chat and build community. We decided to provide coffee and tea and even homemade cookies, made by Pat Graham. To engage users, we decided to honor a different person at each week's event. Students, faculty, staff, and Friends could honor someone by sponsoring an event for $100 and have a graphic with their honoree's photo on the library entrance screen. And so the Thursday Honors program was born.

Connecting with Users

Initially, most of our events were sponsored by staff and Friends. I created a graphic that we shared on the library entrance screen, social media, and the Friends and alumni newsletters, inviting people to sponsor events. We got some results this way, and even more through one-on-one conversations. To better engage users, we reached out to student groups as well. We followed Mathews's advice (p. 80) by sending emails to the leaders of student organizations, thanking them for their work and inviting them to promote their organization or honor someone of their choice at Thursday Honors. We

had great responses from student organizations with seven groups sponsoring multiple events to share their organization's work or honor a faculty member who had worked with them.

Branding and Designing Messages

In branding the Thursday Honors events, I selected warm yellows, browns, and reds – appetizing colors to complement the refreshments at the events. I used our general font, Interstate, and a fresh font called Museo Slab for the headers. I designed all of the graphics using Adobe Photoshop. In the graphics, we made the honorees dominant, with large photos and messages about their contributions. In Mathews's words, we made them our ambassadors, promoting their talents and achievements, while also associating them with the library.[41]

Promotion

We promoted each event with a graphic, which we placed on the screen at the library entrance, on social media, and in framed signs and stanchions at the events. The events quickly became very popular.

Measuring Impact

We evaluated the events using both quantitative and qualitative methods. From a quantitative perspective, we tracked the total number of attendees at each event. Our number quickly rose from 130 attendees a week to over 200 attendees a week. We also keep track of our budget to ensure that we are covering costs through sponsorships

From a qualitative perspective, we include a question about Thursday Honors on the annual survey, asking students about the event and their awareness of it. Students have provided great feedback, including suggestions for more indication of who is being honored. In response to their feedback, we have added a table at the events with information on honorees and a large card for everyone to sign. On the survey, students are profuse in their praise for Thursday Honors, commenting that "Thursday Honors adds life to the library" and that "honoring our own empowers and fosters greatness." Another commented, "I absolutely love Thursday Honors. In my opinion, it is one of greatest tools for building community at Candler." The Thursday Honors program helps to build community for students at Pitts. In the words of Brian Mathews, we are not only drawing students into the library, but also drawing them together.[42]

EXHIBITIONS FOR THE 500TH ANNIVERSARY OF THE REFORMATION

We also employ user-centered marketing to promote our special collections exhibits. Let us look at our exhibit marketing this past year as an example.

User Needs and Library Offerings

With the 500th anniversary of the 95 Theses, there was an interest in the Reformation at Candler and in the broader community. There was general interest among students, faculty, and local churches and there was to be a Reformation Day at Emory and a conference at the library in the spring of 2017 hosted by Emory's Center for Law and Religion and marking the 500th anniversary of the Reformation. Pitts Theology Library has a rich collection of Reformation materials in its Richard

C. Kessler Reformation Collection and so we decided to respond to the interest in the 500th anniversary of the Reformation with two Reformation exhibits during the 2016-2017 academic year: a fall exhibit on Martin Luther and Lucas Cranach and a spring exhibit on the 95 Theses themselves.

For the fall exhibit, we collaborated with the "Here I Stand" team, a group of four museums in Germany, who would be holding exhibits at Pitts, the Minneapolis Institute of Art, and the Morgan Library and Museum in New York. The exhibit would showcase materials from the Pitts Reformation Collection, alongside paintings and museum artifacts from Germany. It would be entitled "Law and Grace" and would center around Lucas Cranach the Younger's painting "Law and Grace" and its relation to Luther's theology. For the spring exhibit 95 Theses, we focused on materials from Pitts's collections. We entitled the exhibit "The Image of a Fractured Church: The 95 Theses at 500 Years." We had a slightly different strategy for branding and promoting each of these exhibits. Let us look at each in turn.

Law and Grace Exhibit: Branding and Designing Messages

For the Law and Grace exhibit, we created a brand that reflected the colors in Cranach's "Law and Grace" painting. For the graphics in the gallery, the exhibit catalog, and the promotional materials, we used warm reds, creams, and golds and our standard exhibit fonts: Interstate and Sabon.

Law and Grace Exhibit: Promotion

We promoted the exhibit with print materials, including a poster, which we placed throughout the library, across campus, and at local churches, and a banner, which we placed in strategic places on campus. We also used these graphics to promote the exhibit through the Pitts, Candler, and "Here I Stand" team's Facebook, Twitter, and Instagram accounts and through our digital screens, and the Candler and Emory websites. We sent tailored emails to Candler faculty and local schools and churches, and promoted the exhibit with an opening reception. Because of its timeliness and collaborative nature, this exhibit also got us some unusual publicity, including articles in the *New Yorker* and *The New York Times*.

95 Theses Exhibit: Branding and Designing Messages

For the 95 Theses exhibit, we used different branding to signal the new exhibit, with dark grey, cream, and gold. Curator Armin Siedlecki selected the central image for the exhibit: a woodcut of Martin Luther speaking to his Catholic opponents from a popular 1521 account of Martin Luther's appearance before the Diet of Worms. The image has a crack down the middle, which we played on in the exhibit title, "The Image of a Fractured Church."

95 Theses Exhibit: Promotion

As with the "Law and Grace" exhibit, we promoted the "95 Theses" exhibit through posters, blog posts, our website, social media posts, and collaboration with our affiliates at the Candler communications office. For this exhibit, we also worked to increase user participation in our marketing.

First, we brought together the Pitts Scholars, our student volunteers and advisors, with the Pitts Docents, a team of community volunteers who lead tours of exhibits. The Scholars and Docents had a joint brainstorming session and came up with numerous ideas for exhibit promotion, including word-of-mouth marketing by the Scholars and visits to Candler classes to share information on exhibits. The Pitts Scholars also suggested the idea of weekly Pitts emails to communicate about library events and services, including exhibits. Sarah Bogue initiated the weekly email in January of 2017, calling it the *Pitts Prospectus.* We sent emails to students, faculty, Friends, and community visitors inviting them to opt in and receive the email, and we were quickly up to 219 on our mailing list. And so, thanks to Sarah and the Pitts Scholars, we were able to reach a wide number of interested patrons each week with information on the exhibit and tours.

Second, director Pat Graham had the idea of involving kids from the U.S. and Germany in coloring the central image from the exhibit. We had the image colored by younger elementary-aged kids from a local church, many of whom are refugees from Myanmar, and older elementary-aged kids from Germany. I then created graphics to showcase their work and shared the graphics in a display at the library and through social media and the *Pitts Prospectus*. Brain Mathews argues that unexpected art is a great way to get people talking,[33] and we have certainly found this to be true. The project created awareness of the exhibit in the U.S. and Germany, and created excitement among students, faculty, and visitors.

Measuring Impact

We have had great numbers for the exhibits, with 4,875 visitors and over 45 tour groups so far this year from a wide variety of places, including Florida, New Mexico, and Berlin. People provided positive remarks about the exhibit and marketing as well, with faculty members writing to share their congratulations for the article in the *New York Times* and visitors commenting that they found the exhibits educational and inspiring.

BOOK SALE

Our third example of user-centered marketing for events is the annual Pitts book sale.

User Needs & Library Offerings

Three years ago, we had been offering semi-annual book sales to help students build their own libraries at low cost. However, we wanted to reach more students and make book sales more exciting and community-oriented. So we decided to hold one book sale each spring and make it a real event.

Branding and Designing Messages

In branding the annual book sale, we wanted to emphasize the words Book Sale, our greatest selling point, and convey a sense of tradition, with the yearly event and a feeling of growth with our spring date. We created a poster using Adobe Illustrator and Photoshop, with the words "Book Sale" in large letters and in a traditional-looking

font and using Pitts turquoise, with spring leaves in yellow and green. We used the same look throughout our promotional materials and signage at the sale.

Promotion

We promoted the sale by putting up posters in the library, the Candler School of Theology, local churches, the religion, English, and Jewish studies departments, and other prominent places on campus and by sending a press release to our local newspaper, the *Atlanta Journal Constitution*. We also promoted the event online with posts on Facebook, Twitter, and Instagram; posts on the Candler and Emory events calendars; blog articles and information on our website; and articles in the Friends and Volunteers newsletter, the alumni newsletter, and the *Pitts Prospectus*.

Connecting with Users

We also sought ways to connect with users and involve them in our book sale promotions. Following Mathews's advice, we looked for ways to get them "sharing and talking about our advertising efforts."[44] First, we used social media to start conversations with patrons and get them involved. Patrons created book sale posts of their own and shared our posts, spreading the word with their friends through word of mouth.

Second, we involved users by providing sneak previews of books that would be in the sale. At Christmas, Sarah created a tree with book sale books and a sign indicating that they would be for sale in the spring book sale. We also offered early book sale access as a prize for completing the library survey. Ten of the students who completed the survey were selected for early access to the book sale, with the ability to purchase books before the sale opened. Mathews argues that "one of the surest ways to get people talking is to offer an incentive,"[45] and this was certainly our experience. Patrons were excited to purchase books early and quickly spread the word with others, letting their friends know about books of interest. In addition, while past sales have been held outside, we held this year's sale indoors in the lecture hall. Students told us that the new location had benefits not only for logistics, but also for marketing. In the days leading up to the sale, they could look through the windows of the lecture hall and window shop for items of interest. Many had their eyes on books of interest and told friends about what they saw as well. The Pitts Scholars, docents, and volunteers also helped staff to put out books for the sale, spreading the word with others through word-of-mouth marketing.

Measuring Results

As our marketing for the sale has improved and become more user-centric, our book sale numbers have grown as well. We sold $1,152 worth of books in 2015, $2,600 in 2016, and $3,350 in 2017. On the survey, students also comment on what an enjoyable event the sale is for them, with one student responding, "the book sale is one of my favorite days of the year! I always look forward to it!"

POLICIES & SERVICES

We also do user-centered marketing for policies and services. Our last example is our marketing campaign for Finals at the library.

FINALS

User Needs & Library Offerings

At Finals each year, the library is filled with students looking for spaces to study. To meet students' needs for productive study space, we extend library hours, implement a silence policy, and allow small snacks and beverages only to keep the library clean. When we moved into a new library building three years ago, the building quickly became a popular space, and we received some complaints from graduate students about undergraduates taking up space and causing distractions. We responded by modifying our services and policies and developing a marketing campaign. First, we opened up new study spaces in the library's large group study rooms and lecture hall, moving furniture in those rooms to make them more conducive to study. Next, we fleshed out our policies on hospitality. And finally, we decided to create a marketing campaign to make Pitts a more productive study space during Finals.

Connecting with Students

We wanted to connect with students and involve them in our marketing, and Pat Graham had the idea of taking photos of students saying, "Shhh," and using those photos to implement our silence policy. So, in the weeks leading up to Finals, we held a fun, silent Thursday Honors event at which we took photos of groups of students saying, "Shhh." Students got really into it.

Branding and Designing Messages

We then developed a brand for our Finals campaign. Since we were promoting general library policies, we maintained consistency with our general Pitts brand. As at orientation, we used Pitts turquoise and white, creating a fresh, welcoming aesthetic. In designing our messages, we spent some time thinking about students' needs and the underlying problems beneath the complaints about undergraduates. From conversations with students, we identified two underlying problems: a perceived lack of productive study spaces and students' stress. In response, I made the central message of the Finals campaign "You've Got This!" The secondary message had an encouraging tone as well, thanking students for making the library a quiet, clean, and welcoming place during Finals. Our messaging was in keeping with Mathews's recommendation to motivate and encourage students, rather than talking down to them.[46] As Mathews puts it: "While [students] need the various services, spaces, and resources of the library, they also need encouragement. Students are under a lot of pressure, and a little empathy can go a long way."[47]

Using Adobe InDesign, we designed four kinds of graphics. First, we created a central graphic with the "You've got this message" and squares for each of the different policies: hours, food, noise, and hospitality. We also created large graphics advertising study spaces and thanking students for making the library a quiet, clean, and welcoming space. We created hospitality graphics as well, with photos of graduate and undergraduate students and the message "Practicing Hospitality." Finally, we created "Shhh" graphics, with photos of students and a message about our noise policy. To use Mathews's terminology, the graphics were fun, relatable, and surprising in the way they broke the stereotype of the Shh'ing librarian. They caught students' attention.

Promotion

To promote our Finals policies and services, we used a variety of formats, including social media, the library entrance screen, our website and blog, emails to students, stanchions, and tentcards. Following Mathews's advice (p. 103), we only kept the tentcards up for the week of Finals to prevent the library from looking cluttered.

Measuring Impact

Through the personal interviews, observation, and the survey, we have found that the Finals campaign has had great results. Students love the "Shhh" graphics and enjoy seeing themselves and their friends represented. They have also been using the additional study spaces that we have added. The "You've Got This" message has really caught on as well. On one occasion, we were putting the tentcards out and a student grinned and said, "I've Got This!" Students and staff frequently repeat the message to one another and share it on social media. Overall, students have been happier during Finals, and complaints have gone down dramatically. In person and on the survey, students have commented that they appreciate our support and encouragement. One student noted,

> I am thankful that the staff is committed to ensuring that Pitts is a place for anyone who would like to be in the space. I have heard from many undergraduates who love spending time in our library. Most notably, I recently had a conversation with an undergrad who said that she loved being at Pitts because she finds it deeply meaningful to be around students doing such important work. There is something very special about having a set-apart "sacred" space on campus where students of all fields of study can go to find a place of peace that is present in a way it may not be in other spaces. I was amazed at this girls' response, and I have a hunch other undergrads feel this way, too. So, again, thanks for keeping this space available for everyone.

And another student commented that the library was their "favorite study space" and that they appreciated it being so clean, peaceful, and quiet.

CONCLUSION

In our work on reference, instruction, Thursday Honors, exhibits, the book sale, and Finals, we have found that Mathews's user-centered framework helps us to market our services more effectively. In our marketing for research assistance, events, and policies, Mathews's framework has taught us: (1) to focus on users and their needs, rather than on the library's interests, (2) to get to know users and involve them in marketing, (3) to design with users in mind — creating engaging graphics, with user-centered messages and images, (4) to select promotional formats that will reach our users, and (5) to get users' ongoing feedback and input. In this presentation, we have responded to Kate L. Ganski's call by applying Mathews' framework to a theological library and providing examples and visuals that I hope will spark some ideas for your own marketing work. All of the slides are available for view at https://www.linkedin.com/in/rebekahbedard. Each library and user groups is different. And so I encourage you to be creative in involving users in your marketing and finding the voice that speaks best to them.[49]

ENDNOTES

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19 Ibid., 77.

[20] Ibid., 78–79.
[21] Ibid., 87.
[22] Ibid., 88–89.
[23] Ibid., 91.
[24] Ibid., 96.
[25] Ibid., 115.
[26] Spalding, "Library Advocacy."
[27] Mathews, *Marketing Today's Academic Library*, 119.
[28] Ibid., 118.
[29] Ibid., 127–30.
[30] Ibid., 102.
[31] Jeannette Woodward, *Creating the Customer-Driven Academic Library* (Chicago: ALA Editions, 2009), 148.
[32] Mathews, *Marketing Today's Academic Library*, 99–100.
[33] Woodward, *Creating the Customer-Driven Academic Library*, 149.
[34] Mathews, *Marketing Today's Academic Library*, 99.
[35] Ibid., 99–101.
[36] Ibid., 99.
[37] Ibid., 144.
[38] Ibid., 132.
[39] Ibid., 140.
[40] Ibid., 3.
[41] Ibid., 77.
[42] Ibid., 159–60.
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[44] Ibid., 113.
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[48] Ibid., 128.
[49] Ibid., 6.

The Post-Custodial Theological Library: Developing a Community Archives Program with the Local Church

by Dr. Julia Brock, Assistant Professor of History / Co-director, Center for Public History, University of West Georgia; Shanee' Yvette Murrain, Assistant Professor and University Archivist, University of West Georgia; Tigner Rand, Antioch A.M.E. Member

Building on the understanding that community archives are best kept where they are accessible to the community that created them, the Center for Public History and Special Collections at the University of West Georgia have partnered with Antioch A.M.E Church to collect, digitize and share records about the history of the congregation. The result is the Antioch A.M.E Digital Archive (http://antiochamehistory.org/archive), an example of the recent turn in archival practice to building "community archives." This session will discuss the concept of "community archives," the genesis and creation of the Antioch A.M.E. Digital Archive, and the opportunities and challenges of partnership between community organizations and academic institutions. Strategies for building similar programs in theological libraries will also be shared along with best practices learned from the University of West Georgia's two community archives pilot projects, "Enhancing Discovery of Archival Holdings in West Georgia" and "Preserving African American Church Records in Carroll County."

CONTEXT

The Antioch A.M.E. History Project began when Tigner J. Rand, an Antioch member and its newsletter editor, discovered research by historian David Rotenstein regarding Antioch's Decatur demolition (the church now operates in Stone Mountain). Tigner began the panel with an overview of the inspiration for Antioch Digital Archive and how relationships moved the project forward.

Not long after taking over as editor of Antioch African Methodist Episcopal Church's newsletter — The Anchor — in May 2014, Tigner Rand began searching for church history. A few months out from celebrating the Church's homecoming, September 28th, Rand became interested in running a story about Antioch's history. The initial Internet searches led to cyber highway's dead end. With a few key search word changes, Rand ran across a blog post by Dr. David S. Rotenstein on the impending demolition of the church's former location in downtown Decatur, Georgia.[1] "The post was the perfect article to publish in the newsletter. It was in the voice of a former member devastated because the community church moved from the city and the last standing remembrance of the church was being razed due to urbanization in Decatur."

Continued conversation with Dr. Rotenstein raised many questions, which led to the suggestion of doing an oral history project where current and former congregation members would bring photos and other artifacts for us to archive. The call ended with Dr. Rotenstein committing to preparing a technical proposal for the church's history

project. That conversation was the key that opened the door to the Antioch A.M.E. History Project. Dr. Rotenstein connected the church with the University of West Georgia's Center for Public History.

As part of the larger Antioch A.M.E. History Project, a planning committee of church members and public historians from the Center for Public History and Agnes Scott College received a generous grant from the Georgia Humanities Council to host the Antioch A.M.E. History Day at the church on July 16, 2016. The event served two main functions in the effort to collect and preserve the church's past: it helped locate and scan records to create a digital archive, and it invited attendees to learn how to research and preserve their own family or church records.

Church members and the general public participated in expert-led workshops on African American genealogy and preserving family treasures. The day commenced with a talk on the history of the A.M.E. Church by Dr. Larry Rivers of the University of West Georgia. Church members past and present who had photographs, clippings, or documents related to the history of Antioch were encouraged to bring those items to be scanned for the digital archive.

Dr. Julia Brock, Dr. Robin Morris (of Agnes Scott College), and Tigner Rand led an oral history workshop with the Young People's Department at Antioch AME church. The youth helped collect oral histories of elders as part of the larger Antioch AME history project. One of the students present was Kendall Austin, who had the honor of being the youngest delegate (at 18) to go to the 2016 Democratic National Convention in Philadelphia.

The event illuminated important themes in the history of Antioch A.M.E. Antioch was the first African American church to be founded in Decatur after the Civil War (in 1868), and from its earliest days was more than a place of spiritual sustenance for black men, women, and children. Indeed, through its activities — such as literacy schools for freedmen and freedwomen — it was instrumental in helping blacks define freedom after the end of slavery. The church continued that legacy in events like the Lincoln-Douglass memorial exercises, gathering people together to honor the collective memory and experience of blacks in the South (this was especially important at a time when the dominant memory of the Civil War was defined by whites through the Lost Cause ideology).

COMMUNITY ARCHIVES AND APPLICATIONS FOR THE STUDY OF BLACK CHURCH HISTORY

Murrain made connections between how Archival Collections are being used at the local church level including Christian Education and Intergenerational storytelling and how our collection development policies facilitate teaching and scholarship outside the seminary. Noting a number of large scale digitization projects launched[2] in recent years, Murrain described how local church histories are expanding the archival record of the largely under-studied activism of non-elite black church women. Murrain provided Anne Streaty Wimberley's four-phase story-linking process as a model for incorporating archival records and community stories into Bible Studies.[3] Story-linking is a process whereby we connect parts of our everyday stories with the Christian faith

story in the Bible and the lives of exemplars of the Christian Faith outside the Bible. Phase One engages the everyday story, phase two engages the Christian Faith Story in the Bible, phase three describes liberation and vocational strategies while engaging Christian Faith Stories from the African American heritage and phase four calls us to discern God's call for concrete action as we engage in Christian Ethical decision making.

ETHICS OF PARTNERSHIP

Dr. Brock unpacked the mission and vision of the Center for Public History and defined how trained historians work with the public (community groups, institutions, neighborhoods, families) to preserve and share the past. In line with community archives, they prioritize public, instead of academic, audiences. Brock emphasized a service-based reciprocal relationship with members of the Antioch A.M.E. Church and a shared stake in the project, noting that as faculty of the University of West Georgia, we bring expertise as trained historians, but work with church members as the authority on the church and needs for documenting its history. Transparency about motivations and recognition of the historical legacy of white institutions exploiting/ignoring black history are crucial to developing relationships with community members and building trust.

BUILDING THE ARCHIVE AND THE CHALLENGES OF OWNERSHIP

Dr. Brock and Murrain outlined the post-custodial theory of archives and how academic institutions can develop partnerships with organizations and families to identify materials of value, preserve and organize them, provide public access to them, and measure the impact of the project and use of the records for research over time. A $2,000 Georgia Humanities Council grant supported the History Day activities. Dr. Brock discussed funding and the grants that support this kind of work.[4] Dr. Brock went on to explain why the project deliverable became a digital archive rather than a collection to be housed at the church or the University of West Georgia. There was a commitment from the Center for Public History for building the site, scanning, uploading and creating metadata and investigating issues of copyright. Church members expressed concern about their records being misused or misrepresented after digitization. Rand and Brock explained Omeka, an open source free software program, was selected for the project because it offers a robust developer network and is made for a small archive. To solve the issues of copyright, Murrain provided consultation on the use of a Creative Commons license which allows for the sharing of work. Metadata for contents in the digital archive is being crowd-sourced by church members and other contributors though a dedicated graduate student was trained to standardize forms of describing the items in the collection, making the archive available for use by other digital repositories and scholars.

NEXT STEPS

Murrain and Dr. Brock discussed the expansion of the Antioch A.M.E. Church project to a county-wide project called "Preserving African American Church Records in Carroll County" to help preserve local church history. Scholars discussed project

plans and preliminary fact-finding studies to partner with organizations and families to identify materials of value, preserve and organize them, and provide public access to them. The panel ended with exploration of tools to measure the impact of the project and use of the African American Church records for research over time.

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Reimagining the Theological Library

by Christine Wenderoth, JKM Library

Last year David W. Lewis, dean of the Indiana University-Purdue University Indianapolis University Library, published a provocative and well received book called *Reimagining the Academic Library.* In 158 pages Lewis analyzed the current state of affairs of North American academic libraries, named six steps he felt libraries must pursue in order to walk into the future as viable contributors to academia, and concluded with ten things to do now. As with so many exercises of this kind, much of what he had to say seemed familiar if not "duh!", much seemed worthy of pursuit, and yet questions persisted: How do Lewis's recommendations apply to theological libraries, if at all? Are we theological libraries too small, too subject-specific, and too poor to do the things he suggests? How do his recommendations apply to ATLA as an *association*, as a network and aggregate of small libraries? And if we embrace Lewis's major conclusions, how can we put his suggestions into practice? These, at any rate, are the questions I propose to engage in the next few minutes as a way, A way, of thinking into the future. Spoiler alert, though not really much of a spoiler: I've become convinced in thinking about Lewis's book that *our* future is ATLA — ATLA as a network, as a hub, as a *library* even, not [just] as a professional association focused on individual professional development and as a publisher.

But first, let's do the inevitable recap of Lewis's book. Lewis notes six forces affecting libraries today:

1. Technology has changed the socio-economic world around libraries.
2. Digitally shared knowledge changes how we use it.
3. The book is changing.
4. Opening the scholarly record poses challenges that are more social than technical; individual institutions cannot meet those challenges by themselves.
5. The commodification of scholarly knowledge has given libraries more access to knowledge at an unsustainable price.
6. Libraries are full of aging staff; to make the changes we need to make, organizations must both tend to morale while also developing new kinds of expertise.

Because of these six forces, Lewis claims that libraries must work collectively to develop a shared responsibility for preserving print and digital, shift funding to open access initiatives, and develop a systemic way for libraries of all sizes to combine their resources. You see the trend here. In order to accomplish all of that, Lewis in the final pages of his book provides ten handy-dandy things that we should do *right now*:

1. Retire legacy print collection
2. Develop a space plan — could take a decade
3. Have a materials budget strategy to manage transition from traditional publishing models to open access
4. Support the creation of, access to, and preservation of scholarly content created on your campus

5. Commit to the special collections your library will support and make the required investments
6. Infuse the curriculum with the skills necessary to create and consume information productively
7. Understand the demographics of your organization and have a plan to hire or develop expertise the library will need
8. Get the culture right — embrace change, experiment, and tolerate failure
9. Support the development of and sustainability of network-level tools and services — e.g., HathiTrust, LOCKSS, etc.
10. Sell the change.[1]

All of this on your current budget, with your current staff, in your current building, ha ha. I don't mean to be snotty. So much of his analysis is spot on…but.

I see these ten to-do's as falling into three groupings: (1) the promotion and maintenance of new publishing models [1, 3, 4, 5, 9], (2) the instructional component of library service [6], and (3) the ways to make those first two happen [2, 7, 8, 10]. You might organize them differently, and there's nothing ontological about these groups I've identified except allowing us to converse.

As a library director, my job is to attend to the ways to make things happen — to "sell the change," hire and develop staff, get the culture right, and develop space [and other] plans. So I'm inclined to look at these first even though logic might tell us that making things happen comes *after* we have bought into the necessity of new publishing models and a library's instructional role. Let me just say provisionally, therefore, that I'm absolutely convinced of the centrality of the library's instructional role, and reasonably convinced that changes in publishing, knowledge creation and access are inevitable, at least in the wider academic community, and we theological libraries are going to have to deal with these changes one way or another. I still want to attend to the ways to make things happen first.

Selling the change is about survival, of course, convincing the library staff, your patrons, and the Powers That Be that our libraries are worthy of continued use, support, and existence in an era of reconceived education and knowledge creation. I don't know about you, but I have encountered resistance on all fronts: library staff who are committed to the standards, structures and processes of the 1980s; patrons who simply bypass the library and head straight for Google and Amazon; and Powers That Be who are quite convinced that it's all on the Internet, all mountable on course management sites, and that the library is a vestigial organ sucking money out of the already depleted seminary budget. Selling the change begins with going back to basics: reiterating for the umpteenth time that libraries are not books and bricks and mortar, that libraries have always done and will continue to do three core things: (1) keep documents for the long haul, (2) provide knowledge and information that communities and the institutions that fund those communities need, and (3) assist individuals in finding and using that information and knowledge.[2] These core library functions are almost never ends in themselves. Indeed libraries are almost never ends in themselves. We exist to serve our parent institutions, our seminaries or universities or churches. We do things that our schools/faculties/students need and that — and this is crucial — *neither*

the market nor the rest of our parent institutions are able to do. The point, of course, is that the way we do and will do these three core things is changing, but the need for these activities has not and will not change.

This message — that the library plays an essential role in theological education in ways that neither the market nor the rest of the school can do but in really new ways — must be delivered early and often and in convincing ways. We can't just *say* libraries are essential to education: we have suspiciously vested interests in so saying. We have to provide evidence of how what we do is needed by our schools, our students and faculty. This is not an easy sell. We librarians are novices at learning outcomes assessment, which was demonstrated to me by a CATLA workshop I attended this spring on library assessment. All the strategies and metrics discussed were designed to convince *librarians* just how well our libraries are doing, but wouldn't have convinced a board chair or dean or president that we were worth a hoot and a holler. The data was too parochial, too assumption-laden, and too independent of learning outcomes of seminary/university curricula. We can't evaluate and promote libraries without that assessment being an integral part of the assessment programs of our schools, and we can't do it library by library. Providing the evidence for library contribution to learning — whether through statistics, or description of the academic publishing market and licensing laws, or through the testimony and experiences of other theological institutions — will increasingly have to be a collaborative endeavor at the consortial and library association level aimed first at seminary and university administrators, and secondarily at students, faculty, and our own staff. Yes, assessment and promotion will remain the obligation and function of library directors. But the "sell" is something we must support each other in doing for at least two reasons: (1) other messengers are louder than we librarians are. We need the volume of our collective voice. (For example, I regularly have seminary board members tell me what they're reading in the *Wall Street Journal* about publishing and retail trends that convince them that libraries are unsustainable and on the way out. I need a counter-weight to this, a chorus of voices louder than my solo tremolo.) (2) We librarians are subject specialists, buried away in the relatively obscure and arcane world of librarianship, a world others amazingly do not follow. I regularly post quotes from *Library Babel Fish* or Ithaka S+R in my reports to the faculty. And faculty regularly tell me they're glad to receive these notices because it's all news to them.

In this, theological libraries are no different than our university counterparts, with the possible exception that our seminary boards are often also part of ecclesial systems in the midst of their own distracting traumas. I so would take Lewis's remarks to heart on this matter of selling the change. I also take his admonition to heart that we understand the demographics of our particular organizations and have plans to hire or develop expertise that the library will need to serve our population. Everything he writes about aging staff, the decline in cataloging and traditional reference activities in our libraries, and the need for non-librarian professionals who know web-design, digital preservation, data management, scholarly communications, assessment, and teaching strike me as true of theological libraries. I think my library, the JKM Library, may be typical of theological libraries. Our staff ranges in age from 67 to our youngster,

who is 58. Clearly, we were not born digital. And it's not that we aren't willing to learn new stuff, and "get up to speed" on the new digital and instructional realities, but like anyone learning a new language at an advanced age, we spend a lot of time mentally translating. But more than that, we have inherited practices and standards that we kinda know are unsustainable but which have a half-life of their own. So we rail against the poor quality of cataloging coming from out-sourced providers, and we know we don't have the time to do in-house cataloging, but we can't quite resist improving those out-sourced records to get them up to our exacting specifications. We know this circulation policy comes from the era of the residential campus and doesn't serve our commuters well, but by golly! It's a good policy. We know we're too small a staff to think in terms of departments, technical service or public service, but hey! she's encroaching on my turf! We have great conversations in staff meetings about the changes in libraries and publishing and education — we *loved* this David Lewis book — but putting those theories and ideals into practice is another matter. We know how to catalog and answer questions. We don't know how to support knowledge creation or integrate smoothly into the teaching program of our seminaries. We may be a small canoe, but we manoeuver like the Titanic, and it's not at all clear we are going to sail past that iceberg...if for no other reason than we're a *Christian* institution and we love our loyal, long-suffering, underpaid staff who we cannot change. What I mean to say is that while I agree with Lewis that we need to develop "expertise" (a nice euphemism for people) to serve new realities and publics, it's not clear how small, theological libraries can do this expeditiously, humanely, library-by-library. What we've tended to do, I suspect, is poke along, waiting on the occasional retirement to "weed out" the old folks and bring on the shiny-eyed youngsters....or weed out the old folks and watch that staff position disappear. In Chicago we've managed to screw up our courage to have a conversation about hiring a consortial cataloger. As you can imagine, that conversation devolved rather quickly into worrying about the details of workflow and (how to put this delicately) ownership of the position. But we were on the right trail, I think. Collaborative staffing for small institutions such as ours is the way of the future. What we need now is the support — nay! the encouragement — to proceed to *implementation* of collaborative hires from both school administrators and outside partners. And what I suspect we also need is the legal and human resources expertise to effect implementation…if not from ATLA, then from some other professional association who has our collective interests at heart.

Which is to say, we need to "get the culture right"— a culture that embraces change, that experiments and tolerates failure. This culture should live in our individual libraries and schools, but it is difficult to experiment and tolerate failure when our budgets are so small and cut so close to the collar. This is why the right culture must live in our collectives, our consortia and Association. We're too puny to make it on our own, even to bring our "expertise" up to snuff. My question then is this: can we change the culture of ATLA to one in which *as an Association* we take on tasks heretofore left to local partnerships or existing historical connections (such as denominational ties)? If one of our core ATLA values is "collegiality and collaboration," can we broaden expressions of that from reciprocal borrowing, serials exchange, consortial pricing, job postings,

and consultation grants to include hybrid models of liaisons and functional specialists[3] such as legal counsel and human resources consultation? These are questions, folks, not directives. These are pleas to look at the range of activities [such as web-design, scholarly communications, assessment, teaching, etc.] that express ATLA core values, activities that heretofore have not been considered "library" or not been considered the purview of our Association, but which small libraries will need to navigate the swirling waters drowning us.

How we achieve critical mass is a central problem for how theological libraries address the promotion and maintenance of new publishing models, as well, going back to the first of my three groupings. First, let me say I want to grant Lewis his analysis of emerging publishing trends…that "the role of the academic library will flip and in the digital world the library will become primarily a means for providing access to and preserving the knowledge created in and by the university."[4] I trust that universities and university libraries are seeing this now, though I'm not seeing it on my campus. Faculty at my two seminaries may blog and communicate with colleagues digitally, they may expand the range of occasions and gatherings at which they engage each other professionally, and they may acknowledge that the times they are a'changin', but they still largely rely on the old print, peer review model of publishing for their promotion and tenure reviews. They go to Westminster or Fortress, Eerdmans or Wipf & Stock, Oxford or Baylor University and get their contracts. They take nine months or a year to bury themselves in their studies, leaving an ever smaller faculty scrambling to fill teaching slots. It's really quaint, inefficient, and ultimately unsustainable. Why does this old way of doing things persist? It may have something to do with the nature of the theological disciplines. I don't want to sneeze at that. It *may* have something to do with the fact that we're still living in the in-between times. (So, while I grant that we are growing away from the culture of scarcity of the print-on-paper world,[5] for example, we live with a false scarcity built into publishers' licensing business practices.) But, mostly, I think old ways persist because of scale. We are teeny, tiny institutions. "Small" colleges have 1,500 students. My two schools' combined FTE is 316. Our institutional resources reflect that scale. And my lord! we have the most, er, petite IT department on the planet, one that can barely make classroom projectors communicate with instructor laptops. We're so not in position to maintain servers and backups and standards necessary for the preservation of locally created digital content! That brave new world is but a rumor from a distant shore.

I know that some free-standing, small seminaries have ventured into the waters of publishing. I applaud the foresight and perseverance of Melody McMahon and Catholic Theological Union's library's publication of the *Journal of Asian/North American Theological Educators* and the *New Theology Review*, for example. But these are baby steps. Lewis reminds us that for long-term managed preservation of digital content "there needs to be a technical infrastructure" that is robust, "items preserved must be discoverable… there needs to be a long-term institutional commitment and supporting economic model to steward the content [good luck with that one!]… and there needs to be a rights structure so that the legal use of content is understood."[6] Of the 275 ATS schools, I imagine there are about five who could manage that scaffolding.

Which is to say, once again…theological libraries will need ATLA or some other consortial community to be able to manage the publication and preservation of digital content. I keep raising the specter of ATLA entering the fray because in my experience local universities have never seen what they might gain from a collaboration with a small, free-standing seminary. They already have a divinity school or seminary of their own, or we're just unimportant pests buzzing around their money pot. Nor does it seem wise to have two or more financially struggling free-standing schools enter into alliances. They are just two slender reeds holding each other up against the wind… until such time they can't. And while I'm sure it makes sense to bishops and other church officials to have one big, happy Lutheran/Episcopal/name-your-denomination seminary library, those arrangements haven't made sense to librarians. Who is in our court? ATLA, I hope.

That's my take on the "work collectively" piece of the six forces Lewis names as affecting theological libraries today: we indeed must do so, but in a manner that understands how very small institutions can collaborate to the benefit of all. The two other components he recommends, if you recall, are to "shift funding" and "combine resources" with that pesky little corollary of retiring print collections. Funding shifts have been happening in our theological libraries, of course, gradually and for a long time. Compare your budget today with your budget of a decade ago. Digital resources, IT infrastructure, hardware and software have done a sneak attack on your dollars, while print resources have tippy-toed to the periphery of the picture. (Library dollars have also traveled into institutional IT budgets. Ahem!) This trend will only continue.

Combining resources is where things get delicate. On the one hand of course libraries share with each other and have been so doing for decades. And in some consortia, such as Illinois's I-Share, the underlying philosophy is we're all one big happy collection. (That's why when the accreditors asked me the surprising retrograde question of how many items were in the JKM Library, I told them 36 million.) But if we're really serious about implementing the just-in-time philosophy of combining resources, and have to negotiate the devil of those details, the mood shifts. People get testy and protective. I remember Steve Crocco back in 2007 proposing a "library of record or a [theological] equivalent of CRL" to be housed at a central collecting place aka Princeton with "this facility leased to ATLA if ATLA is comfortable with the idea or create an independent board for the facility to get it away from Princeton's direct control."[7] There was a robust digitization component to this envisioned project as well for both preservation and access. My memory is that this vision didn't get much traction because, even though we could see *philosophically* its virtues, it felt like Princeton Taking Over the World. And so we worried out loud about redundancy and serving our local, demanding patrons, but secretly, inside I suspect we just saw that Big, Bad Competitor Princeton taking our precious stuff. Or as a faculty colleague of mine put it, "There goes that insidious, incestuous empire-building Princeton again." So don't trust Princeton. Or Yale, for that matter.

So here's the thing: if we still view each other as competitors (and we really do. That's why ELCA seminaries struggle to cooperate. We don't want Luther taking OUR students), we won't get to "combining resources" no matter the consequences

of not doing so. So again, I look to ATLA, which exists "to promote worldwide scholarly communication in religion and theology by advancing the work of libraries"[8] — ATLA which is not a competitor, and which is ostensibly our ally and friend — I look to ATLA to get us to combining resources. The size and scale of so many ATLA institutional members cries out for there being one conversation, one unified effort rather than all these local, parochial conversations that cancel each other out and often take place in private.

This is related to, though not quite the same thing as, retiring our print collections. My library was a TV set two weeks ago, and the set crew — 26 eager, confident young men — scouted the stacks and decided what they wanted, and one of them said to me, "Wow, look at all these books. I didn't think libraries had books anymore!" I pointed out to him that this was a theological library, a little retrograde and quaint, but our patrons still seemed to like print and besides the big bucks in publishing weren't exactly offering to digitize all these beauties for free. (The TV show, by the way, is Philip K. Dick's *Electric Dreams*, a Sony production staring the likes of Bryan Cranston. Look for it and JKM's three minutes of fame for which we got a very nice check.) But the guy was right: theological libraries are a bit of an anomaly and I think Lewis's admonition to retire the print collection can't be swallowed wholesale by the likes of us. Sure, we can bury periodical back-runs and eliminate most of the print reference collection, and sure we can weed out duplicates and 1950's psychology tomes, but we can't and won't really retire our print collections. That's too much, too soon. Theological libraries are prone also to contain "special collections," a squishy term that often means collections that pre-date the digital age certainly and many that pre-date mass publishing. Again, Lewis is right: we must commit to supporting these special collections and if we can't afford to do that, we must commit to lodging them in institutions that can afford their care and feeding.

So what can we as puny theological libraries do? If the changes in publishing and knowledge creation, if our aging staff and resource-stressed parent institutions necessarily push us into collaborative endeavors, is there anything we can do locally, on our own? I think there is, and it gets expressed in these two Lewis directives: "develop a space plan" and "infuse the curriculum with the skills necessary to create and consume information productively." Library as place and library as instructional program are local, embodied offerings we can and must manage. We have a role — especially as our patrons become more part-time commuters — of providing the space and time for engagement "in problem solving, creativity, and the production of new knowledge and awareness," of being "the place to go when you don't know and …the place to reengage with each other."[9] I agree with Barbara Fister that our libraries'

> reason for being has always been student learning and [we should] never stop trying to figure out better ways to support it… Students need to learn how to use academic libraries to do academic work. But not all information is academic, and students will need to know something about the wider landscape of information to function in a world that's highly driven by networked and powerful information systems.[10]

…and is unmediated and largely beyond traditional gatekeeping's control. We have to figure out new ways of selecting, editing, and reviewing good scholarship — tasks that used to be performed by publishers, peer reviewers, and editors. I think this means that theological libraries in the bodies of theological librarians need to be truly embedded in our schools' curricula, course syllabi, and classrooms, becoming an integral part of the learning outcomes and assessment processes of degree programs… becoming, in other words, part of the teaching faculty. To my mind, even if we are thinking in terms of distance education, this is a local matter. Our students, our faculty colleagues, our school's mission and ethos are not generic. It's not that we can't rely on video tutorials, LibGuides and other general instructional tools to some degree, but teaching is iterative, responsive, specific and relationship-based. We can collectively guide and resource each other, but local instruction is probably inevitable and preferable.

So where does that leave the reimagined theological library? How is a theological library different from and similar to the academic library? For the most part, theological libraries are but a sub-species of academic libraries, and therefore most of the analyses and recommendations Lewis suggests pertain to us. There's very little that's distinctive about our collections' theological content that protects them from the influences of technology, emerging models of publishing and scholarly knowledge construction, and all the demographic and economic changes thereunto appertaining. We must, like all academic libraries, work collectively, collaborate, share, shift. Our main distinctive is that so many of us are so small and so under-resourced. That means a slower pace of change for us. It also means, I believe, that our collaborations must be undertaken on a national and international scale. Local, regional, denominational, and ad hoc collaborations will yield disjointed and still terribly small endeavors. How can ATLA librarians stop thinking in local terms and develop a vision of what we can do collectively to preserve, provide access to, and generate knowledge for the church and academy? I think we must turn to ATLA to be the locus of that national/international conversation and collaboration. I don't mean ATLA the paid staff; I mean ATLA the membership who can collect local member needs, envision collective responses to those needs in a non-competitive way, and thereby direct ATLA staff to facilitate if not implement initiatives. This most likely will be asking ATLA to take on new activities, but activities that still fit the Core Purpose and Core Values of the Association. United we stand, divided we fall — yes, that's a truth we can recognize. Getting to that unification will be the hard work for us all of the next few years — work that should be done in a national arena, inclusive of us all.

ENDNOTES

[1] David W. Lewis, *Reimagining the Academic Library* (Lanham, MD: Rowman & Littlefield, 2016), 155-158. [Subsequent page numbers refer to this Lewis text.] All of this was more succinctly put by Gavin Ferriby in a May 4, 2017, interview: "I can only really respond by suggesting the question that I'm asking as I lead my organization through a process of listening, thinking and planning together: what is our core mission in plain language? What is our value proposition for

our institution? How do we show that we are doing that? How does our mission and value proposition align with our institution's proclaimed commitments and priorities? "11 Answers from a University Librarian," by Joshua Kim in *Inside Higher Ed*, May 4, 2017.

2 pp.9-10.

3 p.149.

4 p.14.

5 p. 31.

6 p.117.

7 Email from Crocco to Wenderoth dated June 8, 2007.

8 from the Core Purpose statement of ATLA

9 p. 150.

10 "Library Babel Fish" blog in *Inside Higher Ed*, June 2, 2017.

Using the Internet Archive and Theological Commons As An On-Ramp to Digitization and Access for Local Collections

by Gregory Murray, Princeton Theological Seminary Library

Does your library have unique public-domain or copyright-cleared materials you would like to see digitized and accessible online? By outsourcing the digitization to the Internet Archive, your library's content can be discoverable and accessible not only through the Internet Archive's site (archive.org) but also through the Theological Commons (commons.ptsem.edu), a free online digital library developed and hosted by Princeton Seminary that provides searching and display for materials on theology and religion from over 150 research libraries. This session laid out the procedures, costs, and benefits associated with digitization through the Internet Archive, as well as how your content can be incorporated into the Theological Commons through no additional effort on your part. Digital collections that have already been created using this model were demonstrated and described, with time for questions and discussion.

Using the Internet Archive and Theological Commons as an On-Ramp to Digitization and Access for Local Collections

ATLA 2017   gregory.murray@ptsem.edu

Premise

Theology libraries have important undigitized collections, unique materials

    Public domain (or copyright-cleared)

Would like to provide online access, openly

Don't have in-house equipment/staff for digitization

Don't have in-house digital platform to provide online access

One option: Internet Archive + Theological Commons = digitization and access for local collections

Internet Archive

Non-profit organization, values/mission: "Universal Access to All Knowledge"

Founded 1996, best known for archiving the Web (Wayback Machine)

In 2006, also began operating scanning centers across US and internationally

Digitize books, manuscripts, photographs (not negatives), microforms (Indiana only), etc.

From hundreds of research libraries/archives

Internet Archive

Each library pays for digitization

Digital image of each page, OCR full text for printed/typewritten materials

Cost includes storage in perpetuity, online discovery/access at archive.org

Internet Archive: Costs

$3 setup fee per "item"

10¢ per page for standard size volumes (max. 11.5" x 15" and 4" thick)

25¢ per page for oversize/folio volumes or loose sheets (even if standard size)

$2 per foldout (any size)

Archival materials, loose photographs, newspapers: consult with IA; will not exceed 60¢ per image

Typical example: 300-page, standard size book: (300 * .10 = $30) + $3 setup = $33

Internet Archive: Metadata

Excel file (saved as Comma Separated Values), one row per item

>   Minimum: title, language

>   Various predefined fields (IA has a template), including "description"

>   If you provide OCLC number (or ISBN), IA can utilize WorldCat record

Alternative: your MARC records — if 500+ items

>   Ask IA to set up Z39.50 connection to your catalog

>   You provide bib record IDs; IA harvests MARC records, derives metadata

Theological Commons

PTSem partnered with IA in early 2008 for large-scale book digitization

Established IA scanning center in PTSem Library (equipped, staffed, operated by IA)

Partnership goals:

>   Provide free, worldwide access to PTSem public domain books

>   Contribute to representation of theology and related fields within a mass-scale, global, online digital library

Theological Commons

By 2011, PTSem + IA digitized 23,000 books, available online at archive.org

>   Fulfilling original goals, but ...

>   In context of several million other texts (not to mention audio, video, images)

>>   On every subject

>>   Both academic and popular

New goal branched out:
>   In addition to digitization/access as an end in itself
>   provide alternative, focused discovery for content in theology/related fields
>   to serve a specialized audience

Theological Commons

1. Select content from IA based on subject
2. Build a web interface for search/navigation of that subset

Publicly released in March 2012 as "Theological Commons" (commons.ptsem.edu)

Spearheaded by:
    Cliff Anderson
    Steve Crocco
    with support of Iain Torrance

Theological Commons: Content

Selection:
    PTSem content, downloaded/imported from IA
    Imported content from other libraries, based on LCSH (over 150 libraries)

Attribution:
    Browse by Contributor
    Item-level page
    FAQ

Formats:
    Books, periodicals, theses, mss, photos, postcards, maps (digitized via IA)
    Audio/video — not digitized by IA, currently only PTSem

Theological Commons: Features

Mobile-friendly (Responsive Web Design, not a separate mobile version)

Full-text + metadata searching for texts (books, periodicals, theses, typewritten manuscripts, audio/video transcripts)

Metadata only searching for media (photographs, postcards, audio/video without transcripts)

Facets for filtering search results
    Allow selection of multiple values simultaneously
    Also provide browsing

Read online at archive.org

Theological Commons: Collaborations

Established platform, workflow for importing content from other libraries

Set up Featured Collections

Payne Theological Seminary and A.M.E. Church Archive
    Small project: digitized 86 items, incorporated 56 items digitized elsewhere

Missionary Research Library Pamphlets (Burke/Union/Columbia)
    Ongoing

IA + TC + Your Library

Digitization workflow exists (IA), platform exists (TC)
    Platform includes Featured Collections
    Established model for other libraries to have their own featured collections

Opportunity for any library to bring its materials online via same model

Digitize via IA
    Additional metadata we request:
        Identify any multi-volume sets (powers "View All Volumes" links)
        Subject term from our list, or LC call number (powers Subject facet)

PTSem Library sets up featured collection, imports your content (at no cost)
    No technology staff needed

IA + TC + Your Library

No added cost to contribute content to TC

    Your materials enhance the content of TC

    A service to theological community

Necessity of grant funding for digitization

    Key to focus on unique materials

IA is one of eight finalists for MacArthur Foundation's "100 & Change" grant

    If awarded, libraries would apply to IA directly for digitization funding

IA + TC + Your Library

This model provides two complementary means of discovery/access:

    IA: wide reach, in context mass digitization online library, millions of users

        IA will feed your content into DPLA if you authorize that

    TC: focused, specialized for targeted audience

Both serve theological community

Both support core mission of our libraries

"Won't You Be My Neighbor: Camaraderie at the Intersection of Research and Writing Services"

by Paul A. Tippey, Asbury Theological Seminary; Thad Horner, Asbury Theological Seminary; Ginger Stelle, Asbury Theological Seminary

INTRO - QEP BACKGROUND

Asbury Theological Seminary's Writing Center, which opened in the B.L. Fisher library in October 2016, is the result of the Seminary's most recent Quality Enhancement Plan (QEP) (a required part of the SACSCOC Reaffirmation process). When the conversations started about what area of the institution to focus on for the QEP process, the need for enhanced writing support quickly emerged as a likely candidate.

Over a period of several years, faculty noted a decline in students' writing ability. This reflects a larger and frequently observed trend in American education overall. In a survey conducted among ATS faculty, 66.7% responded that providing additional writing support for students would be "very important and an excellent use of resources." An additional 22.2% believed it would be "useful," and 86.7% of faculty acknowledged that they lower grades based on grammar and mechanics.

When the students were surveyed, an interesting fact emerged. Students surveyed overwhelmingly believed that their own writing was either "good" (58.6%) or "very good" (33.3%), yet still argued that it was "somewhat" (39.6%) or "very important" (51.4%) to provide writing support to students at the seminary. So, 80% of students did not feel that they personally needed much writing support, but 91% believed that their fellow students did need help with writing. The combination of these results with those from faculty convinced the QEP committee to focus their efforts on improving student writing at the Seminary.

The end result of this process was the decision to establish a Writing Center. Writing centers are very common in undergraduate institutions. Since the 1970s, writing centers have proliferated throughout American colleges and universities. According to the National Census of Writing, 99% of 4-year colleges and 97% of two-year colleges that responded to their surveys have one. Admittedly, only a small percentage of American institutions participated in the survey, but this statistic is still significant (National Census of Writing). A more realistic figure is probably that between 50% and 75% of American institutions have some form of a writing or learning center. Among graduate institutions, writing centers are still relatively rare, but they are growing in number. The Harvard Business Review recently featured a writing center that was established at the Federal Reserve Bank of Philadelphia and is showing some very positive early results (Bernoff).

Writing centers have been shown to have a notable impact on student success and retention efforts (Pleasant, Niiler, and Jagannathan 108-110). Consequently, the Asbury Theological Seminary Writing Center was officially opened in Fall 2016, and already we have hosted just over 200 thirty-minute sessions as of August 2017, peaking with 29 in October 2016 and 45 in April 2017. In addition, we are building a library of handouts, with six completed and several others in process. We have also begun the

process of transitioning these handouts into LibGuides. Looking ahead to Fall 2017, we are anticipating even greater use of the center this coming year.

MOVE FROM REFERENCE TO RESEARCH SERVICES

Around the same time as the QEP Committee was deciding to pursue a writing center, other changes were taking place in the Library. One of the most significant of these was the decision to move from traditional reference services to the establishment of Research Services. Like the well-known proverb about teaching a person to fish, Research Services focuses on training patrons in research techniques, so that they can find the information they need themselves, instead of simply finding the information for them. Using individual appointments with researchers and scheduled group presentations, as well as occasional in-class presentations, Research Services hopes to produce stronger independent researchers.

Before the move, Lisa Setters was the lone reference librarian. The demands of working the help desk, her responsibilities as the web resources librarian, and the duties that the reference position entailed proved to be too much for one person to handle, especially during chaotic times such as when Doctor of Ministry cohorts visited and new semesters started. Therefore, Thad Horner transitioned from Technical Services back to his original position in reference. Having two professional librarians has greatly increased the number of services offered by Research Services as well as the job satisfaction enjoyed by the librarians.

PROOFREADING

Before the launch of the QEP, in the Spring of 2013, Asbury Theological Seminary launched a pilot proofreading program in the library. Even before the QEP research confirmed it, faculty had identified a need among students for help with writing. At the same time, the Seminary had several students receiving scholarships from the Kern Foundation. These scholarships required students to complete a service project. The decision was made to assign some of these students to the library as proofreaders.

Beginning with two proofreaders (eventually growing to four), this program was very well-received by the students, with more than 700 appointments over the four years of the program.

It was a popular program, but it did have some problems. Most significantly, the Library had no say over who was selected to be proofreaders. The scholarships were given out based on college GPA, and from that pool of candidates, the admissions office chose candidates they thought could write well. However, the ability to write well does not automatically imply the ability to help others write well, and unfortunately, opportunities for training were limited. So, while this program was a good first step, it was not the long-term answer to writing issues.

MOVE TO A WRITING CENTER

The problem with a proofreading-only service is that it is ultimately short-sighted. If all the editor does is go line-by-line through the document and correct sentence-level errors, it does not actually teach the student anything of value. It provides a momentary boost in the form of a better paper, but the student is disengaged from the process, and

the next time the student has a paper to write, they will likely make the same mistakes again and need to have them "fixed" again. Ultimately, proofreading provides only a short-term solution.

In contrast, the writing center model takes a long-term approach. We hope that our students leave the center with a stronger paper, but more importantly, we hope they leave as better writers. In keeping with writing center best practices, our Center focuses first on higher order concerns (HOCs), which are global, content-related issues such as thesis statement, development, organization — elements that potentially make grammatical issues irrelevant in the face of significant rewriting. The Writing Center will look at grammatical issues as well, but we do so from a skills-training perspective. Our consultants look for patterns and repeated errors, helping students learn proper grammar use for future writing.

More importantly, Writing Center sessions are collaborative. Unlike proofreading, where the proofreader does most of the work, a Writing Center consultant tries to keep the student as engaged as possible — reading their own paper aloud, asking and answering questions, and playing an active role in setting the agenda for the session. The consultant acts as a guide, but the student retains ownership of the process. By focusing on this kind of collaborative process and skills training, writing centers provide long-term benefits to the students we serve.

COLLABORATION BETWEEN THE WRITING CENTER AND RESEARCH SERVICES

Figure 1

The Writing Center is located directly across the hall from the Research Services office. This proximity has proven to be very beneficial. It provides students with easy access to complementary services. On several occasions, Writing Center staff have identified a student need with a research-related task and have walked students over to Research Services and introduced them to the Research team. Research Services has done the same thing when one of their students has a writing question. The closeness of the two services makes it easier for staff to effectively serve students.

In addition, the two departments have also hosted collaborative seminars and learning opportunities for students. The Writing Center is a convenient and inviting space, and Research Services often uses it to hold open training sessions. Frequent discussions are held about types of seminars that students would find most helpful. Both departments work together for institutional and program assessment activities, sharing data, compiling results, and using the data to propose improvements in services.

We also work together with other library departments in the joint planning and implementation of library initiatives. Over the coming months, we will be beginning

some collaborative research into writing centers at comparator schools and exploring related grant possibilities. We are developing a proposal for a Plagiarism Response Program. Inspired by a similar program at Indiana State University (Bailey), this would make the Writing Center a first stop for students accused of plagiarism. Students would meet with a consultant to discuss what plagiarism is and how to avoid it, and then they would work with the consultant to revise the offending paper and correct the mistakes, turning a potential disciplinary action into a teaching moment instead.

Additionally, the Writing Center is also partnering with Instructional Design for a Faculty Professional Development Seminar series. Each month during the academic year, we host a one-hour workshop for faculty on a variety of topics, such as effectively using peer review in class. These seminars are live-streamed and archived as well, for faculty use at other times.

CONCLUSION

Writing centers are an increasingly common presence in academic institutions. While not all writing centers are located within libraries, we have found this placement especially advantageous. The Writing Center at Asbury Theological Seminary is still very new, having just completed its first year of operation, and the relationship between the Center and Research Services is still developing. After one year, however, we are very encouraged and excited about what the future holds. The beginning of the 2017-18 academic year has seen an early surge of students into both the Writing Center and Research Services. The students have responded in overwhelmingly positive ways; obviously, they recognize that we are filling an important need. We hope that other libraries will be inspired by our example to consider ways their own institutions could benefit from a similar arrangement.

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Data Curation 101 for Theological Librarians

by Clifford B. Anderson, Vanderbilt University; Bobby L. Smiley, Vanderbilt University

WHAT IS DATA CURATION?

Curating data is a new job skill for theological librarians. Apart from certain subfields that cross over with psychology and sociology, theological studies is not a data-driven discipline. Theological students have not needed to master statistics to study Augustine, Julian of Norwich, or Rosemary Radford Ruether. As theological researchers become interested in the digital humanities, they wind up producing data sets, which require description, preservation, and publication plans. The art of data curation is to guide researchers to sustainable and scalable practices of data sharing. Theological librarians have the opportunity to lead faculty and graduate students in these practices, steering them away from storing their data on thumb drives, network shares, and Dropbox to preserving their research in data repositories in standard formats with shared identifiers. A big task, no doubt!

Theological faculty and students can take solace in the fact that scholars in other humanities fields experience difficulty with data curation. As with the sciences and social sciences, funders' mandates to curate and preserve data impose new requirements on faculty and students in the humanities to think beyond their immediate projects to the longterm preservation of their digital products. And this has not been easy for humanities researchers. In a study of the data management plans of nineteen Office of Digital Humanities "Start-Up Grant" projects, Alex Poole notes that digital humanists may lack the ability to curate their data, despite their technical expertise. "A disjuncture persists between the types of innovative scholarly projects in which these scholars are engaging and their ability to curate the data underpinning these projects to enable future reuse."[1] Could librarians, who typically think in longer time frames, assist scholars with developing preservation plans? Yes, perhaps, but scholars do not yet think of the library as a place to seek counsel for research data management. While some NEH grant recipients turned to librarians for help with data curation task, the majority muddled through on their own.[2]

DATA CURATION LIFECYCLE

The Digital Curation Centre in the United Kingdom published a "Curation Lifecycle Model," which has proved highly influential during the past ten years. As Sarah Higgins remarks, "The ... Model offers a graphical high-level overview of the lifecycle stages required for successful curation."[3] The key is that data curation should take place throughout the research process, not at the beginning and the end. Librarians may collaborate with researchers about the data management plans, metadata description, data preservation, and data publication, among other topics.

Rather than attempting to address these issues upfront, librarians should check in periodically with research teams to address concerns that have popped up and to provide recommendations about best practices.

A practical way to get started with data curation at your institution is to sign up for the DMPTool or Data Management Planning Tool. The DMPTool is software-as-service provided by the UC3 (University of California Curation Center) at the California Digital Library (https://dmptool.org/). The tool allows researchers to craft customized data management plans by selecting templates for the relevant funding agency. While any scholar can use the DMPTool without charge, institutions can also become supporting partners. Among the benefits of institutional membership is the ability to embed librarians into the data management planning workflow, allowing them, for instance, to read and comment on drafts (https://github.com/CDLUC3/dmptool/wiki/FAQ#q-what-are-the-benefits-of-becoming-a-dmptool-partner). A goal of the DMPTool is providing a means for the "research community to gain insight into the methods and practices of research data management across the entire lifecycle at both a micro and a macro level."[4] Librarians who counsel researchers from different domains will likewise be able better to understand existing institutional patterns for data management and to guide researchers toward a common, contextual set of best practices.

ETHICS OF DATA COLLECTION

The collection and curation of research data involves ethical considerations as well as technical perspectives. For instance, researchers who work with human subjects should already be working with institutional review boards (IRBs) to review and refine their data collection and dissemination practices.[5]

Researchers working in areas that do not fall under the purview of institutional review boards should also consider the ethical implications of their data collection and management.[6] In an article titled "What is Data Ethics?" that introduces a themed issue on the topic, Luciano Floridi and Mariarosaria Taddeo provide an expansive definition of data ethics:

> … Data ethics can be defined as the branch of ethics that studies and evaluates moral problems related to data (including generation, recording, curation, processing, dissemination, sharing and use), algorithms (including artificial intelligence, artificial agents, machine learning and robots) and corresponding practices (including responsible innovation, programming, hacking and professional codes), in order to formulate and support morally good solutions (e.g. right conducts or right values).[7]

The point of such reflection is to steer a course between "social rejection" and "legal prohibition" of data-driven research.[8] While theological librarians may not become specialists in the complexities of data ethics, they should learn to spot potential issues about data confidentiality, for example. If research data contains potentially identifying information about human subjects or traditional knowledge about indigenous communities, librarians should generally refer researchers to specialists who can help redact the data before public release.

DATA REPOSITORIES

Where should researchers preserve and make accessible their data? An existing institutional archive is an option. While institutional repositories are more typically geared toward the dissemination of pre-prints and post-prints of academic papers, most can also handle datasets.[9] Given that major divinity schools and seminaries already maintain institutional repositories, librarians at such schools may naturally turn to them when seeking long-term storage for datasets. Adapting existing institutional repositories to handle research data may require making significant changes to workflows[10] and may not provide adequate metadata[11] or, when dealing with big data, enough file storage and network throughput.[12]

When advising researchers, librarians should also consider so-called "domain" and "disciplinary" repositories as well as generic data repositories.[13] By contrast to institutional repositories, these varieties of repository serve broader and narrower communities of practice. An example of a domain repository for religion and theological studies is the ATLA Digital Library (http://dl.atla.com/). A sermon database might function as a disciplinary repository; sermons belong to the general domain of theology, but fall more narrowly into the category of practical theology. To foster discoverability of their datasets (and to take advantage of domain- and discipline-specific functionality), researchers may wish to deposit data in these kinds of repositories.

Generic repositories like Figshare (https://figshare.com/) and Zenodo (https://zenodo.org/) serve data-driven researchers across fields and domains. Among the high-level tools for data management they provide are versioning of Digital Object Identifiers (DOIs), altmetric analysis, large file storage, integration with Github, and exporting metadata to citation management software, though products differ in capability and cost. By contrast, institutional repository software may not support this functionality, rendering these repositories less suitable for depositing specialized forms of research data.[14]

Lastly, theological librarians should also assist researchers with finding the appropriate licenses for research data. While Creative Commons licenses are familiar, they may not be the best choice for data. In the United States, at least, not all data is straightforwardly copyrightable; copyright requires that the data contain a "modicum of creativity."[15] The act of assembling research data, while arduous, may not merit copyright in a legal sense. Even if it does, making research data available without copyright restrictions (by using a CC0 or public domain license: https://creativecommons.org/share-your-work/public-domain/cc0/) will foster the greatest downstream reuse. Researchers who fear losing credit for their work can still ask that scholars who draw on their datasets cite them (with the appropriate DOI) in their publications.

COLLECTING AND VISUALIZING LIBRARY DATA

While the majority of data curated by libraries are sourced from research, libraries themselves already have, as well as generate, a great deal of data in need of curation. Circulation statistics, holdings lists, monographic expenditures, public services activity, *inter alia*, are all data libraries collect and curate. Leveraging well-curated library

data holds manifold possibilities for analysis, and what follows are examples of how collections and circulation statistics can be harnessed for data visualization.

Shortly after arriving at Vanderbilt, one of the co-authors wanted to know more about the library's holdings and circulation data. Working with systems librarian Tao You, he was able to obtain circulation data broken down monthly by branch library. These data were retrieved through the library's ILS API, and made available as an Excel spreadsheet. Using the data visualization software Tableau Public (https://public.tableau.com) a series of small multiple line graphs showing monthly circulation divided annually were generated to track the frequency of check-outs for the four largest branch libraries by monographic holdings (excluding the law library).

Several features are immediately manifest: first, and not especially surprising, monthly trends match the rhythms of the academic calendar, with crests in mid-spring and late fall, and a sizeable trough during the summer months. More interesting is
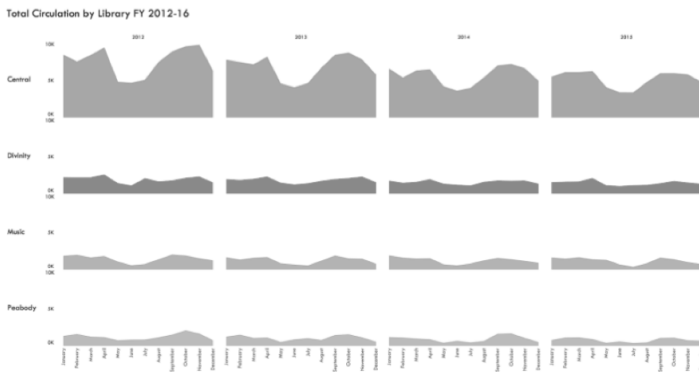

Figure 1

the diminution of total check-outs for all libraries over a four-year period, albeit with only slight variance for three of the four libraries. A cursory glance might suggest an overall decline in library use, but recognizing that the data used only includes physical monograph check-outs another trend is adumbrated. Over the period surveyed, Central Library has been embracing an ebook preferred purchase policy, in contradistinction to, for instance, the Divinity Library, where physical monographic purchases are privileged over acquiring electronic copies (ebooks are still purchased, however). In this instance, the visualization reveals how ebook purchases can problematize traditionally used statistics (e.g., circulation data), and enjoins us to consider how ebook usage can be tracked and then mapped on physical book circulation.

Combining circulation data with holdings data evidences other trends less easily discerned from examining data in a tabular format alone. In addition to circulation data, our systems librarian provided holdings data by LC Class for Central Library, our largest branch library. When these data are dropped into Tableau Public, a treemap can be rendered, which is heat mapped to indicate circulation frequency over a single academic year and scaled by holdings data.

Central Library Holdings & 2016 Circulation by LC

Figure 2

shelf space
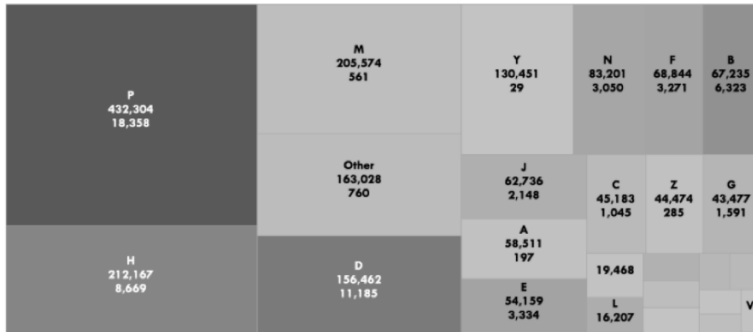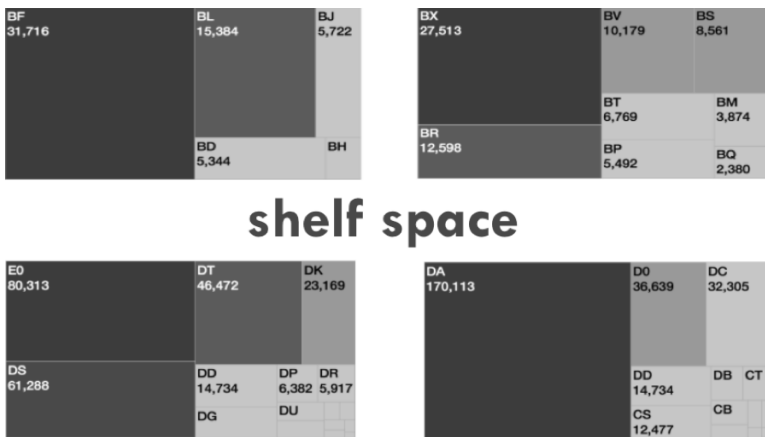
Figure 3

In this treemap, several aspects of the library's collection are immediately revealed. First, the Central Library's collection strengths reside in literature (P) and social sciences (H), and the circulation frequency seems commensurate with collections of those sizes. What struck the co-author as less expected was the third largest collection by LC Class is M (Music), which surprisingly has around 50,000 more items than history (D). Indeed, Central's M collection is almost double the size of the Music Library's holdings (205,574 in Central, 104,640 listed in Music). Spotting presumed anomalies like this helps elicit questions about how and why collections look the way they do — in addition to highlighting gaps and surpluses.

Marshaling these data can be useful for making decisions about library space, and the off-siting or deaccessioning of material. Sourced from a highly granular Library of Congress SCAT (Statistical Category Abstract Table) from the Michigan State University Library (one of the co-author's previous employers), Figure 3 demonstrates how physical space can be visualized with these data. In the example below, another treemap displays a single floor of books broken into quadrants (that mirrors the floor's layout), broken down further by call number, and heat mapped for circulation.

Each quadrant represents a grouping of ranges, but it can be easily imagined that each range of shelves could also be broken down in a similar fashion. With diminishing space a critical concern, librarians with collections responsibilities are provided with additional visual tools to help inform decisions about how to manage or grow a collection.

These examples illustrate how well-curated library data be can harvested and used as potentially compelling data points for collections decisions, ranging from spotting collection trends and gaps to reimagining stacks maintenance. While these examples focus on collections, all library data are a rich source for computational visual analysis. Along with research data, the foregoing underlines how library data too needs to be curated, and in so doing, how it can be effectively deployed to aid in making data-driven decisions.

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[5] In *Behind Closed Doors: IRBs and the Making of Ethical Research* (Chicago: University Of Chicago Press, 2012), Laura Stark details how religious believers from "peace churches" like the Mennonites played a role in the development of institutional review boards.

[6] See John Leslie King, "Humans in Computing: Growing Responsibilities for Researchers," *Communications of the ACM* 58, no. 3 (2015): 31–33, doi:10.1145/2723675.

[7] Luciano Floridi and Mariarosaria Taddeo, "What Is Data Ethics?" *Philosophical Transactions of the Royal Society* A 374, no. 2083 (December 2016): 3, doi:10.1098/rsta.2016.0360.

[8] Ibid., 1.

[9] On the use of DSpace as a data repository, see Yin Zhang and Hsin-liang Chen, "Data Management and Curation Practices: The Case of Using DSpace and Implications," *Proceedings of the Association for Information Science and Technology* 52, no. 1 (2015): 1–4, doi:10.1002/pra2.2015.1450520100109.

[10] Consider, for example, the case study of retrofitting an existing repository for research data at the Hong Kong University of Science and Technology (Gabrielle K. W. Wong, "Exploring Research Data Hosting at the HKUST Institutional Repository," *Serials Review* 35, no. 3 (September 2009): 125–32, doi:10.1016/j.serrev.2009.04.003)

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[13] Lee and Stvilia, "Practices of Research Data Curation in Institutional Repositories," 3.

[14] Ibid., 30.

[15] See Feist Publications, Inc. v. Rural Telephone Service Co., 499 U.S. 340 (1991).

[16] These holding statistics were also included in the files provided by the systems librarian.

[17] A more potentially arresting example of this kind of analysis is discussed in the co-author's keynote address at the 2016 ATLA Annual Meeting; see Bobby Smiley, "Theological Librarianship in the Age of Digital Humanities," ed. Tawny Burgess, *Summary of Proceedings*, 70th Annual Conference of the American Theological Library Association, 2016, 22–32.

MarcEdit: Beyond the Basics

by Leslie A. Engelson, Murray State University; Christa Strickler, Wheaton College

USING MARCEDIT AND OCLC CONNEXION TO ENHANCE BIBLIOGRAPHIC RECORDS IN BATCH

Christa's presentation provided a detailed look at using MarcEdit and OCLC Connexion to add enhancements to catalog records in a batch rather than individually. Buswell Library (Wheaton College, IL) has used this method to enhance our records with tables of contents to make them more searchable for our users, and to add Library of Congress Classification (LCC) numbers in preparation for a reclassification project. The session covered in greater detail the procedure described in the May 2017 issue of *Theology Cataloging Bulletin* ([https://www.atla.com/community/ATLA%20 Member%20Publications/TCB%2025.3.pdf](https://www.atla.com/community/ATLA%20Member%20Publications/TCB%2025.3.pdf)) and republished in the *ATLA Newsletter* (https://newsletter.atla.com/2017/testimony-marcedit/). Slides containing screenshots and step-by-step instructions are available at http://bit.ly/2s21aik.

ODDS AND ENDS

With the remaining time, Leslie discussed the following ways of utilizing MarcEdit to facilitate record processing.

FILE ASSOCIATIONS

Bibliographic records can come from vendors in a variety of file types including .dat and .bin. MarcEdit prefers .mrc and .mrk file types but preferences can be set so that the tool can immediately open those non .mrc and .mrk files. From the Main Menu, click on Tools > Preferences > File Associations. In the bottom half of the screen, type in the file type that needs to be converted, associating it with either MarcBreaker, MarcMaker, or MarcEditor. Click Apply.

When you click on a file of bibliographic records, MarcEdit will either break, make, or open the file in MarcEditor, depending on the file type and the action associated with that file type. For instance, if you regularly receive records from a vendor that are a .bin file type and simply need to convert those records to .mrc in order to load them in your ILS, simply associate the .bin file type with MarcMaker. When you download the records, double-click on the file and MarcEdit will automatically convert it to a .mrc file type without having to break and make the file.

FIND MISSING FIELDS OR SUBFIELDS

MarcEdit has a feature that enables searching records for missing fields or subfields. As with many functions in MarcEdit, there are several way to perform this action.
- To work directly on the records in MarcEditor, click on Edit > Edit Shortcuts > Field Edits > Find Records with Missing Field. Simply type in the field tag number. A specific subfield code can be included if you are searching for a missing subfield.

- To extract a subset of records missing the field or subfield, in MarcEditor, click on File > Select Records for Edit.
    - ○ In the Display Field box, type in the field tag number (and subfield code, if looking for a specific subfield).
    - ○ Click on Import File. The file you are currently working on will be loaded. If no file is currently loaded, a file can be selected in the Source MARC file box and then imported.
    - ○ Click on the Does Not Match link. Records that are missing the specified field will be highlighted.
    - ○ Click on Export Selected.
    - ○ Make changes to the records and when saved, the records will be saved back to the original file.
- To extract a subset of records missing the field or subfield and save in a separate file, from the MarcEdit Main Menu click on Tools > Select MARC records > Extract Selected Records. Fill in the Display Field box with the field tag number (and subfield code, if needed). Select the file by clicking on the file next to the Source MARC file box. These records will be removed from the originating file and will be saved as a separate file.

ADD $E AND $4 TO 1XX AND 7XX FIELDS

With a file loaded in MarcEditor, click on Tools > Edit Subfield Data. Type the field tag number in the Field box. In the Field Data box, type ^e or ^4 for the subfield you want to add. Type in the appropriate relator term or relator code in the Replace with box. Select Add subfield if not present. Check to see the results. The period after the author's name may need to be replaced with a comma, depending on the ending punctuation. Batch processing this punctuation change may be problematic with names that end with an abbreviation such as initials.

FINDING DUPLICATE RECORDS

When files are merged, this can often result in duplicate records in one file. There are two ways in MarcEdit to locate and delete these duplicates. This process eliminates the second record found so you may want to sort the file before running the dedup process in order to retain the newest or oldest record. To do this, in MarcEditor, click on Tools > Sort by > Sort record order by > Control Number Field to dedup by title or sort by Title field to dedup by OCLC number.

To dedup in MarcEditor, click on the Tools > Record Deduplication. Select the control fields that will be matched, whether you want to retain the first or last record or by the latest transaction date. Determine whether you want the duplicates removed or the unique items removed, then select where you want the new file to be saved. Click Process.

To dedup at the Main Menu, click on Tools > Find Duplicate Records. Select the file or files from which you want duplicates to be found and removed. Determine where you want the combined, deduped file to be saved. Click Next. Select the control fields that will be matched, whether you want to retain the first or last record or by the

latest transaction date. Click Process and the deduped file will be saved. The duplicate records are saved to a separate file.

REGULAR EXPRESSIONS

I've included links to resources that Terry Reese has made available as well as Microsoft's Quick Reference for regular expressions.

- Video: https://www.youtube.com/watch?v=7YXvS4xBEfw
- Slides: https://slideshare.net/reese_terry/getting-started-with-regular-expressions-in-marcedit
- MSDN: https://msdn.microsoft.com/en-us/library/az24scfc(v=vs.110).aspx

DELETE NON-LCSH HEADINGS.

FAST headings can be removed without using a regular expression. With a file open in MarcEditor, click on Tools > Add/Delete Field. Type in the file tag number (600, 610, 630, 650, and 651) in the Field box. In the Field Data box, type $fast. Click Delete Field.

Subject headings with second indicators of 4 duplicate Library of Congress Subject Headings (LCSH). I like to remove these subject headings and can do so using a regular expression. In the Field Data box type: ^=650.{3}[4] This will remove all 650 fields with a second indicator of 4. To delete all non-LCSH fields, use this regular expression: ^=650.{3}[^0] Change the tag as needed for each type of subject heading. This will remove all 650 fields with a second indicator that is not 0. Select Use Regular Expression before clicking on Delete Field.

SPLIT 856 FIELD WITH TWO $U

Sometimes records will have two $u s in the 856 field and some ILSs will not accept multiple $u s. The second subfield can be split out into its own 856 field by using a regular expression in the Replace function. Click Edit > Replace. In the Find box type: (=856.{4})(\$u.*[^$])(\$u.*) In the Replace box type: $1$2\n$1$3

Select Use Regular Expression before clicking on Replace. This will not work if there is any data before the first $u.

A "Difficult Matter:" Discussions of "Intellectual Freedom" in Catholic Library World between 1980 and 2015

by Megan E. Welsh, University of Colorado Boulder

INTRODUCTION

Some librarians face the "difficult matter" of balancing personally held religious values and the values supported through American Library Association (ALA) documentation such as the *Code of Ethics* and *Library Bill of Rights*. Evidence of the struggle to balance these values, especially regarding intellectual freedom, can be found through several means including the written expressions of religiously affiliated librarians (whether personally religious or affiliated with a religious institution). This poster reviews the findings of a recently conducted content analysis in which the terms "censor" and "intellectual freedom" were counted and contextualized over a 35 year period in *Catholic Library World* (*CLW*), the professional journal of the Catholic Library Association (CLA).

RESEARCH QUESTIONS

Two research questions guided the course of the study on which this poster reports:
1. What are the frequency and context of the terms "intellectual freedom" and "censorship" in articles about those topics published in *CLW*?
2. What do these patterns indicate about the attitudes of *CLW* authors towards intellectual freedom and censorship? (Welsh, 2016)

METHODOLOGY

I used the method of content analysis to answer these research questions. First, I located *CLW* articles from 1980-2015 by conducting a keyword search in ATLA CPLI and LSTA using "intellectual freedom" and censorship. I then identified the frequency of "censor" and "intellectual freedom" in articles either by counting manually through a deep read of the article or by relying on optical character recognition (OCR) technology. Figure 1 contains the frequency of the terms distributed over the 35-year period of analysis. After determining the frequency, I also determined the context of "censor" and "intellectual freedom." I asked myself if the author was discussing these terms in a positive, negative, or neutral context and assigned a code representing those three options. I then analyzed the results based on setting (e.g., were the authors talking about a public library or a school library?) and trends over time (Figure 1).

FINDINGS

- Of the 94 statements containing "intellectual freedom," most of them were positive or neutral (Figure 2).
- Of 202 statements containing "censor," most were positive or neutral (Figure 3).
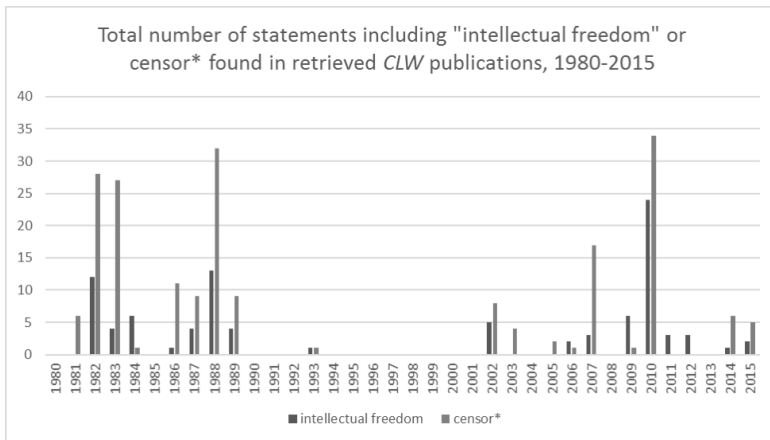
Figure 1: Number of instances of "intellectual freedom" or "censor*" found in retrieved CLW publications between 1980 - 2015 (Welsh, 2016)
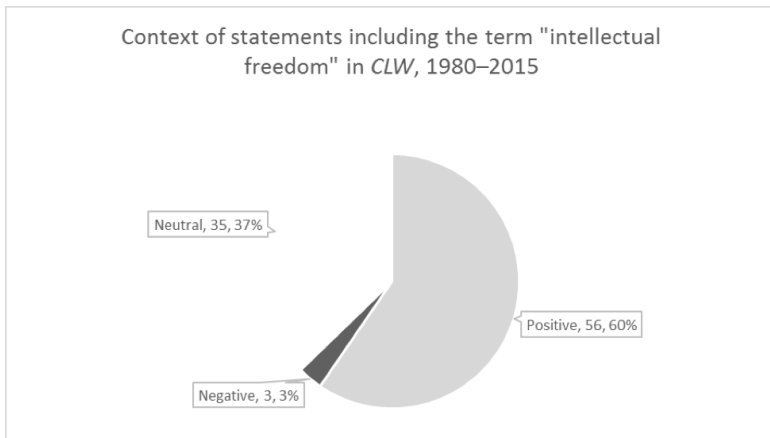
Figure 2: Context of statements including the term "intellectual freedom" in CLW, 1980–-2015 (Welsh, 2016)

- Most statements related to schools or unidentified library settings were general comments on the profession as a whole (Figure 4).
- Although the overwhelming number of statements were either positive or neutral, some of the *CLW* content highlighted the struggle of balancing professional ethics and religious beliefs. Here are two examples:
  - ○ "Because individual attitudes, beliefs, and values guide actions… and because these and subsequent judgments are so highly personal and subjective, it is difficult to lay out no-fail criteria and guidelines." (Rehring, 1982)
  - ○ "Fulfilling my professional commitment to these young people is a more difficult matter with which to deal because I have problems melding together the Christian philosophy of our school and the intellectual freedom of our students." (Hodges, 1982)
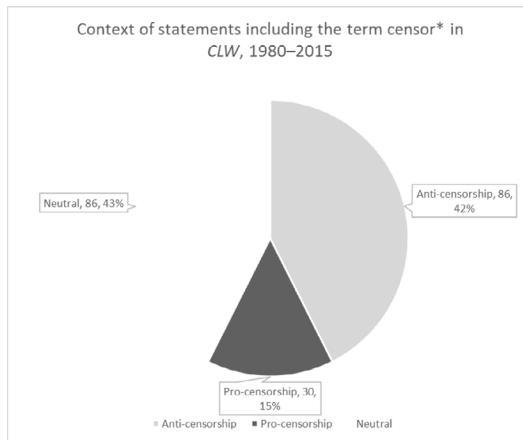
Figure 3: Context of statements including the term "censor*" in CLW, 1980-2015 (Welsh, 2016)
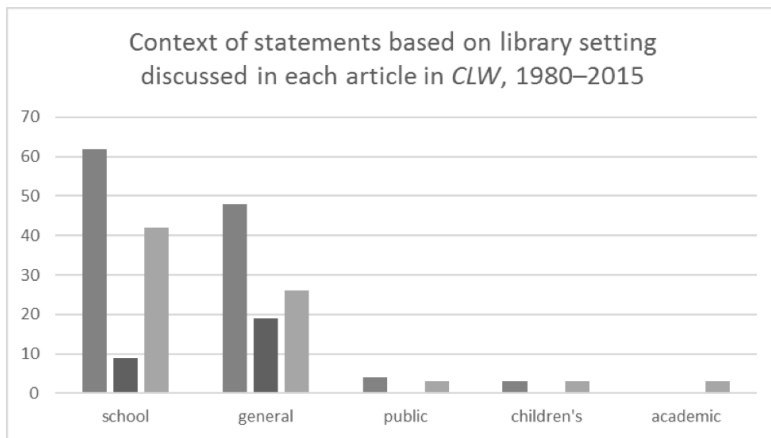
Figure 4: Context of statements based on library setting discussed in each article in CLW, 1980–2015 (Welsh, 2016)

LIMITATIONS

This content analysis is limited in scope. Intellectual freedom is a broad topic composed of many related concepts (e.g., privacy, access, expression) and this research only focused on intellectual freedom and censor in the articles it examined. Additional keywords could also be used, first, to find potentially relevant articles and, second, to gain a deeper understanding of the content of each article and the concept of intellectual freedom as a whole.

Additionally, not all of the articles were born digital or scanned with OCR. All possible relevant articles may not have been retrieved.

Finally, author bias may be present in coding the instances of the terms intellectual freedom and censor. Content was coded individually, and partnering with other researchers could have resulted in different coding.

FURTHER RESEARCH

The methodology used to analyze *CLW* could also be applied to other journals. It would be interesting to compare the findings of this research with content from *The Christian Librarian* (the official publication of the Association of Christian Librarians) and a journal with a broader audience and scope, such as *Library Journal*, over the same period of time. What have librarians who are not Catholic written about intellectual freedom?

Additionally, very few articles on the topic of intellectual freedom or censor were retrieved from the 1990's. This publication trend should also be analyzed. Why were more articles seemingly published on the topic in the 1980's and after 2001? What did trends look like prior to 1980?

CONCLUSION

The findings of this content analysis suggest that the majority of *CLW* contributors expressed support for intellectual freedom in their writing. However, some acknowledged the challenges of maintaining individual values and practicing their professional values. More research should be conducted on the impact of religious values on professional practice relating to intellectual freedom.

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Welsh, M. E. (2016). Expressing intellectual freedom: A content analysis of Catholic Library World from 1980 to 2015. *Evidence Based Library and Information Practice*, 11(4), 41-56. Retrieved from https://journals.library.ualberta.ca/eblip/index.php/EBLIP/article/view/27980/21055

Making Space for Research

by Kaeley McMahan, Wake Forest University

INTRODUCTION

Making up about 1% of the Wake Forest University student population, School of Divinity students are power users of the Z. Smith Reynolds Library Reference collection. We wanted to create a dedicated resource location for these students, which would include the most useful biblical studies and commentary resources.

MAKING SPACE

Several years ago, when an increase in online resource purchasing enabled the relocation of a print index collection, a section of shelving in our Reference collection became available for a new use. In departmental discussions it was suggested that it might be a good location for resources related to the School of Divinity, and I jumped at the opportunity to customize a space for students who were already heavy users of our Reference collection. Other benefits of this location included:

- the shelving in this space was counter-height and thus good for browsing and spreading out resources
- the shelving was near the Reference Desk, scanner, photocopier, and my office
- there was an adjacent section of shelving that could be cleared if the collection needed to expand in the future

SELECTING RESOURCES

With the location set, the next step was to select the resources to include in the space and make sure there would be enough shelving. I made the decision to limit the collection to resources that would help with biblical studies and exegesis projects, and with sermon preparation, and thus not include church or denominational history resources, which would remain in the regular Reference collection nearby. In conjunction with deciding on the resources to include, it was also decided to have two circulation policies for the resources shelved in the collection. The resources that had always been in the Reference collection, and thus non-circulating, would remain non-circulating. This included resources such as: *Anchor Bible Dictionary*, *New Interpreter's Bible*, *Women's Bible Commentary*, the *Yale Anchor Bible* series, and a variety of concordances, atlases, and exegetical aids. Commentary sets, which were pulled from their various call number areas in the circulating stacks and shelved alphabetically by series title, would be available for three-day checkout. The series selected for inclusion were recent publications (post-1990) and regularly recommended by faculty for assignments. Twenty-two series were on our final list, including *Abingdon Old Testament Commentaries*, *Belief*, *Berit Olam*, *Feasting on the Gospels*, *Hermeneia*, *New International Commentary on the New Testament*, *Paideia*, and *Smyth & Helwys Bible Commentary*.

Figure 1: Biblical Studies Reference Collection and part of the Commentary Series Collection
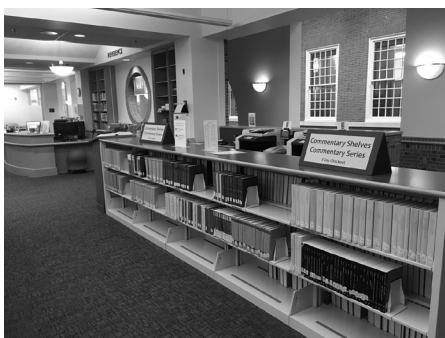

Figure 2: Remainder of the Commentaries Series Collection

PROJECT LOGISTICS

For this project to be successful, the expertise and input of multiple ZSR Library faculty and staff was required. As the liaison to the School of Divinity, I coordinated the project, selected the resources to be included, and populated a Google Doc with their titles, call numbers, item record links, and estimated shelf space. Steve Kelley (Head of Continuing Resources & Database Management) and Tim Mitchell (Computer Support Consultant) created a new item type and location code in Voyager, as well as display wording for the catalog. Meghan Webb (Reference Services Coordinator) changed each location and item status in Voyager, added REF stickers and color-coded dots to the spine labels, and was in charge of organizing the student workers who pulled the commentaries from the stacks. Craig Fansler (Preservation Librarian) created instructional foamcore signage for the top of the shelving unit. Finally, Monesha Staton and Kathy Martlock (both Library Cataloging Specialists) created a new workflow for receiving and processing standing orders and new titles, and for assigning the correct Reference location and item type to the catalog record.

RESULTS

Anecdotally, the new space is a success! The location is frequently populated by School of Divinity students consulting resources, scanning pages, and working on papers, and they have expressed appreciation for a collection that is easy to use and organized just for them. While some of our in-house scanning statistics show a slight decline in usage, I believe that can be attributed to the ease of using the resources without leaving the area, while also immediately reshelving them after they have been used, which doesn't allow library staff to record their usage. On the other hand, actual checkouts of the commentaries have increased dramatically, from 171 checkouts in the two years before their location change (July 2013-June 2015) to 921 checkouts since (July 2015-June 2017), which would seem to be a result of their higher visibility and short three-day circulation period.

Because the collection is used so heavily, there is a need to shelf-read it frequently, and be aware of possible missing titles from the various sets. There have also been

minor hiccups regarding the procedures of ordering and processing additions to the collection, whether individual titles for the Reference area or new commentary series for the circulating section. Overall, the project met the goal of making space for research to happen, and it wouldn't have been accomplished without the teamwork and shared knowledge of my co-workers at ZSR!

A PDF version of the poster can be found at: http://bit.ly/2r6iO7k

Worship in the Iona Tradition:
"The Difference a Touch Makes"

by Dr. Ca Trice Glenn, Hopewell Missionary Baptist Church, Hopewell Counseling Center

Jesus Heals Two Blind Men

[29] As they were leaving Jericho, a large crowd followed him. [30] There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, "Lord have mercy on us, Son of David!" [31] The crowd sternly ordered them to be quiet; but they shouted even more loudly, "Have mercy on us, Lord, Son of David!" [32] Jesus stood still and called them, saying, "What do you want me to do for you?" [33] They said to him, "Lord, let our eyes be opened." [34] Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him. (NRSV)

We live in an ever-evolving digital age. I, too, have jumped on the digital bandwagon in many ways. I manage a sizable online presence for my practice and church ministry, and I work with youth who consistently drive my technological acumen. In an age of Snapchat geofilters and Google-search-reliant students, it seems more important than ever to revisit this biblical lesson on the effects of blindness.

One would think that having endless information at one's fingertips would translate into deeper banks of knowledge and more connectedness to others, but it's been my experience that the opposite is actually the case. Day after day, I encounter students who are somewhat less engaged in committing information to memory or investing in research because they live in a world where information is readily available and accessible. Thus they see no need to delve deeply into any subject matter; it will be there when and if they choose to go looking for it.

Likewise, having access to technology seems to have created an illusion of connectedness as evidenced by the ease of access to other reviews and viewpoints. We are moving quickly toward a generation who will value "group-think reviews" or scholarly material developed through critical analysis and research protocols. The technological and digital advances of the 21st century have provided useful conduits for information-sharing. The advances make retrieving complex sources information a less-cumbersome process.

However, some of these developments also point to a sort of spiritual awareness blindness emerging in our culture. This is a kind of blindness that results from having information but lacking an awareness of what it means in the greater scheme of life and how that information connects us to others. This type of blindness may be even more debilitating than physical blindness because it affects not only how we interact with others but also potentially how we interact with the Divine.

Today we're going to examine a miracle in which Jesus gives sight to two blind men. In our text today we're going to see how Jesus healed two blind men. We are also going to see how the act of personal touch can reverse the effects of blindness.

Every culture has a proverb about this kind of mental or spiritual blindness. The ancient Persians used to say: "A blind man who sees is better than a seeing man who is blind." Our American proverb says, "There is none so blind as he who will not see." Though we may have 20/20 vision, we can still be blind to what God is doing around you in this world. The real danger of spiritual blindness is that you may not even realize when you are spiritually blind.

As I was studying this passage in Matthew 20, there was one phrase that stood out. It says, "Jesus touched their eyes." A touch conveys and triggers several transformations in the biblical text. Sometimes a touch is used to seal the fate of one's bondage such as Judas' Kiss to Jesus in the garden, or sometimes it transfers healing power such as with the woman with an issue of blood who wanted only to touch the hem of Jesus' garment to receive her healing. At other times touch is used miraculously to resurrect, such as when Jesus healed Jairus' daughter or any number of healing accounts where Jesus' touch immediately healed physical, spiritual, and mental ailments. When human touch intersects with the Divine, miraculous things can happen.

In Matthew 20, when Jesus touched their eyes, their lives changed. I started thinking, what happens when Jesus touches our spiritual eyes? So I'd like to ask you, "Has Jesus touched your eyes?" When He does, there are three things that can change.

FIRST: SOMETIMES WE TOUCH TO CONFIRM OR VALIDATE OUR EXPERIENCE

There are several examples in the New Testament where a touch from the Divine or humans signals validation or confirmation of God's presence. In Matthew 16, Jesus lays hands on Simeon renamed Peter and declares that he is the rock on which Jesus' church will be built. This act of ministerial validation elevates Peter's role and responsibility to Kingdom that is to come. Peter, having been proven as a faithful servant and follower of Jesus, had his faithfulness validated and his leadership skills confirmed.

There may be times when we have an opportunity to serve as that validating and confirming presence in our students' journey. Often in seminary, students find them selves unsure of the path ahead. They question their abilities, their preparedness, and at times whether they were even called to this momentous task called ministry. In those moments we are presented with opportunities to operate as God's touch of confirmation and encouragement. We can become the touch that they need.

SECONDLY: SOMETIMES WE NEED TOUCH TO CONNECT US TO GOD AND OTHERS

In Luke 7, a woman with an alabaster jar of ointment followed Jesus into the house of a Pharisee. The text says that she was a "sinful" woman and that everyone in the city knew of her sinfulness. Despite her reputation, she began to clean his feet with her tears, anoint Jesus' feet with the oil, kiss his feet. When the Pharisees attempted to question Jesus' ability to discern that this woman was sinful and thus should not be allowed to touch him, Jesus spoke in a parable that illuminated how much more important it was that one with greater sins seek him out for forgiveness than those with fewer sins. In

this case, touch was used to connect someone who felt disconnected. Jesus chose to focus on her need to be connected rather than the reason for her disconnectedness. She felt disenfranchised by society, but Jesus recognized her worth and value equal to the others who esteemed themselves as superior.

Likewise, Jesus calls us to be open to connecting with students who need someone to engage them on a personal level. Jesus calls us to remember our equalness in God's sight to the student who seeks assistance and therefore value their contributions as well as their challenges.

LASTLY: SOMETIMES WE NEED TOUCH TO PROMPT CHANGE AND TRANSFORMATION

Several accounts in the New Testament demonstrate that an encounter with Divine touch can transform our way of being in the world. When Jesus heals, lives change forever. Whether it's a paralytic or person with leprosy in Luke 5 or people bringing infants and children to Jesus in Luke 18, a touch from Jesus changes things. A touch from Jesus can heal, restore, reconcile, and release us from burdens and distress. A touch from Jesus can change the trajectory of our lives. A touch from Jesus makes all the difference in the world!

We are called to be examples of Christ's light in the world. Whether that is to students or others who are seeking Divine encounters, we are to point the way toward God who can change all things. We are to point to the Divine whose touch can make a difference beyond measure. AMEN

Baptist

by Donna Wells

GATEWAY SEMINARY OF THE SOUTHERN BAPTIST CONVENTION

After the first full year in Ontario, California, there have been a few growing pains. The Fremont campus is now open. Bill Crews, of Vancouver, died and left a large personal library to Gateway, plus his papers. Rocky Mountain campus librarian has retired. The Phoenix campus is helping with the SBC convention. There are currently five or six professional librarians on staff on the Ontario, CA, campus. Gateway Seminary is currently using WMS and starting a trial with LibGuides. The library staff is trying to get the school to think of librarians as educators and partners. ATS has given the school a $50,000 grant for integrated learning. Dr. John Sailhamer died this past year. A bilingual program has begun that is Chinese-English. The Seminary is receiving many donations.

MIDWESTERN BAPTIST THEOLOGICAL SEMINARY

The Seminary is breaking ground to build a new student recreation center. The library is renovating the staff and circulation areas. Currently seeking a cataloger/electronic resources person. The library is weeding and preparing for a major renovation.

NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY

2017 is the Seminary's 100th anniversary.

Becah Phillips has been hired as the new serials librarian. The library bought a $25,000 scanner for scanning hymnals and has also set up a new room dedicated to hymnals. Currently processing the V.L. Stanfield collection which includes letters from J.A. Broadus. Conducting a three-year experiment in setting up SYNC where Ph.D.'s can attend seminars by live streaming. NOBTS passed accreditation. New Provost will be Morris Grubbs and current Provost moving to position of V-P for Institutional Assessment.

PIEDMONT INTERNATIONAL UNIVERSITY (WINSTON-SALEM, NC)

A small organization with two full-time librarians and one paraprofessional. Looking at electronic resources. School received a $1,000,000 gift and hopes to use it to start a counseling program. Have online programs in Spanish, also currently translating Portuguese and looking into Chinese.

SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

Assistant Director Terese Jerose retired after 20 years of service to the Seminary.

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

The library has joined the MOBIUS consortium (to which MBTS also belongs). Currently breaking ground on a new Baptist Heritage Center (containing the Patterson Library, Adrian Rogers' Library, Jerry Vines Library, and the Paul Pressler Archives) which will contain a theater to hear recorded sermons and include an apartment for the use of Dr. and Mrs. Patterson after retiring as well as apartments for a library staff member and a visiting scholar. The library opened and owns a bookstore in the circulation area. Opened Methena Hall, a missions and evangelism school that will house Scarborough College (formerly the College at Southwestern) and will have Lottie Moon's Chinese home in the atrium, with an actress to play Moon. The T.A. Patterson library will be housed in the college wing of the building. In negotiations to acquire Richard Land's papers and have received the Bill Wallace papers (a missionary to China) as well as a collection of Native American artifacts. The Seminary is offering a Chinese language course and is also starting a Bachelor's program in a women's prison.

WESTERN SEMINARY

New ILS is ALMA Primo.

Campbell-Stone

by Carisse Mickey Berryhill, convener

The Campbell-Stone Denominational Group met at 4:30 pm on Friday, June 17, 2017, in the Gardenia Room at the Crowne Plaza Atlanta Perimeter at Ravinia. Present were Chris Rosser, theological librarian at Oklahoma Christian University; Josh Bailey, faculty at OCU; Bob Turner, theological librarian at Harding School of Theology; and Carisse Berryhill, Abilene Christian University, convener. After a short discussion of the Scottish Enlightenment as a context for the early movement, the group received reports from each attending institution. Notable news included that Don Meredith will retire as Librarian at Harding School of Theology on August 31, 2017, after 49 years of service. Bob Turner will succeed him. Also retiring at Harding after 38 years is Evelyn Meredith, paraprofessional in serials and ILL. Harding has recently remodeled its library classroom, acquired a new microforms reader/printer, and is adding Digital Commons and the Loeb Classics online. Oklahoma Christian reported the receipt of a Lilly Grant for their Theology Summer Academy, and the reception of the Sofer Collection as a loan from the Museum of the Bible. Abilene Christian reported the addition of a metadata and digitization librarian focused on Special Collections; the reception of the David Edwin Harrell, Jr., papers; a visit from first-time author Andrea Lucado to see her father's papers, accompanied by her parents; and the upcoming installation later this summer of a custom exhibit case in the library's Learning Commons featuring the Lucado Collection.

After the meeting, the group went to dinner together, as is its custom.

Lutheran

by Evan Boyd, United Lutheran Seminary

The Lutheran Librarians meeting was held on June 16, at the 2017 ATLA Annual conference. Eleven librarians attended, representing eight ATLA libraries, including Pitts Theology Library at Emory University, Luther Seminary, JKM Library Trust, Concordia Theological Seminary-Fort Wayne, United Lutheran Seminary, Lutheran Theological Southern Seminary of Lenoir-Rhyne University, Wartburg Theological Seminary, and Westminster Theological Seminary.

Major discussions this year revolved around the changing structures and partnerships of our institutions and the Reformation at 500.

Of special notice: Trinity Lutheran Seminary is merging with Capital University, effective January 2018. United Lutheran Seminary, the merger of Lutheran Theological Seminaries at Philadelphia and Gettysburg, will come into being effective July 1, 2017. Concordia Theological Seminary-Fort Wayne has completed its library renovations and additions and is in the process of bringing its archival collections together in one place. Richard Lammert, of CTSFW, is now the SACO coordinator for ATLA in addition to being a full-time employee of CTSFW.

Methodist

by David Schmersal, Perkins School of Theology

PRESENT

Wesley Custer (Asbury, chair), Brandon Wason (Emory), Brian Shetler (Drew), Micah Saxton (Iliff), Roger Loyd (retired), Sarah Brooks (Blair United Theological Seminary), Maggi Mueller (Saint Paul School of Theology), Myka Kennedy Stephens (Lancaster Theological Seminary), Ellen Frost (Perkins School of Theology), David Schmersal (Perkins School of Theology, scribe), Shanee' Yvette Murrain (University of West Georgia), Jennifer Woodruff Tait (*Theological Librarianship*), Beth Sheppard (Duke), Thad Horner (Asbury), Gillian Wilson (United Theological College of the West Indies), Pat Graham (Candler)

Prayer – Thad Horner

I. American Methodism Project account with Digital Archive - per a September 18th, 2005, email message from Andy Keck to David Schmersal, "We do have just under $4000 in our deposit account at the Internet Archive . . . The cost of scanning per page remains at 10c/page but I want to say they have introduced a new $1.00 [NB — he corrected this to $3 in a subsequent message] per item setup charge to handle added costs of doing shorter pamphlets and the like." Brian Shelter has taken over the rare books and Methodist Librarian position at Drew and may be able to step in as the liaison between the Methodist Librarians' Fellowship and Internet Archive

- Brian Shelter from Drew noted that Drew has equipment for digitizing, and offered to make this capacity available for future projects.
- Jennifer Woodruff Tait noted an email from M. Kathryn Armistead, PhD Publisher, General Board of Higher Education and Ministry, karmistead@gbhem.org inquiring about open access monograph publishing.
- Micah Saxton from Iliff noted that in the process of digitizing Rocky Mountain Conference archives – using Drupal – he has gained a level of expertise he is willing to share with others seeking to use this platform

II. Discussion of bylaws (approved June 2004) – what do we want this group to be and do?

- Pat Graham noted that dues formerly went to pay for the creation of bibliographies, travel for research overseas; he suggested that name "Methodist Librarians' Fellowship" reflects the purpose of the group, which offers a valuable opportunity to learn what other librarians are doing.
- The group confirmed (informally) that we want to continue as group,
- Wes recommends that the incoming chair/president review bylaws and update website on ATLA with coordination and assistance for ATLA staff.

III.Round robin/group updates

- Wesley Custer (Asbury, Orlando Campus) noted they have launched a Latino taskforce and are building a bilingual certificate program.
- Pat Graham (Pitts Theology Library, Candler School of Theology) noted they are offering three Luther-related exhibits and have translated ten Reformation-era Roman Catholic pamphlets against Luther. These will be on the Pitts website and made accessible to students, since it is hard to get Catholic works in English from this period. He and Brandon Wason (also from Pitts) noted that other upcoming exhibits include one on sub-Saharan Africa and done in cooperation with Global missions, a Wesley exhibit, an exhibit on Georgian Methodism (Pitts is the repository for the North Georgia Annual Conference) including an effort to digitize materials from the Methodist Episcopal Church, which planted churches in GA after Civil War.
- Gillian Wilson (United Theological College of the West Indies, an ecumenical school of theology in Jamaica) noted that the Methodist Church in Jamaica is celebrating 50 years of autonomy from the Methodist Church in Great Britain. She shared that her small library is facing challenges but hoping to archive materials from the first Methodist woman ordained in Jamaica and other materials related to churches in Jamaica and the college.
- Shanee' Yvette Murrain (associate professor, University of West Georgia) shared information on a community archives project.
- Jennifer Woodruff Tait (editor, *Theological Librarianship*) is soliciting authors to write articles for *Theological Librarianship*
- Beth Sheppard (Duke) discussed a possible collaborative project through the ATLA book publishing project: a collective history of Methodist libraries written by members of the Methodist Librarians' Fellowship and published as an open access monograph. She also discussed Duke's digitization projects: shooting images of all Wesley letters in Duke's holdings and writing transcripts, which will be up on their website soon, and a similar effort in their Wilberforce collection for which they hope to take advantage of crowd–sourced transcription.
- Thad Horner (Asbury) shared information about their recently launched library-housed- and-operated writing center
- Brian Shetler (Head of Special Collections, Methodist Librarian, and University Archivist at Drew) shared information about ongoing digitization of sermon manuscripts that uses an online system for publicly assisted transcript creation as well as ongoing preparations for the centennial of Drew.
- Micah Saxton (Iliff) noted that they are digitizing Rocky Mountain Conference archives and local church histories and preparing for Iliff's 125th anniversary by digitizing IIiff-related material.

- Roger Loyd (retired) invited the group to a Methodist worship service and noted he is digitizing local church's archives using a grant from member of congregation. He was accompanied by his wife Leta Loyd.
- Sarah Brooks Blair (United Seminary – Dayton, OH) noted that the Methodist Historical Society and representative from the North Central Jurisdiction are meeting at United to celebrate the 50-year anniversary of the uniting of the Methodist Church and the EUB. She noted some of the challenges she is facing in negotiating incongruous preferences and expectations among various stakeholders but also shared information about some collections they have been processing, such as a collection of German language EUB materials and missionary materials from former conferences in Sierra Leone, some of which have gone into Duke's digital library. She said that since they no longer have an archivist, digitization depends on student workers.
- Maggi Mueller (Saint Paul School of Theology) noted they have received two grants from the state of Missouri to digitize collections of photos and the newsletter of a deaconess school (circa 1895-1946) and put these into their digital repository. She noted they have also started offering basic theological education courses completely online, posing the challenge of getting sources for students who are not ever on campus, and whose textbooks are not online and trying to direct faculty toward other sources.
- Myka Kennedy Stephens (Lancaster Theological Seminary, an ecumenical seminary of the UCC) is a Methodist deaconess and going on sabbatical in two weeks. She is going to be working on a digital archives project for the National Association of Deaconesses, Home Missioners, and Home Missionaries (NADHM), which is the professional organization supporting the Deaconess/Home Missioner/Home Missionary community authorized for our ministries through United Methodist Women.
- Ellen Frost (Perkins School of Theology) reported that Bridwell Library, in conjunction with other Southern Methodist University libraries, is transitioning to Alma-Primo. Bridwell's current exhibit, curated by Tim Binkley, highlights many items related to the library, Perkins, and the history of Methodism in the region held in Bridwell Library's archives, including items from Annual Conference archives held at Bridwell Library.

IV. Moving forward – "officers"
- Motion – alphabetized – list – by institution as chair – of committee – will put out call on listserv (or someone at Duke will take chair – if no other volunteers)

Roman Catholic

by Kathy Harty, Sacred Heart Seminary & School of Theology

Opening Prayer: Stephen Sweeney

Welcome: David Kriegh (convener)

I. Approval of 2016 Minutes — approved as written

II. Brief Introductions — Attendee list is attached separately as an Excel document; not all attendees may have signed in.

III. Old Business

    A. CRRA Update (Krieger)

- Continues to add members
- The Catholic News Archive is searchable; includes content from the Vatican II era (1958-1972)
- Catholic Newspapers Online lists over 200 papers with full-text content
- Research portal allows some searching; subject guides have been created. Portal contains an online survey to assist in determining user needs: https://www.surveymonkey.com/r/crra_portal_survey
- To suggest resources, or get information about joining, contact Pat Lawton (plawton@nd.edu)

    B. CLA Report (Song)

- CLA is no longer associated or affiliated with NCEA (National Catholic Education Association)
- Next year's conference will be virtual
- Work continuing to revive the academic section; Andrew Cano (acano2@unl.edu) is the chair, and Curt LeMay is president of CLA

    C. *CPLI* Title List (Stanton, Kolb)

- Elyse Hayes originally expressed concern about titles that were dropped from CPLI; however subsequent investigation shows many were either re-added or not dropped after all (e.g., Bible Today).
- To add titles to the review process, the best route is to send the recommendation to contentdevelopment@atla.com with the title and as much information as possible (e.g., ISSN, publisher, website if known). Most basic info needed: title, ISSN. If you have sample issues or URLs, along with some commentary as to why to add the title, or what need it serves, that would speed the process along.
- The thesauri for *RDB* and *CPLI* have been merged so that it's consistent. Papal dates/entries are being added to *RDB*. Not sure what has happened to some specifically Catholic terms (e.g., Eucharist).
- There was a question about older titles and indexing/access. ATLA

will be looking at these as time goes; priority will be given to those titles that are more universally useful, with less-used titles converted later. Licensing is also an issue.

IV. New Business

    A. Ideas for Presentation/Programming in Indianapolis

- How to work with information literacy training geared towards patrons preparing for ministry
- How libraries support the other "pillars" (human, spiritual, pastoral) in seminary formation
- A collaborative session or even with CLA
- Holding an event in a Catholic library
- Session on Catholic sources and how to find them: papal resources (and the distinctions therein), Patristics, Vatican II, etc.
- Ongoing formation and education of ministers
- "Catholic documents 101" – Catholic bureaucracy and the paperwork it generates (papal, conciliar, episcopal, etc.)
- Session on joint ecumenical documents and statements
- Patron access to libraries, whether community or in-house
- Bring in items from a special collection
- This item of business will be sent out on the listserv so more members can brainstorm and volunteer

    B. Catholic Funding Sources (Sweet)

- The print directory has ceased publication and is available online only, but not to institutions
- Suggest contacting one's local Funding Information Center (every state has at least one)

    C. Retirements/Transitions

- Melody Layton McMahon (CTU) has retired due to illness
- Lorraine Olley (Mundelein) died from pancreatic cancer
- Gabriel Ortiz (St. Pat's) has moved to a position at a university
- If anyone is aware of other transitions, please post them to the listserv

Closing Prayer: Daniel Kolb

Cameron Joseph Campbell

Submitted and read by Margot Lyon, ATLA

Cameron Joseph Campbell, librarian, devout Buddhist, collector of East Asian art, former Jesuit Priest; native of Frankfort, MI, formerly of Los Gatos, CA, passed away peacefully at his home in Chicago's Rogers Park neighborhood, on December 10, 2016, at the age of 70. He is survived by his husband, Daniel von Brighoff, and many beloved family members.

After earning his BA and MA from St. Louis University and his MDiv from the Jesuit School of Theology at Berkeley, Cameron worked towards a PhD in Comparative Literature before earning his MA in Library Science from the University of Chicago. He headed U of C's Regenstein Library's Serials Indexing Deptartment and Northwestern University School of Law's Special Projects Deptartment before coming to ATLA.

Cameron joined the ATLA staff in 2000 as the Director of Indexes and became Director of Production in 2012 after the integration of the Index and Electronic Products and Services Departments. He retired in December 2013. During his tenure, he was instrumental in shepherding ATLA's products safely through an era of rapid change when traditional reference sources for libraries were being transformed from print to electronic. He was known to ATLA staff as being tenacious, goal-driven, and a powerful advocate for his staff. He had extraordinary taste, as a rare invitation to dinner revealed. He had a deep appreciation for intellectual work well done, but he did not suffer fools. During an interview, Cameron always asked the candidate about the Mar Thomist Christians. He kept the office open during the blizzard of 2011. We'd often catch him with a big smile after a job well done.

Neil Wayne Gerdes

Submitted and read by Christine Wenderoth, The JKM Library

October 19, 1943 – November 6, 2016
Neil Wayne Gerdes — librarian and professor at Meadville Lombard Theological School from 1973 to 2013, and librarian and professor at Chicago Theological School from 1980 to 2013 — passed away after a brief illness at the age of 73 on November 6, 2016. Neil was a graduate of the University of Illinois, Harvard Divinity School,

and Columbia University. In addition, he received his library degree from the University of Chicago and a DMin degree from the University of St. Mary of the Lake. He was an ordained Unitarian Universalist minister, an active member of the First Unitarian Church of Chicago for 30 years, and in more recent years of St. Thomas the Apostle Catholic parish as well. To honor his stewardship of UU rare books, Meadville Lombard's rare books collection was named the Neil Wayne Gerdes Rare Book Collection upon his retirement in 2013. Neil was active in ATLA, and CATLA, and was one of the founders of the Association of Chicago Theological Schools [ACTS] Library Council.

As Lee Barker, President of Meadville put it, "Neil was Unitarian Universalism's librarian extraordinaire. He was a wonderful mentor to students, a lover of books and information, a passionate spokesperson for tradition and academic protocol, an erudite conversationalist, a man of very goofy humor, and a champion for liberal theological education." His is a profound loss.

Lorraine Olley Eustis

Submitted by Melody Layton McMahon, Catholic Theological Union, and read by Stephen Sweeney, St. John Vianney Seminary

Dr. Lorraine Olley Eustis, the director of the Feehan Memorial Library and McEssy Theological Resource Center at the University of Saint Mary of the Lake/Mundelein Seminary, died November 19 after battling pancreatic cancer. Lorraine had been in good health until spring of 2015 when she, on a whim, signed up for a study pertaining to women's health. After the battery of tests associated with entry to the study, it was found that she had cancer.

Lorraine had a BA Philosophy from Rosary College; MA Divinity and MA Library Science from the University of Chicago; and an Advanced Certificate in Preservation Administration from the School of Library Service, Columbia University. In 2015 she was awarded an honorary DLitt by the University of Saint Mary of the Lake for her commitment to students' scholarship at USML.

Prior to coming to USML as director in 2007, Lorraine worked in preservation at the libraries of Northwestern University, Indiana University, and New York University. With master's degrees in both divinity and library science from the University of Chicago, she was able to offer specialized research assistance to students and faculty and to continue the excellence of the collection through her bibliographic knowledge.

As a long-time member of ATLA, Lorraine served on the Membership Advisory Committee from 2009-2012 and chaired the Roman Catholic Denominational Group from 2009-2011. She was a member of Special Collections, Teaching and Learning, Collection Evaluation and Development, Cooperative Preservation for Archives and Libraries Interest Groups, and she was a participant in the 2010 Wabash Colloquy.

Lorraine was an active participant in the Catholic Research Resource Alliance (CRAA) from the beginning of Mundelein's membership in the organization. She led the Five-Year

Strategic Planning Task Force the year they joined, 2011/12. She was a member of the CRAA Board of Directors from 2013-16. She was a member of the Catholic Newspapers Committee Digitizing Partners Group, which over two years developed the digitization plan, and more recently she co-chaired the Development Committee which advised CRRA on seeking grants for newspaper digitization and ongoing funding.

There is a wonderful interview with Lorraine on the Mundelein website from spring of 2015. Most of the questions are about the great treasures that are held in the collection there which Lorraine especially held dear as a preservationist. She was always telling me of some old box they had just opened and what exciting thing they had found. She was great for sharing too. Recently, after the death of Cardinal George, she sent us a few boxes of material that was about the religious order he belonged to because she knew we have a special collection in religion life and religious orders.

In the interview, she also very eloquently described what most of us hope for our libraries and our students. "Over the library is the inscription 'Wisdom has built herself a home' (Sapientia Aedificavit Sibi Domum), which I think expresses the essence of the library. It is not a storehouse, but it is a source of collected wisdom of the Scriptures and the Church. It is supposed to cultivate a living memory where connections can be made. When I talk to seminarians about the importance of using the library I will sometimes ask them to think of it as a place where you can take a book and have St. Teresa of Avila speak to you. You can have a conversation with her as you read and contemplate what she has said. You can converse with Ignatius of Antioch, Origen, Aquinas, if you try really hard." (Read the full interview here.)

Lorraine was the wife of Paul, stepmother of Dan Eustice, daughter of Raymond Joseph and Mary Jane Olley, sister of Catherine Stevens, Joanna Roat, Regina Schildhouse, Raymond, Timothy, Kevin.

Visitation was held at the University of Saint Mary of the Lake's Chapel of the Immaculate Conception on Saturday, Nov. 26, at 9 a.m. before the funeral Mass at 11 a.m. Afterwards, the congregation processed to the campus cemetery where Lorraine was laid to rest.

Eternal rest grant to her, Oh Lord, and let perpetual light shine upon her. May she rest in peace, Amen. May her soul and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

Donald E. Keeney

Submitted and read by Duane Carter, Booher Library, Seminary of the Southwest

The Rev. Dr. Donald E. Keeney passed on Saturday, February 4, 2017, after a long illness. He was blessed with a quick wit and the willingness to deliver an ever-ready pun at every occasion. The ATLA community held Donald in great esteem

and affection. He was truly appreciated for his professional yet kind and welcoming demeanor.

Donald earned a bachelor's degree in Biblical Studies and a master's in Theological Studies from Wheaton College, a master's in Divinity and a doctorate in New Testament degrees from Southern Baptist Theological Seminary, and a Master of Science in Library Service from Columbia University.

Donald was proficient in Koine Greek, Biblical Hebrew, German, and French. He served as director of libraries at Nyack College and Alliance Theological Seminary in Nyack, New York; Gordon-Conwell Theological Seminary in Charlotte, North Carolina; and Central Baptist Theological Seminary in Kansas City, Kansas; and interim director of the Curry Library at William Jewell College in Liberty, Missouri, before coming to the Seminary of the Southwest as director of the Booher Library.

He will be missed by family, friends, and colleagues alike.

Donald McKinley Vorp

Submitted and read by Julie Dawson,
Princeton Theological Seminary

Donald McKinley Vorp, James Lenox Librarian Emeritus at Princeton Theological Seminary, died on August 2, 2016, only weeks after retiring. He is survived by his wife, Dorothy, and their children, Debbie and Doug.

During his 31-year career at Princeton, Don combined forward-thinking vision and a tireless work ethic, leaving both an intellectual and physical legacy. As Collection Development Librarian, he shaped a renowned collection of print and digital materials. Named James Lenox Librarian in 2012, Don guided the new library building to completion, paying meticulous attention to detail while also championing a broad vision for the library as a place of learning, research, art and culture.

Don loved libraries and theological librarianship. Before coming to Princeton, he served at Drew University and the Lutheran School of Theology at Chicago. He worked tirelessly to make libraries, and theological content in particular, accessible to scholars, churches and the wider public. He mentored and befriended generations of librarians.

He is remembered by colleagues for his engaging intellect, genuine humility, good humor, joyful grace, deep faith, and extraordinary work ethic. A motto that his son, Doug, mentioned in the memorial service, "leave nothing in the tank," was lived out fully and earnestly by Don, and we are all in his debt for the profound contributions his leadership provided.

Appendices

Appendices

Appendix I: Annual Reports

COMMITTEE FOR DIVERSITY, EQUITY, AND INCLUSION (DEI)

by Donna Wells, Chair

Over the last year, the Committee for Diversity, Equity, and Inclusion (DEI) accomplished much despite the turnover of committee members. In the spring, the committee sponsored a three-part webinar series, hosted by Myka Kennedy Stephens and Dr. Nicole Amy Cooke, covering ways libraries can be more inclusive, culturally competent, and welcoming (details below). Then the annual DEI scholarship was awarded to Dr. Ann Hidalgo of the Claremont School of Theology. Additionally, at the annual conference, Donna Wells and Ondrea Murphy presented a poster to raise awareness of the existence of the DEI scholarship, and several past recipients graciously stopped by to share their experiences. Also in Atlanta the committee sponsored Dr. An Na'im of the Emory Law School, who spoke on human rights. The session was very well attended with 27 attendees and received positive feedback.

CONFERENCE COMMITTEE

by Miranda Bennett, Chair

The ATLA Conference Committee for 2016-2017 included Miranda Bennett (chair), Robert Burgess, Erica Durham, Pat Graham, Shanee' Yvette Murrain, Matthew Thiesen, Paul Tippey, Rebecca Yowler, Gillian Harrison Cain, and Denise McFarlin.

The committee was charged with developing the program for the 2017 ATLA Annual Conference and met November 2-4, 2016, at the conference hotel, the Crowne Plaza Atlanta Perimeter at Ravinia. Working from rubric-based evaluations of the many wonderful proposals submitted by ATLA members and friends, the committee selected a variety of sessions that illustrated the conference theme, "Southern Harmony: The Human Touch in the Digital Age"; advanced ATLA core values and strategic goals; and promised to inform and delight conference participants. With the help of Denise McFarlin's legendary assortment of colored sticky notes, the committee assembled an impressive draft schedule, which they and ATLA staff refined over the next few months.

The committee's hard work paid off in June, when conference attendees were treated to a strong program of engaging, educational sessions, as well as inspiring keynote presentations, informative business meetings, and the usual round of gatherings and meals. Especially memorable highlights of the conference were the evening at Emory University — featuring a warm welcome from local Sacred Harp singers, tours of the beautiful Pitts Theology Library, and a heartfelt tribute to retiring Pitts director and ATLA leader Pat Graham — and, of course, the unique and gorgeous tote bags handmade by Decatur's re:loom (www.reloom.org).

The work of the 2016-17 Conference Committee concluded with the close of the Atlanta conference. The committee now includes representatives from both the preceding and subsequent years' Local Host Committees, however, so this group (with the addition of 2018 LHC member Robert Roethemeyer) also began a conversation about the 2018 conference in Indianapolis and chose the conference theme: "Connection at the Crossroads: Creative Collaboration in a Changing Landscape."

ENDOWMENT COMMITTEE REPORT

by Sharon Taylor, Chair

The 2016-2017 Endowment Committee held its fall meeting on September 29, 2016, at the ATLA headquarters in Chicago. Additional business was carried on throughout the year via conference calls and email. The fall meeting was led by chair Sharon Taylor and joined by committee members Dennis Swanson, Marti Alt (an ATLA Lifetime Member), and newly appointed committee member Eric Benoy. Director of Financial Services Marie Jacobson and Executive Director Brenda Bailey-Hainer continued as staff liaisons to the committee.

Additionally, everyone attended the annual conference in Atlanta in June 2017 and participated in hosting the Endowment Table. Marti Alt assembled a book of letters from retirees for members to read. Sharon Taylor gave a presentation on the work of the committee as part of the ATLA Association update session. During that session, Marti Alt was thanked for her years of exemplary work, particularly as chief liaison with retired members, as she rotates off the committee. Brenda Bailey-Hainer also announced that Dr. M. Patrick Graham had agreed to join the committee for a seven-year term beginning June 2017.

The committee reaffirmed its short-term goal of a $1 million fund within the next five years and a long-term goal of $13.5 million. Both the December 2016 end-of-year appeal letters and the solicitation that was part of the spring 2017 annual membership renewal process saw good responses. Although fund raising fell short of the $10,000 goal set for the year, 60 individuals and institutions made donations totaling $7,151.50, an increase of $600.25 over last fiscal year. ATLA matched the contributions and contributed an additional $12,848.50 for a total contribution of $20,000. The Endowment Fund continues to demonstrate robust growth and, thanks to a strong market this year, as of August 31, 2017, the fund had a balance of $576,406, an increase of $97,285 over last year's total.

PROFESSIONAL DEVELOPMENT COMMITTEE

by Megan E. Welsh, Chair

Professional Development Committee Members, 2016-2017
• Megan E. Welsh - University of Colorado Boulder, Chair
• Wesley Custer - Asbury Theological Seminary, Secretary
• Michael Bradford - Harvard Divinity School
• James Estes - Wesley Theological Seminary

- Martha Adkins - University of San Diego
- Yasmine Abou-El-Kheir - Chicago Theological Seminary

The Professional Development Committee (PDC) fosters the development of librarians and related information professionals who serve theological and religious studies scholarship and study. By determining member needs, identifying expert resources, and utilizing a variety of methods and delivery mechanisms, we provide professional development opportunities that facilitate the exchange of ideas and support members at every point in their careers.

At our annual Fall meeting, held in October 2016, committee members reviewed our past successes, which included launching PDC-sponsored webinars and sending the Professional Development Needs survey to ATLA members in Spring 2016. Much of the meeting consisted of discussing how the committee could best support ATLA member needs in the ever-evolving environments of higher education and theological librarianship.

The majority of work over the past year has consisted of awarding funds for professional development and sponsoring webinars. PDC members reviewed several Regional Grant applications and funded three grants to support professional development opportunities hosted by SEPTLA, FTLA, and MTLA. These funds allowed members to learn about universal design, participate in FTLA's annual regional conference, and gain experience learning about distance education.

The PDC hosted a total of four webinars with 76 participants at the time of broadcast and 75 on-demand views once the webinars were posted to the ATLA website. The most popular of these, "The Role of the Theological Librarian in Formational Theological Education," was facilitated by Wesley Custer and Susan Ebertz in November 2016.

Finally, members of the PDC have actively engaged in disseminating information through contributions to the ATLA newsletter. Inspired by an article in The Economist, James Estes contributed an article, viewed over 300 times to date, on his thoughts regarding the intersection of lifelong learning and professional development. He considers our role in promoting lifelong learning among our students while also fostering this within ourselves and through ATLA. Megan E. Welsh, Chair, summarized the results of the Professional Development Needs survey. The survey gathered information from 181 respondents, the majority of whom were from seminaries or divinity schools. Many respondents indicated that they have administrative, reference and instruction, and collection development duties and that their preferred platform for professional development is webinars.

The PDC will continue to evaluate and support the professional development needs of ATLA members.

SCHOLARLY COMMUNICATION TASK FORCE

by Andrew Keck, Chair

The ATLA Scholarly Communication Task Force of 2016-17 included the following members: Christopher J. Anderson, Clifford B. Anderson, Debbie Creamer, Andrew Keck (chair), Jérémie LeBlanc, and Brenda Bailey-Hainer (ex officio).

The task force developed a working definition of scholarly communication, identified stakeholders and partners, and articulated the scope of our work. Our work includes the following:

- Develop and advocate for open digital resources throughout the scholarly communication workflow.
- Map and promote relationships within the scholarly communication landscape in religion and theology.
- Share tools and best practices to advance scholarly communication in religion and theology.
- Empower ATLA members to take an active role in scholarly communication, including their own scholarship.

Various explorations and experiments have been developed in these areas. We have engaged with a number of partners interested in open digital resources, including NFAIS, SPARC, and FORCE11. Led by Clifford B. Anderson, we worked with ATLA staff to conduct an experiment in scholarly network analysis. An ATLA pre-conference workshop was sponsored and led by task force members to share tools and best practices.

Appendix II: Annual Conferences (1947–2017)

Year	Place	Host
1947	Louisville, Kentucky	Louisville Presbyterian Seminary
1948	Dayton, Ohio	Bonebrake Theological Seminary
1949	Chicago, Illinois	Chicago Theological Seminary
1950	Columbus, Ohio	Evangelical Lutheran Seminary and Capital University
1951	Rochester, New York	Colgate-Rochester Divinity School
1952	Louisville, Kentucky	Southern Baptist Theological Seminary
1953	Evanston, Illinois	Garrett Biblical Institute
1954	Chicago, Illinois	Chicago Theological Seminary
1955	New York, New York	Union Theological Seminary
1956	Berkeley, California	Pacific School of Religion
1957	Fort Worth, Texas	Southwestern Baptist Theological Seminary
1958	Boston, Massachusetts	Boston University School of Theology
1959	Toronto, Ontario	Knox College
1960	St. Paul, Minnesota	Bethel College and Seminary
1961	Washington, D.C.	Wesley Theological Seminary
1962	Hartford, Connecticut	Hartford Seminary Foundation
1963	Mill Valley, California	Golden Gate Baptist Theological Seminary
1964	Kansas City, Missouri	St. Paul School of Theology
1965	New York, New York	General Theological Seminary
1966	Louisville, Kentucky	Southern Baptist Theological Seminary
1967	Chicago, Illinois	McCormick Theological Seminary
1968	St. Louis, Missouri	Concordia Seminary
1969	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary
1970	New Orleans, Louisiana	New Orleans Baptist Theological Seminary
1971	Pasadena, California	Pasadena College
1972	Waterloo, Ontario	Waterloo Lutheran University
1973	Bethlehem, Pennsylvania	Moravian Theological Seminary
1974	Denver, Colorado	Iliff School of Theology
1975	S. Hamilton, Massachusetts	Gordon-Conwell Theological Seminary
1976	Grand Rapids, Michigan	Calvin Theological Seminary
1977	Vancouver, British Columbia	Vancouver School of Theology
1978	Latrobe, Pennsylvania	Saint Vincent College
1979	New Brighton, Minnesota	Bethel Theological Seminary
1980	Denver, Colorado	Iliff School of Theology
1981	St. Louis, Missouri	Christ Seminary — Seminex
1982	Toronto, Ontario	Toronto School of Theology
1983	Richmond, Virginia	United Theological Seminary in Virginia
1984	Holland, Michigan	Western Theological Seminary
1985	Madison, New Jersey	Drew University
1986	Kansas City, Kansas	Rockhurst College
1987	Berkeley, California	Graduate Theological Union
1988	Wilmore, Kentucky	Asbury Theological Seminary
1989	Columbus, Ohio	Trinity Lutheran Seminary
1990	Evanston, Illinois	Garrett-Evangelical Seminary and Seabury-Western Theological Seminary
1991	Toronto, Ontario	University of Toronto, Trinity College, and Toronto School of Theology
1992	Dallas, Texas	Southern Methodist University
1993	Vancouver, British Columbia	Vancouver School of Theology, Regent College, and Carey Theological College

Year	Place	Host
1994	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary, Reformed Presbyterian Theological Seminary, and Trinity Episcopal School for Ministry
1995	Nashville, Tennessee	Divinity Library of Vanderbilt University and Tennessee Theological Library Association
1996	Denver, Colorado	Iliff School of Theology
1997	Boston, Massachusetts	Boston University & Boston Theological Institute
1998	Leesburg, Virginia	Virginia Theological Seminary and Washington Theological Consortium
1999	Chicago, Illinois	ATLA and Association of Chicago Theological Schools
2000	Berkeley, California	Graduate Theological Union
2001	Durham, North Carolina	Divinity School at Duke University
2002	Saint Paul, Minnesota	Minnesota Theological Library Association
2003	Portland, Oregon	Mount Angel Abbey George Fox Seminary Multnomah Biblical Seminary Western Seminary
2004	Kansas City, Missouri	Kansas City Area Theological Library Association
2005	Austin, Texas	Southwest Area Theological Library Association
2006	Chicago, Illinois	American Theological Library Association staff
2007	Philadelphia, Pennsylvania	Southeastern Pennsylvania Theological Library Association
2008	Ottawa, Ontario	Saint Paul University
2009	St. Louis, Missouri	St. Louis Theological Consortium Libraries
2010	Louisville, Kentucky	The Theological Education Association of Mid-America
2011	Chicago, Illinois	Chicago Area Theological Library Association and Association of Chicago Theological Schools
2012	Scottsdale, Arizona	Theological Library Cooperative of Arizona
2013	Charlotte, North Carolina	Carolinas Theological Library Consortium
2014	New Orleans, Louisiana	New Orleans Baptist Theological Seminary
2015	Denver, Colorado	Theological Librarians and Libraries of Denver/Rocky Mountain Region
2016	Long Beach, California	The Southern California Theological Library Association
2017	Atlanta, Georgia	Columbia Theological Seminary; Erskine Theological Seminary; Mercer University, McAfee School of Theology, Pitts Theology Library, Candler School of Theology, Emory University; Robert W. Woodruff Library, Atlanta University Center, The Interdenominational Theological Center

Appendix III: Officers of ATLA (1947–2017)

Term	President President Elect	Vice President/ Secretary*	Executive	Treasurer
1947–48	L.R. Elliott	Charles P. Johnson	Robert F. Beach	Ernest M. White
1948–49	L.R. Elliott	Lucy W. Markley	Robert F. Beach	J. Stillson Judah
1949–50	Jannette Newhall	Kenneth S. Gapp	Robert F. Beach	E.F. George
1950–51	Jannette Newhall	O. Gerald Lawson	Evah Ostrander	E.F. George
1951–52	Raymond P. Morris	Margaret Hort	Evah Kincheloe	Calvin Schmitt
1952–53	Raymond P. Morris	Henry M. Brimm	Esther George	Calvin Schmitt
1953–54	Henry M. Brimm	Robert F. Beach	Esther George	Calvin Schmitt
1954–55	Robert F. Beach	Evah Kincheloe	Alice Dagan	Ernest M. White
1955–56	Robert F. Beach	Helen Uhrlich	Alice Dagan	Ernest M. White
1956–57	Helen B. Uhrlich	Calvin Schmitt	Alice Dagan	Harold B. Prince
1957–58	Calvin Schmitt	Decherd Turner	Alice Dagan	Harold B. Prince
1958–59	Decherd Turner	Pamela Quiers	Frederick Chenery	Harold B. Prince
1959–60	Pamela Quiers	Kenneth Quiers	Frederick Chenery	Harold B. Prince
1960–61	Kenneth Gapp	Conolly Gamble	Frederick Chenery	Harold B. Prince
1961–62	Conolly Gamble	Donn M. Farris	Frederick Chenery	Harold B. Prince
1962–63	Donn M. Farris	Jay S. Judah	Frederick Chenery	Harold B. Prince
1963–64	Jay S. Judah	Charles Johnson	Frederick Chenery	Harold B. Prince
1964–65	Charles Johnson	George H. Bricker	Frederick Chenery	Peter VandenBerge
1965–66	George H. Bricker	Roscoe M. Pierson	Thomas E. Camp	Peter VandenBerge
1966–67	Roscoe Pierson	Arthur E. Jones	Thomas E. Camp	Peter VandenBerge
1967–68	Arthur E. Jones	Maria Grossmann	Susan A. Schultz	David Guston
1968–69	Maria Grossmann	Harold B. Prince	Susan A. Schultz	David Guston
1969–70	Harold B. Prince	Henry Scherer	Susan A. Schultz	David Guston
1970–71	Henry Scherer	Genevieve Kelly	Susan A. Schultz	David Guston
1971–72	Genevieve Kelly	Peter VandenBerge	David J. Wartluft	Warren Mehl
1972–73	Peter VandenBerge	John D. Batsel	David J. Wartluft	Warren Mehl
1973–74	John D. Batsel	Oscar C. Burdick	David J. Wartluft	Warren Mehl
1974–75	Oscar C. Burdick	Roland E. Kircher	David J. Wartluft	Robert A. Olsen, Jr.
1975–76	Roland E. Kircher	Erich Schultz	David J. Wartluft	Robert A. Olsen, Jr.
1976–77	Erich R.W. Schultz	John B. Trotti	David J. Wartluft	Robert A. Olsen, Jr.
1977–78	John B. Trotti	Elmer J. O'Brien	David J. Wartluft	Robert A. Olsen, Jr.
1978–79	Elmer J. O'Brien	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1979–80	Simeon Daly	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1980–81	Simeon Daly	Jerry Campbell	David J. Wartluft	Robert A. Olsen, Jr.
1981–82	Jerry Campbell	Robert Dvorak	Albert Hurd	Robert A. Olsen, Jr.
1982–83	Robert Dvorak	Martha Aycock	Albert Hurd	Robert A. Olsen, Jr.
1983–84	Martha Aycock	Ronald Deering	Albert Hurd	Robert A. Olsen, Jr.
1984–85	Ronald Deering	Sara Mobley	Albert Hurd	Robert A. Olsen, Jr.
1985–86	Sara Myers	Stephen Peterson	Simeon Daly	Robert A. Olsen, Jr.
1986–87	Stephen Peterson	Rosalyn Lewis	Simeon Daly	Robert A. Olsen, Jr.
1987–88	Rosalyn Lewis	Channing Jeschke	Simeon Daly	Robert A. Olsen, Jr.
1988–89	Channing Jeschke	H. Eugene McLeod	Simeon Daly	Robert A. Olsen, Jr.
1989–90	H. Eugene McLeod	James Dunkly	Simeon Daly	Robert A. Olsen, Jr.
1990–91	James Dunkly	Mary Bischoff		
1991–92	James Dunkly	Mary Bischoff		
1992–93	Mary Bischoff	Linda Corman		
1993–94	Roger Loyd	Linda Corman		
1994–95	Roger Loyd	Linda Corman		
1995–96	Linda Corman	M. Patrick Graham		

Term	President President Elect	Vice President/ Secretary*	Executive	Treasurer
1996–97	M. Patrick Graham	Sharon A. Taylor		
1997–98	M. Patrick Graham	Dorothy G. Thomason		
1998–99	Milton J. (Joe) Coalter	Dorothy G. Thomason		
1999–2000	Milton J. (Joe) Coalter	William Hook		
2000–01	William Hook	Sharon Taylor		
2001–02	Sharon Taylor	Eileen K. Saner		
2002–03	Eileen K. Saner	Paul Schrodt		
2003–04	Paul Schrodt	Paul Stuehrenberg		
2004–05	Paul Stuehrenberg	Christine Wenderoth		
2005–06	Christine Wenderoth	Duane Harbin		
2006–07	Duane Harbin	Martha Lund Smalley		
2007–08	Martha Lund Smalley	David R. Stewart		
2008–09	David R. Stewart	Roberta A. Schaafsma		
2009–10	David R. Stewart	Roberta A. Schaafsma		
2010–11	Laura C. Wood	Eileen Crawford		
2011–12	John B. Weaver	Andrew Keck		
2012–13	Andrew Keck	Beth Bidlack		
2013-14	Beth Bidlack	Melody Layton McMahon		
2014-15	Beth Bidlack	Kelly Campbell		
2015-16	Kelly Campbell	Timothy D. Lincoln		
2016-2017	Timothy D. Lincoln	Matthew J. Ostercamp		

* This officer was called Secretary until 1956–57, when the title was changed to Executive Secretary. When ATLA was reorganized in 1991, the Executive Secretary became a paid ATLA staff position. In 1993, this position became Director of Member Services.

Appendix IV: 2017 Annual Conference Hosts

Experience southern harmony and hospitality when you join us for the FIRST ever ATLA Annual Conference in Atlanta, Georgia! Attendees will interact with cutting edge library innovations through conference sessions, while worship services and excursions highlight the importance of the human touch in the digital age.

Come to Atlanta and discover what makes this Southern city truly unique. Experience premium shopping at the Southeast's 2nd-largest mall, or dine in one of the area's many restaurants. Whether you're looking for an upscale steakhouse, family-owned Italian restaurant, authentic ethnic cuisine, a fast-casual burger joint or local coffee shop, find it all just across the street from the conference center. Venture further into the city with MARTA, Atlanta's rapid transit network, and gain access to vibrant arts and culture districts without the hassle of traffic — including direct transport from the airport to the conference center. Join the Local Host Committee for excursions to Stone Mountain State Park, The Martin Luther King, Jr. Center, The Jimmy Carter Presidential Library and Museum, the brand-new SunTrust Stadium (home of the MLB Atlanta Braves) and guided dinner trips in Decatur, Midtown, and Buckhead.

The all-conference Emory Event will feature food and music showcasing Atlanta's southern harmony, and will treat attendees to tours of the new Pitts Theology Library on the campus of Emory University and the Candler School of Theology.

On behalf of the conference team, we look forward to seeing you in Atlanta!

2017 LOCAL HOST COMMITTEE

- 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

Appendix V: 2017 Annual Conference Attendees

ATLA MEMBER AND INSTITUTIONAL MEMBER REPRESENTATIVE ATTENDEES

Cindy Aalders
Richard Manly "Bo" Adams, Jr.
Carl Adkins
Marti Alt
Clifford B. Anderson
Anna Appleman
Josh James Bailey
Claire Ballinger
Jennifer K. Bartholomew
Rebekah Bedard
Charles Bellinger
Miranda Bennett
Eric Benoy
Carisse Mickey Berryhill
Jonathan L. Best
Sarah D. Brooks Blair
Brandon Board
Sarah Bogue
Evan Boyd
Kenneth A. Boyd
Vlatka Božičević
Mary Lou Bradbury
Michael Bradford
Debra L. Bradshaw
Jill Brown
Mitzi J. Budde
Robert Burgess
Trisha Burr
Donna R. Campbell
Kelly Campbell
Duane M. Carter
Katherine Casey
Jane Chang
Catherine Lynn Chatmon
Audrey Chun
Jaeyeon Lucy Chung

S. Craig Churchill
Tom Clark
Anita Coleman
Matthew S. Collins
Eileen K. Crawford
Deborah B. Creamer
Stephen D. Crocco
Ron Crown
Đurdica Cubranic
Matina Curic
Wesley Custer
Gary F. Daught
Julie Eng Dawson
Colin Dube
Erica Durham
Susan Ebertz
Jane Elder
Teresa Cardin Ellis
Leslie Engelson
Suzanne Estelle-Holmer
James Andrew Estes
Cheryl Felmlee
Eugene Fieg
Kim Fields
Paul Fields
Connor Flatz
Ellen L. Frost
Matija Galina
Timothy Gallati
Rebecca Huffman Givens
Karla Fackler Grafton
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M. Patrick Graham
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Jacob Wesley Gucker
Lois Guebert
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Denise Marie Hanusek
Duane Harbin
Kenette Harder
Kathleen Harty

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Heather Hicks
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Matthew Jones
Naw San Dee KD
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Kaeley McMahan
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James Pakala
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    Na'im
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Heather Joseph
Dr. Jesse Karlsberg
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Veronica Simms
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Appendix VI: 2017 Annual Conference Exhibitors and Sponsors

EXHIBITORS AND ADVERTISERS

ACLS Humanities E-Books
ATLA Endowment Committee
ATLA Press
ATLA Products and Services
Baylor University Press
Bloomsbury Publishing
BRILL Academic Publishers, Inc.
Cambridge University Press
Claremont School of Theology
Columbia Theological Seminary
David C. Lachman, Ph.D.
De Gruyter
Digital Theological Library
EBSCO
Eisenbrauns
Equinox Publishing LTD
Fortress Press
Gorgias Press
InterVarsity Press
ISD
JSTOR
Langham Partnership
Liturgical Press

Midwest Library Service
Mohr Siebeck
OCLC Online Computer Library Center, Inc.
Orbis Books
Oxford University Press
Peeters Publishers
Pitts Theology Library
Project MUSE
re:loom
SCELC
Smyth and Helwys Publishing
ST Imaging
The MediaPreserve
Theological Book Network
V&R Academic
Windows Booksellers / Wipf & Stock Publishers
Wm. B. Eerdmans Publishing Co.

CONFERENCE SPONSORS

ATLA Products and Services
CBIZ
Dunwoody Convention + Visitors Bureau
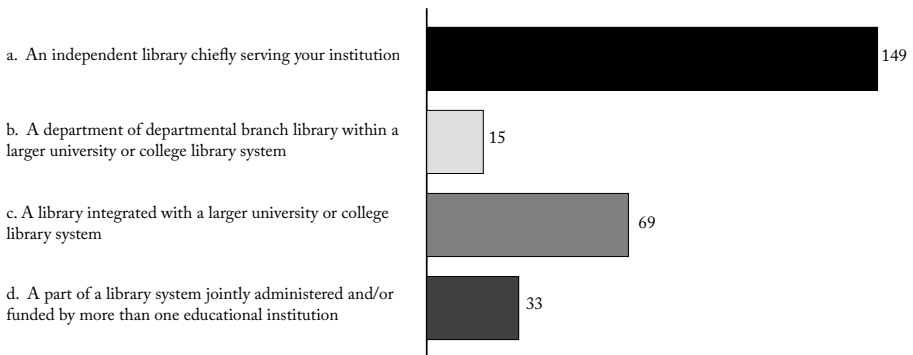EBSCO
OCLC Online Computer Library Center, Inc.
SCELC

Appendix VII: ATS Library Statistics

The Association of Theological Schools (ATS) and the American Theological Library Association (ATLA) collaborate to provide these library statistics. The following charts reflect data for 2016 ATLA Institutional and Affiliate Member libraries that completed the survey, issued in the Fall of 2016, reflective of the most recently completed fiscal year (2016-2017).
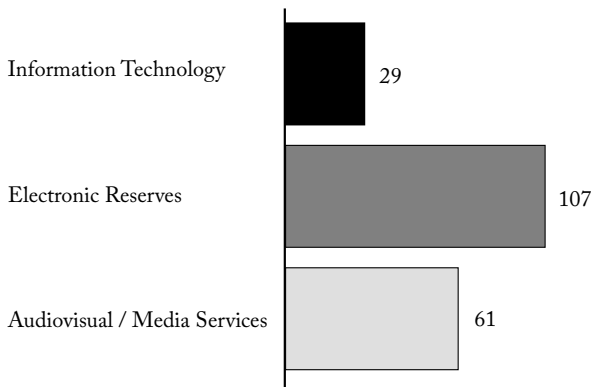
The full data set is available in the ATLA Community (http://www.atla.com/community) under ATLA Member Publications and ATS Statistics or from the Member Center's Publications page (https://www.atla.com/Members/benefits/statistics/Pages/default.aspx).

PART A - LIBRARY CHARACTERISTICS

1. Which of the following most accurately describes your institution's library?

a. An independent library chiefly serving your institution — 149

b. A department of departmental branch library within a larger university or college library system — 15

c. A library integrated with a larger university or college library system — 69

d. A part of a library system jointly administered and/or funded by more than one educational institution — 33

2. Is your library the primary source of support on your campus for:

Information Technology — 29

Electronic Reserves — 107

Audiovisual / Media Services — 61

3. Does the library of your institution have consortial arrangements for providing library services with one or more other institutions? (Yes - 219) If yes, please identify the corsortia/um and briefly describe the arrangement:
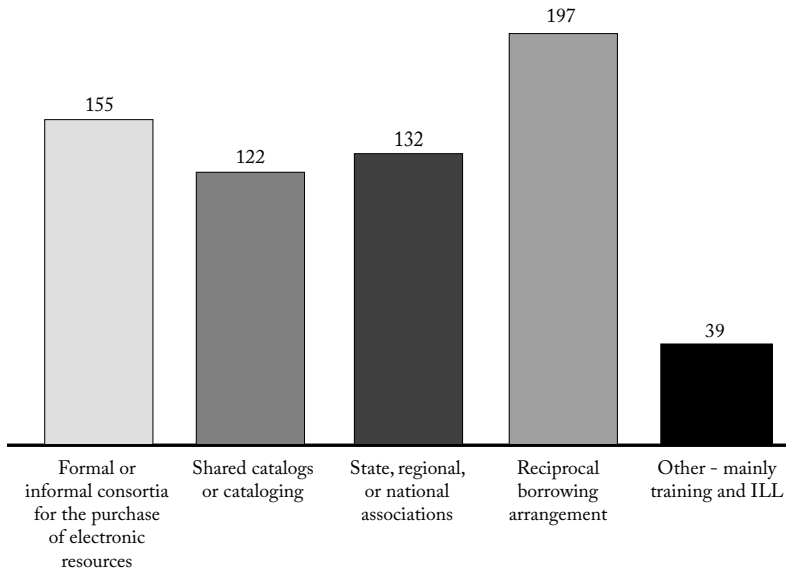
4. Does your institution have one or more distance education program(s) or extension site(s)? (Yes - 156) If yes (no/yes):
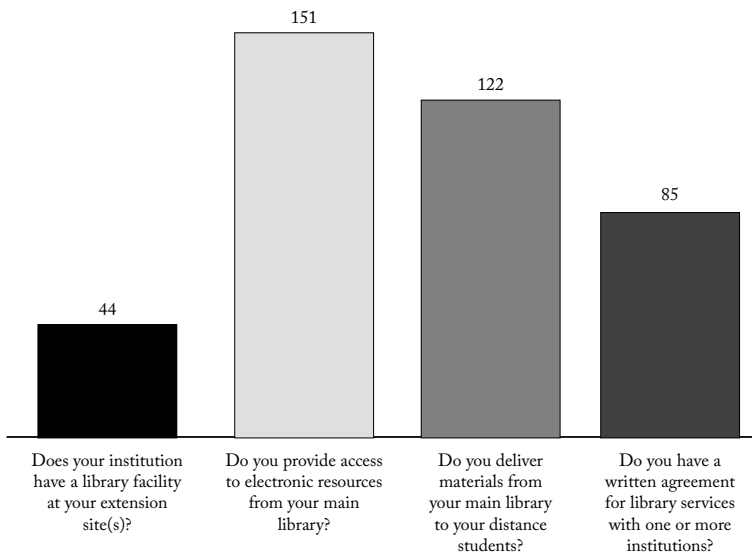
PART B - THE LIBRARY AS PLACE

1. When were the building(s) in which the main library is located built?

	2010-2016	2000-2009	1990-1999	1980-1989	1970-1979	1960-1969	1950-1959	1940-1949	1930-1939	1920-1929	1910-1919	1900-1909	Pre-1900	NA
Library 1	11	25	18	18	19	65	34	5	8	12	6	4	6	8
Library 2	4	3	4	4	4	3	1	1	0	0	2	0	0	5
Library 3	1	3	2	2	1	1	0	0	0	0	0	0	0	1

2. When were the buildings in which the main library is located subsequently renovated?

	2010-2016	2000-2009	1990-1999	1980-1989	1970-1979	1960-1969	1950-1959	1940-1949	1930-1939	1920-1929	1910-1919	1900-1909	Pre-1900	NA
Library 1	99	46	19	14	2	2	0	0	0	0	0	0	0	57
Library 2	14	9	1	0	0	0	0	0	0	0	0	0	0	7
Library 3	8	1	0	0	0	0	0	0	0	0	0	0	0	2

3. DO YOU USE OFFSITE STORAGE?

Of the 54 libraries who responded in the affirmative, it was reported that an average of 15.06% of the total library collection was stored offsite, with the average number of volumes being 72,000.

Among the other items stored offsite were audio visual materials, archival materials, bound periodicals, monographs, and unprocessed materials. Some also reported that offsite storage could refer to another building on campus.

4. WHAT OTHER SPACES OR SERVICES ARE OFFERED AND/OR HOUSED IN YOUR LIBRARY?
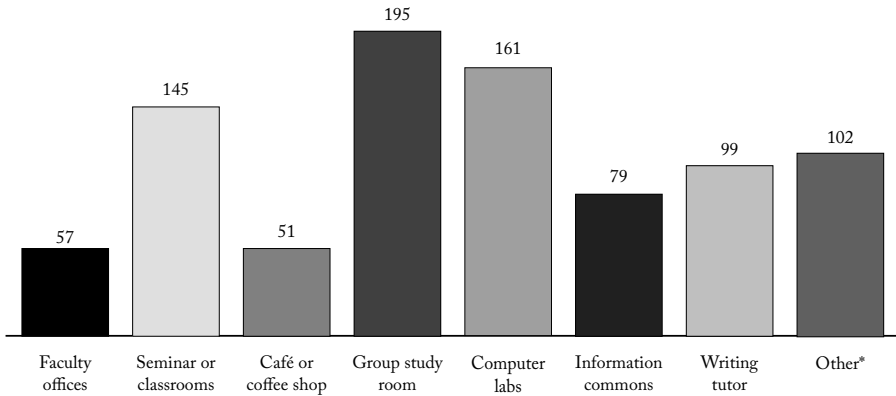
*Includes archives, art galleries, children's materials, curriculum centers, denominational materials, galleries, museums, other offices/centers, PhD study rooms and carrels, special collections, vending machines/lunchroom.

SURVEY PARTICIPANTS

Abilene Christian University

Acadia Divinity College

Alliance Theological Seminary

Ambrose Seminary of Ambrose University

America Evangelical University

Anabaptist Mennonite Biblical Seminary

Anderson University School of Theology

Andover Newton Theological School

Aquinas Institute of Theology

Asbury Theological Seminary

Ashland Theological Seminary

Assemblies of God Theological Seminary

Associated Canadian Theological Schools

Athenaeum of Ohio

Atlantic School of Theology

Augustine Institute

Austin Presbyterian Theological Seminary

Azusa Pacific Seminary

B. H. Carroll Theological Institute

Baptist Missionary Association Theological Seminary

Baptist Seminary of Kentucky

Baptist Theological Seminary at Richmond

Barry University Department of Theology and Philosophy

Beeson Divinity School of Samford University

Berkeley Divinity School

Bethany Theological Seminary

Bethel Seminary of Bethel University

Bexley Hall Seabury-Western Theological Seminary Federation, Inc.

Biblical Theological Seminary

Boston College School of Theology and Ministry

Boston University School of Theology

Briercrest College and Seminary

Brite Divinity School

Byzantine Catholic Seminary of SS. Cyril and Methodius

Calvin Theological Seminary

Campbell University Divinity School

Canadian Reformed Theological Seminary

Canadian Southern Baptist Seminary

Candler School of Theology of Emory University

Carey Theological College

Catholic Theological Union

Catholic University of America School of Theology and Religious Studies

Central Baptist Theological Seminary

Central Baptist Theological Seminary of Minneapolis

Chapman Seminary

Chicago Theological Seminary

China Evangelical Seminary North America

Christ the King Seminary

Christian Theological Seminary

Christian Witness Theological Seminary

Church Divinity School of the Pacific

Cincinnati Bible Seminary

Claremont School of Theology

Colgate Rochester Crozer Divinity School

Columbia Biblical Seminary of Columbia International University

Columbia Theological Seminary

Concordia Lutheran Seminary (AB)

Concordia Lutheran Theological Seminary (ON)

Concordia Seminary (MO)

Concordia Theological Seminary (IN)

Covenant Theological Seminary

Dallas Theological Seminary

Denver Seminary

Dominican House of Studies

Dominican School of Philosophy and Theology

Dominican Study Center of the Caribbean

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Drew University Theological School
Duke University Divinity School
Earlham School of Religion
Eastern Mennonite Seminary
Eden Theological Seminary
Emmanuel Christian Seminary at
    Milligan
Emmanuel College of Victoria University
Episcopal Divinity School
Erskine Theological Seminary
Evangelical Seminary of Puerto Rico
Evangelical Theological Seminary
Franciscan School of Theology
Freed-Hardeman University Graduate
    School of Theology
Fresno Pacific Biblical Seminary
Fuller Theological Seminary
Garrett-Evangelical Theological Seminary
Gateway Seminary
General Theological Seminary
George W. Truett Theological Seminary
    of Baylor University
Georgia Central University School of
    Divinity
Gordon-Conwell Theological Seminary
Grace Mission University Graduate
    School
Grace School of Theology
Grace Theological Seminary
Graduate Theological Union
Grand Canyon Theological Seminary
Grand Rapids Theological Seminary of
    Cornerstone University
Harding School of Theology
Hartford Seminary
Harvard University Divinity School
Hazelip School of Theology
Heritage Theological Seminary
HMS Richards Divinity School Division
    of Graduate Studies
Holy Apostles College and Seminary
Holy Cross Greek Orthodox School of
    Theology
Hood Theological Seminary

Houston Graduate School of Theology
Howard University School of Divinity
Huron University College Faculty of
    Theology
Iliff School of Theology
Immaculate Conception Seminary
Institut de Formation Theologique de
    Montreal
Inter-American Adventist Theological
    Seminary
Interdenominational Theological Center
International Theological Seminary
James and Carolyn McAfee School of
    Theology
Jesuit School of Theology of Santa Clara
    University
John Leland Center for Theological
    Studies
Kearley Graduate School of Theology
Kenrick-Glennon Seminary
Knox College
Knox Theological Seminary
Lancaster Theological Seminary
Lexington Theological Seminary
Lincoln Christian Seminary
Logos Evangelical Seminary
Logsdon Seminary of Logsdon School of
    Theology
Louisville Presbyterian Theological
    Seminary
Loyola Marymount University
    Department of Theological Studies
Loyola University Chicago
Lubbock Christian University Graduate
    School of Theology
Luther Seminary
Lutheran School of Theology at Chicago
Lutheran Theological Seminary (SK)
Lutheran Theological Seminary at
    Gettysburg
Lutheran Theological Seminary at
    Philadelphia
Lutheran Theological Southern Seminary
M. Christopher White School of Divinity

Marylhurst University Religious Studies Graduate Department

McCormick Theological Seminary

McGill University School of Religious Studies

McMaster Divinity College

Meadville Lombard Theological School

Memphis Theological Seminary

Methodist Theological School in Ohio

Mid-America Reformed Seminary

Midwest University Graduate School of Theology

Midwestern Baptist Theological Seminary

Montreal School of Theology

Moody Theological Seminary

Moravian Theological Seminary

Mount Angel Seminary

Mount Saint Mary's Seminary

Multnomah Biblical Seminary

Nashotah House

Nazarene Theological Seminary

Neal T. Jones Seminary of Washington University of Virginia

New Brunswick Theological Seminary

New Orleans Baptist Theological Seminary

New York Theological Seminary

Newman Theological College

North Park Theological Seminary

Northeastern Seminary at Roberts Wesleyan College

Northern Baptist Theological Seminary

Northwest Baptist Seminary

Notre Dame Seminary

Oblate School of Theology

Oklahoma Christian University Graduate School of Theology

Oral Roberts University College of Theology and Ministry

Pacific Lutheran Theological Seminary

Pacific School of Religion

Palm Beach Atlantic University School of Ministry Graduate Department

Palmer Theological Seminary

Payne Theological Seminary

Pentecostal Theological Seminary

Perkins School of Theology

Phillips Theological Seminary

Phoenix Seminary

Pittsburgh Theological Seminary

Pontifical College Josephinum

Pope St. John XXIII National Seminary

Portland Seminary

Princeton Theological Seminary

Providence Theological Seminary

Puritan Reformed Theological Seminary

Queen's College Faculty of Theology

Reformed Episcopal Seminary

Reformed Presbyterian Theological Seminary

Reformed Theological Seminary

Regent College

Regent University School of Divinity

Regis College

Sacred Heart Major Seminary

Sacred Heart Seminary and School of Theology

Saint Mary Seminary and Graduate School of Theology

Saint Meinrad School of Theology

Saint Paul School of Theology

Saint Paul Seminary School of Divinity

Saint Paul University Faculty of Theology

Saint Vincent Seminary

Samuel DeWitt Proctor School of Theology

San Francisco Theological Seminary

Seattle Pacific Seminary of Seattle Pacific University

Seattle University School of Theology and Ministry

Seminary of the Southwest

Seventh-day Adventist Theological Seminary

Shaw University Divinity School

Shepherds Theological Seminary

Sioux Falls Seminary

Southeastern Baptist Theological

Seminary

Southeastern University, College of Christian Ministries and Religion Department of Graduate Studies

Southern Baptist Theological Seminary

Southwestern Baptist Theological Seminary

SS. Cyril & Methodius Seminary

St. Andrew's College

St. Augustine's Seminary of Toronto

St. Bernard's School of Theology and Ministry

St. Charles Borromeo Seminary

St. John Vianney Theological Seminary

St. John's Seminary (CA)

St. John's Seminary (MA)

St. John's University School of Theology - Seminary

St. Joseph's Seminary

St. Mark's College

St. Mary's Seminary and University

St. Patrick's Seminary and University

St. Peter's Seminary

St. Stephen's College

St. Thomas University School of Theology and Ministry

St. Tikhon's Orthodox Theological Seminary

St. Vincent de Paul Regional Seminary

St. Vladimir's Orthodox Theological Seminary

Starr King School for the Ministry

Talbot School of Theology

Taylor College and Seminary

The Seattle School of Theology and Psychology

Toronto School of Theology

Trinity College Faculty of Divinity

Trinity Episcopal School for Ministry

Trinity Evangelical Divinity School

Trinity Lutheran Seminary

Tyndale University College & Seminary

Union Presbyterian Seminary

Union Theological Seminary

United Theological Seminary

United Theological Seminary of the Twin Cities

University of Chicago Divinity School

University of Dubuque Theological Seminary

University of Notre Dame Department of Theology

University of St. Mary of the Lake Mundelein Seminary

University of St. Michael's College

University of St. Thomas School of Theology

University of the South School of Theology

Urshan Graduate School of Theology

Villanova University Department of Theology and Religious Studies

Virginia Theological Seminary

Wake Forest University School of Divinity

Wartburg Theological Seminary

Waterloo Lutheran Seminary

Wesley Biblical Seminary

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Western Seminary

Western Theological Seminary

Westminster Theological Seminary

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Wycliffe College

Yale University Divinity School

Appendix VIII: ATLA Organizational Directory (2016-2017)

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Stephen Sweeney (16-19), St. John Vianney Seminary
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Director of Financial Services: Marie Jacobsen
Director of Information Systems: Jim Butler
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Director of Production: Maria Stanton

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Association Archivist: Christopher J. Anderson, Yale University Divinity School
Representative to ALA Committee on Cataloging: Description and Access (CC:DA): Armin Siedlecki, Pitts Theology Library, Candler School of Theology

The directory reflects the 2016-2017 membership year.

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Brad Ost, Woodruff Library, Atlanta University Center
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    and Seabury-Western Theological Seminary

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Matthew Thiesen, Western Seminary
Paul Tippey, Asbury Theological Seminary
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Clifford B. Anderson, Vanderbilt University
Debbie Creamer, Association of Theological Schools

The directory reflects the 2016-2017 membership year.

The directory reflects the 2016-2017 membership year.

Appendix IX: ATLA Member Directory (2016-2017)

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Suzanne Selinger
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Martha Adkins
Karen Alexander
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Clifford B. Anderson
Anna Appleman
Nicole Ashwood
H.D. Sandy Ayer
William Badke
Bonggun Baek
Brenda Bailey-Hainer
Drew Baker
Jennifer Bartholomew
Rebekah Bedard
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James Blaylock
Sarah Bogue
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Evan Boyd
Kenneth Boyd
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Jill Brown
Terrence Brown
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Kerrie Burn
Paul Burnam
Trisha Burr
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Matthew Collins
Hope Cooper
Deborah Creamer
Stephen Crocco
Ron Crown
Đurđica Čubranić
Elyce Cucksey
William Cullinan
Matina Curic
Wesley Custer
Christine Daniels
James Darlack
Sharon Kay Darling
Gary Daught
Virginia Dearborn
Mariel Deluca Voth

James Derksen
Kevin Dinkens
Dale Dobias
John Doncevic
Colin Dube
Alexandra Duenow
Odile Dupont
Erica Durham
Susan Ebertz
Jane Elder
Anthony Elia
Leslie Engelson
Timothy Erdel
Suzanne Estelle-Holmer
James Estes
Michael Farrell
Cheryl Felmlee
Paul Fields
Alexander Finlayson
Diane Fisher
Jason Fowler
Ellen Frost
Matija Galina
Paula Gannaway
Maria Garcia
Nadine Ginkel
Lisa Gonzalez
Cheryl Goodwin
Pamela Gore
Karla Grafton
Douglas Gragg
M. Patrick Graham
Jeff Griffin
Jenny Griffin
Lisa Grover
Sarah Grover
Timothy Grover
Jacob Gucker
Lois Guebert
Isabella Guthrie-
    McNaughton
Carrie Hackney
William Hair

The directory reflects the 2016-2017 membership year.

Susanah Hanson
Denise Hanusek
Duane Harbin
Kenette Harder
Cindy Harper
Sherill Harriger
Laura Harris
Robin Hartman
Kathleen Harty
Elyse Hayes
Lisa Hearn
Ann Heinrichs
Carissa Hernandez
Bradley Hess
James Heuer
Heather Hicks
Maria Ho
William Hook
Barry Hopkins
Thad Horner
Judy Howie
Barnaby Hughes
James Humble
Debbie Hunn
Marvin Hunn
Brandon Hunter
Stephen Jamieson
Carol Jarvis
Terese Jerose
Alicia Johnson
Tammy Johnson
Robert Johnston
Matthew Jones
Steven Jung
Renata Kalnins
Charles Kamilos
Naw San Dee KD
Andrew Keck
Mary Kelleher
Alice Kestler
Sherry Klein
Rebecca Klemme Eliceiri
Jonathan Klenklen

Douglas Knox
Amy Koehler
Cait Kokolus
Daniel Kolb
Brian Kooy
Andrew Kosmowski
Alan Krieger
David Kriegh
Anna Kroll
Robert Krupp
Craig Kubic
Beth Kumar
Stefana Laing
Richard Lammert
Alexandra Leach
Elizabeth Leahy
Jeremie LeBlanc
Andrew Lee
Rachel Leket-Mor
Amy Limpitlaw
Timothy Lincoln
Doug Lindly
Saundra Lipton
Kenneth Litwak
Scott Lloyd
Sylvia Locher
Gerone Lockhart
Nancy Lois
Teresa Lubienecki
Karen Madigan
Sonja Maltar
Ann Marshall
Rachel Maxson
Robert Mayer
David Mayo
Melody Mazuk
Jonathan McCormick
Robert McFadden
Kaeley McMahan
Melody McMahon
Kenneth McMullen
Timothy Ryan
    Mendenhall

Don Meredith
David Michels
Walter Miedema
Patrick Milas
Matthew Millsap
Elizabeth Miraglia
Donald Mitchell
Geoffrey Moore
Angela Morris
Sara Morrison
Susan Mule
Ondrea Murphy
Shanee' Yvette Murrain
Paul Myhre
Emily Nevill
Ann Nieuwkoop
Charlotte Nutter
Carl Olson
Philip O'Neill
Gabriel Ortiz
Bethany O'Shea
Sandra Oslund
Brad Ost
Matthew Ostercamp
Sheila Owen
Marsia Painter
Denise Pakala
James Pakala
Lila Parrish
Katharina Penner
Alvaro Perez
Stephen Perisho
Beth Perry
Amy Phillips
Rebekah Phillips
Robert Phillips
Thomas Phillips
Alison Poage
Susann Posey
Tracy Powell Iwaskow
David Powell
Angeles Ramos-Ankrum
Hugh Rendle

The directory reflects the 2016-2017 membership year.

Bramwell Richards
David Richards
Christopher Richardson
Jonathan Riches
Derek Rieckens
Mary-Carol Riehs
Mary Riviere
Paul Roberts
Robert Roethemeyer
Christopher Rogers
Donna Roof
Margaret Rosequist
Christopher Rosser
Koraljka Rožić
Alice Runis
David Russell
Mark Russell
Marta Samokishyn
Michelle San Gabriel
Filomena Saxton
Lugene Schemper
David Schmersal
Oliver Schulz
Kathy Seidler
Yesan Sellan
John Shaffett
Joel Shedlofsky
Beth Sheppard
D'Anna Shotts
Ryan Shrauner
Patricia Shufeldt
Armin Siedlecki
Jeff Siemon
Lindsey Sinnott
Michael Skor
Bobby Smiley
Dorothy Smith
Gary Smith
Mariam Sogoian
Alice Song
Stephen Spencer
Michelle Spomer
Kyara St. Amant

Lee Staman
Eric Stancliff
Margaret Stauble
Myka Stephens
Kerrie Stevens
T. Wesley Stewart
Christa Strickler
Karl Stutzman
Harvey Sukenic
Dennis Swanson
Stephen Sweeney
Margaret Tarpley
Sharon Taylor
Mary Ann Teske
Matthew Thiesen
Sarah Thomas
Vance Thomas
John Thompson
Paul Tippey
Christina Torbert
Rosa Torres-Medina
Sherrie Tuck
Bob Turner
Brenda Turner
Rev. Ukkamsa
Jennifer Ulrich
Gerrit van Dyk
Katie Varney
Susan Vaughan
Kristine Veldheer
Peter Veracka
John Vinke
Jeffrey Waldrop
Andreas Waldvogel
Blake Walter
Matthew Wasielewski
Warren Watson
Ruth Weatherlake
John Weaver
Jefferson Webster
Ferne Weimer
Nicholas Weiss
Donna Wells

Keith Wells
Megan E. Welsh
Christine Wenderoth
Paul Wheelhouse
Mariea Whittington
Daniel Wigner
Larry Wild
Trevor Wilkes
Robert Wilkins
Stella Wilkins
John Williams
Jane Williamson
Gillian Wilson
James Wise
Karen Wishart
Donna Witek
Laura Wood
Sarah Woodford
Jennifer Woodruff Tait
Andy Wortman
Debbie Wright
Clifford Wunderlich
Patricia Yang
Elizabeth Young Miller
Rebecca Yowler
Tony Zbaraschuk
Jeff Zell
Eric Ziecker

The directory reflects the 2016-2017 membership year.

STUDENT MEMBERS

Josh Bailey
Linda Barnette
Brandon Board
Toby Brown
Camille Coby
Javier Dominguez
Ryan Douthat
Kathryn Flynn
Eula Gaddis
Timothy Gallati
Berta Ganaway
Julia Gerrett
Rebecca Givens
Kathryn Harmon
Jacob Hawkins
Brandy Haynes
Ann Hidalgo
Aaron Hill
Justin Hostutler
Kipangwala Jamir

Charles Keplar
Peter Kolawole
Colin Lewis
Steven Light
Laurie Luscombe
Anne McLean
Ray Miller
Daniel Moody
Brian Morin
Nathan Morris
Derek Morrow
Sungkwon Na
Keegan Osinski
Greg Parker
Kaitlin Poole
Dylan Priddy
Sarah Reynolds
Antonio Rigonan
Craig Rosenbeck
Laurie Rumetsch
Mark Sanford

Micah Saxton
Jason Seymour
Joshua Shawnee
Brian Shetler
Maxzine Smith
Robert Smith
Wessel Smith
Romulus Stefanut
May Tan
Mark Taylor
Bradley Tracz
Michelle Triminio
Brandon Wason
Marina Westerdahl
Karen Wong
Arthur Woodcock

As of 8/31/2017. For the most current information and contact data, see the Member Directory at http://www.atla.com/community.

Appendix X: ATLA Institutional and Affiliate Member (with Member Representatives) Directory (2016-2017)

INSTITUTIONAL MEMBERS

Abilene Christian University || S. Craig Churchill

Alliance Bible Seminary || Jin Jiang Qing Gan

Ambrose Seminary || H.D. Sandy Ayer

Amridge University || Terence Sheridan

Anabaptist Mennonite Biblical Seminary, Inc. || Karl Stutzman

Anderson University || Janet Brewer

Andover Newton Theological School || Nancy Lois

Andrews University || Terry Robertson

Antiochian Village || Julia Ritter

Aquinas College || J. Mark Hall

Asbury Theological Seminary || Paul A. Tippey

Ashland Theological Seminary || Sylvia L. Locher

Athenaeum of Ohio, Mt. St. Mary's Seminary || Connie Song

Atlantic School of Theology Library || Robert Martel

Austin Graduate School of Theology || Todd Hall

Austin Presbyterian Theological Seminary || Timothy D. Lincoln

Azusa Pacific Seminary || Liz Leahy

B.H. Carroll Theological Institute || Don Day

Baptist Missionary Association Theological Seminary || James C. Blaylock

Barry University || Philip M. O'Neill

Beeson Divinity School || Lori Northrup

Bethel Seminary || Sandra Oslund

Bethel Seminary San Diego Library || Mary Lou Bradbury

Biblical Theological Seminary Library || Lydia Putnam

Bibliotheek Theologische Universiteit || Geert D. Harmanny

Biola University Library || Stacie Schmidt

Boston University School of Theology Library || Amy E. Limpitlaw

Brethren Historical Library and Archives || William Kostlevy

Bridwell Library || Roberta A. Schaafsma

Brite Divinity School Library || Charles Bellinger

Burke Library || Matthew C. Baker

Cairn University || Stephanie S. Kaceli

Calvin Theological Seminary || Paul Fields

Campbell University || Derek Hogan

Canadian Reformed Theological Seminary || Margaret Alkema

Catholic Theological Union || Melody L. McMahon

Central Baptist Theological Seminary - KS || Vance M. Thomas

Central Baptist Theological Seminary - MN || Adam Keim

Centro de Estudios Dominicos del Caribe || Ada N. Pagan

Chapman Seminary of Oakland City University || Denise Pinnick

Chicago Theological Seminary || Yasmine Abou-El-Kheir

China Graduate School of Theology || Catherina Cheng

Christ the King Seminary Library || Teresa Lubienecki

Christian Theological Seminary Library || Anthony J. Elia

The directory reflects the 2016-2017 membership year.

Christian Witness Theological Seminary || Jane Chang

Claremont School of Theology || Thomas E. Phillips

Clarks Summit University || Jeremy McGinniss

Coe College || Jill Jack

Colby College || Ana Noriega

Columbia International University || Cynthia Snell

Columbia Theological Seminary || Kelly Campbell

Conception Seminary College || Thomas Sullivan

Concordia Lutheran Seminary Library - AB || Anna Yang

Concordia Seminary || Benjamin D. Haupt

Concordia Theological Seminary || Robert Roethemeyer

Concordia University || Carolina N. Barton

Congregational Library and Archives of the American Congregational Association || Tom Clark

Corban University || Garrett Trott

Covenant Theological Seminary || James C. Pakala

Dallas Theological Seminary || Marvin T. Hunn

Denver Seminary || Nadine Ginkel

Dominican Theological Library || John M. Ruiz

Drew University || Jesse Mann

Duke University Divinity School || Beth M. Sheppard

Duquesne University || Kirsten Ostergaard

Earlham College || Neal Baker

Eastern Mennonite University || Jennifer M. Ulrich

Eastern University || James L. Sauer

Episcopal Divinity School Library || Aura A. Fluet

Erskine College and Seminary || John Kennerly

Evangel University || Dale R. Jensen

Evangelical Theological Seminary || Mark Draper

Evangelische Theologische Faculteit || Marjorie Webber

Faith Baptist Bible College and Theological Seminary || Paul Hartog

Faith Evangelical College & Seminary

Fordham University Library || Lynn Parliman

Freed-Hardeman University || Wade E. Osburn

Fuller Theological Seminary || Jeffrey A. Waldrop

Gardner-Webb University || Mary Thompson

Gateway Seminary - Arizona Campus || Julie Hines

Gateway Seminary - Los Angeles Campus || Robert L. Phillips

Gateway Seminary - Pacific Northwest Campus || Ashley E. Seuell

Gateway Seminary - Rocky Mountain Campus || Barbara Russo

General Theological Seminary || Patrick Cates

GETS Theological Seminary || Jaime Chan

Gordon-Conwell Theological Seminary - Charlotte || Robert J. Mayer

Gordon-Conwell Theological Seminary - MA || James M. Darlack

Grace Theological Seminary || Tonya L. Fawcett

Graduate Theological Union || Clay-Edward Dixon

Grand Canyon University || Nita Mailander

Greenville Presbyterian Theological Seminary || Andy Wortman

Gustavus Adolphus College || Julie Gilbert

The directory reflects the 2016-2017 membership year.

Harding School of Theology || Don L. Meredith

Hartford Seminary || Steven P. Blackburn

Harvard Divinity School || Douglas L. Gragg

Heritage Christian University || Jamie Cox

Hiebert Library || Kevin Enns-Rempel

Holy Apostles College and Seminary || Clare Adamo

Holy Cross Greek Orthodox School of Theology || Joachim Cotsonis

Hood Theological Seminary || Jessica Bellemer

Hope International University || Robin R. Hartman

Houston Graduate School of Theology || Janet S. Kennard

Huron University College || Melanie Mills

Iliff School of Theology || Alice I. Runis

Indiana Wesleyan University || Sheila O. Carlblom

International Theological Seminary || Susan Liu

JKM Library || Christine Wenderoth

John W. Graham Library || John Papadopoulos

Kearley Graduate School of Theology of Faulkner University || Brenda G. Turner

Kino Library || Darcy Peletich

Knox College || Joan Pries

Lancaster Bible College Library || Gerald E. Lincoln

Lancaster Theological Seminary || Myka K. Stephens

Lexington Theological Seminary || Dolores Yilibuw

Liberty University || Rory Patterson

Library at Queen's || Gillian McClure

Life Pacific College || Garald G. Merriman

Lincoln Christian University || Nancy J. Olson

Lipscomb University || Elizabeth Heffington

Logos Evangelical Seminary Library || Shelley Sii

Logsdon Seminary || Teresa C. Ellis

Louisville Presbyterian Theological Seminary || Matthew S. Collins

Lourdes University || Sandra Rutkowski

Loyola Marymount University || Desirae Zingarelli-Sweet

Lubbock Christian University || Paula Gannaway

Luther Seminary || Andrew Keck

Lutheran Brethren Seminary || Brent Andrews

Lutheran Theological Seminary at Gettysburg || B. Bohleke

Lutheran Theological Seminary at Philadelphia || Ron Townsend

Lutheran Theological Southern Seminary || Alexandra N. Leach

Marquette University || Scott Mandernack

Master's Seminary || Oliver Schulz

Meadville Lombard Theological School || Rana Salzmann

Memphis Theological Seminary || Deborah Taylor

Mercer University || Beth Perry

Methodist Theological School in Ohio || Paul Burnam

Mid-America Baptist Theological Seminary || Terrence N. Brown

Mid-America Baptist Theological Seminary Northeast Branch || T. V. McClain

Mid-America Reformed Seminary || Bart Voskuil

Midwestern Baptist Theological Seminary || Kenette Harder

Milligan College || Gary F. Daught

The directory reflects the 2016-2017 membership year.

Missionary Church Archives & Historical Collections at Bethel College || Mark Root

Moody Bible Institute || Christine J. Cherney

Moravian Theological Seminary || Janet Ohles

Mount Angel Abbey || Victoria Ertelt

Mount Saint Mary's University || Charles Kuhn

Msgr. James C. Turro Seminary Library || Stella Wilkins

Multnomah University, Mitchell Library || Philip Johnson

Naropa University || Nicholas A. Weiss

Nashotah House || David G. Sherwood

Nazarene Theological Seminary || Debra L. Bradshaw

New Brunswick Theological Seminary || Bethany O'Shea

New Orleans Baptist Theological Seminary || Jeff Griffin

North Park University || Stephen Spencer

Northern Seminary || Sylvia Pongener

Notre Dame Seminary || Thomas B. Bender

Oblate School of Theology || Maria M. Garcia

Oklahoma Baptist University || Paul W. Roberts

Oklahoma Christian University || Tamie Willis

Olivet University || Matthias Gebhardt

Oral Roberts Theological Library || Mark E. Roberts

Payne Theological Seminary || Elise Peyroux

Phillips Theological Seminary || Sandy C. Shapoval

Phoenix Seminary || Douglas R. Olbert

Piedmont International University || Catherine L. Chatmon

Pitts Theology Library || M. P.atrick Graham

Pittsburgh Theological Seminary || Michelle Y. Spomer

Pontifical College Josephinum || Peter G. Veracka

Pontifical North American College || Maximilian M. Garretson

Pope St. John XXIII National Seminary || Barbara Mullen-Neem

Princeton Theological Seminary || Jenifer Gundry

Providence University College and Seminary || Terry Kennedy

Puritan Reformed Theological Seminary || Laura Ladwig

Redeemer Seminary || Tami Fowler

Reformed Episcopal Seminary || Jonathan S. Riches

Reformed Presbyterian Theological Seminary Library || Thomas G. Reid

Reformed Theological Seminary - Charlotte, NC || Kenneth J. McMullen

Reformed Theological Seminary - Florida || Lisa Oharek

Reformed Theological Seminary - Jackson, MS || John Crabb

Regent College || Cindy Aalders

Regent University || Melody Detar

Regis College || Teresa Helik

Robert E. Webber Institute for Worship Studies || Susan Massey

Robert W. Woodruff Library, Atlanta University Center || Brad Ost

Roberts Wesleyan College || Erin Bennett

Sacred Heart Major Seminary || Christopher Spilker

Sacred Heart Seminary and School of Theology || Jennifer K. Bartholomew

Saint John's University || David Wuolu

Saint Meinrad School of Theology || Daniel Kolb

The directory reflects the 2016-2017 membership year.

Saint Paul School of Theology || Maggi Mueller

Saint Paul Seminary - University of St. Thomas || Neil C. Le May

Saint Paul University || Jeremie LeBlanc

Salvation Army College for Officer Training || Meagan Morash

Saskatoon Theological Union Libraries || Alison Jantz

Seattle Pacific University || Stephen Z. Perisho

Seattle School of Theology & Psychology || Cheryl M. Goodwin

Seattle University || Mary L. Sepulveda

Seminary of the Southwest || Alison Poage

Shaw University Divinity School || Tom Clark

Singapore Bible College || Cynthia Chang

Southeastern Baptist Theological Seminary Library || Jason Fowler

Southern Baptist Theological Seminary || C. Berry Driver

Southern California Seminary || Jennifer Ewing

Southwestern Baptist Theological Seminary || Craig Kubic

SS. Cyril and Methodius Seminary || Caryn Noel

St. Andrew's Theological College || Randall Sammah

St. Augustine's Seminary of Toronto

St. Charles Borromeo Seminary || Cait Kokolus

St. Francis Seminary || Mark L. Schrauth

St. Jerome's University || Lorna Rourke

St. John Vianney Seminary || Stephen V. Sweeney

St. Joseph's Seminary, Dunwoodie || Connor Flatz

St. Louis University || Ron Crown

St. Mary Seminary and Graduate School of Theology || Alan K. Rome

St. Mary's Seminary & University || Thomas Raszewski

St. Michael's College Library || Laura Crain

St. Patrick's Seminary || David Kriegh

St. Peter's Seminary || Adrienne Co-Dyre

St. Thomas University || Lawrence Treadwell

St. Tikhon's Orthodox Theological Seminary || Michael Skor

St. Vincent College || David Kelly

St. Vladimir's Orthodox Theological Seminary || Eleana Silk

Styberg Library || Jaeyeon L. Chung

Theology and Ministry Library of Boston College || Esther Griswold

Trinity International University || Evan Kuehn

Trinity Lutheran Seminary || Evan E. Boyd

Trinity School for Ministry || Susanah Hanson

Trinity Theological College || Michael C. Mukunthan

Tyndale Theological Seminary-Tyndale Library || Linda Gottschalk

Tyndale University College & Seminary || Hugh Rendle

Union Presbyterian Seminary || Christopher K. Richardson

Union Presbyterian Seminary - Charlotte Campus || David Mayo

United Theological Seminary || Sarah D. Blair

United Theological Seminary of the Twin Cities || Dale C. Dobias

University of Chicago || Anne Knafl

University of Dubuque || Mary Anne Knefel

University of Mississippi Libraries || Christina A. Torbert

The directory reflects the 2016-2017 membership year.

University of Notre Dame || Alan D. Krieger

University of St. Mary of the Lake || Lois Guebert

University of St. Michael's College || Noel S. McFerran

University of the South Library || Patricia Dover

Vancouver School of Theology || Faye Chisholm

Vanderbilt University || William J. Hook

Victoria University || Lisa J. Sherlock

Virginia Beach Theological Seminary || Michael H. Windsor

Virginia Theological Seminary || Mitzi J. Budde

Wake Forest University || Kaeley McMahan

Wartburg Theological Seminary || Susan Ebertz

Washington University of Virginia || Robert Rose

Wesley Biblical Seminary || Grace Andrews

Wesley Theological Seminary || James A. Estes

Western Seminary || Matthew M. Thiesen

Western Theological Seminary || Ann Nieuwkoop

Westminster Seminary California || James Lund

Westminster Theological Seminary - PA || Alexander Finlayson

Wheaton College || Lisa Richmond

Wilfrid Laurier University || Caroline Houle

Winebrenner Theological Seminary Library || Margaret Hirschy

Woodstock Theological Center Library || Amy E. Phillips

World Council of Churches Library || Valérie Kim

World Mission University || Seoyoung Kim

Yale University Divinity School Library || Stephen D. Crocco

AFFILIATE MEMBERS

Augsburg College || Mary Hollerich

Augsburg Fortress || Katie Knutson

Baptist Seminary of Kentucky || Ryan D. Shrauner

Baylor University Press || David Aycock

Bethlehem College and Seminary || Greg Rosauer

Byzantine Catholic Seminary of SS. Cyril and Methodius || Sandra Collins

Calvary Chapel University || Wendy Berryhill

Canisius College || Barbara Boehnke

Casalini Libri || Patricia O'Loughlin

Catholic Distance University || Rebecca Abel

Charlotte Christian College and Theological Seminary || Robert A. McInnes

China Evangelical Seminary, North America || Lily Pan

Clarke University || Sue Leibold

Colorado Christian University || Gayle Gunderson

Concordia College || Laura Probst

Core Academy of Science || Todd Wood

D.K. Agencies Ltd. || Ankur Mittal

Digital Theological Library || Tom Phillips

Franciscan Friars of the Atonement || Loredana Nepi

God's Bible School and College || Joshua M. Avery

Heritage Seminary || Brina Davis

Hong Kong Baptist University Library || Katie Lai

Institute of Lutheran Theology || David Patterson

The directory reflects the 2016-2017 membership year.

InterVarsity Press || Luke Miller
ISD || Krista Zimmer
John Leland Center for Theological Studies || Monica Leak
Langham Partnership || Timothy Sands
Liturgical Press || Erik Williamson
Living University || Doug Lindly
Loras College || Joyce Meldrem
Mid-Atlantic Christian University || Ken Gunselman
North Central University || Judy Pruitt
Odyssey Networks || Selby Ewing
Orbis Books || Michael Lawrence
Palm Beach Atlantic University || Steven Baker
Pennsylvania State University Press || Patrick Alexander
Project Muse || Melanie Schaffner
Seminary of the Immaculate Conception || Elyse B. Hayes

Shepherds Theological Seminary || William Coberly
Southeastern Bible College || Paul A. Roberts
Southeastern Free Will Baptist College || Katie Murray
St. Vincent de Paul Regional Seminary Library || Arthur Quinn
SUM Bible College and Theological Seminary || Catherine Dieterly
Theological Book Network || Nancy Arnison
Virginia Wesleyan College || Sue Erickson
William Carey International University || Joel T. Hamme
Wilson University || Gerald L. Truman

As of 8/31/2017. For the most current information and contact data, see the Member Directory at <ins>http://www.atla.com/community</ins>.

The directory reflects the 2016-2017 membership year.

Appendix XI: Association Bylaws

Amended and Restated Bylaws of American Theological Library Association
(An Illinois Not-For-Profit Corporation)

ARTICLE I
OFFICES

SECTION 1.01 *Principal and Other Offices.* The principal office of the Corporation shall be located in the State of Illinois. The Corporation may have such other offices, either within or without the State of Illinois, as the Board of Directors may determine or as the affairs of the Corporation may require from time to time.

SECTION 1.02 *Registered Agent and Office.* The Corporation shall have and continuously maintain in the State of Illinois a registered office and a registered agent whose office is identical with such registered office, as required by the Not for Profit Corporation Act. The registered office may be, but need not be, identical with the principal office in the State of Illinois. The registered agent of the Corporation may be changed from time to time by the Board of Directors.

ARTICLE II
MEMBERS

SECTION 2.01 *Classes of Membership.* The Corporation shall have five (5) classes of membership: Institutional, Individual, Affiliate, Student, and Lifetime. Institutional Members, Individual Members, and Lifetime Members are voting members (collectively, the "Voting Members"). Affiliate Members and Student Members are non-voting members (collectively, the "Non-Voting Members").

SECTION 2.02 *Rights of Membership.*

(a) Voting Members. Voting Members shall have only the following rights: (1) attend meetings of the members and vote; (2) elect Directors to serve on the Board of Directors; (3) approve any alteration of, amendment to, or repeal of the Bylaws; (4) participate in such Corporation programs as the Board of Directors may determine from time to time; and (5) receive those publications of the Corporation that are distributed to the membership. Voting Members shall not have any rights other than those stated in this Section 2.02(a).

(b) Non-Voting Members. Non-Voting Members shall not have the right to vote on any matters. Non-Voting Members shall have the right to (1) attend meetings of the members; (2) receive those publications of the Corporation that are distributed to the membership; and (3) participate in such other Corporation programs as the Board of Directors may determine from time to time.

(c) Corporation Programs. With respect to Corporation programs, the Board of Directors may establish different programs for each membership class and may limit participation in any such program to members of the pertinent membership class.

SECTION 2.03 *Qualifications for Membership.* The Board of Directors may establish qualifications for membership from time to time. As of the date of these Bylaws, the qualifications for membership are as follows:

(a) Institutional Members. A library of an institution qualifies for Institutional

Membership if the institution is (1) an institution of higher education supporting programs in theology or religious studies that is accredited by an authority recognized by the U.S. Department of Education, Council of Higher Education Accreditation, or the equivalent thereof in other jurisdictions, or (2) a non-degree granting organization maintaining one or more significant collections primarily of theological, religious, or ecclesiastical research material. If the applicant library serves more than one institution, at least one of the institutions shall meet one of the qualifications set forth in this Section 2.03(a).

(b) Individual Members. Any person who is engaged in professional library or scholarly communications work in theological or religious fields or who has a demonstrated, bona fide interest in the literature of religion, theological librarianship, or the purposes and work of the Corporation, shall qualify for Individual Membership in the Corporation.

(c) Affiliate Members. An organization that does not qualify for Institutional Membership, but that has a demonstrated record of support for theological librarianship and the purposes and work of the Corporation, shall qualify for Affiliate Membership.

(d) Student Members. Any student enrolled in a degree program who is carrying a half-time course load or greater shall qualify for Student Membership.

(e) Lifetime Members. Lifetime members are individual members who have all the rights and privileges of individual membership and who are exempt from paying dues. There are two ways to become a lifetime member:

(1) Any person who has paid dues for at least (10) consecutive years of individual membership in the Corporation immediately preceding his/her retirement may become a lifetime member of the Corporation.

(2) Any person who has made an outstanding contribution of the advancement of the work of the Corporation may be nominated by the Board of Directors and be elected a Lifetime Member of the Corporation by a two-thirds (2/3) vote of the membership at any annual meeting of the Corporation.

(f) Notwithstanding any of the foregoing, each member must be in good standing with respect to any dues owed to the Corporation and must be supportive of the purposes and work of the Corporation.

(g) Upon receipt of an application for membership, person(s) authorized by the Board of Directors shall review the application and the applicant's credentials to determine if the applicant does in fact meet the requirements for membership. This determination must be made in good faith and, once so made, is final and not appealable.

SECTION 2.04 *Dues of Members*. The Board of Directors shall determine from time to time the amount, if any, of membership dues associated with each class of membership. Membership dues, if any, shall be payable in advance for the following full year. Memberships will automatically be renewed upon payment of the annual membership dues, if any, for the next succeeding year.

SECTION 2.05 *Transfer of Membership*. Membership in the Corporation is not transferable or assignable by any member.

SECTION 2.06 *Suspension*. Members failing to pay their annual membership dues within sixty (60) calendar days of their due date shall automatically be suspended

and shall lose all rights, including, but not limited to, any voting rights. A member thus suspended may be reinstated by payment of such member's unpaid dues. Members also may be suspended or reinstated by an affirmative vote of two-thirds (2/3) of the Directors then in office.

SECTION 2.07 *Resignation.* Any Member may resign at any time by giving written notice to the Board of Directors, the President, or the Secretary. Such resignation shall take effect when the notice is delivered, unless the notice specifies a future date. Unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.

SECTION 2.08 *Termination of Membership.* The Board of Directors may terminate a membership by an affirmative vote of two-thirds (2/3) of the Directors then in office.

<div align="center">

ARTICLE III
MEETING OF MEMBERS

</div>

SECTION 3.01 *Annual Member Meetings.* Regular annual meetings of the members (each, an "Annual Member Meeting") shall be held at such time and place as shall be fixed by the Board of Directors, for the purpose of electing Directors and for the transaction of such other business as may come before the meeting. The Board of Directors may provide by resolution the time and place for the holding of additional regular meetings of the members (each, a "Regular Member Meeting"). If the election of Directors shall not be held at the Annual Member Meeting, the Voting Members shall cause the election to be held at a Regular Member Meeting or at a special meeting of the members (each, a "Special Member Meeting") as soon thereafter as may be convenient.

SECTION 3.02 *Special Member Meetings.* Special Member Meetings may be called at any time by the Board of Directors, the President, or the Secretary, and shall be called by the Secretary upon written request (stating the purpose of the proposed meeting) signed by at least fifteen percent (15%) of the Voting Members or by one-third (1/3) of the Directors then in office. Special Member Meetings shall be held at such place as may be designated in the notice or waiver of notice of such meeting.

SECTION 3.03 *Notice and Waiver of Notice.*

(a) Unless otherwise provided by Not for Profit Corporation Act, the Articles of Incorporation, or these Bylaws, notice of Annual, Regular, and Special Member Meetings shall be delivered to each Voting Member not less than five (5) days nor more than sixty (60) days before the date of such meeting at such Voting Member's address as it appears on the records of the Corporation. Such notice shall state the place, date, hour, and, in the case of a Special Member Meeting, the purpose(s) of the meeting. If mailed, such notice shall be deemed to be delivered when deposited in the U.S. mail in a sealed envelope so addressed, with postage thereon prepaid. If notice is sent by facsimile transmission, such notice shall be deemed to be delivered upon direction to the facsimile number of record of the Voting Member. If notice is given by electronic mail or other means of electronic transmission, such notice shall be deemed to be delivered upon direction to the electronic mail address or other electronic address of record of the Voting Member. If sent by any other means (including telegram,

cablegram, courier, or express mail), such notice shall be deemed to be delivered when actually delivered to the home or business address of the Voting Member. The Corporation may, but is not required to, provide notice of any meetings to the Non-Voting Members.

(b) When any notice whatever is required to be given under the provisions of the Not for Profit Corporation Act, the Articles of Incorporation, or these Bylaws, a waiver thereof in writing, signed by the person or persons entitled to such notice, shall be deemed equivalent to the giving of such notice. The attendance of a Voting Member at a meeting of the members shall constitute a waiver of notice of such meeting, except where the Voting Member objects to the holding of the meeting because proper notice was not given.

SECTION 3.04 *Proxies.* Voting by proxy shall not be permitted.

SECTION 3.05 *Designated Representative.* Each Institutional Member and Affiliate Member shall designate in writing an individual who has the right to act on its behalf (each, a "Designated Representative"), and the Corporation shall have the right to rely on this designation and any acts, omissions, or representations of the Designated Representative unless and until the member designates someone else to serve as the Designated Representative. The Designated Representative must be an employee or officer of the respective Institutional Member or Affiliate Member.

SECTION 3.06 *Quorum.* Fifteen percent (15%) of each of the classes of Voting Members shall be necessary to constitute a quorum for the transaction of business at any meeting of the members. For the purposes of a quorum, the classes of Individual and Lifetime Members shall be counted as one class.

SECTION 3.07 *Voting.* Each Voting Member shall be entitled to one (1) vote on each matter submitted to a vote at a meeting of the members. For purposes of clarification, an individual who is both an Individual Member and a Designated Representative of an Institutional Member may cast a total of two (2) votes on each matter submitted to a vote of the members, one (1) such vote in his or her capacity as an Individual Member and one (1) such vote in his or her capacity as a Designated Representative.

SECTION 3.08 *Use of Conference Telephone or Other Interactive Technology.* If the Board of Directors so determines, Members may participate in and, in the case of Voting Members, act at any meeting of the members by means of a conference telephone or other similar interactive technology, including, but not limited to, electronic transmission, Internet usage, or remote communication, so long as all persons participating in the meeting can communicate with each other. Such participation shall constitute presence in person at such meeting.

SECTION 3.09 *Informal Action by Members.*

(a) Action by Ballot. Any action required or permitted to be taken at a meeting of the members may be taken without a meeting by ballot in writing by mail, e-mail, or other electronic means, pursuant to which the Voting Members are given the opportunity to vote for or against the proposed action, provided that the number of Voting Members casting a vote satisfies the quorum requirements set forth in Section 3.06 hereof and the action receives approval by a majority of the Voting Members casting votes or such

larger number as may be required by the Not for Profit Corporation Act, the Articles of Incorporation, or these Bylaws. Voting must remain open for not less than five (5) days from the date the ballot is delivered; provided, however, in the case of a removal of one or more Directors, a merger, consolidation, dissolution, or a sale, lease, or exchange of assets, the voting must remain open for not less than twenty (20) days from the date the ballot is delivered. The action shall become effective only if, at least five (5) days prior to the effective date of such action, a notice in writing of the proposed action is delivered to all of the Voting Members.

(b) <u>Action by Written Consent</u>. Any action required or permitted to be taken at a meeting of the members may be taken without a meeting and without a vote if a consent in writing, setting forth the action so taken, shall be signed by all of the Voting Members.

(c) <u>Use of Electronic Signature</u>. A Voting Member may take action by a written consent using an electronic signature if the electronic transmission approving the action includes the signatory's full name in a form intended by the signatory: (a) to serve as his or her signature and (b) to authenticate the consent. Each electronic signature should be affixed to an email message or other electronic communication that:

(i) contains, attaches, or references the written consent action;

(ii) includes an affirmative statement (such as "Yes," "I agree," or "I consent"); and

(iii) contains a clear reference to the written consent action in the subject line.

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ARTICLE IV
BOARD OF DIRECTORS

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SECTION 4.01 *General Powers of Directors*. The property and affairs of the Corporation shall be managed by the Board of Directors.

SECTION 4.02 *Number, Tenure, and Qualifications of Directors.*

(a) The Board of Directors shall consist of twelve (12) Directors to be divided into three (3) classes—Class A, Class B, and Class C—such that there shall be four (4) Directors in each class.

(b) The Voting Members shall elect Directors to succeed those Directors whose terms expire, and such elections shall be for three-year terms of office, each to expire at the third succeeding Annual Member Meeting after the Director's election. No Director shall serve more than two (2) consecutive terms, except that a Director appointed to fill an unexpired term of eighteen (18) months or less may be elected to two (2) consecutive full terms thereafter. A Director shall hold office until his or her successor shall have been duly elected and qualified or until the Director's death, resignation, or removal.

(c) The Board of Directors shall establish an annual calendar, timeline, and procedure for the nomination of candidates for election as Directors, each of which shall not be inconsistent with these Bylaws.

(d) The Nominating Committee shall develop a slate of at least two

(2) nominations for each of the four (4) directorships to be filled at each Annual Member Meeting and shall deliver the slate to the Board of Directors and the Secretary. The Board of Directors may modify the Nominating Committee's slate before delivering the initial slate to the Voting Members.

(e) The Voting Members may add candidate(s) to the slate by petition(s) signed by at least ten (10) Voting Members and filed with the Secretary.

(f) The Secretary shall deliver to the Voting Members (i) the final slate of candidates, including biographical data on each candidate, and (ii) a ballot. Notwithstanding any of the foregoing, no candidate may be included on this final slate without his or her consent.

(g) Each Director must be an Individual Member in good standing at the time of his or her nomination and election and throughout the entirety of his or her service on the Board of Directors. A Director shall automatically cease to be a Director immediately upon ceasing to be an Individual Member in good standing. No employee of the Corporation may be a Director.

SECTION 4.03 *Annual and Regular Director Meetings.* Annual meetings of the Board of Directors (each, an "Annual Director Meeting") shall be held at such time and place as may be fixed by the Board of Directors for the purpose of electing Officers and for the transaction of such other business as may come before the meeting. The Board of Directors may provide by resolution the time and place for the holding of additional regular meetings of the Board of Directors (each, a "Regular Director Meeting") without other notice than such resolution. If the election of Officers shall not be held at any Annual Director Meeting, the Board of Directors shall cause the election to be held at a Regular Director Meeting or at a special meeting of the Board of Directors (each, a "Special Director Meeting") as soon thereafter as may be convenient.

SECTION 4.04 *Special Director Meetings.* Special Director Meetings may be called by or at the request of the President or any three (3) Directors, and such person or persons may fix any place as the location of any Special Director Meeting so called. For purposes of clarification, no business may be transacted at any such meeting unless a quorum of Directors is present, as set forth in Section 4.07 of these Bylaws.

SECTION 4.05 *Member Access to Meetings.* Meetings of the Board of Directors are open to members of the Corporation with the exception of portions thereof that are executive sessions as specifically designated by the Board of Directors or as called by any Director. Members who wish to attend a meeting of the Board of Directors shall inform the President at least two (2) days in advance to assure that adequate space is available.

SECTION 4.06 *Notice and Waiver of Notice.*

(a) Unless otherwise required by the Not for Profit Corporation Act, the Articles of Incorporation, or these Bylaws, written notice of any Annual or Special Director Meeting shall be delivered not less than three (3) days before the date of such meeting to each Director at his or her address as it appears on the records of the Corporation, and such notice shall state the place, date, hour, and, in the case of a Special Director Meeting, the purpose(s) of the meeting. If mailed, such notice shall be deemed to be delivered when deposited in the U.S. Mail in a sealed envelope so addressed, with postage thereon prepaid. If notice is sent by facsimile transmission, such notice shall be deemed to be delivered upon direction to the facsimile number of record of the Director. If notice is given by electronic mail or other means of electronic transmission, such notice shall be deemed to be given upon direction to the electronic mail address or other electronic address of record of the Director. If sent by any other means (including telegram,

cablegram, courier, or express mail), such notice shall be deemed to be delivered when actually delivered to the home or business address of the Director.

(b) When any notice whatever is required to be given under the provisions of the Not for Profit Corporation Act, the Articles of Incorporation, or these Bylaws, a waiver thereof in writing, signed by the person or persons entitled to such notice, shall be deemed equivalent to the giving of such notice. The attendance of a Director at a meeting shall constitute a waiver of notice of such meeting, except where a Director attends the meeting for the express purpose of objecting to the transaction of any business because the meeting is not lawfully called or convened.

SECTION 4.07 *Quorum.* A majority of the Directors then in office shall constitute a quorum for the transaction of business at any meeting of the Board of Directors.

SECTION 4.08 *Use of Conference Telephone or Other Interactive Technology.* If the Board of Directors so determines, members of the Board of Directors or any committee may participate in and act at any meeting of the Board of Directors or committee, as the case may be, by means of a conference telephone or other similar interactive technology, including, but not limited to, electronic transmission, Internet usage, or remote communication, so long as all persons participating in the meeting can communicate with each other. Such participation shall constitute presence in person at such meeting.

SECTION 4.09 *Manner of Acting.* The act of a majority of the Directors present at a meeting at which a quorum is present shall be the act of the Board of Directors, unless the act of a greater number is required by the Not for Profit Corporation Act, the Articles of Incorporation, or these Bylaws.

SECTION 4.10 *Informal Action by Directors.*

(a) Any action required or permitted to be taken at any meeting of the Board of Directors or any committee thereof may be taken without a meeting if a consent in writing setting forth the action so taken shall be signed by all of the Directors or by all of the members of such committee, as the case may be, and the writing or writings are filed with the minutes of the proceedings of the Board of Directors or committee. Any such consent signed by all the Directors or all committee members, as the case may be, shall have the same effect as a unanimous vote and may be stated as such in any document filed with the Secretary of State of the State of Illinois under the Not for Profit Corporation Act.

(b) A Director or committee member, as the case may be, may take action by a written consent using an electronic signature if the electronic transmission approving the action includes the signatory's full name in a form intended by the signatory (a) to serve as his or her signature and (b) to authenticate the consent. Each electronic signature should be affixed to an e-mail message or other electronic communication that (i) contains, attaches, or references the written consent action; (ii) includes an affirmative statement (such as "Yes," "I agree," or "I consent"); and (iii) contains a clear reference to the written consent action in the subject line.

SECTION 4.11 *Resignation.* Any Director may resign at any time by giving written notice to the Board of Directors, the President, or the Secretary. Such resignation shall take effect when the notice is delivered unless the notice specifies a future date. Unless

otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.

SECTION 4.12 *Removal.*

(a) <u>Removal by Voting Members</u>. Any Director may be removed, with or without cause, by the affirmative vote of two-thirds (2/3) of the Voting Members present and voting at any Annual, Regular, or Special Member Meeting at which a quorum is present. The proposed removal shall be set forth in the notice of any such meeting, and the notice shall be delivered to each Voting Member at least twenty (20) days and not more than sixty (60) days prior to such meeting.

(b) <u>Removal by the Board of Directors.</u> Notwithstanding the foregoing, any Director appointed by the Board of Directors pursuant to <u>Section 4.13</u> hereof may be removed, with or without cause, by the affirmative vote of a majority of the Directors then in office at any meeting of the Board of Directors at which a quorum is present whenever, in their judgment, the best interests of the Corporation would be served thereby. The proposed removal shall be set forth in the notice of any Special Director Meeting, delivered to each Director at least twenty (20) days prior to such meeting.

(c) <u>Automatic Removal</u>. Notwithstanding each of <u>Sections 4.12(a)</u> and <u>4.12(b)</u> of these Bylaws, any Director who fails to attend any two (2) meetings of the Board of Directors in any given year, without reasonable excuse therefor, as determined in the sole reasonable discretion of the Board of Directors, shall automatically be removed from the Board of Directors, such that a vote of the Voting Members or the Board of Directors shall not be required to effectuate such removal.

For purposes of clarification, attendance includes participation by means of conference telephone or other interactive technology in accordance with <u>Section 4.08</u> hereof.

SECTION 4.13 *Vacancies.* Any vacancy occurring in the Board of Directors because of death, resignation, removal, disqualification, or otherwise may be filled by the Board of Directors at any meeting thereof, provided that the individual appointed to fill the vacancy shall be an Individual Member in good standing. A Director elected or appointed to fill a vacancy shall serve for the unexpired term of his or her predecessor in office.

SECTION 4.14 *Compensation.* Directors shall not receive compensation for their services as Directors; provided, however, that nothing herein contained shall be construed to preclude any Director from serving the Corporation in any other capacity and receiving reasonable compensation for personal services rendered to the Corporation that are reasonable and necessary to carry out one or more of the tax-exempt purposes of the Corporation, so long as the Director complies with the conflict of interest procedures of <u>Article XI</u> hereof and any other policies adopted by the Board of Directors. Directors may receive reimbursement for reasonable expenses incurred in connection with corporate matters, provided that such reimbursement is authorized by the Board of Directors.

ARTICLE V
OFFICERS

SECTION 5.01 *Officers.* The Board of Directors shall elect a President, a Vice President, a Treasurer, and a Secretary of the Corporation (each, an "*Officer*" and, taken together with all other officers of the Corporation elected by the Board of Directors, the "*Officers*"). The Board of Directors also may appoint an Executive Director and elect one or more Assistant Secretaries and Assistant Treasurers and such additional Officers as the Board of Directors may deem necessary or appropriate from time to time. In extraordinary circumstances, any two (2) or more offices may be held by the same person. The Officers elected by the Board of Directors shall have such duties as are hereafter described and such additional duties as the Board of Directors may from time to time prescribe. Each Officer, other than the Executive Director, must be elected from among the Directors. An individual's resignation or removal as a Director shall be deemed to also be a resignation or removal from any Officer position held by that individual.

SECTION 5.02 *Election and Term of Office.* With the exception of the Executive Director, the Officers shall be elected annually by the Board of Directors at the Annual Director Meeting. If the election of Officers is not held at such meeting, such election shall be held as soon thereafter as may be convenient. New offices of the Corporation may be created and filled, and vacancies in offices may be filled, at any meeting of the Board of Directors. Each Officer shall hold office until the Officer's successor has been duly elected and qualified or until the Officer's death, resignation, or removal. Election or appointment of an Officer shall not of itself create contract rights.

SECTION 5.03 *Resignation.* Any Officer may resign at any time by giving written notice to the Board of Directors, the President, or the Secretary. Such resignation shall take effect when the notice is delivered unless the notice specifies a future date. Unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.

SECTION 5.04 *Removal.* Any Officer elected or appointed by the Board of Directors may be removed, with or without cause, by a vote of two-thirds (2/3) of all Directors then in office whenever, in their judgment, the best interests of the Corporation would be served thereby, but such removal shall be without prejudice to the contract rights, if any, of the person or persons so removed.

SECTION 5.05 *Vacancies.* A vacancy in any office because of death, resignation, removal, disqualification, or otherwise may be filled by the Board of Directors at any meeting thereof. An Officer elected to fill a vacancy shall be elected to serve until the next Annual Director Meeting.

SECTION 5.06 *President.* The President shall preside at all meetings of the Corporation and Board of Directors and shall see that the orders and resolutions of the Board of Directors are carried into effect, except in those instances in which that responsibility is assigned to some other person by the Board of Directors. The President may sign bonds, mortgages, and all other contracts and documents, whether or not under the seal, if any, of the Corporation, except in cases where the signing and

execution thereof shall be expressly delegated by law, by the Board of Directors, or by these Bylaws to some other Officer or agent of the Corporation.

SECTION 5.07 *Vice President.* The Vice President shall perform such duties as shall be assigned to the Vice President by the President or the Board of Directors. In the absence of the President or in the event of the President's inability or refusal to act, the Vice President shall perform the duties of the President and, when so acting, shall have all the powers of and be subject to all the restrictions of the President.

SECTION 5.08 *Secretary.* The Secretary shall perform or direct and supervise the performance of the following: (a) attend all meetings of the Board of Directors and record all the proceedings of the meetings and actions of the Board of Directors in one or more files provided for that purpose; (b) be the custodian of the corporate records and of the seal, if any, of the Corporation; (c) keep a register of the post office address and electronic mail address of each Director, which shall be furnished to the Secretary by such Director; (d) see that all notices are duly given in accordance with the provisions of these Bylaws or as required by law; and (e) in general perform all duties incident to the office of Secretary and such other duties as from time to time may be assigned to the Secretary by the Board of Directors.

SECTION 5.09 *Treasurer.* The Treasurer shall be the principal financial officer of the Corporation. The Treasurer shall perform or direct and supervise the performance of the following: (a) have charge of and be responsible for overseeing the maintenance of adequate books of account for the Corporation; (b) have charge of all funds and securities of the Corporation and be responsible for overseeing the management, receipt, and disbursement thereof; and (c) in general perform all the duties incident to the office of Treasurer and such other duties as from time to time may be assigned to the Treasurer by the Board of Directors. If required by the Board of Directors, the Treasurer shall give a bond for the faithful discharge of the Treasurer's duties in such sum and with such surety or sureties as the Board of Directors shall determine. The Treasurer shall serve as the Chair of the Finance Committee.

SECTION 5.10 *Executive Director.* From time to time, the Corporation may appoint an Executive Director who shall be an employee of the Corporation and shall be a non-voting member of the Board of Directors. The Executive Director shall be the chief executive officer of the Corporation and, as such, shall meet regularly with the Board of Directors and in general supervise and control all the business and affairs of the Corporation, unless otherwise provided by the Board of Directors. The Executive Director may discuss corporate matters with the Board of Directors but shall not be entitled to vote on any matter submitted to a vote of the Board of Directors. The Executive Director shall, ex officio, be an assistant secretary of the Corporation, empowered to certify to corporate actions in the absence of the Secretary. The Executive Director, in addition to appointing and overseeing staff, shall be responsible to the Board of Directors for the administration of programs, services, and other activities of the Corporation; shall see that all orders and resolutions of the Board of Directors are carried into effect; and shall appoint members of advisory committees, representatives to other organizations, and other officials and agents of the Corporation, and oversee their work.

SECTION 5.11 *Assistant Treasurers and Assistant Secretaries.* Any Assistant Treasurers and Assistant Secretaries shall perform such duties as shall be assigned to them by the Treasurer or the Secretary, respectively, or by the Board of Directors. If required by the Board of Directors, the Assistant Treasurers shall give bonds for the faithful discharge of their duties in such sums and with such sureties as the Board of Directors shall determine.

SECTION 5.12 *Other Officers and Agents.* Any Officer not otherwise specified in these Bylaws shall have such authority and perform such duties as may from time to time be prescribed by resolution of the Board of Directors.

SECTION 5.13 *Absence of Officers.* In the absence of any Officer, or for any other reason the Board of Directors may deem sufficient, the Board of Directors may delegate the powers or duties, or any such powers or duties, of any Officer to any other Officer or to any Director.

SECTION 5.14 *Compensation.* Unless otherwise determined by the Board of Directors or otherwise provided herein, the Officers shall not receive compensation for their services as Officers; provided, however, that nothing herein contained shall be construed to preclude any Officer from serving the Corporation in any other capacity and receiving reasonable compensation for personal services rendered to the Corporation that are reasonable and necessary to carry out one or more of the tax-exempt purposes of the Corporation, so long as the Officers comply with any policies adopted by the Board of Directors. Officers may receive reimbursement for reasonable expenses incurred in connection with corporate matters, provided that such reimbursement is authorized by the Board of Directors. Notwithstanding any of the foregoing, the individual serving as Executive Director may receive reasonable compensation for such service, as determined by the Board of Directors from time to time.

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ARTICLE VI
COMMITTEES

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SECTION 6.01 *Board Committees.* The Board of Directors may, by resolution adopted by a majority of the Directors in office, designate one or more committees, each committee to consist of two (2) or more Directors and a majority of each committee's membership to be Directors; provided, however, that committees appointed by the Board of Directors or otherwise authorized pursuant to these Bylaws relating to the election, nomination, qualification, or credentials of the Directors or other committees involved in the process of electing Directors may be composed entirely of non-Directors. Any committee, to the extent provided in the resolution of the Board of Directors and allowed by law, shall have and may exercise all the powers and authority of the Board of Directors in the management of the business and affairs of the Corporation; provided, however, that no such committee shall have the power or authority of the Board of Directors in reference to (a) amending or repealing these Bylaws or the Articles of Incorporation; (b) electing, appointing, or removing any Officer, Director, or committee member, or fixing the compensation of any committee member; (c) adopting a plan of merger or adopting a plan of consolidation with

another corporation; (d) authorizing the sale, lease, exchange, or mortgage of all or substantially all of the property or assets of the Corporation; (e) filling vacancies on the Board of Directors or any of its committees; (f) adopting a plan for the distribution of the assets of the Corporation or for dissolution; or (g) amending, altering, repealing, or taking any action inconsistent with any resolution or action of the Board of Directors which by its terms provides that it shall not be amended, altered, or repealed by any such committee.

SECTION 6.02 *Advisory Committees.* By resolution, the Board of Directors may designate one or more advisory committees not having and exercising the authority of the Board of Directors in the management of the Corporation. Members of any such advisory committee may, but need not, be Directors, and the Board of Directors shall appoint the members thereof, except as and to the extent such authority shall be vested in an Officer or agent of the Corporation by the Board of Directors or these Bylaws.

SECTION 6.03 *Nominating Committee.* There shall be a committee of the Board of Directors, which shall identify and nominate individuals to serve on the Board of Directors of the Corporation (the "Nominating Committee"). The Nominating Committee shall present its nominations to the Board of Directors and the Secretary. The Nominating Committee shall consist of two (2) Individual Members and one (1) Director who is not then up for re-election to the Board of Directors, each of whom shall be appointed by the Board of Directors (collectively, the "Nominating Committee Members"). The Nominating Committee Members shall be divided into three classes, as nearly equal in number as reasonably possible, as shall be designated by resolution of the Board of Directors. The terms of each class of Nominating Committee Members shall be staggered such that only one class shall be appointed each year. Each Nominating Committee Member shall serve for a non-renewable term of three (3) years or until his or her successor has been duly elected and qualified. The longest serving member of the Nominating Committee shall serve as the chair thereof.

SECTION 6.04 *Finance Committee.* There shall be a Finance Committee, which shall have the responsibility of supervising the financial affairs of the Corporation and shall have and may exercise the powers and authority of the Board of Directors to the extent permitted by law, the Articles of Incorporation, and these Bylaws. The Finance Committee shall be comprised of at least two (2) Directors who shall be appointed by the Board of Directors, and a majority of its members shall be Directors. The Treasurer shall be the chair of the Finance Committee.

SECTION 6.05 *Term of Office.* Each member of a committee established pursuant to this Article VI, other than the Nominating Committee Members, shall serve as such until the next Annual Director Meeting and until such committee member's successor is appointed, unless the committee shall be sooner terminated by resolution of the Board of Directors, or unless such committee member resigns or is removed from such committee. Any committee member may be removed, with or without cause, by the Board of Directors whenever in its judgment the best interests of the Corporation shall be served thereby.

SECTION 6.06 *Chair*. Except as otherwise provided in these Bylaws, one

(1)   member of each committee shall be appointed as chair by the person or persons authorized to appoint committee members thereof.

SECTION 6.07 *Vacancies*. Vacancies in the membership of any committee may be filled by appointments made in the same manner as provided for in the original appointments.

SECTION 6.08 *Quorum*. Unless otherwise provided in the resolution of the Board of Directors designating a committee, a majority of the committee members shall constitute a quorum and the act of a majority of the committee members present at a meeting at which a quorum is present shall be the act of the committee.

SECTION 6.09 *Rules*. Each committee shall fix its own rules governing the conduct of its activities, not inconsistent with these Bylaws or the rules promulgated by the Board of Directors, and shall furnish to the Board of Directors such reports of its activities as the Board of Directors may request.

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ARTICLE VII
CONTRACTS, CHECKS, DEPOSITS, GIFTS AND INVESTMENTS

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SECTION 7.01 *Contracts*. The Board of Directors may authorize any Officer or Officers or agent or agents of the Corporation, in addition to the Officers so authorized by these Bylaws, to enter into any contract or execute and deliver any instrument in the name of and on behalf of the Corporation, and such authority may be general or confined to specific instances.

SECTION 7.02 *Checks, Drafts, Etc*. All checks, drafts, or other orders for the payment of money, notes, or other evidence of indebtedness issued in the name of the Corporation shall be signed by such Officer or Officers or agent or agents of the Corporation and in such manner as shall from time to time be determined by resolution of the Board of Directors.

SECTION 7.03 *Deposits*. All funds of the Corporation shall be deposited from time to time to the credit of the Corporation in such banks, trust companies, or other depositories as the Board of Directors may designate by resolution.

SECTION 7.04 *Gifts*. The Board of Directors may accept or reject or by resolution may authorize any Officer or Officers or agent or agents of the Corporation to accept or reject, on behalf of the Corporation, any contribution, gift, bequest, or devise for the general purposes or for any special purpose of the Corporation.

SECTION 7.05 *Investments*. The Board of Directors shall manage, invest, operate, deal in and with, and conserve the property of the Corporation, and may retain any or all of the assets transferred to the Corporation by gift or bequest; provided, however, that the exercise of any of such powers shall not in any way conflict with the purposes of the Corporation as stated in its Articles of Incorporation, and such powers shall not be exercised so as to cause the Corporation to lose its qualification as an organization exempt from federal income taxation under Section 501(c)(3) of the Code. The Board of Directors may delegate investment management duties to an officer, employee, or independent investment firm, provided that doing so is prudent and in the best interests of the Corporation.

ARTICLE VIII
BOOKS AND RECORDS

The Corporation shall keep correct and complete books and records of account and shall also keep minutes of the proceedings of its Board of Directors and each committee thereof.

ARTICLE IX
FISCAL YEAR

The fiscal year of the Corporation shall end on August 31st of each year.

ARTICLE X
INDEMNIFICATION AND INSURANCE

SECTION 10.01 *Indemnification.* The Corporation shall indemnify each person who is or was a Director or Officer, or who is serving or has served at the request of the Corporation as a director, trustee, or officer of another corporation, partnership, joint venture, trust, or other enterprise, and may indemnify any person who is or was an employee or agent of the Corporation and any person who is serving or has served at its request as an employee or agent of any other enterprise, to the fullest extent from time to time permitted by the laws of the State of Illinois and by Section 4941 or 4958 of the Code, as applicable, in the event any of such persons was or is a party, or is threatened to be made a party, to any threatened, pending, or completed action, suit, or proceeding, whether civil, criminal, administrative, or investigative.

SECTION 10.02 *Authorization of Indemnification.* Any indemnification under this Article X (unless the indemnification is ordered by a court) shall be made by the Corporation only as authorized in the specific case, upon a determination that indemnification of the Director, Officer, employee, or agent of the Corporation is proper in the circumstances. In the case of indemnification that is mandatory under Section 10.01 hereof, the determination shall be limited to (a) whether the person to be indemnified has met the standards specified in Section 10.01 and (b) the amount of the indemnification permitted by law. Any determination under this Section 10.02 shall be made (a) by the Board of Directors by a majority vote of a quorum consisting of Directors who were not parties to such action, suit, or proceeding or (b) if such a quorum is not obtainable, or, even if obtainable, a quorum of disinterested Directors so directs, by independent legal counsel in a written opinion.

SECTION 10.03 *Advance Payments.* Expenses incurred in defending a civil or criminal action, suit, or proceeding may be paid by the Corporation in advance of the final disposition of such action, suit, or proceeding, as authorized by the Board of Directors in the specific case, upon receipt of an undertaking by or on behalf of the Director, Officer, employee, or agent of the Corporation to repay such amount, unless it shall ultimately be determined that he or she is entitled to be indemnified by the Corporation as authorized in this Article X, unless such payment would constitute an act of self-dealing under Section 4941 of the Code if the Corporation is a private foundation or an excess benefit transaction under Section 4958 of the Code if the Corporation is a public charity.

SECTION 10.04 *Non-Exclusivity and Continuation.* The indemnification provided by this Article X shall not be deemed exclusive of any other rights to which a person seeking indemnification may be entitled under any agreement, vote of disinterested Directors, or otherwise, both as to action in the person's official capacity and as to action in another capacity while holding such office, and shall continue as to a person who has ceased to be a Director, Officer, employee, or agent of the Corporation, and shall inure to the benefit of the heirs, executors, and administrators of such a person.

SECTION 10.05 *Insurance.* The Corporation may purchase and maintain insurance (a) to insure itself with respect to the indemnification payments it is authorized or obligated to make pursuant to this Article X and (b) on behalf of any person who is or was a Director, Officer, employee, or agent of the Corporation, or who is or was serving at the request of the Corporation as a director, trustee, officer, employee, or agent of another corporation, partnership, joint venture, trust, or other enterprise, to insure against any liability asserted against such person and incurred by him or her in any such capacity, or arising out of his or her status as such, whether or not the Corporation would have the power to indemnify the person against such liability under the provisions of this Article X.

ARTICLE XI
CONFLICTS OF INTEREST

SECTION 11.01 *Conflict of Interest.* A Director shall disclose to the Board of Directors any material interest which such Director directly or indirectly has in any person or entity which is a party to a transaction under consideration by the Board of Directors, or which to the Director's knowledge might otherwise cause a conflict with a fiduciary duty owed by the Director to the Corporation. Such interested Director shall abstain from voting on such transaction or other action, but such interested Director's presence may be counted in determining whether a quorum is present.

SECTION 11.02 *Material Interest.* A Director shall be considered to have a material interest in an entity if the Director is a director, officer, or employee of the entity or if the Director has a material financial interest in the entity.

SECTION 11.03 *Comprehensive Policy.* The Board of Directors shall have the power and authority to adopt a more comprehensive policy regarding conflicts of interest, which may supplement this Article XI, as so directed by the Board of Directors.

ARTICLE XII
AMENDMENTS TO BYLAWS

These Bylaws may be altered, amended, or repealed and new Bylaws adopted by the Voting Members. Such action may be, but shall not be required to be, taken at any meeting of the Voting Members, provided that no such alteration, amendment, repeal, or adoption shall in any way conflict with the purposes of the Corporation as stated in its Articles of Incorporation or otherwise cause the Corporation to lose its qualification as an organization exempt from federal income taxation under Section 501(c)(3) of the Code. Written notice of any proposed alteration, amendment, repeal, or adoption of the Bylaws shall be delivered to each Voting Member not less than

twenty (20) days before the date of the vote on such matter at such Voting Member's address as it appears on the records of the Corporation.

ARTICLE XIII
MISCELLANEOUS

SECTION 13.01 *Definitions.* In addition to the terms defined elsewhere in these Bylaws, the following terms shall have the following meanings when used herein:

(a) "Articles of Incorporation" means the Articles of Incorporation of the Corporation filed with the Secretary of State of the State of Illinois on July 31, 1992, and any amendments thereto.

(b) "Section of the Code" means a section of the Internal Revenue Code of 1986, as amended, and shall include corresponding provisions of future federal tax laws, all as from time to time in effect.

(c) "Director" means a voting member of the Board of Directors.

(d) "Not for Profit Corporation Act" means the Illinois General Not for Profit Corporation Act of 1986, as amended.

SECTION 13.02 *Writings.* Any action required in these Bylaws to be "written," to be "in writing," to have "written consent," to have "written approval," and the like by or of Directors or committee members shall include any communication transmitted or received by facsimile, electronic mail, or other means of electronic transmission.

Adopted June 17, 2016

Presbyterian and Reformed Librarians

by James C. Pakala, Covenant Theological Seminary

We met Friday, June 16, 2017, at 4:30 pm at the Crowne Plaza Atlanta Perimeter at Ravinia (room Oakwood A). Jim Pakala led and took minutes. Present were Donna Campbell, Anita Coleman, Steve Crocco, Paul Fields, Becky Givens, Carol Jarvis, Matthew Jones, David Lachman, Pat Lachman, Gerone Lockhart, Patrick Milas, Greg Murray, Denise Pakala, Jim Pakala, Christopher Richardson, Donna Roof, Brady Shuman, Michelle Spomer, Sharon Taylor, and Andy Wortman. Introductions and institutional news essentially constituted the meeting, but many observations, questions, etc., further enriched the meeting. Reports from attendees occurred in the following order.

First-time attendee Matthew Jones, Duquesne University's Phenomenology Librarian, has degrees from both Pittsburgh and Princeton Seminaries along with a library degree from the University of Pittsburgh.

Donna Roof reported that three librarians from Westminster Seminary are at the Conference, but not the director [Sandy Finlayson] who is at a wedding. Marsha Blake who has served as a reference librarian for many years is retiring. Steve McKinzie began in June as Assistant Librarian. Karla Grafton is leaving at the end of July. The Archives and Rare Books Librarian position vacancy is supposed to be filled as soon as possible.

David & Pat Lachman attended as usual and mentioned their antiquarian theological bookseller work with a focus on Puritan and Reformed titles and Bibles.

Union Presbyterian Seminary's Christopher Richardson reported that there's a new website, and electronic developments/resources, and Ann Knox after thirty years as Director of the Instructional Resource Center has stepped down. (Her successor is Dora Rowe, with the title Instructional Services Librarian, and Jay McNeal remains the Digital Lab Assistant.) NOTE: At the end of the meeting (during some "Q&A") Christopher Richardson reported that the Seminary is now the only user he is aware of that still is on the [Julia] Pettee classification [developed long ago at Union Seminary in New York by Pettee], but now is switching to Library of Congress classification.

Gerone Lockhart of Calvin Theological Seminary reported that this is her first time attending this annual meeting but her second ATLA Conference. She succeeds Lugene Schemper who retired since a year ago, but she currently is an interim person in the position.

Donna Campbell, Technical Services and Systems Librarian at Westminster, reported on ELP (the E-Book Lending Project among a number of ATLA libraries) and the progress which has been made. She also fielded a few questions about ELP.

Andy Wortman of Greenville Presbyterian Theological Seminary said that this is his first time attending.

Sharon Taylor is still in Pittsburgh and reported that she is in transition with the possibility of returning to a full-time library position, although many openings are for part-time positions, at least currently. [It might be mentioned that during this conference Sharon did an outstanding job of planning and leading the worship service in the Presbyterian tradition, including a stellar homily with in-depth exegesis on a difficult Old Testament text no less.]

Brady Shuman and Denise Pakala deferred to the taker of these minutes for a Covenant Seminary report.

Becky Givens said she is a first-time attendee at an ATLA Conference. This year she just completed her library degree at the University of Alabama and is now working at Samford University's library.

Carol Jarvis reported that she is a remote contract cataloguer for Brigham Young University and she has voluntarily done some music cataloguing for the University of Utah. Her languages include Arabic, Farsi, Turkish, and Urdu.

Steve Crocco, now head of Yale Divinity School's library, reported that the Jonathan Edwards Center will possibly be brought into the library, and a possible project is the New Divinity and post-Edwards developments. As is now public information, Andover Newton is no longer what it was [dating back roughly two centuries] but is "embedding" at Yale Divinity with the signing of the official agreement to occur this month (June 2017).

Greg Murray of Princeton Theological Seminary introduced himself and left their report to Patrick Milas.

Michelle Spomer, who last year has assumed the headship of Pittsburgh Theological Seminary's library, reported that her focus is the very major renovation. The library will close at the end of June and everything is being moved to a temporary location, with [LC classifications] BR—BX kept on campus and other books as well as periodicals going to Iron Mountain. Construction is to begin in the fall and hopefully the library will reopen in 2019. The Seminary is switching from three terms per year to the semester system this fall.

Dr. Anita Coleman is an Indie Scholar and [Principal Investigator] with the Anti-Racism Digital Library. She is Presbyterian and this is her second ATLA Conference and second meeting of this Presbyterian and Reformed Librarians group. [The Digital Library's site gratefully acknowledges funding from the Presbyterian Women of the Synod of Southern California and Hawaii, as well as the Center for Applied Research on Human Services, San Jose State University.]

Paul Fields is Meeter Center Curator / Theological Librarian, Calvin College and Seminary [where the ATLA Conference there was my first, in 1976 when Calvin's 100th anniversary was being celebrated]. He mentioned Gerone Lockhart following Lugene Schemper at the Heckman Library and that enrollment dipped but is steady now at Calvin. The Grand Rapids Hispanic certificate program is proving very popular. The Calvin Center is doing one.

Jim Pakala reported that Covenant Theological Seminary has team visits from ATS in October and then in February 2018 from the HLC (Higher Learning Commission; the name "North Central Association" was dropped in 2012). A capital campaign is in

progress. Finances have improved and there is a new strategic plan. Membership in the MOBIUS consortium is invaluable.

Princeton's Patrick Milas reported as follows. He kindly provided this in an email following the conference.

Chip Dobbs-Allsopp has been appointed as James Lenox Librarian, effective January 2018. There is now an active search for a Managing Director of the Library. Anyone interested should contact the Rev. Dr. Anne Stewart, Deputy to the President (librarian.search@ptsem.edu).

The Office of Access, Research and Outreach is now the Office of Research and Public Services.

Long-time staff member Betsy Soans — a critical member of the public services team — has retired. Susan Britt is now Head of Circulation Services. Collection Development Librarian Jeremy Wallace has moved under the Office of Research and Public Services. Discovery and Web Services Librarian Virginia Dearborn remains an integral member of the Office of Research and Public Services.

After three years of using an outsourced Shelf Ready Program for the cataloging and processing of most of its material (using two different vendors), the Princeton Theological Seminary Library has made the decision to bring cataloging back in-house for many reasons: to provide excellent original records for our researchers and library partners; to contribute richly to the enhancement of records in cataloging collaboratives; to contribute more meaningfully in authority work; and to restore on our campus (and hopefully beyond) an understanding of the importance of cataloging and metadata in advanced research broadly. To this end, on June 1, the library was delighted to welcome Melvin Hartwick (most recently of Cairn University) to the PTSL team as Head of Cataloging and Collection Services Librarian to lead a new team to begin this important work.

In April 2016, PTSL moved to a hosted Voyager implementation. The library will be reviewing its ILS system in the coming 1-2 years. In early 2017, the library implemented the ProQuest 360 MARC Updates service, which provides monthly title-level MARC records in Voyager for all of our e-journals.

On June 15, Director of Digital Initiatives Greg Murray presented "Using the Internet Archive as an On-Ramp to Digitization and Access for Local Collections" at the 2017 ATLA Conference.

PTSL was one of the eighteen participating libraries in the Ithaka S+R study on Research Practices in Religious Studies. The library will be a key participant in the institution's upcoming Self-Study and future Middle States and ATS accreditation visits in Academic Year 2019-2020.

After Patrick's oral report at the meeting, the discussion focused on the Presbyterian Historical Society in Philadelphia. E.g., will it be offering more material digitally? Princeton Seminary reported that they have been having conversations with the Society and will continue doing so. Original material will remain in Philadelphia but digitization through the Internet Archive is feasible and has been used some. The Society's director is Beth Hessel.

Regarding brief closing discussion about the Pettee classification system, see the Union Presbyterian Seminary report above.