



atla  **Newsletter**

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October 2019

This is a PDF version of the Atla Newsletter Digest. View the
Atla blog at atla.com for the latest Atla news.

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LEADING THROUGH CHANGE

AA

BLOG POST

Leading through Change

by Stephen Sweeney, President 2019-2020 / October 09, 2019

From the President



The Atla Board of Directors had their fall meeting from October 1-3 in Phoenix, Arizona. You can read more about that when the Secretary's report of the meeting is published next month. I continue to appreciate the collegiality and thoughtfulness of Board members, staff, and everyone who comprises the association we know as Atla.

This year, as part of the planning process for the October Board meeting it became clear that the timing could work to enhance the future-thinking role of the Board by attending the OCLC Library Futures Conference

<https://www.oclc.org/en/events/councils/2019-20/library-futures-phoenix.html>. More specifically, all Board members and two staff attended the pre-conference session entitled, "Stewardship and Services: Your Library's Role as a 'Community Catalyst.'" OCLC promised that "digital environments are reshaping the nature of library collections and services in research libraries, and libraries need tools to be effective 'community catalysts' and to adapt to the audiences they serve."

This interactive time together provided me a new frame for systems thinking. The theory presented as part of the afternoon is referred to as The Two Loops Theory of Change. There is no shortage of information about it as its easily discoverable on the web; however, the central premise is that one system is born, reaches its ascendant height, and declines. During the first system's ascendancy, innovators are already busy conceiving what's next and as the first system dies a transition occurs (think of the card catalog, as an example).

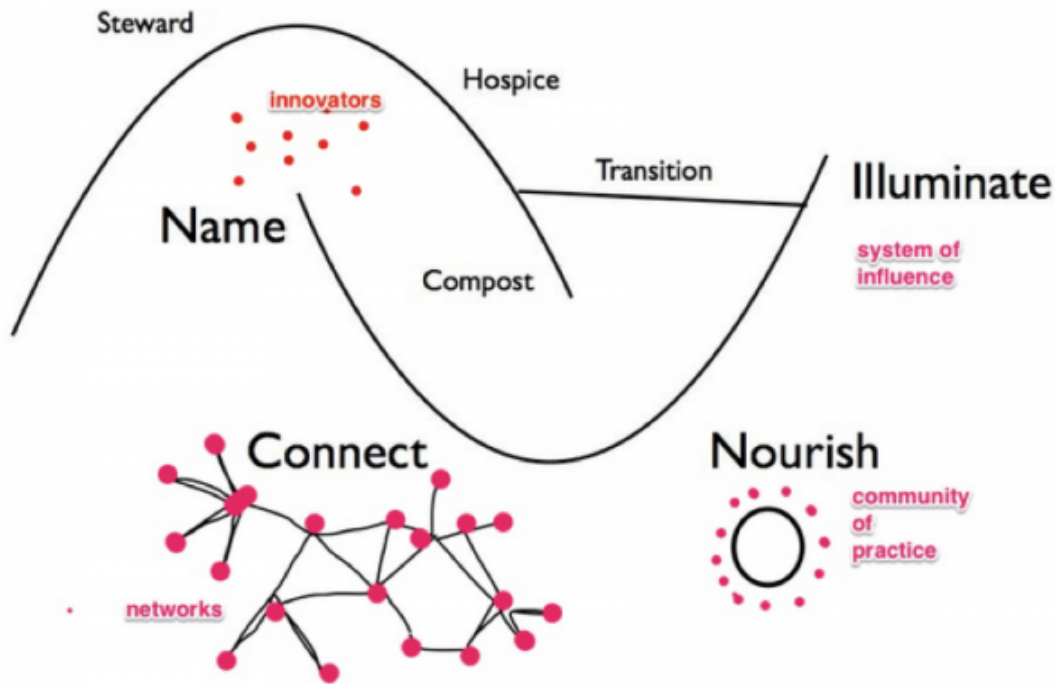


Photo credit: <https://medium.com/@brittneebond/two-loops-model-9a3d52c7da4e>
 <<https://medium.com/@brittneebond/two-loops-model-9a3d52c7da4e>>

As I reflected on what this might mean for my seminary, my library, and Atla, I was particularly struck by the opportunity to lead in every stage of the birth, progression, ascendancy, and death of any system. Thinking to the future, then, I wonder: what systems are being born, rising, dying, and what innovations exist in your part of the library/theological education/scholarly communication ecosystem and where is *your* opportunity to lead the charge somewhere on that continuum?

And a very Happy Theological Libraries Month to you as you ponder!

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THERE IS A SEASON FOR
EVERYTHING, INCLUDING REST

AA

BLOG POST

There is a Season for Everything, Including Rest

by Brenda Bailey-Hainer / October 07, 2019

From Staff Leadership



The autumnal equinox is always my first signal that an Atla Board of Directors <https://www.atla.com/about/board/> meeting is on the horizon. The Board held its first meeting of the year in early October in Scottsdale, Arizona. Their fall meeting often includes an educational component that prepares the Board to think strategically about the future. This year's meeting followed that practice with the inclusion of a high-level environmental scan of all the areas that touch the association.

The breadth of topics Atla must be concerned with and constantly tracking in order to be successful is truly amazing. Most of our members are immersed in theological education and are seminaries and divinity schools accredited by

groups like ATS, ABHE, and TRACS. Some are now supporting interreligious education and dialogue, causing libraries to collect in subject areas new to them. The rapid growth of online education has changed the way libraries support degree programs. Some continue to struggle financially, others have developed new programs to generate additional revenue streams.

Academic and theological library associations and nonprofits that operate in our space offer continued opportunities for collaboration. Atla must follow open access initiatives and track trends in commercial publishing. Ensuring efficient, effective, and ethical internal operations is another area of concern. Association management best practices are constantly changing as are federal and state nonprofit laws. With forty-five employees, Atla must run its own finance and HR departments and stay abreast of developments in these areas. Advancements in information industry technology make it a constantly shifting environment to navigate.

All these areas of interest add up to a head-spinning array of concerns that is frequently exhausting. Often the responsibilities and travel schedules of the executive director and other staff leadership bleed into weekends and take time away from personal life. At the same time, the routine annual cycles driven by fiscal, legal, and academic calendars demand a full regular work schedule.

Understanding these challenges, the Atla Board recently adopted a formal sabbatical policy for the executive director. While Atla's members are almost exclusively tied to higher education institutions, running a nonprofit membership association is not an academic position. The policy adopted by the board recognizes the need for an executive director to periodically set aside normal responsibilities, not for an academic research project, but rather for the purpose of rest, renewal, and rejuvenation.

Starting October 14, I'll be stepping away from Atla for two months, taking time to enjoy the brisk and colorful fall season in Colorado where I live. For me, that means having time to settle my mind by communing with nature and invigorating my body with hikes and sunshine. I begin this rejuvenation period with peace of mind knowing that Atla's staff leadership team is extremely capable and the association will run smoothly in my absence.

I look forward to some quiet time away and returning in early December with renewed energy and enthusiasm for Atla's mission <https://www.atla.com/about/mission/> and work.

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ANNOUNCING THE BOARD SLATE
FOR 2020

BLOG POST

Announcing the Board Slate for 2020

by Christina Torbert, Secretary 2019-2020 / October 11, 2019

Association News



The Nominating Committee has named a slate of candidates for the four director positions to be filled on the Board for the term 2020-2023.

The candidates are (in randomized order by www.random.org):

- ▶ Karl Stutzman, Anabaptist Mennonite Biblical Seminary, Elkhart, Indiana, USA
- ▶ Leslie A. Engelson, Murray State University, Murray, Kentucky, USA
- ▶ James Darlack, Gordon-Conwell Theological Seminary, Hamilton, Massachusetts, USA
- ▶ Robert Roethemeyer, Concordia Theological Seminary, Fort Wayne, Indiana, USA
- ▶ Michelle Spomer, Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania, USA (incumbent)
- ▶ Kerrie Burn, University of Divinity, Melbourne, Victoria, Australia
- ▶ Wesley Custer, Asbury Theological Seminary, Wilmore, Kentucky, USA
- ▶ Michael Bradford, Harvard Library, Cambridge, Massachusetts, USA

Nominations other than those made by the Nominating Committee may be made by petition signed by no fewer than ten (10) Voting members of the Association and shall be filed with the Secretary of the Association no later than December 1, 2019. These nominations may be submitted by fax, email, or surface mail and shall be included on the ballot with the nominees presented by the Nominating Committee. Because there are certain elements that a petition should contain, anyone planning to submit a nomination via petition should contact the Board Secretary as soon as possible:

Christina Torbert
Secretary, Atla Board of Directors
caltheat@yahoo.com

The election will be conducted via electronic ballot starting no later than January 10 and running through January 31, 2020. Information about the candidates will be made available via the December 2019 *Atla Newsletter* digest, on the Atla website, and on the ballot itself.

The Nominating Committee <<https://www.atla.com/about/board/nominating-committee/>> members are Matthew Ostercamp (Chair, Board Representative), Jason Fowler, and Jennifer Ulrich.

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YOU'RE INVITED TO TAKE OER
SURVEY

AA

BLOG POST

You're Invited to Take OER Survey

October 04, 2019

Association News



The Atla Scholarly Communication Committee wishes to learn more about the awareness, interest, and implementation efforts regarding open education and open educational resources (OER) at our member institutions. Your responses to this survey will help guide the Committee and Atla staff in developing programming, services, and other resources to support Atla members in developing open education initiatives and OER at their own institutions.

The survey takes about 10 minutes to complete and can be accessed at <https://www.surveymonkey.com/r/AtlaOER> <<https://www.surveymonkey.com/r/atlaer>>. We ask that you complete the survey by October 31, 2019.

Thank you for taking the time to provide your input. If you have any questions about the survey, please contact Christine Fruin, Atla's Scholarly Communication and Digital Projects Manager, at cfruin@atla.com.

To learn more about OER, please check out this past entry from our monthly SCOOP column. <<https://www.atla.com/blog/the-scoop-the-a-b-cs-and-rs-of-oer/>>

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SHANEÉ YVETTE MURRAIN JOINS
DPLA AS COMMUNITY MANAGER

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BLOG POST

Shaneé Yvette Murrain Joins DPLA as Community Manager

September 16, 2019

Member News



The Digital Public Library of America (DPLA) recently announced the addition of Shaneé Yvette Murrain as their new Community Manager. Shaneé recently served as University Archivist and Assistant Professor for the University of West Georgia.

In this new position, she will help advance DPLA's mission to ensure equitable access to knowledge for all in this digital age. According to DPLA, "Murrain will lead DPLA's work identifying and developing services, partnerships, and products to support a national network of more than 4,000 contributing organizations. She will work closely with the DPLA advisory council and network, which is composed of thirty-five hubs from forty-one states that aggregate metadata from their

community partners to advance the preservation, dissemination, and use of our shared digital heritage.” She begins this work on October 7.

A member of Atla since 2013, Shaneé has demonstrated her excellent leadership qualities and passion for libraries by serving on the Committee for Diversity, Equity, and Inclusion <<https://www.atla.com/about/committees-councils-task-forces/dei/>> (DEI) as well as her current position on the Atla Board of Directors. <<https://www.atla.com/about/board/>>

Please join us in congratulating Shaneé on this new position.

Read the full press release. <<https://dp.la/news/shanee-yvette-murrain-joins-dpla-as-community-manager>>

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CATHLEEN C. KOKOLUS RECEIVES
THE CROSS PRO ECCLESIA ET
PONTIFICE FROM POPE FRANCIS

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BLOG POST

Cathleen C. Kokolus Receives the Cross Pro Ecclesia et Pontifice from Pope Francis

September 17, 2019

Member News



Cathleen C. Kokolus, Vice President for Information Services and Assessment at St. Charles Borromeo Seminary – Ryan Memorial Library, recently received the *Cross Pro Ecclesia et Pontifice* from Pope Francis.

The Cross *Pro Ecclesia et Pontifice*, also known as the Cross of Honor, comes directly from the Holy See and is composed of a gold medal with the name of the honor inscribed, as well as a scroll. Pope Leo XIII established this honor in 1888. It is awarded given to Catholics aged forty-five and above who have shown distinguished service to the Church and to the Papal office.

A longtime member of Atla, Cait has made quite the impact in the field of theological librarianship. Along with her role at St. Charles Borromeo Seminary, she also serves as the Director of the Philadelphia Archdiocesan Historical Records Center. For nearly two decades, she has been a trusted collaborator in the work of seminary formation. She has been instrumental in providing oversight of various Seminary projects including the Ryan Memorial Library renovation and reorganization and relocation of the Archdiocesan Archives. Additionally, Cait plays a critical role in the re-accreditation with the Association of Theological School and the Middle States Commission on Higher Education process.

Join us in congratulating Cait on this award.

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ATLA CONTENT SPOTLIGHT: SPAIN

AA

BLOG POST

Atla Content Spotlight: Spain

by Annie Banfich / October 02, 2019

Product Updates, Research Tools



Spain has a tradition of institutional religion publishing that dates back for centuries. The university system is currently responsible for printing a majority of the country's academic journals, and Atla is fortunate to have relationships with several of these schools and their presses.

Three universities have partnered with Atla for multi-title full-text agreements: Universidad San Dámaso, Universidad de Navarra, and Universidad Pontificia de Salamanca. Between them, they account for thirteen of the fifteen Spain-based titles in the Atla databases and cover topics ranging from Spanish church history to the broader philosophy of religion. All three universities were founded in the Catholic tradition, which is reflected in their journals. Below you will find more information on these institutions and their titles.

Ediciones Universidad San Dámaso

The University of San Dámaso <<https://www.sandamaso.es/contactos-publicaciones>> is a Catholic university based in Madrid. It was founded more than a century ago as the Conciliar Seminary of Madrid and shifted to a full-time public university in 1990. It has a long-standing press that publishes four journals, all of which are in the *AtlaSerials PLUS*® (*Atlas PLUS*®) <<https://www.atla.com/research-tool/atlas-plus/>> database. *Ius Communionis* focuses on religious law and the Catholic Church. *Revista Española de Teología* is a contemporary review of Christian and systematic theology. *Teología y Catequesis* is known as a stalwart at the intersection of education, theology, and Christianity. All three of these are exclusively published in Spanish, but perhaps the most well-known San Dámaso journal is the multilingual *Estudios Bíblicos*, which we have featured previously <<https://www.atla.com/blog/estudios-biblicos-internationally-renowned-biblical-journal-joins-atlas-plus/>>. This long-running publication began circulation in 1929 and contains biblical studies articles in Spanish, English, French, German, Italian, and Portuguese. Respected as a journal of the highest scholarly merit, *Estudios Bíblicos* is a perennial favorite of the Atla user base.



Estudios Bíblicos

Universidad de Navarra

The University of Navarra <<https://www.unav.edu/publicaciones/revistas/index.php/>> is a private Catholic university in Pamplona, Spain, founded by St. Josemaría Escrivá de Balaguer, the founder of Opus Dei. He started the university as a corporate work of the apostolate of Opus Dei, and this heritage is reflected in the Catholic publishing the university still does today. Navarra's journals include *Anuario de Historia de la Iglesia*, a long-running and well-known chronicle of Catholic Church History. *Ius Canonicum* focuses on Catholic church doctrine and Catholic law. *Scripta Theologica* covers Catholicism but also discusses general Christian historical theology and systematic theology. All three of these journals can be found in *AtlaSerials*[®] (*Atlas*[®]) <<https://www.atla.com/research-tool/atlas/>>.



Ius Canonicum

Universidad Pontificia de Salamanca

The Pontifical University of Salamanca <<https://revistas.upsa.es/>> was one of the first universities Atla approached when we started *Atlas PLUS* a few years ago, in part due to the strong interest Atla users showed in their publications. They have six journals licensed with Atla that cover a wide range of topics. *Salmanticensis* and *Revista Española de Derecho Canónico* focus on Catholic church doctrine and religious law. *Diálogo Ecuménico* centers around interfaith dialogue and Christian unity movements. *Familia*, *Cuadernos Salmantinos de Filosofía*, and *Helmántica* cover community, philosophy, and language within religion, respectively. All six, including their extensive backfiles, were added to *Atlas PLUS* for its launch.



*Cuadernos Salmantinos
de Filosofía*

Other Journals

There are two other titles from Spain to round out our full-text coverage. *Archivo Teológico Granadino* focuses on the history of modern theology. The journal publishes studies on the post-Tridentine period, unpublished manuscripts of the same time, and a bibliographic section with specific newsletters on historical-theological issues.

The well-respected journal *Estudios Eclesiásticos* from Universidad Pontificia Comillas de Madrid was the first journal from Spain available in full-text in Atla research tools. Founded in 1922 by the Society of Jesus in Spain, it publishes primarily in the fields of Theology and Canon Law.

Atla is looking forward to continuing to add high-quality scholarship from around the world to our suite of research tools. If you have a journal recommendation for us, please submit it here. <<https://www.atla.com/for-publishers/submit-to-products/evaluation-atlas/>>

In addition, the complete title lists with comprehensive coverage and language information are available here. <<https://www.atla.com/research/title-lists/>>

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ANNOUNCING RECENT
ADDITIONS TO ATLA PRODUCTS

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BLOG POST

Announcing Recent Additions to Atla Products

by Margot Lyon / September 24, 2019

Product Title List

New Titles Added
Atla RDB, Atlas, & Atlas PLUS

SCOTTISH CHURCH HISTORY
Journal of the Scottish Church History Society

AUSTRALIAN BIBLICAL REVIEW
SOCIETY

1-26
3-26
11-24
20-41
41-54
55-68
69-82
83-96
97-110

Canon vs Culture
Reflections on the Current Debate

Learn More

Chicago, IL, September 24, 2019 — Atla is pleased to announce the addition of titles now available in the *Atla Religion Database*® (*Atla RDB*®), *AtlaSerials*® (*Atlas*®), and *AtlaSerials PLUS*® (*Atlas PLUS*®).

New Indexing Titles in *Atla Religion Database*

- ▶ *Obnovljeni život* by Filozofsko teološki institut Družbe Isusove
- ▶ *The Saint Anselm Journal* by Catholic University of America Press
- ▶ *Scottish Church History* by Edinburgh University Press
- ▶ *Manuscripta* by Brepols Publishers

New Full-text Titles in *Atlas*

- ▶ *Canon & Culture [캐논앤컬처]* by 한국신학정보연구원 [Institute of Korean Theological Information Network Service (IKTINOS)]

New Full-text Titles in *Atlas PLUS**

- ▶ *Australian Biblical Review* by Fellowship for Biblical Studies
- ▶ *Archivo Teológico Granadino* by Facultad de Teología de Granada

**Atlas PLUS* includes all of the titles in Atla's original full-text product, *Atlas* and 150+ additional full-text titles.

To view Atla's title lists click here: <https://www.atla.com/research/title-lists/>
<<https://www.atla.com/research/title-lists/>>

About Atla

Established in 1946 as the American Theological Library Association, Atla is a membership association of librarians and information professionals, and a producer of research tools, committed to advancing the study of religion and

theology. Atla's membership includes more than 800 individuals and libraries at academic institutions from diverse religious traditions and backgrounds. As a community of collectors and connectors, Atla works to promote worldwide scholarly communication in religion and theology by advancing the work of libraries and related information providers.

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Margot Lyon, +1.312.454.5100 ext. 4433, mlyon@atla.com

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CHECK OUT THE NEWEST
CONTRIBUTOR TO THE ATLA
DIGITAL LIBRARY, GTU

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BLOG POST

Check out the Newest Contributor to the Atla Digital Library, GTU

by Christy Karpinski / September 18, 2019

Research Tools

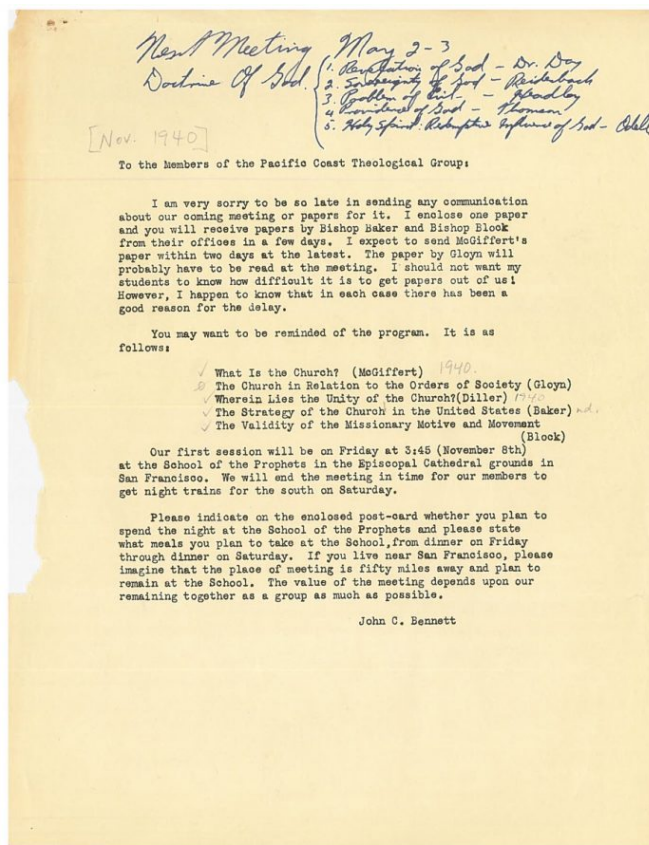
The image is a composite graphic. On the left is a newspaper clipping with a yellow background and a black header that says "Right On!". The clipping includes several columns of text and a small photograph of a woman. One of the headlines in the clipping is "ANIMAL POND" and another is "BARB BARED". In the center is a black and white photograph of a woman with dark, curly hair, wearing glasses, a white collared shirt, a dark tie, and a grey cardigan. She is sitting and gesturing with her hands as if speaking. On the right side of the composite, there is blue text that reads "Collection available in the Atla Digital Library". At the bottom right is the "atla Digital Library" logo, with "atla" in a large, lowercase, sans-serif font and "Digital Library" in a smaller font below it.

We are pleased to welcome Graduate Theological Union <<https://www.gtu.edu/library>> (GTU) as the newest contributor to the Atla Digital Library!

GTU in Berkeley, California, is a consortium of eight schools of theology representing the Roman Catholic and Protestant traditions; five centers of Jewish, Islamic, Dharma, Art & Religion, and Theology and Natural Sciences; and four affiliates of Swedenborgian, Buddhist, Christian Studies/Spiritual Formation, and Orthodox. The sixteen digital collections <<https://dl.atla.com/collections/graduate-theological-union>> contributed to the Atla Digital Library include 433 items made up of materials such as archival photographs, oral histories, sermons, correspondence, clippings, speeches, and much more.

Explore highlights from some of these collections below.

The Pacific Coast Theological Society



<<https://dl.atla.com/collections/the-pacific-coast-theological-society>>

The third meeting of the Pacific Coast Theological Group discussed "The Church" at School of the Prophets, Episcopal Cathedral, San Francisco, on November 8-9, 1940.

The Pacific Coast Theological Society (then Group) was established by John C. Bennett (1902-1995) and supported by the Hazen Foundation in 1939. Bennett, then Professor of Christian Theology at Pacific School of Religion, was inspired by a similar organization on the East coast (“the younger theologians”). Since then, the society continues to meet twice a year, in the spring and fall for two days (Friday and Saturday) to discuss critical theological and societal issues. Members and speakers have always been among the best-regarded theologians on the West coast. The organization is based in Berkeley, California, and associated with the Graduate Theological Union.

View the entire collection: <https://dl.atla.com/collections/the-pacific-coast-theological-society> <<https://dl.atla.com/collections/the-pacific-coast-theological-society>>

Religious Leaders in California

The Religious Leaders in California collection features representative images and documents of prominent theologians, religious leaders, and organizations in California and the West. Below are a few highlights (click to see the work in the Digital Library).

"BRING JESUS' HUMOR TO LIFE"

Scripture: Mark 12: 13-17
Text: Psalm 2: 4
"He who sits in the heavens shall laugh."

When I was in college, I knew I wanted to go into the ministry. I knew that by the time I went through this church. The question was what kind of ministry. I was drawn to three different areas of ministry. One was history and research, the academic side of ministry. I was very drawn to become a historian. On another side, I was very taken with social concerns, everything from tutoring students to voter education and so on. The third side was a life of prayer.

On occasion, on some Sundays and weekends, I would go to a Benedictine Monastery, which was about fifteen miles away from Durham, North Carolina, where I would be able to spend time in prayer.

These three did not fit very well together. If any of you try to do all three, you know how they conflict with each other. If you're going to be a good historian, you should spend much time in the library. I should have been there every Saturday working on my history papers; but if I was going to be concerned with social concerns and out tutoring someone, that would take away from the history. If I was out doing meditation and prayer, that was taking away from these other activities. It was clear I couldn't do all three well. So, my prayer became; "which of these three things should I do, God, and which other two should I get rid of?"

I was at the beginning, I suppose, of what you would call 'getting it all together'. You have friends who are trying to get their lives all together. I was in an early phase of that. To 'get it all together' means usually you leave your family, you quit your job, you quit the church, and you 'get it all together'. You can see the problem in getting it all

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Adams, Douglas G., "Bring
Jesus' Humor to Life"

Commonwealth Club, June 26, 1966

The Case for Sanctuary

by Robert McAfee Brown

Professor Emeritus of Theology and Ethics, Pacific School of Religion

I am grateful that the Commonwealth Club, having heard the case against the sanctuary movement, is turning today to hear the case for the sanctuary movement. By such an action, you exemplify the best traditions of our nation. I only regret that the defendants in the recent sanctuary trial in Tucson, Arizona, were not accorded a similar privilege by the court, and that the rules of evidence were so circumscribed that they could not introduce any of the testimony necessary for their defense.

The time is brief, so let me do four things quickly. I shall (1) describe the situation that led to the rise of the sanctuary movement, (2) describe the movement itself, (3) describe the government's response, and (4) suggest some next steps for all of us.

1. The situation

What led to the rise of the sanctuary movement? The survival of persons is the issue, so we must deal first of all with persons. Here is Maria from El Salvador, in whose country a brutal war, mainly against the peasants, has been going on for years - total, unremitting war. Both sides, many of them sponsored by a succession of repressive governments, seek out people who see the least bit critical of the government, and kill them. Maria is on their hit list. Her "crime" may be that she works in a soup kitchen run by her church, that provides one meal a day for the village children. That is indeed a "crime" for it constitutes an implicit rebuke to the government for allowing children to be hungry. Two of Maria's co-workers have been murdered; her husband, José, had his throat slit, and Alicia, a close friend, was gang-raped before being shot. Maria knows she

Brown, Robert McAfee, "The Case for Sanctuary"



Donnelly, Dorothy (Dody) H. on Body and Soul

View the entire collection: <https://dl.atla.com/collections/religious-leaders-in-california> <<https://dl.atla.com/collections/religious-leaders-in-california>>

Remembering Theological Education in the Sixties



Fischer, Claire B.

This extensive oral history includes interviews from seventy-nine scholars who discuss the founding of the Graduate Theological Union and issues in theological education before, after and during the 1960s. The interviews were conducted in 1993-94 by Ray F. Kibler III, a Lutheran minister, and archivist, who obtained funding from the Lilly Endowment to conduct the project.

View the entire collection: <https://dl.atla.com/collections/remembering-theological-education-in-the-sixties> <<https://dl.atla.com/collections/remembering-theological-education-in-the-sixties>>

Sacred Dance



Margaret Palmer Taylor: Hanover Rhythmic Choir, 1944


The Sacred Dance collection features representative images and documents from the sacred dance collections. The earliest collection features selected activities and materials from Margaret Palmer Taylor (1908-2004), whose


sacred and congregational dancing was influenced by Isadora Duncan, Ruth St. Denis, Ted Shawn, and Martha Graham.

View the entire collection: <https://dl.atla.com/collections/sacred-dance>

<<https://dl.atla.com/collections/sacred-dance>>

Graduate Theological Union Newspapers, Journals and Pamphlets





Right On!

ANIMAL POND

A farmer bought some land south of his farm that once belonged to the Indians. He planned to build pens and sheds for his animals on this property but he didn't have the money right away so he burned off the vegetation and let the land lie fallow.

There were many wild animals living on the land, in the nearby woods, and in the small stream, who were killed or left homeless as the fire raged through the unused land. For a long time the field was just a place to throw used nut shells and broken egg shells. It was a muddy, messy eyesore.

Then one day, a fox who lived in the woods gathered some of the wild animals together and said, "That was your home. You should go back and take it. Also you should have a pond for your children to play and swim in. Why don't we dam up the creek and plant water lilies and cattails. Then it will be groovy and all that."

Everyone thought that was a great idea so they all pitched in and began to build a dam with the materials that the fox brought. They also planted water lilies and cattails. Soon the water began to rise, the water lilies bloomed and the cattails grew. The animals swam and frolicked in the pond, and it was beautiful. Everyone agreed that the fox was a great guy for doing what he had done. However, one duck said, "It seems rather strange to me because I never knew that foxes were so keen on ponds. And besides, foxes make me nervous."

A bullfrog croaked, "Yer nuts! This fox is different. He likes ducks."

"That's what I'm afraid of," said the duck. Doubters were few, however, and everyone enjoyed the pond.

The farmer heard about the pond and came to check it out.

"But this is my land," he exclaimed, "I'm going to need it in the future for pens and sheds!"

The wild animals said, "We used to live here before you got the land, and you left it vacant. Besides, we need a pond on the south side of the farm."

"Well," said the farmer, "we might be able to work out something. Why don't you have your leader come up to the house and we'll negotiate." Everyone looked

hated. Indeed, what did God know about what man had been forced to endure in this world? "After all, God leads a pretty sheltered life," they said.

So each group sent out a leader, chosen because he had suffered the most. There was a Jew, a Black, an untouchable from India, an illegitimate, a person from Hiroshima, and one from a Siberian slave camp. In the center of the plain they consulted with each other. At last they were ready to present their case. It was rather simple: Before God would be qualified to be their judge, He must endure what they had endured. Their decision was that God "Should be sentenced to live on Earth - as a man!"

But, because He was God, they set certain safeguards to be sure He could not use His divine powers to help Himself:

Let Him be born a Jew.

Let the legitimacy of His birth be doubted, so that none will know who is really His father.

Let Him champion a cause so just, but so radical that it brings down upon Him the hate, condemnation, and eliminating efforts of every major traditional and established religious authority.

Let Him try to describe what no man has ever seen, tasted, heard, or smelled . . . Let Him try to communicate God to men.


Let Him be betrayed by His dearest friends.

Let Him be indicted on false charges, tried before a prejudiced jury, and convicted by a cowardly judge.

Let Him see what it is to be terribly alone and completely abandoned by every living thing.

Let Him be tortured and let Him die! Let Him die the most humiliating death - with common thieves.

As each leader announced his portion of the sentence, loud murmurs of approval went up from the great throng of people. When the last had finished pronouncing sentence, there was a long silence. No one uttered another word. No one moved. For suddenly all knew . . . God had already served His sentence.



BARB BARED

Tuesday, Berkeley Barb employees announced a lockout for their beloved editor, Max Scheer. Members of the Red Mountain Tribe were picketing outside the Barb office, protesting the dastardly deed.

A spokesman said that the 86,000 weekly circulation was making Max a rich man at the expense of his underpaid and overworked staff. Negotiations have been going on for some time to win better working conditions and higher pay. Lately they have centered on a sale of the Barb to the Tribe. Monday night, said Steve Haines, Max made his "final" contract offer, under which the Tribe would pay him \$1,000 per week plus interest. Since the tribe's lawyer called the contract a bad one, there was no sale. When the staff arrived for work Tuesday morning, Max had locked them out and stripped the shop.

Spokesmen said Max could be hauled to court on charges under section 881 and 883 of the Taft-Hartley Labor Relations Act, since the Barb wage policy was so bad. Max is said to have paid 50-60 cents an hour in contrast to minimum wage requirements of \$1.05 an hour.

All this is most interesting in view of the Barb's stated political position, as it has dealt with issue after issue on the Berkeley scene. Apparently fair play and working class equality are good for other people, but not to be applied to the Barb and its staff. Where does Max stand with respect to the exploitation of the poor by the rich?

Tribe spokesmen said they would put out their own tribe edition weekly until the dispute is settled. Their paper this week was printed by the Good Times printer. Looks like good times for Barb readers - as the tribe faces the world on a more realistic basis.

GOD LEADS A PRETTY SHELTERED LIFE

At the end of time, billions of people were scattered on a great plain before God's throne. Some of the groups near the front talked loudly - not with criminal change

KEEP IT CLEAN

Once upon a time in a far-away land a young man began to announce the discovery of a marvelous new kind of soap. People were skeptical at first, but they soon found that this new soap

ZACH DRAWS A WINNER

Now I wouldn't put you on - you know me, I've been on the street quite a while now. But there He was walking down Telegraph. I only looked once - His expression was so tender and His eyes so sharp I couldn't look straight at Him. I mean you could just tell He was right (inside of you and you

as customers. But then when you've been prosin' as long as I had, a lot of people will come just hoping you might give some free stuff.

There He was, looking at me with those piercing eyes, and it really didn't feel as bad as I thought it would. He knew everything about me and He still liked me. It was then I made the big move, and it was like I hadn't planned to do anything but was had to




Right On!, No 1, July 1969

The Newspapers, Journals, and Pamphlets collection was created to feature unique newspapers, journals, and pamphlets from the Graduate Theological Union Library. Currently, the majority of issues are the complete run of *Right On*, published by the Christian World Liberation Front (CWLF) in Berkeley, one of the first “underground” Christian newspapers in the United States. The group was founded by Jack Sparks, a former professor with a PhD in statistics, who with others in Berkeley broke away from Campus Crusade for Christ to found the CWLF. The paper was considered the most intellectual of the Jesus People publications at the time.

View the entire collection: <https://dl.atla.com/collections/graduate-theological-union-newspapers-journals-and-pamphlets> <<https://dl.atla.com/collections/graduate-theological-union-newspapers-journals-and-pamphlets>>

Temple of Religion and Tower of Peace, 1938-1940

Temple of Religion and Tower of Peace, 1938-1940



FRRIENDSHIP HALL

Temple of Religion and Tower of Peace

Dated _____

To help finance the program, equip and maintain the Temple of Religion and Tower of Peace Building on Treasure Island, Golden Gate International Exposition, 1939, I promise to pay the sum of _____ Dollars (\$ _____).

Signed: _____

Address: _____

Church Affiliation: _____

Make checks payable to Temple of Religion and Tower of Peace, 38 Sutter St., San Francisco, Cal.


TEMPLE OF RELIGION AND TOWER OF PEACE

1939 Golden Gate International Exposition
on Treasure Island

Headquarters Address: 38 SUTTER STREET, SAN FRANCISCO
Telephone YUKon 0481

FEATURES OF THE TEMPLE OF RELIGION AND TOWER OF PEACE

1. BUILDING ON LOT 300 FEET LONG—150 FEET DEEP.
2. HALL HOUSING HISTORICAL RELIGIOUS EXHIBITS.
3. FRIENDSHIP HALL.
4. WICKES PIPE ORGAN.
5. CHAPEL FOR MEDITATION AND PRAYER.
6. PEARL GARDEN "THE LORD'S LAST SUPPER".
7. 300 FT. OUTDOOR MURALS.
8. TOWER OF PEACE.
9. BIBLICAL GARDEN.
10. PAVED PLAZA FOR LARGE OPEN AIR GATHERINGS.
11. NIGHT ILLUMINATION OF MURALS, BUILDING AND TOWER.



Temple of Religion, Features

Temple of Religion and Tower of Peace, 1938-1940 collection documents the religious activities at the 1939 Golden Gate Exposition on Treasure Island. Religious leaders in the Bay Area raised \$100,000 to construct the two buildings. The San Francisco Temple represented all faiths, unlike the Temple of Religion at the 1938 World's Fair in New York City that only represented Protestants, Catholics, and Jews. As involvement in the Second World War seemed increasingly inevitable, the organization sponsored a series of events and lectures on the last eight Sundays of the exposition in 1939 to promote peace and keep America out of the conflict. The exposition was reopened in May 1940 and remained open through the end of September.

View the entire collection: <https://dl.atla.com/collections/temple-of-religion-and-tower-of-peace-1938-1940> <<https://dl.atla.com/collections/temple-of-religion-and-tower-of-peace-1938-1940>>

You can see all of the Graduate Theological Union's collections <https://dl.atla.com/collections/graduate-theological-union> and all of the over 67,000 works in the Atla Digital Library. <https://dl.atla.com/>

About

The Atla Digital Library <https://www.atla.com/learning-engagement/member-projects-and-programs/digital-library/> brings together digital collections of scholarly, historical, and cultural significance that are relevant to the study, teaching, and learning of religion and theology. It is designed to provide Atla members and other organizations with a standards compliant, sustainable, and inter-operable hub that will promote visibility and access of their valuable digital collections. Visit the Atla Digital Library <https://dl.atla.com/>.

Looking to participate? Learn more. <https://dl.atla.com/participate>

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PARTICIPATE IN THE BOOK SPINE
POETRY CONTEST

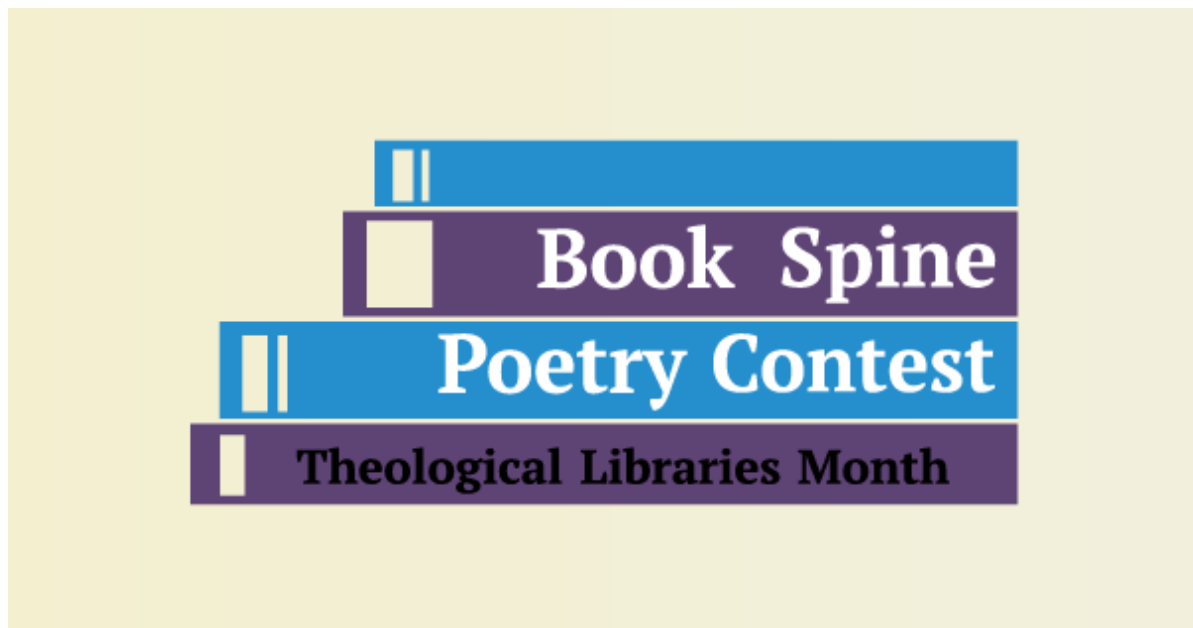
AA

BLOG POST

Participate in the Book Spine Poetry Contest

September 23, 2019

Programs & Projects



October is Theological Libraries Month! Celebrate the work that your school library does by participating in the Book Spine Poetry Contest.

It's been at least a month of school and if you haven't been in the library and got lost in the stacks yet, we're here to help. We are encouraging students from our favorite libraries to spend the month of October combing through the bookshelves for *the* very best titles to create your own book spine poetry.

Be sure to post and upload the photo of your poetry to Twitter, Facebook, Instagram, or LinkedIn using #TLM2019 to be entered into the contest. We also encourage participants to tag us on Twitter <<https://twitter.com/youratla>> or Facebook <<https://www.facebook.com/americantheologicallibraryassociation/>>, but more importantly, tag your school's library. We want to celebrate *your* library this month!

We will be reposting our favorite photos throughout the month of October. Four winners will be chosen and showcased on the Atla Blog <<https://www.atla.com/blog/>> and will receive a \$25 digital Amazon gift card.

All photos must be posted by midnight (CDT) on October 31. Winners will be announced in November.

We also encourage you to check out how your library is celebrating Theological Libraries Month! Stop by the front desk and ask your librarian what events are happening in the month of October. You may end up winning more than just a gift card this month.

Read the official rules & regulations. <<https://www.atla.com/tlm-contest/>>

← BACK

JOIN THE RECIPROCAL
BORROWING PROGRAM MEETING
ON NOVEMBER 7

AA

BLOG POST

Join the Reciprocal Borrowing Program Meeting on November 7

by Charlotte Nahon / September 26, 2019

Programs & Projects



New, current, and potential participants are invited to attend the annual Reciprocal Borrowing Program Meeting on Thursday, November 7 at 1 pm CST. This is a great opportunity for interested participants to familiarize themselves with the program and to meet other librarians. The meeting will include an open discussion on the following topics:

- ▶ Welcome new participants
- ▶ Review of last year's meeting and the 2018-2019 year
- ▶ Reminder about the institutional profile for sharing collection strengths, languages, and borrowing policies

Charlotte Nahon, Atla Member Programs Coordinator, will be leading the meeting. We welcome questions and comments from participants – contact us <https://www.atla.com/about/contact-us/> if there are any topics you would like to add to the agenda in advance of the meeting. There will be plenty of time for current participants to share their experiences, including providing feedback from patrons and examples of how you've created an awareness of the program at your library.

Register Today

Click here to register for the meeting

https://zoom.us/webinar/register/wn_9kgubgc4tooph4agurxns.

After registering, you will receive a confirmation email containing information about joining the webinar.

Reciprocal Borrowing Program

Not familiar with the Reciprocal Borrowing Program <https://www.atla.com/learning-engagement/member-projects-and-programs/reciprocal-borrowing/>? By joining the program, more than ninety Atla members across the United States and Canada have

agreed to grant check-out privileges to patrons from other libraries participating in the program. Visit the map to see what libraries are currently part of the program.

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YOU'RE INVITED TO THE ATLA
RECEPTIONS DURING AAR & SBL

AA

BLOG POST

You're Invited to the Atla Receptions during AAR & SBL

September 30, 2019

Events



Attending the Annual Meetings co-hosted by the Society of Biblical Literature and the American Academy of Religion this November? Join us for the Atla Receptions!

Enjoy light fare, spirits, and conversation at one or both of the Atla receptions during AAR & SBL 2019 in San Diego, California. The reception locations are a short walk from the convention center and many of the conference hotels.

Reception Information

Our two receptions will be held at Buster's Beach House & Longboard Bar <http://www.bustersbeachhouse.com/> in beautiful Seaport Village (Beach Loft Room, 807 West Harbor Drive, San Diego, CA 92101).

- ▼ **Evening Reception:** Saturday, November 23, 5:30 pm – 7:30 pm
- ▼ **Morning Reception:** Monday, November 25, 7:00 am – 9:00 am

Feel free to bring a colleague or two, and you are welcome to attend both events if your schedule allows. Attendees must be on the list to access the reception area.

>

Map

[View walking map](#)

Stop by the Booth

Find Atla staff at exhibit booth **#808** during Exhibit Hall Open hours. Come by to pick up some swag, get questions answered, and learn what's new with Atla.

Exhibit Hall Hours

- ▼ Saturday: 8:30 am-5:30 pm
- ▼ Sunday: 8:30 am –5:30 pm
- ▼ Monday: 8:30 am -5:30 pm
- ▼ Tuesday: 8:00 am –12:00 pm

We look forward to seeing you during AAR & SBL this November.

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SCOOP: “OPEN FOR WHOM?”
REFLECTIONS ON THE 2019
INTERNATIONAL OPEN ACCESS
WEEK THEME

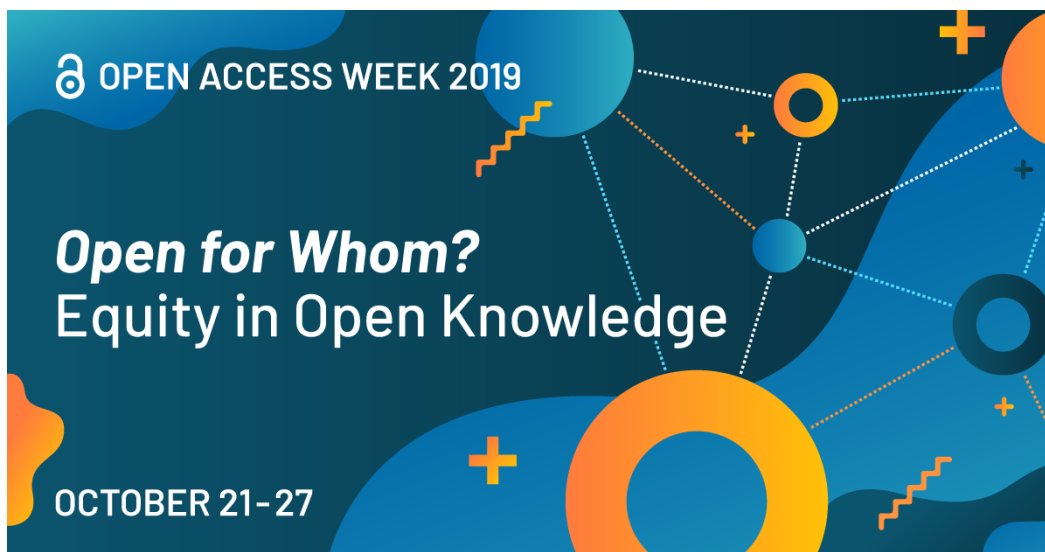
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BLOG POST

SCOOP: “Open for Whom?” Reflections on the 2019 International Open Access Week Theme

by Race MoChridhe / October 01, 2019

SCOOP



October 21-27, 2019 has been designated as International Open Access Week <http://www.openaccessweek.org/>, and this year's theme is "Open for Whom? Equity in Open Knowledge."

Openness vs Equity

Some of the tensions in this question are implicit in the call

<http://www.openaccessweek.org/profiles/blogs/theme-of-2019-international-open-access-week-to-be-open-for-whom-> itself, which observes that "International Open Access Week is an opportunity to take action in making openness the default for research—to raise the visibility of scholarship, accelerate research, and turn breakthroughs into better lives." As librarians, many of us share a strong sympathy with this vision, particularly as it pertains to equity and enfranchisement. My presentation at Atla Annual 2019 <http://racemochridhe.com/wp-content/uploads/2019/06/definingdigitaltheology.pdf> involved open access to promote equity in theological scholarship in the majority world. Our hope in and for openness is, I believe, well-founded. Yet, at the same time, this year's Open Access Week call reminds us that "Strategies and structures for opening knowledge must be co-designed in and with the communities they serve—especially those that are often marginalized or excluded from these discussions altogether." Some of our colleagues who work in and with those communities have been raising alarms about the unintended consequences openness can have for equity.

Power to the People...

Kim Christen <http://www.kimchristen.com/> is the Director of the Center for Digital Scholarship and Curation <https://cdsc.libraries.wsu.edu/> at Washington State University and has spent much of her career engaging indigenous communities in Australia and elsewhere for the preservation and dissemination of cultural heritage. She frequently felt that work put her in tension, however, between academic institutional imperatives for open access to both primary sources and published research on the one hand and the customs, conventions, and

protocols of indigenous communities on the other. Often, the participation of these communities in projects that offered badly needed resources to preserve endangered knowledge, or opportunities to restore access to artifacts and records taken from them in the 19th and 20th centuries (through practices such as “digital repatriation <https://en.wikipedia.org/wiki/digital_repatriation>”) were implicitly premised on their surrendering control over access to representations of rituals, customs, or objects that were intended to be limited to particular audiences.

Christen’s efforts to solve these problems have ranged from the creation of “Traditional Knowledge <<http://localcontexts.org/>>” labels for intellectual property to the development of the Mukurtu CMS <<https://mukurtu.org/>>—a content management system designed to “re-assert social relationships and boundaries” by offering content managers permissions systems and access restrictions that can be tuned to the practices of indigenous communities. For example, photographs of deceased persons can be screened from those ritually not permitted to see them after their death, or descriptions of ceremonies open only to men or only to women can be blocked from access by researchers of the opposite sex. In this way, proponents argue

<https://www.researchgate.net/publication/220175635_return_to_babel_emergent_diversity_digital_re_sources_and_local_knowledge>, local communities are empowered to preserve their traditions and to represent their own heritage in ways that are faithful to their own standards.

...but Which People?

Critics of the approach taken by Mukurtu and related projects, however, raise points about the gatekeeping of community standards that these mechanisms can enshrine <<https://yro.slashdot.org/story/08/01/29/2253239/aboriginal-archive-uses-new-drm>>. Who speaks for the community? When is the accommodation of requests for access restrictions a mark of respect for the community’s autonomy and “local ... governance”, and when is it a form of complicity in power structures being

challenged internally by other community members? Shortly after learning of Mukurtu, I found many of the same colleagues I saw calling for indigenous communities' traditional limits on information access to be honored cheering the controversial entry <https://www.nytimes.com/2019/01/18/world/asia/temple-india-sabarimala-ammini.html> of two middle-aged women into the Sabarimala Temple in India—a space traditionally reserved <https://www.bbc.com/news/world-asia-india-45875863> to men and to women of pre- or post-menopausal age. No culture is static, no community is a monolith, and none of these access questions are easy.

Considerations for Theological Librarians

This last example is particularly poignant for theological librarians and other information professionals working in theology and religion, as we engage so frequently not only with materials that touch on indigenous and post-colonial societies, but with a broad range of subcultures, religious sects, and social movements that share similar concerns around appropriate access controls, voice in interpretation, and respectful viewing, sharing, and description of materials.

Christen and her critics, like Indian activists and their protestors, can thus remind us during this International Open Access Week that the question “Open for Whom?” can have many different inflections. Information professionals in the developed world are used to voicing it as a challenge to barriers that exclude marginalized individuals from the conversations that shape our collective future. In other contexts, however, marginalized communities may voice it as a sincere concern about the threats openness can pose to their privacy and to the preservation of their ways of life.

It is a question that we must ask and keep asking in the awareness that even our simple interest in cultures and religious communities that are not our own can destabilize or reify traditions (or both) and can alter balances of power

within internal processes of change and cultural contestation that we often do not understand. “Open for Whom?” remains an open question and one that has to be open to us all.

Further Reading

The University of Illinois iSchool offers an introduction to Traditional Knowledge labels <<https://publish.illinois.edu/commonsknowledge/tag/mukurtu/>>.

Washington State University hosts a demo instance of Mukurtu

<<https://mukurtudemo.libraries.wsu.edu/>> for those who would like to see it in action.

Zines produced by subcultures and fandoms for limited audiences present some of the same dilemmas. A post by Kelly Wooten (Curator of the Bingham Center Zine Collections) on “Why We’re Not Digitizing Zines

<<https://blogs.library.duke.edu/digital-collections/2009/09/21/why-were-not-digitizing-zines/>>”

sparked a lot of academic conversation about privacy issues and authorial intention for limited distribution. *Fanlore.org* hosts highlights from content creators’ conversations

<https://fanlore.org/wiki/digitally_archiving_print_zines_and_other_fanworks> about this issue, while a more formal survey has been done by Anne Hays.

About SCOOP

The SCOOP, Scholarly COmmunication and Open Publishing, is a monthly column published to inform Atla members of recent developments, new resources, or interesting stories from the realm of scholarly communication and open access publishing.

This month’s column is guest written by Race MoChridhe, Atla’s new Scholarly Communication Coordinator. He draws on years of freelance experience in editing and publishing, alongside an academic background in both religious studies and library science, to build dynamic conversations around theological librarianship and information and religious literacy.

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ATLA DIGITAL LIBRARY PRESENTS
THE EARLY RECORDS OF
PHILADELPHIA'S OLDEST
CONGREGATIONS

AA

BLOG POST

Atla Digital Library Presents the Early Records of Philadelphia's Oldest Congregations


by Christine Fruin, Christy Karpinski / October 04, 2019

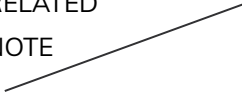
Digital Spotlight



Last year, the Council on Library and Information Resources (CLIR) [<https://www.clir.org/>](https://www.clir.org/) awarded a three-year Digitizing Hidden Special Collections and Archives grant to the Christ Church Preservation Trust [<http://christchurchphila.pastperfectonline.com/>](http://christchurchphila.pastperfectonline.com/) and the Athenaeum of Philadelphia [<http://www.philaathenaeum.org/>](http://www.philaathenaeum.org/). The grant enabled the digitization of over 41,000 records of Philadelphia's oldest congregations, ranging in date from 1708-1870, and now about 26,000 of the records have been made available. As part of the project, Atla is making these public domain materials fully available through the Atla Digital Library [<https://www.atla.com/research-tool/atla-digital-library/>](https://www.atla.com/research-tool/atla-digital-library/), our portal for religion and theology digital collections. By bringing the records together in the Atla Digital Library, users are encouraged to explore and discover these previously hidden collections across multiple institutions.

History of Christ Church and Philadelphia's Congregational Records

 RELATED
NOTE



Settled by William Penn in 1681 as a center for religious freedom, Philadelphia provided refuge for newcomers of many faiths. In the 18th century, Philadelphia served as the epicenter for political thought and action, as delegates to the Continental Congress and Constitutional Convention met, debated, and

worshiped together there. Since the days of William Penn's "holy experiment," Philadelphia has encouraged the cooperation of different faith groups, a tradition that is honored by this project.

Established in 1695, Christ Church was the first Anglican church in Pennsylvania and the place of worship for many of the nation's early leaders. Christ Church Preservation Trust, a 501(c)(3) nonprofit organization, was established in 1965 to maintain and preserve the historic Christ Church campus. Its responsibilities encompass the care and preservation of Christ Church as a National Historic Landmark, its historic collections, and the two Christ Church burial grounds, where seven signers of the Declaration of Independence rest.

As part of this project, the records from six individual congregations (African Episcopal Church of St. Thomas, Christ Church, Gloria Dei Church, Mikveh Israel, St. George's Methodist Church, and St. Peter's) and three collecting institutions have been scanned. These records range from vestry and trustee minutes to sermons to baptismal, circumcision, marriage, and burial records and reflect a period in American history that is not always well documented. They often precede official record-keeping such as city directories or census records and the minutes sometimes reflect the social and political conflicts of the day.

Many of the records provide further details on topics such as the role of the church in free and enslaved African communities from the mid-1700s through the Civil War, the rise of new religious denominations, and the diversity of religious thought in the colonial metropolis of Philadelphia. Because a lot of these records remain with their original congregations, they are often overlooked by scholars and other researchers.

The CLIR Grant Project

Entitled "Digitizing the Records of Philadelphia's Historic Congregations: Providing Documentation for the Political, Social and Cultural Developments in Philadelphia," this project builds on Christ Church's earlier efforts to place more of

its archival resources online. Previously, funding by the Barra Foundation and private donors allowed for online viewing of archival and artifact collections. Additional support from The Pew Charitable Trusts allowed for the scanning and transcription of three volumes of early vestry minutes as well as completion of a database of all baptismal, marriage, and burial records through 1900. Links to those materials can be found here: <https://www.christchurchphila.org/collections-genealogy/> <<https://www.christchurchphila.org/collections-genealogy/>>.

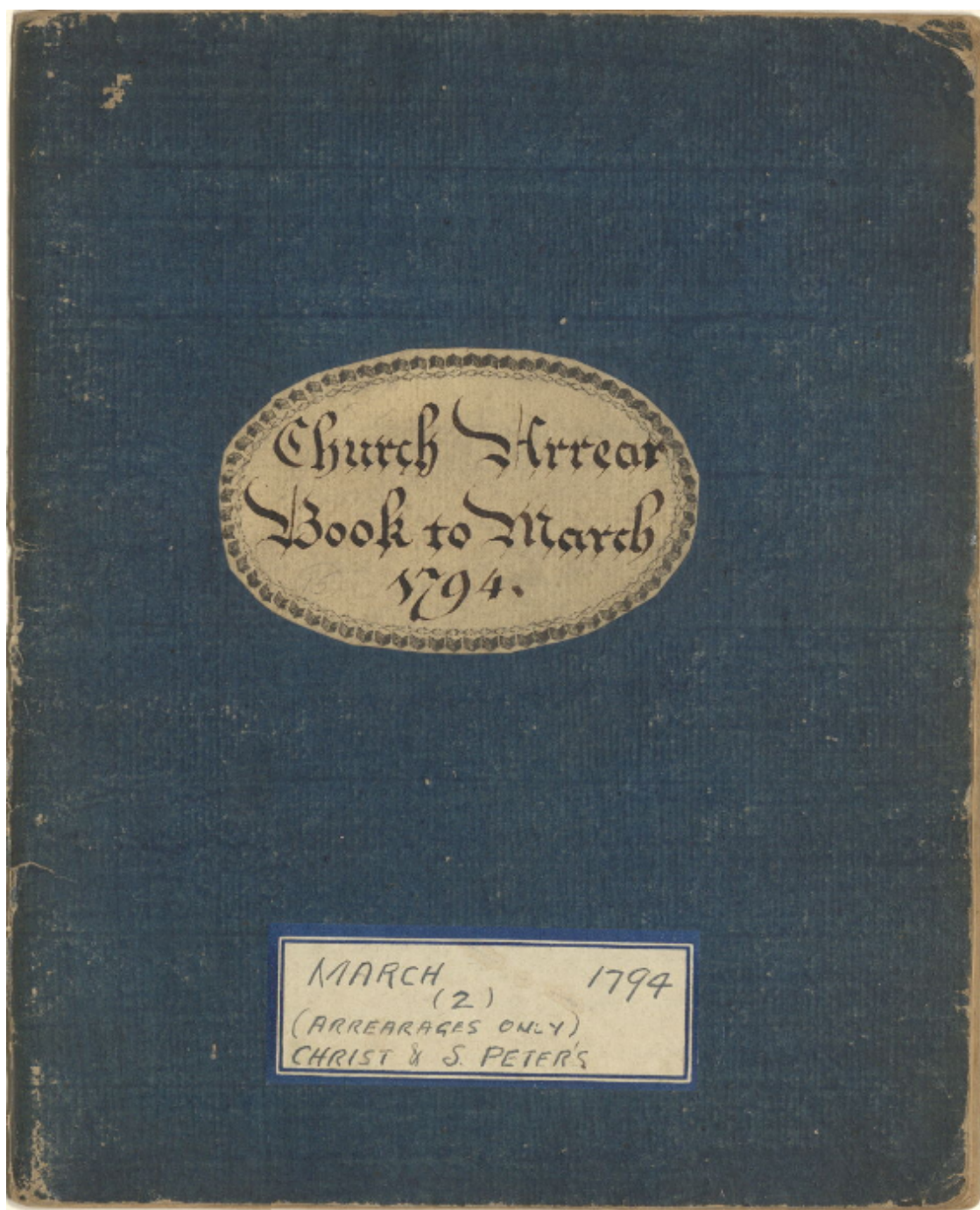
In 2016 CLIR announced the funding of a project to scan Congregational Records in New England under the guidance of Jame Fenimore Cooper, Jr., a professor at Oklahoma State University and Margaret Bendroth, Executive Director of the Congregational Library in Boston. That project inspired this idea of bringing together a diverse group of historic Philadelphia congregations, scanning their records, and placing them online in one unified website. A number of these venerable institutions enthusiastically endorsed this project and agreed to apply for a collaborative grant to digitize their often overlooked records.

CLIR's support of digitizing hidden collections seemed tailor-made for this type of project. When the first proposal to CLIR fell short, additional partners and congregations strengthened the subsequent application, and Atla was tapped to provide a means for viewing the records through its Digital Library platform. The University of Pennsylvania stepped in and agreed to offer long term preservation of the scans through OPenn, the library's digital site. To date, more than 26,000 documents have been scanned. In the months ahead, more records will be added as well as transcriptions. As records have been added and continue to be added, scholars and family historians are making use of them.

Atla is proud to be a part of facilitating access and usage of these important historical records <<https://dl.atla.com/collections/philadelphia-congregations-early-records-project>>.

Highlights from the Collections

Christ Church, Philadelphia



<<https://dl.atla.com/collections/christ-church>>

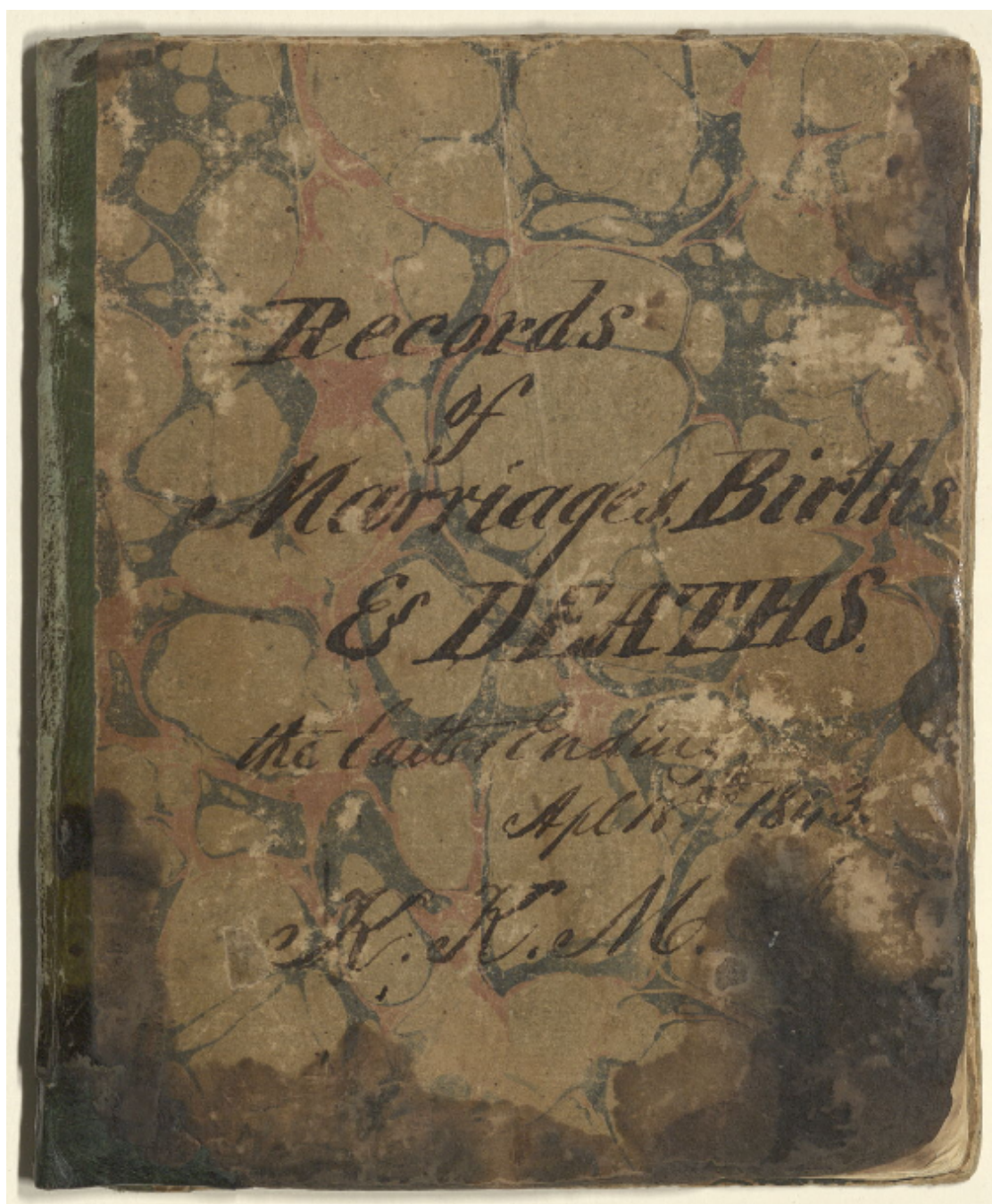
Pew rent account book, Christ Church and St. Peter's Church, arrears for 1794 March

Founded in 1695, Christ Church was the first Anglican church to be established in Pennsylvania. Members of the Continental Congress and early government officials worshiped here and seven signers of the Declaration of Independence are buried on Church property. When the congregation grew too large to be accommodated here the vestry built St. Peter's at the southern edge of the city in

1760 and later St. James. Those United Churches remained a unit until the 1820s and 1830s. Christ Church is an active Episcopal parish today as well as a National Historic Landmark.

The records scanned for this project consist of vestry minutes, parish records, accounting records, and sermons.

Congregation Mikveh Israel, Philadelphia



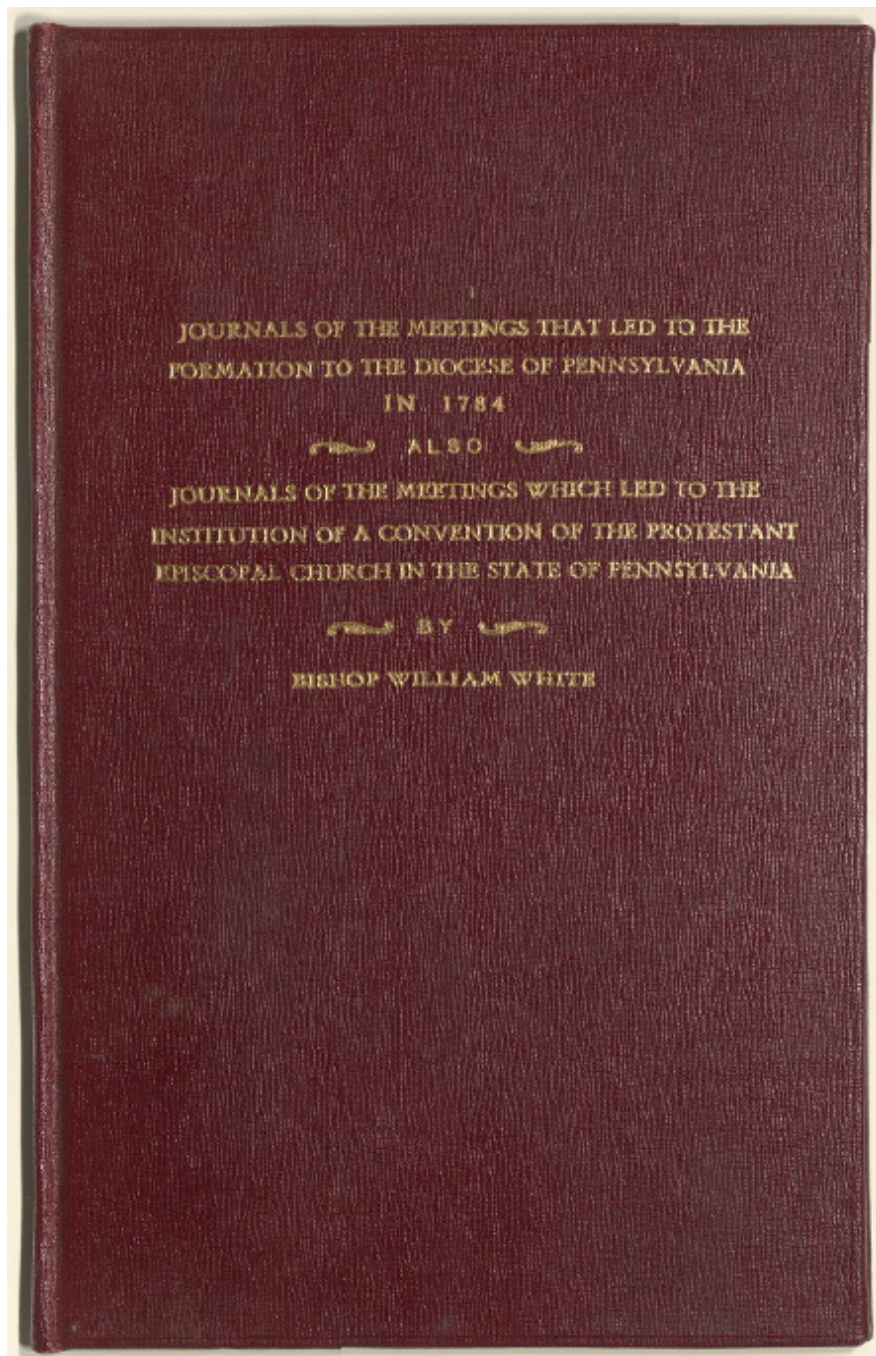
<<https://dl.atla.com/collections/congregation-mikveh-israel>>

Records of marriages, births and deaths, 1776-1843

Congregation Mikveh Israel (officially Kahal Kadosh Mikveh Israel), is also known as the "Synagogue of the American Revolution." The oldest Congregation in Philadelphia, Mikveh Israel was informally established by religious-minded Jews in British America during the 1740s and has become the second-oldest surviving Congregation in the United States. In Pennsylvania, and Philadelphia in particular,

Jews found an environment of tolerance for their religious beliefs and traditions made possible by William Penn's "great experiment." By 1775, a community 300 strong existed in a city of 35,000. Among items in the archives of Congregation Mikveh Israel are letters written by George Washington and Abraham Lincoln, and a public subscription list for the 1782 building signed by Benjamin Franklin, David Rittenhouse, and other civic leaders.

Episcopal Diocese of Pennsylvania Archives



Journal of the meetings that led to the formation of the diocese, 1784

Following the American Revolution, American Anglicans led by the Reverend William White came together to form the Episcopal Diocese of Pennsylvania that once covered the entire Commonwealth. In 1865 and 1871 new dioceses were formed out of the Diocese of Pennsylvania. Today the Diocese of Pennsylvania covers Philadelphia, Bucks, Montgomery, Chester, and Delaware counties. The Archives are the official repository for records of the administration of the Diocese, parishes that have closed and histories of the Diocese, spanning the period from 1784 to the present. Records included in this project are the founding minutes of the Diocese and selected records of St. Paul's Episcopal Church.

Gloria Dei Church, Philadelphia



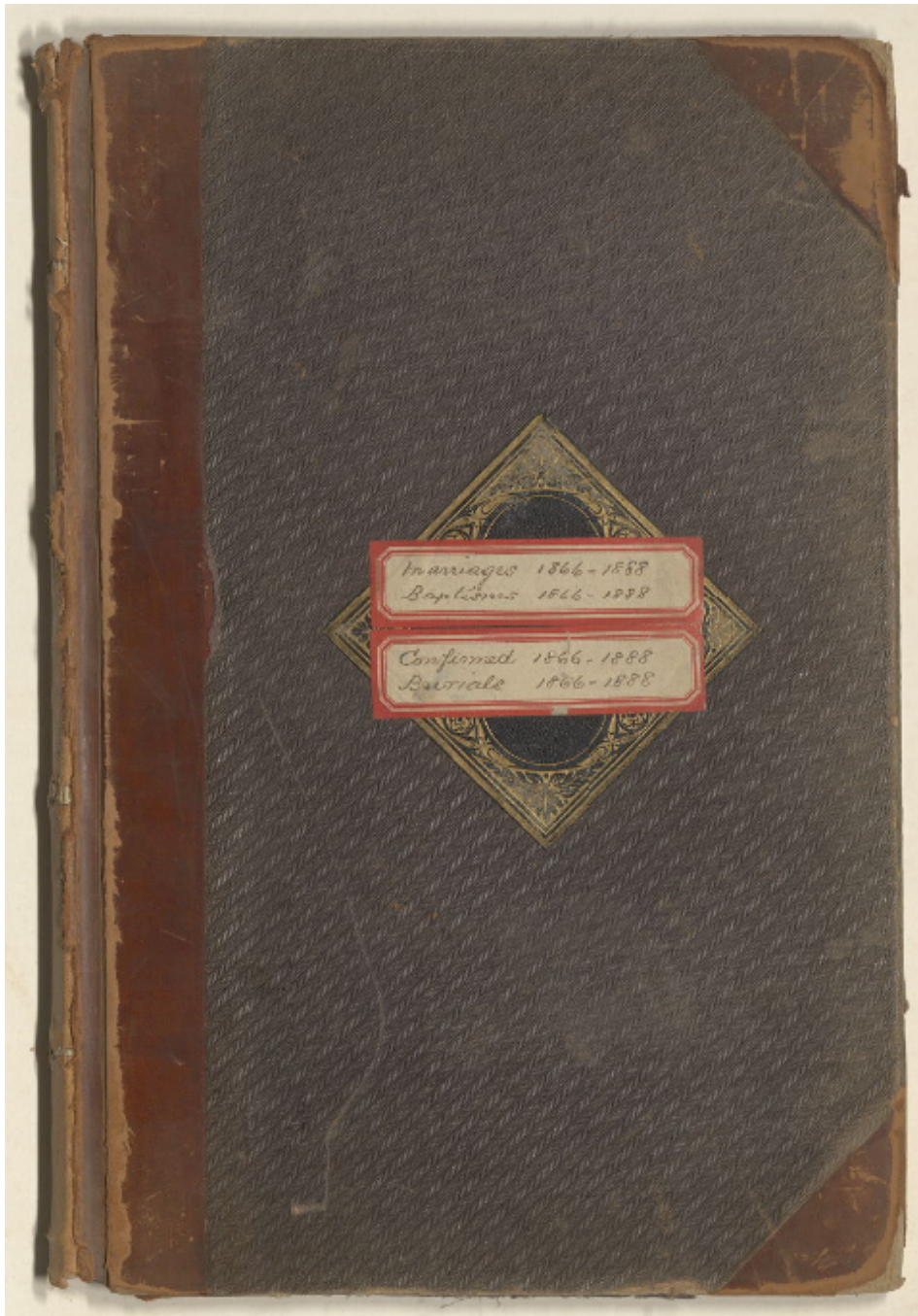
<<https://dl.atla.com/collections/gloria-dei-church>>

Naturalization papers of Andrew Rudman

In the 17th century, Swedish settlers landed on the banks of the Delaware River establishing churches in Wilmington, Tinicum, and by the mid-17th century in Wicaco outside of what would become Philadelphia. That latter church, Gloria Dei, is Pennsylvania's oldest congregation. The existing church was built between 1698 and 1700 and originally served a Swedish Lutheran congregation. The

church today is part of the Episcopal Diocese and a national historic site. Archival records scanned as part of this project include vestry minutes, registers, financial, correspondence between the original Swedish parishes, and the churches in Philadelphia, Delaware, and New Jersey as well as their “miscellaneous records.”

St. Paul’s Episcopal Church, Philadelphia



<<https://dl.atla.com/collections/st-paul-s-episcopal-church>>

Naturalization papers of Andrew Rudman

In 1760 a group of congregants from Christ Church, supporters of the Rev. William Macclenachan, an Anglican minister of evangelical leanings, seceded from Christ Church. They drafted articles of agreement for a new church, St. Paul's, and promptly set about raising funds to construct it. Built on Third Street, below Walnut, St. Paul's opened for services in 1762 and remained an active congregation throughout the nineteenth century. The Church's building still stands, now home to Episcopal Community Services. St. Paul's records, housed at the Episcopal Diocesan Archives include vestry minutes, baptismal, marriage, and burial records as well as some financial records.

Presbyterian Historical Society was organized in 1852 and is the oldest denominational archives in the United States. PHS serves as the national archives of the Presbyterian Church (U.S.A.) and exists to collect, preserve, and share the story of the American Presbyterian and Reformed experience with Presbyterians, the scholarly community, and the general public. They have contributed three collections to the project:

First Presbyterian Church, Philadelphia

Street, and built the first Presbyterian church building in the city, known as “Old Buttonwood.” Both the first American presbytery and the first synod met in this church building. In 1820, the church moved to a new building on the south side of Washington Square where it remained until the late 1920s when it moved to 15th and Locust streets. In 1949, First and Second Presbyterian Churches united as First with the congregation moving into the Second Presbyterian Church building at 21st and Walnut streets, where the congregation continues today.

Records scanned for this project include congregation minutes, pew records, and lists of burials.

Second Presbyterian Church, Philadelphia, PA

The Committee appointed to digest and report
a plan for improving and extending the Cong-
regational or Charity School; Report.

That it is the opi-
nion of your Committee, that the whole of the
School-house belonging to the Church, ^{should} be occupied
by the School Committee and that a mode of edu-
cation on an Academic Plan be immediately com-
menced as follows - vizt - That the Academy be
composed of three separate and distinct departments
the first to be exclusively for ^{Orthography} Reading and the English
Language, the Second for History and Mathematics
and the third for Composition, Custom ^{Orthography},
History Geography Trigonometry and the Latin
Language. - That competent professional men of ^{well recommended for piety & morality}
~~separate characters~~ be employed to preside over
each division in the character of Tutor. That
the 1st & 2^d divisions ~~shall~~ comprise 150 Scholars ⁷⁵
each and (as far as found capable) to change semes-
ters ^{Orthography} - vizt those at Reading & the Grammar
in the forenoon to be at History & Mathematics
in the afternoon and vice versa - the 3^d division
comprise 50 Scholars and no more -

That there be a reservation of 25 of the 150 Jan-
nals for the poor of the Congregation, always
if necessary who are to be educated in the two
first divisions ^{gratis} -

That -

<<https://dl.atla.com/collections/second-presbyterian-church>>

School Committee subscription list, contract, report, accounts
(Erection of Schoolhouse), 1796-1798

Presbyterians who favored the religious revivalism of George Whitefield
organized a Second Presbyterian Church in Philadelphia in 1743. Second was a
“New Side” church as opposed to the “Old Side” First Presbyterian Church. For
many years, the congregation worshipped in its building at Third and Arch

streets, where the first General Assembly of the Presbyterian Church in the U.S.A. met in 1789. In 1837, the church moved to Seventh and Arch, and in 1872, to 21st and Walnut. In 1949, the congregation united with First Presbyterian Church.

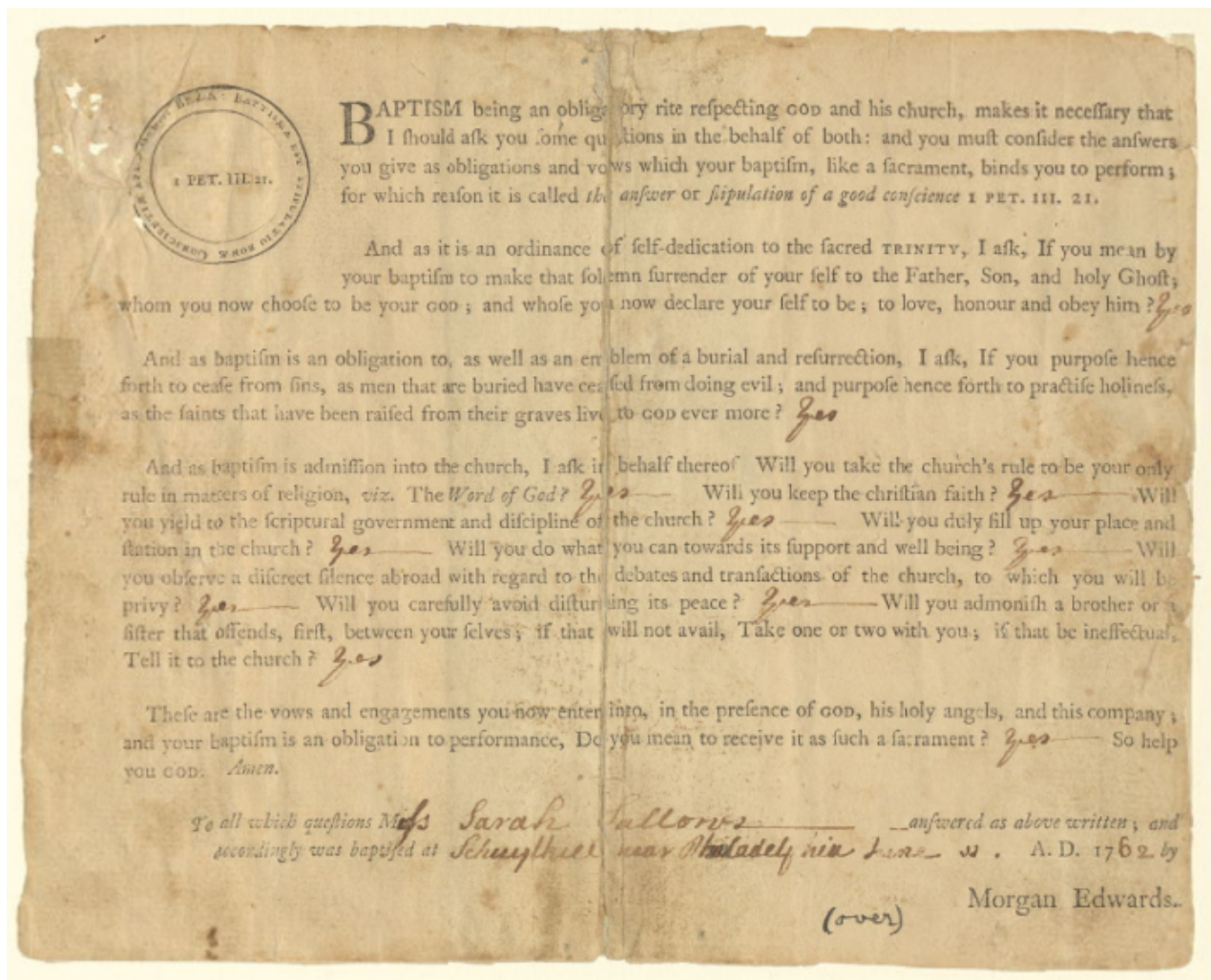
Records scanned for this project include minutes, pew records, deeds, and burial records.

Third Presbyterian Church, Philadelphia

and Third. The congregation still worships at 4th and Pine today although the building has been extensively renovated since colonial times. The church is popularly known as “Old Pine” while its official name is Third, Scots and Mariners Presbyterian Church, reflecting two of the mergers that comprise the continuing church.

Records scanned for this project include trustees’ minutes and pew records.

First Baptist Church, Philadelphia



<<https://dl.atla.com/collections/first-baptist-church>>

Baptism certificate of Sarah Sallows, 1762

Notable for its early leadership in Baptist organization and evangelism, the First Baptist Church of Philadelphia was prominent both in its region and city and in the transatlantic community of Baptists. Begun in 1698 as a mission of the more suburban Pennepack (now, Lower Dublin) Baptist Church, First Baptist soon became the leading congregation for the city, region, and colonies, gaining independent status from Pennepack in 1746. By the 1760s, the first decade for which minutes survive, the congregation had gained prominence beyond its modest size. When in 1814 Baptists from twelve states gathered to form a national organization to support Baptist missions, the meeting was at the First Baptist meeting house in Philadelphia. Throughout the next century, the congregation grew in numbers and influence in the city and in national and global mission programs, despite conflicts related to theology, leadership, and relationships with daughter churches, including two competing First African Baptist congregations.

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‘THEOLOGICAL LIBRARIANSHIP’
ACCEPTING APPLICATIONS FOR
EDITORIAL BOARD VACANCY

AA

BLOG POST

‘Theological Librarianship’ Accepting Applications for Editorial Board Vacancy

October 04, 2019

Association News, Publications & Resources

Theological Librarianship

Theological Librarianship (TL) <<https://www.atla.com/learning-engagement/resources-for-librarianship/atla-open-press/theological-librarianship/>> is an online open-access journal published by Atla Open Press. <<https://www.atla.com/learning-engagement/resources-for-librarianship/atla-open-press/>> *TL* publishes essays, columns, critical reviews, bibliographic essays, and peer-reviewed articles on various aspects of theological librarianship and its contribution to theological education.

Members of the Editorial Board work collaboratively with the Editor in Chief to produce two issues of the journal annually. Editorial Board members actively seek submissions and proposals and oversee every stage of the editorial and publication process, including receiving submissions, sending articles for peer-review, returning articles to authors for revision, making final decision to publish, and guiding articles through the copy editing, proofreading, and production process. Editors will also develop a network of peer-reviewers, contribute to the overall direction and structure of the journal, and help to oversee the general editorial process.

A modest stipend is paid to each editor with the publication of each issue and funding is provided for travel to the in-person meeting of the full editorial board each January.

The position is appointed by Atla's Executive Director. The term of the current vacancy will run January 1, 2020 – June 30, 2022, with optional renewal to a full three-year term commencing July 1, 2022.

Essential Duties and Responsibilities

- ▶ Shepherd authors and content through the editorial process as assigned by the Editor in Chief. Assignments may be for a specific journal section or across a variety of sections.
- ▶ Participate in regular meetings of the Editorial Board, including one in-person meeting per calendar year and virtual meetings as set by the Editor in Chief
- ▶ Promote the journal to prospective authors and readers
- ▶ As coordinated by the Editor in Chief, contribute to the work of the Journal by participating in relevant activities at the Atla Annual Conference, assessing the journal's performance, participating in strategic planning, and other duties as assigned.

Required Qualifications

- ▶ Maintain Atla Individual or Retired membership during term(s) of appointment
- ▶ Experience with editing
- ▶ Capacity to work collegially with authors and editors
- ▶ Proven ability to meet deadlines
- ▶ Familiarity with *Theological Librarianship* and its function within and beyond the Atla community

Desired Qualifications

- ▼ Experience with open access publishing platforms, especially PKP's Open Journal Systems (OJS) platform
- ▼ Knowledge of scholarly communication issues, particularly in the area of theology and religion
- ▼ Background of involvement with Atla, including its committees, Annual Conferences, programs, or other activities

To apply please submit a cover letter and current resume or CV to jobs@atla.com by October 30, 2019.

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CONFERENCE PROPOSAL FOR
ATLA ANNUAL 2020 DEADLINE
EXTENDED

AA

BLOG POST

Conference Proposal for Atla Annual 2020 Deadline Extended

by Erica Durham / October 01, 2019

Atla Annual



The Atla Conference Committee invites members and friends to submit proposals for Atla Annual 2020, June 17-20, 2020, in Detroit, Michigan.

The deadline for all submissions has been **extended to Sunday, October 6, 2019.**

While we welcome proposals pertaining to all areas of librarianship, we are particularly interested in topics that relate to creative uses of technology, open access in relation to scholarly communications, leadership and administration topics, and programs that apply to religious studies bibliographers working in university settings.

Proposals should be made in one of the following categories:

- ▼ Conversation Group
- ▼ In-Conference Workshop
- ▼ Paper
- ▼ Pre-Conference Workshop
- ▼ Listen & Learn
- ▼ Panel Presentation
- ▼ Poster
- ▼ Business Meeting
 - ▼ Denominational Group
 - ▼ Interest Group
 - ▼ Regional Group
 - ▼ Other Meeting
- ▼ Excursion

Exhibitor

Worship

SUBMIT PROPOSAL

Proposal Process

You must log in to your My Atla web portal account. If you do not have one, you will need to create one. Once logged in, under “My Activities” select “Proposal Submission” on the left to begin the process.

If accepted this proposal will be published as submitted in conference promotions, including the official Conference Program Book. Before submitting, please proofread and do not double space after punctuation.

Proposals should include a title that captures the scope of the session; a description of no more than 200 words outlining the significance and focus of the session; and the name(s), e-mail address(es), and institution(s) of the presenter(s).

Read more <<https://www.atla.com/blog/proposal-atla2020/>> about the proposal process and session types.