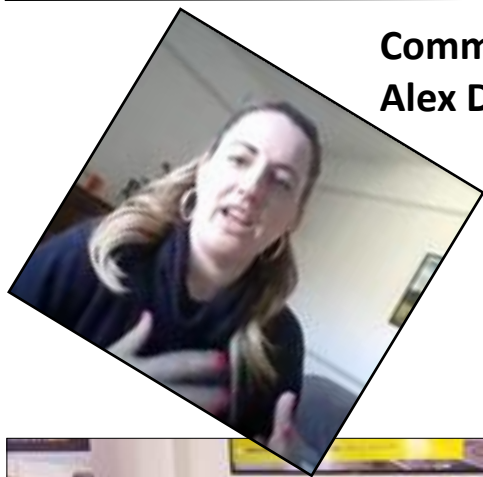


Christian

Communications in a digital age
Alex Davis



Our own author!
Elaine Snuggs



Annual Conference
London April 2022

Librarian

Issue no. 88 Winter 2022/Spring 2023
ISSN 0309 4170

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CHRISTIAN LIBRARIAN

No 88 WINTER 2022/SPRING 2023
ISSN 0309 4170

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CHRISTIAN LIBRARIAN: NEWSLETTER AND JOURNAL OF CHRISTIANS IN LIBRARY AND INFORMATION SERVICES

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CLIS Christians in
Library and
Information
Services



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Times change! *First Word by Richard Waller* *President of CLIS*



For those of you who think of me with a beard, which will be everyone who has met me, after 50 years times have changed! Now beardless but the same person, even if it did take Norma 3 months to get used to the strange man about the house! The reasons were medical, I have to wear a breathing mask at night on account of my sleep apnoea and there was too much leakage around the beard to maintain the necessary air pressure. (N.B. for those convinced as soon as they



hear the word "mask" that I must have lung damage and need oxygen, this is absolutely not true, I need air at higher pressure, not oxygen, I am not ill)

Times are changing in our nation. We have a new King and we shall miss our late Queen and her explicit Christianity. This is not the place for politics with a capital "P" but it does seem to me that none of the current lot from any party are really impressive!



Times are changing; the world I remember when I became a Christian 54 years ago and when I first joined the library profession 48 years ago has changed too. There is a lot of "things have got worse" thinking in Christian circles at the moment. In Ecclesiastes 7:10 it says:

Do not say, "Why were the old days better than these?" For it is not wise to ask such questions.

The Preacher was quite right, times change but are neither better nor worse, just different. They may have deteriorated from our point of view, but in the wider scheme of things this is not true. From the perspective of heaven, as reflected in God's word, the general condition of this world is much the same as it ever was. Pessimism is not the Christian world view nor should it ever be. The message of the Gospel precludes all such thinking, or should do.

If we feel pessimistic about the state of the Gospel and the Church in the UK and the western world generally, and there is good reason to think that, this does not mean that God's work is failing. Look at any mission news magazine or website and see the explosive expansion of the message of salvation in Africa, South America, the Islamic world and, above all, in China. The future for the Church of Jesus Christ is as bright as it ever was.

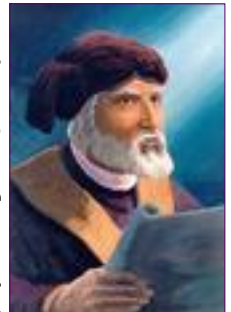


If we feel pessimistic about the growing marginalisation of Christians and the Church, this actually does not imply defeat for the message of the cross. Marginalisation and even outright persecution is the norm for the Church throughout history. Yes, elements of the Church always buy into whatever system is currently on top but in the long view this does not prosper. What prospers are those who stick by the word of God and refuse to be diverted. Most of us were born into an age untypical of the overall history

of the Church of Jesus Christ.

It is noticeable that expansion tends to go hand in hand with living on the edge of society. As the Early Church Father Tertullian famously said during one of the numerous attempts to suppress Christianity made by the Roman Empire in the first 250 years after Christ, "*The blood of the martyrs is the seed of the church.*"

So maybe what is happening may not suit us personally, but it may well be that Christianity will start



to grow again in our society as it becomes less acceptable in the world at large.

Finally, a word of apology. This CL is very late, it has got to 2023 when it was first planned for 2022, but Robert and I have struggled to get material together. How about some more articles and pictures to give us a second issue in 2023?

Richard is currently President of CLIS, and in the past has served as Secretary, Committee Chair and Library Assistance Co-ordinator, having been a member since 1974.

When not doing CLIS things he is reading, running his garden railway, pursuing his interest in vexillology and then fills up any spare time with being Church Secretary at his local church and Secretary of the local Grace Baptist Churches fellowship in Lancashire.

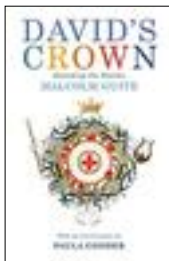
Two Annual Lectures

Richard Waller



Two Annual Lectures have been rather overlooked. York in 2021 was a stunning dramatic presentation on the use of drama in Christian work and witness by the Riding Lights Theatre Company whose Namos Chronicles had entranced a 1980's group of off-the-street teenagers at my church. The introduction, concerning a rather obstructive librarian dealing with a query, reminded me irrepressibly of a former colleague who had perhaps best remain nameless!

2022 in Cambridge was an entirely different affair when the Christian Poet Malcolm Guite shared the vision that had led to the production of his book "David's Crown" a cycle of 150 sonnets based on each of the Psalms. I must commend this book to you, I went out and bought it as a result.



What is a pity is that our lectures are not better attended, they are usually good, why not come?

CLIS

Christians in
Library and
Information
Services



CLIS Committee Vacancies

Posts vacant or needing new people:

*Treasurer
Publications Editor
Committee Secretary
Scottish Secretary
Outreach and Library Assistance Co-ordinator*

*If you would be willing to take on one of
these tasks or would like to know more
please contact the CLIS Chair,
Robert Foster*

*Email:
robert_foster31@hotmail.com*



Communications in a Digital Age

Alex Davis

(Pilgrims' Friend Society)

Talk at the Annual Conference on 17th April
2021

Pilgrims' Friend Society (PFS) began 214 years ago. Whilst I'm not here exclusively to promote the Society, you will hear a bit about what we do. I hope what we cover today will be useful to you not only as a group but also as individuals when it comes to digital communications and technology. We will look at social media generally, what we do digitally at PFS along the way, and ask how we can interweave faith into how we communicate with people in a digital context.

PFS is a charity which runs care homes and independent living housing schemes for older people. Historically, it was exclusively for Christians. And it came out of an evangelical movement in the early 19th century when there was a realisation that a lot of older Christians, particularly those who'd been perhaps ministers and vicars, etc., or had been missionaries overseas and had come back, were being left to die, often in poor accommodation. And that was highlighted by some notable evangelicals at the time. One of our greatest predecessors in communications, who I'm not even going to bother trying to pretend we can replicate, was Charles Spurgeon. He particularly mentioned the Aged Pilgrims' Friend Society, as we were known then, and he preached about caring for the poor, asking people to give financially to this cause, which people did. Times have changed and today we use things like the Internet and social media to carry on the work that went on before us. We currently work in 14 locations with 17 operations, and we have both care homes and housing schemes. The other really important thing that we do as a charity is to seek to equip churches and Christians generally to connect with Christians and non-Christians to support people who are getting older. So we produce a lot of resources with a Christian perspective, particularly in understanding dementia, bringing a faith impact or a faith element to how we can serve those people in our local communities who

may be struggling with that as well as issues that impact people in later life.

So what then do we mean by 'digital'? I did a search on Google, but there was no clear answer. There was just a lot of people thinking and saying 'digital' but no actual explanation. So I tried the old-school method and went to the dictionary. It returned ten results for the adjective 'digital'. Four of these referred to digital numbers: digital watches rather than mechanical watches, for example. Four more results related to finger digits. And then two results were what I was looking for, in the area of digital communications. The first was to do with information available in an electronic form, in other words readable or manipulable by a computer. So, for example, if you scan these pages you'll have them as a digital document. The second refers to or pertaining to, or making use of, computers and computerised technologies, including the Internet. This is what we mean when we say we are living in an increasingly digital world. So we have two uses: digital as information that is available electronically and then also the technology that we need in order to access that information.

Next I'd like to look at the types of digital communications. Here are just a few examples. For many years we had digital calculators. But now the world of digital has moved in all directions. You may have a digital doorbell, a digital thermometer, digital TV etc. A whole new world has opened up from our phones. We can now use smartphones to turn heating on and off, without being at home. Technology now allows us to own something called 'Alexa': You can say out loud "Alexa, tell me what the weather is like outside". And Alexa will understand the question and say that it's eight degrees and sunny. Some of you will have 'Cortana' on your computer, always telling us that we haven't done stuff. Whether it's all good is debated; there are cybersecurity questions with some more recent applications. But the digital world is very much out there.

Let's look at the internet. What apps do you use? A very popular application is what we might generally term 'video calling'. We all did a lot more of this in the last year or so. We've also seen massive growth in the area of social media. Again we find that some people adopt it very happily whereas others are more cautious. This epitomises where we're often at when it comes to digital tech-

nologies. We're not all early adopters. For some that is because we have issues with being able to use the technology, and for others it's about the ethics or the security of it; or sometimes it's both. There are ethical questions here for us as Christians, but for now I want to look at how we get the best out of using whatever digital options we use. I doubt it will be a surprise to most of you that there are some really timeless principles about communication. Great storytelling is key to good communication. If you're telling a good story, it doesn't matter how you're telling it. Consider the following poster with the caption 'Careless talk costs lives':



It conveys the idea that you never know who's listening. In the picture we can see the protagonists of our story in the foreground. The threat in our story is at the back - we are being warned not to gossip on the bus (or wherever) and to be very careful and wary about what's going on around you. It was a wartime message from the British government to its people in the form of a poster, which would have gone up in lots of public spaces. You would have seen it out and about. The government still communicates with us, and it still uses the same kind of communication principles, but it does it via

additional channels.

Here's a much more recent communications message from the government, something that we all can remember:



We know what that means: it's about looking after ourselves. We can see how to make our lives better by washing our hands, covering our faces, and keeping space. Importantly it's all visually demonstrated. It's doing something very similar to the older poster, except that this second one is a Facebook post. Versions of this one went up as a poster, but this design was for digital media and digital communication. The principles are the same, but the delivery of it is different, for another kind of space.

One thing that has changed as a result of digital technologies is we now have a lot of information on who uses what data. It's possible to know who's receiving communications, what they're engaging with, what they like about the communications, what they don't like. And this means that we can really target people. Businesses and organisations can refine their messages to ensure a good return on investment. At Pilgrim's Friend Society, we have a quarterly magazine and a monthly email. We send out about 5000 magazines. Do 5000 people read the magazine? Probably not. We really don't know how many of those go straight in the recycling. With the e-version though, we can see exactly who's opened it. We don't look at the names of those who have opened it, but we can see the number of people who've opened it. We can see what they've clicked on, what articles they've read, what they've enjoyed. We get an idea what's of value to our readers through the data available.



One should add that there's been a regulatory response with access to data: the General Data Protection Regulations (GDPR), came into effect in 2018 and are designed to protect the individual from the abuse of data which companies and organisations have about you, which you've given to them. GDPR makes sure that there's legal recourse if the data is wrongly handled or misused . So anything that you sign up to online, anything that you sign up to receive an email about, will include a link to a data protection policy. That is now a big part of what we do.

I want now to move on to what we call digital spaces. What does it mean for us to be in a digital space? The good news is it's very simple: in the digital space you can be exactly the same as you

are in any other part of life.. So in lots of ways the answer is be more like Jesus. Be as Jesus calls you to be - whether you're talking to somebody over WhatsApp, or commenting on Facebook post - in the same way as if you bumped into them in the shop or were talking to them at Church. Here is a classic text from Matthew 22: 37-39.

“Jesus replied, you must love the Lord your God with all your heart, all your soul and all your mind. This is the first and greatest commandment and a second is equally important. Love your neighbour as yourself”.

The commandment goes for Christians when they are in digital spaces. Let's put some flesh on the bones of what that might look like. Firstly, we need to tell the truth. So in all the things that we talk about and all the things that all of you will be aware of, being truthful in what we communicate is really important. It means we don't exaggerate things, such as doing a fundraising appeal and overstating the need or what somebody's money could achieve. We should be truthful in how we tell the story that we want people to respond to.



Secondly, language and tone matters. We all know how hard that can be. How many of you have read an email from someone and thought they must be quite angry or seem to be adopting a hurtful way of saying something? Then you speak to them and you realise it sounded much worse on email. They're not actually that cross, they're just a little bit flustered. This is all-important for how we connect in digital spaces especially in the area of social media. Of course, we should counter fake news or even simple misinformation. But how do we do that in a way that isn't just starting an argument with someone on the internet? Arguments on the Internet rarely go well. It's just not the place. So how do we tell the truth and how do we counter lies in a way that holds true to our faith but also allows us to have good and helpful conversations? That's an interesting question.

Third, remember to use visuals. A lot of communications are very visually led, so an appropriate use of visuals is really important,

making sure of course that we have permission. In PFS it's something that we have to deal with, talking to family friends before we share pictures of people who live with us. Not only must we have permission, the images themselves must be respectful, must offer dignity, must be appropriate, and so on.

Fourthly, we have to get to grips with GDPR. It's something which churches have to deal with because churches are charities. But churches can find it difficult to identify what people have given permission for, while also retaining a

kind of community feel. Do we have to get permission to share prayer requests, for example, where before we would have just shared a prayer request if it's about somebody else? I've found Christians to be some of the people who are least interested in complying with GDPR because



we're Christians. We're Christians, they say, so this is for the best and all this is for the gospel, and therefore we should just be able to send emails to whoever we want to send emails to. Well, actually, the legal context in which we live says we can't do that and we are called to adhere to the laws around us. (We remember too that the law around us doesn't prohibit us from sharing the gospel). It means that the people whose information we're going to share have agreed to it. It's a matter of consent, and that's about honouring the individual and honouring other people.

I'd now like to highlight some of the ways we at PFS have put social media to use and a little bit about what we do on our website to communicate our Christian principles. We have a Facebook page. In early 2020 we wanted to encourage our teams to share what was going on in the care homes. We knew it would take quite a lot of effort to get off the ground, and it did. Then came the pandemic, the care homes closed to visitors and it became obvious that social media was a brilliant place to be talking about what goes on in our homes. So we used the Facebook pages to demonstrate our housing schemes and care homes. One of our houses showed residents sharing their devotional time, and included the story from Matthew 7 about the two houses, one built on sand, one

built on rock. It was simple, but beautiful and intended for people in a care home, yet distinctively Christian. It proved to be a good way of showing what was going on in the homes without physically having to go there.

In our Stowmarket home, we set up a village Easter egg hunt. The families couldn't come in but would come by the window and they would wave at the residents and the residents would wave back. We made a thing of it on social media. Again, it was a really simple way of showing how we connect with the community, showing some of our Christian beliefs around the importance of community, the importance of family, the value of older people, the value of younger people, inter-generational work, and showing a little bit about who we are as Christians on the Internet.

Royd Court, Mirfield

Christian housing scheme in Mirfield



At a PFS independent living housing scheme in Mirfield in West Yorkshire, our residents used their gifts and talents to praise God at Easter in a wonderful exhibition, with people using their skills and gifts in various ways to create a display in their reception area. Again it wasn't possible to have visitors in the home, but the staff were able to do something with the residents collectively as a

group on social media making a shared space for all concerned. And it was an opportunity to say something about who we are as Christians.

My church also came up with an idea for Facebook during the pandemic. In October 2020 we put pumpkins outside the church premises, and cut crosses in them, so you could see the cross coming through when the candles were lit, as a reminder of Jesus. We couldn't do anything physically together as a group because of the pandemic, but we could put a live webcam of the pumpkins on Facebook. The wind kept blowing the candles out, but we had a lovely time with lots of different types of candles. That was just one way of using social media, which said we, as Christians, know that Hallowe'en is happening and we have a response. It's important that we are not afraid to say Jesus is the light of the world, which is

our hope. Through social media we can show what we are doing to celebrate Jesus, to anyone who is interested.

We've mentioned earlier about holding power structures to account. Social media is a fantastic way to do that. Churches Together in Britain and Ireland recently did a Zoom meeting around racial justice and responding to the report on structural racism in the UK. And it brought together Christian thinkers and people of colour to respond as Christians to this justice movement. They broadcast this as a live conversation between a few key people, which was an excellent use of the internet. They used the space to talk about justice issues, about issues that we are concerned about as Christians, and things that are important to us in that regard.

As it happens I don't think Christians are necessarily leading the way on being Christian on social media. During the pandemic a cosmetics brand announced that their shops and bars were reopening. But in order to use these places you had to not have been near anyone with coronavirus symptoms for a certain number of days, which of course, precluded NHS staff from being able to use their services. Within about 3 hours of announcing that they were open there was an apology. They said "We're sorry we got it so wrong, we deeply regret all the upset that's been caused" etc. It fascinates me how brands are being held to account - not all of them and not all the time - but occasionally they act in ways that are biblically rooted. What we have here are people saying they were hurt and excluded and the response to that is saying we're sorry we did that wrong. And they can use social media to tell us that and then change things around incredibly quickly.

Part of that is just the sheer scale and volume of response and reaction that these brands often get. But I think it's very interesting that we also have campaigns like *Be Kind* on the internet. These aren't exclusively Christian people asking these things or who are necessarily doing this, but they are acting in Christian ways. Being distinctively Christian online is not as difficult as it may seem, and we don't need to go in with the frame of mind 'be nice because everyone else is mean'. That's not really a true picture or helpful perspective. I'm not an expert in social media, but I think it's a really interesting place to have a conversation.

Alexandra is Director of Marketing and Communications at the Pilgrims' Friend Society. Previously she was part of the communications team at the Evangelical Alliance having worked for Release International.



ANNUAL REPORT FOR 2021-22

BY ROBERT FOSTER
COMMITTEE CHAIR



One of the challenges for CLIS following the loss of Graham Hedges has been to work out what we can achieve without his remarkable skills and industry. Starting with a blank sheet of paper can be daunting but as it turned out, Graham's and others' planning had given us a programme to work with over the past year.

In April 2021 we were able to benefit from the two talks planned many months previously, streamed via Zoom since we were unable to meet in person. The two speakers were, firstly, Mark Woods, a Baptist Minister and journalist who gave us an illustrated talk on Christian newspapers, where they came from and what they look like now. Secondly, there was Alex Davis from Pilgrims' Friend, who gave us a presentation on some positive practical uses of social media and its use in her work with residential care for the elderly (see article on page 7 this issue). The event was presented by Richard Waller, and John Wickenden made the day happen on Zoom. Despite not meeting in person, the attendance online was good, and there was a sense that it had been a success.

The next event took place in Peckham in August when 8 members got together to have a 'CLIS Memories' day. Zoom was also available for those who couldn't make it in person. This was an opportunity to go through some of Graham Hedges' archive, which Karen Hans and Janice Paine had heroically – given the lockdown – retrieved before Graham's house was sold. Included in the mas-

sive collection of material were many photographs, which needed identification. As well as giving members the chance to meet and share memories, it helped with the work in preserving images in the CLIS Archive. A report by Karen Hans appears in the previous edition of Christian Librarian.

Separate to this event, some members are creating an index of Graham's books of press cuttings. We simply can't store the hard-copy in its entirety. That said there are some other essential items which we must try to keep. (If anyone reading this report knows of a suitable home for the CLIS Archive, please let one of the Executive Committee members know.)

In October, we had the opportunity to meet in person once more, this time for a talk given by Paul Burbridge of Riding Lights Theatre Company. He took as his starting point the York Mystery Plays and showed how the spirit of those Christian thespians informed and inspired Riding Lights. The talk was illustrated with examples of pop-up theatre, and a mixture of lively and comical anecdotes.

In terms of events then, the year had been typical of previous ones. The area where we weren't able to keep pace with Graham's example has been the publications, something he was very dedicated to. Graham also networked in so many ways, keeping abreast of the Christian literature and media scene, and we are indeed missing this activity at present. However, we did publish a Christian Librarian during the year, which contained book reviews, Mark Woods' talk, and reports including the "CLIS Memories" event. We are somewhat short of material for future magazines, so we would really welcome some pieces to include. We are still without an editor, but I must pay tribute to Richard Waller for his excellent production work, and to Diana Guthrie for doing the printing and mailing.

This year's financial report shows we have benefitted from two legacies. That and the significant underspend in publications encouraged us to suspend membership subscriptions for the year. We also decided to sponsor remote access to journals for majority world distance learners and researchers at Tyndale House, Cambridge. A substantial gift from CLIS will go towards making these online journals available in perpetuity, and thereby make a huge difference.

The Committee took the decision not to support the Evangelical Alliance this year. We usually send an annual gift of around £150. There were various reasons for this, one being their axing of both paid and unpaid information workers' posts (the latter being Graham Hedges). Added to this some members felt the EA no longer represented them. The decision to end support was not unanimous and will be reviewed next year

I would like to thank our President, Richard Waller, and the Committee as a whole for their work this year. As well as making all the technical arrangements, and making Zoom work for us, John Wickenden has been Acting Secretary. Both he and Louise Manners have taken committee minutes. Diana Guthrie has very kindly agreed to stay on as Treasurer for the time being. Eleanor Neil stayed up very late in New Zealand to join discussions. Annabel Haycraft organised laptops for school attenders in her locality during the long lockdown. Karen Hans has done a very considerable job in condensing Graham's archive, and provided us with the prayer diary. Andrew Parker arranged the speaker for the annual lecture in York. Anne MacRitchie has maintained links with other library professionals across Scotland. Janice Paine continued her long service as Membership Secretary, and was involved with every event in some way.

At the end of the year there were 109 members and 5 subscribers. Two members died during the year: Brenda Dixon and Geoff Warren. Brenda's tribute was published in the last Christian Librarian. She served on the (then) LCF Committee for a time as Northern Regional Representative, and was based for much of her working life at Sheffield University. Geoff Warren was based in Birmingham and was a central figure in interlending, being Director of the West Midlands Regional Library Service. Geoff also served for a time as LCF Committee Chair, and was speaker at our 1996 conference with a talk entitled 'Beauty for Ashes', a response to post-modernism in Christian literature.

Book the Date! 22nd April
The Word for the World
Annual CLIS Conference 2023
Full details on the back cover

CLIS TREASURER'S REPORT

FOR THE YEAR 2020-2021

BY DIANA GUTHRIE

CLIS – STATEMENT OF ACCOUNTS FOR THE YEAR ENDING 31 DECEMBER 2021

INCOME

Subscriptions	2407.31
Donations	14572.08
Annual Conference 2022 (refunded deposit)	200.00
Uncashed cheque from 2020	100.00
TOTAL INCOME	17279.39

EXPENDITURE

Christian Librarian	546.55
Running Expenses (includes publicity, postage, archives expenses)	227.51
Annual Conference 2021	200.00
Annual Conference 2022 (deposit)	405.00
Annual Lecture	160.00
Donations:	
Donations to venues	40.00
Donations to CLIP Benevolent Fund, Speaking Volumes, Transform Work UK, UCCF	500.00
Total Donations	540.00
Miscellaneous:	
Website	153.60
Insurance	215.17
Total Miscellaneous	368.77
TOTAL EXPENDITURE	2447.83

Surplus for 2021 (Income over Expenditure)	14831.56
Balance brought forward from 2020	13452.11
CLOSING BALANCE at 31 December 2021	28283.67

ASSETS (at 31 December 2021):

Barclays Community Account	27610.12
PayPal account	673.55
TOTAL ASSETS	28283.67

CLIS – STATEMENT OF ACCOUNTS FOR THE YEAR ENDING 31 DECEMBER 2020

INCOME

Subscriptions	2529.46
Donations	5262.65
Annual Conference Fees	291.49
TOTAL INCOME	8783.60

EXPENDITURE

Christian Librarian	1466.89
Running Expenses (includes publicity, travel to Committee meetings, archives expenses)	489.09
Annual Conference 2020 (publicity and refunds)	224.20
Annual Conference 2021 (deposit)	200.00
Annual Lecture	0.00
Donations:	
Donations to venues	40.00
Donations to Evangelical Alliance, Transform Work UK and Christian Book Promotion Trust/Speaking Volumes, Book Aid	1000.00
Total Donations	1040.00
Miscellaneous:	
Website	133.20
Insurance	215.17
Total Miscellaneous	348.37
TOTAL EXPENDITURE	3768.55

Surplus for 2020 (Income over expenditure)	5015.05
Balance brought forward from 2019	8437.06
CLOSING BALANCE at 31 December 2020	13452.11

ASSETS (at 31 December 2020):

Barclays Community Account	13940.16
Uncashed cheques (expenditure)	-740.17
	13199.99
PayPal account	252.12
TOTAL ASSETS	13452.11

Treasurer's notes to the Annual Statement of Accounts 2021

Another fairly quiet year on the financial front; we only published one issue of the Christian Librarian, so our publication expenses were well below normal. And our Annual Conference was held online, so we didn't incur any venue expenses, although we gave gifts to our speakers. The Annual Lecture was held in York, so it did incur speaker and venue expenses.

As ever we are very grateful for all the donations received from CLIS members; they reassure the Committee of your support. We have also benefited from Graham Hedges' estate to the tune of nearly £14,000, and there has been much head-scratching over the best use of his very generous legacy.

Diana Guthrie
CLIS Treasurer

24 January 2022

CLIS Annual General Meeting 2022 Minutes of the AGM held at the Wesley Hotel, London, 2nd April 2022

The CLIS Annual General Meeting was held in person at The Wesley Hotel in London on 2nd April 2022 with some members participating via Zoom.

Apologies were received from Annabel Haycroft, Terry Johnson and Norma Waller.

The minutes of the last AGM were approved unanimously without comment. They were signed.

There were no Matters Arising.

Robert Foster gave the Annual Report for the year 2021 to 2022. In retrospect this is a year without Graham Hedges. Two talks took place which had been planned many months previously. The speakers were firstly Marks Woods and secondly Alex Davis of Pilgrim's Friends on social media and how to use it. Thanks to John Wickenden and Richard Waller for all their work. Then in Au-

gust in Peckham CLIS held a “CLIS Memories” day. Karen Hans and Janice Paine had retrieved the archive. Karen Hans wrote a report in Christian Librarian. An index of press cuttings is being drawn up. The committee is engaged in finding homes for essential items.

In October the Riding Lights lecture took place. The subject matter was how York Mystery Plays influenced Riding Lights. Thank you to Andrew Parker and John Wickenden for making this possible.

With regards to the publications which Graham Hedges was very devoted to Diana Guthrie has been organising the distribution and Robert Foster has been doing the editing. More material is needed for the next Christian Librarian.

With regards to the finances two legacies were received in the year. Committee meetings have been taking place on zoom which cuts down on expenses and means that committee members in New Zealand and Scotland can easily participate. The gift to Tynedale House means that students and researchers are gaining access to journals.

CLIS is not supporting the Evangelical Alliance at present. The Evangelical Alliance is not particularly representing CLIS at the moment.

CLIS has 109 members and 5 subscribers. Brenda Dixon and Geoff Warren died during the year. Prayers were offered for the families and friends of the deceased.

Membership subscriptions were changed unanimously to 20 pounds and 10 pounds. The motion was proposed by Andrew Parker and seconded by Karen Hans.



Mission Information: CLIS Annual Conference 2022. Report by Karen Hans

The first thing to report is that the Wesley Hotel was a lovely venue in which to hold the conference. We had a smallish, but perfectly adequate, room which was well furnished and equipped. We were also provided with tasty and plentiful refreshments. Huge thanks to Janice for arranging this, as well as to her, Richard, John and Robert for organising and implementing everything needed for and on the day. The worship was inspiring and a fitting start to our proceedings, with Richard speaking on the great commission. The



AGM came next, with Robert reminding us of the year just gone, including a prayer of thanksgiving for departed members. Diana presented the very healthy accounts and explained the legacies that had led to this and the plans underway to use CLIS funds to equip Christian students and Christian libraries in the Global South to benefit from online subscriptions to theological resources and other support. We voted to reinstate a CLIS subscription after this year of jubilee, but at a lower rate than previously, with a reminder that those in genuine financial difficulty can always remain members.



After a refreshment break we began the first main session of the day: a presentation by Steve and Coco

from Lifeworlds (which was formerly the Scripture Gift Mission). Steve began with a humorous and very well told story of a tired itinerant teacher/preacher being asked a trick question by a young girl, with the answer (& meaning of the story) being that much is in our own hands. There is a lot we can do to get the truth out to others, to help them engage in transformative ways with the word of God.



We then learned some of the history of SGM/Lifeworlds: it was

founded in a time of great social change, when there were lots of new inventions, a thirst for knowledge and travel, when many new missionary and secular societies were being founded. The SGM founder commissioned Royal Society artists to trek to the Holy Land and paint scenes of everyday life - this was his innovative way of illustrating the bible and bringing it to life, including deluxe versions which were available for wealthy buyers! SGM printed millions of New Testaments for soldiers in WWI and WWII, later scriptures were printed for China and Soviet Union countries before these were closed to the gospel; secret distribution then continued behind the iron curtain.

By the 21st century Lifeworlds were printing scripture in 1000 languages, with their output often being sent by email rather than printed. The mission today remains the same as always - to speak the Bible's life-changing words into difficult everyday situations. Lots is done with partners and for a multitude of needs eg: reaching out to poor children around the world, including those with



AIDs; mental health work for teens via a "Little book of chaos"; the 100th anniversary edition of the WWI pocket Testament, which has proved very popular with young men sharing the Bible in Islamic countries, reaching out to sex workers; digital engagement on social media.

Lifeworlds still works with pioneer languages (those unreached with scripture), liaising with Wycliffe etc. as they do not do the translation themselves. Their approach is always to try to let God's word speak for itself, to contextualise it and make it attractive, but not to interpret too much.

Global distribution of around 20 key languages (plus digital titles) is done in Poland by a wonderful man who has donated his own barn to be the warehouse and prays over every package he sends out. Recently Lifeworlds have re-committed to go back to supplying leaflets in 50 languages, which they are on target to meet (so far in 2022 8 new animations and publications have gone live). The plan is to produce an evangelistic leaflet and a pastoral leaflet in each language. Steve showed us a basic leaflet in animated form, which was very simple, but hugely powerful. Lifeworlds respond to world events by adapting to which languages are most in need e.g.

the demand for biblical resources in Ukrainian is currently very high and they also acted on the resurgence of the Taliban in Afghanistan. Their material is not designed to be standalone tracts, but part



of a holistic care package given to help in a moment of crisis. There is also a current programme to produce material for teens: "Versefirst" being a youth focussed website.

After a lunch break that enabled us to stretch our legs and chat, we settled back to hear from Eirwen, a speaker for SAT7. Like Lifewords, SAT7 is a mission agency communicating God's word: "Bringing JOY, showing LOVE, strengthening FAITH". They do so 24 hours a day, 7 days a week beaming programmes across the Middle East and North Africa in Farsi, Turkish and Arabic. Satellite TV avoids government censorship. The programmes are also available



digitally via the internet and since 2021 on the SAT7Plus App which enables the user to stream all episodes of any programme. It was very encouraging to hear that there are 100s of daily testimonies from viewers (in fact on request SAT7 will

send out a 40 day prayer booklet full of testimonies). The viewer support team are contacted with testimonies and also with requests for prayer, information or counselling. In 2021 there were 16 million engagements via the Facebook support team, including a man sharing that he didn't fear death because of being certain of salvation. Only 3.5% of the population served by SAT7 are already Christian and prayer is requested for the viewer support team and for isolated believers, as well as for the programme makers to know God's provision and inspiration.



Programmes are produced locally so that they can be sensitive to

local issues (they also never ask for money on air). Some programmes are made in the UK but always by ex-pats, for example those in Farsi for Afghanistan. The aim is to bring hope, e.g. to traumatised children in warzones. Recently there has been a great expansion of the high quality educational content produced for refugee children, which was also useful for many families during the pandemic. SAT7 has a vision for serving the community & contributing to the good of society (thus does not criticise other faiths and their programming is often accepted and appreciated by non-Christians), for growing the church, contributing to the development of confident Christian faith and witness. Programmes specifically for women address issues usually taboo in those societies, for example domestic violence, allowing women to express their opinions and receive advice. SAT7 often partners with churches to support a people group for 3 years or to support a media type for 1 year. Eirwen ended by telling us that founder Terry Ascott will be speaking in Bromley (Kent) in June 2022, he has written an inspiring book called "Dare to believe".



The afternoon concluded with a time for questions and comments. One enquiry was about how collaboratively bible agencies work with each other - this was the question I wanted to ask, so was pleased to hear that there is a lot of collaboration and that unnecessary duplication is avoided as many missions are members of the Forum of Bible Agencies International. Both societies also emphasised that they are each focussed quite locally in both the design and delivery of the bible message so there is not really any

overlap with other societies. Another question was about the difficulties around boundaries in situations where the gospel is not allowed to be shared. Eirwen said that SAT7 presenters are very brave to be shown on TV and that Farsi presenters are not able to go back to Iran once their programmes have been broadcast. She added that SAT7 had seen God's favour in being granted contracts with major satellite broadcasters. Steve said that Lifewords were not currently active in that way, but had certainly been so at times, for example being involved in secret printing behind the iron curtain.

As we finished the day Richard summed up and thanked the contributors and finally Vice President Gordon Harris closed in prayer.



Communicating hope by satellite: a visit to SAT-7 PARS

Report by Janice Paine

This May a group of CLIS members was privileged to visit a studio producing live Christian TV programmes to the Middle East and North Africa. SAT-7, an organisation we were introduced to at our spring conference, has a studio in the London area where 6 programmes per week are broadcast in Farsi to Iran, Afghanistan and Tajikistan. They use 2 satellites so programmes can be watched across Europe as well. We were told about the impact these programmes have to thousands of Christians who are often unable to meet as a church due to fear of persecution but who have access to satellite TV. They are a great support to isolated believers, and can also be found by non-believers seeking spiritual help.



A wide variety of Christian programmes are produced, tackling different topics. We were able to watch a live broadcast of the theological programme 'Principles of faith', led by Pastor Milton and others, and saw all the 'behind the scenes' work that was involved. This included monitoring incoming emails which were forwarded to

the presenters to give immediate replies to questions. By this means (also phone and social media) relationships can be created with the viewers. The Persian channel receives over 2,000 viewer contacts every month! SAT-7 received 84,000 individual viewer contacts in 2021.



The programmes are now available even further afield to Persian language refugees worldwide via their new digital app SAT-7 PLUS. They are now making content specifically for watching on social media and mobile phones which is especially vital for reaching the younger generation. When callers request resources such as Bibles, they are distributed either online by phone, or via local connections.

It was amazing to see what can be achieved in a tiny studio, run by such dedicated Iranians who are committed to communicating their faith to those who cannot legally meet together, but find immense encouragement through these satellite TV programmes. You can find out more about the ministry via their website:

<https://www.sat7uk.org/>



Donation to Tyndale House Library

Rachel Johnson

Following two generous legacies, CLIS has been able to consider donations to enable existing and future biblical scholars to deepen their studies and understanding of the Bible.



One of these donations was to Tyndale House Library, a research library based in Cambridge, UK, which welcomes international scholars, often providing funding for pastors, teachers and those in training, in order to deepen their understanding of the Bible. Tyndale House also aims to make high

quality biblical research available to the general public in a variety of media and through public events.

The following section, written by Simon Sykes, the Librarian and Operations Vice Principal for Tyndale house, explains what Tyndale House is and does.

What is Tyndale House?

Tyndale House is a charity which has operated in Cambridge, from our property on Selwyn Gardens, as an international research institute for over 75 years. It serves those working in biblical scholarship or related disciplines at a postgraduate or higher level. Scholars at Tyndale House are resourced with one of the best library collections for biblical studies in the world, staffed by highly trained professional librarians. Through our in-house academic programmes, we research the history, language and context of the Bible. We are intentional about creating a social environment that fosters lasting relationships between academics from across the globe and facilitate this by providing accommodation for single scholars and for those with families. Since our foundation, several hundred scholars have completed PhDs using our facilities to support their studies. We are located five minutes' walk from Cambridge University Divinity Faculty and eight minutes' walk from Cambridge University Library. This proximity brings a synergy for

scholars who can benefit from both our facilities and those of the University and are able to contribute to the research activities of both institutions. There is also a vibrant Christian faith community within Cambridge and members of our community value this highly and seek to contribute to it.

While Tyndale House operates as a thriving local community, our work seeks to reach out and enable all those who read the Bible to understand and appreciate it more. To this end we publish a specialist academic journal and technical books for academics and run conferences, colloquia and other events. Our publications have contributed to the intellectual life of the Church for over 75 years and we have produced many notable Christian biblical



scholars and Church leaders. Beyond the academy, we are committed to making the best biblical research available to the general public through free resources, including magazines, podcasts, video clips and public events. We are also committed to supporting emerging global biblical scholarship. We are determined that lack of money should never prevent the best researchers from the Majority World from accessing excellent materials and our International Scholars Programme enables us to nurture academics who couldn't otherwise afford to study in the West. Ultimately, at Tyndale House we seek to bring together academic rigour with a deep spiritual commitment to live out our lives together as a Christian community which serves the Church and the wider world.

Do investigate the Tyndale House website and meet some of the people involved with the Tyndale House vision at:

<https://tyndalehouse.com/>

What has the CLIS Donation Provided?

Part of the vision for the Library at Tyndale House is to provide remote scholars with electronic resources. The arrival of the pandemic brought this part of the vision into sharp focus since scholars were unable to travel in order to study in person at Tyndale

House. Whilst the community aspect remains vibrant and scholars are now able to return, or come for the first time, to Tyndale House, the urgent need for e-resources remains a priority. This donation is for the purpose of providing further e-resources, particularly for scholars who do not have ready access to such material for the continuation of their studies once they have completed their time of study at Tyndale House.



One such scholar is Diego Alves, who has contributed the paragraph below:

My name is Diego Alves. I have recently returned to my home country, Brazil, where I work as a research lecturer in an evangelic

al seminary in the centre of the country. I spent the last three and half years researching for my PhD at Tyndale House, Cambridge, and benefited greatly both from the fellowship and the first-class library facilities. It's a joy to share with you that I have obtained my PhD, and an even greater joy to take up my calling from the Lord to teach and to train up scholars here.

One of the greatest challenges of doing rigorous Biblical scholarship is that most seminaries in Brazil have less than adequate academic libraries, with little access to resources such as academic books, articles, monographs and electronic databases. Tyndale House has been a huge blessing to me by providing me with access to these resources, without which my work would have been almost impossible. I am quite sure this has been the case for many of us who teach and train outside the big centres in Europe and North America, and I sincerely hope Tyndale House will be able to continue to give us access to such essential tools for our ministry, thus enabling us to make full use of our PhD training in those places where the church is growing rapidly and therefore needs good teaching at all levels.

Tyndale House's continuing link with this seminary in Brazil will enable the seminary to 'grow' Brazilian biblical scholars who are

then able to progress and study in their own country, without having to travel to either the UK or the US to further their training, as is the case at present.

Tyndale House E-resources

Tyndale House is looking to purchase the following e-resources from publishers such as Brill, Bloomsbury, Loeb, and De Gruyter:

Dead Sea Scrolls, Electronic Library Biblical texts

New Pauly Online

Textual History of the Bible

Hebrew and Aramaic lexicon Online

Encyclopedia of the Bible and its Reception

This project is exactly in line with the vision and purpose of Christians in Library and Information Services, which, as an organisation, is sure that the legatees would approve of the provision for which their legacies are being used.

A CLIS Author! Elaine Snuggs goes into print *Book Review by Richard & Norma Waller*

The Reluctant Queen and other Reformation Women

by Elaine Snuggs

Published by Christian Focus (2022)

ISBN 978-1-5271-0915-5

There can be little doubt that the role of women in the history of the Church has been overlooked in the past. This is now being corrected by a succession of titles pointing up the important work that they did to helping to promote the Gospel. Elaine's book is another offering in this endeavour.



Elaine was one of the very first members of CLIS, joining in 1974 when it was first proposed, when a whole group of us were students at the former College of Librarianship Wales on the 1973/74 postgraduate diploma course. After a while she moved into bookshop management at Dunstable Christian Bookshop.

Elaine is a history graduate and has had an interest in Lady Jane Gray for many years and this book is the product of her years of reading and study. The “Nine Days Queen”, as she has been called, is often caricatured as a hapless teenage victim. The truth was very far from any of these pictures, a victim of circumstances, true, but not any sort of milk and water figure. What she did have was a very real faith, discovered in her own writings. Sharing this same faith, Elaine gives a clearer picture of her Christian character than is available from secular historians who acknowledge its existence but simply don’t understand or share it. We did not know that she had left so much written evidence of her solid faith behind her, remarkable for someone not long out of mid-teens when be-headed.

Also in the book are shorter portraits of several other Tudor women of the same period whose faith is known about and made a contribution to progress of the Reformation in England. These are:

Anne Askew, a protestant martyr;
Katherine Parr, last of Henry VIII’s six wives and a believer;
and
Catherine Willoughby, Duchess of Suffolk.

The latter was particularly interesting, a Duchess who married considerably beneath her and zealously promoted the Reformation often at some personal risk.

We would commend this well researched book to you if you have an interest in the Reformation period in England to see the role women played in the course of events. A lot has been written recently about the wives behind the evangelists of the Evangelical Awakening and some of the Puritan leaders, but this is a new departure and avoids Anne Boleyn, except incidentally, who is well-covered in other books on the period.



A CLIS author and now a CLIS poet!

Unseasonal in that this issue got delayed,
but I hope you find it a blessing

What If Christmas Never Came *A poem by John Marrison*

What if Christmas never came,
Each dark day would be the same.
Caught in winter's icy grip,
Mankind a crazy sinking ship.

A world of fear and endless night,
A dungeon with no shining light.
No hope nor beauty, love or peace,
A darkness that would never cease.

But Jesus came, a fragile boy,
To change our sorrow into joy.
The Son of God was given birth,
To light the way on this dark Earth.

As Christmas comes we praise The Lord,
Jesus comes, the mighty Word.
God shares Himself in all His grace,
Our world is once more a hopeful place.

John Marrison

*John is a member of CLIS and is retired from the
Wigan Library Service*

CHRISTIANS IN LIBRARY AND INFORMATION SERVICES (CLIS)

Daily prayer guide for each month

2023	<p><i>Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal. 2 Cor 4 v 16-18</i></p>
Day	<p><i>Ask and it will be given you. Mt 7.7</i></p>
1	Praise God for who He is - knowing that He is mighty, just, holy & love & thank God for what He has done through LCF/CLIS since 1976.
2	Ask that we will be true to our Aims and Objectives: 1: To make Jesus known within the profession 2: To provide a Christian network for the support and development of members
3	Ask that we will be true to our Aims and Objectives: 3: To promote Christian values and to be a Christian voice within the profession 4: To provide a forum for discussion of professional issues within a context of Christian belief 5: To provide associated professional services to Christian organisations both in the UK and abroad.
4	The Holy Spirit's guidance in formulating a Christian viewpoint on professional issues
5	CLIS Fellowship, love, forbearance, unity about future planning, and a deep, contagious passion for Jesus.
6	Prayer Request Online Form - reach and effectiveness
7	Christian representation (salt & light) in CILIP Council, Branches, Groups, staff & Ethics Committee
8	CILIP governance and members - for faithfulness, integrity and wisdom in decision making
9	CILIP policy & advocacy on: information management; school & public libraries (especially cuts which affect the vulnerable); academic resources provision; information literacy; intellectual property; censorship issues
10	CLIS President (Richard Waller) Life Vice-Presidents (Elizabeth Barber, Donald Davis, Gordon Harris, Eddie Olliffe)
11	CLIS Executive Committee and Officers. Chair: Robert Foster Treasurer: Diana Guthrie Membership: Janice Paine Scottish Secretary: Anne MacRitchie, Website Manager: John Wickenden, Overseas: Eleanor Neil Library Assistance: Rachel Johnson Prayer: Karen Hans, Andrew Parker, Louise Manners, Annabel Haycraft
12	Calling of members to take on CLIS roles , especially Secretary, Treasurer & Recruitment Secretary

13	Recruitment of new members , including Christians at the start of their LIS career.
14	Publicity and promotion of CLIS. Website. Facebook, Twitter & LinkedIn Groups. Exhibitions.
15	Finance. Using our resources wisely, in light of the desire to reach new members and serve existing members
16	CLIS activities , visits, socials
17	Publications: <i>Christian librarian</i> ; the e-newsletter, for those preparing these
18	Growth and effectiveness of UK and overseas assistance work
19	CLIS Spring Conferences: for the organisers, the speakers, for godly fellowship and worship
20	CLIS Autumn Events: for the organisers, for godly fellowship and impact
21	Positive presentation of Jesus Christ to the profession and to individual colleagues
22	Organisations that CLIS supports: Transform Work UK, Speaking Volumes, BookAid
23	For individual Christians working in LIS UK , for their witness and wellbeing
24	For individual Christians working in LIS overseas , especially living in poverty or oppressive regimes
25	Fellowship of Christian Librarians and Information Specialists; Association of Christian Librarians USA
26	Christian Association for Librarians in Africa; Forum of Asian Theological Librarians.
27	Church libraries: those running them and their effectiveness
28	For all CLIS members: their activities and influence
29	For all CLIS members: their material, physical, emotional & spiritual wellbeing
30	For all CLIS members & families: including those who are grieving & those in a caring role
31	Christian presence at IFLA (every Aug): for godliness and impact on individuals and policy

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.
Ephesians 3:20-21



Join us for ...

The Word for the World

Annual CLIS Conference

Taking Library Assistance across the globe

Abbey Baptist Church, Reading

22 April 2023

With speakers from :

Tyndale House Library, Cambridge
and Langham Partnership

Further details and booking form will appear on

www.christianlis.org.uk

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