SUMMARY OF PROCEEDINGS

Sixtieth Annual Conference of the AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

Sara Corkery
Editor

American Theological Library Association

Chicago, Illinois
June 21-24, 2006

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PREFACE

This 60th Anniversary Annual Conference was a very special occasion indeed. With 441 participants, exhibitors, guests, and staff, not only was this year's event the best-attended in ATLA history—it was also packed with relevant content to help fulfill the Association's goal of supporting its members' professional growth and enhancing their ability to serve their constituencies.

The *Summary of Proceedings* contains full text or summaries of papers, workshops, roundtables, and meetings, plus other items for general reference and record in the appendices. Although this document provides a substantial history of the conference, it does not, of course, tell the whole story. With today's enhanced technology—PowerPoint slide shows and the like—presentations are now less static and more interactive than in previous decades. Be sure to go online to view additional conference readings and presentations on the 2006 Annual Conference web pages (www.atla.com/member/conference_past/conf06/conf_2006/conf06_home.htm).

I am grateful to all the presenters, facilitators, and others who submitted their material. I would also like to thank ATLA staff, who worked very hard on this publication, especially Dennis Norlin for his knowledge and guidance, Steven Holloway for his expertise in Hebrew, Tim Smith for his dedication in assembling the appendices, and Barbara Kemmis for her laudatory organization abilities. I am also grateful to freelance editor Jonathan West for his meticulous copy editing skills.

See you June 13–16, 2007, in Philadelphia—A City of Firsts!

Sara Corkery
Editor

PROGRAM

American Theological Library Association
60th Annual Conference
June 21–24, 2006
Chicago, Illinois

TUESDAY, JUNE 20

12–6 PM	International Collaboration Committee
3–5:30 PM	Education Committee Meeting
7–9 PM	Technical Services Interest Group

WEDNESDAY, JUNE 21

8:30 AM–5 PM	Board of Directors Meeting
8:30 AM–12 PM	**Preconference Workshops** "Bringing the Mountain to Mohammed, or Reaching More Students with Online Instruction" *Beth Perry* "Seminary Archives: From Passivity to Action" *Paul Daniels*
1–4:30 PM	**Preconference Workshops** "Evaluating Reference Resources" *Kirk Moll* "Locking Up versus Locking Open: Both Sides of Digital Licensing" *Kevin L. Smith*
5:30–7 PM	Choir Rehearsal
6–7 PM	President's Invitational Welcome
7–9 PM	Opening Reception
7–9 PM	Professional Development Committee Focus Group

THURSDAY, JUNE 22

7:30–8:15 AM	New Member Breakfast
8:15–8:45 AM	Worship in the Mennonite Tradition
9–10:30 AM	**Plenary Address** "Chicago's Influence on Religion" *Martin E. Marty, David Heim (Respondent)*
10:30–11:30 AM	Opening of Exhibits
11:30 AM–12:30 PM	**Papers** "Stemming the Flood" *Dennis A. Norlin*

	"Two Centuries of North American Mennonite Hymn Singing" *Mary K. Oyer*
11:30 AM–12:30 PM	**Roundtables**
	"Encouraging Diversity: Cultural and Ethnic Issues Facing Theological Students of Color as They Use the Library" *Susan Ebertz, Mariel Voth* "LIS590 Theological Librarianship: Tying It All Together" *Danielle Theiss-White* "Reel Time: Feature films In Seminary Libraries" *Christina A. Torbert* "'You want It Back?!'—When a Gift Is Revoked" *Sara J. Myers*
12:30–2 PM	Lunch (on your own)
12:30–2 PM	**Lunch Meetings**
	Anabaptist/Mennonite Denominational Group CATLA Preservation Advisory Committee/Technology Advisory Committee Publications Committee SWATLA
1–1:45 PM	Showcase of Products 1
	Showcase of Products 2
2–3 PM	Business Meeting 1
3–3:30 PM	Break with Exhibitors
3:30–5 PM	**Interest Groups**
	Judaica
	"From Torah to Rabbinics: What a Librarian Needs to Know about Jewish Bibliography—*al regel ehat* (While Standing on One Foot)" *Daniel D. Stuhlman*
	Special Collections
	"The Papers, Pulse, Person, Pictures, and Porpoise of Professor John Warwick Montgomery" *James Lutzweiler*
	World Christianity
	"Building Relationships with Third-World Libraries: Partnerships or Imperialism?" *Margaret Tarpley*
3:30–5 PM	**Panels**
	"Catalog Migration: Like Lemmings on the Edge of the Cliff?" *Alice Runis, Joanna Hause, Denise Pakala* "Teach Them How to Fish, and They Will Eat for a Lifetime: Practical Advice on the Content of Information Literacy" *Douglas L. Gragg, John B. Weaver, Angela Morris, James R. Skypeck*

	"The Religion Index—Then and Now" *Marti Alt, Jack Ammerman, Ann Hotta*
5:30–6:30 PM	ATLA Anniversary Celebration/Book Signing
FRIDAY, JUNE 23	
8:15–8:45 AM	Worship in the Evangelical Tradition
9–10 AM	**Paper** "Researching World Christianity: Doctoral Dissertations on Mission Since 1900" *Eric Friede*
9–10 AM	**Roundtables** "ATLA: Whence and Whither" *Linda Corman* "Contemporary Religious Literature" *Marti Alt, Al Caldwell* "Does Information Literacy Make the Wrong Assumptions?: From Theory to Practice and Back Again" *Danielle Theiss-White*
10:30 AM–12 PM	**Interest Groups** ***College and University*** "Some Observations on Theological Librarianship in Seminary and University Contexts" *Beth Bidlack* ***OCLC/TUG*** What's Up and Coming with OCLC *Paul Cappuzello* ***Public Services*** 1. "ATLA Selected Religion Web Sites (ATSRW) Project: An Update on the Selection Process" *Amy Limpitlaw* 2. "Making Powerful Presentations" *Mikail McIntosh-Doty, Sharon R. McIntosh*
10:30 AM–12 PM	**Panels** "Metrics of Success/Effectiveness in Theological Libraries" *M. Patrick Graham, David R. Stewart* "Special Collections in Theological Education: Strategies for Integration" *John B. Weaver, Margaret Mitchell, Michael J. Paulus, Jr.*
12–1:30 PM	Lunch (on your own)
12–1:30 PM	**Lunch Meetings** Index Advisory Committee International Attendees Luncheon Professional Development Committee

	Vice President's Invitational Luncheon
12:30–1:15 PM	Showcase of Products 3
1:30–2:30 PM	Town Meeting
2:30–3 PM	Dessert with Exhibitors
3–4 PM	**Papers**
	"Future Shock: The Inevitable Impact of a 'New Generation of Patron' on Theological Libraries"
	Beth M. Sheppard
	"The Spirituality of Reading and Writing"
	Lauren Winner
3–4 PM	**Roundtables**
	"Catching the Tiger by the Tail: A Collaborative Project to Tame the Web"
	Amy Limpitlaw, Donald M. Vorp
	"Developing a Library Staff, or How to Change the Crew without Sinking the Ship"
	Dennis M. Swanson
	"Globalization, 9/11, and Other Changes: International Collaboration Adjusts to New Realities"
	Chris Beldan and the International Collaboration Committee
	"LCRIs: Commandments or Suggestions?"
	Joanna Hause
4:15–5:15 PM	**Denominational Meetings**
	Anabaptist/Mennonite (met Thursday during lunch)
	Anglican Librarians
	Baptist Librarians
	Campbell-Stone Librarians
	Lutheran Librarians
	Methodist Librarians
	Non-denominational Librarians
	Orthodox Librarians
	Presbyterian and Reformed Librarians
	Roman Catholic Librarians
	United Church of Christ Librarians

SATURDAY, JUNE 24

7:30–9 AM	Endowment Committee Meeting
8–9 AM	Memorials and Worship in the Catholic Tradition
9:30–10:30 AM	**Plenary Address**
	"Librarianship Is a Noun: Speculation about the Future of Theological Librarianship"
	Daniel Aleshire

10:30–11 AM	Break
11 AM–12 PM	**Papers** (the two papers below shared the allotted time slot) Paper 1–"Spiritual Culture and the Theological Library: The Role of the Princeton Theological Seminary Library in the Religious Life of Theological Students in the Nineteenth Century" *Michael J. Paulus, Jr.* Paper 2–"Tynedale's Theology and His Significance to Librarians" *Donald Dean Smeeton*
11 AM–12 PM	**Roundtables** "Called to Be a Librarian: Theological Librarianship and Ordained Ministry" *Myka Kennedy Stephens* "Development of a Theological Library Journal" *Lynn Berg* "Professional Ethics in Theological Libraries: What, Why, and How?" *Gary F. Daught* "Revealing Hidden Treasures in Your Library through Exhibits" *Scott Holl*
12–1:30 PM	Lunch Business Meeting 2
1:30–3 PM	**Interest Groups** ***Collection Evaluation and Development*** "The Google Books Project from a Collection Development Perspective" *Laura C. Wood* ***Lesbian and Gay*** "Preserving LGBT Religious History" *Mark Bowman* ***Technical Services*** "Update on RDA: Resource Description and Access" *Judy Knop*
1:30–3 PM	**Panels** "Contemporary Religious Literature: Themes and Genres" *Marti Alt, John B. Trotti, Nancy Adams, Donald Keeney, Judy Clarence, David R. Stewart* "Library Directors: Career Trajectories" *Sara J. Myers, Mitzi J. Budde, Douglas L. Gragg, Bonnie Hardwick* "Serving More Than One Master: Collaboration for Library Service" *Allen W. Mueller, Ann Hotta, Christine Wenderoth*

3–3:30 PM	Stretch Break
3:30–4:30 PM	**Papers** "Honey, This Shug Is Feeling Fine: The Blues Woman as Theologian" *Tolonda Henderson* "Saving the Time of the Reader" *Jennifer Bartholomew*
3:30–4:30 PM	**Roundtables** "Assisting Patrons with Disabilities" *Blake Walter* "Libraries and World Religions" *Denise Marie Hanusek* "The Wabash Center Guide: Past and Future" *Charles K. Bellinger*
6–8 PM	Reception and Banquet

SUNDAY, JUNE 25

8:30 AM–12 PM	Board of Directors Meeting
8:30 AM–12 PM	Annual Conference Committee Meeting
8:30 AM–12 PM	Education Committee Meeting

PRECONFERENCE WORKSHOPS

Bringing the Mountain to Mohammed or Reaching More Students with Online Instruction

by
Beth Perry, Mercer University, Atlanta

The purpose of the workshop was to help participants learn how to develop online tutorials. The workshop was divided into two sections: "What We Want to Do with Online Tutorials" and "How We Are Going to Do This." The emphasis of the first section was on planning. It is important to think about and in some form sketch out what the librarian wants to accomplish in an online tutorial. It may be a good idea to break up a tutorial on one database into small sections instead of having one long tutorial.

Most participants were interested in developing an online tutorial for the *ATLA Religion Database*. Six groups were formed and instructed to discuss and come up with ten items they would want to include in a tutorial on this database. Each group reported what it had listed. It was noted that there is a great deal of material to cover; before even getting into how to do a search, students and faculty need to know what the database is, how to get to it, and what it contains.

The second section dealt with carrying out the plan made in section one to develop an online tutorial. Software packages were discussed, including pricing and websites. Two of the most popular packages used for online tutorials are Macromedia Captivate (formerly RoboDemo) [www.adobe.com/products/captivate/] and Camtasia Studio [http://techsmith.com/camtasia.asp]. Both products can be downloaded for a free thirty-day trial and have educational pricing. At the time of the workshop, Captivate was available to educators for $199 and Camtasia for $149. Other software can be used, such as Windows Movie Maker and iLife, but may not have as many features for online tutorials, such as the quiz. Examples of each of the products were shown, but the rest of the workshop focused on how to use Camtasia Studio to create an online tutorial, in recognition of the fact that there are similarities in all of these programs.

Two components of an online tutorial were presented: Building Blocks, which are the main elements of the tutorial: images, audio, screen recording, narration, and quiz; and, secondly, Bells and Whistles, which in Camtasia include transitions, zoom-n-pan, call outs, and hot spots.

The presenter showed the main steps in creating a video in Camtasia by using the steps presented in the Camtasia Studio Learning Center's 10 Minutes to your First Camtasia Studio Video.

1) Making a Recording
2) Getting your Video Ready for Editing
3) Making a Cut
4) Splitting your Video
5) Add a Transition
6) Save your Project
7) Produce the Final Product

Finally the presenter went through the eleven-step handout she had prepared: "Camtasia Studio—Steps in Creating an Online Tutorial."

1) Importing the Media Files
2) Recording the Screen
3) Adding the Still Images and the Recording to the Timeline
4) Cutting Unwanted Frames out of a Video Clip
5) Adding Transition Effects Between the Images
6) Using Zoom-n-Pan
7) Adding Call Outs
8) Adding a Call Out with Hot Spot Interactivity
9) Adding Voice Narration
10) Adding Audio Clips
11) Producing your Video as a Macromedia Flash Movie

A helpful question was raised regarding tutorials that had already been created in PowerPoint or as web pages. Could these be used in Camtasia or Captivate, thus allowing the librarian to utilize work done previously without having to start from scratch? Yes, they can be incorporated into a tutorial using these products. Using these materials would be beneficial to the librarian, as creating these online tutorials is generally very time consuming.

The workshop closed with some questions and an evaluation.

Evaluating Reference Resources
by
Kirk Moll, Shippensburg University

The goals of the workshop were to help librarians refine their skills for evaluating reference sources, make better collection development decisions, improve reference and instructional abilities, and enhance their review-writing skills. Participants were introduced to using detailed checklists to analyze both electronic and print sources in order to gather richer information about reference materials so that they might write more substantive reviews.

Top Ten Reference Evaluation Tips before Purchase

The first half of the workshop addressed the issue of how to develop a very careful approach to purchasing new reference materials, in order to stretch limited budgets further. Scanned pages from a wide variety of materials were displayed and discussed to illustrate the following considerations that one should ask before purchasing a new reference work:

1) Do I already own this book?
2) How much of it is really revised?
3) Is it as new as it seems to be?
4) Is it written at the level I expected?
5) Is it a spin-off of another work?
6) Is it a largely derivative work?
7) Do I really need it when I have other similar works?
8) Do I need to keep earlier editions?
9) What makes this older set worth keeping?
10) How do these databases fit together content-wise?

Strategies for Evaluating Reference Books before Purchase

The session continued with a look at some strategies for gaining access to information about reference materials before purchasing:

1) Amazon.com
   - "Look Inside" feature
   - Publisher blurb info
   - Outside review sources
   - Reader reviews
2) Reviews
   - Library review sources
   - Full-blown reviews
3) Borrow a copy
   - Bibliographies, handbooks, histories, introductions
4) Make arrangements with other libraries to share photocopies
5) Visit a nearby library that owns the item

Using Detailed Checklists to Analyze Printed and Electronic Reference Materials after Purchase

The last section of the workshop introduced participants to the use of detailed checklists to gather information about reference materials. Scanned sample pages from *The Oxford Dictionary of the Christian Church* were used to demonstrate the process of gathering detailed information. The following is an example of the "Printed Reference Works Checklist" filled out for *The Oxford Dictionary of the Christian Church*:

1. TYPE OF PUBLICATION:
ONE VOL. DICTIONARY ONE VOL. ENCYCLOPEDIA MULTI. VOL. DICT. MULTI. VOL. ENCYCL. ONE VOL. HANDBK MULTI. VOL. HANDBK GLOSSARY ATLAS ALMANAC YEARBOOK ONE VOL. BIBLIOG. MULTI. VOL. BIBLIOG. SERIAL BIBLIOG. HISTORY INTRODUCTION

2. PUBLICATION DETAILS: **Title**: Oxford Dictionary of the Christian Church

Publisher:_ Oxford University Press_____ **Type of Publisher:** UNIVERSITY PRESS INDEPENDENT SCHOLARLY TRADE REFERENCE PROFESSIONAL ASSOCIATION REFERENCE OTHER: _____

Date: _1997_ **Edition:**_ 3rd_ **Dates of Previous Editions:** 1st ed – 1957; 2nd ed – 1974 [3rd rev. ed. Sept. 2005, not yet seen – 20 pages longer; bibliographies freshened]
Published Under Another Title? _____

Author/Editor: E.A. Livingstone – 2 and 3rd ed. editor; F.L. Cross – original editor **Author Affiliation:** Elizabeth A. Livingstone – organized the "International Conferences on Patristics Studies" 1971-1995; Cross – initiated these ecumenical scholarly conferences in 1951. [book jacket]

Other Publications by Author:

Cross: works on African canons; early liturgy; ed. Patristic Greek Lexicon; [book jacket] ed. collection of texts on Anglicanism

Multi-Author Works: Signed articles? YES NO **Number of Contributers:** FEW 5-10 11-20 20-50 50+ 480 – this is a great expansion over previous eds. [1rst ed. 94; 2nd 248 – *Wainwright review*]

Notes on Credentials of Contributors: [Rough percent of academics/Ph.D.s, "known" authors? – leading authorities?] 90% of the contributors are affiliated with British Universities or hold positions as clergy or religious leaders; good representation of major British univ.; many leading scholars

3. EXTENT: __1786 Pages / Columns **Volumes:** Total pagination: _____ Pages/Volume Average: _____

BRIEF(0-100) COMPACT(100-200) CONCISE(200-300) SUBSTANTIAL(300-500) EXTENSIVE(500-1000) COMPREHENSIVE(1000+)

Appearance: Font: XL L M S - Text XS - bibliographies **Margins:** SMALL NORMAL OVERLY GENEROUS

Illustrations: NONE SCATTERED OCCASIONAL SUBSTANTIAL EXTENSIVELY PROFUSELY
Type of Illus: EXPLANATORY SUPPLEMENTAL DETAILED-SUPPORTIVE FILLER/DECORATIVE
Any color? NO YES **Approx. Ratio - B&W/Color:** _____ **Special Features**: _____

Overall appearance: YOUNG ADULT POPULARCOLLEGE ADVANCED RESEARCH LEVEL

Organizational Structure: ALPHABETICAL SIMPLE CLASSIFIED DETAILED CLASSIFIED EXTENSIVE SYSTEM

4. SUBJECT COVERAGE [Read prefatory material, Examine articles]
Major Subjects: _ church history, theology, liturgics
Significant Coverage: Bible _____ _____ _____
Specific details on scope of coverage: Graham Pugin in Medium AEvum notes overemphasis on patristics and English church history (obscure biography); suggests more contemporary coverage (Dorothy Day, Dorothee Soelle, Pax Christi)

5. ENTRIES:

Type: GLOSSARY (1-2 SENT.) BRIEF DICT. (1-2 PAR.) DICT. (1-2 COLUMNS) SUBSTANTIVE (1-2 PAGES) LONG (2-5 PAGES) EXTENSIVE (5-10 PAGES) EXHAUSTIVE (10+ PAGES)

Approach: DICTIONARY [MOSTLY NARROW TERMS] MIXED [COMB. TERMS + ESSAYS] ENCYCLOPEDIA [SURVEY ARTICLES]

Subject Types Included: MAJOR TOPICS MINOR TOPICS MAJOR BIOGRAPHICAL MINOR BIOGRAPHICAL MAJOR WRITINGS MINOR WRITINGS GEOGRAPHICAL CHRONOLOGICAL ORGANIZATIONS JOURNALS REF. WORKS CRITICS MATERIAL CULTURE

Article Structure: Longer Have TOC? YES NO **Major Cross Refs** NONE END BEGINNING OTHER **Common?** YES NO
Major cross references frequently in the bibliographies, directing the reader to the bibliographies with other articles

Related Articles? NONE ASTERISK *ITALICS* SMALL CAPS **Glossary** YES NO **Foreign Chars:** TRANSLITERATED ORIG. LANG.

Bibliography: Types of Sources: SECONDARY PRIMARY COLLECTIONS REF WORKS WEBSITES ORGANIZATIONS
Their purpose…is to record the principal items of primary and permanent interest bearing on the subject of the entry." (*Preface*, x)
Sources # : NONE 1-2 3-5 5-10 10-20 20-50 50+ **Annotations**: NONE BIBL.ESSAY PHRASES 1-2 SENT. PARAGRAPH
Even the smallest articles typically include 5+ sources – typically 10-20; many have 30+
Selective Notes: CORE WORKS INDICATED? [*** †] **Selective Phrases:** I.E. CONTAINS EXT. BIBL; STANDARD BIOGRAPHY

Currency from Pub Date: VERY CURRENT (MOST 1-3 YRS) CURRENT (MANY 1-3 YRS) MIXED (SOME 1-3 YRS) DATED (NONE)
see note above about nature of bibliographies – reviews say that bibliographies updated in the revised 3rd, 2005
Foreign Language Sources Included? YES NO **English Lang. Source Included?** YES NO **Est. % Engl.** _____
Separate Bibliography? YES NO **Sources #:** 10-20 20-50 50-100 100+ **Classified?** YES NO

6. ADDITIONAL FEATURES:

Table of Contents?: YES NO **Style:** ALPHABETICAL SIMPLE CLASSIFIED DETAILED CLASSIFIED EXTENSIVE SYSTEM

Indexes? YES NO **TYPES:** AUTHOR TITLE SUBJECT NAME SUBJECT GEOGRAPHICAL COMBINATION _____ OTHER _____

Index Entries: Only to Entries? YES NO **Classified Breakdown?** NONE FEW MANY EXTENSIVE

Large Undifferentiated Number Lists? NONE FEW SOME MANY **Index Citations By:** PAGE ENTRY NUMBER
Main Entries Indicated By: NONE **BOLD** *ITALICS* ASTERISKS

Updates: SUPPLEMENTS? WEB UPDATES? PROJECTED VOLUMES / EDITIONS? Revised 3rd ed. Sept. 2005.

7. FURTHER ANALYSIS

Reviews: Library Press: CHOICE LIBRARY JOURNAL PUBLISHERS WEEKLY KIRKUS REV. AMAZON LIBRARY CATALOG
Review Sources: LEXIS-NEXIS PROQUEST EBSCOHOST INFOTRAC BOOK REV. DIGEST BOOK REV. INDEX
Journal Reviews: _____-
Reference Guides: GUIDE TO REFERENCE BOOKS ARBA WALFORD SPECIALIZED ANNOTATED BIBLIOGRAPHIES
Other Sources: BOOK JACKET BLURBS PUBLISHER WEBSITES LIBRARY PATHFINDERS OTHER WEBSITES
Endorsements? _____

Related Works:
Similar: _New International Dictionary of the Christian Church_____
Similar: _____
Complementary: __Dictionary of Christianity in America_____
Complementary: _____
Strategies for Using Works "Together" Dictionary of Christianity in America has much more thorough coverage of US
_____

Unique Features: _Although the editor is somewhat apologetic about it, there actually is fairly extensive coverage of Biblical topics in a dictionary of Church history and theology; extensive biographical coverage – especially of patristic, medieval, and British subjects; extensive coverage of theological topics and terminology
Search Tips: Bibliographies are outstanding places for beginning research: primary and secondary sources (biographical and other critical studies); other reference works

Checklist for Analyzing Printed Reference Works—Dictionary Example

Having gathered data on this work, the next step is to translate this information into a review. While longer reviews can be written, the focus of the workshop was on producing materials that could be used in library instruction sessions and reference websites. The following example demonstrates the use of an annotation template to help structure the annotation and to take advantage of the data gathered on the source. The presentation highlighted the ways in which the checklist information informs the review:

Annotation Template—Dictionary Example

The following is a basic structure of an annotation that you can use as a template for similar annotations:

1) Section 1—Begin with a strong opening sentence or two that tell your reader what type of work it is, who it is for, and why the reader should be interested in using it.
2) Section 2—In another sentence or two, describe the *whole work* in more detail. The critical thing is to give the reader a feel for the type of material included in the work. Often, you can use examples from your topic to illustrate this. In this section, you also will ideally give the reader a feel for a *typical entry*.
3) Section 3—In one or two sentences, describe and explain about the specific features of the work—bibliographies, indexes, other features—or special search features for an online product.
4) Section 4—Here, in one or two sentences, briefly describe or illustrate the usefulness of the work with specific topic examples, depending on the audience for the annotation. Sometimes this can be integrated into section 3 (as in the example below).
5) Section 5—Whenever it is appropriate, include notes on complementary or supplementary resources to let the reader know how this work fits in with others. Then conclude with a sentence summarizing the value of the work, such as "This is a good starting place for research on . . ."

Let me illustrate with *The Oxford Dictionary of the Christian Church*:

The Oxford Dictionary of the Christian Church is a comprehensive dictionary for the fields of Christian history, theology, liturgy, and related topics such as Biblical studies. Articles by almost five hundred scholars from British universities, clergy, and other religious leaders serve the needs of the educated layperson and the scholar. Its almost eighteen hundred pages are jam-packed with information (comparison with the one-volume *New International Dictionary of the Christian Church* [1978] shows that the *The Oxford Dictionary of the Christian Church* has twice the content).

An extensive array of topics is covered in articles on major and minor biographical figures, theological terms, historical events, creeds, major writings, countries, denominations, and religious organizations. Entries range from several-sentence, glossary-like entries for minor terms (i.e., archangel, hair-shirt) or highly technical terminology (Gaudete Sunday, lavabo) to three-page articles on major persons or topics (Augustine, Church of England) with bibliographies of one hundred-plus sources. The typical entry is one-half to one column in length with ten to twenty bibliographic references. For example, researchers on the Trinitarian

controversies of the fourth century would find articles on: Athanasius, Arius, Arianism, Nicene Creed, Christology, Trinity, and Homousion, among many others.

The bibliographies are a very special feature of this work, whose purpose is "to record the principal items of primary and permanent interest bearing on the subject of the entry" (preface, x). Bibliographies include primary sources in original languages and English translations; standard editions and collections of sources; major secondary studies; and citations to other standard reference works, with special attention to further sources of bibliography. While there is no index, an asterisk next to a term indicates that there is an article on that term. Cross-references also direct the reader to the correct location of many entries.

There is considerably more attention given to British and European topics than to topics unique to the United States or other regions, but the present edition has taken some steps to rectify this situation. It can be usefully supplemented by works such as the *Dictionary of Christianity in America* or *A Dictionary of Asian Christianity*. It is an excellent starting point for most kinds of research on Christianity.

Using Checklists for Analyzing Electronic Resources

The session concluded with a discussion on using the checklist approach for digital resources. Screenshots of the *ATLA Religion Database* were used to illustrate techniques for analyzing databases. Participants were also provided with copies of a "Checklist for Analyzing Electronic Resources."

Anyone interested in obtaining copies of the checklists may email the author at: kamoll@ship.edu.

Locking Up versus Locking Open: Both Sides of Digital Licensing

by
Kevin L. Smith, Duke University

In 1904, the Bobbs-Merrill Company published a novel called *The Castaway* with this statement on its copyright page: "The price of this book at retail is $1 net. No dealer is licensed to sell it for a less price, and a sale at a less price will be treated as a copyright infringement."[1] This statement arguably represents the first attempt by a publisher to employ an end-user license agreement (EULA) to vary the terms under which a purchaser could use copyrighted material. The attempt was not especially successful, since the Supreme Court ultimately ruled, in a case brought by Bobbs-Merrill against the owners of Macy's Department Store (which sold the book for $0.89), that the statement published in *The Castaway* did not create an effective contract between the company and its retailers and could not have the effect of adding any restrictions to the statutory grant of copyright.[2]

Much has changed in the one hundred-plus years since the Bobbs-Merrill case, and librarians now often find themselves subject to restrictions imposed by EULAs that do, indeed, impose restrictions on our use of material in excess of those created by copyright law. These license agreements almost always do create a contractual relationship that binds the library, which now often only leases the content governed by the license rather than purchasing it.

This workshop looked at almost a dozen different EULAs commonly used to license content to libraries in order to discover when and how these agreements created contractual obligations, what those obligations typically were, and what libraries could do to negotiate for more acceptable contract terms. We focused on three different types of licenses that libraries often encounter—printed licenses for digital resources, online licenses to which users must agree in order to gain access to a particular digital resource, and licenses that accompany the CD-ROMs that are included with increasing frequency with monographs that libraries purchase.

The last part of the workshop was spent discussing a different type of license, one that functions as a partial waiver of copyrights rather than an additional restriction. These open-access licenses, like the well-known ones from the Creative Commons, represent an attempt to reverse the tendency to use contracts to lock up proprietary content and instead use license terms to "lock open" content for uses that would not otherwise be permitted by copyright law.

In its most basic form, a license is nothing more than permission to do some act, granted by one who has the right to prevent that act. When my neighbor gives me permission to walk across her yard to get to the bus stop, she has licensed me to do something that otherwise would be a trespass. To put it another way, she has waived her right, in my specific case, to exclude others from her property.

A "bare" license does not have to be a contract when it merely waives a right that already exists. But most licenses encountered by libraries are not waivers of rights; instead, they create additional rights for the licensor (the content creator) and additional obligations on the licensee (the library). For this purpose, a contractual agreement is necessary.

Three basic elements are necessary to form a contract between two parties—offer, acceptance, and consideration. In discussing digital licensing, however, it is only acceptance

that is really an issue; some online licenses may lack the opportunity for the licensee to make an explicit act of acceptance.[3] Such a license might be held to be unenforceable because of the failure to form a contract, but recent case law suggests that the standard for acceptance is really quite low. It has also traditionally been the case that a contract might be unenforceable if there was not a meaningful opportunity to bargain over its terms, but this requirement has also been significantly restricted in the digital world.

When librarians sign printed license agreements in order to gain access to online databases and texts, these enforceability issues simply do not arise. Because there is a clear offer (the tender of the agreement by the content owner), a clear acceptance (signing and return of the agreement by the library), and sufficient consideration (the granting of access and the payment of an agreed-upon fee for that access), a contract certainly is formed. But because these steps are so well-defined, there is also the best chance here for a librarian to negotiate the terms of that contract.

During our workshop, we discussed many of the typical clauses found in these printed contracts, including choice of law, arbitration requirements, obligations to protect the data, and requirements for when the agreement terminates. Most of our attention, however, focused on the rules about authorized users and authorized uses; there was extensive discussion about what authorized uses were vital for libraries and how such conditions could be negotiated.

The next kind of license we discussed, online licenses where a user or subscriber is expected to read and agree to the license terms on the computer screen, does raise the issue of whether an enforceable contract is formed. The court case that established the basic rules here is *ProCD v. Zeidenberg,*[4] a 1996 case that involved a shrink-wrap license on a CD containing a telephone directory database. Zeidenberg republished information from the CD on the web in defiance of the shrink-wrap terms and defended its actions by claiming that the license was not an enforceable contract. In rejecting that claim, the court held that Zeidenberg had had notice of the terms of the contract before he used the software and that using it was an affirmative act that signified his acceptance of those terms. It also ruled that his opportunity to return the software to the store for a refund if he did not want to abide by the license was a sufficient opportunity to "negotiate" over those terms.

With these guidelines in mind, it is clear that most shrink-wrap licenses and their online equivalent, the so-called "click-wrap" licenses, are enforceable in contract law. This means that librarians must be very careful to read the terms of these licenses when they encounter them, in spite of the universal urge to simply click "I accept" at the bottom of the license page. These contracts can require us to surrender rights we would otherwise have under copyright law, including fair use, interlibrary loan, and even the right of first sale, which allows us to lend items in our collections.

One version of the online license that may not be enforceable as a contract is that which is sometimes called a "browse-wrap" license. This license involves a button off to the side of a web site that takes the user to the license terms if she chooses to click it, but which does not force the terms on one's attention before allowing access to the content covered. In at least one case, a federal court would not enforce such a license, holding that not only was there no explicit act of acceptance, but it was perfectly possible for the user to have no idea that a contract might be formed if she used the content.[5] Under those conditions, the court declined to impose the

license terms on a user. This case is an important reminder for those libraries that use licenses or "terms of use" with content on their own web sites; such terms will likely be enforceable only if they are inescapably made known to each user. As we will see, however, when the license acts merely as a waiver, which is how the Creative Commons licenses function, for example, this level of intrusiveness is not needed.

When our discussion turned to the issue of licenses that govern the CD-ROMs now often packaged with monographs, we discovered a high level of anxiety in the room. We examined four such licenses, from one that appeared very simple, to a complex set of terms and conditions. Most of the terms were printed on small leaflets accompanying the CD, while the most complex was a "click-wrap" license on the CD itself. What all four had in common was some restriction that made the use of the CD by the library problematic. In one case, the license allowed use "only on a microcomputer located within your own facilities." Others used phrases like "personal use only" or use on a "single computer."

All of these restriction raised questions about how such CD-ROMs might be used in the library. Did opening the CD on a computer in order to catalog it mean that that one terminal became the only site on which it could be used? Could these items be loaned on the same basis as the monographs in which they are sold? Most of our participants agreed that these CDs had to be removed from the books and dealt with separately. Some libraries restricted them to library use only, while others either discarded them or returned them to the publisher. In some cases, it was clear that seeking clarification of the terms from the publisher would be necessary in order to make any library use of the CD-ROM; one participant reported success in getting such library-friendly clarification.

The final type of license we discussed was the open-access license, which is a very different type of agreement from the ones commonly encountered by libraries. For one thing, open-access licenses exist to increase access rather than restrict it. They do this by waiving copyright in order to permit certain uses that would normally be beyond the scope of any copyright exception, including fair use. In a typical Creative Commons license, for example, the content owner authorizes most noncommercial uses, often including the creation of derivative works, as long as the original creator receives proper attribution.[6]

Because an open-access license operates as a waiver of copyright in certain situations and does not, therefore, impose any obligations on the user beyond those imposed by copyright law, an open-access license does not need to be a contract. In this situation, a "browse-wrap" application is acceptable, and that is typically how a Creative Commons license is applied to online content. The Creative Commons web site (www.creativecommons.org) makes application of its licenses to a web site very easy, requiring just a couple of clicks.

A recent court case in the Netherlands both upheld a Creative Commons license and nicely illustrated how such licenses work. The case involved Adam Curry, the former MTV celebrity and current podcasting guru, who had posted some family pictures on the Flickr web site under a Creative Commons license. When a gossip magazine used the pictures for a commercial publication, a violation of the noncommercial term in the CC license Curry employed, he sued to enforce his copyright. The Dutch court agreed with Curry that the license could effectively waive copyright in certain situations, like for noncommercial uses, while preserving his right to enforce the copyright in those other situations that were not covered by the license. As a

commercial publication, the magazine was responsible, in the opinion of the court, either to investigate the terms of the license or to assume that standard copyright protections applied.[7]

The Creative Commons licensing scheme offers a powerful and flexible tool for libraries that want to make unique content available to the public without the strict limitations imposed by copyright law. Content can be protected from commercial exploitation and proper attribution assured while a wide variety of research, educational, and creative uses of the material can be encouraged. There is enormous potential for the Creative Commons licensing to create a new public domain, one that is not dependent on the eventual and long-delayed expiration of a copyright term for its vitality. The potential impact of the Creative Commons model was underscored by a speaker at a recent conference, who likened it to the neutron bomb weapon that was proposed in the 1980s; Creative Commons, he said, raised the possibility of leaving the structure of copyright law intact but depopulating it.[8]

Endnotes

1 Bobbs-Merrill Co. v. Straus, 210 U.S. 339, 341 (1909).

2 Id., at 351.

3 I Lan Systems, Inc. v. Netscout Service Level Corp., 183 F.Supp.2d 328 (D. Mass. 2002).

4 86 F.3d 1447 (7th Cir. 1996).

5 Specht v. Netscape, 150 F.Supp.2d 585 (S.D.N.Y. 2001).

6 For information about the options available for a Creative Commons license, see http://creativecommons.org/about/licenses/.

7 For a description of the case and the opinion, see, for example, www.theregister.co.uk/2006/03/22/creative_commons_dutch_court_ruling/.

8 This analogy was employed by an anonymous questioner during a panel discussion at the University of Maryland University College's Center for Intellectual Property conference on "Copyright at The Crossroads: the Impact of Mass Digitization on Copyright and Higher Education," June 14–16, 2006.

Hyde Park Tour and Oriental Institute
by
Lowell K. Handy, ATLA

The tour began in the lobby of the Holiday Inn at 12:45 p.m., Wednesday, June 21, 2006. The day was hot, humid, and cloudy, with rain predicted to be scattered, sporadic, and at times in the form of severe thunderstorms throughout the day. Transportation to and from Hyde Park was via Chicago public transportation, with a ride on the elevated trains to 55th Street and then continuing with the Garfield Bus east to Greenwood Avenue, where the group disembarked.

The walking tour, conducted by Lowell Handy, began immediately as the group of twenty-five participants alighted from the bus. The first stop, the Smart Museum, originally an extension of the University of Chicago's art department, has become an independent art gallery within the University of Chicago complex. The museum has distinguished itself through a series of traveling exhibits as well as special art exhibits mounted by its own staff. The traveling exhibits during the tour were The Colors of Identity: Polish Art at Home and Abroad, 1890–1939 and Mark Turbyfill: Works on Paper. A fair number of the permanent holdings were also on display. A children's art creativity program happened to be in full swing during the group's walk through the galleries.

From the museum, the tour group walked around the Joseph Regenstein Library, site of the first sustained nuclear reaction and directly across the street through the gargoyle-guarded main gates to the University of Chicago Quadrangle. Here the extensive use of neo-Gothic architecture popular at the turn of the last century could be seen in the construction of the central university buildings. A stop for a quick lunch was taken at the Reynold's Club dining room before the group set out again.

The Robie House, built between the years 1908 and 1910, was the first of Frank Lloyd Wright's "prairie style" homes. Based on the architecture of Tokugawa and Meiji Japan, Wright's adaptation of wood and paper construction to brick and stone became an icon of modern American architecture. Once used for the Alumni Association of the University of Chicago, the building is now under the guardianship of the Frank Lloyd Wright Preservation Trust, which continues to restore the building to its original condition. On the day of the tour, some of the leaded stained glass windows were out for repair.

Diagonally across the corner and facing the Midway Plaisance stands Rockefeller Memorial Chapel. Built between 1925 and 1928, the chapel is, in fact, a moderately sized Gothic cathedral. The group was able to enter the chapel through the side door, beside the Laura Spelman Rockefeller Memorial Carillon bell tower. After a short look around the sanctuary, the tour group exited through the front doors, pausing to examine the stone masonry and sculptured figures adorning this ornate Baptist chapel.

A short walk brought the tour to the Oriental Institute, whose museum had just finished a multiyear renovation that spring. Steven Holloway took up the tour guide duties at this point, with a leisurely walk through the halls dedicated to ancient Near Eastern civilizations. Mesopotamian, Egyptian, Syro-Anatolian, Megiddo, and Persian galleries had been joined with this renovation by the new Nubian Gallery. Descriptive commentary was provided for

each of the exhibit areas, along with a history of how the University of Chicago came to take an interest in the archaeology of the ancient Near East and the manner in which select artifacts had come into the possession of the Oriental Institute.

While the group examined the museum exhibits, one of the forecast severe thunderstorms broke loose in Hyde Park. The guides stretched the tour by fifteen minutes until the heavy downpour passed. A question-and-answer period completed the tour, allowing the entire group to leave after the rain had ceased altogether. On the walk back to the bus stop, a final point of interest, which had not existed minutes before, was a large tree along University Avenue that had been struck by lightning, its bark and branches scattered over the sidewalk, lawn, and street, and bearing two fresh white scars torn down the length of its trunk: just a bit of bonus excitement on the Hyde Park tour.

BUSINESS REPORTS

Minutes of the Business Meetings
June 22 & 24, 2006

Business Meeting I

In the absence of the Board President, the first business meeting was convened by Board Vice President Duane Harbin at 2:05 p.m., Thursday, June 22, 2006.

Roberta Schaafsma presented the Secretary's report. The Teller's Committee was comprised of Alva Caldwell, Barry Hopkins (chair), and Gregory Morrison, and they received 326 valid ballots and 1 invalid ballot. The membership elected the following persons to the Board of Directors for the 2006–2009 term of office: Carisse Mickey Berryhill, Ann Hotta, Cait Kokolus, and Allen Mueller. The Secretary's report was accepted.

Duane Harbin recognized and thanked departing Board members William Badke, Howertine Farrell Duncan, Paula Hamilton, and Paul Stuehrenberg.

Vice President Harbin introduced three items that would be voted upon at the second business meeting: a change in institutional dues, amendments to Bylaws Article 4 related to Board elections, and amendments to Bylaws Article 8 related to Interest Groups. The floor was opened to discussion on the three topics, and no additional revisions to the proposals were offered. The meeting adjourned at 2:45 p.m.

Business Meeting II

The meeting was convened by President Christine Wenderoth at 12:30 p.m., Saturday, June 24, 2006, and opened with her Presidential Address.

President Wenderoth presented the three items for final discussion and vote: a change in institutional dues, amendments to Bylaws Article 4 related to Board elections, and amendments to Bylaws Article 8 related to Interest Groups. A voice vote was taken on each item. The change in institutional dues was approved by majority vote, and the amendments to Articles 4 and 8 were unanimously approved (see accompanying boxed items 1, 2, and 3 for more detailed information).

The Professional Development Committee report was given by Laura Wood. The Theological Librarianship course and the Wabash Colloquy on the Role of the Theological Librarian in Teaching, Learning and Research will be held again in the next year. NACO training and regional grants are also available.

Margaret Tarpley reported on the work of the Special Committee of the Association for International Collaboration. A listing of over 400 free journals will be available on the committee's web page. Information on an international collaboration grant was provided.

The Endowment Committee report was presented by Roger Loyd. ATLA's 60th Anniversary campaign has raised a total of $3,745 toward the $6,000 goal. The total amount in the Endowment Fund is about $112,700. Members were encouraged to remember ATLA in their planned giving.

Pradeep Gamadia presented the 2006–2007 budget for the association. Revenue from products continues to increase. The move of ATLA headquarters offices went smoothly, and it

is anticipated there will be cost savings due to electrical use changes and the new rental agreement. The meeting adjourned at 1:30 p.m.

Board of Directors Meetings

Board discussions included the new Board-member orientation process, changes to the Board Policy Manual, and the Nominating Committee process. Suggested changes to Bylaws Article 8, relating to Interest Groups, resulted in a motion to bring the amendment to a discussion and vote of the membership in the conference Business Meetings. Reports were received from ATLA's Executive Director and the Directors of Business Development, Financial Services, and Electronic Products and Services. The Board discussed the ideas related to studying research behaviors of theological educators and students presented in Christine Wenderoth's Presidential Address and formed a task force to investigate the issues. Formal recognition was given to a new interest group named World Religions.

Roberta A. Schaafsma, Secretary
ATLA Board of Directors

Item 1: Institutional and International Institutional Member Dues Change

Operating Expenditures		CURRENT Dues	PROPOSED Dues
Low	**High**		
	$ 25,000	$ 75**	$ 100**
$ 25,001	$ 50,000	$ 110	$ 150
$ 50,001	$ 100,000	$ 150	$ 200
$ 100,001	$ 200,000	$ 225	$ 300
$ 200,001	$ 300,000	$ 325	$ 400
$ 300,001	$ 400,000	$ 425	$ 500
$ 400,001	$ 500,000	$ 525	$ 600
$ 500,001	$ 600,000	$ 625	$ 700
$ 600,001	$ 700,000	$ 750	$ 800
$ 700,001	$ 800,000	$ 750	$ 900
$ 800,001		$ 750	$ 1,000
		TOTAL revenue (FY05)	TOTAL anticipated revenue (FY07)
	TOTAL	$ 88,935	$ 111,700

** Dues for Affiliate Members of any budget size

Item 2: Amendments to Article 4 (*Board Elections*)

Article 4. Board of Directors

4.3 Nomination and Balloting. The nominating committee shall report to the secretary of the association by October 1 of each year a slate of at least six (6) nominations for the four (4) places to be filled on the board of directors. These nominations shall be reported in writing by the secretary of the association to the membership~~, postmarked~~ no later than the next following October l5. Nominations other than those submitted by the nominating committee may be made by petition signed by no fewer than ten (10) individual members of the association and shall be filed with the secretary of the association~~, postmarked~~ no later than the next following ~~January~~ December 1. These nominations shall be included on the ballot with the nominees presented by the nominating committee. No nomination shall be presented to the membership of the association without the express consent of the nominee. Ballots, including biographical data on the nominees, shall be ~~mailed~~ sent by the secretary of the association to all institutional and individual members of the association, post~~mark~~ed no later than the next following ~~February~~ January 15. Ballots shall be returned to the secretary of the association~~, postmarked~~ no later than the next following ~~April~~ March 1.

4.4 Teller's Committee and Election. A teller's committee, appointed by the secretary of the association, shall meet during ~~April~~ March to count the ballots and report the result to the secretary of the association by the next following ~~May~~ April 1. The secretary of the association shall immediately inform the president of the association of the result of the balloting. Each institutional member of the association shall be entitled to one (1) ~~vote~~ ballot, and each individual member of the association shall be entitled to one (1) ~~vote~~ ballot. ~~The method of preferential voting and ballot counting specified in the latest edition of *Robert's Rules of Order* shall be employed in this election.~~ Candidates receiving the highest number of votes for the number of vacant positions shall be declared elected. If a tie occurs, the teller's committee shall select from among the tied candidates by lot. The acceptance by the membership of the secretary of the association's report to the next annual meeting of the association of the result of the balloting shall constitute the election of the new directors.

Item 3: Amendments to Article 8 (*Interest Groups*)

Article 8. Interest Groups

8.2 Organization and Program. Each interest group shall attract its own members, develop its won agenda, and establish a suitable organizational structure as documented in its bylaws, including a rotating steering committee composed of individual members of the assocation and having an elected chairperson. The steering committee shall oversee the work of the group; and the chairperson of the steering committee shall serve as the liaison between the interest group and the association's board of directors.

8.3 Recognition. Provided it has established appropriate by-laws, selected a steering committee and elected a chairperson, an interest group may petition the board of directors for formal recognition.

Presidential Address
by
Christine Wenderoth
JKM Library

Years ago, when I was still living in Atlanta, I attended a party for psychologists and their significant others. It was about this time of the year, and at some point in the evening we had to take our leave a little on the early side, so I could go home and pack for my trek to the ATLA Annual Conference. As I was saying my thank yous and farewells to the hostess and explaining that I had a plane to catch early the next morning to go to a conference, she asked me what sort of conference I was attending. I said, "The American Theological Library Association." After a brief pause, she said, "My! There is a group for everything, isn't there?"

A few years before that Channing Jeschke (President 1988–89) told a story about his being on a train between New York and Boston. His fellow passengers were talking with each other about their jobs. When he was asked what he did, and Channing replied he was a theological librarian, as in the Arlo Guthrie song, folks all moved away from him on the Group W Bench. The conversation stopped cold. Theological librarian: oh.

As long as we theological librarians seem weird to "outsiders"—folks outside theological education—well, that's one thing. People got stereotypical notions about librarians, and *really* stereotypical notions about professional church folks. Put 'em together and you got the response. But when we theological librarians start seeming weird to insiders—folks inside the theological education community—well then, we got trouble, right here in River City.

In my experience, it starts with the board, those directors who come onto campus twice a year for two days, before whom you have to justify your budget, your building, your very existence. "Isn't everything on the Internet these days?" they ask. "Can't we just digitize the whole collection? My public library used to be busy, but now everybody goes to Barnes & Noble. I can see the need for dorms; I can see the need for smart classrooms; I can see the need for endowed professorships; I can see the need for the IT department. But what do we need a library for?" And then your administration starts asking these same questions: "Do students actually use the library? If 80% of circulation transactions involve only 20% of the collection, what do we need that other 80% for?"

People know enough to be dangerous. People like Kevin Kelly, in his "Scan This Book!" published in the May 14th *New York Times Magazine*, speak cogently and provocatively about the real and practically present possibility of the creation of the "universal library"—the digitization of all published material into one searchable scanned database. People like board members read people like Kelly, couple those analyses and predictions with the economic woes of our ATS schools, and well, you got tough times for theological libraries.

So, as we celebrate sixty years of collaboration and mutual support among ourselves, we need to ask: What can we as an Association do about the current tough times for theological libraries? What should our mission as an Association vis-à-vis our libraries be? Are theological libraries worth saving?

ATLA of course has a mission statement, and it is this:

> The mission of the American Theological Library Association is to foster the study of theology and religion by enhancing the development of theological and religious libraries and librarianship. In pursuit of this mission, the Association undertakes (italics mine):
>
> 1) To *foster the professional growth of its members*, and to enhance their ability to serve their constituencies as administrators and librarians;
> 2) To *advance the profession of theological librarianship*, and to *assist theological librarians in defining and interpreting the proper role and function of libraries* in theological education;
> 3) To *promote quality library and information services* in support of teaching, learning, and research in theology, religion, and related disciplines and to create such tools and aids (including publications) as may be helpful in accomplishing this; (and)
> 4) To *stimulate purposeful collaboration* among librarians of theological libraries and religious studies collections; and to develop programmatic solutions to information-related problems common to those librarians and collections.

I'm not asking "Do we need a new mission statement?" Maybe we do, maybe we don't—that's a separate issue. But I am noticing that our mission statement assumes the inherent value of theological libraries, religious studies collections, library and information services, and some "proper role and function of libraries in theological education." It assumes an understanding of theological libraries, what they are and what they provide. ATLA's mission statement is embedded in facts and values, if not 60 years old, then 13 years old. Yet it is these facts and values that are at the heart of current debates about the future of books, the future of buildings, and the future of libraries.

Admittedly, I'm a little touchy about some of these issues because two years ago the administration I worked for decided that the mission of our school could be pursued quite well, thank you very much, without a theological library. This venerable, well-respected school decided that its prestigious library was a luxury it could no longer afford, and it gave the library (meaning, its collection) to a local university, dismissed the staff, and reassigned its library spaces to other functions. *We* all shake our heads in wonder at this. And it's easy for us to say this was solely an economic decision, devoid of attention toward institutional mission. But that's both not true and true enough of this decision and lots of decisions all our institutions make. Libraries are expensive propositions, cost centers in business parlance, which must serve within budget parameters determined by large-scale forces beyond our control. Therefore we are increasingly called upon to articulate our value in less than library-centric terms. In this day of accountability, we can no longer assume that our role, our resources, our outcomes are transparent or desirable. We got some 'splainin' to do.

Now, I got all kinda hunches about what a library is and does, as do we all, judging from the ATLANTIS discussion of last week, provoked by our colleague Chris Brennan. I sound positively Luddite as I wax eloquent about libraries as the nexus of material resources, staff, and place; or as I warble on about scholarship as the process of vetting, critiquing, and

contextualizing; or as I declare confidently that the mediation and evaluative work of librarians will be more, not less, important, as we get closer to that universal digitized library. I would like to think I have enough experience and enough smarts to be perceptive and persuasive about these matters and about the changes facing theological and higher education.

But I gotta admit: my track record ain't real good, and I don't *really* have hard evidence that theological research performed over the Internet, say, is inherently inferior to more traditional scholarship, or that a theological library with a *theologically* trained staff provides service superior to a general academic library staff, or that having resources available on site is somehow better than having resources a mile down the road, or on-line . . . whatever "better" might mean. I want to *believe* certain things are ontological givens. But maybe what I really want is the world as I knew it in 1975 or 1990, and I'm just scared witless that I am and my entire life's work is a dinosaur. (It did *not* help my frame of mind to read the letter to the editor in June 11th's *The New York Times Magazine*, which read: "I chuckled as I read the letters criticizing Kevin Kelly's article on the coming revolution. The critics are clearly bedfellows in print: writers, publishers, a museum curator . . . Blacksmiths and wagonmakers were similarly disposed against the railroaders.")

I now work for two seminaries that are both due for their reaccreditation visits in the coming academic year. So both are in the throes of assessment. In my worst moments, as I despair of all the grids and forms we are devising to impress the visiting team, I conclude that "assessment" is nothing more than the higher education version of "no child left behind." In my better moments, I see it as the reasonable demand that we not be so squishy about the outcomes we desire and the contributions we do in fact make, and that we be able to communicate well about these matters to ourselves and to others. But it's pretty clear to me that many of the assumptions we import from the nonacademic, mostly business world, and much of the vocabulary and data we use to describe ourselves misses the mark. Oh, we provide lots of data. Think of all the statistics we throw at ATS, ATLA, our regional accrediting bodies, RLC, ALA, our state libraries, or any other outfit that sends us a form to return. But it's the wrong data, describing a world that doesn't exist anymore, or never did.

With Pat Graham and David Stewart, I'm convinced we need a new way of defining and describing success for theological libraries in order to justify our budgets and our existence. To come to these metrics (if that's even the right term), I think we first need to figure out how our students and faculty actually pursue their work; in other words, how they actually understand and do research; how they actually read; how they actually write. We need to get beyond anecdotes to a real, serious, wide and deep study of contemporary research behaviors in the theological community. And then we need to look at how these behaviors hook up (or not) with our libraries. My hope is that we do offer our faculty, students, and church folk irreducible resources necessary for their research. But we need to see that for ourselves, and then prove that to our administrations, faculties, and boards.

Along with this look at behaviors, we need to understand what faculty and students *mean* by research. When an M.Div. student says, "I'm going into the parish. I don't need to learn how to do research," what does he mean by research? Finding stuff, or some arcane doctoral-level pursuit? When a faculty member says, "Oh, I buy my own books. I do all my research at home," what does she mean by research? Is it primarily information gathering? Is it knowing

whom to consult, therefore whom to read? Is it some enculturation into a living organism called "the scholarly community?" Does it involve surrendering to the logic of others, *then* subjecting that logic to a critical perspective or agenda? Which do faculty mean when they say "research"? The values and understandings embedded in such things will directly determine what we need to assess and how we need to demonstrate our contributions. Once we've got data on actual behavior and actual goals and understandings, then we will be in position to measure if and how we contribute—if, in fact, what we offer is indispensable, or a genuine enhancement, or a luxurious embellishment, or (as some now think) a service reducible to generic, outsourced, digitized substitutes.

I don't think this is something one library or one researcher can do alone. I'm pretty sure the scope of a significant study of theological research might require Association involvement. There's been talk in the recent past about ATLA's appropriate role in some of the more draconian events of our member schools. The response has been, rightly I think, that ATLA cannot directly intervene in these situations, or function as a sort of labor union or accreditation body, but that ATLA best serves theological libraries by equipping librarians to be advocates for their libraries and librarianship. What I'm suggesting today is that, yes, I agree with this approach. But that doesn't mean, in my mind, that we should proceed on an individualistic basis, training you and me and Joe and Jenny individually on how to be the best little advocates we can be. No, we need to work collectively, as an Association, by engaging an Association-wide study of our real role in theological and religious education and the appropriate ways of describing and judging that contribution. In my mind, that means first looking at research and reading behaviors of real people, critiquing those, and going forward from there.

Now, I don't know if this needs to be a grassroots interest group-type endeavor, or a Professional Development Committee initiative, or ATLA grant or what. I haven't thought through any of the logistics. I just think we're an imperiled species, we theological librarians, and we need to wonder if that's a good thing or not. There may be "a group for everything," as my charming Southern hostess noted so many years ago, but there has to be an everything for there to be a group for. Do we have an "everything" anymore? Do we have an "anything"? What is it? These are pretty basic questions; that's why they're so important. I would rather we answer these questions for ourselves than let the world, who thinks we're kinda weird and quaint already, answer them for us. It's what we owe our students and our faculties. It's what we, ATLA, owe ourselves. And it's not a bad thing to take on, 60 years into enhancing the development of theological librarianship.

INTEREST GROUP MEETING SUMMARIES

Collection Evaluation and Development

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Laura Wood, Librarian at Harvard Divinity School, presented at the Collection Evaluation and Development Interest Group meeting this year. Her topic "An Update on the Google Books Project" focused on the limitations and potentialities offered by this project for collection management especially for ATLA libraries. Over 50 people attended her talk on this timely topic which ended with a lively discussion.

The business meeting commenced briefly after Ms. Wood's presentation. They welcomed Beth Bidlack, Univ. of Chicago Library, as a new member of the committee while thanking Drew Kadel, General Theological Seminary, for his work with the committee for the last four years.

Cheryl Adams reported that Logan Wright, St. Paul's School of Theology will be taking over maintenance of the CEAD web page. If you have suggestions for that site, please send them to him. The URL is http://www.atla.com/deac/CEAD_Home.htm. This web site is designed to help make sense of the Collection Development Puzzle.

The group discussed the pros and cons of committing to having a speaker when the CEAD interest group meets at the annual ATLA conference. It was decided that having a speaker on a specific topic of interest was the course to take in planning future meetings. This would serve to provide timely information to attendees as well as highlight to non-members of this interest group what the CEAD group really does. Several topics were suggested for the meeting next year: Serial costs, how schools involve faculty in the development of their collections, and concrete practices in the area of collection development. It was also determined that being flexible as to the format of the presentation was important.

The steering committee met after the business meeting to determine who would fill each office. Angela Morris will continue as secretary and Liz Leahy as member-at-large. Beth Bidlack and Leslie Engelson will share the responsibilities as co-chairs.

College and University

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Dr. Beth Bidlack, currently the bibliographer for religion and philosophy at the University of Chicago Library, was the speaker for the College and University Interest Group program. Her paper: *"Some Observations on Theological Librarianship in Seminary and University Context"* compared and contrasted the similarities and differences between seminary and university libraries. Discussion followed with many in the audience participating and offering their perspectives.

The business meeting followed. Chris Brennan, CUIG chair, led a discussion on possible topics for future programs; including: 1) collaborate with the World Religions Interest Group on a selected joint topic, 2) cooperative collection development in consortium settings, 3) collaborative, cooperative digitization projects across universities, 4) religion/ theology of the U.S. founding fathers (combine with a tour of Philadelphia), 5) a bibliographic introduction to Islamic studies focusing on reference works etc.

Steering committee changes: Chris Brennan (2003-2007) stepped down one year early in 2006 and Gary Gillum and Craig Churchill have completed their terms (2003-2006). Steve Perisho (2006-2009) will serve as chair for 2006-07. New steering committee members elected by acclamation include: Gary Daught-Milligan- (2007-2010), Thomas Raszewski –St. Mary's - (2007-2010), and Mary Linden Sepulveda-Seattle University School of Theology & Ministry)- will serve as secretary during 2006-07 (2007-2010); also are continuing: Carry Hackney (2006-2009), Denise Hanusek (2006-2008), Susan Sponberg (2006-2009).

Submitted by Mary Linden Sepulveda

Judaica

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The annual meeting of the Judaica Interest Group took place on Thursday, June 22nd, 2006, from 3:30 to 5 p.m. Twenty-four persons attended the session.

Saundra Lipton, outgoing chairperson, began by introducing the speaker, Daniel D. Stuhlman, who teaches library science courses at several universities and is president of Stuhlman Management Consultants. Dr. Stuhlman's PowerPoint presentation, entitled "From Torah to

Rabbinics: What a Librarian Needs to Know about Jewish Bibliography – *al Regal Chat* [while standing on one foot]," was a condensation of a semester-long course on Jewish bibliography Dr. Stuhlman has taught at Drexel University. He presented an outline of Jewish literature beginning with the Hebrew Bible, including an explanation of how torah scrolls are created, and continuing with Bible commentaries and concordances; the Talmud and its commentaries, concordances and dictionaries; halakha (Jewish legal codes); midrash; and prayer books and Passover hagadahs. In addition to describing the texts themselves and reference tools relating to them, he explained some of the difficulties of citing portions of various types of texts.

A brief business meeting was conducted following Dr. Stuhlman's talk. James Dunkly and Beth Bidlack were elected to the steering committee, Mr. Dunkly as chair-elect and Ms. Bidlack as secretary. The chair for the coming year is Kirk Moll. The program for next year's meeting was discussed and will continue to be planned by means of the interest group's listserv.

From 6 to 7 p.m. the same evening, the Judaica Interest Group sponsored a visit to the Asher Library of the Spertus Institute of Jewish Studies. A tour of the facility was given by the library's associate director.

Submitted by Seth Kasten, Secretary

Special Collections

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The Special Collections Interest Group met on Thursday, June 22, between 3:30 and 5:00 p.m. James Lutzweiler, Chair of the Group and the Archivist at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, presented a paper with the above title in connection with the recent accession by the Seminary of the John Warwick Montgomery Papers. Montgomery holds three earned doctorates, one of them in Theological Bibliography from the University of Chicago. He himself was a presenter at ATLA in the early days of the organization. The title of his essay was "Bibliographical Bigotry." He now lives in Soufflenheim, France, and annually conducts the *International Academy of Apologetics, Evangelism and Human Rights* in nearby Strasbourg. Some of his better known students from a previous teaching career in America include Ravi Zacharias, William Craig and William Dembski, the latter the author of the provocative book *Intelligent Design.*

Approximately twenty ATLA members and friends attended the session, and their response was gratifying. The paper itself was actually prepared by the presenter for publication in a *festschrift* to be released in Montgomery's honor in October 2006 on Montgomery's seventy-fifth birthday. While the entire paper was read before the group, only selected abstracts of the paper will appear within this journal in order not to compromise the prior rights and interests of those producing the *festschrift*. The original title of the paper is "Table Talks with John Warwick Montgomery." It was advertised in the ATLA bulletin as "The Papers, Pulse and Person of Professor John Warwick Montgomery." However, between the publication of the bulletin announcement and the actual session, the presenter unilaterally made an *ad hoc* change

in the title, adding to it "pictures" and a "porpoise." The pictures were of Montgomery himself and various rooms of his actual 18,000-volume personal library back in France. The porpoise was a grandchild's inflatable beach toy that was lying next to Montgomery's indoor pool and a toy with which he posed as a mock domestic partner in light of the contemporaneous heated debates surrounding that issue. In addition, various selected documents from Montgomery's papers were given dramatic readings by the presenter. These included letters from John R. Rice, Kenneth Kantzer, Montgomery himself, and an obviously irritated University of Chicago librarian who had taken strong exception to Montgomery's essay on "Bibliographical Bigotry."

The selected presenter in Philadelphia for 2007 is M. Patrick Graham, the Library Director of Pitts Theology Library of the Candler School of Theology at Emory University. Graham's projected title is "Every Book Its Story." He describes the presentation as a multi-dimensional analysis of a 1548 printing of a very popular and influential German Reformation work, written by one of Martin Luther's closest associates, Veit Dietrich, and entitled, *Summaria vber die gantze Bibel* (*A Summary of the Entire Bible*). In addition to displaying the actual volume and other printings of the book, there will be a digital presentation of various aspects of the volume, including its elaborate, blind-tooled pigskin binding, the complex printer's device, stamps of booksellers who sold the volume from Leipzig to Milwaukee, and interesting manuscript additions that track the transmission of the volume within a family and demonstrate that the Pope is the Anti-Christ. Finally, the volume itself permits the researcher to explore the extent to which it may be used in a quantitative analysis of the theological value that early Lutherans placed on the various books of the Bible.

Submitted by James Lutzweiler

PRESENTATIONS TO INTEREST GROUPS

The Google Books Project from a Collection Development Perspective (Collection Evaluation and Development Interest Group)

by
Laura C. Wood, Harvard Divinity School

Preliminary Remarks

At seminary, I took my Introduction to New Testament class from Leander Keck. He was marvelous in so many ways, but the thing I remember most was that he began most lectures, in his deep, breathy voice, with "preliminary remarks." As I pondered this session and this opportunity to talk (for which I am very grateful to Leslie Engelson), I found it impossible not to use that mechanism in starting today.

You see, I'm quite certain that most of you will leave this session disappointed. You will have come with expectations that I will not be able to meet. Some of you may be here for insight into the operations of this project. Perhaps you want to hear details of what will be included or excluded, or to engage in some of the raging debates on whether this project is a good thing or a sign of the end times. Or perhaps you hoped someone would explain what the project is and clarify some of the nonsense that has been written in the papers. I'm not going to do any of that. Leslie has asked me to keep in mind this interest group's intention to discuss collection development and evaluation. So I will endeavor to do that, touching on just a few slices of this project, when there is so much more to say and so many questions for us to ask each other. Me of you and you of me. I'm going to ask all of you a number of questions during this session.

Secondly, while I hope to be disciplined and leave time for your questions to me, there may be questions I can't answer. I have but a small role in the Harvard portion of the project. Furthermore, Google is not known for public disclosure, and Google doesn't like to give out numbers. So I don't have numerical answers to provide in most cases.

Third and finally, as I talk about this project, I'm going to say "my books" and "my titles" and "your books." I'm going to talk about these as if they were ours, rather than the public and private trusts that we have pledged to nurture and steward. Please know that, while I speak jovially on this Saturday afternoon (and hope it helps keep us awake), I care deeply about the outcome for the library, the school, our current readers, and our future readers.

What Is It?

Let's start by considering what this project is. Google is currently working with five partner libraries to digitize collections. The "Google 5" includes Stanford University, University of Oxford, the New York Public Library, the University of Michigan, and Harvard University. Of these five, four are working exclusively with public domain works of various definitions and scope. The exception is the University of Michigan, which is pressing to digitize all materials, despite legal challenges. We can talk about the legal challenges later. But clearly copyright has a great deal to bear on this project.

It is difficult to know how this project will be done at each site. Each partner has contracted separately with Google, and only the Michigan contract is available publicly. But the general idea is not that different. The books get pulled from the shelf and sent to the scanners. Google scans them, performs QC (quality control) on the images, uses OCR (optical character recognition) to create full-text indexes from the images, performs QC on the OCR, sequences the data, and returns the book to the partner. Not necessarily in that order. Back at the partner library, the volume is reshelved.

The beauty in all this is not the workflow; it is the scale. When you consider the costs of digitizing, there is only one way to make it affordable: massive scale. The more generic and routine the process, the more volumes you can pump through the pipeline, and the lower your cost per volume. The University of Michigan librarians had been eager to digitize their collections long before Google came along. They even estimated a time frame for doing it: more than one thousand years.[1] Google told them they'd do it in six.

When librarians as a species approach a project, we tend to want to ensure that everything is done right. Perfection is fabulous. I'm a big fan. But perfection is expensive. We seek perfection because of our goals. We want to provide our patrons with what they need. Everything they need. We want powerful and flexible and precise search tools to enable discovery. We want access to *all* the content in the world. We want high-quality reproductions for viewing, printing, and reading texts. And we want that quality to be high enough that we have preserved the content for eternity. Those are high standards. And they are beautiful. And they are not going to be realized. Ever.

Seeking perfection typically leads to some kind of compromise. When we consider digitization projects, we have to compromise and focus on the most important objective for the project. We do this all the time and usually make the same compromise initially: scope. Our digital projects are restricted in scope to be feasible. We define a small body of content so that we can make digitizing it affordable. All of the CDRI projects are examples of this. High-quality sets of digitized materials, selected carefully for their format, subject, and specific use, but relatively small sets.

Google is making a different compromise. They are willing to compromise on other features in order to keep the scope large. The compromise is on customization. What will that compromise mean? Large-scale digitization without some of the individualized treatments that a subject-specific project might have. Take OCR, for example. Google has to develop OCR for every language in the Harvard Library system. I assure you that is a lot of languages. Will they cover them all? Will they do all of them with similar quality? We'll have to see. What about works with multiple languages? Sure, a work in the original language and a translation ought to be manageable. But I must admit I am not expecting great OCR for texts in one primary language that also use single words or letters from another language, particularly in another alphabet. Unfortunately, we happen to have a lot of examples of that in the study of religion. I'm sure you've seen those English volumes sprinkled with Greek and Hebrew words. Pesky little critters for OCR work, I'm sure.

The good news is we still have the images. We'll be able to see the text to know what was written. The bad news is we may not be able to search for occurrences of a Greek or Hebrew word in a bible commentary. We'll have to wait and see, but I'd prepare for this kind of compromise.

Another big compromise is condition. Google has imposed some restrictions. For example, if the text block has split and the book is in two pieces, Google can't scan it. Nor if the cover has come off. These books won't stay on the scanner properly. Poor condition slows down the process. From the library's perspective, we're very concerned about preserving our books and preventing damage. Our preservation specialists are working with Google to identify issues, set standards, and determine how we will repair any ensuing damage. At Harvard, we're really the ones imposing these preservation restrictions, but we're taking this conservative stance because the Google project doesn't offer us special workflows for these more fragile items. So we're compromising.

What Is a Book?

Since scope is clearly one of the main drivers of this project, it is important to consider what is and is not included in this project. Google now calls it the Google Books Project. But as you might imagine, "book" is not a technical term. We're not talking exclusively about monographs. Rather, this is about bound volumes. In the minds of a search engine company, a book is a text block with a cover on the front and back. A book is a form, not a content designation.

It is natural for anyone involved in this project to know how many books will be included, especially since we've established that the primary objective is large-scale digitization. Unfortunately, counting books is tricky. This brings us to question number one in my series of questions for you: how many bound volumes are in your collection? Can I see a show of hands? How many of you can answer that question (either right now or in theory after you run a report or check a stats sheet)? This sounds like such a simple question. I would love to be able to answer that question, but I have a few obstacles. The biggest one is pamphlets. Our library has wonderful pamphlet collections. And many of these are interspersed with other collections. Sure, some of our pamphlets are bound together with others, but many are in envelopes or special containers (and some are in not-so-special containers). When I count volumes for most purposes, I'd include all these pamphlets. Suddenly, I'd like to exclude all the pamphlets that are unbound from my count of library volumes.

I've got a second obstacle: accuracy. I've been at the Andover-Harvard Library for two years, but it has been at least twenty-two years since we had an inventory of the collection, I'm told, and probably even longer. Yes, I'm planning one. But it is hard to feel confident in the numbers you have if they haven't been verified in some time. For those of you who put your hand up, I wonder how much *confidence* you have in your numbers.

A third obstacle for many Harvard libraries is serials. Since serials don't circulate, many libraries haven't barcoded them. So the bibliographic record may be perfect, even with a detailed holdings statement, but it can't tell you how that fifty-year run of a title is divided into bound volumes. Fortunately for me, our library did barcode our serials in the past. As I'm sure you can imagine, there are additional obstacles.

Can we see a show of hands again? Now how many of you can tell us how many bound volumes are in your collection? [At this point, two or maybe three hands went up.] If I had gold stars, I'd give one to each of you.

Serials pose a lot of challenges to a project like this. And this brings me to question number two: how many bound volumes of public domain material are in your collection? I would

guess that none of us can answer this question unless the answer is "zero." But this is the question Google posed to Harvard. Originally we were in talks to digitize in-copyright titles, too, but not right now. Harvard can be shy about litigation issues. So, to revise their estimates for time and cost, Google needed revised numbers. Our systems office ran some reports and performed calculations, using some assumptions, to get a ballpark figure. In Harvard's sixteen million volumes, we estimated that there are between one and four million volumes in the public domain—not exactly a confident or useful estimate.

So the systems office asked each library to help refine these numbers. I received a spreadsheet derived from catalog data. For each collection code in the library (reference, periodicals, folio, and so on), I got a title count and an item count. And armed with a little knowledge about those collections, we've been able to get more specific. The divinity library currently holds nearly half a million volumes. The collection will be filtered for a number of criteria: date of publication (out-of-copyright material, but not our rare or oldest special collections), binding, size, and condition. When all is said and done, I expect that about 30,000–40,000 titles will be within the scope of this project. I'm still not certain how many volumes that will be, but we're probably talking about the neighborhood of 40,000–60,000 volumes. Condition is a huge wild card in all of this. So my greatest confidence is that the numbers I just gave you are probably inaccurate.

What Is the Impact on Collection Development?

I have a third collection question to ask you, prompted by all of this: how unique is your collection? What proportion of your titles is held by other libraries? By my library? By the Google 5? When we talk about new acquisitions, the duplication rate is very high, I expect. Is that true for public domain titles, too? The answer to that may influence the level of utility of this project for your users. And there are a couple of ways to look at that.

First: you may want a low level of duplication. If my unique titles (or at least my titles that you don't have) are now online and free, suddenly your readers have access to them. Your collection is bigger because your readers can view more material and work with it in conjunction with your existing collection. That is very cool, indeed.

But on second thought, you may be more excited about a high level of duplication, of overlap. If we have a lot of the same titles, then you suddenly get full-text access to your own collection. *This may be something you weren't looking for*. Furthermore, at this point I'm not certain we know how valuable it will be. But I am certain that for some readers, this indexing will be remarkable. They will be able to search specific texts for that lost quotation, for references to particular authors or persons or concepts, and the possibilities for linguistic study are a bit mind-bending. They will be able to do all of this and then work with your print collection of the same titles.

On its most basic level, however, this is a discovery tool. I love our library catalogs. These are treasures. Essential databases. And they are not going away. Thankfully. But they also have limits and flaws. Any cataloger who has wrestled with assigning subject headings knows how difficult it is to capture the content of a book with designated controlled vocabulary. We need that controlled vocabulary desperately. But it doesn't always do the trick.

For example, sometimes the search topic is too specific. We end up searching just the journal databases for periodical literature because we know the topic is more likely to be

the subject of a paragraph, chapter, or article than an entire volume. Or a reader identifies a nineteenth-century volume in the catalog that looks promising, but undoubtedly finds that there is no index in the back of the book. So, with precious little time to spare, the book is abandoned for other titles that seem more promising. By having full-text indexes to these titles, our readers will be able to identify volumes and use volumes that they couldn't find or use before. It doesn't solve all the problems. And the user still may not have time to search these texts. But this discovery tool is a new tool to add to our toolbox.

What will your patrons do when they discover these new texts? (Or these new old texts, since they're not very new.) This is a very tricky question. "Print it out!" you might say. But the Google Books Project isn't designed as a print-on-demand tool. For in-copyright works, Google wants to make it difficult or actually *impossible* to "print it out." And so it is not clear what printing mechanisms will be developed for public domain titles. [Since the conference, Google has delivered a new mechanism for downloading public domain texts. By the time this article is in print, untold other changes may have occurred.]

I don't think we know what users will do with these new capabilities, imperfect though they may be. I *hope* we don't know. Because if we don't know, that means that there might be benefits we haven't even conceived of and new initiatives we can develop to take advantage of these tools and our users' needs. But I do know that massive digitization projects are at their core about access.

This brings us quickly to question number five. Another show of hands: how many of you have heard of Netflix? Okay, keep your hand up if you are a subscriber. Netflix is a DVD rental service delivered through the mail. Typically, you get up to three DVDs at a time. You mail each back when you're finished, and they send you another. You keep a queue of titles online, and they send you the next one you want. It's unbeatable if you like watching movies at home. I learned in the *New York Times* last week that Netflix has 60,000 titles in its collection.[2] That's part of the beauty of the collection. It has depth. The average local video store will have a few thousand titles, but nothing like this.

So, of these 60,000 titles, how many are rented at least once on a typical day? Anyone want to take a brave guess?

35,000 to 40,000.[3]

Nearly two-thirds of their collection is in use. Why? Because you and I don't like the same movies. We just don't. So even though for years we've been told and sold on the idea that we really want just a few of the best sellers, the blockbusters, when we actually have the choice, we often go for the unique, the obscure, the little known.

Libraries have been trying to collect that way for centuries. We know that having the right book for the right patron is important. The obscure, little-known, dusty volume on the back shelf is worth having if we find the right reader. And we know that this reader may not come around in our lifetime. But it matters that we keep and preserve that work. Chris Anderson, editor at *Wired* magazine, has called this concept "the long tail."[4] The red portion is the blockbuster effect: everyone trying to read or watch the same books or movies. Hollywood studios banking on big profits from a few big movies. In libraries, the red portion is our books on reserve. The yellow portion is niche titles. Independent films. Deep journal backfiles. Research collections.

We've been collecting these all along at libraries like mine, and many of yours. But we can't always get the book to the reader. And I hope that we'll do better with this going forward with these new tools. Mass digitization projects are just the beginning. We need to follow up with new methods of discovery. The Netflix collection is not enough on its own. Netflix helps its users find those niches and brings them to titles they might not have been looking for. We've always tried to do that, but we need to do it better—and we need to do it more.

Really, this is a different kind of collection development. It is less about selecting titles and more about discovery tools. It is less about evaluation and more about access in the beginning. But once we have access, we can build models for promoting discovery, appreciation, and use.

Let's look at an example of a text scanned from Harvard's collection. Ludwig Geiger's work *Das Studium der hebräischen Sprache in Deutschland vom Ende des XV. bis zur Mitte des XVI. Jahrhunderts* was published in 1870 and preserved more than one hundred years later by ATLA's monograph preservation program (ATLA fiche 1986-3145). Fortunately for all of us, in addition to the fiche in my library's collection, the Widener Library at Harvard has a print copy. It was scanned and is now available to you through Google.[5] Even if you have it on microfiche in your collection, you now have added access because you can search it for keywords. And if you don't want to read it online, you can use this online edition to locate a hard copy—either print or microfiche. Google links the online edition to Open WorldCat with its "Find this book in a library" link. Once in Open WorldCat, I simply enter my zip code to see if any libraries near me have a copy. If a library near me has it but hasn't indicated holdings in WorldCat, then I may never discover that copy.

So let me end with just a few more questions for your consideration:

Are you participating in Open WorldCat? If not, is this Google Books Project a big enough incentive for you to become a participant? Can you better fulfill your mission if patrons can move from Google Books to your library? The answer to that may not be yes, but it should at least be deliberated.

How will you educate your community about this project and its relation to your library? Notice I am not asking *if* you will educate your community. Chris Brennan recently prompted a lively and important ATLANTIS conversation about the value of our libraries, prompted by a donor's assertion that digitization will reduce or eliminate the need for library buildings. *I* know that isn't true, but I must prove that to my community and help them resist drawing the wrong conclusions from news articles about mass-digitization projects.

Does Google's project influence your library's efforts to digitize materials? Should it? ATLA has an established tradition of founding projects that reduce duplication of effort. We have often worked together to build collections. Princeton, Emory, and Harvard worked together to digitize five hundred Thanksgiving Day sermons for a CDRI project. It is a richer collection of texts as a result, better than anything we could do separately. Are there new ways to work together as an association in the context of large digitization projects?

As a subset to this question, should we be tracking what has been digitized so that we can avoid duplication and maximize online content? If so, what kind of tracking would we want? Is cataloging in WorldCat enough? If not, what are the alternatives?

On the other hand, some duplication may be very important. Perhaps Google's compromises mean that other online editions are necessary, because they will offer even more to the user.

Many other digitization projects offer functionality that Google doesn't (at least presently). Specially crafted digitization projects are needed for particular texts. The decision-making process for determining digitization projects and functionality is a collection development process.

I think this is more than enough for today. Now let me hear from you.

Discussion

The discussion that followed included some very interesting questions and points from the audience. For example, one person compared the Google project to Project Gutenberg, asserting that Google is not creating true "e-books." It is true that Google's digital editions may lack functions that Project Gutenberg has prioritized (such as cut-and-paste capabilities). This comparison is a good example of the various differences among large digitization projects and the compromises they make. How specific do our search capabilities need to be? Do we need the same search capabilities for *all* of our texts? How many digital copies are needed?

Ultimately, the Google Books Project is about discovery. It creates a complete (or potentially complete) index of every word in a text. This indexing will permit certain readers to find certain texts in ways we never thought possible. It is not a panacea. Some research may not benefit at all from this capability. A great deal of work will need to be done by librarians to educate our communities on how to harness these capabilities (and when to rely on existing capabilities that may be more appropriate and effective). By making these fully indexed online texts, Google will provide entirely new discovery opportunities. But as a result, we will need to consider a new set of collection development questions regarding our print collections and our digitization efforts.

Endnotes

[1] Mary Sue Coleman, "Google, the Khmer Rouge and the Public Good." Address to the Professional/Scholarly Publishing Division of the Association of American Publishers, February 6, 2006. www.umich.edu/pres/speeches/060206google.html.

[2] David Leonhardt, "What Netflix Could Teach Hollywood," *New York Times* (June 7, 2006): C1.

[3] Leonhardt, p. C1. The article was specific in consistently talking about titles, not items. I do not know the total number of DVDs in the Netflix collection, nor the portion of those DVDs that is typically in use, but the article indicates that 700 million envelopes are sent and received yearly (meaning 1.9 million DVDs in a typical day).

[4] For an image of Anderson's graph of the long tail, see his blog, www.thelongtail.com, or his book, *The Long Tail: Why the Future of Business Is Selling Less of More* (New York: Hyperion, 2006).

[5] To view the Google copy of this text, see http://books.google.com/books?vid=ISBN083 7091454.

Some Observations on Theological Librarianship in Seminary and University Contexts (College and University Interest Group)

by
Beth Bidlack, University of Chicago

Introduction

I'd like to start our discussion this morning by acknowledging the fifteenth anniversary of this interest group. According to the Forty-fifth ATLA Annual Conference Proceedings:

> On June 21 and 22, 1991, several individuals who work in college and university libraries met to discuss common concerns, share information about religious and theological materials in their institutions and explore the possibility of establishing a recognized group within ATLA's organizational structure. Most of the time was spent on the latter issue, the result of which was the following request to the Board of Directors: "We, the undersigned, request Special Interest Group status in the American Theological Library Association as the College and University Section. The purpose of the group shall be to provide a forum for support and exchange of information among the members and to meet at the annual conference. Its membership shall include librarians dealing with religious studies materials in general undergraduate and graduate colleges and universities."[1]

This request concluded with the following: "So that this group can be in compliance with the ATLA 'Policy Guidelines of Interest Groups,' we request that Item 1 of those guidelines be changed to read 'fields of theological and/or religious studies librarianship.'"[2] At that time, the following officers were elected: Marti Alt (Chair); Kirk Moll (Secretary-Treasurer); Judy Clarence and Alan Krieger (Members-at-Large). Won't you join me in a round of applause to thank publicly these folks and the others who founded this group fifteen years ago?

I am honored to have been asked to speak with you today. This is my first time attending this interest group, for, you see, this is the first time I've worked exclusively in a college or university context. Since September 1987, I've worked in seminary contexts. In September 2005, I began working in my current university context.

What I hope to do in the next hour is offer some observations, based on my experiences working in seminary and university contexts, which I hope lead to a discussion of how our various contexts can inform our work in seminary and/or university libraries. I am not suggesting that my experiences are in any way universal. My experiences and work contexts may be similar to or very different from yours.

Here is an outline of what I'd like to cover during the course of our conversation: (1) a summary of my work experiences and contexts; (2) a framework for comparing and contrasting these experiences and contexts; (3) a list of similarities and differences; and (4) implications and discussion. As I present #1–3, I invite you to think about how you would summarize your own experiences and contexts. If you have worked in a variety of contexts, how are these contexts similar and different? How you would create a framework for comparing and

contrasting your work contexts with those of other people in this room? I hope this will lead us into a discussion of larger implications.

Summary of Work Experiences and Contexts

When I arrived at Boston University to go to seminary, I went to the School of Theology Library to find a work-study job. Little did I know the path I was starting out on that day in September 1987. What started as a work-study job has become a career. In addition, what started as a two-year MTS degree turned out to be many more years pursuing a PhD. During my nine years at BU, I worked as a student assistant in the cataloging department, doing copy cataloging, original cataloging, authority control, and various projects. BU School of Theology Library is a separate seminary library within a larger university library system. BU School of Theology, the founding school of the university, is a United Methodist seminary.

From BU, I went to my first full-time job at Franklin Trask Library at Andover Newton Theological School, a freestanding seminary in the UCC and ABC traditions. For the next year and a half, I worked in the cataloging department doing copy cataloging. I also did some reference work and assisted with interlibrary loan.

From Andover Newton I crossed the Charles River to work at the Episcopal Divinity School/Weston Jesuit Library, a joint library shared by a freestanding Episcopal seminary and a freestanding Jesuit seminary. At the EDS/Weston Jesuit Library, I was a systems supervisor (overseeing the IT needs of the library) and bibliographer for theology. It was at *this* point that I discovered my passion for collection development.

After almost three years at EDS/Weston Jesuit and having finally finished my PhD program at BU, I moved from the Boston area to Maine to work at Bangor Theological Seminary, a freestanding seminary affiliated with the UCC. Since it is the only ATS-accredited seminary in northern New England, it was more ecumenical than the other seminaries in which I had worked. I spent four years there as the Librarian and a member of the faculty. As Librarian, I was responsible for managing all aspects of the library—administration, technical, and public services. As a faculty member, I taught biblical languages and literature, served on various committees, and advised students. There is one additional feature of BTS I'd like to note: it has two campuses, with two libraries, one in Bangor and a smaller campus and library two hours away in Portland. I had library, teaching, and advising responsibilities on both campuses, and traveled weekly between them.

After four years and many miles traveled, I moved from BTS to the University of Chicago Library, where since September 2005, I have been the Bibliographer for Religion and Philosophy. According to my job description:

> The Bibliographer [for Religion and Philosophy] is responsible for developing and managing—in all relevant formats, including electronic and non-print sources of information—the Library's collections in the areas of religion, philosophy, and classical Hebraica. The Bibliographer provides specialized reference service and bibliographic instruction for faculty and students in these areas. The Bibliographer also participates in Library committee work at the divisional and interdivisional levels.

I am beginning to experience this final aspect by serving on the Committee on Collection Development, the Committee on Reference, the Goodspeed Project Group, and most recently

a small working group—the Addition to Regenstein Reading Room Planning Group. Another important aspect of my position is serving as a liaison between the library and the divinity school and the Philosophy Department.

Frameworks for Comparing and Contrasting My Experiences and Contexts

One framework for comparing and contrasting my experiences is examining the mission statements of the various institutions. The mission of a seminary is different from that of a university. Traditionally, a seminary focuses on the *practice* of religious traditions, whereas a university focuses on the *academic study* of religious traditions. In the seminaries in which I've worked, there has been a focus on preparing students for ministry, whereas at the U of C, there is a focus on preparing students for scholarship and teaching.

For the purposes of this discussion, I'd like to focus on the institutional and library mission statements of Bangor Theological Seminary and the University of Chicago. The mission statement of BTS reads as follows:

> Bangor Theological Seminary is an ecumenical seminary in the Congregational tradition of the United Church of Christ.
>
> It is committed to:
> - Equip men and women for the work of Christian ministries,
> - Serve as an intellectual center for the continuing sustenance and transformation of the church and the world,
> - Provide for the study of religion, and
> - Embody a public ministry within the local communities of Northern New England[3]

The third bullet (provide for the study of religion) was often a point of contention while I was at BTS. Some felt it was an important part of the mission, while others felt it was misplaced since it is not the mission of a *seminary* to provide for the study of religion, something that was best left to *universities*.

In the collection development policy that I wrote before I left Bangor, I included the following:

> Corresponding to the mission of Bangor Theological Seminary, the primary mission of the BTS Libraries is to support the Seminary in its work of equipping men and women for the work of ministry. This is accomplished by supporting the curriculum of the Seminary through collection development and instruction. The Libraries also serve as a general resource for the study of religion to local researchers and other libraries in Maine (mostly via interlibrary loan) and as an intellectual center for the continuing sustenance of area clergy and churches of many denominations within northern New England. In addition, by serving the intellectual and spiritual needs of the general public, the Libraries fulfill the Seminary's mission of embodying a public ministry within the local communities of northern New England.

The Library Advisory Committee, which consisted of library staff, students, a faculty member, and a trustee, set the following *goals* for carrying out the libraries' mission:

- To serve as a dialogue center with a focus on teaching and information access.

Theological libraries are no longer fixed repositories of books, but dynamic learning and teaching centers.

- To continue exploring the conversation between traditional theological librarianship and instruction and emerging technologies in the ongoing and changing task of theological education.
- To provide grounding in Christian traditions by providing access to texts of fundamental importance in religious thought. This is one of the five fundamental roles played by theological libraries as outlined by Stephen Peterson.[4] The next four goals are also based on Peterson's discussion.
- To represent a diversity of religious thought within the life of BTS. This diversity is represented in the collection of the libraries. For example, the libraries collect biblical commentary series ranging from the Word Biblical Commentary to the Jewish Bible Commentary. They collect materials that range from neo-orthodox theology to womanist theology.
- To participate in the planning and sustaining of the curriculum of BTS.
- To provide possibilities for continuing professional education to graduates, including compiling new acquisitions lists and extending borrowing privileges to local clergy.
- To provide "research resources which may nurture new understanding and new knowledge."[5] This is accomplished through bibliographic instruction and/or collection development.

When I looked for the mission statement of the University of Chicago Divinity School, I didn't find such a concise and succinct statement with bullet points. Instead, on the Divinity School web site, there is a short treatise on the school's history and mission. For the purposes of this presentation, I have included a slide with relevant bullet points, but the "treatise" on the web site is not in this format. Here are some relevant excerpts:

> Founded in 1891 by John D. Rockefeller, the University of Chicago is a private, coeducational institution located on the South Side of Chicago. Under the leadership of its first president, William Rainey Harper, the University introduced innovations that are now considered commonplace in American colleges and universities: the four-quarter system, . . . equal opportunities for women in education, and an emphasis on broad humanistic studies for undergraduates. Throughout its history, the University has sought to maintain an atmosphere of free, independent inquiry that is responsive to the needs of communities outside the University itself. Today, the University includes six graduate professional schools (Business, Divinity, Law, Medicine, Public Policy, and Social Service Administration), four graduate divisions (Biological Sciences, Humanities, Physical Sciences, and Social Sciences), the undergraduate College, and the Graham School of General Studies.
>
> A distinguished Semiticist and a member of the Baptist clergy, William Rainey Harper believed that a great research university ought to have as one central occupation the scholarly study of religion, to prepare scholars for careers in teaching and research, and ministers for service to the church. These commitments led him to bring the Morgan Park Seminary of the Baptist Theological Union to Hyde Park, making the Divinity School the first professional school at the University of Chicago.

> . . . Cross-disciplinary work, a long-standing hallmark of the University, is strongly encouraged and in some respects institutionalized: many Divinity School faculty hold joint appointments with other departments in the University, students can and regularly do register for courses outside their specific academic location, and dissertation committees frequently feature coadvisers or readers from other parts of the University.
>
> From its inception, the Divinity School has pursued Harper's vision of an institution devoted to systematic research and inquiry into the manifold dimensions of religion . . . The School has served for decades as the largest single institutional educator of faculty members for theological seminaries, departments of theology, and programs in religious studies across the spectrum of educational institutions that comprise American higher education. At the same time, the School is privileged to number among its alumni a long and distinguished list of ministers, and continues this tradition today through a Master of Divinity (M.Div.) curriculum that prepares ministers for a life of service to the public church.[6]

In addition to this "treatise," there is a welcome from the dean of the Divinity School. Here is one excerpt from that welcome:

> Chicago reflects only one orthodoxy: that the rules of evidence and argument must discipline conversation, and that such rules are especially important when the topic is religion. Our faculty and students present a remarkable range of attitudes about religion as a force for good and for ill in the world. These attitudes bespeak the shared view that religion is one of our most fascinating and enduring windows into central truths about human life and being.[7]

As you can see from these excerpts, the current mission of the Divinity School is closely tied to its history.

One way to illustrate the school's mission is to highlight the current enrollment figures.[8] During the spring 2006 quarter at the Divinity School, students were enrolled in the following degree programs: 191 PhD, accounting for 54% of the total student body; 84 MA, accounting for 24%; 48 MDiv, accounting for 14%; 28 other, accounting for 8%. The MA program is a two-year program usually done in preparation for entering a PhD program. Thus, the total number of PhD and MA students was 275, or 78% of the Divinity School student body. The category "other" consists of students from other seminaries in the area.

Within the Humanities Department, there were 11 PhD students in New Testament and Early Christian Literature and 11 PhD students in Jewish Studies. In the Philosophy Department (another of my constituencies), there were 76 PhD students. In the related field of Near Eastern Languages and Civilizations, there were 138 PhD students. In addition, there were 8 undergraduate seniors who were religion majors, writing their BA theses.

The mission of the University of Chicago Library draws on the motto of the University: *Crescat scientia, vita excolatur*, which is translated as "Let knowledge grow from more to more; and so be human life enriched." According to the library's web site:

The University of Chicago Library is dedicated to enriching life through the expansion of knowledge. In pursuit of this mission, the Library:

- builds collections and provides access to information resources in support of the research and teaching needs of the community
- facilitates the creation, discovery and use of these resources
- ensures the long-term preservation, availability, and access to these resources
- anticipates the information needs and preferences of current and future generations of users
- creates hospitable environments for local and distant study and research
- encourages, develops, and sustains in its staff the requisite knowledge, skills, commitment and innovative spirit
- partners with the University community to identify and provide needed services
- participates in local, national and international associations, programs and cooperative initiatives
- contributes to and advances the system of scholarly communication and the information policies that affect the availability and usefulness of research resources.[9]

In the cases of Bangor Theological Seminary and the University of Chicago, I invite you to consider the following questions: What are the significant features of each library's mission statement, and how does it relate to the larger mission of the institution? How does the mission statement of your institution relate to your library and vice versa?

Another framework for comparing and contrasting my experiences and work contexts is describing the size and complexity of each library. As I mentioned previously, at Bangor there were two libraries, adding to the complexity of that context. While I was at Bangor, the libraries joined a statewide consortium of more than thirty libraries that shared an integrated library system, also adding to the complexity of the context. In terms of size, the libraries at Bangor and Portland housed about 110,000–120,000 volumes.

Until 1970, the Divinity School Library at the University of Chicago was a separate entity housed in Swift Hall with the rest of the Divinity School. When Regenstein Library was built, numerous departmental libraries were consolidated to form a graduate library for the humanities and social sciences. Recently, the Business School's collection and reference staff were added to Regenstein Library. The Joseph Regenstein Library is one of seven libraries in the U of C Library system, which also includes the John Crerar Library (the science library), the D'Angelo Law Library, the Social Services Administration Library, the William Harper Memorial Library (the original campus library and later the undergraduate library), the Eckhart Library (the math and computer sciences library), and the Yerkes Observatory Library in Wisconsin (the astronomy and astrophysics library).

Within the U of C Library, there are more than 7,000,000 printed works, increasing at the rate of 150,000 volumes per year. More than 30,000,000 manuscripts and archival pieces, 420,000 maps and aerial photographs, and large sets of microform materials complement the printed collections. Our major electronic resources include 40,000 licensed full-text serial titles, 170,000 licensed monographs, and 500 licensed reference databases.[10]

There are about thirty-five people who select materials for the U of C Library. Some are full-time bibliographers, while others have additional responsibilities, such as administration

and reference. I regularly collaborate with other bibliographers and selectors in the areas of history, anthropology, the ANE, classics, Slavic and Eastern European studies, art, music, Middle Eastern studies, South Asian studies (especially in terms of Hinduism), East Asian studies (in terms of religious studies in Chinese, Japanese, and Korean), and the sciences. Another illustration of this complexity is the acquisitions budgeting process. I have lines in the budget for my approval plans and firm orders, but the funds for my serials, standing orders, and electronic resources are part of the larger U of C Library budget.

I hope I have adequately laid some frameworks for comparing and contrasting my experiences as a theological librarian in seminary and university contexts. I invite you to think about additional frameworks that may be helpful to you.

Similarities and Differences

Now, using these frameworks of mission, size, and complexity, I'd like to talk about some specific similarities and differences in my experiences within seminary and university contexts. Again, let me emphasize that my comments are intended only to be a starting point for discussion. The remarks that follow are based on my experiences at BTS and the U of C Library. For the sake of comparison, I have focused on the religion collection at the U of C Library, but some of my remarks are also true for the philosophy and Judaica collections as well.

Generally speaking, the structure of the mission statements reflects the differences I've experienced in my work contexts. For me, like the "bullet-pointed" mission statement, the seminary context has been very pragmatic and straightforward, whereas the university context, like its "treatise-style" mission statement, has been more complex, more philosophical, and more theoretical. Because of its larger size, every aspect of librarianship at the U of C Library becomes more complex. For example, if I want to reclassify a Greek lexicon from BS to PA, I must involve several other departments in that decision and process. There is a long institutional memory at the U of C Library, something also reflected in the Divinity School mission statement. Many U of C Library staff members have worked there for twenty-plus years.

Now let me talk about some specific differences and similarities in terms of collection development. Since the budgets in my seminary and university contexts have been very different, my purchasing decisions have been different. In my previous seminary context, funds were limited. I purchased many reserve requests. As a result, the collection became personalized, based on current curriculum and faculty interests. In addition to limited financial resources, I had limited space, so older, less-used materials were weeded. In fact, in my last few years at BTS, the overall size of the collection probably decreased rather than increased, since I did more weeding than purchasing. The books that had supported a classic theological education of the past were replaced by materials that supported the current curriculum. Due to financial constraints, I had to cancel some standing orders/continuations. In my previous seminary context, I purchased no foreign-language materials and fewer journals and electronic resources. I mostly bought from publishers like Pilgrim Press, Abingdon, Fortress, etc. I purchased more devotional materials and professional materials (e.g., Abingdon preaching, worship, and tax guides). Consider the long-term implications of these collection development practices.

My seminary context included more collaboration with other small libraries within the Maine State Library system, college and special libraries, as well as public libraries. In that

context, I had more connections with denominations (e.g., UCC, Episcopal, and Unitarian Universalist). In fact, the Maine Diocese gave money for the purchase of Episcopal resources for the BTS Libraries. This is very different from my university context. The unique context of the U of Chicago Divinity School is that it is *non-denominational* and focuses on PhD-level research.

Now compare that seminary context with my current university context. At the U of C Library, reserve requests don't come out of my budget line. Unless such items are specifically requested, I don't purchase professional or devotional materials. While I purchase in order to support faculty research, I also purchase broadly and deeply within the field of religious studies. I try to anticipate new trends in religious studies because you never know what future faculty members or students may need. In addition to English, I collect in French, German, Italian, Spanish, and Hebrew. Most of the materials that come on approval come from university presses. In terms of firm ordering, we use YBP's GOBI web service. Most of what I order is categorized as "advanced academic;" however, since the number of undergraduates on campus continues to increase, I have been purchasing more titles under the category "general academic." With the growth of the Martin Marty Center and the monthly postings to its Religion and Culture Web Forum, I have purchased more "popular" books like Madeleine Albright's *The Mighty and the Almighty*, Michael Lerner's *The Left Hand of God*, and Jim Wallis' *God's Politics*. As an aside, thanks to the College Class of 2000 Book Fund, we have several copies of Dan Brown's *The Da Vinci Code*. I receive more graduate student requests than faculty requests. (At BTS, I received very few student requests.) Most of the gift books at the U of C Library come from retired faculty or their estates rather than local pastors, as was the case at Bangor Theological Seminary. I regularly refer titles and slips to other bibliographers rather than selecting them with my own funds. In terms of weeding, our general policy is to weed only duplicate copies. For items in poor condition, we digitize or preserve them or purchase replacement copies. The university context is not without its own financial concerns. In the past few years, there have been several cancellation projects, including the need to cancel some serials and standing orders/continuations. In the university context, there is always much concern about the purchasing power of the US dollar.

There were some specific differences and similarities in terms of reference questions. In the seminary context, most questions related to popular culture and current events, genealogical inquiries, or course-specific questions (how do I find commentaries or use the *ATLA Religion Database* to find articles?). I received questions about all denominations. Within the library, I taught some critical-thinking skills, especially about using web sites. Within this context, there was a great need to teach information literacy.

At the U of C Library, most reference questions come to the general reference desk. When the reference desk cannot answer the question, it is forwarded to me. In addition, I receive a number of direct reference questions (via phone and email and in person). The questions are not denominational questions but are requests for assistance with research topics (not necessarily course specific). I do more research consultations, which require more preparation on my part. I also do more instruction in using e-resources. We have so many that people are not always aware of what we offer. At BTS, I usually knew more about the subject than the user asking the question, whereas at the U of C Library, the user usually knows more about the

subject than I do, so my focus is on how to locate resources (e.g., which databases and indexes to use), not how to evaluate them. I don't teach critical-thinking skills, since informational literacy is assumed.

The additional projects I have taken on in each context also differ. At BTS, my projects were driven by concerns about limited financial, human, and physical resources. My projects in Maine included eliminating a gift-book backlog of thousands of titles (to free up space), doing retrospective conversion and barcoding (to simplify circulation functions), and migrating to a shared III integrated library system (to reduce the cost of maintaining a separate ILS). My projects at the U of C Library have included talking with faculty about how library resources can be included in their Blackboard/Chalk sites, serving on the Goodspeed project team (a project to fully digitize about sixty-five NT manuscripts), and serving on a committee to design a reading room for the $42 million addition to Regenstein Library. I have also spent time working on developing subject web pages and research guides and organizing the e-resources in religion, philosophy, and Jewish Studies within Metalib (a library portal from Ex Libris that allows a library to organize and provide better access to electronic resources).

In summary, to risk making a gross overgeneralization, I would say there was more of a public service focus within my seminary context, whereas in my current university context, there is more of a collections focus.

Implications and Discussion

At this point, I'd like to talk about some implications of my discussion. As I thought about my contexts, I thought about what it means to be a theological librarian. Does being a theological librarian presuppose a Christian understanding/framework? What is the relationship between the theological commitment of an individual librarian and that librarian's institution?

In my seminary context, I felt like I was doing ministry. In fact, I even started on the ordination path while at Bangor. Within ATLA, we often talk about theological librarianship as ministry. We talk about stewardship, servant ministry, hospitality, teaching, etc. Such discussions make sense within a Christian context, but what about within a non-Christian context? Are there any ministry concepts that fit a secular context? I invite you to consider what models fit your contexts. What models are natural extensions of your own theology? What is the relationship between your own faith commitment and that of your institution?

Can a bibliographer be a theological librarian? Are there other roles for theological librarians within a university context? I view theological librarians as more service oriented, doing librarianship within a theological framework—with such concepts as stewardship and preserving tradition. Many university bibliographers are not as public service oriented; instead they are more collections focused, doing librarianship within a secular, institutional framework. In order to be a bibliographer, one needs subject knowledge, often demonstrated by an advanced degree and language skills. There is a constant need for professional development in their disciplines. They belong to an academic department. The Divinity School faculty and students often refer to me as "our bibliographer." Librarians within the UC Library refer to most of the B classification (excluding BF) as "Beth's collection." How do these perceptions relate to ministry? I know I have quickly earned a reputation among my library colleagues and the Divinity School faculty and students as being public service oriented, and I credit this to my background in seminary contexts.

I began this talk by acknowledging the beginnings of the College and University Interest Group. I noted that early on this group requested the following change in the general guidelines for interest groups: "So that this group can be in compliance with the ATLA 'Policy Guidelines of Interest Groups,' we request that Item 1 of those guidelines be changed to read 'fields of theological and/or religious studies librarianship.'"[11] Based on my experiences, I think that there are a number of differences between religious studies in a university context and theological studies in a seminary context. I don't necessarily favor one over the other. Each has its rewards and challenges.

Ultimately, we need to have a clear understanding of our context (its mission, size, and complexity). We need to know our library users, not just in the abstract, but personally. If we have a clear understanding of our context and the ability to articulate it and our experiences, then we can dialogue and learn from each other. I hope my talk today has allowed us to continue on this dialogical path.

Endnotes

1 Marti Alt, "College and University Section," in *Summary of Proceedings: Forty-fifth Annual Conference of the American Theological Library Association*, University of Toronto, Trinity College, and The Toronto School of Theology, Toronto, Ontario, 19–22 June 1991, ed. Betty A. O'Brien (Evanston, Ill.: American Theological Library Association, 1991), 70.

2 Ibid.

3 "Mission Statement," http://catalog.bts.edu/content.php?catoid=6&navoid=117 (viewed May 15, 2006).

4 Stephen Peterson. "Theological Libraries for the Twentieth-First Century: Project 2000 Final Report," *Theological Education* 20, no. 3 (Supplement 1984), 26.

5 Ibid., 29.

6 University of Chicago Divinity School, "History and Mission," http://divinity.uchicago.edu/about/history.shtml (viewed May 15, 2006).

7 http://divinity.uchicago.edu/about/index.shtml (viewed May 15, 2006).

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9 University of Chicago Library, "Library Mission, Vision and Values," www.lib.uchicago.edu/e/about/mvv.html (viewed June 1, 2006).

10 University of Chicago Library, "About the Library," www.lib.uchicago.edu/e/about/ (viewed May 20, 2006).

11 Alt, 70.

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From Torah to Rabbinics: What a Librarian Needs to Know about Jewish Bibliography—*al regel ehat* (While Standing on One Foot) (Judaica Interest Group)

by
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As this convention presentation used eighty-four PowerPoint slides—mostly illustrative slides of books—this paper does not flow as narrative. It gives you a small taste of the presentation and some additional material that time did not allow for in the convention presentation. The PowerPoint slides with color pictures may be downloaded from: http://home.earthlink.net/~byls-press2/atla_PresentationJune2006_notes.pdf.

Introduction

One can never predict when the librarian will need knowledge of Jewish sources. The Bible and the Talmud are sources of Judeo-Christian theology, religion, and law. The following invocation given by a Unitarian minister before the Scottish Parliament demonstrates this. (It is slightly condensed.) After hearing this invocation, the librarian could have a patron ask questions to learn more about the sources. This article will give a brief overview of Judaica bibliography and cataloging issues that will help a religion librarian in an academic library.

Scottish Parliament
Wednesday, 4 April 2001
Time for Reflection

. . . Rev Andrew Hill (Minister of St Mark's Unitarian Church, Edinburgh): Rabbi Hillel lived during the first century of the Common Era. One day, someone came up to Rabbi Hillel and said: "There are so many laws and so many regulations that it is quite impossible to remember them all. Please teach me one rule [the whole Torah] that covers them all and that I can remember while I am standing on just one leg."

I wonder whether you can imagine for yourselves just one rule that could sum up every law and every regulation that has already passed through this Parliament, and every law and every regulation that will pass through it in the future—one rule that you could remember while you were standing on just one foot.

There must be a human limit to how many important rules even legislators can actually remember. Nevertheless, there have to be rules about common ways of doing things; otherwise we would continually collide with each other. But most rules are neither right nor wrong. They are simply codified conventions, such as driving on the same side of the road as everyone else who is going in the same direction.

Laws and regulations exist from necessity, but in normal everyday living we rarely think of them or refer to them. There simply is no time to live by the rulebook, and

> the danger of doing so is that we end up looking for loopholes in the law, or searching for ways round regulations, and then proudly pronouncing, "But it's not against the rules."
>
> Rabbi Hillel had an answer for his questioner, "Don't do to anyone else the kind of thing that is hateful to you." This, Hillel said, was all the laws put together, and all the rest was just an explanation of that one short rule. His rule was a version of what ethicists know as the golden rule. It exists in many different forms in other cultures.
>
> I wonder what your golden rule is that sums up all the laws and all the regulations that have passed through and will pass through this Parliament—and remember that the older we get, the shorter our memories become, and the shorter the time we can actually stand unaided on one leg.[1]

This invocation shows the widespread reach of the wisdom of the Talmud. Did Andrew Hill tell the whole Talmudic story? Did he quote the Talmud correctly? How would you as a librarian help a patron find out the source of the rest of the story and figure out the answers?

[Illustration 1: This illustration shows the relationship between the Hebrew Bible and rabbinic texts. The Bible, the written law, is primary source; the Midrash, Talmud, Aggadah, and all the commentaries—ancient and modern—are part of the oral law, or rabbinic tradition.]

The Torah, the First Part of the Bible, or Tanakh (תנ״ך) in Hebrew

The root of the word Torah is from the root <YRH> [ירה], meaning to "teach" or "guide." "Torah" has several meanings, "the law" or "doctrine," or the parchment scroll read in the synagogue. A Torah scroll turns a room into a sanctuary. The Torah is the cornerstone of Jewish religion and law. The scrolls are considered the most holy of Jewish religious objects. Every synagogue maintains several scrolls, each of which is covered and protected by a covering of rich fabric, mantel, in the Ashkenazi tradition or in a box in the Sephardi tradition. They are decorated with silver ornaments on the front and top. Printed Torahs are also called *Pentateuch* and *Humash*, the Greek and Hebrew terms for "five." In English we also use *Five Books of Moses.*

[Illustration 2: This is a Sephardic-style Torah scroll in a wooden box. It is read upright.]

[Illustration 3: This is an Ashkenazi Torah scroll. The parchment is rolled on two wooden rollers (called Etz Haim in Hebrew) and is read opened on a table.]

[Illustration 4: Parchment on a frame. This piece is drying as part of the preparation to be used for writing.]

The term "Torah" also is used to refer to the entire corpus of Jewish literature. The Bible is called the written law, תורה שבכתב, and the commentaries, the legends of the Aggadah, the Mishnah, the Talmud, and all the legal works are called the oral law, תורה שבעל פה. The commentaries range from the ancient to the most modern.

A Sefer Torah, that is, the actual parchment scroll, can only be written by a trained *sofer* (scribe). There are 304,805 letters in a Sefer Torah. If one letter is extra or missing, it renders

the Torah invalid. If the ink of one letter falls off, the Torah is not valid and must be repaired. The ink, which is made from an ancient formula, sits on top of the surface. After many cycles of cold and hot, the ink sometimes flakes off.

To a Jewish community a Torah is more than a scroll; it is the story of a people. In the Mishnah (Avot 1:2) it is written, "The World stands on three things—on the Torah, on the service of G-d, and upon acts of loving-kindness." The Torah, our story, is part of our community and essential to a Jewish life.

Other books of the Bible are also written on parchment scrolls, but other than the book of Esther, they don't have to follow the exacting rules to write a Torah. The books of Esther, Song of Songs, Lamentations, Ruth, and Ecclesiastes are grouped together and called the *Five Scrolls*. They are written on parchment and use only one wooden roller.

[Illustration 5: Illustrated book of Esther.]

[Illustration 6: Book of Esther without illustrations.]

Primary Texts

Traditional Jewish books include: Bibles and commentaries, *Mishnah*, *Gemarah* (*Mishnah* and *Gemarah* together make the *Talmud*), prayer books (including *siddurim* for daily use and *mahzorim* for holidays), *Halakha* (Jewish law codes), and legal responsa. The Bible is the central book of Judaism and serves as a basis for rabbinic law and wisdom.

The traditional count for the number of books is twenty-four. The Christian version separates the books of Kings, Samuel, and Chronicles into two parts, counts each of the Minor Prophets as a book, and makes Ezra and Nehemiah two separate books, making the count thirty-nine books. The books of the Hebrew Bible are in a traditional order, but the order of books is different in the Talmud and in the Catholic and Protestant versions. At one time, libraries filed cards in the canonical order; but now the filing order is alphabetic.

An example of a *Humash* commonly used in synagogues is *The Chumash* : the Torah, haftaros, and five megillos with a commentary . . . Stone ed. Brooklyn, NY, Mesorah Publications, 1998.

[Illustration 7: The cover to the Stone Chumash.]

[Illustration 8: The title page to the Stone Chumash.]

[Illustration 9: A sample page from the Stone Chumash. This is the opening page of the first page of Genesis.]

[Illustration 10: Cover to *The Pentateuch and Haftorahs : Hebrew Text, English Translation and Commentary*, edited by J.H. Hertz. 2nd ed. London, Soncino Press, 1966. (Originally published in 1937.)]

[Illustration 11: Title page.]

[Illustration 12: A sample page from the Hertz Humash. This is the opening page of the first page of Genesis.]

The Hertz Pentateuch, first published in 1937, was used in synagogues throughout the English-speaking world until recently. It contains the Hebrew text, English translation, and English commentary. Recently several other English versions have taken their place for use during synagogue services.

[Illustration 13: Order of books in the Hebrew Bible.]

The chapter divisions have no significance in the Jewish tradition. Nevertheless, they are noted in all modern editions of the Tanakh so that verses may be easily located and cited. Modern editions also divide the books of Samuel, Kings, and Chronicles into the same two parts as the Christian textual tradition to prevent confusion as to the citation of a verse. The chapter and verse divisions were made by Dr. Stephen Langton at the beginning of the thirteenth century. Jews started using these chapter and verse divisions in the late Middle Ages in Spain when they were forced into public disputations. They had to refer to verses in the same way the Christians did. The division of the chapters represents Christian exegesis of the Bible and sometimes disagrees on literary or philosophical grounds with the Masoretic (Jewish traditional) view of the text.[2]

[Illustration 14: Authorized names according to Library of Congress Name Authority File.]

Terminology for Referring to the Bible

Verse	פסוק	
Chapter	פרק	
Book	ספר	
Targum	תרגום	Aramaic translation of the Bible
Rashi		Medieval French commentator on the Bible.[3]
Parasha	פרשה	Weekly Torah portion. The Torah is divided into fifty-four weekly portions read on the Sabbath. Since there are only fifty-two weeks in the year, sometimes two portions are read. There is another tradition of reading the whole Torah in three years, but this is not considered normative today. In addition, there are readings for each holiday and for the weekday readings on Mondays and Thursdays.

Mishnah and *Gemarah*

The *Mishnah* was edited by Rabbi Yehudah Ha-Nasi and is written in Hebrew. The *Talmud* is a continuation of the rabbinic oral tradition and is a commentary and explanation of the *Mishnah*.

The first English translation of the *Talmud* was done by Michael Rodkinson in 1903 with a second edition published by The Talmud Society (of Boston) in 1918. This edition never earned wide acceptance as a scholarly or literary work. The books were sold with pages that required them to be slit open. It is still possible to find copies with pages that were never slit and never read. It had no commentaries or explanations of the text or translation. The second translation, edited by Isidore Epstein, was published by Soncino Press[4] in the mid-1930s. It is still in print and can be bought in thirty volumes. The Schottenstein Edition, published by Mesorah Publications starting in 1990, is the most recent English translation. It includes the text, English translation, English introductions, and English commentaries.

[Illustration 15: Set of Soncino Talmud Edition with commentary by Edin Steinsaltz; traditional Talmud with texts and commentaries Schottenstein Talmud volumes.]

[Illustration 16: Title page from an 1880 printing by Widow and Brothers Romm of the Babylonian Talmud, tractate Berahot, first page. Note illustrative decoration around title. Year is indicated by two Hebrew words, Zot Ha-bracha, which translates to "1880".]

Legal Works

[Illustration 17: Mishnah Brurah (Laws of Everyday Living) Legal code, edited by Chofetz Chaim (in library catalogs: Israel Meir, Ha-Kohen, 1838–1933).]

Other codes of Jewish law include *Mishnah Torah*, by Maimonides (in library catalogs: Maimonides, 1138–1204, also called Rambam and Moses ben Maimon), *Shulkhan Arukh* edited by Yoseph Karo (in library catalogs: Karo, Joseph ben Ephraim, 1486–1575), and *Kitzur Shulhan Arukh*, edited by Sholomo Ganzfried (in library catalogs: Ganzfried, Solomon ben Joseph, 1804–1886).

Citing Sources

The *Mishnah* is the body of post-Biblical oral law that was redacted about the year 200 C.E. by Rabbi Yehudah Ha-Nasi. The word "mishnah" refers to both the entire work and a single statement. "To learn a mishnah" means "to learn one statement." The *Mishnah* is divided into six orders, סדרות [sidarot]. Each order is divided into tractates, מסכתות [mesekhtot], then chapters, פרקים [perakim]. References to the *Mishnah* need tractate, chapter, and mishnah number.

For example:. *Avot* 4:5 refers to the fifth mishnah in chapter 4 of tractate *Avot.*

[Illustration 18: Title page and sample text page from English translation of the *Mishnah* made by Philip Blackman.]

*"*Mishnah*"* may also refer to statements made by the rabbis of the post-Biblical era and works such as *Mishnayot Gedolot*.

The root of the word "Talmud" is "lamad," למד, meaning "to learn." The *Gemarah* is an explanation and expansion of the oral tradition of the *Mishnah.* The *Talmud* is divided into the same orders and tractates as the *Mishnah.* However, there are several tractates of the *Mishnah* that do not have *Gemarah* sections. The Talmudic period was from about 200 to 600 C.E. There are two talmuds—Yerushalmi (in English "Jerusalem") and Bavli (Babylonian).

Vocabulary

Tanna	תנא	A teacher, or rabbi, from the *Mishnah* or Mishnaic times.
Amora	אמורא	A teacher from the post-Mishnaic or Talmudic period.
Gemara	גמורא	This is the portion of the *Talmud* that was written after the *Mishnah*. *Talmud* = *Mishnah* plus *Gemarah*.
Midrash	מדרש	The word means "to search out." Midrashim are the stories and literary expositions on the Bible or Jewish thought.
Halakhah	הלכה	The word means "to go" or "to follow." These are the teachings dealing with rules or statutes. It could also refer to a law or the codification of the laws.

Citing Sources in Biblical and Rabbinic Literature

"Ethics, copyright laws, and courtesy to readers require authors to identify the sources of direct quotations and of any facts or opinions not generally known or easily checked." —*Chicago Manual of Style*, 15th edition (Chicago: University of Chicago Press), p. 594.

One of the main jobs of librarians is to be an expert in the interpretation and creation of bibliographic records and understand the citations of these materials. There are several standard style manuals, but not all authors will follow them. It is the job of the librarian to learn about the many methods of citations and the abbreviations and shortcuts used in their creation. Some systems use only the author's last name and first initial. This is counter to what we teach catalogers about name authority. There are many ways authors enter Hebrew names in bibliographies. The styles do not always agree with LC authorities or even systematic Romanization. The researcher and librarian need to know how to check for alternatives. Usually the LC name authority files have done that searching, but for bibliographies in books and articles, the authors have not checked LC.

When citing a source in a contemporary journal or book, one can depend on a standard edition. Even if a book is reprinted or revised, a citation will point the reader to the source. This principle does not always work with primary Jewish sources because edition control is difficult. That means the book may be reprinted with different page arrangements. For some rabbinic books, there is no standard edition or easy way of referring to a page or chapter.

Citing the Bible

Since chapters and verses are standard:

- Cite by book and verse for text or translation. For example, Leviticus 19:16, Genesis 4:20.
- Cite a particular edition, translation, or commentary by the bibliographic description used with your style sheet and then page number. For example: if you were comparing the translation of the verse Genesis 25:27. See *Tanakh* (Philadelphia : Jewish Publication Society, 1999), p. 38.
- If you are citing Rashi or other commentary and you don't have a standard edition, use the Biblical verse associated with the commentary. For example: Rashi's commentary on Leviticus 16:16.

Citing the *Mishnah*

Use the *mesekhta* (tractate), chapter, then mishna number. For example: *Berakhot* 5:4 means chapter 5, mishnah 4 of Berakhot. A single mishnah may contain more than one sentence or statement. For the most part, the chapters and divisions into individual mishnahs are standard.

Be aware that *Avot*, also called *Perke Avot*, *Ethics of the Fathers*, and *Sayings of the Fathers*, also is printed in the prayer book. The version in the prayer book divides the chapters differently than the version in the regular mishnah editions. The LC heading has changed over the years. *Mishnah. Avot* is the current LC heading. Previous and alternative headings include: Avot (Mishnah), Pirḳe Avot (Mishnah), Pirkei Avot (Mishnah), Chapters of the Fathers (Mishnah), and Mishnah. Nezikin. Avot.

Citing the *Talmud*

There are two talmuds, Babylonian (in Hebrew, "*Talmud Bavli*," תלמוד בבלי) and Jerusalem (in Hebrew, ירושלמי תלמוד), also called *Palestinian Talmud* or the *Talmud of Jerusalem*. Since

the *Babylonian Talmud* is more complete and more often studied, references to the *Talmud* are assumed to be from the Babylonian unless the *Jerusalem Talmud* is explicitly mentioned.

Most contemporary *Talmud* editions use the page layout called the Vilna Shas, named after the city where it was first printed in this format. On a *Talmud* page, the *Talmud* text is in big print in the middle, with commentaries on the left, right, and bottom. LC uses systematic Romanization for the titles of tractates. This is almost the same as using the transliteration based on the Israeli pronunciation. Not everyone will cite with those spellings. See illustration 18 for all the spellings.

[Illustration 19: Vilna Shas layout. From the very first *Talmud* page, Berakhot leaf 2. All *Talmud* volumes start with leaf 2 and have a fancy decorative box around the first word.]

"Daf" (דף) is the Hebrew word for what librarians call a "leaf" and most people call a "page." One daf includes a side 1 and side 2 (recto and verso in library lingo, amud, "עמוד," in Hebrew). Daf Yomi is the study program to learn one full page (leaf) per day.

Cite a *Talmud* page number followed by "a" or "b" to indicate which side. In Hebrew this means page "aleph" or "bet." Sometimes authors will use a single dot for side one and a colon or two dots for side 2. For example: Berakhot 23b (or Berakhot 23 **:**) means the verso, or second side, of leaf 23 in Mesekhet Berakhot. All books of the *Talmud* start with leaf number 2. This shows we are never beginners in our study. Sometimes "T.B." is used for *Babylonian Talmud* and "T.Y." for the *Jerusalem Talmud.* Without a designator, the *Babylonian Talmud* is assumed.

If citing a standard translation, such as Soncino or ArtScroll, use volume name, the page of the volume, and the standard *Talmud* page. If citing a commentary, such as Rashi or Tosafot, use the standard *Talmud* page where you found it. For example: Rashi on Berakhot 23a.

[Illustration 20: Tractates of the *Talmud* with the spelling used by the Library of Congress. Includes some tractates that appear only in the *Mishnah*; that is, they don't have a *Gemarah*. Some older books may still be entered in older formats using a "b" where a "v" is currently used. The second spelling is that older form.]

[Illustration 21: Tractates of the *Talmud* with the spelling used by ArtScroll. ArtScroll has fewer names than LC because they have not published all the minor tractates in separate voumes and the LC list includes tractates that don't have Gemarah.]

Sample citation of a commentary: *Rabbenu Asher, Commentary to Sanhedrin* 4:6

Interpretation: Rabbenu Asher (in library catalogs: Asher ben Jehiel, ca. 1250–1327, also known as the Ro"sh), wrote a collection of laws according to the order of the tractates of the *Talmud*. These are found in the back of standard *Talmud* volumes arranged by chapters with numbered statements or laws. This citation is for the sixth law in chapter 4. This is not the same as a page number reference to the *Talmud*.

Citing the *Tosephta*

The word *Tosephta* means "addition" or "supplement." The work is printed in the same volume as the *Talmud* supplements. It is arranged in chapters and mishnayot the same as the *Mishnah* but differs from the *Mishnah* in the subject arrangement and in the division of the perakim (chapters).

There are 60 tractates (masekhtot) and 452 chapters (perakim). The *Tosephta* contains mainly the remnants of the earlier compilations of the Halakhah made by R. Akiba, R. Meir, R. Nehemia, and others not adopted in the *Mishnah,* and, besides additions made after R. Yehuda Ha-Nasi's death by his disciples, R. Chiya, R. Oshaya, Bar Kappara, and others. The *Tosephta* also contains many sayings and decisions of later Amoraim of the Babylonian and Palestinian schools. In its present shape, it belongs to the fifth or sixth century."

Cite the *Tosephta* by Meskhta, chapter and mishnah. For example, *Tosephta* Sotah 1:2.

Sample Legal Citations

Feinstein, Moshe. Iggerot Moshe, Yoreh De'ah II:174(3).

Interpretation: Name in library catalogs: Feinstein, Moses, 1892-1986. Title on the book משה פיינשטיין ספר אגרות/ . . . להשיב לשואלים אותי מתלמידי וחברי . . . ; משה. Sefer Igrot Mosheh : . . . le-hashiv la-sho'alim oti mi-talmidai ṿe-ḥaverai . . .

The word "sefer" means "book." When "sefer" is the first word of a book title, it is usually ignored, as it is very common, comparable to the definite article "the." However, since the word "sefer" may be significant, the decision to include it in cataloging is a cataloger's decision. Since the computer program can't make that decision, the library catalog will include it when not properly coded for skipping. Note in this citation the systematic Romanization according to AACR/LC differs from this author's citation. "Yoreh De'ah" is a section of the book. "II" is part 2 of that section. For example, "174(3)" means section 174 law 3. A "law" may contain several sentences and paragraphs.

Joseph Karo, Shulhan Arukh, Yoreh De'ah 151:1.

Interpretation: Name in library catalogs: Karo, Joseph ben Ephraim, 1488–1575. This is an important work of Jewish law that appears in many editions. Many later law books are based on the same section titles and order of laws as found here. Yorah De'ah is one of the large divisions; 151 is the chapter, and 1 is the law.

Citation as found in an article: Maimonides, *Mishneh Torah*, Laws of Murder and Guarding One's Life, 2:2.

Interpretation: The author's name in library catalogs is Maimonides, Moses, 1135–1204. His name has many other forms, and LC has changed the form over the years. The title of the work is *Mishneh Torah*, which may also be spelled *Mishnah Torah*. This work is divided into volumes based on the names of the orders of the *Mishnah.* This citation is from the chapter titled "Laws of Murder and Guarding One's Life" [in Hebrew: רוצח ושמירת נפש]. Philip Birnbaum's[5] translation uses the title "Homicide and Life Preservation." The citation is from chapter 2 and is the second law.

Birnbaum's translation is ". . . If a man hired a murderer to kill somebody, or sent a servant to kill him . . . he deserves to die by an act of God, but is not executed by the court."

Resources for Librarians

Judaic Studies Resources at Princeton University Library
www.princeton.edu/~pressman/jewprin.htm

Hebraica Team, Yale University Library, צוות לקטלוג עברית
www.library.yale.edu/cataloging/hebraicateam/

Both sites have internal cataloging documents that contain local decisions and interpretations that may be used by other librarians, links for Hebraica tools, and links for Judaica databases.

Libraries with Large Judaica Collections

- Baltimore Hebrew University
- Brandeis University
- Columbia University
- Gratz College
- Harvard University
- Hebrew Theological College (Skokie, Illinois)
- Hebrew Union College (New York, Cincinnati, Los Angeles, Jerusalem)
- Jewish Theological Seminary
- Library of Congress
- New York Public Library
- New York University
- Ohio State University
- Princeton University
- Spertus Institute of Jewish Studies
- Stanford University
- Touro College
- University of California, Berkeley
- University of California, Los Angeles (UCLA)
- University of Judaism
- University of Michigan (Ann Arbor)
- University of Pennsylvania, Philadelphia (includes Center for Judaic Studies)
- Yale University
- Yeshiva University

Summary

Return to the quotation in the invocation of Andrew Hill. Did he get the quote right? That could be a question a patron comes to your library to answer. The patron may remember the verse in Leviticus 19:18, "Love your neighbor as your self," or the verse in "Do to others as you would have them do to you," Luke 6:31. If you did a Google search with the words "Hillel hateful to you," you would find a Wikipedia entry that quotes this saying as one of the two most famous sayings from Hillel. The source listed is *T.B. Shabbat* 31a. If you open your *Talmud* to that page, you will see the whole story. Hillel and Shammai were two rivals in their philosophy of life. Hillel was known for his modesty, kindness, and patience. Shammai was also trained as an engineer. He was known for his preciseness and impatience. They both had

many followers. The *Talmud* tells us one day a non-Jew wanted to see if he could make Hillel angry. He first went to Shammai, asking him to teach him the whole Torah (i.e., all of Judaism) while he stood on one foot. Shammai got angry and threw him out. The non-Jew then went to Hillel and asked the same question. Then Hillel gave the famous quote "That which is hateful to you, do not do to your neighbor. That is the whole Torah; the rest [is commentary, the explanation]; go and study it."

Rev. Hill mentioned only one of the points of the story. The main point was not that the law could be summarized in one line but that Hillel could be kind and understanding of the situation. Rev. Hill got the quote right, but he did not get it *all right*.

Endnotes

[1] Condensed from *Scottish Parliament : Official Report*, Vol. 11 No 11. www.scottish.parliament.uk/business/officialReports/meetingsParliament/or-01/or111102.htm.

[2] Order in the Catholic Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Tobit,* Judith,* Esther, 1 Maccabees,* 2 Maccabees,* Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom of Solomon,* Ben Sirach,* Isaiah, Jeremiah, Lamentations, Book of Baruch,* Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

*These are books from the Apocrypha, which are in the Catholic canon but not the Jewish or Protestant cannons.

Order in the Protestant Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

[3] Rashi, 1040-1105 is the LC-authorized heading. Previous and alternative headings: Solomon ben Isaac, called Rashi, 1040–1105; Solomon ben Isaac, |d 1040–1105; Shelomoh ben Yitsḥaḳ, |d 1040–1105; Isaac, Solomon ben, 1040–1105; Yitzḥaqi, Shlomo, 1040-1105; Shlomo Yitzḥaqi, 1040–1105. Rashi was born in Troyes, France in 1040 and died there July 13, 1105.

[4] The first book published by Soncino was the *Talmud* tractate *Berakhot* in 1484. The press takes its name from the small village in Northern Italy where Joshua Soncino set up the world's first Hebrew press.

[5] *Mishneh Torah: Maimonides' Code of Jewish Law and Ethics*, abridged and translated from the Hebrew by Philip Birnbaum. New York : Hebrew Publishing Company, 1974.

Preserving LGBT Religious History
(Lesbian and Gay Interest Group)
by
Mark Bowman, Chicago Theological Seminary

This session reviewed the purpose and resources of the Lesbian, Gay, Bisexual and Transgender Religious Archives Network (LGBT-RAN) for use in theological school libraries. Coordinator Mark Bowman reiterated LGBT-RAN's twofold purpose: 1) a resource center to assist LGBT religious groups and leaders in preserving their records and papers in appropriate repositories; and, 2) an information clearinghouse for researchers and others studying the history of LGBT religious movements.

Since its founding four years ago, LGBT-RAN has amassed a significant amount of information on its web site, www.lgbtran.org. A demonstration of the web site reviewed the information in these databases:

- a Profiles Gallery, providing biographical sketches of more than 160 leaders of LGBT religious movements
- a Collections Catalog, detailing more than 175 existent archival collections around the world from LGBT religious movements
- an Oral History Project, interviews with nine early LGBT religious leaders that can be read or listened to on the web site
- an Archives Exhibit, for viewing more than one hundred artifacts from the groundbreaking Council on Religion and the Homosexual in the mid-1960s.

In the subsequent discussion, session participants indicated that they have found the LGBT-RAN web site informative and user friendly. They often refer students to the web site or use it themselves to locate information. It was suggested that it would be helpful for LGBT-RAN to help identify and link researchers and scholars working on LGBT religious history, particularly by publicly listing title and author of all papers submitted for the annual LGBT Religious History Award.

The ATLA Selected Religion Web Sites (ATSRW) Project: An Update on the Selection Process (Public Services Interest Group)

by
Amy Limpitlaw, Vanderbilt University

The ATLA Selected Religion Web Sites (ATSRW) Project is a cooperative effort of ATLA members focused on scholarly web sites in the areas of religion and theology. Any member of ATLA can suggest a web site. Web sites are then assessed, selected, and finally catalogued by participants in the project. Bibliographic records for selected sites are then made available to all ATLA members for purchase through an OCLC collection set.

Once the selection is done, the bibliographic records are available for purchase as a collection set from OCLC. Information about OCLC Collection Sets is available at http://collectionsets.oclc.org/SetInfo.jsp?SetSymbol=ATSRW. More information on the project itself, its history, and its goals is available on the ATLA web site at www.atla.com/tsig/ATSRW/projectdescription.html. This web page for the project includes a description of the project, a link to a list of sites that have been submitted, and a form to submit a site for consideration.

There were three key issues that had to be dealt with in moving forward on the selection process for the project: creating a form for submissions; deciding on the criteria for accepting a site; and finally, figuring out how to manage the selection process.

First, the submission form was created. Jonathan West, who used to work for ATLA, helped us to create a submission form, which can be viewed at www.atla.com/member/collaborative_projects/atsrw/atsrw_form.html . Submissions made on this form are then sent to Amy Limpitlaw and Eileen Crawford, the project coordinators, via email.

Once the form was ready, members of ATLA who had expressed interest in the project were approached and asked to consider participating as selectors. Nearly everyone approached was agreeable. The group of selectors then started the work of selecting web sites.

At first, the selection process was managed via email. The submissions received by the project coordinators were forwarded on to the selectors for discussion. Right away, one of the first issues that came up was the question of criteria. There was a considerable amount of discussion among the selectors on what the criteria for selection should be, and even on whether or not there should be a selection process at all. Eventually, it was decided that a "checklist" of criteria was not terribly helpful. Instead, it was decided that a set of flexible guidelines or considerations would be used, none of which would necessarily be required but which were issues that needed to be considered when assessing a potential addition to the collection set. These guidelines included considerations such as the length of time the site had been in existence, its content, the authorship of the site, what kind of institutional affiliation supported the site (if any), how frequently the site was updated, ease of use and navigation, etc.

One of the issues clarified through the discussion of criteria was that the goal of the project is somewhat different than what has been done by guides such as the Wabash Center Internet Guide (www.wabashcenter.wabash.edu/Internet/front.htm).

While that guide is selective, it also seeks to be fairly comprehensive. The ATSRW Project is focused more on creating a *select* set of sites, rather than on trying to include everything that has any sort of value. One participant in the discussion described the guiding principle for the collection set in these terms: "a subset of the web that can be identified, for which a group of ATLA librarians could come to agreement that—*if it were in print*—a reasonable number of libraries would purchase it and add it to the catalog."

The next issue to resolve was how to manage the project, especially the discussions among the selectors. Email was cumbersome. Someone suggested that maybe some kind of course management software might facilitate managing and keeping track of the process. At Vanderbilt University, Blackboard course management software is used by faculty for their classes, and it appeared that this same software might be useful for managing the selection process. The software includes a discussion forum feature that allows discussions to be archived (something that is difficult to do with email). It also includes a survey feature that could be used for the selectors to vote on the sites. The IT people at Vanderbilt were approached about creating a "course" in Blackboard where the participants in the project would be enrolled as "students," in either the group of selectors or the group of catalogers.

The sites currently being considered are posted in the courseware. There is a link provided to each web site, along with a brief description of the site. The discussion boards allow the selectors to post their opinions about each site under consideration. About five sites are considered at a time, and typically a selection is made every other month.

An example of one of the sites considered for the collection set is the site for the Gifford Lectures (www.giffordlectures.org). This is the official web site of the prestigious lectureship that has included such notables as Hannah Arendt, Karl Barth, Jürgen Moltmann, Reinhold Neibuhr, and many others. In the discussion forum for this site, however, the selectors noted numerous problems. The site was very new, having been launched just in August of 2005 (it was being considered in November 2005). There were problems with the site's search engine, and much of the promised content was missing. The authors of the site were emailed to get more information about the search engine, and their response was reported in the discussion forum. Contacting the creators of the site was a step that was taken fairly often. Usually if there was no response, that was taken as a big red flag that the site was no longer being maintained. Sometimes, though, there would be a very enthusiastic and quick response. One of the sites that was contacted for more information was the Monastic Matrix site (http://monasticmatrix.usc.edu/); a very quick and enthusiastic response was received. This was one of the sites selected for the project, whereas the Gifford site was ultimately put aside for reconsideration at a later date.

One surprise discovered from the selection process is that institutional affiliation has not necessarily translated into an automatic acceptance of a site, and conversely, there have been a number of web sites that have been excellent in terms of content and quality but have no institutional backing or academic connection. Many of these, because of the superior content, have been added to the collection set anyway. In practice, the "criteria" proposed for selection have been applied with a great deal of flexibility. One example of a site that was the work of a single individual that was nevertheless accepted into the collection set is Frank Henderson's Page on Liturgy and Medieval Women (www.compusmart.ab.ca/fhenders/). Although it has no

institutional backing, it was recommended by our faculty member specializing in the history of liturgy. The author of the site also has excellent credentials as an expert on the topic of liturgy: he is a member of the North American Academy of Liturgy, the Canadian Liturgical Society, and Societas Liturgica and was the editor of the *Proceedings of the North American Academy of Liturgy*.

One of the other surprises was that there has been a fair amount of difficulty in finding really good web sites to consider. In an early conversation with OCLC, it was estimated that the collection would reach about two to three hundred records within a couple of years. The first group of records was added in October of 2004. Currently, there are only forty-three records in the collection set.

The final part of the selection process is the actual voting on the sites, which is also managed through the Blackboard courseware, using the survey feature. A simple majority vote as to whether or not to accept a site is used. Selectors have a choice of voting Yes, No, or Revisit, with the last option being for sites, such as the Gifford Lectures site, that are deemed not yet of sufficient quality to be added at the time of voting but that ought to looked at again at some point in the future. The last question in the survey allows the selectors to add any additional thoughts. Again, all of this can be archived, so it is possible to see what selectors have written. Once the selectors have voted, the project coordinators can view the percentage of selectors who voted in a particular way (Yes, No, or Revisit), although they cannot see how each individual selector voted.

ATLA librarians are always needed to participate as selectors, and ATLA members who are interested are encouraged to contact the project coordinators, Amy Limpitlaw and Eileen Crawford (amy.e.limpitlaw@vanderbilt.edu; eileen.k.crawford@vanderbilt.edu). ATLA members are also encouraged to provide submissions of good academic web sites in religion and theology. The future of the project may include expanding it beyond the current "core collection" idea and moving it in the direction of topical subsets, for instance, for specific denominational web sites and for sites on non-Christian religions.

Making Powerful Presentations (Public Services Interest Group) by Sharon R. McIntosh, PepsiCo

I. Preliminary comments

A. Let's face it: Few like speaking.

Glossophobia (fear of public speaking) affects as much as 75 percent of the population.[1] And most "common wisdom" strategies don't work. One of the Dilbert strips featured Dilbert attempting a public talk. He was told to picture them in "their underwear": it was an audience full of Mary Kay saleswomen.[2] "Winging it" or just worrying about it does not help, either. Instead, it helps to learn the "rules" of speeches that can be used anywhere with almost any audience.

B. Nonetheless, speeches have power.

Every day, corporate statisticians estimate that Americans make approximately 100,000 speeches.[3] In the Middle Ages, Pope Urban II used his personal eloquence to raise an army to fight in the First Crusade (for good or for ill). Sir Winston Churchill is credited with saving the British people during the darkest days of World War II with his radio speeches.

Sometimes the power of a speech comes not from words. Grainger Tripp was a television pioneer at the J. Walter Thompson advertising agency in New York City. Television was a new medium in the 1950s, and Tripp was responsible for all of Kodak's commercials. A frequent lecturer to new, young creative people at the agency, Tripp opened his talks like this: Striding into the fancy conference room where the noontime lectures were held, Tripp stopped at the podium and stood there for several moments not saying a word. Then he pulled a balloon out of his jacket pocket and blew it up in front of his stunned audience. Then, still silent, he pulled a straight pin from his lapel and popped the balloon. As the young audience reacted to the balloon explosion, Tripp said, "You may never remember anything else I say today, but you will remember what I just did. That is the mark of a good commercial. Something dramatic must happen!"[4]

C. Some general statistics on speaking.

The power of the words in a presentation is small. Verbal content in a speech accounts for 7 percent of the communication. Seven percent! Add to this fact that the average person speaks at a rate of 125 words per minute, while the average listener can

[1] Jessica Schmerse, "Group Teaches Public Speaking Skills," *Winc*, *Women Incorporated Magazine*, 2005. www.qcwinc.com/articles/2005/12/21/gathering/doc43a88aa4b1a30022299186.txt.

[2] "S in Mass" posting on the Joel on Software Discussion Group online discussion board on FEAR!!! of public speaking. http://discuss.joelonsoftware.com/default.asp?joel.3.18178.35.

[3] Credited to speechwriter Colin Moorhouse. www.writecareers.org/speech-writing.htm.

[4] Pulled from an online, paid database of stories and quotes—www. idea-bank.com.

attend to 600 words per minute. So when you are speaking, your listeners can be balancing their checkbook, planning their dinner, finalizing vacation plans, or just daydreaming. How can you keep your ideas foremost in their memory, given all these distractions?

You might be surprised to learn that voice tone is responsible for 37 percent of what people remember and that body language has a 56 percent effect. So use nonverbal tricks to help you get your points across.

D. A note on gestures.
Gestures are multipurpose: they can convey substantial information to an audience; provide insight into a speaker's mental representations; and allow you to be "heard" above the cortical chatter of their brains. Iverson and Goldin-Meadow found that blind people gesture as they speak just as much as sighted individuals, even when they know their listener is also blind.[5] Do not over-gesture, however, or you may look like a windmill. And recall the most important gesture: smiling.

II. Rules to speak by

A. Rule One: Know your audience.
It is best to adjust your speech to those who will be listening. Does the group consist of college students? Or is the group largely faculty members? Use examples that would be most familiar to each type of audience. And in what setting will you present? Know the following about your environment:

- Where will the presentation be?
- How long do I have?
- How many people will be there?
- What adjustments do I need to make in my tone/message to target the audience that will be there?

B. Rule Two: Craft your message with concrete vs. abstract language.
Think about what you are trying to communicate to your audience. What is the one item that, if they forget everything else, you want them to remember? Focus on that idea. Try to rephrase that idea in the most concrete way possible. Studies show that listeners have a 60 percent higher recall rate for news stories than for stories that focus on abstract ideas. For example, TJ Larkin was given the concept: "The CEO and CFO are responsible for establishing and maintaining disclosure controls and procedures to ensure that material information related to the registrant is made known to them by others within those entities."[6] How much of this statement can you understand, much less remember? Larkin re-wrote the same concept this way:

> It is not enough for the cake to simply taste good. The CEO and CFO must know the recipe for making the cake, and they must know that the recipe

[5] J. Iverson and S. Goldin-Meadow. (1997), "What's Communication Got To Do With It: Gesture in Blind Children," *Developmental Psychology* 33, 453–467.

[6] This language basically came from the Sarbanes-Oxley Act passed by Congress in 2002. Larkin's rewrite, while clearly more understandable, was rejected by management as being not serious in tone.

was followed. If the recipe was not followed, the CEO and CFO must be told—even if the cake tastes great.

More CEOs and CFOs would likely be sought out by their employees when something went wrong in the second scenario, even though the first sounds "more corporate."

Or here is another example of concrete vs. abstract ideas: Which is more believable?

- Phoenix bicycles are made with great care, precision, and pride.
- Phoenix bicycles are Ferraris.

Focus groups consistently selected the second statement as most believable, even though it is not nearly as accurate as the first. The fact that they could imagine it and remember it made it more believable.

C. Rule Three: Tell a story or use a metaphor.

People also remember stories. Simmons claims that different stories—using words or images—can be used effectively to achieve different purposes. Here is a list of Simmons story types:

- "who I am" stories—engender trust in the audience; this type of story often reveals a strength or weakness
- "why I am here" stories—highlight healthy ambition
- "teaching" stories—encourage the audience to learn a new skill
- "I know what you are thinking" stories—dispel fear and cynicism

At this point, I, Sharon, tell the story of being a speechwriter for Jody Bernstein, a female officer at Waste Management and one of the first women to graduate from Yale Law School. At that time, she was in her early seventies, but also recognized as being truly outstanding in her field. I had been writing for her for some time when she invited me to attend a speech she was having me write for a group of Yale alums. I agreed reluctantly, reminding her that, as her speechwriter, I was to be invisible and undetectable—qualities good speech writers strive for. Sometime later, sitting in the audience, waiting with anticipation for one of my great opening lines, I was shocked to hear Ms. Bernstein tell one of the raunchiest jokes ever to come out of the mouth of a woman of her age and dignity. As the laughter died down, she delightedly acknowledged my presence and asked me to stand, introducing me as her "speechwriter for this event, who right now is thoroughly appalled."

If a story does not suit, try a metaphor. One of the reasons Larkin's rewrite above is so understandable is that he switched from the abstract concepts of what CEOs and CFOs do to the concrete metaphor of following a cake recipe. William Shakespeare did not invent this approach, but he sure utilized it: "All the world's a stage." Research has compared print advertisements using metaphors to "exact" advertisements using literal description and found that:

- advertisements with metaphors were found to be 21 percent more believable than advertisements with literal descriptions (Toncar)[7];
- when people were asked to recall information from advertisements, they remembered almost twice as much from advertisements with metaphors as opposed to those using literal descriptions (McQuarrie & Mick)[8].

D. Rule Four: Prepare, prepare, prepare.
Practice does not make perfect, but it makes anything better. Try practicing in front of a full-length mirror. Include gestures, too. Record your performance and see how it sounds (audio) and, if you are really brave, how it looks (video). Even better, have someone else listen/watch with you and give you gentle but constructive feedback.

Even if things are busy, try to find small windows—even if only five to ten minutes—to get away from your normal work and practice. Every bit helps. No matter how little you practice, make sure you get your opening down cold and perhaps the ending. Psychologists tell us that humans remember first and last things more than anything else, so focus there.

Winston Churchill, no stranger to giving speeches, said once, "If you wish me to speak for an hour, give me ten minutes to prepare. If, however, you want me to speak for ten minutes, give me a month." Prepare, prepare, prepare.

E. Rule Five: Deliver your message with confidence.
Regardless of how many people are in the room, use body language, tone, and word choice as though you are speaking to one person. Pitch your voice to hit just above the center of the room, and let the sound fall into the room. Project your voice, but do not shout.

Never apologize. If something goes wrong, acknowledge it (perhaps with gentle humor), and then move on. If you act and sound confident, the audience will perceive you as confident and knowledgeable. Try to get away from the podium if possible; think of your presentation as a conversation more than a speech.

III. Tips for success

A. Get a handle on nervousness.
As we noted above, almost everyone gets nervous when doing a presentation, but there are tips that can help. Do not think of nervousness as anxiety; think of it as extra energy. Our mother always said, "Act the way you want to feel, and your emotions have a tendency to follow." If you treat the feeling as extra energy, it

[7] Mark Toncar (2002), "Assessing the Movement Toward, and Identifying the Impediments to, Standardized Print Advertising," 14:4 *Journal of International Consumer Marketing,* 91–113. www.haworthpress.com/store/ArticleAbstract.asp?sid=WJK8UR6JN31F9JSKMKGB6RHXNDUR6R91&ID=5796.

[8] See Edward McQuarrie and David Mick (1999), "Visual Rhetoric in Advertising: Text-Interpretive, Experimental, and Reader-Response Analyses," *Journal of Consumer Research* 26 (June), 37–56, and McQuarrie and Mick (1996), "Figures of Rhetoric in Advertising Language," *Journal of Consumer Research* 22 (March), 424–438.

becomes a resource, not a liability. But if your nervousness is already giving you extra energy, leave out the others. Do not add caffeine, sugar, worries, or anything else to the mix, if you can help it. Try deep-breathing exercises—they work.

And if all else fails, fake it: stand tall, smile, become an actor in your favorite play. Remember that the audience wants you to succeed. Mistakes are less important than what you have to offer. You know the content of what you are going to say better than almost anyone to whom you are presenting.

B. Constantly seek ways to improve.
Speaking publicly is an art. Art improves, not only with practice, but from constructive feedback. Measure what you did and measure the effectiveness of your message. You can get this feedback in a variety of ways. Send an email as follow-up. Send a link to Survey Monkey (www.surveymonkey.com). Ask yourself what items would be actionable; ask only for feedback on things you can change or modify (think concrete changes over abstract feedback—what does a "good" presentation mean?). Keep saying to yourself when you read the evaluations that "all feedback is a gift." Learn from your mistakes. Great people are great because they made mistakes and learned from them. Making mistakes is a part of the learning process for humans. Scott Adams, creator of Dilbert, says, "Creativity is allowing yourself to make mistakes. Art is knowing which ones to keep."[9]

C. Have fun.
Is it not amazing that someone has asked you (and is paying?) to give a presentation on something that only you know in this way to a group of people? Enjoy the experience. Sure it is hard in some ways and sure it is scary, but it is also amazing. Enjoy it.

Conclusion

Good presentations come from knowing your stuff, knowing your audience, crafting a good message, practice (practice, practice, practice), and improvement. At one time or another, all of us will be asked to do a presentation. The worst thing that can happen is that you get a great story for the next time.

Feel free to contact Sharon R. McIntosh, the presenter from the PSIG session, in the Quaker, Tropicana, Gatorade Division at PepsiCo: Sharon.McIntosh@pepsico.com.

[9] http://en.thinkexist.com/quotation/creativity_is_allowing_yourself_to_make_mistakes/14700.html.

The Papers, Pulse, Person, Pictures, and Porpoise of John Warwick Montgomery
(Special Collections Interest Group)
by
James Lutzweiler, Southeastern Baptist Theological Seminary

"John Warwick Montgomery," I replied. John Warwick Montgomery constituted one-third of my answer to a question. John Warwick Montgomery (hereafter JWM), Paige Patterson and Terry Sanford, the late Duke University president and U.S. Senator from North Carolina, all together make up the complete answer to the same question. The question was this: "If you could have lunch today with any three people of your choice, who would they be?" It's a question I often ask others, and one that I am asked myself on occasion by those to whom I pose it.

On 29 March 2005 I placed this question before JWM over lunch at The Athenaeum, an exclusive club in London where the Lutheran scholar is a member. He had kindly invited me there after I had proposed a get-together. Originally scheduled to meet on April Fool's Day, we both adjusted our calendars to meet earlier, a seemingly insignificant chronological (and perhaps even superstitious) detail. But in the overall scheme of things, it was not an insignificant alteration. The end result was that I had and still have three more days of reflection on the delightful occasion than I would have had if we had met three days later. For those who don't care how long or intense their pleasures are, this will make no difference. Those who have sucked the marrow out of life will understand. William Wordsworth was one. In "Daffodils" sucked he:

> For oft when on my couch I lie
> In vacant or in pensive mood,
> They ["they" = daffodils] flash upon the inward eye
> Which is the bliss of solitude.
> And then my heart with pleasure fills
> And dances with the daffodils.

So, then, "Long live *Carpe diem!*" on the couch or on the divan, whether the flash upon the inward eye be daffodils or doctors of theology.

Before I put the question to JWM about whom he would like to dine with if he had three choices (sadly, I was not one of them, but the rules of the inquiry are that it cannot be anyone presently at your table), we had already been deep in pleasurable exchange. It began the moment the vibrant academic walked in the door. I had arrived ten minutes early, driven by faraway Vince Lombardi's Green Bay Packer maxim "If you aren't ten minutes early, you are fifteen minutes late" and yet another, to wit, "People count the faults of those who keep them waiting." Having as many faults as I do, I did not wish to leave any of my doors, windows, vents or even eyes of needles open wide enough for a penetrating mind like JWM's to drive a double-decker bus through, not to mention a caravan of camels.

Smiling and gripping my hand, JWM began instantly to show me around The Athenaeum. It was clearly a sanctuary of scholarship, one at which he himself had recently lectured on "Do Human Rights Need Religion?" to a group of distinguished members and guests that included the retired canon of St. Paul's Cathedral and author of the contemporary hymn

"Christ Triumphant," the Rev. Canon Michael Saward, who also introduced him. Outside it was stately but reserved. Inside it was very quiet and a plush, architectural beauty. Before heading to the resplendent dining room, he led me up a grand staircase at the bottom of which, he later pointed out, Charles Dickens and William Makepeace Thackery had reconciled after twelve years of alienation. Harmony happens.

In full view, as we ascended the stairs to the first landing, was a mural-sized, quasi-revealing painting of the Greek goddess Athena with a miniature leaf barely covering what Marvin Pope in the *Anchor Bible* calls her "rounded crater"—which for the genitally challenged is not her breasts. The deaf, mute Athena would later listen in on a toast to Adam and Eve offered up for JWM by his luncheon guest, a toast soon to be revealed. The toast followed shortly after JWM's description at the top of the stairs of a book that he said contained the names of fifty or so Nobel Prize winners who were either presently or previously members of The Athenaeum. Surely we were gamboling all about in tall cotton, as folks have never quite yet said just that way around my own Southern staircase or anywhere else for that matter. But we were.

The room at the top of the staircase was the library. And what a library it was. I think he said it contained 80,000 volumes, mostly leather-bound collector's editions. It also contained about eighty bottles of various spirits on a freestanding table, apparently there for consumption by anyone so inclined. There was no bartender in sight, and I assumed the literati sort of just helped themselves, as the spirit and spirits moved. But I was too intoxicated on books to have my sensitivities numbed artificially. I walked around in a trance with JWM, a PhD in theological bibliography with 18,000 books of his own, providing animated color commentary as my guide. I could have spent two weeks in this room right then and there. But lunch was waiting, and we wandered on toward it.

Walking back down the grand staircase—and for reasons still inexplicable to me—my eyes were automatically drawn to the aforesaid little leaf gilding the goddess. Anticipating that at the table we might soon be imbibing some biblical—but not Baptist—beverage, I suggested that we pause and right then and there lift at least an imaginary glass to our first parents, who were once also adorned a la Athena. JWM lifted his imaginary goblet in the air, as I did mine, and I proposed:

Here's to Eve, the mother of our race,
Who wore a fig leaf in just the right place.

Thinking I was through, JWM here broke the silence of the reserved Athenaeum with a howl of delight, while I joined in antiphonally. But I wasn't through. Like a balanced biblical bard, surrounded by the critical spirits of Britain's best men of letters, I toasted on:

And here's to Adam, the father of us all,
Who was Johnny-on-the-spot, when the leaves began to fall.

At this revelation we both laughed uproariously, and I wondered if this staid staircase had witnessed such collective hilarity since it was first established back in the 1820s. Were we a couple of seasoned scholars—he, anyway—or were we simply some schoolboys again like Saint Exupery's *Little Prince*? I suspect a blend of both.

We descended the staircase and entered the dining room, taking our seats at a small table by a window overlooking the ghosts of *Titanic* victims, who had purchased their tickets a block away, and the pigeon-plastered statues of King Edward VII, American Revolutionary

War general John Burgoyne, Lord Curzon and Florence Nightingale that lined the street just outside. Seated at the table next to ours were a number of mucky-mucks whose professional appearance but unknown identity gave them a pleasant air of Sherlockian mystery. I did not want to discover otherwise and let my imagination run amok.

"Whosoever will may come" does not apply at The Atheneum. And even if it did, few would find the lunch tab of $128-plus that JWM picked up digestible. That tab included a bottle of Alsatian wine, which had quickly become a topic of discussion. Sensitive to my Southern Baptist associations, JWM, now a Frenchman, gingerly approached the question of quaffing a quart with him. With my own family's roots in Alsace-Lorraine and never having had a drop of this particular delicacy, I hastened to assure him quite piously and persuasively that the same Jesus who had once turned water into wine could certainly, upon request, convert this damnable stuff back into water—but hopefully not before passing it over my taste buds, and yet just before causing offense to one of my brothers. With that the order was placed, and with that the bottle was ultimately liquidated, though I confess here that I forgot to request the Redeemer to reverse the miracle.

[Here I am omitting the remaining paragraphs that may ultimately be found in the forthcoming Festschrift. Topics discussed in these paragraphs include Jerry Falwell, C.S. Lewis, Joseph Stalin, Robert Service, *Maple Leaf Rag*, J. Edgar Hoover, the Mafia, Svetlana Alliluyeva, Jimmy Carter, Bill Youngmark, Paul Tillich, Crater Lake, vulva, *The Fundamentals*, Harold Lindsell, lawyers, Chuck Colson, "The Yellow Rose of Texas," spotted owls, Ernest Shackelton and a bon vivant, to name just a few.] Thereafter the presentation concluded.

In preparation for this paper, the presenter once asked Dr. Montgomery if he ever planned to write an autobiography. He enthusiastically replied, "Yes. I have stirred up enough trouble in life that I might as well stir some up in death," or words to that effect. Indeed, John Warwick Montgomery has been controversial. But that is the very nature of his chosen field of endeavor: apologetics. Solomon said, "Where there are no oxen, the barn is clean." He did not say, but it is true nevertheless, that "where there are no oxen, there are also no steaks." Montgomery has given much high-protein food for thought to the Christian community, while engaged in some messy fights in which others sometimes did not wish to be engaged or were ill equipped to be engaged (like W.A. Criswell's humiliating defeat at the hands of Madalyn Murray O'Hair). That he has been misunderstood from time to time should come as no surprise. When the esteemed church historian Martin Marty addressed the ATLA congregants in Chicago just before the Special Collections session under review, he characterized J. Frank Norris as a Baptist preacher who had killed a newspaperman "simply because the journalist had written something unfavorable about Norris." The fact is that Norris killed a common thug from an area in Ft. Worth called Hell's Half Acre, where a prostitute had once been nailed to an outhouse. The thug had come out to Norris's church for the express purpose of killing him, having already crucified him verbally. Other than that, Martin Marty was exactly right. An exact or, at least, an approximately exact take on the person and pulse of John Warwick Montgomery can be found in his marvelous collection of papers that he has taken great care to preserve and that are available for review by those interested in precision, not just French impressionism. They will find that, above all, the pulse of Montgomery was and still is the personal salvation of those who are biblically lost.

Update on RDA: Resource Description and Access (Technical Services Interest Group) by Judy Knop, ATLA

Why a New Standard?

- Simplify rules
  - Encourage use as a content standard for metadata schema
- Provide more consistency
- Address current problems
- Principle based
  - Build on cataloger's judgment
  - Encourage application of FRBR

Why Not Just Revise AACR2 Again?

- Format too inflexible
- Too print biased
- Structure doesn't work for digital materials
- Too hard to use—too fragmented
- Outdated terminology (card catalog based)

International Developments

- IFLA's Functional Requirements for Bibliographic Records (FRBR)
- IFLA's Functional Requirements for Authority Records (FRAR)
- Updating the Paris Principles (IME ICC)
  - IFLA Meeting of Experts on an International Cataloguing Code

Standards and More Standards

Communication Standards	Metadata Standards
MARC	Dublin Core
UNIMARC	MPEG 7
MARC 21	VRA
MODS/MADS	EAD
MARCXML	TEI
XML dtd's	ISBD
Next Generation?	

Who Develops and Supports RDA?

Committee of Principals (CoP)

AACR Fund Trustees/Publishers

Joint Steering Committee (JSC)

ALA CC:DA	CCC
ACOC	CILIP
BL	LC

Statement of Purpose for RDA

- New standard, designed for the digital world
- Provide a comprehensive set of guidelines and instructions covering all types of content and media
- Enable users of systems of information to find, identify, select, and obtain resources

Long-Term Goals for RDA

- Guidelines and instructions will be designed to:
  - Provide a consistent, flexible and extensible framework for both technical and content description of all types of resources and content
  - Be compatible with internationally established principles, models, and standards
  - Be usable outside the library community and be adaptable by various communities
- Descriptions and access points will:
  - Enable users to find, identify, select, and obtain resources appropriate to their needs
  - Be compatible with those devised under AACR2
  - Be independent of format, medium, or system used to store or communicate the data
  - Be readily adaptable to newly emerging database structures
- RDA will be developed as a resource description standard that is:
  - Optimized for use as an online tool
  - Derived from English language conventions and customs, written in plain English, and able to be used in other language communities
  - Easy and efficient to use, both for work and for training

Revised Structure

- 2 Parts:
  - Part A: Description and access elements
  - Part B: Access Point Control (Authority Records)

Part A: Organization

- Introduction
  - General principles of description and access
- Chapter 1
  - General guidelines on relationships
- Chapters 2–5
  - Rules for description
- Chapters 6–7
  - Rules for access

Part A: Guideline Structure

- Data elements/attributes
  - Purpose and scope (FRBR user tasks)
  - Source of the attribute

- How to record the attribute
- Notes pertaining to the attribute
- Attribute as access point
  - Controlled
  - Uncontrolled

Organization of RDA Elements

- Sub-types:
  - Other separate elements representing the same type of element, e.g. Title has subtypes: title proper, parallel title
- Sub-elements:
  - Subordinate elements that, taken together, form a larger element; e.g., edition has sub-elements of "edition statement" and "statement relating to a named revision"
- Hierarchical relationships between elements will be defined
  - High-level elements might have both sub-types and sub-elements
    - E.g., publication information
      - Sub-types: publisher, distributor, etc.
      - Sub-elements: place, name, date under each

Mandatory/Optional

- Required:
  - Must be recorded in all descriptions
- Required if applicable:
  - Must be recorded if available from a source within the resource
- Optional:
  - Optional addition
  - Optional omission
  - Alternative

RDA Descriptive Principle

Take what you see on the resource

Transcription

- Transcribed elements:
  - Title
  - Statement of responsibility
  - Edition
  - Publisher, distributor, etc.
  - Place of publication, distribution, etc.
  - Series

Abbreviations

- None allowed in transcribed elements unless the abbreviation appears on the resource or a specific exception is made!

Notes

- Defined as:

- Additional information relating to or about a transcribed element, including "overflow" from a data element
- Additional information for an element that has a closed set of possible values

Access: Updated Terminology

AACR2 Terms	RDA Terms
Heading	Access Point
Main Entry	Primary Access Point
Added Entry	Secondary Access Point
Uniform Title	Citation: Access Point . . . For a Work For an Expression For a Manifestation

Other Terminology Changes

- **Aggregate/component** to replace set/part within set
- **Source/reproduction** to replace original/reprint
- **Source/derivative** to replace original/reprint
- **Primary/adjunct** to replace main work/supplementary item
- **Predecessor/successor** to replace earlier/later

Chapter 6: Related Resources

General guidelines on recording relationships between resources:

Options:

- Citations
- Access points
- Embedded descriptions
- Informal references
- Resource Identifiers

Citations

- Provide a citation for the related work; indicate the nature of the relationship by adding a word or phrase:
  - Continued by: TEIC Quarterly Seismological Bulletin
- Alternative: construct the citation using the title proper and statement(s) of responsibility for the related work, adding any additional element necessary to identify that work.

Access Points

- Provide a Name/Title, Title, Citation Title access point for the related work, depending on the primary access point for the related work.

Embedded Description

- Embed a full or partial description of the related resource in the record, using a preceding word or phrase to explain the relationship
  - Original version: A map of Virginia and Maryland. – [London] : Sold by Thomas Bassett . . . – F. Lamb Sculp. – Appears in atlas: . . .

Informal Reference

- Make an informal reference to the related resource in the form of a note
  - Original letters in the collection of the Watkinson Library, Trinity College, Hartford, CT

Resource Identifiers

- Provide a resource identifier for the related resource
  - Continued by: ISSN 0042-0328 = University of Western Australia Law Review

Relationships

- Aggregate/component
- Component/component
- Source/reproduction
- Format/format
- Source/derivative
- Primary/adjunct
- Edition/edition
- "Issued With"
- Predecessor/successor
- Additional instructions for
  - Music
  - Art
  - Legal

Reproductions

- Embedded description alternative:
  - Record individual elements of the description of the resource from which the reproduction was made in parallel with the corresponding elements for the resource being described, using encoding to indicate that the element applies to the related resource

Chapter 7

- General guidelines on recording Persons, Families, Corporate Bodies associated with the resource being described
- Also includes special rules for music, art, legal, and religious works

Family Names

- May be used as a primary access point or a secondary access point, in addition to a subject heading
  - Ex.: Boddy family
    - (Primary access point for: Boddy family history / a newsletter of the Boddy family)

- Ex.: De Villiers family
  - (Primary access point for: Purple spot sickness : a sprout story / written and illustrated by the de Villiers family)

Corporate Bodies

- Rule 21.1B2 has been incorporated, so guidelines for corporate body as primary access point are the same as in AACR2

Rule of Three

- Rule of Three is preserved
  - Where two or three share primary responsibility, primary access is under the first named
  - Where there are more than three, primary access is under title

Performances

- Primary access is to be under the citation for the work being performed unless the performer has done more than perform, such as improvised, adapted, etc.

Optional Additional Access Points

- Publisher, Distributor, Producer, Manufacturer, if considered important
- Translators, if prominently named and considered important
- Owners/Custodians, if important

Optional Designation

Add designation of role to any access point, if considered important

E.g., translator, illustrator, editor, etc.

Additional Instructions for Religious Works (7.10)

- Except for the new LC proposal for Sacred Scripture, the rules are essentially as found in AACR2

Bible Citation Access Point

- In order to incorporate a global perspective and be more balanced, neutral, and culturally sensitive, LC is proposing a change to the Bible Citation Access Point.
- 25.17A. Alternative rule:
  - Substitute a more specific term for Bible:
    - **Hebrew Bible** or **Tanakh** for Bible. Old Testament
    - **Christian Bible** for **Bible**

Parts of Sacred Scripture

- 25.18A. General rule:
  - Enter a Testament as a subheading of Bible. Enter a book as a subheading of the appropriate Testament
  - **This rule would be deleted, and the books would be entered directly under Bible**
    - Ex: Bible. Genesis
    - Ex: Bible. Acts

- 25.18A2. Testaments
  - "Enter the Old Testament as Bible. O.T. and the New Testament as Bible. N.T."
  - **This rule would be deleted**
- 25.18A2. Groups of Books
  - Enter groups directly under Bible
    - Ex: Bible. Prophets
  - Old Testament and New Testament become just other groups of books
    - Ex: Bible. Old Testament
    - Ex: Bible. New Testament
    - Ex: Bible. Apocrypha
- 25.18A3. Apocrypha
  - Enter the collection known as the Apocrypha under **Bible. Apocrypha**.
  - Enter an individual book of the Apocrypha directly under Bible: Bible. Song of the Three Children
- 21.37. Sacred Scriptures
  - "Enter a work that is accepted as sacred scripture . . . under title"
    - Add footnote: for sacred works that are identified as works of personal authorship in reference sources . . . , enter under the personal author chiefly responsible for the creation of the work

Part B: Access Point Control

- General guidelines on Authority Control
- How to construct the following:
  - Persons, Families, Corporate bodies, Places
  - Citations for works, expressions
  - Variant forms

RDA Timeline

- Part A: Description
  - 2nd draft has been for comment.
- Part A: Access
  - Now out for review—comments due by Sept. 1, 2006, using public comment form to be discussed at Oct. JSC meeting
- Part B: Access Control
  - Draft sent out for review in Dec. 2006?

Procedures for Commenting

- www.collectionscanada.ca/jsc/rdadraftch6-7.html (draft of chs. 6–7)
- www.libraries.psu.edu/tas/jca/ccda/ (comment form for public)
- www.collectionscanada.ca/jsc/working1.html (JSC working documents/responses)

RDA-L Discussion List

- To subscribe to the list: send an e-mail to the following address: LISTSERV@ INFOSERV.NLC-BNC.CA; in the body of the message: Subscribe RDA-L First name Last name

Building Relationships with Third-World Libraries: Partnerships or Imperialism? (World Christianity Interest Group)

by
Margaret Tarpley, Vanderbilt University

This program presented and discussed ways theological librarians could learn more about the expressions and experiences of Christianity outside the North American context. It addressed the problems that can occur in acquisitions, collection development, and reference with traditional approaches to acquiring and presenting information from the non-Western world, and examined an alternative approach built on mutual collaboration.

The philosophy of Paulo Freire, a Brazilian educator and author of *Pedagogy of the Oppressed* (translated from the original 1968 Portuguese. New York: Continuum, 1970), was presented as a model for a culturally sensitive and relevant partnership for international librarian collaboration. Freire advocated partnership learning rather than a traditional unidirectional teacher-to-student situation. In this partnership learning environment, both teacher and student have worthwhile information to share with each other, just as librarians in the developed and developing world have worthwhile materials and expertise to share with each other.

A representative from the Theological Book Network shared about the many libraries they have assisted in collection development all over the world and how they attempt to supply materials relevant to the programs and missions of the institutions rather than supply anything they receive as donations. The challenges of international delivery of materials were discussed. TBN ships primarily by ocean freight in containers that contain materials for several libraries in an area, who share the load among the institutions. Other attendees suggested shipping methods such as US Postal Service M-bags as well as accompanying luggage when one visits an international library.

Christianity may be expressed in a variety of unfamiliar but important forms, symbols, ideas, and worship styles around the globe. Discovering and capturing material regarding these variations is a challenge of collection development.

Ways that international librarians could assist libraries in North America were detailed, such as supplying hard-to-find books and journals from their countries in exchange for materials needed in their collections. The persons attending the meeting offered personal experiences in international collaboration, such as collection development, material exchanges, and volunteering time and effort. ATLA members were encouraged to learn about theological library organizations on other continents.

PLENARY SESSIONS

Chicago's Influence on Religion
by
Martin E. Marty

To be fair to the other metropolitan areas of the world, I will assume that many of them could provide extensive descriptions of their influence on religion. One thinks of Rome or Kyoto or Benares, and, in the United States, Boston and other East Coast cities. It happens that with the ATLA meeting in Chicago, the programmers asked me, a Chicagoan of fifty-four years' standing and with high regard for this home, to make a presentation. Fortunately for me with this assignment, Chicago has much to offer, and I can only do some pointing-out-the-window at some singular features.

Such a survey has to follow certain rules of the game. Thus the particulars to which we point either have to have been in large part invented in this area and had influence beyond it, or they have to have been developed here in significant ways. One can add many quantitative leaps to phenomena or trends, and they turn out to be qualitative. We can point to millions of particulars in Western Europe and North America in the 18th and 19th century, and call them, taken together, "the industrial revolution," even though no gunfire or treaties were involved. So Chicago may have addressed situations which had histories, momentum, and inertia, elsewhere, and gave them fresh contemporary attention, thus helping make them "ert." At the same time, if something just happened to have happened at Chicago but did not influence beyond it, the case for its relevance to our cause would be weak.

Two other preliminaries need attention. First, we have to define "Chicago." As I look at the nation, each metropolis has a kind of magnetic pull, a flood-plain landscape, far beyond the boundaries of the city. Here the theme is "Greater Chicago," or as the *Chicago Tribune*, long self-advertised as "The World's Greatest Newspaper," has it in its linguistic coinage, "Chicagoland." On the north the boundary is the Wisconsin state line, above which the flow is toward Milwaukee along the Lake Michigan Riviera. On the West and South the boundaries are less definite; airport limousines include regular trips to Rockford and similar further-away places, but Western suburbs such as Elgin, Aurora, Joliet, and Naperville together constitute an exurban inner-ring that is both self-existent *and* the base for much commuting by workers and some cultural appeal. Lakefront ethnic, gospel, soul, jazz, and other festivals "pull" from those western outposts. As for Indiana, Chicago cheats a bit and, thanks to a commuter line and the spiritual ties among Chicago Catholics and "The Fighting Irish," religiously imperial Chicagoans like to include Notre Dame in their geographical scoping—but we must slight it here.

The second definition has to be "religion," but rather than extend this talk and article to uncontrollable length—I own one reference book that spends over 100 pages of footnotes pointing to definitions—I will content myself by saying that here the reference will be "the major religions" in local representation, some overarching or generic phenomena such as "civil religion" or "public religion," and some pointing to individualized "spirituality" as it takes the form of religion. Former colleague Winnifred Sullivan defined spirituality this way:

First, you take "religion;" then you take out everything that you don't like; what is left you call "spirituality." By and large, however, we will here point to the religious institutions and expressions one finds in directories such as the Yellow Pages of the phone books.

Of interest to the ATLA, of course, would be reference to resources for probing Chicago's religious influences—libraries, archives, and the like. Here I have to presume that every member of the Association, by use of the internet and readily accessible reference books in ATLA-related places, knows how to find such, and does not need my help. Instead, I will witness: in thirty-five years of teaching American religious history in Chicago, I never found it convenient to take a sabbatical or ask for one. This was in part because during extensive travels—short trips all—I made it a point to assess library resources wherever I was parked. Secondly, what my students and I wanted to study was often accessible here, thanks to the myriad church records, the many libraries of seminaries and universities and denominations, and the like. If I lived in Boston, a similar situation would have prevailed, while it would not have in Omaha or Boise.

Background to this concern for a metropolitan magnet and influence is a theme treated consistently in my historical and other writing: the sense of place. I have often quoted José Ortega y Gasset, who would say, "Tell me your landscape and I will tell you who you are." That kind of appeal was better responded to in a time when more people stayed put than it does in our age of peregrinators. Yet identity and religious complexes remain related to "place." Religious influence looks very different to inhabitants and scholars at, say, Salt Lake City or Dallas than it does at Chicago. I even like to think of places as embodying soul. Thomas Merton spoke of Gethsemani as "the soul of America." America does not know this, and the monastery did not set out to be such, he admitted. Yet without it, he claimed, America would lose meaning and coherence. Merton was capable of speaking clearly even with tongue in cheek, and he was neither so chauvinist nor arrogant as to mean this literally. (I think!) He softened it by saying America has many "souls" or situatings of "soul," and I'll think of Chicago as one of this "many."

In his autobiographical *Persons and Places*, philosopher George Santayana declared something that has stayed with me for sixty years: humans need a *locus standi*, a place to stand to view the world. It provides perspective, measurements, and more. For him, Spain and Harvard worked. In two Governor's Lectures, in my native state and my place of residence, I have tried to show how "Nebraska" and "Chicago" provide such perspective and measures for me.

So, to Chicago. To the religious historian, it may look like "flyover country," since so much of what determined American religion happened elsewhere, especially on the East Coast. Try as one might to tell the religious story by or while minimizing the dense history of New England or Pennsylvania, New York or Virginia and the Carolinas, it is impossible to do this without distortion. Some places in the South are also similarly "dense," notably because of the drama of the Confederacy and Reconstruction or, today, the rise of the Sunbelt, and to some extent, California has its place. While I would not yield to the fliers-over my affection for or interest in Kansas or Wyoming, I have to know and show that atlases of American religion have to strain to come up with sites there. Yet in the midst of all the bare places of the Midwest, some, such as the Twin Cities or St. Louis, "have" histories that need noting. And, most of all, so does Chicago.

Studs Terkel likes to speak of places having a "feeling tone," and has spent much of his career experiencing and discerning Chicagoan. Carl Sandburg's poem about Chicago, too familiar to be rendered here without luring me into writing clichés, in which he caught the city at one stage in very appropriate ways. When the University of Chicago was being founded, venturesome president William Rainey Harper tried to lure faculty from East Coast schools, and did so with much success, even as he raided Europe for talent. Some invitees, however, turned him down because they preferred steadiness to turmoil, settled-downness to restlessness, the beginnings of tradition to enterprise.

This feeling tone changes its pitch as time passes. Chicago religion has not been cosmopolitan, metropolitan, or bounded by city limits. Instead, for most of its history it has been pocked and marked by ethnic enclaves. One could step from one side of the street to another and pass from a "thick" Swedish ward to a similarly dense Lithuanian or Polish neighborhood, and know it at once. In a traffic jam on the grand curve where the Stevenson Expressway stalls motorists for long minutes before they find access to the Dan Ryan, with a family member at the wheel, I counted to my right twenty-two clearly defined steeples. Someone informed in architectural styles and ethnic influences could tell which were Polish, which German, which Italian, which Irish, and more. In 1950 over 200 Jewish shuls, synagogues, *Landsmanschaften*, and similar institutions were in a clearly bounded section of the West Side, in Douglas Park and Garfield Park and Lawndale. Two decades later not one was there, as the neighborhood had been resettled by African-Americans. Devon Avenue is suddenly Pakistanidom, with mosques to match. So ethnicity has not disappeared; it simply keeps relocating itself, and so do the religious influences.

A *Theological* Library association constituency, one must presume, has interest in theological schools, so a tour could begin with them. Here it is difficult to point to uniquenesses or to show that Chicago had more influence than other places. Thus it has long been home to an Orthodox Jewish theological school, which has done its work and influenced its constituency. No one would see it as influential in the way that institutions of Orthodoxy or, more vividly Conservatism, are in New York, or Reform in Cincinnati, New York, and Los Angeles. Similarly, there are "clusters" of theological schools in Boston, New York, San Francisco, Washington, and areas surrounding them. Each has a distinctive flavor and influence. Still, one has to note the number and power of the Chicago establishments during the past century and a half.

While I did my work at the University of Chicago and should blush to start the survey there, I will unblushingly point to it as an uncontroversial choice for influence. Like McCormick Theological Seminary, it had patronage among people of wealth in the Gilded Age, but neither school devoted itself to propagating the values of the sponsor or subsidizer. With such schools as magnets, clusters developed, around Northwestern University, with Garrett-Evangelical and Seabury-Western, and interactive schools (the University of Chicago has to be described that way because it did not become part of the Hyde Park Cluster), and these exerted ecumenical influences. There is also ecumenism-within-a-confession of the sort that produced Garrett-Evangelical. The Lutheran School of Theology looms large in and also beyond Lutheran circles, having gained a special place after it merged synodical-linguistic traditional schools with Finnish, Danish, and other accents. ACTS, the Association of Chicago Theological Seminaries, as it draws in and draws on the Catholic Theological Union, which is probably

the most concentrated center for priestly training and corollary activities in the United States, makes its mark. And free-standing schools like North Park and evangelical schools such as Trinity bring intellectual emphases from evangelicalism into Chicago religious circles. Not technically a seminary, but a "higher academy" for training religious professionals is Moody Bible Institute, and its world-wide influence, thanks to missionary impulses emitting there, is incontrovertible.

Influence usually relates to individuals, even if they come as "schools," such as the Chicago School. How to treat this tactfully and with some tiny measure of objectivity represented a problem. So I looked for names in J. D. Douglas, ed., *Twentieth Century Dictionary of Christian Biography* (Baker), with its evangelical but also ecumenical scope, and John Bowden, *Who's Who in Theology: From the First Century to the Present* (Crossroad), to see which Chicago names turn up. This is not the place to detail biographies; I have to rely on the hearers' and readers' general familiarity with the field, and will stay close to being a mere list-maker at this point. (I also have to point out that Douglas is not strong on Catholicism and that I may have missed some Chicagoans during a quick scan, using only my own recall of *Who's Who* and an imagined *Who's Where*. Apologies to any Chicagoans I may have missed in the reference works.) Further, they must have made much of their influential effect during their Chicago professional years.

Only fifteen names appear in both reference books.

Mircea Eliade is the only "historian of religion." Two evangelical leaders make it, Billy Graham, who got his professional training and start and effected early influence in Chicago, and Dwight L. Moody, "Mr. Chicago"—not "Reverend," since he chose not to be ordained—stand out in any list.

Going down the mainstream, liberal, or modernist Protestant ranks, so long dominant in Chicago, listed in both books are nine University of Chicago scholars. [Did that school sneak into the editorial offices while Douglas and Bowden and Company set to work?] Cited are Shirley Jackson Case and Shailer Mathews, Chicago Divinity School modernists (and deans); Edgar Goodspeed, biblical scholar whose American translation of the Bible often "carried" the University of Chicago Press; world-renowned commuter between Chicago and Paris, Paul Ricoeur; Henry Nelson Wieman and Daniel Day Williams, influential when the Chicago "Whiteheadian/Hartshornean Process Theology" held sway; and three who were active in the last third of the century, Langdon Gilkey, Martin Marty, and Norman Perrin.

Rosemary Ruether, of Garrett-Evangelical, with her Roman Catholic membership and a career at a United Methodist and ecumenical seminary, stands in a class by herself. She is the only woman on the list (the first name of Mr. Shirley Jackson Case is misleading). Few theologians have been as influential in feminist theological circles as Ruether.

There are other kinds of influences, and these show up among names in only one of the two books. Chicago is arguably the "birth-place of soul music," and one African-American congregation was its epicenter. The whole world knows Mahalia Jackson, who "sang it," and it should know Thomas Dorsey, pioneer composer, remembered for "Precious Lord, Take My Hand," and sung, thanks to his influence, the world over. Leo Sowerby of Northwestern, composer of classical music, is the third in music.

Chicago has been a strong center of fundamentalist and evangelical energies, and these biographical dictionaries point to seven more of these. One, Billy Sunday—how could a

reference book have passed him by?—is eponymic, and his name even made its way into the song "Chicago," as the "town that Billy Sunday couldn't shut [close?] down!" William E. Blackstone is not widely known but is hugely influential. He was an Oak Park businessman, more than anyone else a deviser and promoter of "Christian Zionism" before Theodore Herzl invented Jewish Zionism. Blackstone produced memorials that gained the signature of Presidents from Harrison to Wilson along with Supreme Court justices, and thus had a hand in the formation of Israel. Followers who may not know his name are influenced by him. Wheaton College and other educational institutions were led or fed by Charles Albert Blanchard, Victory Raymond Edman, and Kenneth Kantzer, while James Martin Gray and William Henry Houghton deserve chapters in any history of fundamentalism.

Back, finally, to those liberal Protestants who are named in only one of the two books. Georgia Harkness, the first woman to be tenured in a major theological faculty—Garrett-Evangelical—left influential work on Christian Ethics. Charles Clayton Morrison was the virtual founder and half-century-long editor of *The Christian Century.* William Warren Sweet founded the Chicago School of American religious history studies and some rank him as the shaper of the modern discipline. John Timothy Stone, major pastor at Fourth Presbyterian Church, was the only parish minister, but "Fourth Pres" on Michigan Avenue still had national influence, in part in his legacy. William Rainey Harper, founding president of the University of Chicago, and a major Baptist modernist biblical scholar—along with Edward Scribner Ames, Ernest DeWitt Burton, and Bernard Meland—also waved the University of Chicago maroon scholarly flag.

As I mentioned, Catholics were slighted in these reference books, but Cardinal George William Mundelein, mentioned in one, towered for decades as shaper of "confident Catholicism" in the then largest archdiocese. It would be hard to put a dictionary of these sorts together without including Andrew Greeley, whose influence as a sociologist of religion is so notable and whose best-selling novels are so charming. David Tracy, also in both reference works, for decades has developed philosophical and theological themes respected in and beyond American and European Catholicism. Finally, both religious references included John Dewey, whose *A Common Faith* was explicitly religious and who had enormous impact, especially on pragmatist-minded theologians. One of the editors had the scope to include Jane Addams, a kind of Quaker-agnostic-religionist of settlement house and urban influence in general.

I could add many names, but choose to restrict myself to these, selected by others who did not have Chicago, as such, in mind.

Protestant Modernist Breakout. It would be out of place to "locate" Protestant modernism's breakthrough in Chicago, though William Hutchison in his major work on the subject laid considerable stress on accusations against and heresy trials of David Swing, a Presbyterian minister in Chicago. Boston, New York, and other centers have equal claim to influence. Yet Chicago, thanks to President William Rainey Harper at the University of Chicago, took a venturesome Baptist seminary into world ranks by stressing adventuresome themes. John Dewey's pragmatism was part of the mix, while Case and Mathews stressed the social environments of Christianity and advocated a kind of progressive, even optimistic, evolutionary theism. After a half century, by the 1950s, other accents succeeded the rapidly dating modernism, but the school kept its reputation for liberalism. Located so integrally in

the university, it could draw on scholars of many disciplines, as it did when the History of Religion concentration under Joachim Wach and Mircea Eliade dominated. A generation of Chicago-trained college teachers who "got religion" in the 1960s while religion departments were expanding, carried this influence far and wide, as did the many books of Eliade. Still later, hermeneutic interests of Paul Ricoeur, David Tracy, and Norman Perrin served as integrating emphases at the school and again carried influence beyond it.

Fundamentalism, Evangelicalism, and Education. Now it is time for fundamentalism and neo-evangelicalism, and later evangelicalism, especially in their educational dimensions. While stereotypically fundamentalism was a southern Bible Belt invention, most scholars have located its rise at Niagara-on-the-Lake, Toronto, Seattle, Boston, New York, and, of course Chicago, which became an educational center. The Moody Bible Institute, under the influence of Moody himself and a range of evangelists, preachers, and publicists, sent forth missionaries, trained aviators to carry them to far places, early on used radio to spread the message, and no doubt did as much as any institution to propagate fundamentalism.

Born in a mix of revivalist-reformist evangelicalism and fundamentalism, Wheaton College became the flagship among the liberal arts colleges that did not want to restrict themselves, as "Bible Colleges" had done. Instead, they modeled rather open access to social scientific and humanities endeavors, all the while insisting that faculty and students sign pledges that demanded behavioral discipline and adherence to doctrinal norms. Today there are dozens of such schools nationally, many of them prospering, but Wheaton reached out and is the repository of the papers of C. S. Lewis and J. R. R. Tolkien, hardly evangelicals in Wheaton's own sense. All the while it turned out alumni in the Billy Graham mold, though not of his stature, many of whom helped shape the "neo-evangelicalism" that the rest of America hardly noticed until the 1970s, but which has enormous sway today.

While *Christianity Today* did not originate in greater Chicago, its editors moved it to the suburbs, while the National Association of Evangelicals long centered in Wheaton. At that time one could fairly call "Greater Wheaton" the evangelical capital of the United States. The Billy Graham archive at Wheaton satisfies many interests of us historians.

Roman Catholic Education. Today the Catholic Theological Union, which combines resources of a score and more of religious orders, has world-wide influence. The archdiocesan seminary at Mundelein long supplied large numbers of priests for the churches and other institutions of the area. The decline in the number of seminaries can be recognized in recent times in the reduced size of student bodies at the sylvan St. Mary of the Lake, but in its prime it helped shape what we have referred to, as others have done, the "confident Catholicism" of mid-century times.

Pentecostalism deserves mention, though it has no major educational institutions. This movement was born at the turn of the century, 1900–1906, in Topeka, Kansas, and on Azusa Street in Calfornia, not in Chicago. But at least one contributing venture of John Alexander Dowie, who fostered a kind of Pentecostal Utopia at Zion, north of the city, still influences sub-Saharan African Pentecostalism, even if Dowie is mainly remembered ambiguously and as an eccentric in Chicago, if he is remembered at all.

Other Influences. I have dwelt overlong on theological schools and movements, hypothesizing that these would most interest fellow academics, especially librarians. Assessing

Chicago influence, we at least should point in additional directions, some of them already touched upon.

Gospel music, an annual several-day festival in Grant Park, brings African-American Christians—and many other sorts including, one surmises, "pagans" who like lively music—to front pages and prime time. Evangelistic hymns sung around the world—with names of composers and troubadours like "Sankey," and "Rodeheaver," and others who may not have been Chicagoan but who worked at the side of Billy Sunday and Dwight Moody—have many sources and connections in Chicago.

Church architecture has seen fewer breakthroughs. The single exception noted in all histories is Frank Lloyd Wright's Unity Temple in Oak Park, a concrete monolith not much imitated by others, but still a presaging of new styles of church-building. Mies van der Rohe and other notables designed chapels or churches, but there is no "Chicago School" of church architecture.

Some would say that the modern mega-church, a fast-growing phenomenon, if it did not take origin from the Willow Creek church in the northwest suburbs, does take impetus and signals from it.

Religious magazines: we have already noted the polarity of *The Christian Century* and *Christianity Today*, while *Moody Monthly* long issued from Chicago. The many denominations represented in the city all have or had magazines, but few of them were originators or departures from what was published elsewhere.

Let me toss in still another kind of influence, code-named "spirituality." Chicago may not have been the place of invention of many New Age-type movements—it yields to Berkeley and Boston and seashore and mountain-scapes for pioneering there. Yet superstar Oprah Winfrey dispenses spiritual advice and counsel that often complements or competes with other voices of religion and spirituality.

Interfaith Movements. Here Chicago scores big as a pioneer, thanks to the still fascinating World's Parliament of Religion in 1893 at the time of the Columbian Exposition. The Parliament provided the first glimpse of saffron robes and regalia of non-Judeo-Christian representations to Amercans, and remains a subject of curiosity and resource for continuing work in this field, as modeled in a centennial version held in Chicago in 1993. The original Parliament offered a mix of leaders who staged it to show the superiority of Christianity and others who wanted to show if not the basic similarity of all religions, then at least displays of congeniality among them.

Baha'i in America has its headquarters at a notable temple in suburban Wilmette, and the Theosophical Society publishes and connects from headquarters in Wheaton. The Zoroastrian fire burns in Hinsdale. It is said that well over fifty non-Judeo-Christian worshipping groups meet in DuPage County alone, in peaceful coexistence with large Catholic, mainline Protestant, and, of course, evangelical agencies and congregations. Now "world religions" are represented in almost every major city, and it is too soon to see how many of them take signals from or bow to Chicago.

Roman Catholicism. The "big kid on the block" since the 1880s has been the Roman Catholic Archdiocese, long the largest in the nation but now yielding place to Los Angeles. Most studies of Catholic influence begin with accent on the Cardinal Archbishops, notably

those of the 20th century. We have already introduced Cardinal Mundelein, who brought a Eucharistic Congress to Chicago in 1926. It was a celebratory Catholic rite, but it also represented a kind of intimidating swagger to non- and often anti-Catholics. Mundelein was politically strong and a great builder, typical of "princes of the church" earlier in the 20th century, but not an innovator. Thanks to his nudging along of the Second Vatican Council's declaration on Religious Freedom, Albert Meyer is known around the world. He did not invent its concepts, but furthered them against traditionalist opposition.

No doubt the most influential was Cardinal Joseph Bernardin, who promoted a "seamless garment approach" in which Catholics were to give equal attention to anti-abortion "pro-life" causes and progressive social thrusts congruent with Vatican teaching. He encouraged social activists such as Monsignor John Egan, who had been "exiled" by Bernardin's predecessor, the harder-line John Cody. (He did not invent "hard line," and if anything had an influence by showing how complex it was to keep the pre-Vatican II styles of leadership post-Vatican II.)

Cardinal Stritch at mid-century, Bishop Bernard Sheil brought Catholic social programs to national attention, chiefly through the Catholic Youth Organization, which worked with often drifting young people. Concurrently, the Our Lady of Sorrows Novena, centered at a basilica on the West Side, attracted devotion of tens of thousands of Catholics weekly, and solicited their prayers for the ending of Communism. At one time 300 police or firefighters took their day off to patrol up to 70,000 regulars. Another kind of devotion is directed by the St. Jude League to the otherwise obscure St. Jude, patron of difficult causes.

After mid-century Catholic journalists in many dioceses gave attention to the "lay apostolate," the action by lay people to promote progressive Catholic causes. The Catholic (later Christian) Family Movement was born in Chicago, and activist clerics like John Egan, Reynold Hillenbrand, and Dan Cantwell spurred laity into social causes. In 1955, *Life* magazine named Chicago as most influential of dioceses on this front. A curious definable influence connects an agnostic Jew, Saul Alinsky, with Pope Paul VI, who used Alinskyan techniques when Archbishop of Milan. Alinsky worked closely with priests and nuns. In the era of Cardinal Stritch in the 1950s a whole "alphabet soup" of agencies became prominent, including those already mentioned plus Young Christian Workers, Young Christian Students, Catholic Labor Alliance, Catholic Interracial Council, Friendship House, and many more. Catholics from all over the nation came to study and work with these.

Social Christianity. Through the years, Jews took care of immigrants and newcomers in need, in a complex of charitable institutions, as did Catholics, many of whom have acted explicitly on Catholic Social Teaching grounds. Protestants of all sorts were on the front lines, with characters like Billy Sunday at the Pacific Garden Mission and Frances Willard (combining progressive social programs with what, in context, was one more of such, temperance, as in the Women's Christian Temperance Union) operating out of suburban Evanston. Graham Taylor, a professor at the Congregationalist Chicago Theological Seminary, mingled teaching, training, writing newspaper columns, reforming, and working to identify liberal Christianity with causes designed to revise the social order. Some of his kind of impetus lived on into the second half of the century in the Community Renewal Society and the Urban Training Center, where lay and clergy corps developed to work for justice and humanitarian goals. Many of these served as models for elsewhere.

Racially Based Innovations. One especially stands out as a Chicago product. In the 1930s, an immigrant from the black community in Detroit established himself as Elijah Muhammad, claiming divine revelation and to some extent identification. This race-based movement spread nationally, producing fear when Muhammad and his successors sounded militantly anti-white and brought hope among often hopeless African-Americans who identified with him. The "Black Muslims," or, preferably, the Nation of Islam, institutionalized itself in Chicago and connected with outposts elsewhere. While Muhammad's son Wallace Deem Muhammad took the movement into orthodox Islam, minister Louis Farrakhan, after 1978, continued in the radically polarizing posture.

It is frustrating to have to confine one's self to pointing without having much leisure or space to detail the biographies, institutions, and movements. Those who wish to pursue some of them further should consult James R. Grossman et al. *The Encyclopedia of Chicago* (The University of Chicago Press, 2004). The book is not advertised as concentrating on religion, but while doing research for this project, I posted Post-it notes at articles directly relevant to this topic. I counted 63 such, though there are hundreds of incidental references. No one has yet written *The History of Religion in Chicago*, something that, I deduce, would have to be a multi-volume work.

Librarianship Is a Noun: Speculation about the Future of Theological Librarianship

by
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Last year, I spoke at a meeting of the American Guild of Organists. I do not play a musical instrument; I sing poorly; I read music only with great difficulty. It was my job, however, to talk about music and theological education to people who could do all these things beautifully. The summer before that speech, I read John Irving's novel, *Until I Find You.*[1] It is about a young man's scrambled memory of his childhood, and his adult quest to find his father. His father was an accomplished organist who was addicted to tattoos. He played organs in cathedrals in Europe and Canada, and everywhere he went, he got more tattoos, most of them comprising lyrics or musical scores. It was the only novel I have ever read about an ink-addict organist. I cited several passages in that book in my speech to the organists, and they seemed to enjoy it.

The reason I mention this to you librarians is that it came to mind as I was working on this talk. I do not know how to look at a broad range of literature and decide which books should be added on the basis of a coherent collection development policy. I do not fully understand the logic of abstracting and indexing. I could not tell anyone which databases they should consult for different kinds of information (with the exception of a very few that I use myself). I have no idea how to preserve a book, and I would be hard pressed to look at a shelf that is full of them and know which ones should be weeded. I have no idea how to care for rare books, except the one that I helped write, which is rare because no one ever purchased it. I do not know how to catalog books. While I do know how to put a book on a shelf, most of the libraries that I have used have a sign pleading with me not to do that. I am supposed to talk about the future of theological librarianship, and it would help enormously if I could do at least a few things that librarians do. But I don't. It's like talking to a roomful of organists. Because the organists enjoyed passages from Irving's book, I thought that I might try the same tact with you. I looked around for a novel about a sexually adventurous, tattoo-addicted theological librarian, but couldn't find one. Sorry, it would have made this speech much more interesting.

What does the future of theological librarianship look like? I don't know. Given my ignorance, I decided to change my assigned title by adding "Speculation about" to "the Future of Theological Librarianship." That made me feel a little better, although I don't know if it helps you any. After some reading and thinking, however, I've decided to organize this speech around a single, unimaginative thesis: theological librarianship has been, and in the future will be, a noun. In the olden days when I learned grammar, a noun was a person, place, or thing. I think the future of theological librarianship will be tied up in persons, places, and things. Let me explain.

Librarianship Will Increasingly Involve Competent Personal Service

The first is that librarianship is personal, or perhaps more precisely, person-centered professional work. *The Chronicle of Higher Education* had a "Notes" column last month about Leland Park, who is retiring as director of the E. H. Little Library at Davidson College after

thirty-one years of service. He has overseen the acquisition of 400,000 of the library's 600,000 volumes. He has hired every one of the library's twenty-seven staff members. "He has run the library with a very simple philosophy," the article states, "meet the need of users . . . He has said over and over again, 'The only thing that matters in this library is who walks in that front door.'"[2] The center of good librarianship, I think, has always been competent, personal service, and I think this aspect of librarianship will increase in the future. Good libraries, as best I can tell, are noisier, messier, and busier than I remember them in the days when the "Silence" police patrolled the stacks. I think that is because good libraries are increasingly people places, and competent librarianship operates with the same philosophy that Leland Park employed during his years at Davidson. Theological libraries are about people seeking information, and librarianship is about serving the needs of these people.

Librarians don't have to be stand-up comic extroverts, but they increasingly will need to understand their work as competent person-centered service. If you became a librarian because you loved books and thought that a library would be a good place to avoid people, then your days may be numbered. My experience is that theological librarians typically work well with people, enjoy providing service, and take pleasure in connecting people with the information they need. So, I'm not talking about a new kind of librarian, I'm talking about the increasing importance of a characteristic that I have often seen in theological libraries.

I was visiting a school that was applying for ATS membership, and I conducted the usual ATS staff visit to the library. Like a majority of applicant schools, this school's library had too little space, the collection had too many books from gifts of personal collections, and too few books altogether. It also had a very interesting librarian. When I began to quiz her about what access students had to the other theological collections in the area, given the school's limited holdings, I sensed that I had touched a nerve. (Even librarians who like people have nerves.) I thought at first that the nerve was because students did not have formal borrowing privileges at the other libraries, which they didn't. However, that was not the nerve I had struck. She was frustrated with my question because she was deeply convinced that it was a librarian's job to make sure that a student had the needed book. She did not consider it the student's job to go to another library to find it. This library averaged ten interlibrary loans per student the preceding year. This librarian did not think the library was good because it had a lot of books on the shelves (which it didn't); she thought it was good because the library could get any student or faculty member any book he or she wanted, usually in a quick and timely way. The library allocated significant budget resources to fund interlibrary loan costs; none of them was passed on to students. When I talked with students later in the day, I asked them their opinion of the library and library support. They erupted in praise. "No matter what I have needed," different students said in different ways, "she found it and had it ready for me to pick up at the circulation desk."

I know that this kind of thing goes on all the time in ATS libraries, but it was so vivid in that application interview. I also know that there are serious professional questions about whether libraries make the needed material available or push students to find what they need. But I am convinced that, increasingly, good librarianship is going to be about competent personal service. There is too much information; the information is too diffuse; it increasingly will never be all in one place; the paths to access information are going to become more numerous,

more unmediated, more complex, more mystifying, than they are now. If these predictions are correct, then the librarian's role as guide to an increasingly complex array of information resources will grow. The applicant school didn't have an adequate budget for the library, as most ATS schools do not, and I struggled in writing my report between recommending more money for acquisitions or more money for personnel. I recommended both, but I wonder which one would, in the end, best serve the education at that school. My hunch is that it will take more people to take care of the information needs of people than it has taken to care for the shelving, circulation, and preserving of books. Librarianship is personal.

Librarianship Is Formed and Influenced by the Library as a "Place"

If librarianship is a noun, then "place" is an important and formative influence. I discovered in my reading that library as "place" is an issue these days. I thought about some of the library places I have visited.

Almost two decades ago, I visited Oxford University for the first time. I went into the Radcliffe Camera of the Bodleian Library. As those of you who have been there know, the Camera is primarily a museum room now, but it used to be a place where the collection was held and scholars worked. I looked at the oversized manuscripts (librarians have more technical names for them, but that's another thing I don't know about libraries). What struck me most was the chain that held each manuscript to the shelf. There was a time when the library books were chained to the shelves; the books and the building were physically bound together.

On a subsequent trip to England, I visited the Wren Library of Trinity College in Cambridge. Being inside a Christopher Wren building, viewing some of Sir Isaac Newton's books, and looking at the alcoves of volumes that fueled and recorded the Enlightenment, invited reverence. Theological libraries, even the ones not designed by Christopher Wren, have a way of connecting reverence and study. Several ATS schools have libraries near the chapel and, by this juxtaposition, assert that study and worship are connected—maybe even draw from similar parts of the human spirit. When I visit an ATS school, I don't have much interest in seeing classrooms or administrative offices. I most want to see the chapel and the library.

In the early 1990s, I was visiting Bangor Theological Seminary, which was applying to ATS for permission to offer all of its MDiv courses at a campus in Portland, several hundred miles from Bangor. The newly remodeled space included an unusually large collection of books that Bangor had purchased from a New England lending library. It was one of those early twentieth century libraries where the books were circulated by mail. The collection used to be part of a subscription library, I think, which was not so much a place where people went as it was a storeroom from which books were sent and received when they were mailed back. I guess it was a sort of "Netflix" for books.

My son graduated from college last month. I took one last walk around the campus the day before graduation and stopped in the library. Belk Library is a beautiful, six-year-old anchor to the Elon University campus. My son told me that the students refer to it as "Club Belk," and it clearly is a gathering place for students. It is spacious, and the main first floor room is dominated by computers. A visitor looks past rows of flat screens and keyboards. There are books and stacks, couches and study carols, meeting rooms and offices, but the most striking feature of the first floor of the library is the computers. During the school year, there were students at most of the computers. Some were accessing the catalog, others were searching

databases, some were editing papers, and a lot of them were Instant Messaging (my son told me).

I wonder how these four places would define librarianship. "Place" is an issue, and the kind of place a library is influences the kind of work the librarian does. I suppose that the medieval librarians at the Radcliffe Camera secured the books (both buying them and chaining them) and helped students and faculty identify and find the books they wanted to study. The books were never chained in the Wren Library, I don't believe, although I doubt if students were allowed to take them out of the room. The librarians probably helped students, made sure that books were in the right alcoves, properly shelved by height of the book, and probably helped users solve problems with early technology. (Wren designed the reading tables with a four-sided book rest in the middle that rotates 360º, and you know the things had to get stuck from time to time.) I imagine that librarianship at the turn-of-the-century subscription libraries in the late nineteenth and early twentieth centuries involved knowing how to anticipate the books that people might want, knowing a lot about the U.S. Mail, knowing which wrappings worked and which ones didn't, and knowing how to warehouse books for distribution. I am sure that librarianship at the Belk Library requires considerable expertise in helping students and faculty find and use digital databases, teaching students how to maximize the use of the digital catalog, and knowing when to call IT to maintain the extensive wireless network throughout the library.

If librarianship has changed with the kind of "place" that libraries have been, then librarianship will continue to be shaped by the place that libraries will be in the future. I realize there is considerable debate about what kind of place they will be. In some ways, many ATS libraries are a combination of the four libraries I have described. They have antiquarian and special collections; they have reading and study spaces to maintain; they have books to ship to the extension education campus; they have computers and databases. So far the change in library place has been by addition of new layers of function—and a commensurate addition to the repertoire of skills that constitutes librarianship. The "place" that the library is will change in the future, but I think it will continue to be a place. The future of librarianship will be shaped by the physical space of libraries, just as it will by the hyperspace of the Internet, which brings me to my final point.

Librarianship Is About Working with Things

Librarianship has involved working with things, and I think that will continue to be the case in the future. I do not think that digital information is going to fall out of favor and a new wave of paper and print resources replace it. You know the trajectory better than I do. I am using the word "things" to make a philosophical point: information is contained by material reality. Information is contained by a "thing," whether it is in the form of zeros and ones on a silicon chip or chemical dyes on reconstituted wood pulp and cotton. Information is housed in some material form.

The digital age has arrived. Kevin Kelly offered an enthusiastic prediction about the Holy Grail of librarianship—a complete library of all human works—in a recent *New York Times Magazine* article. Some of you likely saw it. "From the days of Sumerian clay tablets till now, humans have 'published' 32 million books, 750 million articles and essays, 25 million songs, 500 million images, 3 million videos, TV shows and short films, 100 billion Web pages . . . "

(I don't know how Kelly knows all this, but I assume the *Times* has a fact checker—so stay with me.) "When fully digitized, the whole lot could be compressed on to 50 petabyte hard disks."[3] For those of you who don't know what a "petabyte" is, it is "a unit of information or computer storage equal to one quadrillion bytes" (according to Wikipedia, which you know is a reliable source of information because you are librarians). The needed petabyte disks could be stored, according to Kelly, in a building the size of a town library. As I said, information is stored in material reality.

The one "rare book" that I know about and mentioned earlier in this talk is called *Being There: Culture and Formation in Two Theological Schools*. It is the result of several years of ethnographic study of two schools, and it reports on the effects that "being there" has on theological learning. It was published by Oxford University Press, and never sold many copies. Oxford reissued it as an e-book, which never sold either. The irony was sweet, however. Just think of it: a book about the educational impact of students physically present in a theological school is reissued as an e-book. Most theological books are not yet available digitally. That may change. The Google project to digitize the holdings of five libraries would make a difference because both Harvard University and the University of Oxford are among the five libraries, and they have excellent theological collections, at least that is what my ATS colleague Charles Willard tells me. The Google project is controversial of course. The president of the American Library Association thinks it will "atomize" books, a concern that I heard expressed at an ATLA meeting. Theological discourse is driven by chapters of argument that don't reduce easily to screens of information. Will people read for the argument in a digitized book or for a reference? One of the librarians at the University of Michigan, a Google project library, thinks that the project will further enhance the library's mission to connect users with information.[4]

Whether in books or chips, librarianship will continue to deal with organizing "things." Jerry Campbell, who many of you know is leaving his job as Chief Information Officer and Dean of University Libraries at USC to become president of the Claremont School of Theology, wrote an article earlier this year for *Educause*, in which he reminded readers that the purpose of the academic library has been "to provide access to trustworthy, authoritative knowledge."[5] The library has historically controlled for "authoritative and trustworthy" through its collection development, and controlled for "access" through its organizing, cataloging, and circulating. I don't see that mission changing. Librarianship will involve some pattern of work related to making authoritative and trustworthy information available and developing the systems necessary for its easy access and use. What might this entail? Jerry Campbell's article proposes several options, and I want to comment on two of them.

First, the more information there is, and the more condensed it is, the more critical guided access will become. I attend a congregation where a Bible is in every pew rack. The page number of the biblical text for the service is printed in the order of worship, because a lot of people, maybe even most of them, couldn't find John 3:16 if that were all the access information they had. You can imagine how good these folks would be at finding what they need in a repository of everything that has ever appeared in any form of media in the history of humankind. The more readily information is available, the more complex "access" actually becomes. Although Jerry Campbell is not sure how long the need may exist, he thinks that academic librarians need to become involved in developing "portals, tools, and strategies customized for precision research on the vast Web."[6] I think people are going to need a great deal of help finding what

they need, and librarians are the ones who should be developing the systems that will make that possible.

Second, the more virtual information is accessible and findable, the more libraries will need to be spaces for people. John Wilkin, the librarian at the University of Michigan who likes the Google project, comments, " . . . we have more than just about any institution in terms of electronic resources available to our users—and they use them. And yet, at the same time, people are coming to the library in greater numbers. Our gate count goes up, our circulation stays high . . . people come together to use resources."[7] Jerry Campbell observes, "As scholarship becomes more interdisciplinary and classrooms become more virtual, colleges and universities will need more high quality, library-like space for student interaction, peer learning, collaboration, and similar functions."[8] I think this is right, from Club Belk at my son's college, to some of the wonderful libraries of ATS schools, they will increasingly be places of interaction and study, and the librarians who work in these places will be there to help them find the resources they need for their study.

I told you when I began that I don't know, so I would speculate. Here's my speculation. Library space is going to change. It will happen first with bound periodicals—which will be moved to remote storage as the same information is available digitally. That will free up a lot of space in ATS libraries, and when the bound periodicals are removed, no one will shed many tears. Over the next forty years, the book count in most libraries will decrease. At first, as older, public domain titles are digitized, the digital copy will make weeding a physical copy an easier choice, and that will happen. Then, as books deteriorate, there will be less of a tendency to repair them if there is a digital copy available. Then, academic presses will begin publishing limited run technical titles digitally, and the library's first purchase of some new books will be in digital form. Eventually, the book collections will consist of new and recent books, and some older ones that libraries keep for particular reasons, almost like an archive. Most of the current periodicals shelves will go because most small circulation scholarly periodicals will be published electronically. With the book stacks reduced, the bound periodicals gone, and the current periodicals shelves reduced, there will be room for rows of computers, study rooms for groups of students, each equipped with access to digital information, and the office space that the librarians will need. Librarianship will not be invested so heavily in ordering, cataloging, shelving, and circulating books as it will be in managing the vast amounts of digital resources that theological students are not going to be able to find without help. Librarians who understand digital resources will be working with faculty to develop customized ways of accessing and using resources peculiar to the school's constituency and tradition.

Librarians will not be replaced by Google. More students will come to the library rather than fewer. People will learn how to read digital information, just as they learned to read bound, printed volumes instead of hand-copied manuscripts. The mission—accessible, authoritative, trustworthy information—will not change. Librarianship in the future will involve the professional work necessary to implement its historic mission. I think it will take forty years to bring about this change, fewer years for smaller and newer libraries that have the most to gain by making these changes quickly. For most of you, the future of your theological librarianship is going to be managing this change, creating the new systems that this change will require, and attending to the persons, places, and things that will be involved in this change. Librarianship is a noun.

Endnotes

[1] John Irving, *Until I Find You* (New York: Random House), 2005.
[2] *The Chronicle of Higher Education*, May 19, 2006, A56 (phrase sequence was slightly revised for clarity in this presentation).
[3] Kevin Kelly, *New York Times Magazine*, May 14, 2006, Section 6, 43.
[4] *The Chronicle of Higher Education*, June 3, 2005, A24ff.
[5] Jerry Campbell, "Changing a Cultural Icon: The Academic Library as a Virtual Destination," *Educause,* January/February, 2006, 16–30.
[6] Jerry Campbell, 2006, 22.
[7] *Chronicle*, June 3, 2005, A25.
[8] Jerry Campbell, 2006, 20.

PAPERS AND PRESENTATIONS

Catalog Migration: Like Lemmings on the Edge of the Cliff? (Catalog Migration panel)

by

Alice Runis, Iliff School of Theology

My experience with library catalog migration began in 2004 when Taylor Library at Iliff School of Theology migrated from the Dynix system to Horizon. At that time, there were six people on the library staff—and interest in the selection of a system varied from almost no interest to very interested. No one on our staff had previously lived through a migration.

We scheduled demonstrations of three products. One system was selected because the university next door to us used it and we have a joint doctoral program with that university; another company's product was selected because some ATLA colleagues recommended the system; and the third was selected because it was the newer-generation product offered by the vendor we had been with since 1993.

The University of Denver established a committee of about ten people from their library staff to investigate how our "piggybacking" onto their III system would impact their library. Duplication of title ownership was investigated via OCLC. Discussions between the two library staffs never got past the preliminary stages. I do not believe working with the University of Denver library staff would have been a true partnership. Iliff would have had to conform to the choices made by the other library staff. Most decisions would not have been jointly made. Joining with the university library to provide an integrated library system would have saved us some money versus our migrating to a stand-alone system, but not a truly significant amount of money. In addition, some library staff on the university committee did not seem very positive about a possible partnership with Iliff. I felt we would have been "swallowed up" by the university library and would not have had much say in decisions regarding how our own data would be handled.

We also asked Endeavor to demonstrate their system for us. We were impressed by the system, but the price of the Endeavor system was too much. Consequently, I read the price quote, but never dissected it.

The third system we looked at was the newer product from our existing vendor, Dynix (now SirsiDynix). The company demonstrated Horizon for us and provided an initial quote to assist in budgeting. However, when I first read the quote, I realized there was $17,000 of work listed that did not apply to us. (For example, we had not previously purchased either the acquisitions module or the serials module. There were entries in the quote related to migrating acquisitions and serials data from Dynix to Horizon.) I began to dissect the quote. And in spite of most of you probably thinking that I am quiet as a mouse, I drowned the sales representative in questions. (Fortunately, I was working with a very hard-working and good-natured representative.) I tore the price quote apart, looking for ways to save money. I investigated purchasing the hardware and the software license via Dynix as well as purchasing the hardware directly from the manufacturer (in order to receive our educational discount). I was close to finalizing prices with the hardware manufacturer and to requesting a final "software-only" quote from Dynix when my sales representative mentioned "ASP."

ASP stands for Application Service Provider, which means that the system is remotely hosted. Several different ILS companies offer their systems as stand-alone products and as hosted systems. I switched to asking questions about ASP. As a current customer of Dynix, I was able to review the list of customers on the customer web site and identify an ATLA library that used Horizon ASP. I contacted the former library director of that library as well as that library's systems librarian. Both had very positive comments about their experience with Horizon ASP. In addition, the sales representative put me in contact with a library consortium in Colorado (ASCC). ASCC exists solely to provide library automation to its member libraries. And ASCC currently uses Horizon ASP. Again, there were positive comments. (ASCC would love for Iliff to join the consortium, but that's another story.) I arranged for our library staff to meet with ASCC during their annual meeting. It was very helpful for our staff to speak directly with customers who used Horizon ASP.

The challenge at this point was to accept ASP as a "calculated risk." I had administered our stand-alone system for twelve years. I was personally responsible for the care and feeding of the server, performing the data and system backups, etc. With a remotely hosted system, I would be putting a lot of faith in the vendor. The vendor had good policies in place for the care of the server, performing backups, etc., but I would no longer have physical control over Iliff's data. I decided it was an acceptable risk and opted for Horizon ASP.

Iliff was assigned to an implementation project manager at Dynix, who assembled our implementation team. Our project manager was wonderful and never let any of my concerns or questions drop. She truly went the extra mile for us.

I worked with a library consultant on the implementation team. We were the first ASP customer he had worked with, so there were a few challenges. A few things work differently in the ASP environment as compared with the traditional stand-alone situation. In addition, the company does not have any documentation specifically for ASP customers. I learned of functions that work differently with ASP as I asked about specific issues. (For instance, the graphic on the launcher screen had to be removed to keep the system from running slowly; setup of e-mail notices is different for ASP; some utilities have not been made available to ASP customers; other utilities can be run on ASP systems, but I have to request that they be run; upgrades to newer versions of the software lag somewhat; ASP customers cannot directly edit the style sheets in the software for the public catalog; the reporting software has some limited functionality in the web interface as compared with the stand-alone product, etc.)

Nevertheless, Horizon ASP has been a success at our library. It has allowed my library to run a fully featured system at minimal cost. In addition, I cannot be a full-time system administrator. System administration was added to my already full-time job thirteen years ago. Systems are becoming increasingly complicated and require more and more hardware. Horizon ASP offered us the opportunity to run a system without hiring additional staff.

On occasion, we have response time issues. (We do not have the optimum bandwidth for ASP, as we share bandwidth with the rest of the seminary.) At the end of the academic quarter or during registration for courses, there can be a noticeable time lag. We have to accept occasional problems with response time in order to receive the cost benefits that ASP gives us.

Overall, I like the Horizon system better than Dynix:

- Updating authority records in Horizon is much better than in Dynix, but still has quirks.

- I wish the reporting software used all the columns and tables in the Horizon system; our current version of WebReporter does not. It can be frustrating not to be able to create a seemingly simple report because the reporting software does not utilize the appropriate columns and tables. It is odd to migrate from the same company's legacy product and not be able to create a report that was simple in the legacy product.
- I wish more detail of the circulation data could have been migrated over from our Dynix system. Currently, the comment on old blocks from the Dynix system simply says "Dynix."
- I wish we could print directly from a borrower record. Currently, we save a screen shot in a word processing program document and print from there.
- I wish the system did not handle uniform titles as authors! (What can I say? I'm still a cataloger at heart.)

My advice regarding catalog migrations is to ask questions, ask questions, and ask more questions. I asked everything I could think of. While our migration was not perfect, it proceeded very, very well. We had no major crises. Our data migration error rate was very, very low (0.07 of 1%). We did experience a couple of medium-level problems that we resolved without too much hassle. We discovered that the Reserve module was designed to run on a separate PC from the circulation desk computer. In our case, the circulation department runs Reserves, and we have one desktop computer at the circulation desk. We now circulate Reserve materials from our main account, not from Reserves. We have custom programming to gather usage statistics of materials that circulate while they are "on reserve." And I expected the broadcast searching feature to be integrated with our public catalog. (That's how it looked during the demonstration.) I did not know the vendor had detected a problem with broadcast searching, and until the software was fixed, broadcast searching had to be set up as an external search.

Small Consortium Migration (Catalog Migration panel)
by
Joanna Hause, Southeastern University

Southeastern University is a member of the Tampa Bay Library Consortium (TBLC), a group of ninety-three libraries serving twelve counties in central Florida. In 1985 several libraries joined together to form the SunLine project, enabling these libraries to get an online system, something that they could not afford to do individually. There are currently ten TBLC member libraries of the SunLine database: four academics and six publics which are city based or county based. The directors of the SunLine libraries meet on a regular basis, and there is a catalogers' group, SunLine Users Group (SLUG), which oversees both cataloging and public services issues. TBLC provides a coordinator for cataloging, and she handles our authority work, database cleanup, etc.

After a migration from GEAC, SunLine used the Dynix system for several years. When I came to Southeastern in August 2000, a migration to Horizon was scheduled for December 2000. That migration did not actually occur until December 2004. The major hindrance to the migration was that Horizon, like most library automation systems, is not designed to be used by a consortium whose members have different requirements for acquisitions, finances, etc. A major challenge for Horizon was limiting each member library to accessing only its own

financial and patron data and not anyone else's. In our case, Southeastern does not use Horizon to keep track of financial transactions, which became more of a problem than just preventing others from seeing our financial data, as the system presumes you use its accounting module. City requirements vary from county requirements. Some libraries can do their own technology work; others have to go through the city or county. On the libraries' side, there was more and more frustration about being "required" by TBLC to go with Horizon, due to the numerous postponements, approximately every six months, of the migration. However, investigating other vendors would prolong the process, and no system is perfect. Even though Horizon had made substantial changes to its system, it was really not ready for a consortium in December 2004, but that date became a "do-or-die" situation, with two of the bigger libraries threatening to leave the SunLine project if implementation was not accomplished.

Both the technical service and public service staffs spent many months preparing for the transition. This was a chance to review and update profiles that had been in existence for many years. Even though we were dealing with "one" system, we were able to do 10 profiles. Southeastern added many new collection codes to help with tracking statistics for collection use. We also streamlined other processes. As part of the migration process, TBLC and Horizon did global purges as each library found items or processes that were no longer needed by library staff. TBLC facilitated many of these changes by allowing us to send in our requests prior to our monthly meeting; at these meetings we were able to focus on any problems that had arisen or new issues that we needed to address.

The migration was officially set for Thursday, December 9, 2004. The system was completely shut down at midnight on Sunday, December 5, so that the data could be moved from Dynix into Horizon. But this meant that the ten libraries had no catalog at all! And none of the libraries could close for those three days. The busiest day for a public library is usually Monday; for the four academic libraries, we were all in the last week of our fall semester, with papers due and final exams approaching in a week. TBLC provided alternative processes for registering patrons and checking out materials, but no materials could be checked in during that time, and students had to use WorldCat to find materials for papers. Horizon assured TBLC that when the new system came up, patrons would notice no change at all, except for a name change at the bottom of the screen.

When TBLC unveiled the new system on Thursday, there were the usual "issues" of a new system. Permissions to access the particular parts of the databases were inaccurate (the cataloger couldn't get into the cataloging module); uploading patron information meant that the libraries still could not check in materials until late that afternoon; but the most upsetting occurrence was the complete loss of all the customizations for each library in the public-access portion of the catalog. Consultation with Horizon revealed that not only could these customizations not be migrated from Dynix, they had to be completely and individually reformatted. This was particularly troublesome for the academic librarians who teach bibliographic instruction and now had a system that (1) bore no resemblance to what had just been taught during the fall semester and (2) absolutely had to be fixed before the spring semester BI classes began.

Many of the migration issues have been resolved. The public-access catalog has had many of its customizations restored, and the cataloging module seems to work well. Outstanding issues that remain include:

- Statistical reports—what was once a single report in Dynix now requires multiple reports in both Horizon and WebReporter, a supplement to Horizon. Some of the reports can't yet be "filtered" to provide only the information for a particular library, so the data is consortial rather than library specific, and consequently not usable. Eighteen months after implementation, these issues have still not been resolved.
- Financial matters—we couldn't order books at the beginning of this academic year, because our "budget" didn't close out from the previous year; prepaid purchase orders can't be closed. This issue also remains unresolved, but since the work-around works, it's very low on our list of issues to fix.
- Acquisitions—we discovered that when we electronically order through Horizon, it automatically orders a hardbound copy, even if we want the paperback, because the hardback ISBN appears first in the record. We also discovered that if we want two copies of a book, we must make two individual records, not one record with two copies; the system ignores the second copy request. The system also sometimes just refuses to accept an order record, and we have to enter it manually. The system will then order the item but doesn't make an order record. We still haven't figured this one out yet!

Eighteen months down the road from the migration, Horizon is working well for all of us. TBLC hired a new Horizon administrator in June 2006; this will allow us to add features that we would like (e-mail notification of overdues, fines, holds, etc.) but currently cannot use. The catalogers remain happy with the system, and the issues that have come up in that area have been small and quickly resolved. The public services staff, after the initial problems were resolved, now have few, if any, complaints about the system. Each library continues to request customizations that will be helpful to their patrons, and these customizations occur almost immediately. While extraordinarily painful at the beginning, the migration wounds have healed and there has been no scarring of our psyches!

MOBIUS Implementation (Catalog Migration panel)
by
Denise Pakala, Covenant Theological Seminary

History

MOBIUS (Missouri Bibliographic Information User System) is a consortium of sixty academic libraries in the state of Missouri. Member institutions are not-for-profit institutions of higher education that are based in Missouri and accredited by the Higher Learning Commission of the North Central Association of Colleges and Schools. In addition, MOBIUS has two cooperating partners (public library systems) and the Missouri State Library which have quasi-membership in the organization.

MOBIUS is now 100 percent member supported, but the state of Missouri provided $13 million in start-up costs. This paid for all the servers, for setting up the central office (MOBIUS Consortium Office), for software purchasing, conversion costs (and in some cases retroconversion), training by Innovative Interfaces, Inc., etc.

MOBIUS has a somewhat unusual organizational structure. The libraries are arranged in what we call clusters, which are groupings of libraries, primarily on a geographical basis.

A cluster shares a local catalog and a server. All the cluster servers are located in a server farm that is hosted by the University of Missouri in Columbia, Missouri. As far as the cluster server and Innovative Interfaces, Inc. (III), Millennium software are concerned, each of us in a cluster is a branch library of a library system, although each library has its own scope. In addition, the statewide union catalog has its own server and uses III INN-Reach software to create a virtual union catalog from all the cluster catalogs.

MORENET (Missouri Research and Education Network), Missouri's nonprofit ISP for education, provides the Internet pipeline necessary for MOBIUS to function.

So our patrons have three levels of catalogs, our local OPAC, our cluster OPAC, and the Central Catalog (statewide virtual catalog). This union catalog is our most significant area of cooperation so far, but we are looking at more ways to cooperate.

MOBIUS Union Catalog Description

The MOBIUS catalog contains roughly 12 million bibliographic records and 18 million item records, of which 67 percent are held by only one library. Patrons can request any circulating book from any MOBIUS library through the "Request this Item" button in the catalog. The book is delivered in two to three days via our delivery system. To say that this has revolutionized our patron access to the statewide collection is an understatement. In 2005, there were 200,000 direct patron-initiated borrowings. Compare this to the year before the beginning of the MOBIUS consortium, when there were 40,000 items borrowed.

Implementation History

The original fifty charter libraries were implemented between January 2000 and July 2002. Covenant Theological Seminary is in the Bridges cluster of MOBIUS, which had a "go live" date of June 1, 2001. At the time of implementation, we had the largest number of libraries in a single cluster, although not at all the largest number of records. We are a very diverse cluster, encompassing several small liberal arts colleges, three seminaries, one small state college, one chiropractic college, and one medium-sized college. We migrated from several different library systems software packages and two Bridges libraries were still using card catalogs. Part of implementation for those two libraries involved retroconversion (via OCLC's TechPro). Covenant had a Winnebago Spectrum OPAC.

Implementation Description

Implementation is very, very, very intensive. My first piece of advice, if you are facing such a major implementation, is to realize that it will take most of your time for several months.

In Bridges, nine stand-alone libraries merged our catalogs into one. Implementation took six months. All-day implementation planning meetings were held every other Friday. With so many disparate libraries in Bridges, we fell behind in our implementation schedule, so the last two months, the meetings were increased to every Friday (again, all-day meetings).

Implementation Preparation

Do Your Homework

The first step came even before we began our implementation meetings. We spent a couple of months preparing our records for conversion from Winnebago Spectrum to III Millennium.

Fortunately, one other MOBIUS library was using Spectrum, and they had already migrated. I spent a half day visiting that library and discussing what I needed to do with our Spectrum records to get them ready to migrate to III. This was extremely helpful because they had encountered major problems due to the structure of item records from an older version of Winnebago software. We also had older records that needed work. Their collection was much smaller than ours, so they were quickly able to fix the problem records and continue. However, in our larger collection, we could not have fixed our records in the time allotted for the Bridges migration and would have been dropped. This would have meant going to the end of the queue in MOBIUS, and we would have had to wait another year to be added in. Knowing the problem months ahead of time gave us time to do the necessary cleanup work, and we were rewarded with a trouble-free migration.

Analyze Your Current Cataloging Practices

Our second step was to look at our cataloging for any aberrant practices. For example, some Bridges libraries added a lot of local notes to their bib records in 500 notes rather than 590s. These had to all be moved to 590s (for local notes), or they would have been lost when all our records were merged. The 590s were a protected field, protected so that they would not be overlaid during the merging of our records.

Simplify, Simplify, Simplify

This was a great opportunity for us to look at all our procedures and to streamline them as much as possible. This was particularly important for circulation. Cutting the number of patron types and number of loan rules simplified entering them into III's circulation module.

Implementation Meetings

The biggest challenge was forging a coherent group from all of us in Bridges. We had very divergent ideas of what the catalog should look like, mainly because we have very different patrons. For example, Harris-Stowe State College, with its large population of older, urban, part-time students who are returning to school after many years and who are still not extremely comfortable with the computer age, wanted the catalog to be very, very simple. We, on the other hand, were sticklers about things such as uniform titles, series titles, etc., and needed a catalog that could be used by sophisticated researchers (or at least by sophisticated librarians aiding researchers).

Implementation was handled by a committee with one representative from each school, the Site Coordinator. In our case, our Site Coordinator was our Systems and Reference Librarian. Some of our schools have only one professional librarian, and that person was Site Coordinator as well as everything else. The Site Coordinators attended all the implementation meetings, and other staff were added depending on the topics of discussion. I attended all the meetings except ones dealing solely with Circulation. We are fortunate in having a MOBIUS Consortium Office as well. They had staff dedicated to the implementation, and they provided the technical expertise to help us understand all the issues and to help us interpret III's infamous implementation worksheets. Usually, two MOBIUS staff members attended the meetings. So, with all of us, we could easily have eighteen people in those meetings, all of whom had to make decisions jointly.

What was a typical implementation meeting like?

MCO (MOBIUS Consortium Office) staff ran the meetings. They had a timetable for implementation and knew exactly where we should be in the process and kept us up to date. We worked through the notebook full of III worksheets item by item.

Some III options are option groupable, i.e., each library chooses independently, but many of the characteristics of the cluster catalog had to be agreed upon by all of us. For example, while we have our own scope, so that our students can view only our records, indexing rules must be the same for the whole cluster.

Occasionally, there were issues that we simply could not agree on. Rather than simply voting and the majority ruling, we tried to find creative solutions everyone could embrace. An excellent example of this dynamic is our handling of series titles. Some of us wanted a separate series title index. Others just wanted the series titles to be included in the title index. This was easily solved. We added a series title index and also included series title in the general title index. The stickier issue, however, was how to have the series display in the browse display. I argued for having the titles of the individual volumes display, because that is most useful for the sorts of series that we own (commentaries, for example); other libraries wanted the browse display to show only the volume numbers. After interminable discussion, we solved the issue by having the series index display one way (by title) and the title index by volume number.

Another issue to be considered was the design of the statewide virtual catalog. Its design, indexing, etc., was decided by a statewide committee (MCDAC), which has a representative and alternate from each cluster. As we designed our Bridges catalog, we had to take care not to diverge too far from the statewide catalog, so that searches in our local catalog could pass through to the statewide union catalog. In the case of series title, we felt it was important enough to have this separate index, even though it doesn't exist in the statewide catalog.

Implementation At Last!

Once we had finished all our worksheets, a test catalog (TestPAC) was created using a sample of all different types of records from all of our catalogs. We had a day of training led by MCO staff, who gave us sheets of suggestions of sorts of searches to do to thoroughly test the catalog. Our TestPAC needed some minor tweaking, but there were no major problems. After we signed off on the TestPAC, our cluster catalog was brought up for our local patrons, but not yet added to the statewide catalog. This gave us more time to catch any bugs, but more importantly, gave us time to learn to use the system ourselves.

This was when our training from Innovative Interfaces, Inc., took place. Over a couple of months, we had ten days of training spread over cataloging, circulation serials, and acquisitions. The learning curve was absolutely ferocious.

Finally, we reached our "go live" date when we were fully integrated into the Central Catalog, and our patrons could start borrowing from the MOBIUS catalog.

Postimplementation Woes

III's ILS is a very powerful system, but having more capabilities equals a very steep learning curve. In our case, we didn't implement the Acquisitions or Serials modules for several months, because it was just too much to learn all at once.

A powerful system also means more work. After implementation, we received all our cleanup reports. For Bridges, this equaled 10,000+ pages of records (twenty or so records per

page) that were flagged for different reasons; they might duplicate another record, but the system wasn't sure, so it didn't merge them. Authority control was done on the whole database, but there were the inevitable thousands of records of possible matches that had to be looked at manually.

There are a lot of ongoing reports that need to be done that I never had in my small system. Most of these are from our ongoing authority control. The only authority control I had in my old system was me. The authority control in MOBIUS is very robust but requires considerable upkeep.

The Bridges catalogers spent a lot of time in the months after implementation developing policies so that we all use the same standards. We have standards on such things as local notes, 007s for media, use of 856s etc.

Success of MOBIUS

Patrons

Patrons love MOBIUS. Every day, the delivery truck delivers a large bin of MOBIUS bags from all over the state. Every day, he takes away a large bin filled with our books. It would not be possible to borrow/lend that number of books via traditional ILL.

Seminary

We went from a small system to a Cadillac of systems. Even with a grant, we could not afford all that we get with MOBIUS. We don't maintain the server or software. All upgrades (hardware and software) are done by MCO in Columbia, Missouri. MCO runs its own help desk, which recently passed the milestone of 30,000 requests processed. MCO runs training workshops throughout the year. Last year, they had 89 training events with 973 participants.

We have a system we could never afford on our own. The dues are $5,000/year and then a charge per port. We pay almost $10,000 total for our five ports. This is a bargain, considering all the benefits we receive.

Library Staff

Our cluster has really bonded, particularly the catalogers who meet five times per year. We conduct business related to the catalog but also do our own training. For example, I led a workshop on construction of Bible headings. Kathy Nystrom (Webster University), led a session on authority records and how to read them.

Statewide

We at Covenant have been very involved at the state level in MOBIUS. I have discovered that if you are a valuable committee member, it doesn't matter what size library you are from. At various times, staff from Covenant have served on various statewide committees, on the Executive Council, and on the Board. By being active at the state level, we get the opportunity to make certain that the interests of small academic and special libraries are well represented.

Becoming part of MOBIUS was hard work, but it was (and still is) exciting. It has enriched me as a professional librarian and given me opportunities to grow in ways I never anticipated.

Contemporary Religious Literature: Themes and Genres (panel)
by
Marti Alt, Ohio State University Libraries

Our panel today will be presenting papers on the topic "Contemporary Religious Literature: Themes and Genres." The first presenter is John Trotti, Professor Emeritus of Bibliography at Union Theological Seminary, Richmond, Virginia, where he was librarian for thirty-four years until his retirement in 2002. He continues to teach a course in Theology and Literature at Union. A past president of ATLA, he and his wife Joan continue to encourage us here at the conference by their participation in the roundtable for Contemporary Literature. John's paper is entitled "Balm or Strife in Gilead: Water, Baptism, and Blessing in Marilynne Robinson's *Gilead*." John will also talk with us about why creative literature should be in a theological library and why pastors and educators should read.

Nancy Adams catalogs books for Palmer Theological Seminary (the former Eastern Baptist Theological Seminary), just outside of Philadelphia, Pennsylvania. Her only preliterate memory is scribbling with a crayon, pretending to write; other than that she can't remember a time when she didn't have her nose buried in a book, whether it was *Go Dog, Go!* or *A Tale of Two Cities*. Her interest in science fiction began with Jules Verne's *Twenty Thousand Leagues Under the Sea* (and a serious crush on Captain Nemo). Her interest in theology began fifteen years later with Thomas Merton's *The Seven Storey Mountain.* Her paper is entitled "Speculative Fiction and the True Myth: Theology and Theophany in Orson Scott Card's *Speaker for the Dead*."

Donald Keeney has worked in libraries in New York, North Carolina, Kansas, and Missouri. He and his family live in the Kansas City area, where he is currently the interim library director at William Jewell College. He and his wife Rachel have written a column for the *Clergy Journal* that reviews books and websites of use to congregational leaders. He has read each of the Potter novels at least twice and has listened to them on audio CD, performed by Stephen Fry. He and his fifteen-year-old son enjoy puns; Rachel tolerates the puns—most of the time! His talk, "Harry Potter and Theological Libraries," will open up for us the biblical and theological themes in the Harry Potter stories.

Judy Clarence has been a Reference and Instructional Services Librarian at California State University East Bay (formerly Hayward) since 1990, with specialties in the subject areas of Music and Philosophy/Religious Studies. Prior to coming to Cal State East Bay, Judy was Head of Reference at the Graduate Theological Union Library in Berkeley, and before that she worked for many years at the libraries at UC Berkeley. Her undergraduate degree is in Creative Writing from John F. Kennedy University; she earned her MLS from UC Berkeley. She is a published poet and for many years was a reviewer of poetry for *Library Journal*. Her special area of expertise was poetry from a religious/spiritual perspective. Unfortunately, Judy was not able to attend the conference, so her paper, "Contemporary Spiritual Poetry," will be read by Penelope Hall, who is herself a published poet.

David Stewart is library director at Luther Seminary, St. Paul, Minnesota; he has also held positions at Princeton Seminary and Regent College, Vancouver. He describes himself as an "eclectic reader"—interested in popular literature from a personal reading habits perspective, e.g., Louis L'Amour, as well as from the point of view of a librarian who wants to know where issues of faith and theology are being discussed. His presentation is entitled "The Formidable Self: Approaching Robertson Davies."

Balm or Strife in Gilead: Water, Baptism, and Blessing in Marilynne Robinson's *Gilead*

(Contemporary Religious Literature panel)

by

John B. Trotti, Union Theological Seminary

This year I have read (and reread three times!) a wonderful book, *Gilead* by Marilynne Robinson. It is an epistolary novel—a long letter written by Congregational minister John Ames (age seventy-six at the start, seventy-seven at the end) to his seven-year-old son. Ames knows his days are numbered—short numbers—and is writing to tell his young son the family story, his life values; things he would have shared if he had lived to do so. He expects his son to read this later in his life.

A friend, Randy Harris (Book Review Editor of *The Presbyterian Outlook*), recommended the book for my seminary class "Theology and Literature." Another friend, Jan Ross, had written a review of *Gilead* in *The Presbyterian Outlook* (May 28, 2005), in which she said "*Gilead*, the 2005 Pulitzer Prize winning novel, is a quiet book. The rhythm is slow, the thought deep, the language reserved, and the action understated. A reader looking for lurid sex, violence, or dramatic action scenes will be disappointed. A reader who values complex family and human relationships, appreciates Scripture, responds to the slow unveiling of character and action, and values the insights of a man facing his death—that reader will relish *Gilead*." I trusted Jan and read the book, and am glad that I did.

It is a beautiful book, beautifully written and chock-full of Biblical and theological themes. Several themes or threads emerge as the story unfolds. Ames is in a long succession of Congregational preachers, and his best friend, old Boughton, is a Presbyterian minister contemporary. There is the theme of Ames' love of his wife, many years younger, and of his relationship with old Boughton and with the son, Jack Boughton. The book explores the themes of forgiveness, grace, piety, prayer, preaching, and the sacraments. Today I focus on baptism.

The theme of water runs throughout the book. Early on Ames recounts the trek he and his dad made to Kansas to find the grave of his grandfather. Water was scarce and highly valued, and John Ames never took that blessing for granted again (p. 11).

A humorous episode is that of the kids baptizing a litter of cats—they could not tell much difference between the Christian cats and the others afterwards. They mused that it was fortunate that they were Presbyterians and Congregationalists, not Baptists, who would have immersed the kittens. At his father's rebuke, he vowed to do no more baptizing until he became ordained (pp. 21–22).

Ames reflects on the power of baptizing in this way: "I still remember how those warm little brows felt under the palm of my hand. Everyone has petted a cat, but to touch one like that, with the pure intention of blessing it, is a very different thing. It stays in the mind. For years we would wonder what, from a cosmic viewpoint, we had done to them. It still seems to be a real question. There is a reality in blessing which I take baptism to be, primarily. It doesn't enhance sacredness, but it acknowledges it, and there is a power in that. I felt it pass through me, so to speak. The sensation of really knowing a creature, I mean feeling the mysterious life and your

own mysterious life at the same time. I don't wish to be urging the ministry on you, but there are some advantages to it you might not know to take account of if I did not point them out. Not that you have to be a minister to confer blessing. You are simply much more likely to find yourself in that position. It's a thing people expect of you. I don't know why there is so little about this aspect of the calling in the literature."

Under the influence of his atheist (or agnostic) older brother, Edward, he read Feuerbach—much to his father's displeasure. He reflects on Feuerbach's words on water and baptism: he recalls the beautiful sight of two lovers hand in hand passing under a rain-soaked tree, and the boy jumping up to pull the limb and shower them both. He remembers in such moments "that water was made primarily for blessing and only secondarily for growing vegetables" (p. 28).

Ames remembers baptizing hundreds of babies. He watches his son and a friend frolic in a water sprinkler. He wishes there were more splash and drama in the way we baptize. There should be whooping and stomping when we encounter the miracle of water (p. 63).

He reflects at length on looking into a baby's face at baptism, the miracle of it all, a vision of life.

He particularly reflects on the baptism of "your mother"—many years his junior. He recalls at other points in the book the beauty of her face after the baptism. Ames and old Boughton often talked about the mystery of baptism—what it all means.

He recounts the baptism of old Boughton's son—surprisingly named John Ames Boughton—Jack. Ames was shocked to learn, only at the point of baptizing him, that Boughton had given his son Ames' name. He turned cold. He felt he did not really bless Jack, but only went through the motions (pp. 187–88). This worried him as their lives developed, and he once said he wished to christen Jack again "for my sake"—to give a real blessing (p. 189).

Near the end of the book, Ames does hear Jack's story, realizes his own love for Jack, and feels he is really a "son" and wants to bless him. In a touching parting scene, he asks Jack if he can bless him. Jack asks what that would involve. He says he would lay a hand on his forehead and bless him. Jack says yes and leans into Ames' hand. Ames says, "The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace." Jack is deeply touched and maybe even changed. Ames gives a last parting word as Jack goes to the bus: "God bless him" (p. 242). Later he tells dying old Boughton, who was probably unable to hear him, that he has blessed his son, his prodigal son—now "come back."

Ames talks about the blessing of the sacraments and finds it odd that there is not more literature on that concerning calling to ministry. I can relate to that, as I find the highest spiritual moments in the exercising of the sacraments: Lord's Supper and baptism. Few of us in the infant baptism tradition really celebrate the sacrament of baptism—we are more observers. But if we think it through, it can be a great blessing: loved of God and part of God's family long before we can articulate a creed or answer a catechism question. It can be a sacrament of great blessing—to all of us, as it surely is to those to perform it.

Gilead is a love story. It tells of the love of an old man for his wife and son, the love between old friends in ministry, the forgiving love for a prodigal. This grace of love is played out by a man of prayer who throughout the book turns to prayer to work through his fears, regrets, anger, and concern. There was much strife in Gilead, Iowa—in both the Ames and Boughton families. But there was great balm in *Gilead*, a quiet book, and a blessing.

Using Literature in Preaching and in Teaching (Contemporary Religious Literature panel)

by
John B. Trotti, Union Theological Seminary

We should qualify "using" of literature. In our enterprise the whole will be compromised if we have myopic glasses on through which we see literature only as sermon fodder or a source of some neat illustrations. Literature should be "used" by reading it seriously, listening to it carefully, and letting it tell its own story to us—mind and heart. When addressing the subject of poetry, I like to refer to John Ciardi's *How Does a Poem Mean?* The essence of a poem is not some distilled propositional teaching or abstracted concept. The meaning of the poem is in the way it is written, how you hear it. Ciardi notes a qualitative difference between saying, "It's dark and I am a long way from home," and saying, "Miles to go before I sleep, miles to go before I sleep." *How* does it mean. Just so, the "meaning" of a short story, much less a novel, is not some simple summary, maxim, or moral, but in the way the tale is told. One can, and should, point to major issues engaged, theological truths explored, or Biblical themes reflected, but only in the context of hearing and enjoying the whole. *Moby Dick* is far more than a story about "a guy who really wants to kill a fish." And *Gilead* is larger and deeper than "an old man's really long letter to his young son." Or a mystery cannot be summed up as "the butler done it, shame on him."

In reflecting on our "use" of literature, let me comment on authorship, context, quotation, theology, and the Bible.

First, authorship. My starting point in the field has been with Thomas Wolfe and there are many touch points for me and my life with Wolfe's writing about Asheville, North Carolina, my hometown. Perhaps that shaped me too much in the direction of seeking to know something about the author of a piece that I choose to "use" in preaching or teaching. I feel no need to know this background before reading and have stumbled on some wonderful authors and writings without knowing such things, but to move to the next step of analysis and discussion it is often helpful to know something of the author. Each class presentation in my courses attempts to share some background on the author. In addition to the blurb on the book and standard biographical tools (the reference librarian can help), you may well find that these authors have a Web page, or Web pages. The fruit of this effort is quite evident as the classes progress.

Second, context. You should attempt to put the literary piece into some context for your preaching/teaching. This may include some reference to the biographical data, some knowledge of race, sex, region of the country, etc., that shapes the contours of the author's writing. Is this part of a series or is there a sequel? Is this the author's typical medium? a first piece?

Third, quotation. When using the literature, quote enough of it for the listener or class member to get on board. Don't merely name or "character drop." In preaching, for sure, and in teaching, most likely, you will be working with folk who have *not* read the material. Tell and quote enough to get thoroughly into it. Story is powerful and invites mental engagement; that is why children's sermons are so often well received by adults. Dwell on and with the piece long

enough for that engagement to happen and for imagination to be stimulated, before you begin to point out themes and draw out conclusions/illustrations. Quote accurately; you are not an editor in this matter. As with Biblical exegesis, take care that you do not take the material out of context or bend it from its original place to say something you wish to say.

Fourth, theology. You should have your theological glasses on as you read but not let them be theological blinders or distorting magnifying glasses. Read, savor, enjoy, but also ask yourself what life issues are engaged, then what theological themes engage those issues. Good literature engages the human condition, and that inevitably points to theological issues. These may be matters of personal or social ethics, issues relating to the church (ecclesiology), issues about death and dying, prayer and piety, belief and doubt, grace and judgment, forgiveness and hope, the future life, the authority of scripture, vocation or calling, and the like. The theological expression may be Christian, Jewish, Muslim, atheist, agnostic, secular, liberal, conservative. It will help to have some handles on which and what.

Fifth, the Bible. Keep your eyes and ears open for Biblical quotations and allusions (intended by the author), but also on themes that play out Biblical texts and concerns (whether intended or not). Not all Biblical references will come with chapter:verse neatly marked for you. In your study notes, your teaching plan, and your sermons, refer to scripture specifically: not "Paul's great chapter on love" but I Corinthians 13; not "the story of the prodigal son in the gospels" but Luke 15. Cite the texts specifically in the text—no need to recite them all in preaching. The hardest way to find Bible and literature coming together is when you start with a text and then seek a literary illustration. There are helps in commentaries, *Lectionary Homiletics*, and some of the anthologies on your bibliography. Take care not to force the text to fit. The best illustrations and applications will be ones that you discover as you read literature. Read widely and often.

Excursus: "Christian" fiction or "Christian" literature. You may question the selection of writers in my courses. What is great literature? What is Christian literature? There is a genre called "Christian fiction" (see the irregular feature in *Library Journal*). Some wag has defined it as: no sex, no bad words, and always a happy ending. Some serious scholars argue about whether there can be "tragedy" for the Christian, because in Christian theology God ultimately triumphs and there is a good ending, even if only after death.

The literature I work with is that of serious engagement with the human condition, no mater how shocking the language or subject matter. It should be well written and without deviant or prurient intent, but not prudish. Non-Christians can and do write significant literature for our reading and discussion, often inviting dialog with our theology. The smiling Christian romances with overt evangelical intent don't make my list. There are, however, several writers on my list whose lives and letters tell quite clearly that they are intentionally writing as Christians. Charles Rice wrote effectively on this in his earlier piece *Interpretation and Imagination: the Preacher and Contemporary Literature*.

His more current one is even more useful to you. It is *The Embodied Word: Preaching as Art and Liturgy*. See especially chapter 5, "Art in the Pulpit"—it has a section on literature in the pulpit.

In teaching, there are multiple texts on the power and usefulness of story. One of note is Robert Coles' *The Call of Stories*.

My colleagues on this panel have wonderfully illustrated the values of creative literature for the church, for pastors, educators, and theological seminaries. It has relevance for its themes, but also for the wonderful education in rhetoric. This leads me to part two of this reflection:

Why Creative Literature in Theological Libraries?

When I asked the staff at a prestigious theological library where the newspapers were, I was taken aback to hear "we have no newspapers—this is a theological library." Following that line of thinking, I am sure some of you feel there is no place in a theological library for creative fiction—novels, short stories, poems, and plays. Oh, perhaps some would make a place for classic poetry so that students could follow the old maxim for preaching: three points and a poem. Even the theological purists would find room in the reference room for books of quotations and indexes of poetry, perhaps even the academic's version of crib notes: Magill's *Masterplots*. But why would we gather novels, short stories, and plays (except maybe John Donne, Bunyan, or Shakespeare)?

As in most cases of collection development, the tighter the budget is, the narrower the field of collecting. Most theological libraries will need to have basic reference works: indexes to poetry, volumes of illustrations, *Book Review Digest*, the wonderful set on poetry *Chapter into Verse*, and the like. In the worship collection, there will surely be works by Ann Weems, poet, to assist in liturgy. And in the Christian Education collection, such volumes as *The Bible As/In Literature*, the four-volume series *Listening for God*, and the like will be found. And in theology, texts engaged in the theology and literature debates and discussions, such as older texts by Giles Gunn, Nathan Scott, and Amos Wilder and more recent ones by Peter Hawkins, Sallie McFague, and Will Willimon. But novels? short stories? poetry? plays?

In terms of the curriculum, many professors of homiletics recommend wide reading in creative literature. Why? Well, besides the obvious collection of sermon illustrations, the best ones are always the ones you find by reading, not looking in an anthology of illustrations. Also, there is the matter of the beauty of expression, learning new turns of phrase and images. But, you say, can't you get this literature in the public library or at Barnes & Noble? or Amazon.com? Of course, faculty and students will use all these resources, but I would argue that engagement with good literature not only yields sermon illustrations but broadens the vocabulary, enriches the literary style of the preacher or teacher, and deepens the sympathies and even empathies of the reader to issues in the world. Good literature (and by that I mean such writing as authentically addresses the human condition) can give us new eyes, or at least new glasses, for viewing others and the world.

For worship courses, any sources that enrich the vocabulary of faith and put piety in dialog with the real world should be welcomed and should be available.

In teaching Christian Education, there are numerous texts that point to literature useful for study and discussion (see bibliography below). For youth and adult education, one may simply announce that one will be leading a class on theodicy, or simplify it as the problem of evil, or a Bible study of the book of Job. That will have some good effect. Enthusiasm will mount, however, if you set out to read and discuss Archibald Macleish's play *JB*, or to take on themes of suffering in Chaim Potok's *My Name Is Asher Lev*, or look at suffering and faith in Peter De Vries' *The Blood of the Lamb*. These are worthy of class discussion and worthy of being on your library's shelves.

In the teaching of Church History and of Theology, many a lecture or class discussion has been enlivened by discussion of novels that catch the spirit of an age or enflesh a theological issue.

Frequently, pastoral care professors find illustrative and highly discussable material in creative literature (and films, for that matter). One can broaden one's understanding, even develop empathy, by reading a moving account of someone in a life situation you have not yourself experienced. Who cannot be sensitized to the life of the foster child after reading *Ellen Foster* or *The Great Gilly Hopkins*?

In the field of Christian Ethics, nothing can make your point better or bring it more sharply into focus than reading challenging literature on the subject. Who can measure the impact of *Uncle Tom's Cabin* or *To Kill a Mockingbird* on American racial views?

Perhaps, you say, the Biblical department is exempt from this discussion. But I say not. Some of the most active participants in the theology and literature field are Biblical scholars. Countless examples can be given of the way the Book of Job plays out in poetry, drama, short story, and even novels.

An ongoing point of discussion in your library and in this interest group will be: should the theological library own such creative literature or only reference it? Must our faculty and students scramble to Amazon.com or to Barnes & Noble to get access to literature that faculty may refer to, or significantly engage, in their teaching and/or preaching?

One cannot answer this by simply asking whether anyone is teaching theology and literature. I teach such courses but by no means expect the library to own sixteen to twenty copies of the literary pieces with which we work. I do expect, however, that *a copy* of each should be present in the stacks. One library practice aside: my students have requested that *I not* put novels on course reserve. No one wants to read a novel in the reserve room.

The question remains before the house. Do you gather reference tools, indexes, and critical works on literature only, or do you gather the literature as well? I think we can agree that we have no need to duplicate or rival the public library, but where serious themes of Bible and theology appear in creative literature, it is worthy of our collecting. Local policies and money will determine this issue.

Final note: I have not discussed language issues in creative literature. It always shocks us to read racial/ethnic slurs, but when an author tries to give us an authentic feel for the life and times of an era, we need to read it. Would you be better off not to have stories by Flannery O'Connor because she writes of people who use racial stereotypes? If you collect call and conversion stories or books on evangelism, don't miss Anne Lamott's *Traveling Mercies*—a powerful story of conversion and redemption. But hold on to your hats. She is highly "Jesusy," as she says, but uses language you would not hear in most churches. Read her.

Have I answered the question? No. It will be answered at the local level as collection development policies are forged. It does seem to me, however, that this group (should it continue) might have a vigorous discussion about the matter of such collecting. Keep the conversation going.

Collections Useful for a Curriculum

These are some collections of literature (short stories, excerpts from novels and plays, and poetry) useful for a class on theology and literature for adults and older youth.

Ackerman, James S., and Warshaw, Thayer S., eds. *The Bible As/in Literature*. 2nd ed. Glenview, IL: ScottForesman, 1995.

Arranged in canonical order with quotes from scripture linked with one or more literary pieces and often visual art. Includes study and discussion questions. Set up as a textbook.

Breslin, John B. *The Substance of Things Hoped For: Fiction and Faith; Outstanding Modern Short Stories*. New York: Doubleday, 1987.

Short stories gathered under the rubrics: initiation, exploration, responsibility, and resignation. Roman Catholic writers of stature (Flannery O'Connor, Walker Percy, Graham Greene, et al.). Brief sketches of the authors at the back.

Brown, Douglas C., ed. *The Enduring Legacy: Biblical Dimensions in Modern Literature*. New York: Charles Scribner's Sons, 1975.

As in Ackerman above, this is set up canonically but does not quote the Biblical texts. Some brief discussion questions after the literary pieces and some visual art. Some overlap with Ackerman, but many pieces supplement that text.

Brown, W. Dale. *Of Fiction and Faith: Twelve American Writers Talk about Their Vision and Work*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997.

Brief bio and bibliography of each, then extensive interviews about their faith's impact on their work. Included in the twelve are Doris Betts, Frederick Buechner, Will Campbell ,and Walter Wangerin.

Curtis, C. Michael, ed. *God: Stories*. Boston, MA: Houghton Mifflin, 1998.

A collection of twenty-five stories about spiritual experiences of several sorts. Brief biographical sketches in the back. Among the writers are James Baldwin, John Updike, and Eudora Welty.

Hawkins, Peter S., et al., eds. *Listening for God: Contemporary Literature and the Life of Faith*. Minneapolis, MN: Augsburg Fortress. Now in four volumes. V. 1 (1994); v. 2 (1996); v. 3 (2000); and v. 4 (2003).

Each volume has eight authors, a biographical sketch of each, an excerpted literary piece, and discussion questions. For each volume there is a separate leader's guide and a video (usually the author reflecting on faith and fiction for ten or twelve minutes).

Ketchin, Susan. *The Christ-Haunted Landscape: Faith and Doubt in Southern Fiction*. Jackson, MS: The University Press of Mississippi, 1994.

Twelve Southern writers (including Lee Smith, Clyde Edgerton, and Allan Gurganus). An excerpted literary piece followed by extensive interviews with the authors about how their faith affects their fiction.

Warshaw, Thayer S., et al., eds. *Bible-Related Curriculum Materials: A Bibliography*. Nashville, TN: Abingdon, 1976.

Now dated and out of print—a new edition is badly needed. Arranged canonically. Aims at secondary school level but has section for teachers as well. Includes not only literary citations but also recordings, films, and other media.

Willimon, William H. *Reading with Deeper Eyes: The Love of Literature and the Life of Faith*. Nashville: Upper Room Books, 1998.

Ten chapters linking a Biblical text, a literary piece, and perceptive interpretations. Writers range from Homer to Ann Tyler. Deep insights not only for preachers but for all teachers and interpreters of the Christian life.

Speculative Fiction and the True Myth: Theology and Theophany in Orson Scott Card's *Speaker for the Dead* (Contemporary Religious Literature panel)

by

Nancy Adams, Palmer Theological Seminary

In our age of religious pluralism, images from the popular culture of science fiction and fantasy often take on theological overtones, potent images that resonate powerfully not only for those who belong to organized religions but even (and perhaps especially) for those who do not. When, in Stephen Spielberg's *Close Encounters of the Third Kind*, the mother ship descends and the transparent, unearthly beings issue forth from her womb, the movie-theater audience witnesses a kind of theophany, culminating in the joyous exchange of communication through that most universal of translators, music. The Other has come down to us, and we rejoice.

For the person committed to religious faith, such moments offer a window into the universal religious longings buried deeply inside even the most professedly secular of hearts, what Paul Tillich called "ultimate concerns." Myth, as C. S. Lewis discovered, becomes the gateway, the golden thread through the labyrinth of doubt. One of the most important steps in Lewis's own journey of faith occurred in a conversation with his Roman Catholic friend J. R. R. Tolkien. Tolkien and Lewis were convinced of the importance of myth, which was denigrated by many scientific and progressivist strands of early twentieth-century thought. At the time, Lewis was slowly coming round from an aggressive atheism to a more agnostic—perhaps even a more theistic—stance, yet he found the Christianity of his friend impossible to accept. "Think of it as a true myth," Tolkien said of Christianity, and Lewis's worldview was utterly transformed. Myth became the gateway through which his analytical, critical, highly intelligent, and rationalist self could come to accept the truth of Christ without violating his own standards of integrity.

When, in the Gospel of John, Nicodemus turns to Christ and asks, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" I share his bewilderment and incomprehension. Like Nicodemus, I am incapable of grasping with my logical faculties alone certain theological concepts: rebirth, resurrection, the nature of

Christ. These are ideas that no amount of theology or rational reasoning by itself can explain. This is not to argue against the pursuit of theology or the use of one's mind to attempt to comprehend the mysteries of God; on the contrary, the attempts of the finite mind to grasp the unencompassable infinite seem to me one of the noblest of human enterprises. But at the end of the day, if the imagination is not equally engaged, all of our carefully contrived theologies and explanations are ultimately unsatisfying.

In the best works of "speculative fiction" (a term that includes both science fiction and fantasy), the writer's conjured worlds are textured with archetypal, myth-filled images and the narrative filled with unexpected epiphanies that illuminate religious truths in a deep, visceral way that penetrates the reader's heart. Such epiphanies are one of the chief delights of the science-fiction and fantasy novels of Orson Scott Card, particularly those that follow the fortunes of "Ender" Wiggin and his comrades. These books began with *Ender's Game*, which was followed by three sequels and a series of "parallel" novels.

In *Speaker for the Dead*, we meet Ender as an adult, the man who brings peace and reconciliation after having spent his childhood as a leader in an interplanetary war. He becomes involved in the affairs of the planet Lusitania, where another race of sentient beings has been discovered. Short and snout nosed, they are dubbed "piggies" or "pequeninos" ("little ones") by Lusitania's Portuguese-speaking human inhabitants. Because of the disaster that occurred with a previous alien contact, Starways Congress, the ruling body of all the worlds colonized by humans, has laid out very strict rules of contact. The small, human colony is surrounded by a fence, and only the two xenologers, the scientists who specialize in pequenino biology and anthropology, are allowed any kind of interaction with the piggies.

The gruesome death of the human colonists' beloved xenologer Pipo at the hands of the pequeninos introduces the most powerful image of the novel, an image that is examined and reexamined bit by bit and whose full meaning is revealed only towards the end of the book. Pipo was loved by the pequeninos as well as the humans; therefore, it is thought that the key to his death must lie in some kind of cultural misunderstanding, some kind of blunder that Pipo must have unwittingly committed. The rules of contact between piggies and humans set by Starways Congress are basically the equivalent of Star Trek's prime directive: there is to be no "cultural contamination" of the piggies' civilization; humans are to avoid revealing anything at all about their own, human, culture. Thus, Pipo's successors cannot even ask the piggies why Pipo was killed.

Towards the end of the book, the reader learns that the key to Pipo's death lies in the piggies' life cycle, which is completely different from that of a human being. Their "first life" is spent as tiny grubs, infants living within a "mother tree," nourished by her sap. Their "second life" begins when they are strong enough to make their way out of the tree and live as adults; all the pequeninos known to the human xenologers are living in this stage of life. The "third life" is not automatically granted to every pequenino, but only to those who have given evidence of great wisdom. The third life begins with the precise and ritual vivisection of the honored piggy; when this is done in the correct manner, from the death of his piggy-body there springs to life a tree. The piggies in the second life can still communicate with those who have become trees by beating the trunk with sticks using the rhythmic, so-called "father tongue." And it appears that those in the third life can communicate as well, by speaking in the piggies' minds. By human

standards, Pipo was tortured and murdered; in pequenino biology and culture, this same act is a sought-for honor that gives its recipient entrance into the third life.

This is no mere allegory of resurrection. Allegory is a genre that Lewis and Tolkien rightly disparaged as limited by its wooden one-to-one correspondences. Rather, the image of the piggies' death to the second life, lived as walking, talking beings, and rebirth into the third life, as a giant tree that communicates in a more mysterious and powerful way, is richly suggestive, multifaceted, in the way of all great symbols and images. The agony great as crucifixion, the "tree of life" that springs from death, the mysterious and symbiotic relation between life and death on our own earthly planet, where death and decay provide nutrients for plant, animal, and human alike, a relationship that many indigenous cultures instinctively recognize as sacred. The shades and suggestions of meaning will be somewhat different for every reader, but each of us will find in Card's wondrously imagined and marvelously wrought pequeninian biology a fit subject for meditation.

But the real focus of *Speaker for the Dead*, as with all of the original Ender saga, is the possibility of existence with the radically Other, of communication, perhaps even communion. Card's vision encompasses the tragedy and nobility of life: the tragedy of misunderstanding and the nobility of reaching out to the Other in forgiveness, striving for universal brotherhood and sisterhood. May we read, digest, and live out his message, as we must do if our own planet is to avoid descent into a holocaust of hatreds and a wasteland of lost opportunities.

Harry Potter and Theological Libraries
(Contemporary Religious Literature panel)
by
Donald Keeney, William Jewell College

Harry Potter—

How many of you have not read any of the Harry Potter books?

How many have read all of them?

How many have not read book 6?

My interest in Potter began when the second book had been published and library magazines were reporting how popular these books were, even though there was no publicity on them. Times have changed a bit!

Harry Potter is a series of seven books that begin with a boy approaching his eleventh birthday. He receives an invitation to a boarding school for wizards and discovers he is indeed a wizard. The school lasts seven years, and the reader knows that there will be one book for each year of school. Harry learns there is an entire world of wizards unknown to the nonwizarding world, although as the story progresses, you realize that more and more wizards are from mixed families—that is, with one parent who is a pure-blooded wizard and one who is not a wizard but a "muggle." Harry lives with his aunt and uncle and their son (his cousin), who have treated him horribly. When Harry learns he is a wizard, his aunt and uncle forbid him to even mention its existence. So, for example, when Harry's cousin asks Harry for something and does not say, "Please," Harry reminds him to "say the magic word," and then Harry gets in trouble again for saying the word *magic*.

The story behind Harry's history also changes. At the beginning, Harry's parents are killed in a car crash. Then he learns that Voldemort killed them with help from a friend who betrayed them. Then he finds out that that person was actually a friend and there was another betrayer. Then he finds out that the reason for Voldemort hunting them down stems from a prophecy, which, in fact, could have referred to another student at Hogwarts, who fulfills the same characteristics that Harry does, at least in a way.

The world includes an entire system of wizarding, including a school system, a governmental system, a monetary system, and in some ways a class system. And, let this group understand, it is a British system.

As the popularity of the books grew, so did the response of the publishers. The third book had a first printing of more than a million copies. The fifth book had a first printing of more than eight million copies, and the most recent book—the sixth and next to last—had a first printing of more than thirteen million. This is an intense popularity. Five movies have been produced, and they reproduce the books remarkably well, with very few changes. The director has changed a few things, and that bothers some of the fans, but there is nothing of the latitude that directors of movies usually are permitted. These are based closely on the books themselves.

The books involve children learning about witchcraft—an ability of the wizard, male or female, to produce incredible changes through spells, potions, herbs, and the use of a wand. And Harry learns about the wizarding world, with its government, its schools in other countries, and its sport of Quidditch, which has a world cup. Quidditch is sort of a cross between soccer and rugby, played by teams on broomsticks, and it generates intense emotion. Imagine that—teams from different countries competing for an international championship every four years, with coverage by press and write-ups in the newspapers. There are people who sell wands, spell books for their classes, herbs of various sorts, and brooms on which to fly. And Harry becomes a part of this world. He becomes a champion Quidditch player, starter on the team for his house at school, and that in his first year. The books mention witchcraft, but it is *not* a religious witchcraft.

The books have been immensely popular, as you are aware. They first became known by word of mouth, and that popularity was noted by publishing and library magazines. With the third volume, more emphasis was put on marketing, and the prospect of movies then made a difference in how the books were themselves promoted.

The books are available in an electronic form—that is, in audio CD. The American version is done by Jim Dale, and it has won awards. The British version is done by Stephen Fry, and it has won comparable awards in the U.K., but the style of the accents has also been noted in the press. In the reading by Fry, the accents correspond to British expectations. So the teachers have Oxford and Cambridge accents. Malfoy, a wealthy pureblood, sounds like Prince Charles. And Hagrid, the lovable groundskeeper and instructor in the care of magical creatures, sounds more like a coal miner. This, please note, is the only electronic version of the books available—they are not on e-book. As theological librarians, we might recognize that not everything is in digital format. It is also true, however, that not everything electronic is available in print, and we would do well to sort out what is in print, what is electronic, and how we can use each well. The audio CDs give us an interpretation of the text that is different from individuals reading

the text silently by themselves. This might prompt a discussion on the public reading of, say, scripture, and if you wish to discuss this, we can. But for the purposes of this paper, suffice it to note that we do not have an e-book, but we do have an audio CD that you could play on your computer.

The books have been translated into a variety of languages. The first book was translated from British English into U.S. English even in its title. The British title is *Harry Potter and the Philosopher's Stone*. The U.S. title is *Harry Potter and the Sorcerer's Stone*, because the publishers thought the U.S. audience would not understand the connection between philosophy and sorcery from medieval times. Initially, the books were published in Britain, and the U.S. editions came out months later in order to allow time to change British expressions to U.S. expressions. With the fourth book, they were released on the same date, and the U.S. publishers thought they received more sales as a result. With the fourth book, most of the British flavor was retained in the U.S. editions. Thus, Harry keeps his eyes skinned rather than peeled when looking for enemies. I thought both editions were now the same, but the fan sites have compiled extensive lists of the differences. (The site www.hp-lexicon.org is quite extensive. It offers plot summaries, descriptions of characters major and minor, and extensive lists of changes from the British editions to the U.S. editions. Last week Google listed 146 million pages concerning Harry Potter, and obviously others are also quite good. For this presentation, the hp-lexicon site contained some useful documentation about differences.) Some differences are quite minor. In Britain, Arthur Weasley works for the Ministry *for* Magic, but in the U.S., he works for the Ministry *of* Magic. In other ways, however, it seems the U.S. edition has some corrections and seems almost a later, corrected edition. In one scene in the *Goblet of Fire*, Voldemort's wand undergoes a process of projecting vague images from its previous incantations when Voldemort killed people. The people around the wand see images of those Voldemort has killed. They appear in reverse order, so that the last people killed appear first. In the British edition, James Potter appears before Lily even though he was killed first. In the U.S. edition, the order is corrected so that Lily's image appears first and James follows. These kinds of facts are not noted in any official publication of which I am aware, but they point to the power of volunteer effort on fan sites. The detail of these Harry Potter sites is incredible; some might even say magical.

The books have been so popular that the Classical League sponsored a translation into Classical Greek and into Latin.

Also note that sometimes the story may change a bit in translation. As far as I can tell, in Hebrew, the story of the first book is about a magical scroll, not a philosopher's or sorcerer's stone.

These books have been credited with getting young people to read. The market for kids' books had been seen as small prior to the Potter novels, so that publishers developed separate best-seller lists for the books for children or juveniles. With the Potter novels, the best-seller lists went the other way. When a new Potter book arrives, some lists omit it from the titles for adults because it takes such a prominent place. *USA Today* lists the one hundred best-selling titles as a large group, so that a new paperback might be between a hardback and another paperback. But in general, this is not the case.

It is hard to think that the movie for the *Lion, the Witch, and the Wardrobe* would have even been considered for a movie if not for the success of the Potter series. To be sure, there

are other factors: Superman and various comic book—excuse me, graphic novel—heroes have indicated an appeal to fantasy for adults, and the Tolkien trilogy did well, even if some parts of the story were not, shall we say, interpreted in the same manner as the printed work. And the Jerry Jenkins and Tim LaHaye *Left Behind* novels gave some credence to a market for stories based on religious narratives. But the popularity of the Potter novels must, I think, be seen as a significant factor in the creation of the Narnia movies.

The books have also spawned a series of similar stories about witches and fairies. These existed before; they are much more prominent now. And there are reports of other novels that were rejected by publishers and yet became best sellers. This group probably could produce a pretty good list of such titles.

What, then, of Harry Potter and religious literature? First, these books have been credited with getting a lot of kids to read. To read printed stuff. That is great. As librarians we can direct people to other literature. We have not as theological librarians developed significant resources for the literature for young people, but perhaps we could devote a session or two to such resources. Rowling, and Lewis, and L'Engle might be places to start, but it would be an interesting project.

Second, there is much emphasis on courage in these books. Yet, some people have opposed these books. They are, after all, about witchcraft. This spring [2006], a woman, whom the press described as "a former missionary," requested the Gwinnett County school board (outside Atlanta) to withdraw the Harry Potter books from the school library shelves. The school board heard her request and unanimously turned it down. She has filed an appeal with the state board. The basis of her complaint was that Harry Potter teaches children witchcraft. Interestingly enough, Rowling has stated that in all the thousands upon thousands of letters she has received, no one has ever said they became interested in witchcraft from her books. I think the reason for concern stems from the popularity and the perceived power that goes with it. Think of it. These books not only make kids read, they stay up past their bedtimes. They force their parents to spend money. They dress up in goofy costumes for midnight parties. That is too much power!

And yet, although some conservative Christians have objected to the books, others have not. Charles Colson has said he does not find them objectionable. A book entitled *What's a Christian to Do with Harry Potter?*, by Constance Neal, details some of the objections and responds quite positively to the works. So even to imply that all conservative Christians object to the books is not correct. It is true, however, that what objections there are to the books come from conservative religious people, most of whom, it seems, have not read the books—only excerpts. They are, as I said before, not about a religious witchcraft.

With these notes about prophecy, I must add some suggestions about things to look for in the last volume. We will find out if the major character who seemed to die in volume 6 is indeed dead. We will discover more about Lily Potter—she seems to have been someone Snape at least found tolerable and maybe appealing.

We will see more folks die, and I think we will see Harry Potter die, perhaps more than once, though not really. Rowling has several different ways for people to change their appearance, and some of them have some immunity to wizarding magic, including goblins, giants, and maybe even house elves. So it is possible we will read that Voldemort thinks he has killed

Potter, but it will not be the case. It is also possible that someone will die in Harry's place, and that raises other theological images.

Another comparison that might be useful for theological librarians would be if the puzzle in this book followed *The Da Vinci Code* a bit more closely. If, for example, someone wore a shirt that asked, "What if the Hokie Pokie is really what it's all about?" the words for Hokie Pokie could give a good clue that relates to Harry Potter, since both sets of words are in capitals and they are the same letters. Not only that, but if there is a code, so that one adds two letters to words in the first half of the alphabet and four letters to words in the last half of the alphabet, one would get the letters *J* and *T*. You see, it is a sign. And in the tradition of Potter, there may be another associate of the first choice who also fulfilled these criteria—he, or she—would attend ATLA, would have *J* in the first name and *T* in the last name, but would not have the prominence of the other individual. So you see, these things are a mystery and should be studied at greater length.

Contemporary Spiritual Poetry
(Contemporary Religious Literature panel)
by
Judy Clarence, California State University East Bay

Poetry. Spiritual poetry. As David Impasato says in the introduction to his anthology *Upholding Mystery*, "Why would anyone want to read more contemporary Christian poetry when so much of it is bad?"

Poetry. What is it? One can almost argue that *all* serious poetry is spiritual, for after all, what is a poem but the deepest reflection from the depths of the poet's consciousness? Poets have been writing poetry that touches this deep place within for millennia—we can think of Rumi, St. Francis of Assisi, Gerard Manley Hopkins, William Blake, John Donne, St. John of the Cross, Emily Dickinson, John Milton, and the list goes on and on. When a contemporary poet writes a poem about scrubbing the kitchen floor, he or she is attempting to bring that action into a higher place, into a sort of spiritual plane that holds greater meaning than the action itself—both for the poet and for the reader. As poet Jane Hirshfield describes spirituality in the preface to her anthology *Women in Praise of the Sacred*, it is " . . . the profound connection that exists between each individual and a reality larger than the narrow or personal self."

But here, today, we're going to speak briefly (I can't say much in ten minutes!) about poetry that makes a deliberate effort to communicate concepts of a higher power, of divinity, of a spirit present in all things, of "the force," as Luke Skywalker would call it. And we're going to limit the discussion to what I will call, for lack of a better word, "literary" poets, focusing on poets who are writing today.

What does that term, "literary poets," mean exactly? (I could also use the term "academic poetry," since most of these poets have undergraduate or graduate degrees and many of them teach creative writing in colleges or universities.) Many deep believers of all faiths write or attempt to write poems. I don't wish to be condescending towards writers of faith who put pen to paper in an attempt to express their spirituality, but many of them do so without any real understanding of what's special about poetry, and thus their writings fall into clichéd speech

patterns (you know, like greeting-card verse) and often reflect a kind of "preachiness" that assumes the reader has not yet discovered the truths that they have already found.

As an example, here are simple, unpreachy but firmly believing observations in this poem entitled "Song about the Second Creation," by Kelly Cherry; the last three words form the title of her best-known book:

> Like a stone, sound drops
> into being; the waters part,
> the waters close; the waves fan out, unfurled.
> This is the second creation—not the bone's bright light
> That starts and stops having merely beckoned,
> But the one eternity echoes,
> love—the sung word flung into the world by God's loud hand.

Literary poetry depends hugely on a freshness of language. Triteness and clichés are entirely absent, and in their place is an emphasis on detail. As William Blake put it, "Singular and particular Detail is the Foundation of the Sublime." That is, by describing closely and beautifully an event or observation, the poet heightens that experience into a reflection of divinity, of God. Walt Whitman wrote, "The noble soul often illustrates itself in what the world rates as trivial: the grandeur and beauty of the spirit making the commonest action more luminous than the sun." You've heard the expression "The devil is in the details." A poet would argue that *God* is in the details.

Listen to this poem by Galway Kinnell, called "Saint Francis and the Sow":

> The bud
> stands for all things,
> even those things that don't flower
> for everything flowers, from within, of self-blessing;
> though sometimes it is necessary
> to reteach a thing its loveliness,
> to put a hand on its brow
> of the flower
> and retell it in words and in touch
> it is lovely
> until it flowers again from within, of self-blessing;
> as Saint Francis
> put his hand on the creased forehead
> of the sow, and told her in words and in touch
> blessings of earth on the sow, and the sow
> began remembering all down her thick length
> from the earthen snout all the way
> through the fodder and slops to the spiritual curl of the tail,
> from the hard spininess spiked out from the spine
> down through the great broken heart
> to the sheer blue milken dreaminess spurting and shuddering

from the fourteen teats into the fourteen mouths sucking and
blowing beneath them:
the long, perfect loveliness of sow.

The details of that poem, the careful description of the sow, make it come alive!

Literary spiritual poets exhibit an absence of preachiness, which is then replaced by a sense of wonder, searching, and seeking, and they express that search in very personal terms. Literary poets rarely write as if they're certain they possess the truth, nor do they seem to be thinking in absolutes. As poet Patricia Hampl puts it, "It is precisely the tension between the impulse toward mystery and the wariness of our secular mentality which generates the most passionate spiritual poetry . . . " For example, Linda Pastan's poem "Muse" (*Vespers*, 93):

No angel speaks to me.
And though the wind
Plucks the dry leaves
As if they were so many notes
of music, I can hear no words.
Still, I listen. I search
the feathery shapes of clouds
hoping to find the curve of a wing.
And sometimes, when the static
of the world clears just for a moment

a small voice comes through,
chastening. Music
is its own language, it says.
Along the indifferent corridors
of space, angels could be hiding.

In a 2005 article in the *American Poetry Review*, writer and poet Ira Sadoff speaks of the decade 1965 to 1975 as one that produced reality-based, experimental poetry, reflecting the times that witnessed a drop in Protestant church enrollment and interest in organized religion in general. At the same time, "new religions" popped up, and mysticism, paganism, alternative spiritualities flourished, along with the civil rights, antiwar, and feminist movements. "Poets' faith and doubts are tied to the social world," says Sadoff, and during those years (and beyond), no literary poet would dare to write an overtly "Christian" poem. In fact, as recently as 1994, Janet McCann wrote in the introduction to her anthology *Odd Angles of Heaven*, "Can it be true that Christianity is no longer a force in the intellectual world?" Actually, by 1994 things had already begun to change. Several anthologies emerged in the 1990s that reflected the fact that poets were daring to come forward with spiritual themes in their poetry, even openly Christian themes. By the early 1990s, too, religion was on the uprise in society at large—there has been an 8.8 percent increase in religious adherents since 1990, many of them since that dreadful day in September of 2001. As Sadoff says, "We look to a higher power in times of hopelessness."

So: what does all this mean to theological librarians? I think it means we should consciously include contemporary poetry in our collections, especially poetry that expresses

some sort of spiritual emotion or experience. Your handout includes recommendations of contemporary poets—from Christian as well as other religious traditions—that I think ought to be represented in most collections—and there are many others I haven't included. I've also listed in your handout anthologies of poetry with an emphasis on the sacred, not necessarily limited to contemporary poets, but including poets from throughout history. These lists are a start. When you're looking at a work of a poet writing in this genre, ask yourself, "Is the writing fresh? Is the use of the language clichéd? Or is the use inventive, creative, does it represent the true voice of the poet rather than heard or remembered wordings from other sources? Does the poem speak in sweeping generalities, or is "God in the details"? And I would suggest avoiding poetry that "preaches."

As poet Aliki Barnstone puts it, in the preface to her anthology *Voices of Light*, "The act of writing poetry is itself visionary and spiritual, for it requires an ecstatic state, a moment elsewhere, a re-creation of the self, and a quest for words to unite with the reader, whether that reader is the Creator—or you."

Contemporary Poets Who Write about Spirituality (and recommended books of their poetry)

Robert Bly: *My Sentence Was a Thousand Years of Joy; The Night Abraham Called to the Stars*

Kelly Cherry: *God's Loud Hand*

W. S. Di Piero: *Brother Fire*

Jorie Graham: *Overlord*

Linda Gregg: *Sacraments of Desire*

Robert Hass: *Praise*

Brenda Hillman: *Pieces of Air in the Epic*

Jane Hirshfield: *Given Sugar, Given Salt; After*

Mark Jarman: *To the Green Man*

Brigit Pegeen Kelly: *Song; The Orchard*

Galway Kinnell: *New Selected Poems*

Denise Levertov: *This Great Unknowing; O Taste and See*

Czeslaw Milosz: *Selected Poems*

W. S. Merwin: *Migration*

Kathleen Norris: *Little Girls in Church; Journey*

Mary Oliver: *House of Light; New and Selected Poems* (2 vols.)

Pattiann Rogers: *Song of the World Becoming New*

Gary Snyder: *Danger on Peaks*

Some Recommended Anthologies

(Note: Many or most of these anthologies include spiritual poetry written throughout the centuries.)

Atwan, Robert and Laurance Wieder, eds. *Chapters into Verse : Poetry in English Inspired by the Bible.* Oxford: Oxford University Press, 1993.

Barnstone, Aliki, ed. *Voices of Light : Spiritual and Visionary Poems by Women from around the World, from Ancient Sumeria to Now*. Boston: Shambhala, 1999.

Bly, Robert, ed. *The Soul is Here for its Own Joy : Sacred Poems from Many Cultures.* New York: Ecco Press, 1995.

Craig, David and Janet McCann, eds. *Odd Angles of Heaven : Contemporary Poetry by People of Faith.* Wheaton, Ill.: Harold Shaw Publishers, 1994.

Culbertson, Diana, ed. *Invisible Light : Poems about God.* New York: Columbia University Press, 2000.

Curzon, David, ed. *The Gospels in Our Image : An Anthology of Twentieth-Century Poetry Based on Biblical Texts.* New York: Harcourt Brace, 1995.

Halpern, Daniel, ed. *Holy Fire : Nine Visionary Poets and the Quest for Enlightenment.* New York: HarperCollins, 1994.

Hampl, Patricia, ed. *Burning Bright : An Anthology of Sacred Poetry.* New York: Ballantine Books, 1995.

Impastato, David, ed. *Upholding Mystery : An Anthology of Contemporary Christian Poetry.* New York: Oxford University Press, 1997.

Menes, Orlando Ricardo, ed. *Renaming Ecstasy : Latino Writings on the Sacred.* Tempe, AZ: Bilingual Press, 2004.

Mitchell, Stephen, ed. *The Enlightened Heart : An Anthology of Sacred Poetry.* New York: Harper and Row, 1989.

Neuberger, Julia, ed. *The Things That Matter : An Anthology of Women's Sacred Poetry.* New York: St. Martin's Press, 1995.

Suarez, Virgil and Ryan G. Van Cleave, eds. *Vespers : Contemporary American Poems of Religion and Spirituality.* Iowa City: University of Iowa Press, 2003.

For Further Reading . . .

Donoghue, Denis. *Adam's Curse : Reflections on Religion and Literature.* Notre Dame: University of Notre Dame Press, 2001.

Foster, Jeanne. *A Music of Grace : The Sacred in Contemporary American Poetry.* New York : Peter Lang, 1995.

Mariani, Paul. *God and the Imagination : On Poets, Poetry and the Ineffable.* Athens, GA: University of Georgia Press, 2002.

Munk, Linda. *The Trivial Sublime : Theology and American Poetics.* New York: St. Martin's Press, 1992.

New, Elisa. *The Regenerate Lyric : Theology and Innovation in American Poetry.* Cambridge: Cambridge University Press, 1993.

Rosenthal, Peggy. *The Poet's Jesus : Representations at the End of a Millennium.* Oxford: Oxford Univiversity Press, 2000.

Sadoff, Ira. "Trafficking in the Radiant: The Spiritualization of American Poetry." *American Poetry Review*, 1 July 2005.

Sharpe, Peter. *The Ground of Our Beseeching : Metaphor and the Poetics of Meditation.* Selingsgrove: Susquehanna University Press, 2004.

The Formidable Self: Approaching Robertson Davies
*(*Contemporary Religious Literature panel)
by
David R. Stewart, Luther Seminary

"Robertson Davies was a Canadian, to begin with. There is no doubt whatever about that . . . this must be distinctly understood, or nothing helpful can come of the remarks I am going to offer." If those last two sentences sound familiar, it's because I pretty well swiped and adapted them from the opening lines of Dickens' *A Christmas Carol*. Which is pretty appropriate, because one of the most intriguing tributes paid to Davies after his death in December 1995 was that he was "the greatest Victorian novelist who happened to live in the 20th Century."

It's often tempting for Americans to see Canadians as decaffeinated, or watered down, versions of themselves, but in the case of people like Davies, that doesn't work. Let me try and explain.

We Canadians seem to see it as a badge of honor, or maybe a sign of our moral superiority, that typically we know a lot more about the USA, its affairs, and its history than you guys typically know about us. So—this is important, whether you find it interesting or not—when a group of Canadians gets together and conversation turns to the US, it often doesn't take very long before some example will be offered of how some hapless American or other didn't know whether Canadians spoke "American" or not. Or how he could be persuaded to believe just about anything about Canada—that mail to the US from Canada was delivered as far south as the border by dogsled, for example, or that we all live in igloos, or whatever.

You get the idea. This phenomenon probably indicates nothing more than that a huge majority of Canadians happen to reside within one hundred miles or so of the border with the USA, and so by the nature of the case watch a lot more US-produced television than they should. But sometimes it engenders a curious sense of inverse pride: the pride of being misunderstood, or something like that. This version of "the sense of being Canadian" that RD had no patience with at all. He disdained what he saw as his countrymen's willingness to settle for quiet complacency; for definition in terms of what Canada is not. *not* a military-industrial superpower, prone to swaggering, like the US; *not* a former empire (like the UK)

in the process of dying of overreach and nostalgia but, for all that, painfully hesitant with the business of searching out, much less fulfilling, whatever our destiny in the world is. He's on to something: sometimes we Canadians are prone to see ourselves as a moral superpower, trying to make virtues (small population, relatively minor defense budget, a pretty tentative or quiet sense of our place in the world) out of necessities. But for Davies, this was inexcusable. He was relentlessly impatient with this, because he was sure his country was sure it was capable of what he saw as greater things. It's not difficult to come up with examples, and here are three.

First, his persona: You can't read Davies—good heavens, you can't even *look* at him—without sensing that he had no interest in settling into the crowd, toward accepting the niche in life that had been assigned him by fate or circumstances in that role. He thought and lived as if the whole "man of the people" role for an artist was false modesty and bespoke lack of spiritual ambition.

A story is told (I think Davies himself used to tell it) of a dinner party in Vancouver in the 1950s. During the course of the evening, it was announced with a certain amount of pride and fanfare that a distinguished Canadian diplomat had been awarded the Nobel Prize. There was silence, polite applause, and then one guest was heard to remark, "Well, who does *he* think he is?" You see, in years past we Canadians have been pretty adept at keeping each other in our places, of making sure none of us get above ourselves. I don't think of Davies as an arrogant person, but he certainly had no time for the idea that anybody benefited from acquiescing to a minimum national standard.

Second, his interest in myth, personal as well as national myths: One of the places he worked out this idea most fully was in an address entitled "The Canada of Myth and Reality," which he gave in the mid-70s to a Canadian Studies group in Washington, D.C. Let me quote just a little from that:

> I think of Canada as the daughter who stayed at home. I mean that in 1776, Columbia, a self-willed girl with a strong sense of her own independence, left her mother's house, after some high-pitched family rows, and set up a household of her own. At that time Canada elected to stay with Mother . . . So what happened? Just what everybody with a knowledge of family behavior might expect to happen: Columbia, the naughty daughter, prospered mightily and Mother (who always had a sharp eye for success) became very fond of her. And the Good Daughter Who Stayed at Home became, in the course of time, rather a bore.

His point is not that Canada should be more like the US, or that it should learn to stick out its elbows a little more in its dealings with other nations. Rather, as a lover of his country, he was impatient with its tendency to define itself in terms of what it wasn't, rather than what it was.

A little more, from one of his least satisfying novels, *The Lyre of Orpheus* (1988):

> [These Canadians] were not wholly of the grey majority of their people; they lived in a larger world than that, but they wore the greyness as a protective outer garment. They did not murmur the national prayer: "O God, grant me mediocrity and comfort, protect me from the radiance of Thy light." Nevertheless, they knew how difficult and disquieting too bold a spirit might be.

And another snippet, from *The Rebel Angels* (1981):

> Canadians . . . do not go into the forests to seek what they are, but to forget what they suspect themselves to be.

Third, and most importantly (regarding what it meant for Davies to be a Canadian): readers of Davies come up against the fact that so many of the main characters in his novels are born in rural Canada (always southern Ontario—the only part of that vast nation that Davies had any real grasp of), find their environment to be unbearably stifling if not soul-destroying, and (one way or another) head off to Europe to become authentic and fully formed persons. It's pretty well a given in Davies' novels that one has to get out of Canada to get a real life. Or, to put it slightly differently, anyone who places any value on his or her soul is best advised to find another country for a while, preferably someplace in Europe.

So this seemingly incidental fact of Davies' being Canadian actually turns out to shape the way he looked out on the world. But there are other ways in which he was a little displaced, and I'd like to give a few minutes to looking at some of those.

1. *Davies had an extraordinary interest in the journey of the soul.* In other words, he's more interested in the path one takes inwardly than he is in the outward circumstances of a life, or (at times) even the plot of a given novel.

If you're only going to read (or try to read) one of his novels, it should be *Fifth Business* (1970). Up to this point in his career, Davies had been a modestly successful actor and playwright, the editor of a small-city newspaper owned by his father, and the author of three light, comic novels set in a fictional version of the city of Kingston, ON. But it is with *Fifth Business* that he began to make his mark.

His main (at least semiautobiographical) character, a schoolteacher and historian named Dunstan Ramsay, finds his main scholarly passion in the study of saints, and in fact writes a successful guide on the subject for European tourists, *A Hundred Saints for Travellers*. His scholarship in this area is strong enough to get him an invitation to contribute to the *Analecta Bollandiana.* A theme like hagiology opens up plenty of intriguing possibilities for an author, and Davies makes the most of it. We learn a great deal about the spiritual and psychological lives of all the main characters before he's finished with them, three novels later. And it's just the same with all his remaining novels, up to his last, *The Cunning Man* (1994), which includes a priest being poisoned during a church service.

This unrelenting interest in religion (sometimes defined as something to which one holds fast, or which holds one fast)—what makes people as good and as bad, as noble and as savage as they are—is one of the things that his fans love about Davies. There's not a lot of chitchat and banter; the conversations tend to be long, probing, and burgeoning with psychological insight. So we have the central character in *The Manticore* (1972), the second volume of Davies' Deptford Trilogy, who is the son of a primary character in the first volume, running off to Zurich to enter Jungian analysis. I've never read a novel where a character's soul is stripped down to essentials, and reflected upon in such detail, as it is in this one.

2. *Davies took a keen interest in the freakish side of life.* Social boundaries, taboos and forbidden zones aren't what they used to be thirty years ago: some of the themes Davies explored in that staid and buttoned-down land to the north back in the 1970s were considered

pretty controversial. He had this almost unshakable belief that the process of discovering what one's soul was made of was so important, and so potentially enriching, that almost any amount of personal cost or travail required was, in the long run, well worth it. So, even from the early novels, we see major characters disabused of their naïveté, their religion, their principles, their earlier loyalties, often in considerable personal turmoil, but emerging as bigger and better selves. Davies' faith in this pattern is almost boundless: anything but settling for life as it is handed us. For Davies, any well-lived life requires that its stranger or darker side—and everybody has one—ought to be explored and made peace with.

In the final volume of the Deptford Trilogy, *World of Wonders* (1975), he has one character say that "we have educated ourselves into a world from which wonder, and the fear and dread and splendor of wonder, have been banished." As much as anything else, Davies' novels are about recovering and celebrating that fear, dread, and splendor.

A particularly strong example comes from Davies' novels about the child Paul Dempster, whose premature birth early in *Fifth Business* sets in motion a bizarre and riveting chain of events. Paul enters this world, or more specifically the world of rural Ontario, early in the twentieth century as the son of a weak, indifferent, rigid rural Baptist parson and a mother who turns out to be equal parts half-wit and saint. As a young boy, after his family has fallen into disgrace, he is either kidnapped or allows himself to be kidnapped by a truly creepy member of a third-rate travelling circus troupe. His childhood ends savagely, and he spends the rest of his formative years as the ward/apprentice/victim of his kidnapper, a drug-addicted pedophile. Much later, he eventually turns the tables on his oppressor. Through a great deal of suffering and at great personal cost, he emerges as an adult under a different name: Magnus Eisengrim, an internationally renowned conjuror and entertainer. The self that emerges through the pretty harrowing tale told in *World of Wonders* is at the same time more frightening and much richer in spirit.

Again, for Davies and his primary characters, any route that leads one out of the oppressive dullness and spiritual torpor of rural Canada is worth the risk and effort and damage, if only because it opens up one's spiritual and psychological horizons. (There's an element of autobiography here: it often seems that Davies sees his own life as having begun only when he arrived at Oxford in 1935.)

3. *Faith and religion* a la carte *are unlikely to provide sustenance*; faith and religion followed via the questions life throws out is, by contrast, both sustaining and essential. In every instance I can think of in Davies' fiction, wherever a character lets go of the faith that has been handed him (often by devout but overly protective parents), he ends up taking hold of something richer and more sustaining (though possibly less orthodox) at a later stage of life.

To quote from *The Rebel Angels* (1981) again, a priest says: "Look, children—listen to old Abbé Darcourt and stop hating yourselves. I've listened to hundreds of people like that. They have a certainty and depth of belief, but they buy it at the price of a joyless, know-nothing attitude toward life. All they ask of God is a kind of spiritual Minimum Wage and in return they are ready to give up the sweets of life—which God also made, let me remind you. I call believers like that the friends of the Minimum."

And, from *The Lyre of Orpheus* (1988): "I used to think it was religion [that I projected my soul on]. That was why I became a priest. But the religion the world wanted from me didn't

work, and it was killing me. Not physically, but spiritually. The world is full of priests who have been killed by religion, and can't, or won't, escape . . . ¨

Greatness of spirit almost always comes at a very high price, but it's worth every penny.

Just to remind myself that my purpose here is not only to rave and admire but to put Davies' writing in perspective, here are a few things I wish this intriguing author had done better.

First, Davies has some problems with dialogue. In a brief review I did in *First Things* a few years ago of a posthumous collection of shorter pieces by Davies, I began by saying that "the novels of RD are full of people who love to talk." This is very true, and it certainly reflects the fact that the great man himself loved to talk and that his writing novels provided (among other things) a venue for him to talk as much as he wanted. But that doesn't mean that the dialogue in his novels is very good. As one critic commented (on *The Rebel Angels*), characters who differ markedly "all speak in the same ironic tones and elegant sentences; the tones and sentences, one can only suspect, of the articulate and theatrically trained Davies himself."

Second, his *characters* don't always offer to the reader the sort of range she might expect: they are either unusually wise, ironic, and articulate or tending toward knuckle-dragging troglodytes or shallow buffoons. His best characters can be extremely vivid and interesting, and they can hold our attention, but there's never any sense of their being other than fictional. They don't talk to each other like anybody we know, and (especially if one has read lots of his novels) they begin to seem more and more like actors who have got a certain role down cold, and migrate in and out of Davies' novels as he needs them. Or that they are being forced into the author's archetypal patterns.

Finally, his *female characters* tend to exhibit a weird combination of intellectual and artistic brilliance and personal helplessness, which Davies usually resolves by inserting an older, "magus-" type character to rescue her, and generally make sense of things for the reader. Maybe I'm not the one to say this. I'd be willing to be convinced otherwise, but I think the women in Davies' novels are the most contrived of all his characters. The fact that a gifted and intelligent character like Monica Gall (*A Mixture of Frailties*, 1958) needed an older man to rescue her from personal disaster was one thing in the 1950s: that was a different time, and we can understand that. But in the case of a character developed in the 1990s (Maria Theotoky from *The Rebel Angels*, 1981), it borders on the absurd. What we're left with is his earnest attempts to draw strong and often brilliant female characters, who usually end up being tethered by their creator's sentimentality. The results are interesting, but not satisfying.

Conclusion

Having commended Davies to you as a displaced person, and as a person who talks too much, and doesn't understand women, etc., let me wrap this up with a couple of anecdotes that help insure that re-reading Davies is always enriching for me.

1. In one of his early novels (set in a fictional version of the city of Kingston, Ontario), one of the comic characters is a church organist named "Humphrey Cobbler." When I first read these novels fifteen or twenty years ago, I could not help picturing Humphrey as a real-life organist I knew, who had much in common with him: musically brilliant, always funny, somewhat irreverent and unorthodox in personal belief and deportment. Not more than six weeks ago, I had an email from this *nonfictional* musician, telling me that he had been offered

the position of Director of Music at St. George's Anglican Cathedral in Kingston—which means that my real-life Humphrey Cobbler will, as of September, be occupying the organ loft haunted by Humphrey himself.

Davies was always going on about how strange life is: there you go.

2. I've already referred to Davies' breakout novel, *Fifth Business* (1970). Its title is explained by a quote placed on the frontispiece, by the Danish dramatist Thomas Overskou:

> . . . those roles which, being neither those of Hero or Heroine, Confidante or Villain, but which were nonetheless essential to bring about the Recognition or the denouement, were called the Fifth Business in drama . . .
>
> . . . opera companies organised according to the old style; the player who acted these parts was often referred to as Fifth Business.

You have to appreciate that this is not a throwaway or ornamental quote: it helps make sense of the whole novel. But here's the thing: Davies faked the quote. Included in a volume of letters published a few years ago is an exchange where his publisher asked for verification of this alleged quotation, before the manuscript was sent to the printers. As a librarian, one is kind of nonplussed by this. After all, we're in the business of upholding proper citation practices, among other things. But on balance I think I'd rather applaud Davies' for his audacious ingenuity than turn him over to the authorities for a reprimand.

Recommended Works:

1) Novels:
   - From his early novels, a.k.a. "The Salterton Trilogy." *A Mixture of Frailties*, 1958.
   - From his "middle period," a.k.a. "The Deptford Trilogy." *Fifth Business*, 1970. From his later novels, a.k.a. "The Cornish Trilogy." *What's Bred in the Bone*, 1985.

2) Essays:
   - "The Canada of Myth and Reality," from *One Half of Robertson Davies: Provocative Pronouncements on a Wide Range of Topics.* (Toronto: Macmillan, 1977). "Literature and Moral Purpose." (The Erasmus Lecture). *First Things*, 7 (November,1990): 15–23.

3) Biography:
   - Grant, Judith Skelton. *Robertson Davies: Man of Myth*. (Toronto: Viking, 1994).

4) Obituary:
   - Neuhaus, Richard John. "Robertson Davies R.I.P." *First Things*, 62 (April, 1996): 65–80. www.firstthings.com/ftissues/ft9604/public.html#robertson

5) Overview Essay:
   - Allen, Brooke. "The Dominion of Robertson Davies." *The New Criterion,* 17 (May, 1999). www.newcriterion.com/archive/14/apr96/brooke.htm

Future Shock: The Inevitable Impact of a "New Generation of Patron" on Theological Libraries

by
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In the 2004 20th Century Fox film *I, Robot*, starring Will Smith, a detective in the year 2035 is accused of Luddite tendencies because he eschews owning a household robot. In a snappy line of dialogue, Smith's character disavows his technophobia, asserting that he isn't one of those people who seek to banish the Internet in order to bring back the libraries. In this Hollywood glimpse of the future, libraries as physical locations are extinct. By contrast, a slightly earlier film by the same studio, *Star Wars II: Attack of the Clones* (2002), depicts a librarian named Jocasta Nu, who fails to assist Obi-Wan Kenobi in his bid to obtain information about an obscure planet. Books are conspicuously absent in this futuristic archive, but shelf space has been filled by codex-shaped servers that pulse with blue light. Also missing from the building are patrons. For most of the scene, Obi-Wan is alone in his quest for information, though the librarian herself is accompanied by her young apprentice, and when the camera pans back at the end of the dialogue, a pair of gossiping, robed men come into view in the otherwise empty library atrium.

Randy Hensley, a librarian at the University of Hawaii, asserts that the emergence of cyberculture has indeed caused a crisis of meaning and purpose for libraries and that institutions that do not transform and adapt to the new milieu will be eliminated (2003, 23), much as Hollywood envisions in *I, Robot*. Yet, Hensley does not prescribe what a new cyberlibrary might look like other than that it will embrace the presupposition that information is not an artifact but a digital flow that individuals desire to access without the fetters of filters, regulations or physical space (25). By contrast, Norman Stevens recently sketched out a tongue-in-cheek fantasy portrait of the first fully electronic academic library, in which the slogan "no books, no paper" (2006, 12) extended even to the restrooms, which would have paperless toilets/bidets (9), and savings in physical book-processing costs would translate to staff salaries where the minimum starting wage would be six digits.

Stevens' elaborate vision aside, undergraduate librarians are indeed caught in a betwixt and between stage where the majority of staff members still report to work in physical library spaces and oversee blended collections that consist of both digital and paper formats. The changes that are being made at the undergraduate level, though, will have an inevitable impact on student presuppositions about graduate specialty libraries. In just a few short years, the traditional undergraduate who steps into a theological library may find that he or she has entered a foreign land. Undergraduate libraries have diversified their portfolios of services and collections to attract patrons to their physical facilities. So, exploring how Southwestern College, a United Methodist Church-related undergraduate institution, has changed in order to meet the needs of its students may provide some hints as to whether or not a new generation will collide with the structures and missions that drive theological libraries, a phenomenon that might be referred to as culture shock.

The Defining Characteristics of Culture Shock

Most people are familiar with the term "culture shock." Frequently associated with international travel, Collen Ward, Stephen Bochner, and Adrian Furnham define four

categories of persons most prone to experience "between societies" contacts. Tourists, perhaps the most common group, are those who voluntarily leave their homes for short-term vacations or leisure activities. The next category, that of sojourners, consists of international students, missionaries, soldiers, and business people who are filling contracts or specific assignments for a span of one or more years but who plan to return to their homes at the conclusion of their studies, tour of duty, or project. Immigrants and refugees comprise the last two categories but differ from the prior groups because their stays in a host society involve permanent settlement (2001, 19–25).

In a very real sense, all students at institutions of higher education are sojourners, not just the international students in the populace. Think about it. Schools and the libraries that they support have specific rules, distinguishing traditions, and even quirky physical spaces that must be learned and navigated for successful acclimation to the learning community. Craig Storti defines unsuccessful cross-cultural interactions, or "culture shock," as those encounters in which "one or more of the parties is confused, offended, frustrated, or otherwise put off by other parties" (2001, 26) or service providers. Often, these clashes occur because rules are unspoken. For instance, the Southwestern College Library does not specifically post a rule that patrons must be clothed. That rule is simply assumed, and thankfully, the need to articulate it has never arisen. Less obvious, for instance, there are unspoken rules about courteous behavior amongst students who are in line to pick up printing, even when they are running late to class. Another implicit custom involves the fact that students are pushed from the building at fifteen minutes before closing time, since the sign on the door really indicates when the employees go home, not when the service desk handles its last transaction. Fine structures, checkout limits, hours of operation, shelving conventions, and the content of the collection itself are all part of the culture of individual libraries that must be learned by new students. When any student makes assumptions about any of these elements based on experiences with another library, the dangers of dissatisfaction and shock are prone to occur. The degree of psychological adjustment necessary to alleviate shock will depend, in large part, on the culture of the library of origin and its distance in terms of technology, collection, services, socioeconomic setting, values, and mores from the library of contact. In other words, the more dissimilar the libraries, the greater the degree of frustration and shock the student will experience. This point is implicit in library literature that stresses that a key role that libraries play is providing services and access to materials that are specific to the academic community that they support (Shuler, 2005, 596; Lincoln, 1997, 66–67). Each library has its own culture. By definition, then, the library is an integral part of a unique community, and outsiders, including new students, may experience conflict before being assimilated into the new society.

Negotiating Culture Shock

Before turning to some of the particularities of Southwestern's library culture, however, unpacking Storti's model for successful and unsuccessful cultural adaptation will be helpful. According to Storti, cultural contact is a two-way process (43–44). The goal in a successful cultural exchange is to form a partnership where the student, or sojourner, neither feels like a victim, because he or she is at odds with the new culture, nor does he or she offend the host culture, in this case the library staff. Storti comments that if the subsequent mode of adaptation is for the sojourner to avoid the local culture and at the same time the goal of the local person is to avoid contact with the sojourner (61–63), the cross-cultural encounter has failed. Avoidance

of libraries may take many forms, from the student trying to "create" his or her own personal mini library by relentlessly purchasing bargain basement tomes from the ubiquitous CBD catalog, to abandoning the graduate library resources altogether by "googling" the general Internet. The better remedy than outright avoidance of the new culture, according to Storti, is the necessity for the guest in a new context to change his or her perspective. He comments that negative cultural incidents will stop when the new guest in a given society no longer imposes his or her expectations on the new local culture and as a consequence will no longer be "put off" by it (76). He settles the onus for reaching this state on the sojourner and advocates that the visitor to the culture take the initiative to learn about the new community by observing customs, asking for additional information, or even reading about it (78).

By contrast, Ward, Bochner, and Furnham observe that the pragmatic concerns of academic institutions that rely on tuition revenues to fund operations behoove administrators to take seriously the culture shock of students (145–156). Institutions must play an active role in reducing the anxiety felt by learners. A preliminary step in addressing the sources of student unease related to the library is to determine what elements are causing frustration. Some triggers of these cultural chasms may be identified through the use of customer satisfaction surveys that include open-ended queries such as "The thing that I like most about the library is _____" and its converse, "The thing that I like least about the library is _____." In some cases, the conflict may be resolved if the institution is willing to adapt, a major premise of a customer-satisfaction model. If economics, facility, or policy concerns prohibit change on the part of the library, then the alternative is for the library to take an active role in smoothing the difficulties of cultural contact by initiating an energetic program of disseminating library policies, rules, and expectations while at the same time assisting students to develop new skills so that they may interact effectively in the library. At times, not only library staff, but also faculty members and student peers may serve as the best means for alleviating library culture shock. A recent OCLC study regarding college students and their perceptions of libraries indicated that that students were more likely to learn about library resources from friends (67 percent), websites (61 percent), and professors (50 percent) than from librarians, at only (33 percent) (2006, 1.9). The Southwestern College Library has a culture that is dictated by its student population, mission, and overarching community. While professors and friends do play a role in students' acclimation to the library, the librarians do not remain passive. In order to understand the expectations that students may bring to graduate libraries and how libraries might respond, a brief sketch of this culture might be illuminating.

The Culture of the Southwestern College Library

Southwestern is, in many respects, typical of undergraduate libraries that are adapting to the technical realities of the current era. Located in the small rural town of Winfield, Kansas, the library serves approximately 1,600 individual learners, or 800 full-time equivalent students. Only about 500 of these students are associated with the main campus. This resident segment of the population is made up of those of traditional college age (18–22). These traditional students are very savvy with regard to technology, and the physical campus in Winfield is home to a completely ubiquitous wireless environment. One of a growing number of "laptop colleges," each full-time main-campus student is issued a tablet PC preloaded and configured to the school's software and hardware protocols and licenses.

The additional 300 FTEs in the student head count constitute the nontraditional learner populace. There are more than 1,100 part-time students with a median age in the mid-thirties. Some of these learners attend distance courses held at store-front-style professional studies centers in Wichita, the outskirts of Oklahoma City, or on one of three military bases. All of these locations are at least an hour's drive from the main campus library. Other learners complete their degrees fully online. Indeed, as Tabatabaei, Schrottner, and Reichgelt report, the emerging trend is for traditional colleges to offer online courses. By their analysis, more than 2.35 million students were enrolled in online course offerings during 2004 (2006, 401–402), so Southwestern is not atypical. To adequately serve this diverse population, two-thirds of which will never set foot in the physical library, required some imagination. The library, in response, created a culture where technology, academics, entertainment, and concerns about accessibility coalesce. To present the various aspects of this complex milieu, four categories will be helpful: the virtual library, multimedia, accessibility, and the physical facility/collection.

Virtual Library

With a large portion of our student population at remote locations, it became necessary for Southwestern's library to wholeheartedly adapt a virtual-library model. A large impetus for this move was the implementation of six-week course modules for some courses of study. Although distance students may request books from the main-campus library by ringing the library's toll-free number, by submitting e-mails, or by filling out automated online request forms, and requests are happily shipped to them on the same day, distance students rarely make use of this book-request service. They cite lag time in the US mail system and the fact that in a six-week module they may not develop a research topic until week five as the chief inhibitors for using physical main-campus books. Another drawback is the inconvenience students experience in repackaging the books that they have borrowed and actually getting them to the post office to mail them back to the main campus. E-books were the logical solution. Although Southwestern holds 45,891 circulating physical book titles, the e-book collection is catching up. Through a variety of vendors, including Gale, Oxford, OverDrive, and OCLC's Netlibrary, Southwestern owns 16,650 e-books outright and pays annual subscription fees to access an additional 900 books through Cokesbury's iPreach database and the APA's PsycBOOKS. In short, e-books now make up 28 percent of all circulating resources. An even more radical transformation has taken place with regard to paper serials. Full-text holdings in Southwestern's databases exceed 21,000 titles, while the current paper journal collection consists of a mere 115 academic subscriptions.

To support the pastoral studies undergraduate major, which is only delivered in distance formats, then, students have access to 214 full-text religion journals; the rich commentary, theological dictionary, and sermon-helps database iPreach by Cokesbury (www.cokesbury.com/subscriptions.aspx?subSection=34&ipc=9); over 150 e-books on a wide range of topics relative to religion, most published by Taylor & Francis, Brill, and Oxford; and electronic versions of the *Encyclopedia of Religion* (Gale, 2005) and Oxford's *Encyclopedia of the Reformation*. These last two resources are an interesting study in themselves because they are also owned in print version in the library's main-campus reference room. Yet, usage statistics show that Southwestern's forty-three traditional students who are majoring or minoring in the main-campus Philosophy Religion degree prefer the electronic versions of these encyclopedias to their print counterparts. Although statistics are not available for overall e-book usage in

Religion, due in large part because the iPreach database is not capable of returning user data, a clear penchant by undergraduates at Southwestern for online resources is substantiated in other subjects across the curriculum. For instance, during the Spring Semester 2006, 119 paper books circulated in call letters H–HJ, business subjects. During the same time period, though, there were 2,809 full-text documents pulled from business databases and 109 business e-book accesses.[1] Due to the way usage statistics are calculated by vendors, Southwestern is not able to disaggregate off-campus use from main-campus use. Nonetheless, the dominate preference, regardless of course delivery modality, whether on campus or off, is clearly for electronic resources, particularly those that are available in full text. The predilection of college students for full-text availability as a key influential factor for selecting articles from library databases was confirmed by Clifton Boyer and Karen Swetland (2003, 35) in a survey of undergraduate students at the University of Carolina, Spartanburg.

In a similar study, the OCLC report on *College Students' Perception of Libraries and Information Resources*, the popularity of electronic resources is substantiated by data that reflects that 42 percent of college students use the online databases at least monthly, while only 15 percent report never having employed these resources (2006, 2.5). A limitation of the OCLC survey in regard to these statistics, however, is a lack of correlation between non-database use and other factors. There is no indication, for example, whether the 15 percent of nonusers were technophobic, members of a particular demographic disinclined to acclimate to online sources, economically unable to access technology, or whether students in that respondent pool may have been pursuing courses of study that do not traditionally use electronic resources.

Speaking of demographic trends and online library usage, a word of caution is in order. Mark Stover, in an article published in 1992, remarked that religious studies was a discipline that was in the forefront of making electronic resources available to researchers and that theological librarians were eager to pursue electronic publications (699). While Stover himself did not question the familiarity of users with technology, which in 1992 was predominately delivered via CD-ROM format, Timothy Lincoln expressed concern that since the average age of students entering M. Div Programs in the 1990s had increased, many students "may be unused to the array of electronic bibliographic tools that a religious studies collection may employ" (67). Southwestern's own experience with populations of varying ages in the new millennium indicates that familiarity with information technology by student age bracket is no longer a concern. Likewise, a more formal study of student perceptions of digital libraries in Milwaukee that was conducted by Alex Koohang showed that overall, university students have positive views about the use of digital libraries and that there were " . . . no significant differences in perceptions among various age levels of the subjects using the digital library in their weekly web-based distance learning assignments" (2004, 624).

That is not to imply, though, that users of e-libraries are completely self sufficient and require no bibliographic instruction, reference assistance, or other support. Even Hollywood recognizes this reality. In the 2002 DreamWorks studio version of *The Time Machine*, the virtual library is complete with a virtual librarian, Vox #NY-114, played by a very urbane Orlando Jones. While Southwestern's virtual reference and support services are not so polished, they nonetheless play a vital role in alleviating any culture shock and technological glitches, which might be associated with the library's electronic holdings. A key piece in our virtual library support services involves library use of the campus-wide course-management software,

Blackboard. Each distance student, upon matriculating at the college, is automatically enrolled in a "course" called "The Library." This appears on every student's Blackboard "desktop." Staff uses the library course to administer library surveys, make announcements about new library resources and policies, have an instant e-mail directory to all distance students for purposes of communication, and post and/or link to library instructional materials. Distance faculty members are also enrolled in this "course," and frequently these faculty members do contact the library for assistance with embedding dedicated links for specific database articles into the individual classes they are teaching. While the version of Blackboard employed at Southwestern is a fairly simplistic edition and not capable of supporting add-on modules (such as the electronic reserves component offered by the Copyright Clearance Center), nor is there sufficient staff to provide formal faculty-wide training on the best means of integrating library resources into individual Blackboard courses, such as is recommended at large institutions like Cornell (Rieger, Horn, and Revels, 2004, 208), the simple expedient of creating the library's own Blackboard course has tremendously improved the visibility of library services for online learners. Usage statistics indicate that from the period of May 7, 2006, to June 21, 2006, there were 729 accesses of the library Blackboard virtual reference services by distance students. In addition, graphing these accesses reveals the hours in which learners are most active. In this case, the adult students are indeed doing their library research during the workday, presumably at their places of employment, in addition to the early evenings.[2] This data, in turn, is vital in determining staffing for other virtual library-reference services, such as instant messaging.

To complement its library Blackboard initiative, Southwestern utilizes Microsoft Messenger to offer "live" reference services approximately five hours per week, spread across evenings and weekends. Interestingly enough, use of this service is particular to age and occupation. Learners associated with the military comprise 40 percent of users, high school students taking advanced college placement courses account for another 57 percent, while other nontraditional students account for 3 percent of the patrons who access this service. This distribution is reflective of larger trends amongst library users. The OCLC report on *College Students' Perception of Libraries and Information Resources* includes the statistic that 75 percent of fourteen- to seventeen-year-olds in the United States have used instant messaging (2006, 5.5), a much larger proportion than with some other age groups.

Anticipating increased demand for virtual reference help, both in terms of Blackboard and instant messaging, Southwestern has been restructuring staff positions whenever attrition provides opportunities to do so. During 2005–06, the library hired its first-part time online librarian. Beginning this July 1, that position will be moved to full time. A unique aspect of this post is that this librarian, similar to the students who are served, works from home. This provides several advantages. First, the library staff member is using the same proxy servers and login protocols to access data as the students, which would not be the case on campus, where access is IP authenticated. Thus, the librarian can easily duplicate and rectify difficulties that the students might have with broken links and firewalls that interfere with the proxy server (a problem that occurs when links are not embedded into individual Blackboard courses correctly).

Second, since the librarian has a flexible work schedule not constrained by concerns about turning out the lights or locking the door at a particular time, online library services may take place evenings and weekends, as is most mutually convenient for both learners and the librarian.

Since the current online librarian is limited to working forty hours per week, flexible though the hours may be, future plans include increasing the hours of online reference services and training the physical library circulation staff on instant messaging so they, too, might assist in online reference. In any event, the e-library and virtual reference services are now a permanent feature of the Southwestern library. And, given patron demand and increased pressure to support distance learning, the e-library is rapidly eclipsing traditional paper resources and on-site library staff. As Dennis Dillon at the University of Texas at Austin laments, "So turn off your computer and take a stroll down to the campus library. Walk through the stacks and begin saying your good-byes to the shelves of printed books. It may not be this year, this decade or even before you retire, but drastic changes in the ways libraries . . . operate are coming, and their effects will extend throughout the academy" (2004, B5). At Southwestern, the students, whether remote or on campus, have made their preferences clear. Electronic resources win hands down. The good-byes may come sooner than one thinks. In the meantime, though, Southwestern has reimagined its main-campus library and has successfully leveraged its policies, services, and collection in ways that have increased student traffic from 75 persons to door counts that now register between 400 and 600 patrons per day.

Multimedia

While a key need for remote users was the development of a virtual library, main-campus students, although happy to piggyback and use the e-library, too, also had a requirement that library staff take seriously the impact of multimedia on the library. During the fall semester 2004, the library staff, in its annual "student satisfaction survey," slipped in a question about whether students listened to music as they studied. With eighty-nine responses to the question, the overwhelming majority, 74 percent, indicated that they did listen to music. Another 17 percent indicated that they did not, while 8 percent affirmed that it didn't matter whether they listened to music or not.[3] With those results in hand, the library staff asked themselves a hard question. Was it time to banish the stereotype of the library as a "quiet place?" So, the staff began to experiment. First, every desktop PC was outfitted with headphones. This was a no-brainer. More and more web designers are adding sound to their websites, so the headphones allow students to surf without having to "turn down the volume." Plus, the fact that CD drives are standard in all of the college's computers means that students can bring their own music or check out items from the library collections. In addition, the Naxos music database (www.naxos.com), which the library purchased to support the music department, contains streaming classic, jazz, and world music. Without the headphones, this library resource, ironically, would be accessible only outside of the library.

As part of a second initiative to address the realities of multimedia for patrons who prefer to work on their own laptops, the library purchased about a dozen additional headphones. These were cataloged on the library automation system. Students may check out headphones for use with their laptops in four-hour increments. Circulation statistics show 336 headphone checkouts during the spring 2006 semester. This number, however, may be low. As the headphones had been tagged with beepers to set off the gate system, it is frequently a practice that during busy times, headphones are simply handed out to those requesting them without the formality of actual checkout.

A third scheme, in addition to outfitting desktops with headphones and making headphones available for student checkout, involved, gasp, playing music over the library sound system.

The sound system is a small, portable unit originally purchased for events held in the library that involve guest speakers. Enterprising librarians obtained a CD changer/radio, which they hooked up to the system. To ensure compliance with performance rights, permission was obtained from several local musicians to play their CDs. As well, music created in composition classes on campus or broadcasts of the college's licensed radio station is also employed. This initiative was very well received. Because the sound system is a Fender Passport system, the sound is limited to the main library level. This means that students seeking quiet study spaces (17 percent of the student population, according to our survey) will find familiar library silence in the reference room or in the stacks on other floors of the building.

A fourth aspect of the new multimedia awareness of the Southwestern College Library involved collection development. While maintaining the mission to support academic programming, in the year 2000 the library began collecting DVDs. The core collection, as is frequently the case with media housed in college and university libraries, was inherited from the Mass Communications department (see Walters, 2003). That collection included approximately 400 feature films, most of which were of the popular variety. Presumably, they had been collected with an eye toward analyzing special effects, camera angles, and so forth. A campus donor, learning of this collection, increased it by adding approximately twenty films per month via a "gift in kind" scheme. Many of the titles selected by this donor were new releases. Thus, the collection was born and its character established without intervention or input from library staff. In a way, it was a novel approach to collection development, being the first collection selected entirely by the population that was served rather than the acquisitions unit of the library. Eventually, a collection development policy was established that focused on classic films, international films, documentaries, and items listed by the American Film Institute (top one hundred American films, etc.). But each time the library staff thought that they were tailoring the collection to the exact needs of the academic patron base, the academic unit would throw a curve. The literature department, for example, requested Westerns to support a creative writing class themed around that topic, and the psychology professor selected the salacious *American Pie* (Universal, 2000) for a class on gendering and sexuality. The inability of library staff to determine what video material is "academic," is merely a reflection of a national trend in which feature films are used for instruction (Carr, 2002, 44). This echoes the reality that students born between 1981 and 1986 are "not enamored of the traditional lecture" (Brown, 2005, 41) and professors are using media to engage students in the learning process. To cope with these peculiarities, even though the formal DVD acquisitions policy is still in place, a small line of the Southwestern library budget was set aside to purchase media recommended by patrons, whether they are faculty, staff, or students. This, too, is a very popular service. Furthermore, the impact the media collection has had on library circulation, and, consequently, patronage, has been astronomical. In the spring of 2001, a modest 2,109 items circulated from the collection. By the spring of 2005, circulation was 9,066 items, with 5,234 of those DVD checkouts (on circulation relating to DVDs, see Carr, 46).

It is apparent that DVDs are "in," and the campus appetite for films is voracious. As Rebecca Albitz notes, "Video recordings have, of course, become a staple in almost all academic libraries" (2001, 1), but she worries that there is a need for restrictive circulation policies for media. Currently, the Southwestern library maintains a collection of 2,831 DVDs, which are housed in open stacks in a DVD nook on the main floor near the circulation desk. Security is

maintained by means of video surveillance cameras and the use of CheckPoint acrylic "safer cases," see-through packaging that allows patrons to read the movie summaries on back and then carry the movies to the circulation desk, where they are unlocked. Faculty members who require specific titles for class instruction can withhold them from general media circulation by either checking them out for a full semester or transferring them to "reserves." Media reserves have a more restrictive checkout policy, and/or the items must be used in the library. The practice of allowing an open, browsable media section, like the one in place at Southwestern, is becoming more popular with academic libraries (King, 2006). Oddly enough, while browsing the media collection is the norm amongst students, they view browsing the paper stacks with disfavor. Although the etiology of this phenomenon has not been studied in depth at Southwestern, the suspicion is that browsing the stacks for information is a time-consuming exercise antithetical to the immediacy of full-text data search returns via the computer. Librarians are considering leaving the stacks "open" for those who still prefer to browse, but also initiating a retrieval service for students who use the "e-mail this record" feature in the automated card catalog to notify library staff of the items that they wish to pick up as they swing by the library on their way to class. The overwhelming popularity of DVDs in comparison with the paper collection, however, has led to reevaluations of the use of the library facility and even the library mission.

Facility and Mission

In the year 1999, when only a handful of students straggled through the library doors each week, the library director at that time had a vision of a facility filled with students. Coffee would solve all problems and provide the great draw. Thus, he made the radical decision to establish a "Starbucks"-like coffee corner in the library with free coffee. Rolling up their sleeves, library staff auctioned off the old wooden card catalogs on e-**B**ay and used the resulting funds to purchase used bistro tables and chairs from a restaurant supplier. It never did look like Starbucks, and the coffee, brewed in twelve-cup coffeemakers and left to languish for up to twelve hours in the pot, certainly did not taste like gourmet, but a few students did appreciate the service. Positive feedback was always received on student surveys. Eventually, it was discovered that the secret to success was a hot-water urn that provided a never-ending stream of water that students used to mix cocoa (their beverage of choice and supplied for free through funds obtained by the diligent collection of library overdue fines) or used as key ingredient in mixing instant hot oatmeal and soup, staples in the college diet. The coffee bar set a huge precedent. After it was discovered that the coffee bar did not draw insects (an early fear) and was there was not a single incident of damage to books, all bans against food and drink in the library were lifted, with the exception of the archive/rare book room. That area is locked and only accessible to staff. The archives excepted, librarians reasoned pragmatically that there would be no more danger to books if food was consumed in the library than there would be if students checked out the books to read while snacking on chips and salsa in their dorm rooms. Today, the liberal policy is an integral piece of the library's success. Joining the coffee bar are snack machines and pop machines, which previously had been in exile outside of the library precinct proper. And students readily bring fast food to the library or occasionally ring for pizza delivery. Southwestern, though, is not atypical of this change in library culture. The Leid Library at the University of Nevada, Las Vegas was opened in 2001 and from its inception allowed food and nonalcoholic drinks in its general study areas (Starkweather and

Marks, 2005, 26). The Smith Reynolds Library at Wake Forest also has relaxed some of its strictures on food and drink, permitting pizza to be served to students on library "gaming nights," when students participate in computer game tournaments where Halo 2 and other games are projected on screens (Sutton and Womack, 2006, 173–176).

In addition to loosening up the policy regarding food in the library, the staff also examined policies on closing times. It occurred to the librarians that the surveillance cameras that had been installed to provide security for the DVD collection actually provided a panoramic view of the entire reference room and general study area. With the additional, but very modest, investment of a scissor gate that could close off the circulating stacks, and a few movie theater-style plastic stanchion-and-chain barriers, new vistas were opened with regard to hours of operation; the unstaffed twenty-four-hour general study area was born. Students were ecstatic about this service, as they have unlimited access to the library printers (printing is "free," included in the overall tuition payment), a cheerful twenty-four-hour study venue, and, we've been told, a sanctuary when they have fights with their roommates. In the six months that 24/7 access has been in place, there has been absolutely no theft whatsoever. The SC Security staff monitors the surveillance cameras and makes routine rounds. Plus, students have access to a handy emergency phone connected directly to the security office.

Even though food is permitted and socializing is encouraged, traditionally, the Southwestern College Library has been a place of study, the core mission of the library facility. Thus, librarians were horrified to overhear a student ambassador who was leading a tour of campus remark to a young prospective recruit and her parents, "The library is great. You can rent movies for free, just like our personal Blockbuster. Oh, and they have books on three floors, but I don't need them for Sports Management, so I never go up there." Eeks. Had we compromised our academic integrity for settling for some sort of "edutainment?" Eventually, though, we began receiving feedback from other campus constituents that had been silent in the days when the library was myopically focused on supporting the academic unit. Housing, for instance, reported less damage to the dorms, because students were using the movies to alleviate boredom, a systemic problem in an isolated rural community with few amenities for young adults. Retention figures, too, showed a small gain, attributed by some administrators to the usefulness of the media collection in combating the same student ennui. Admissions officers began to use the library as a recruiting hook, pointing out to tuition-bill-panicked parents that the school's DVD collection meant students could save money that otherwise would be dedicated to rental fees. If students' library DVD-borrowing habits are indicative of the rate at which they spend funds at local movie rental outlets (which are essentially pay-per-use libraries in their own right), the savings are substantial. Faculty members checked out DVDs, not only to support their courses, but for a myriad of reasons including the convenience and the central location of the library.

So the library's current stance on "edutainment," which we are defining as the use of library materials for leisure as well as academic purposes (for a more precise definition as applied to the publishing industry, see Ratzek, 1996, 33–38), has been to embrace it. The mission of the Southwestern College Library has been rewritten. No longer is the narrow goal merely to support the coursework of students and faculty research. That goes without saying, and more than 99 percent of the collection budget is dedicated for that purpose. But now there is a broader vision and mission: to provide for the information needs of the academic community,

a community comprised of many more segments than just faculty and students engaged in coursework. The primary vision of Southwestern as a college is "service through education in a world without boundaries." The library has made a theological decision that it will model to the students an inclusive understanding of the campus "community" by crossing the artificial boundaries between units of the college and helping all residents in the campus culture to assimilate to the Southwestern society. That means we are a library that reaches every facet of the cultural experience as it is embodied in working, studying, learning, and playing at Southwestern.

Prior to recapping some of the salient points about the library culture of Southwestern, an issue must be raised concerning accessibility for everyone in the community.

Accessibility

Students have a wide range of disabilities, the most prominent at Southwestern being dyslexia and ADHD. Having the fundamental hardware in place in terms of extra-large monitors, headphones, and so forth, the library has added text-to-speech software to all of its desktops. This dovetails well with our electronic resources, because e-books, e-journals, e-mail, and general website text may be funneled through the text-to-speech software and converted to audio files. Sensitivity to these disabilities has also driven the need for a very simplistic library webpage. Thus, web design includes a clickable graphic rather than an excessive amount of text, and there are no cascading links, which are sometimes difficult to navigate.

In addition to disabilities, the library is also the first academic library in Kansas to respond to the changing ethnic composition of the Kansas demographic. Beginning with the '05–'06 school year, the library staff has translated the majority of our library webpages into Spanish, so that there are now both Spanish and English web versions. While only 4 percent of the current student populace is Hispanic, the library staff doesn't want to wait until an information crisis occurs, but is seeking to be proactive in providing information access to a diverse population.

That being said, it is time to recap some of the salient points that have been made in this long exposition regarding the library culture at Southwestern. Southwestern has an undergraduate-level library where students, regardless of age or whether their courses are delivered on campus or remotely, prefer electronic resources to any other research format. The information resources we provide demonstrate that the multimedia ethos of society is taken seriously, as is the fact that at least one-third of the students at our institution will not have any opportunity to encounter the physical library. Furthermore, the mission and patron base have expanded to focus on accessibility for the disabled and the largest ethnic population as well as to meet the information needs of the entire community and *all* units of the college, not just the academic unit. Even as the physical library space is becoming popular for purposes of "edutainment," rules regarding music, food, and twenty-four-hour service have been modified to meet the expectations of the service population. It is a culture where learning matters, but so do people.

Since an attempt was made during this exposition to emphasize that other institutions, not only Southwestern, were making changes along the same lines, one may wonder whether or not undergraduate students will experience "culture shock" when they encounter theological libraries.

Implications for Theological Libraries

Using the basic theories of culture shock established by Sorti as well as Ward, Bochner, and Furnham, the implications for theological libraries may be classified under two categories. The first involves what first-year seminary students will need in order to change their expectations and adapt to graduate research libraries. The second is what libraries will need to do to help facilitate positive cultural contacts. The following list is not meant to be prescriptive, but merely suggestive, as every library, including graduate libraries, has a core culture that is worth preserving.

At the outset, students may need to learn how to locate books in paper stacks. The call number system and shelving conventions may be mysterious to students coming from e-library environments and/or libraries with book-retrieval services. Second, students will need to be sensitive to rules and procedures that may differ from their prior library experiences. In graduate libraries, arriving with foot-long sub sandwiches or playing CDs of one's favorite Christian rock artist at high volume may not be appropriate.

On the side of what libraries can do to help students overcome culture shock, the first order of business is to look seriously at ubiquitous campus-wide wireless computing. If a student has experienced this service as an undergraduate or in his or her home through the clever deployment of a router and wireless hub, but ubiquitous wireless is missing in graduate school, the student will feel like he or she has entered a primitive society. If appropriate, theological graduate schools that do not already have this technology should seriously investigate the feasibility of deploying it.

Second, e-formats and multimedia are the wave of the present, not just the future. In order to avoid a "canon within a canon" syndrome where students will be drawn to whatever is full text or multimedia, not necessarily what is a truly worthwhile resource, acquisitions librarians should be lobbying denominational publishing houses to provide books in e-formats. Further, publishers should be encouraged to distribute e-books, Christian music, and videos, not only via their own websites and through Amazon-using software like Microsoft's e-reader, but also through major e-book distributors and interfaces like OCLC's NetLibrary.

Another implication of modern library undergraduate cultures for graduate-level librarians is the need for libraries to be sensitive to the fact that federated searching and the use of link resolvers in delivering e-content is dissolving boundaries between subjects. Religion students at Southwestern are as prone to find resources on a religious movement in a business database under the auspices of nonprofit management as they are in a resource traditionally associated with religious studies. Thus, stand-alone theological graduate schools should consider, if they have not done so already, linking to state taxpayer-funded databases, if they are available through the state library system. Along similar lines, theological graduate schools at larger universities should make students aware that they have access to the resources of the larger university and, if appropriate, provide links from the theological library's catalog or webpages to the main library.

But the final and most valuable implication is that every library and every school has its own culture. Just as undergraduate institutions are surveying their populations to find the best ways to meet the needs of researchers, students, and staff, so, too, must theological libraries not be complacent in following tradition at the expense of missing an opportunity to make

a simple change or adapt a single policy that might make a student's learning experience and transition to graduate school a bit smoother.

Conclusion

Cultural conflict is an inevitable by-product of diversity. Nonetheless, when and if students are having difficulty assimilating to the culture of a graduate-level theological library, it behooves librarians to respond with sensitivity. This response may take the form of either assisting students to assimilate or to adapt, or, where possible within the confines of the library's individual mission, to lessen the distance between the culture of the prior institution and the new by relaxing policies, unspoken rules, or conventions. Librarians are custodians of the deposit of knowledge, and their chief challenge is to find ways to assist in the transmission of that knowledge to new generations. In essence, they play a vital role in successful exchanges of information and culture.

Endnotes

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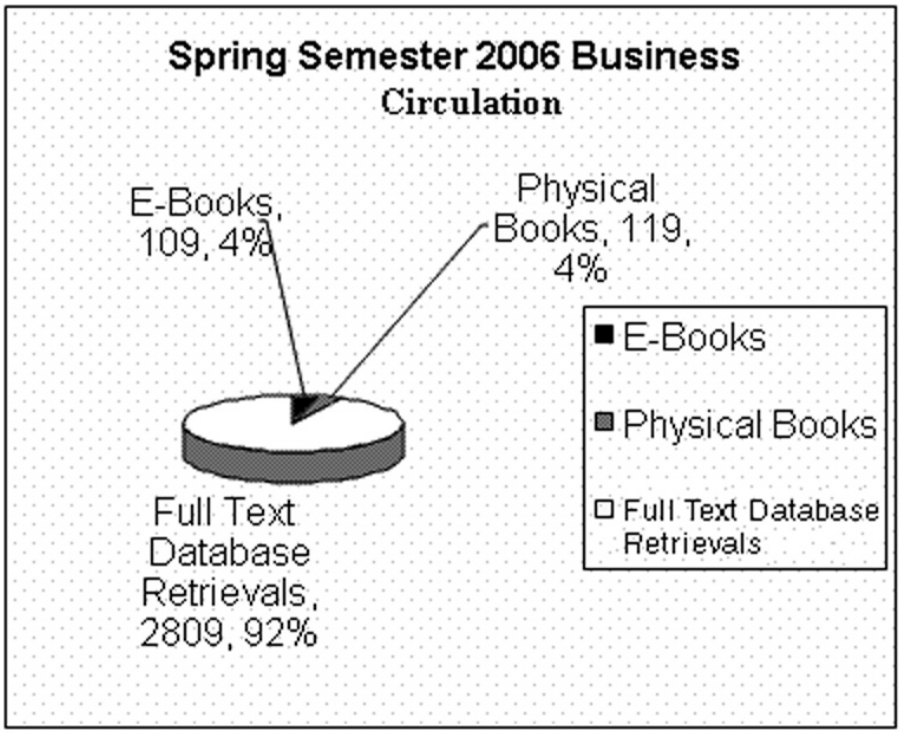

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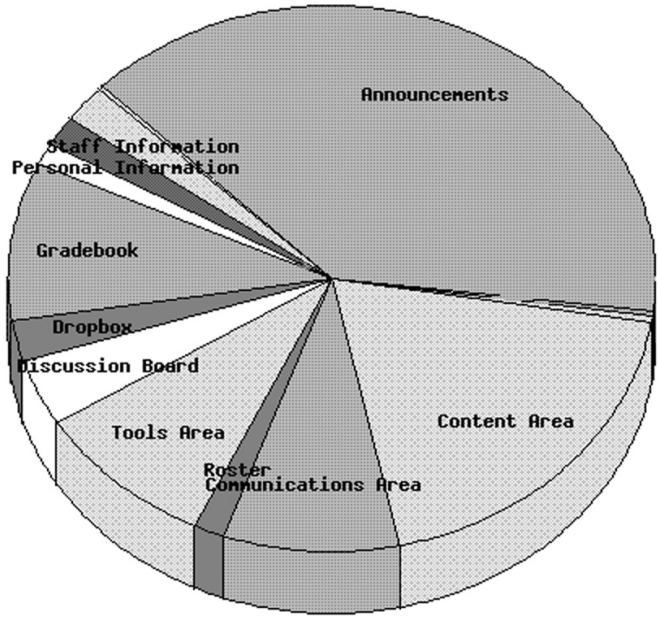
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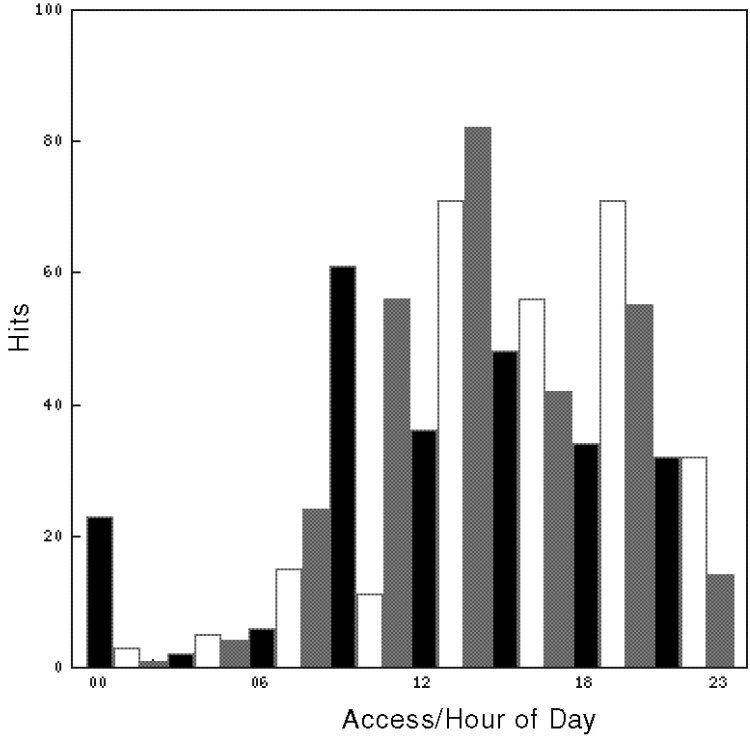
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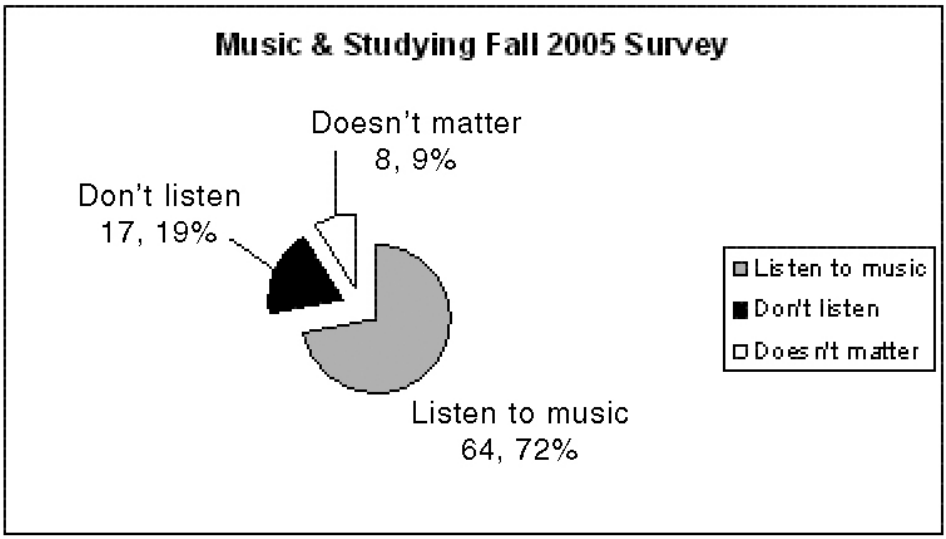

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Honey, This Shug Is Feeling Fine: The Blues Woman as Theologian

by
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The blues have been described as the essence of life itself and as "the embodiment of the black experience."[1] Many black writers seeking to explore and portray life in black communities have used the blues as a framework for their literature.[2] For example, Alice Walker specifically references Bessie Smith and the blues queens of the 1920s in her novel *The Color Purple*. The women who sang these blues gave voice to the harsh realities faced by black women at the beginning of the twentieth century and their remarkable resilience in the face of great adversity. Curiously, womanist theology—which has articulated concern for placing such experiences at the speaking center of theology—has not engaged the blues as a source for theological endeavor. While it is possible that this is due to the fact that the field is barely twenty-five years old, I believe that womanist theology's neglect of the blues is not entirely benign. On the one hand, sex, sexuality, and the erotic are very much present in the blues; indeed, they are at its core. On the other hand, the most influential traditions in Christianity in general, and black church communities in particular, have long regarded the body and sexuality as impediments to right relationship with the divine. This paper will discuss the origins of this tension and explore how the blues—with all of its sexual content—can serve as a source for womanist theology.

The origins of the blues are found in the experiences of newly freed black women and men in the Southern United States in the late nineteenth century. Racism, segregation, and discrimination did not disappear with slavery, but "simple alternatives" (such as the ability to decide where to go and with whom to be physically intimate) often taken for granted by white people became transformed into "momentous options" for people of African descent.[3] Black people, and especially men, began to take advantage of the ability to pick up and go whenever and wherever they chose. While community remained important, it was now possible to spend a great deal of time alone. The blues was the first African-American music intended to be sung by an individual rather than by the community. This earliest blues, known as the country blues because of the rural context in which it developed, spoke often of the traveling lifestyle. Sex and desire, other options greatly widened by emancipation, also became central themes in the blues. After the First World War, black women and men flocked to cities looking for work.[4] The influx of black people into cities is the reason the classic blues are sometimes known as the urban blues. It is these blues, sung primarily by women, and as distinguished from later periods such as the Chicago blues, that are my focus in this paper.

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[1] Daphne Duval Harrison, *Black Pearls: Blues Queens of the 1920s* (New Brunswick, NJ: Rutgers University Press, 1988), 6.

[2] A practice so frequently employed and discussed that the Library of Congress—notoriously slow in recognizing new areas of study—lists "blues in literature" as a subject heading.

[3] Harrison, 112–113.

[4] Ibid., 18. Chicago, for example, is sometimes described as a northern suburb of Mississippi.

Perhaps the most well-known classic blues woman was Bessie Smith. Born in the 1890s, this "Empress of the Blues" first started performing on the streets of Chattanooga, Tennessee, her birthplace, to help support her large and orphaned family. She was later hired as a dancer for a traveling show, where she met Gertrude "Ma" Rainey, the "Mother of the Blues," who took Bessie under her wing for a time.[5] While Bessie's music is less informed by the style of the country blues than Rainey's, and her lyrics only occasionally employ the well-known aab form,[6] her recordings do reflect the major themes of the country blues. Songs such as "Ticket Agent, Ease Your Window Down" and "Looking for My Man Blues" speak to the experience of being left behind by a man who has moved on; the sexual innuendo is blatant in "Need a Little Sugar in my Bowl." Bessie's untimely death in 1937 cut short a life and a career that were fully immersed in the realities facing black people in general and black women in particular in the early part of the twentieth century.

The moral priorities of the black church and the sexual content of the blues have been, and for many continue to be, at odds. The fact that Bessie's father was a Baptist preacher did not keep her music from being condemned. Martin Marty told a story at our opening plenary about an organizer at the Gospelfest apologizing to an African-American woman next to him, saying that while the next performer loved Jesus very much, she was in tight jeans and a low-cut blouse. This story demonstrates the perceived tension between sexuality and Christian culture. Many people of African ancestry, both slave and free, converted to Christianity during the Second Great Awakening in the early 1800s.[7] The evangelical theology preached at revivals during this time reflected the influence of Platonistic dualism on Christianity's attitudes toward the body and sexuality. In order to be in relationship with God in heaven, Christians were—and still are—encouraged to overcome their worldly bodily desires. Sexual activity is to be restricted to marriage and engaged in solely for procreative purposes. One consequence of this way of thinking is the depiction of "the other" as oversexualized. By portraying blacks as controlled by physical desire, white culture categorizes them as subhuman and even evil. In this worldview, since black women always wanted sex, they could not be raped; simply the suggestion that a black man might have thought of a white woman in a sexual way was enough to get him lynched. Kelly Brown Douglas argues that in the hopes of "offsetting [this] white cultural hyper-sexualization," black people adopted a hyper-proper sexuality:

If black men and women could show that they were not given to bestial sexuality, then perhaps they would be one step closer to being accepted as equal human persons. By adopting the chaste, pure lifestyle advanced by evangelical theology, they could at least challenge the white cultural claim that they were irredeemably driven by the passions of their black bodies.[8]

[5] I have chosen to use Bessie as a shortened version of Bessie Smith because this is how she is commonly referred to in the literature. Also, as discussed below, Bessie's music and demeanor invite a familiarity that would be belied by referring to her as "Smith."

[6] One of the most recognizable features of the blues is a three-line stanza where the first line (A) is repeated. For example, Bessie's Boweavil Blues begin "Hey boweavil don't bring them blues no more / Hey boweavil don't bring them blues no more / Boweavil's here, boweavil's everywhere you go."

[7] See Kelly Brown Douglas, *What's Faith Got To Do With It? Black Bodies/Christian Souls* (Maryknoll, NY: Orbis Books, 2005), 155ff.

[8] Douglas, 167.

Thus, a commitment on the part of black women and men to a chaste lifestyle "must be understood not simply as their acceptance of a Platonized Christian tradition, that is, evangelical Protestantism, but also as a result of their history of being sexualized by white culture."[9] The blues, then, represented a threat not only to the souls of those who sang and those who listened to them, they also tore gaping holes in the church's strategy for the protection of black bodies.

Whatever benefits may have been gained by this strategy, however, have come at a high cost. Douglas tells us that adoption of hyper-proper sexuality has "impaired black people in their acceptance of their own black body selves and the bodies of others."[10] Perhaps this is one reason that the articulation of homophobia of many black churches is perceived as more strident than that from white churches. The witness of the blues to embodied reality is one avenue for womanist theology to reclaim the power of the erotic within the divine.

Hyper-proper sexuality was not a universally adopted practice. Women who had gone into town for domestic work were among those who discovered "comparative freedom from the religious restraints imposed by the rural churches."[11] Those who visited the dance halls found that they "could give rein to their repressed impulses without incurring the censure of the elders for 'their sinful conduct.'"[12] There was even more freedom for those women who moved to cities during the Great Migration. Black working-class communities developed a "more relaxed attitude toward sex" than was found in "the church and tightly knit communities they had left."[13] It was not only poverty that prompted the largely middle-class black women's club movement to seek to lift as they climbed.[14] There was an expectation that those in a position to "help elevate the race" and "lift the stamp of inferiority" reject vulgarity as a hindrance to a "standard of respectability and success.'"[15] Blues women like Bessie Smith, however, were not concerned with how white folks as a whole thought of black folks as a whole. She was more concerned with the creative expression of life as it was lived.

This creative expression has not been entirely ignored by black theologians. In his 1972 book *The Spirituals and the Blues*, James Cone speaks of the blues as an expression of black reality. His comments establish a connection between the blues and the spirituals, two musical forms that "flow from the same bedrock of experience."[16] Rather than dismissing music that

[9] Ibid., 179.

[10] Ibid., 168.

[11] Harrison, 19; quoting E. Franklin Frazier, *The Negro Family in the United States* (Chicago: University of Chicago Press, 1966), 210.

[12] Ibid.

[13] Harrison, 20.

[14] Angela Davis, *Blues Legacies and Black Feminism: Gertrude "Ma" Rainey, Bessie Smith, and Billie Holiday* (New York: Vintage Books, 1998), 44; Douglas, 167; Hazel Carby, "It jus be's dat way sometime: the sexual politics of women's blues," in *Feminisms: An Anthology of Literary Theory and Criticism*, ed. Robyn R. Warhol and Diane Price Herndl. (New Brunsiwck, NJ: Rutgers University, 1991), 749. The fact that this movement has been used as a source in womanist theology while the blues have not is to me significant if not ironic.

[15] Harrison, 30.

[16]Ibid., 111.

developed outside of the church, Cone states that neither the blues nor the spirituals are "an adequate interpretation of black life without the commentary of the other." His discussion, however, tends to privilege traditional Christian expressions of black experience, expressions that have been informed by hyper-proper sexuality, with the ability to provide connection to God. While he does not characterize blues people as having made a pact with the devil and does not speak of the blues as wholly sinful, Cone does classify the blues as secular: "worldly songs that tell us about love and sex," songs that "confine their attention solely to the immediate."[17] The implication is that love, sex, and the world are not places where God's presence can be known. One might be able to know God and to sing the blues, but one cannot know God through *singing* the blues or by *listening* to them. While Cone recognizes the blues' rejection of spiritualistic dualism, his commentary fails to provide insight into how the blues talk about God.

Bessie's songs have very little, if anything, to say about the nature or actions of God. They are not an "observational account of the supernatural."[18] This does not mean, however, that God is absent from her life or from her blues.[19] Many of the songs Bessie recorded have discernibly religious content, such as when she gets down on her knees to beg the Lord to not take her man away.[20] She speaks of the soul, angels, heaven, hell, evil, and the devil. The most frequently used word with religious content in Bessie's lyrics is "Lord," occurring in twenty-four out of ninety-two recorded songs.[21] Sometimes it stands alone, like an improvisation intended to emphasize the truth of what is being said. Oftentimes when "Lord" is repeated, such as in "Dirty No-Gooders Blues," it seems to address a particular entity. It would be easy to dismiss the use of the term "Lord" as a turn of phrase, especially given the fact that it is often used with no more reverence than the words "daddy" or "baby." She expects no more from the Lord than she does from her lover. If the requested assistance comes through, great. If not, life goes on. Her salvation does not hang in the balance. This is not, however, a matter of a high anthropology at the expense of the divinity of God. It is a matter of balance, a refusal to dualistically privilege one reality over the other. It is as though Bessie holds the two in the tension of paradox, the same kind of paradox that is at the core of Christianity.[22]

Bessie is not expecting external change, a transformation of the world. Whereas Celie, the protagonist of *The Color Purple*, imagines angels and God coming down in a chariot to free another woman from prison,[23] songs such as "Jail House Blues" seem resigned to reality as it exists. She knows better than to expect her circumstances to change. She does not seek to transform her circumstances by proscribing the behavior of a community. But this does not lead to a sense of despair or having been forsaken. The transformation sought is internal. It is as though she is saying, "I know this to be true. I won't keep it bottled up. I invite you

[17] James Cone, *The Spirituals and the Blues* (New York: The Seabury Press, 1972), 108, 112.

[18] John Heywood Thomas, *Tillich* (London: Continuum, 2000), 30.

[19] And they are *her* blues, even when she did not write the words or compose the music. Blues women put their own individual stamp on each song they sang.

[20] Hustlin' Dan. Davis, 292.

[21] Davis. See appendix of lyrics (257–358).

[22] Douglas, 19.

[23] Alice Walker, *The Color Purple* (Orlando, FL: Harcourt, 1982.

to experience release through my articulation of reality." To situate this in the tradition of womanist theology, it could be said that Bessie is less concerned with liberation per se and more interested in survival and quality of life.[24]

The concept of having an important figure accessible and within reach would not have been foreign to Bessie. Consider the tangible nature of fame in black communities at this time. In white culture, the famous were glorified, almost deified, and out of reach of the common folk. Hollywood created a sense of mystique, the impression that the "stars of the silver screen . . . were mythical images who rarely if ever did anything mundane."[25] This was part of the allure: (white) celebrities—celestial beings, set in the heavens above mere mortals—were not subject to the drudgery that common folk had to deal with. The realities of racism meant that black stars "continued to face closed doors . . . no matter how brightly the spotlight shone."[26] A glorified sense of separation from ordinary black people, of being above others, was simply not attainable. This reality gave rise to "a bond—a feeling of shared pain—that almost made it impossible for black artists to rise so far above the flock as to become deified in the eyes of their own people."[27] In fact, Bessie's audiences could "recognize themselves in her songs" precisely because she kept her mind "at street level" and was most comfortable and happiest when "mingling with folks on the street."[28] Just as she herself was not elevated by her fame beyond the grasp of her fans, God is not elevated by God's deity out of her reach.

The blues-informed theology in *The Color Purple* is more descriptive and ontological than that which can be constructed from the lyrics of Bessie Smith. The construction of god-talk is a basic concern of *The Color Purple*—a concern overlooked by many literary critics even though the book starts with the words "Dear God"—and the central theological voice is blues woman Shug Avery.[29] Other characters refer to God, but it is Shug who is concerned when the novel's protagonist, Celie, stops writing to God. It is Shug who challenges Celie to articulate and reexamine her ideas about God. It is Shug who speaks the words from which the title of the novel is taken: "I think it pisses God off if you walk past the color purple in a field and don't notice it."[30]

It surprises Celie that Shug has a relationship with God: "Big a devil as you is . . . you not worried about God surely."[31] But Shug assures her that "[sinners] worry bout God a lot."[32]

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[24] See Delores Williams, *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (Maryknoll, NY: Orbis Books, 1993).

[25] Chris Albertson, *Bessie*, 2nd ed. (New Haven, CT: Yale University Press, 2003), 53.

[26] Ibid., 54.

[27] Ibid., 53.

[28] Ibid., 54, 55.

[29] In her introduction to the tenth anniversary edition of the novel, Walker notes the irony of this omission in the literary criticism despite the fact that the novel starts off with the words "Dear God." See Jeannine Thyreen, "Alice Walker's The Color Purple: Redefining God and (Re)Claiming the Spirit Within." *Christianity and Literature* 49 no 1 (Autumn 1999): 49–66.

[30] Walker, 196.

[31] Ibid., 192.

[32] Ibid., 193.

Those who choose to live a life defined as sinful may not start out knowing that they are loved by God, but "once us feel loved by God, us do the best us can to please him with what us like."[33]

> Here's the thing, say Shug. The thing I believe. God is inside you and inside everybody else. You come into the world with God. But only them that search for it inside find it.[34]

Having looked inside and found God, Shug is no longer worried about her own salvation because she is already at one with her creator. No matter what the church may have thought of the blues, Shug knows she is loved by God.

The presence of sexuality in Bessie's blues does not preclude the presence of God. In fact, some songs suggest an erotic understanding of the divine and a divine understanding of the erotic. In "Baby, Have Pity on Me," Bessie tells her lover:

> One kiss and I'll know, I'll go riding on a rainbow
> Straight up to heaven, I will fly right to the sky.[35]

Even a blues as preoccupied with sex as "Need a Little Sugar in My Bowl" expresses the belief that sexual satisfaction can "save your . . . soul."[36] What Bessie expresses in song, Walker articulates through Shug. When the fictional blues woman knew that God loved her, that she was not alone in the world, she knew exactly what it was. "In fact," she tells Celie, "you can't miss it. It sort of like you know what, she say, grinning and rubbing high on [Celie's thigh]." Celie is shocked by this behavior/idea. It is one thing to stop writing to God and to claim that God has done nothing for you; it is quite another to associate God with orgasm. Shug disagrees: "God love all them feelings. That's some of the best stuff God did."[37] This perspective has profound implications for beliefs and doctrines that have long been at the core of the most influential Christian traditions. If sexuality is not evil, if the erotic is embraced in the construction of a concept of God, what happens to the doctrine of the fall? And if there is no original sin, what happens to the need for substitutionary atonement? These are the kinds of ripples that can come from using the blues as a source for theology.

The title of this paper comes from music that was written to weave the themes of the book and the themes of the blues into an accessible form for the film adaptation. "Miss Celie's Blues" pulls together everything that has been explored in this paper and much, much more.

> Sister, you been on my mind
> Sister, we're two of a kind
> Sister, I'm keeping my eyes on you
>
> I bet you think I don't know nothin'
> But singin' the blues

[33] Ibid.,
[34] Ibid., 195.
[35] Davis, 262.
[36] Ibid., 319.
[37] Walker, 196.

But sister, have I got news for you
I'm something
I hope you think that you're something too

Oh, scufflin'
I been up that lonesome road
And I seen a lot of suns going down
But trust me
No low life's gonna run me around

So let me tell you something sister
Remember your name
No twister
Gonna steal your stuff away
My sister, we sho' ain't got a whole lot of time
So shake your shimmy sister
'Cause honey this Shug is feelin' fine

Shug is feeling fine because she knows she is loved by God. The fact that Alice Walker, who coined the term "womanist," puts the prevailing god-talk of the novel in the mouth of a blues singer is an even more compelling reason for womanist theology to engage the witness of the blues and further qualifies the blues as a particularly valuable source for womanist theology and womanist theologians.

Library Directors: Career Trajectories (panel)
Introduction
by
Sara J. Myers, Columbia University/Union Theological Seminary

In 2002, I was invited to participate in a consultation sponsored by the Wabash Center for Teaching and Learning in Theology and Religion that was entitled "A Career in Theological Scholarship." For a week during two consecutive summers, a group of sixteen faculty members from a wide variety of institutional settings met and talked and argued and reflected about their careers. The group included teaching faculty, faculty who had spent part of their careers as administrators, and one library director who was also a faculty member. There were faculty who were just beginning their professional journey, faculty who were in mid-career, and faculty members well along in their careers who were looking toward retirement.

The goals of the consultation were to look at the pivotal choices and stages of development that had shaped our careers, to understand the factors that contribute to professional fulfillment and productivity, to place personal motives and interests within the context of institutional responsibilities, to explore the goals we use to measure achievements, to identify what makes careers in theological education distinct from other academic careers, to consider the professional decisions that have the largest impact on one's career, and to think about the role of institutional priorities on our lives. It was a tall order, even with two summer sessions to do it. And we made more progress on some topics than others.

For me, some of the most fascinating discussions were about the differences that we have experienced in our careers over time. The early-career faculty, that is, pretenure with less than six years in their jobs, talked about insecurity—were they good enough to hold their own with senior colleagues, what kinds of publishing should they be doing, who could help guide them through the bewildering process of getting tenure and the scary pitfalls of faculty politics, how could they build their academic reputations beyond their home institution. And, interestingly, they had a certain sense of being frauds—even though they had passed the "tests" of getting degrees and applying for positions and receiving the vote of approval from search committees. Of course, they also expressed great excitement and anticipation that they were finally on their way professionally after years of preparation.

The middle-career faculty had different issues. They were relishing the security of tenure, the sense of being accomplished classroom teachers, the recognition they had received in their professional guilds, and the satisfaction of research projects and publications completed. However, there were also concerns—balancing requests to do administrative work with scholarship and teaching, deciding how best to focus their research and writing agenda, dealing with institutional politics and problems, trying to remain engaged and excited about their work now that they knew the ropes, and acknowledging that there are limits to what one can do, both intellectually and physically. And, in some cases, they faced difficult decisions as they responded to job offers from other institutions—a heady but anxiety-producing situation!

And late-career faculty. One senior faculty member began by saying, "This is the best time of my life!" For this particular group, at least, it was a time for consolidating their scholarly confidence and voice. They felt self-assurance and self-confidence in what they had

accomplished. They were now the experts! However, they had also come to the realization that they do not have to be perfect and that there are some things that they will not accomplish during their careers. They talked about a sense of liberation and freedom from the expectations of others. But they also reflected on a sense of obligation to their colleagues, to their institutions, and to their students. They wanted to share their hard-earned wisdom. As they planned for retirement, they were also thinking about their legacy. They asked themselves questions such as: How do I want to be remembered? What lasting contributions have I made? What have I done best? And what would I do differently?

As I participated in the consultation, I kept saying to myself that I would really like to be having these discussions with theological librarians. Thus, the idea for this panel began. I have asked three library directors, who are at different points in their professional careers, to reflect with us about some of the issues that I have mentioned, with special attention to the challenges that library directors face.

Some Priorities of a New Library Director (Library Directors panel) by Douglas L. Gragg, Louisville Presbyterian Theological Seminary

I had planned originally to entitle these remarks "It's not easy being green," borrowing a line made famous by noted television personality Kermit the Frog. I decided, however, that such a title would be clever but hardly accurate in my case. The situation I inherited at Louisville Seminary was nearly ideal for a new director, thanks to the wisdom and skill of my immediate predecessors, Joe Coalter, who served as director for almost two decades, and Barbara Terry and Angela Morris, who served as acting directors between Joe's departure and my arrival. Joe and his colleagues assembled a wonderfully competent and dedicated staff, created superb facilities and a solid technological infrastructure, and established excellent working relationships with faculty. All of this has made being green at Louisville Seminary very easy, indeed.

In these brief remarks, I would like to identify seven priorities that I think a new library director would be wise to adopt in her or his first year. The first five are rather straightforward and so will not require much comment. The last two, however, will need some elaboration. I should just mention in passing that, at Louisville Seminary, library and information technology services are combined in one department, but I will focus here only on the library component.

During the first year, a new director has much to learn about the new institution. One obvious priority is to *become familiar with institutional and departmental mission statements, goals, organizational structures, policies, and procedures*. This information is generally easy to come by, since it is typically set out in various official documents. An equally important priority, though somewhat harder to pursue, is to *discern and adapt to the institution's culture and ethos*, that set of unwritten (often even unspoken) rules by which the institution conducts its business. In this case, colleagues are generally the best source of information. For this reason (among others), a third priority for the new director is to *build strong relationships of mutual respect and trust* with as many administrators, faculty, staff, students, board members, and counterparts in related area institutions as possible.

There is also much to learn about the library during the first year. A fourth priority, therefore, is to *get to know the strengths and limitations of your staff, collections, technological infrastructure, and other resources*. As your knowledge of these things increases, you will also be able to *begin identifying short- and long-term opportunities and challenges that lie before you*, a fifth priority.

As I indicated earlier, the last two priorities that I want to identify will require a bit more elaboration. The sixth priority is to *develop a leadership style that fits the situation*. Of course, no single style of leadership is appropriate for every case. It is my strong conviction, however, that, whenever the situation allows, a collaborative style is to be preferred. It should be the default unless one is compelled by circumstances to adopt another. This is because collaborative leadership invites the full potential of staff to come to expression and permits progress beyond the limits of a leader's own individual vision and imagination.

In a plenary address at the ATLA annual meeting in Berkeley in 2000, Robert Wedgeworth cited management specialist Douglas McGregor's observation that too many leaders base the organization of work processes on the assumption that "workers are basically lazy and want to be told what to do."[1] This is the slogan of the micromanager, and the sad truth is that, if we treat workers as such, that is indeed what they become. Micromanagement stifles motivation, initiative, creativity, and personal ownership of one's area of responsibility. Employees typically respond to this kind of leadership in one of two unfortunate ways. Some become obedient lackeys, afraid to try anything that might displease the boss; others become resentful minimalists, determined to do just what they are told and nothing more. Collaborative leadership, on the other hand, *encourages* initiative, creativity, and personal ownership of one's area of responsibility. Employees tend to respond to this kind of leadership by taking pride in their work and striving to excel. Things may not always get done the way the leader would have done them. Often they get done in a *better* way!

Given what I said earlier about the situation I inherited at Louisville Seminary, one might retort, "That's easy enough for you to say. Look at the staff you get to work with!" My response to such an objection would simply be that they are the staff that they are precisely because of the collaborative leadership style of my predecessors. Because of the distinct advantages of a collaborative style, it would, of course, be best to begin one's tenure as a collaborative leader, but it is never too late to move in that direction.

The seventh, and last, priority that I want to suggest is that it is important during the first year to *work with your staff toward the articulation and shared ownership of a clear sense of collaborative purpose*. Let me conclude with a concrete illustration of one way this can be done.

I learned upon arriving in Louisville at the beginning of last summer that the Department of Library and IT Services goes on two full-day retreats each year. The first, which takes place in June, provides an opportunity to reflect together on how things have gone during the previous year and to establish departmental goals and priorities for the upcoming one. The second retreat, in January, is devoted to midyear assessment and any course correction that seems appropriate (of course, there is also time for fun and relaxation!). I saw this established custom as a grand opportunity for pursuing my seventh priority.

I asked the staff to prepare for the June retreat by reading the chapter on the "hedgehog" concept in Jim Collins' book *Good to Great*.[2] For Collins, the hedgehog concept is that at

which an organization has the capacity to be "best in the world" (or, at least, very good!). At the retreat, we brainstormed and listed many things at which a library and IT department could conceivably excel. We then began the process of eliminating from the list those things at which, in our circumstances, we could not hope (and might not even desire) to be "the best," even if we might still be obligated to pursue them. We continued the conversation at the winter retreat and, over the course of the year, decided on a working possibility.[3] At the summer retreat just completed, we used our fledgling hedgehog concept to revise our departmental mission statement and to guide us in the identification of strategic goals for the upcoming academic year. We also adjusted our organizational structure slightly and altered a few job descriptions in light of the new focus we had decided to try on for size.

Of course, I cannot tell you the concept we chose since that is a trade secret. You will just have to keep an eye on us over the next few years! What I can tell you is that we are poised to enter year two as a team with a focused sense of collective purpose and a set of strategic goals that were developed—and are, therefore, owned—by all of us together. Watch out!

Endnotes

1 Robert Wedgeworth, "Leadership Issues for the American Theological Library Association," in *Summary of Proceedings, Fifty-fourth Annual Conference of the American Theological Library Association*, ed. Margret Tacke Collins (Chicago: ATLA, 2000), p. 191.

2 Jim Collins, *Good to Great: Why Some Companies Make the Leap . . . and Others Don't* (New York: HarperBusiness, 2001). Collins has since published a monograph to accompany the book, entitled *Good to Great and the Social Sectors: Why Business Thinking Is Not the Answer* (Jim Collins, 2005), which takes up some of the implications of his ideas for nonprofit organizations.

3 According to Collins, it takes most organizations up to four years to discern and fully clarify a hedgehog concept.

Library Directors at Mid-Career
(Library Directors panel)
by
Mitzi Budde, Virginia Theological Seminary

I want to begin with a vignette from the life of a mid-career library director. Last December, I called the seminary's Vice President for Administration and Finance to warn her that I was beginning the process of reviewing new library integrated computer systems and expected to prepare a recommendation for a computer system migration in my budget request for the following year. There was silence for a moment on the other end of the telephone line, and then she said, "Gee, Mitzi, didn't we just do this a few years ago?" And I replied, "Well, Mary, I know it's hard to believe, but we did this *nine* years ago, and now it's time to do it again." We both laughed and commiserated about how it seemed like only yesterday. One of the challenges of being a mid-career library director is the feeling some days of *déjà vu*, or "been there, done that!"

Thinking over my twenty-one years as a library director (the last fifteen of them at Virginia Seminary), I find that it is easy to get bogged down in the day-to-day minutiae. Yet, it is so important to try to avoid the "tyranny of the urgent," to try to stay in touch with the big picture, the vision. More and more, this demands a dual focus of attention: within the library, and also beyond the library, both as a librarian and a faculty member. I believe that the two are integrally integrated.

First, within the vocation of librarianship, one needs to be intentional about having twenty years of experience rather than one year of experience twenty times. There are six challenges that most of us face within our libraries by mid-career and keep one year different from the next:

1) Coordinating the library with changes in technology. Remember the first email accounts, the development of a campus IT department, the year 2000 patches for the integrated library system? Like many of you, at VTS we received a Lilly Grant for Technology in Teaching and Learning (1998–2001) and then had a Technology Task Force as part of the seminary's Strategic Planning process. Last year we ventured into the world of electronic reserves and Blackboard educational software. And now we are facing library computer system migration. In 1994, we migrated from Inlex to Dynix; now another migration is under way, this time from Dynix to Innovative.
2) Staff. I have now hired everyone on my staff except the archivist and custodian, and I have filled some positions several times in succession. (The population in D.C. is fairly transient.) One benefit of having two library school programs in our geographic area is the availability of library school students and freshly minted librarians. These recent graduates help us to keep up with new technologies and new developments in librarianship. Their presence also allows me and the other librarians on the staff to serve as mentors and to contribute to the development of young librarians.
3) Responding to suggestions and recommendations given to the school during an ATS accreditation visit. The last ATS visit challenged my seminary to deepen its racial/ethnic diversity. As part of the institution's response, the library developed and inaugurated a new archival collection, the African American Episcopal Historical Collection, a joint project between the Bishop Payne Library and the Historical Society of the Episcopal Church. We are also deepening collection development in the area of racial and ethnic diversity so that the book collection will support this emphasis more fully.
4) Outcomes assessment and strategic planning. Last year we conducted a focus group with alumni who were back on campus for a "First Three Years in Ministry" program. We asked about how the library could support their information needs as clergy. I am happy to report that their top demand was for ongoing access to *ATLAS*. So we immediately subscribed to *ATLAS for Alumni*. During the staff annual evaluation process, we regularly set goals for each staff person individually. We also set goals for the library itself each year. Coordinating the library's goals and planning with the institution's strategic planning and assessment is a bigger challenge, yet a vitally important one.

5) Outreach. "Marketing" the library and its services has become increasingly important. Over the past three years, we have tried to deepen our reference and public services, such as putting an "Ask a Librarian" link on every page of the library website and on every Blackboard course site. We also have links to the library catalog and the electronic databases on every Blackboard course site.
6) Expansion of the library building and renovation of the existing space loom on the horizon in the near future for us. Building construction is a challenge and an opportunity that many ATLA libraries are facing at present.

The second major aspect of being a mid-career library director is growing into the faculty role. When I came to VTS in 1991, I was an assistant professor, the most junior person on the faculty. Over these fifteen years, I have gradually progressed through the ranks: after three years, contract renewal as assistant professor, then tenure review and promotion to associate professor in 1997, then promotion to professor in 2004.

The teaching role has evolved over time. At first, I offered noncredit bibliographic instruction. One session was required, so all students attended, but often they did not remember what they had been taught about research when their first paper assignments came. Then I offered optional workshops in conjunction with their first papers, but attendance was spotty. As my relationships with other faculty deepened, they began inviting me to provide bibliographic instruction sessions within classes, especially sessions on resources for exegetical work in Old Testament and New Testament classes.

When a new academic dean came to VTS two years ago, he encouraged me to develop a course proposal for an elective quarter course on information literacy for theological students. The proposal was approved by the Curriculum Committee, along with two other course proposals that I presented on ecumenical topics. So now I teach two courses per year: one on theological research and writing in the fall semester and one on a topic in ecumenism each spring. I have also directed several student independent study courses.

Publishing is the other piece to the faculty role. The expectation for faculty publication has increased at Virginia Seminary over the years. I began with writing book reviews for the *Seminary Journal* and then published some journal articles. Like many faculty, I seek to get as much mileage as I can out of my research. Last spring I was invited to give a lecture at the Catholic University School of Theology and Religious Studies on a Protestant's view of the ecumenical legacy of Pope John Paul II. The lecture was subsequently accepted for publication in *Ecumenical Trends*.

I have found that using the library for my own teaching and research makes me a better librarian, especially in reference and in collection development. There are certainly trade-offs. Work in teaching and publishing is costly in terms of time away from the library, but it is enormously rewarding in terms of student relations, faculty peer relations, and my own professional development. And it has challenged me to give my staff more autonomy in some areas within the library, which is empowering for them.

The key challenge for each library director at mid-career is to discern what we want to do with the remaining fifteen or twenty years of our lives and ministries. I try to reflect on this vocation with some regularity and to ponder questions like these:

- Do I still have a vision for this library and how it can grow and improve in its service to students and faculty?
- Am I in "synch" with the institution? Are the ways in which I am changing and growing congruent with how the institution is evolving and changing?
- Most importantly, is this still the ministry to which I feel called?

I think that we should never be complacent, nor stay in a job out of a lack of imagination about alternate futures. Rather, I hope that we each seek to be where we are out of an intentional commitment to the mission and vision of theological education in that place and our own sense of vocation. And that is the real ongoing discernment of being a library director at mid-career.

Metrics of Success/Effectiveness in Theological Libraries

by
M. Patrick Graham, Emory University
David R. Stewart, Luther Seminary

The attempt to measure success/effectiveness in theological libraries has some inherent difficulties, including the limits of what can be learned from statistics, a cultural reluctance to think in terms of success/effectiveness, etc. Nevertheless, it's important to consider how to measure library effectiveness—both to satisfy our own curiosity as theological librarians and to respond to those who administer and fund our institutions. This presentation is not about "success and how we attained it" but about the need to set benchmarks by which libraries can best be measured.

After a brief review of Jan Malcheski's "Assessing Library Performance in a New Landscape, or 'How Did We Do Today?'" (*Theological Education* 40, no. 1 [2004]: 113–26), the LIBQUAL survey instrument (www.libqual.org), ATS Standards (www.ats.edu/accrediting/standards/05GeneralStandards.pdf), and the accrediting standards of regional bodies (www.chea.org/Directories/regional.asp), the presenters turned to the possibility of taking a page from another nonprofit, humanities-based sector—art museums—whose challenges in some ways approximate those of theological libraries. The recent paper by Maxwell L. Anderson "Metrics of Success in Art Museums" (www.getty.edu/leadership/downloads/metrics.pdf) is proposed as the point of departure for considering better ways to evaluate, critically and constructively, theological librarianship, the services that we offer, and the contribution(s) we make to our scholarly communities.

Anderson begins with the observation that museums are wealthy but confused about mission and then argues that there's an increasing need to find ways to measure the performance of museums. While museums have traditionally counted the number and success of important shows, the number of visitors, and the number of museum members, Anderson finds these unreliable guides and proposes that the new metrics for measuring success must be (1) directly related to museum values and mission, (2) "reliable indicators of *long-term* organizational and financial health," and (3) "easily verified and reported." Then he proposes eleven criteria/metrics that seem satisfactory:

1) Quality of Experience
2) Fulfillment of Educational Mandate
3) Institutional Reputation
4) Management Priorities and Achievements
5) Caliber and Diversity of Staff
6) Standards of Governance
7) Scope and Quality of Collection
8) Contributions to Scholarship
9) Contributions to Art Conservation
10) Quality of Exhibitions
11) Facilities' Contribution to Core Mission

The remainder of the presentation was devoted to examining each of these metrics and reflecting on their usefulness for theological libraries. While it was not possible to make direct applications to libraries in each case, the presenters did argue for libraries' use of Anderson's suggestions for measuring institutional reputation, caliber and diversity of staff, scope and quality of collection, contributions to scholarship, and facilities' contribution to core mission.

The Religion Index—Then and Now (panel)[1]

by
Marti Alt, Ohio State University Libraries

At Ohio State University Libraries, our last exhibit before closing the Main Library for renovation just ended. [PPt 2] Entitled "Upon the Shoulders of Giants: The History of Western Scientific Inquiry," it highlighted the history of science holdings at Ohio State University Libraries and included such items as works by Francis Bacon, Robert Boyle, Increase Mather, and Charles Darwin. The title of the exhibit comes from a letter written by Sir Isaac Newton to Robert Hook in 1676: "If I have seen a little further it is by standing on the shoulders of Giants." Tradition has it that this was an adaptation of a statement from the twelfth century by Bernard of Chartres: [PPt 3] " . . . we are like dwarfs on the shoulders of giants, so that we can see more than they, and things at a greater distance, not by virtue of any sharpness of sight on our part, or any physical distinction, but because we are carried high and raised up by their giant size." As I read through early documents on the development of the ATLA periodical index, first called *Index to Religious Periodical Literature* (*IRPL*) and, beginning in 1977, *Religion Index One*, these phrases came to my mind frequently as I read about the patience, persistence, perseverance, and precision of the various individuals who have been involved over the years in making the *Religion Index* what it is today—"the most important indexing resource in religion" (from an article in *Library Journal* in 2003)[1] and " . . . it is the most comprehensive indexing resource for religious studies." (*LJ*'s *netConnect*, 2004)[2] People such as Raymond Morris, Jannette Newhall, J. Stillson Judah, Calvin Schmitt, Lucy Markley, Fay Dickerman, Grant Bracewell, Norman Kansfield, Al Hurd, John Bollier, and Don Haymes, who had the vision to try and try again as they created a product that became essential for the study and research of theological and religious studies.

With the help of background material from the *Summary of Proceedings of the American Theological Library Association* (various years), materials supplied by Martha Smalley from the ATLA archives, several articles (see "For Further Information" at the end of the presentation), and information supplied by Cameron Campbell, I would like to review with you some of the high points of the growth of the index. Let's look back over the last sixty years or so and look at some of the people, issues, problems, and solutions that provided the foundation for the indexing products we enjoy today. By necessity I am leaving out many important people and events due to time constraints, but a fuller discussion of the history will be included in the *Proceedings* along with citations and bibliography, if you want to read about this further. Some of you here are much more familiar with this information than I am and may be able to correct or augment my interpretation of the documents I examined; if that is the case, please feel free to let me know (later!!), so that I can correct the record.

The movement to create an index to religious periodicals began in 1937 at ALA's Religious Books Section, a group that had begun in 1915. The discipline already had at least some coverage from other English-language indexes: [PPt 4] the *International Index to Periodical Literature*, which had begun coverage of journals in 1913 (first issued as a supplement to

* The full presentation with all referenced images, indicated in the text by [PPt 1, etc.], is available at www.atla.com/member/publications/summary_of_proceedings.html

Readers' Guide) and included twenty-five religion journals; *Catholic Periodical Index*, first issued in 1930; and *Hasid's Index to Periodicals and Booklist,* covering Jewish periodicals, begun in 1932.

However, none of these provided the coverage of the discipline that the group felt it needed. Opinions expressed at this 1937 meeting included the need to include book reviews, foreign periodicals, bulletins of theological seminaries, and representative denominational weeklies. A committee was appointed to "investigate the subject of a religious periodical index."[3] [PPt 5] A questionnaire to 262 libraries indicated that 62 percent favored better indexing of religious materials, but preferred that existing indexes increase their religion titles rather than start a new index. They suggested 372 titles as a start!

The next year, 1938, Mr. Raymond Morris, [PPt 6] Yale University Divinity School, chairman of the ALA Section, reported that [PPt 7] "such satisfactory progress is being made toward the launching of a religious periodical index, including Catholic, Protestant, and Jewish periodicals, that its achievement seems assured."[4] However, when we fast-forward ten years, we find that the index still hadn't gotten off the ground—no money (not enough subscriptions), therefore . . . no index.

By 1947 the American Theological Library Association had been formed [PPt 8] and had appointed a Committee on Religious Periodical Indexing, with Jannette E. Newhall of Andover-Harvard Seminary as chair. [PPt 9] The records as to who did what and when are rather confusing for the years 1947–48, particularly because many of the same people were in both groups, but it seems that the two groups—the ALA group and the new ATLA group—worked together to conduct a couple of surveys to further assess the need and interest. One questionnaire was sent to 170 libraries [PPt 10]—predominantly Protestant, but some Catholic, and Jewish.[5] In essence, the group wanted to know what the group ten years earlier had wanted to know:

- How many, and which, periodicals should be indexed?
- Add to existing indexes or create another?
- Basic list of core journals only?

Although some of the respondents felt that any efforts should be combined with the existing *Catholic Periodical Index*, the majority of the respondents indicated that they wanted a separate index that would include all scholarly journals; periodicals from all denominations; English, language materials in French, German, Spanish, and Italian; "digest magazines," e.g., *Pulpit Digest*; religious education materials; and denominational and sectarian publications and publishers.

Another questionnaire was sent to 127 seminaries and other religious libraries. It asked broader questions to try to determine the level of support for a separate index.

[PPt 11] This time the respondents voted 2:1 in favor of a separate index. Why this response this time? Comments indicated that the approach would be good for specialized Protestant libraries, although respondents recognized that larger libraries and public, Catholic, and Jewish libraries may not want to subscribe to an additional index since they already had coverage of religion journals of their interest in other indexes. Respondents indicated, however, that general indexes should continue to include religious journals. The committee concluded: "It would be unfortunate if the creation of a separate religious index were to increase the religious illiteracy of the layman who must depend chiefly on the public library."[6]

After developing a list of twenty-four periodicals that they felt should be indexed, preferably by an established publisher, the committee explored several possibilities for publication, including approaching Faxon and H.W. Wilson Co., but did not receive favorable responses. In 1950 they explored such options as having "interested libraries index definite periodicals on cards and to furnish these [unit] cards to all the co-operating libraries on an exchange basis."[7] As the 1951 committee report indicates, "This did not turn out very well."[8] The next effort was to enlist volunteers from five seminary libraries to index twenty-five titles. The committee again contacted the Wilson Company to see if, instead of producing a separate index, Wilson would add these titles to their already established *International Index.*

Apparently this did not work either, because in the next year's committee report the group was back to the idea of doing their own cooperative effort. The association allocated $1,200 to fund the project. Twenty libraries agreed to index thirty-one titles for the years 1949–1951. After recording their indexing on 3 x 5 cards, they submitted them to Editor J. Stillson Judah, Librarian, Graduate Theological Union. [PPt 12] By the summer of 1952, only about two-thirds of the indexing had been done, so the group decided to add a fourth year to the index so that it would be more up to date when it was published. Even though the indexers had been given a style sheet for mechanics and assigning of subject headings, the editor had a great deal of difficulty in creating uniformity in the entries and needed several others to help with the proofreading and correcting. However, the first volume of the *Index to Religious Periodical Literature*, *1949–1952* [PPt 13] was finally published in 1954 and distributed for ATLA by the American Library Association. Cost for producing the index was $1,196.86—$3.14 under budget! At a cost of $6 each, as of April 1955, 291 volumes had been sold, giving a net income of $1,176.

I have spent a great deal of time on the early history of the indexing program of ATLA so that you would get a sense of the struggle involved in getting this project under way. However, although the index was finally launched, all was not smooth sailing. Various issues continue to challenge the program, including [PPt 14]:

- staffing
- funding
- technology
- questions of coverage
- satisfaction of users and communication with them

Staffing [PPt 15]

In 1955 Pamela Quiers was appointed editor and began work on the second volume—1953–54. Again, volunteers did the indexing, and in 1956 this volume was published and distributed by ALA "because of its prestige and broad relations with public and college libraries."[9] Mrs. Quiers resigned after completing the editorial work on this volume. The committee acknowledged that serving as editor in addition to a full-time position in a library was too heavy a load and that [PPt 16] "co-operative indexing in widely separated centers is wasteful in time for everyone concerned. Principles of indexing must be carried out uniformly . . . It is the judgment of the Committee that certain, if not all, co-operative aspects of indexing should be abandoned in any future project and that all slips should be made by a typist under the supervision of the editor."[10] However, at about this same time other similar volunteer-

supported projects were in development: the *Christian Periodical Index* (1956), *New Testament Abstracts* (1956), and *Religious and Theological Abstracts* (1958); at least some of them still have the volunteer model.

Since cooperative indexing hadn't worked, a staff needed to be hired and an office established. That meant money, so in 1956/57 the committee applied for and received a $30,000 grant from the Rockefeller Brothers' Sealantic Fund. Since the index was now a viable product, the Committee on Periodical Indexing was dissolved and a new Board of Directors for the *Religious Periodicals Index* was established by the Executive Committee of ATLA. [PPt 17] Dr. Lucy W. Markley of Garrett Biblical Institute was appointed as editor; Seabury-Western Seminary, Evanston, Illinois, offered office space. In 1959 the index offices moved to Speer Library, Princeton Theological Seminary. Dr. Markley resigned after completing the editing of the 3-year cumulation (1957–59).

In 1961 the Board decided not to hire a full-time editor but to hire a "competent secretary" instead, with editorial skill employed as needed and as funds allowed, with the Board as a whole providing editorial oversight. Fay Dickerson was hired in the secretary position, then in 1965 she was appointed full-time indexer and Editor of the Index, the position she held until 1982. (She later said that being referred to as a "competent full-time secretary" did nothing for her ego!)[11] Also in 1965, the office moved from Princeton to McCormick Theological Seminary in Chicago, where Calvin Schmitt [PPt 18], who had been on the Periodical Indexing Committee since 1955, was library director. Several part-time staff, mainly students, were hired.

Nine years later, in 1974, the index offices relocated to Hyde Park Union Church, one block from the Regenstein Library of the University of Chicago and two blocks from the Jesuit-Krauss-McCormick Library. In 1975 there was only a five-person staff, but by 1982 Grant Bracewell, Chair of the Index Board at the time, reported an FTE staff of twelve positions.

In 1985 the indexing program was restructured to provide for an Executive Director, an editor, and two assistant editors; Al Hurd [PPt 19] was appointed as Executive Director of indexing programs. In 1988 the Preservation Board and the Index Board merged to form a single Program Board, with Al Hurd as director and Norman Kansfield as chairperson of the Joint Executive Committee. In 1989, in order to increase efficiency and combine some functions, the staffs of both programs relocated to Evanston, Illinois, where they shared office space at 820 Church Street; they remained there until the move to 250 S. Wacker, Chicago, Illinois in 2001.

The reorganization of ATLA in 1990 affected the index program by putting the Index Board and Preservation programs directly under the Board of Directors. In 1991 Al Hurd was appointed as ATLA's first Executive Director with responsibilities for overseeing the Indexing and Preservation Programs as well as Member Services. When Dennis A. Norlin first joined the ATLA staff, his title was Director of Index, Database, and Documentation Operations. Upon the resignation of Al Hurd in 1996, Dennis was appointed Executive Director of the Association.

Cameron Campbell, for twelve years the Head of Serials Cataloging at the University of Chicago, joined the staff as Director of Indexes in 2000. In 2003 the Department of Indexes reorganized along functional lines rather than product lines, with three database managers responsible for overall quality control, descriptive cataloging, and thesaurus development and control.

Funding [PPt 20]

As already mentioned, the index was first funded by support from the general ATLA budget and by volunteer help. The Sealantic Fund contributed $30,000 in 1957 and another $35,000 in 1964. Other grants, such as those received from Pew and the National Endowment for the Humanities, supported the development of *Religion Index Two* in 1980–82 and the retrospective indexing done in 1988–89

As of May 1959, the index had 180 subscriptions, costing $20/year, making it 30 percent self-supporting. Cal Schmitt, chairman of the Periodical Indexing Board, stated in his 1959 report, "It will take hard work, perseverance, patience, faith, sacrifice, and more hard work to achieve our goal [of being self-supporting]."

By 1964, ten years after the first volume was issued, subscriptions had risen to 351, including several from such locations as Australia and Finland. Reports from the Board began to contain such phrases as "It is a pleasure . . . ," "We are pleased to report . . . "

In her article "The Index and Its Public," published in the 1967 *American Theological Library Association Summary of Proceedings*, Fay Dickerson reported that in [PPt 21] 1958, 68% of the subscribers of the index were ATLA members, 3% Bible colleges, 21% colleges and universities, and 5% government libraries; in 1967, subscribers were 29.35% ATLA members, 3% Bible colleges, 50.8% colleges and universities, 6% government libraries (public, state, national), and 11% "others."

Those figures illustrate some of the tension that the Indexing Board faced; although the index was conceived to meet the informational needs of seminaries, the project was well aware that it could not be sustained by serving that population only; in reality, college and universities became the largest segment of the subscribers, so decisions needed to be made that took their expectations into consideration.

Many new products were added to the original concept of indexing periodicals; I'm sure the idea was to maximize the investment in staff and equipment, and, of course, to increase revenue for the program. In 1977 saw the addition of *Religion Index Two* (*RIT*), for multi-author works, and *Index to Book Reviews in Religion* (*IBRR*), published as a separate print product until 2000, when it became an online subscription database. When online access to bibliographic databases became available, the various products were combined into the *ATLA Religion Database.* Several of the early volumes of *IRPL* were upgraded retrospectively, and in 2003 the *Retrospective Indexing Project* (*RIP*) was begun, adding access to the contents of more than one hundred periodical titles, taking coverage of several titles back into the nineteenth century, one back to 1819.

Agreements with other indexing programs such as the *Catholic Periodical and Literature Index*, *New Testament Abstracts*, and *Old Testament Abstracts* have allowed these products to remain separate entities while letting them take advantage of the resources and expertise of the ATLA indexing program.

Technology [PPt 22]

A great deal of the progress in developing the index can be attributed to its placement in the timeline of technological developments. The first index entries of the project were typed on 3 x 5 slips, which were mimeographed for the participating libraries. Later, the cards were retyped and then sent to a commercial printer for reproduction and binding. [PPt

23] Beginning in 1958, the index was reproduced by Flexoprint (Remington-Rand), but by the mid 1970s the staff realized they needed to update the technology and began discussing with the Philosophy Documentation Center, Bowling Green State University, about sharing computer programs. [PPt 24] Another upgrade in technology, in 1981, meant a change from keypunch cards to microcomputers (four Apple IIs—can you believe it!). That allowed data to be sent to online services—BRS in 1982 and DIALOG in 1984. These technology upgrades were still not sufficient to meet the demand of this growing enterprise, and in 1987, a Sperry 5050 computer was purchased to upgrade many of index processes; by the early 1990s this had been replaced with several smaller, faster PCs. Advances in technology allowed the Indexing Program to explore other end products besides print, such as microfiche to allow for more frequent updates; CD-ROMS—initially in DOS, with an extensive users guide and later in Windows; and ultimately, online access via database venders such as Wilsonline (1989), FirstSearch, SilverPlatter, and OVID, and online catalog systems (DRA, SIRSI, Innovative Interfaces) for online versions of the *ATLA Religion Database.*

Always on the lookout for ways to improve efficiency and to create products that can be positioned to accept change and adaptation, in 1997 the staff began a project to reformat the one-plus million index records into MARC 21 format. This opened greater interoperability with other systems, such as linking programs to other vender services and online catalogs. In 2001 the index program implemented ARDIS, the ATLA-customized implementation of CuadraSTAR software. Common input standards for all products were implemented to allow one staff person to index an entire journal issue.

Coverage [PPt 25]

Probably the greatest issue the index has had to deal with over the years is coverage. What periodicals to include, what level of indexing, how much overlap with other indexes was acceptable/practical, who was the audience for the index. By 1958 the Indexing Board had established the following: [PPt 26]

- That the index should cover scholarly journals in the broad field of religion and that it should include foreign as well as American journals
- That its chief concern should be to serve the seminary community but that it must be popular enough to attract many subscribers in the university and public libraries
- That journals indexed should be expected to send free subscriptions

Surveys of subscribers over the years provided conflicting information. In 1967, for example, there was a large enough subscriber base to conduct another survey. In essence, the responses indicated that subscribers wanted titles included in *IRPL*, even though they were already indexed someplace else, so that the index would be more comprehensive. Several said that book reviews could be dropped but critical reviews should be kept in the body of the index; however, a few wanted book reviews published more frequently since reviews of Protestant materials were very hard to find.

In 1970, an Ad Hoc Advisory Committee [PPt 27] again raised these questions:

- Is *IRPL* national, North American, international?
- Omit specialized journals such as church music, art, Byzantine literature, since covered in other indexes?

- Include annuals and supplements, proceedings of theological groups, Festschriften?
- Theological and mission journals from Latin America?
- Comprehensive coverage of the ecumenical movement?
- Dissertations on religion?
- Retrospective indexing from the period 1900–1950?

Since numerically university and public libraries make up the most important segment of subscribers, and since currently *IRPL* is essentially Christian, should it include other religions for these libraries?

This topic of inclusion continues to be revisited. In the May 2006 issue of the *ATLA Newsletter*, Cameron Campbell gives a very clear description of the current scope of *ATLA RDB* and the process by which potential titles are evaluated.

User Satisfaction and Education [PPt 28]

As I have already indicated, over the years numerous surveys have been sent to potential subscribers and subscribers alike. From what I can tell from the literature, the indexing staff tried to implement suggestions from those surveys, but often financial reality prohibited much change in the coverage.

For example, in 2004 Dennis Norlin responded to the ATLA board's concerns about the inability to add new journal titles to *RIO* indexing, explaining that our subscribing base would not necessarily expand with the addition of new titles, even though our costs would rise. After discussion, it was proposed that the Executive Director appoint a new committee to advise the indexing operation.[12] That committee was appointed that spring and held their first meeting at the 2004 conference in Kansas City, and today "that committee" is here before you to visit issues related to the index once again.

Throughout the years, various efforts have been set forth to inform the ATLA membership of the process and policies of the indexing program and in turn to solicit feedback. For many years, a report of the Index Committee, or Board, or whatever it was called at the time, was included in every *Summary of Proceedings.* Unfortunately, there was not a template of information to be included in these reports, so we can't easily compare the state of the indexing program from one year to the next. More recently, regular updates on the program are included in the *ATLA Newsletter* and online news updates, and there are occasional conference programs, such as a 2004 preconference workshop conducted by Tami Luedtke on the various platforms of the database and, also at the 2004 conference, a session on using *ATLA RDB* to find materials on world religions, offered by Cameron Campbell.

In summary, the index has had a lot of issues (no pun intended) to deal with over the years. I've tried to highlight a few of them, and hopefully you've received a greater appreciation of the product that we use so easily today. Remember the quote I started with, an adaptation by Isaac Newton of a saying by the twelfth-century Bernard of Chartres? As I close this section of the panel, I want to encourage all of you who are touched by the *Religion Index* in any way—as users, evaluators, instructors, advisors—to accept the challenge given in another adaptation of this quote by another well-known scholar, which says: [PPt 29] "Stand on the shoulders of giants." As we stand on the shoulders of all those who have developed the indexing program at ATLA, what do you think we should see?

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ATLA RDB: An Environmental Scan (The Religion Index panel) by Jack Ammerman, Boston University Theology Library

Marti Alt has reviewed for us the context in which the Religion Index was born and eventually became the Religion Database that we know today. In this paper, I will focus our attention our on current context. Mostly, I will remind us of a number of factors you have probably already observed yourself. I will attempt to weave them together into a whole that will hopefully inform our discussion about the future of the *ATLA Religion Database* (*RDB*).

I want to be clear that I am going to try to be descriptive, not evaluative. That is to say that I'm not going to try to determine whether the things I describe are good or bad. For our purposes today, it is more important to try to understand them, because together they form the reality in which the *ATLA Religion Database* exists.

I've gathered data to support the conclusions I present, though I confess that in some cases I will suggest items based on inferential evidence rather than what I would consider good empirical data. In most cases, what I suggest warrants further exploration, gathering of more and better data, and continued analysis. But with those disclaimers, let's begin.

Scholarly communication is in the midst of tremendous change. I don't have firm data to support it, but the anecdotal evidence I have suggests the pressure to publish is greater than ever, at least in most institutions. The use of a publication record as data to support tenure and promotion decisions is an enormous driver for scholarly publishing. Junior faculty members are desperate to publish, with not enough publishers to publish their work.

Scholarly publishing is increasingly shifting from scholarly societies and university presses to commercial publishers, carrying with it not only increased subscription rates, but an inherent conflict of interest. Scholarly societies have an interest in publishing discriminately, selecting only the highest-quality work. Commercial publishers are interested in publishing to make money. The more they publish, the more they make.

The rate of publication of books is increasing rapidly. Brian Lavoie and Roger Schonfeld did a study[1] in 2005 that indicates that half of all the books ever published had been published

since 1977. Using the Lavoie/Schonfeld data, Ann Okerson said, "There is reason to think that the collections and content we will need to manage will more than double within our lifetimes and probably double twice or three times in the lifetimes of the very young."[2]

The Lavoie and Schonfeld study focused on books. I gathered data from Ulrich's Periodical Directory to give a picture of what is happening with journal literature. I did a query on Ulrich's subject heading "Religions and Theology." This is admittedly broader than the scope of the *ATLA Religion Database*. *RDB* tries not to duplicate those titles indexed in the *Catholic Periodical and Literature Index*, for example. It does, however, provide a consistent picture of what is happening in the broader field. I looked for the total number of titles started within ten-year increments and the total number of titles started within ten-year increments that are still being published. During the last thirty-five years, an average of thirty-three new journals has been launched every year.

Based on that average, I projected that we might see more than 2,200 titles being published within the field within the next ten years. It isn't clear to me that Ulrich's is covering online-only journals, particularly open-access journals, with the same thoroughness that it has covered print. I question the completeness of the last five years of their coverage. When plotted against that growth in the number of titles being published, the portion of titles being indexed by ATLA becomes a smaller percentage each year. It's clear that ATLA has always focused on a small subset of the total body of literature in the field, those titles deemed to be the core literature.

Naturally, this raises a number of issues about the scalability of the index. Is the number of titles in this core literature growing? At what rate? Given the size of the indexing staff and the number of titles being indexed, one might conclude that the average number of titles being indexed per indexer is somewhere around seventy-five. If we assume that just fifteen of the new journals started each year should be indexed by ATLA, that would mean that we should plan to add one new indexer every five years. Can subscription income sustain the increase in staff salaries?

Before we move on, I want to add a final note about changes in scholarly communication. There are several groups working on different models. Institutional repositories are beginning to play a significant role in the sciences. In the next few years, I suspect scholars in the humanities and social sciences will use them more. There are also groups working on alternatives for both book and journal publishing. As these new models emerge, they may significantly change the way we think about scholarly communication, and how we make it accessible.

High-speed data networks have brought many technological changes that affect scholarly communication. I won't rehearse all of these, but the availability of online full-text journals and the associated services (RSS, alert services, search engines, etc.) has changed not just how we access journal literature but how we seek and manipulate information. One of the emerging models for scholarly communication would use a combination of OpenURL and citation analysis to allow a user to easily move forward or backward through the citations to see how the work was cited as well as what works the author relied on in creating the work.

Of course, in the midst of these new technologies, we have seen what some are calling "Digital Natives." These are young adults who have never experienced life without these technologies. They are greatly shaped by and contribute to a digital culture that shapes their

world view, the way they learn, and the way they seek and use information. They are highly mobile; they are always connected; and they expect to be able to access anything and everything wherever they are.

The recent report from OCLC "College Students' Perceptions of Libraries and Information Resources"[3] provides a helpful glimpse at our next generation of library users. I want to pull just a couple of pieces of information from that report. The almost universal starting point for college students to start a search is with a search engine, whether it be Google, Yahoo!, or any of a variety of others. Of students searching for information, 89 percent begin their search with a search engine. Asked in a slightly different way, only 14 percent of students included libraries as a first choice as a source for information.

The ATLA Religion Database, though it is searchable online, is largely shaped by its print heritage. It is a wonderful example of the scholarly index. It provides access to journal literature using multiple access points and a controlled vocabulary governed by a thesaurus. This type of index was essential in the print world. Changes in information-seeking patterns should at least raise the question of whether such an index will continue to be valued.

Conversations about the future of libraries are taking place in a number of venues, including a recent exchange on ATLANTIS. A group of young professional librarians, often in public libraries, have played with the term "Library 2.0," using the recent Web 2.0 conference as a springboard for the conversation. As I hear their conversations, it is obvious that they are willing to set aside preconceived notions of the shape of libraries and library services. Schneider's brief statement captures for me one of the guiding principles: "The user is not broken."

OCLC has obviously been implementing enormous changes. OCLC is obviously starting to redesign its own business model, but is also pointing the way for libraries as they develop new models for library service and resources. One of the primary architects of that change is Lorcan Dempsey. He has consistently encouraged libraries to find ways of feeding their data to users in nontraditional ways, perhaps merged with data from other sources.

> "Historically, users have built their workflow around the services the library provides. As we move forward, the reverse will increasingly be the case. On the network, the library needs to build its services around its users' work- and learn-flows (networkflows)."[4]

Dempsey's statement here affirms the conversation taking place within the Library 2.0 community. The user needs to be the focus of our workflow rather than forcing the user to use the library workflow.

A number of conversations are also taking place among librarians in major research libraries about bibliographic practices. The same technological changes and user information-seeking patterns as well as the need to address scalability issues for both print and digital content prompted the Library of Congress to explore these issues. There was a recent stir (mostly reactionary) in the library community when the Library of Congress began asking questions about the value of some of its current cataloging services and practices.

These issues are also being explored at major research university libraries. The University of California's Bibliographic Task Force produced its final report several months ago. The Task Force's assessment of the library's current ability to enable users to discover information echoes the Library 2.0 conversation. The user isn't broken, the library is.

Among other things, the Task Force concluded the "catalog [is] poorly designed for the tasks of finding, discovering, and selecting the growing set of resources available in our libraries."[5] It is best for discovering a known item. It is only one source among a large and fragmented group of systems, each with very different tools and systems for identifying information. Among the recommendations set forth to enhance bibliographic services:

- Provide users with direct access to item
- Provide recommender features
- Support customization/personalization
- Offer better navigation of large sets of search results
- Deliver bibliographic services where the users are

The Task Force expects that major changes will be required in cataloging workflow, adopting automated creation of metadata, enhancing that manually when required.

Competitors are pressing on all fronts. EBSCO currently has more than 300 full-text titles in its *Religion and Philosophy Database*. Ninety titles overlap the *RDB*. ProQuest and others have smaller collections of online journals. Serials Solution and EBSCO offer a wide range of serials-management solutions. Though it hasn't happened yet, any of the aggregators could launch an effort to develop a more competitive collection of full-text journals in the field of religion. These collections, especially when accompanied by associated services for journal management and alerting services, could threaten the long-term viability of the *ATLA Religion Database*.

This brief environmental scan helps to identify a number of issues that should be part of conversations about the future of the *ATLA Religion Database*.

- Scalability
  - How do we increase capacity without radically increasing cost?
  - What are the consequences of remaining the same size?
- Bibliographic Database vs. Full Text
  - Is there a future for a bibliographic-only index in a "full-text" environment?
  - If so, what enhancements will be required?
- Model of Indexing
  - Our model of indexing hasn't changed significantly since we began. Is it adequate for the future?
  - Do changes in user information-seeking patterns require a different metadata scheme?
  - User interactivity? (Tagging, comments, etc.)
- Journal Half-life
  - What is the half-life of the journals we index?
  - Would that change our indexing practice?
  - What is the role of citation analysis in coming decades?
- Indexing vs. Emerging Information-discovery Methods
  - Will emerging search technologies and methodologies crowd out classic-style indexes?
  - If so, should ATLA play a role?
  - If not, where should ATLA deploy its resources?

- User Focus
  - How can the *ATLA Religion Database* become more user focused?
  - How can ATLA make its data available within the user's workflow?
- Business Model
  - In the current and emerging context, how does ATLA serve the needs of its users while functioning within its fiscal restraints?

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The ATLA Religion Index: Past, Present, and the Future
Part 3: The Future
(The Religion Index panel)
by
Ann Hotta, Graduate Theological Union

My job on this panel today is to talk about the future of the index, but my intention is less to try to look into the crystal ball than to stimulate conversation among all of us here today.

In fact, the index is quite healthy as a product these days; it's not because there is some looming crisis that we have held this session today. In fact, it is because the index is doing well that we can take the time to think creatively and freely. It's a good time also, I think, to reaffirm and/or to question the values that govern the management of the index. It's our job as members of ATLA to express, affirm, question, develop the values that we hold, because these are ultimately the things that should shape what we do and how we do it. The Index Advisory Committee organized this panel today in the hope that more conversation with the membership could be generated so that we *can* continue as a healthy, growing, active organization that is making a real contribution to the library world and researchers at large.

I've seen a lot of passion out there when the index gets discussed, so I know that the index is something that has been near and dear to ATLA members for a long, long time. This passion

attests to the depth of feeling that people have about it. I sense that we see the index as a mirror of ourselves as an association. When it is healthy, then we are healthy. I am not so sure that this is such a good way to see ourselves, but there it is. So I realize that talking about the future of the index is a topic that might bring out still more passion and even conflict. Still, I firmly believe that these discussions are important. The ATLA index has been our way of making a mark on the library profession and of making a real contribution to scholarship. So we should put our best effort into continuing to think together about its future.

Marti, in her presentation, has talked about the history of the index, and hopefully her presentation helps us all, especially newer members, understand *why* the index is so important to ATLA members. A lot of work went into making it happen. Members donated significant portions of their *lives* to making it happen. Discussions about the index can be found all over the conference proceedings, going back to the very first proceedings from the very first gathering in 1947. It's also important to remember from Marti's presentation that the index grew out of a real need for bibliographic control over periodical literature in religion and theology. There was nothing else really out there that was doing the job. ATLA wasn't just doing this because they thought it sounded fun; they did it because they really felt that there was a real need.

A third thing to note about the history of the index is that there has *always* been recognition that the index needs to respond to an environment that is greater than just the needs of ATLA member institutions. That environment included the reality that the index, in order to succeed financially, had to be useful and be able to attract subscriptions to as many libraries as possible. It wasn't really economically feasible just to create something for themselves; in order to make it work, they had to create something with as broad an appeal as made sense. Even as far back as 1967, seminaries were only 30 percent of the subscriber base; college and university libraries made up 50 percent, and, a little surprisingly, the rest of the subscribers were government libraries, subscription agencies, and publishing houses.

Jack has talked about what that environment looks like today. I think everyone in this room has experienced at least some of what he has talked about and felt that little shudder and sense of dread. I don't think any of us want to go back to looking up journal articles in print indexes, but it is always a little scary to think about various scenarios.

I will share just a couple of thoughts about the future of the index. Cameron Campbell, actually, pointed out a recent discussion on a blog that compared the *ATLA Religion Database* with Google Scholar. This is not a discussion by some undergraduates, but rather by scholars. The blog author, Mark Goodacre, reflected on the opinions of another scholar, who had expressed a strong preference for Google Scholar because it is free and because it is not limited to religion. Mark Goodacre concluded his post for Saturday, April 16, 2005, with the following statement:

> The shortcomings of ATLA are clear—not bang up to date, not free, etc.—but it does win over Google Scholar, at least for the time being, even though the latter has certain quirky pluses. I wonder how long? It's something we'll definitely be returning to.[1]

In response to this, I will say that the Internet is very good when dealing with known items, but less useful when dealing simply with a topic. This is why we, as librarians, have argued for subject control and have created systems for dealing with it. Actually, however, scholars tend to

deal more with known items; a scholar reads a book and looks up the footnotes, or else goes to a conference and hears about something from a colleague. So it's not so surprising, then, that a scholar would find Google to be so useful. Students, on the other hand, tend to start with the topic and rely upon subject access. But putting this thought together with Jack's observation about the increase in social networking is interesting; perhaps we will see even undergraduates behave more like scholars in their information-seeking behavior.

Haven't people *always* been more interested in just getting the information they need, regardless of how good or bad it is, than learning library skills? The new challenge is the fact that people can actually get to a lot of information without library skills, whereas before they couldn't. So when we say that we are providing the *best* access to this body of literature, we have to ask if that matters or not to anyone besides ourselves anymore.

So, we intend to make good on our promise to allow plenty of time for discussion today, but I would like to set the stage with just a few more thoughts. First, when we think about the future of the index, we should try to think about something on a scale much, much bigger than the day-to-day operations of the index. Today's discussion will hopefully move us beyond a discussion of what titles should be included in the list of indexed journals in the *ATLA Religion Database* and be a discussion about what the very purpose of an index, any index, is in today's world. What do you think are the real information needs and wants of students and faculty in religion and theology? What directions do you think information products are headed? What, in your mind, might the ideal information-finding thing look like? We need to put together our best, most creative thoughts if we are to move into the future.

Second, when we think about what the ATLA index means to us as ATLA members, we cannot escape the financial importance that the index has to us as an association. A big chunk of income to ATLA comes from funds generated by the index. The index currently plays an important role in financially supporting our other member activities. Given this reality, how possible would it be for us to imagine our association if the index weren't there?

Third, the ATLA index has been the association's "baby." Fay Dickerson, previous editor of the index, used the metaphor of a child to describe the index in the 1967 ATLA conference proceedings. I will quote you some of her words of wisdom:

> An index to periodical literature has some of the characteristics of a growing child. The [index] is now 18 years old. Limited coverage in early volumes was accepted as users rejoiced in the birth of a new guide to Protestant theological literature . . . You accepted the limitations of a new publication and looked forward to its growth, but no one could foresee all the events that would affect its development. Wise parents provide opportunities for their children to prepare themselves for life and service in the world.[2]

Today I think it's safe to say that our "baby" isn't even a growing child anymore; our "baby" has grown up into a full-fledged adult. This doesn't mean that we don't continue to have a close relationship to it, but it might mean a certain letting go and allowing it to become whatever it needs to become and allowing it to be a contributing member of society in a way that makes the most sense.

And so my role in this session has simply been to open all of us up now to that future, scary though it might be. It's not meant to be an exercise in doom and gloom, however. Let's begin

today to put on our best thinking caps. If there is some new frontier opening up before us, wouldn't it be exciting to be a part of that adventure?

Questions for Discussion:

Where do you think information products are heading? Technology? User needs?
How can index best position itself in an increasingly competitive marketplace?

Notes

[1] Mark Goodacre, "NT Gateway Weblog,"www.ntgateway.com/weblog/2005/04/atla-vs-google-scholar.html (accessed June 7, 2006).

[2] Faye Dickerson, "The Index to Religious Periodical Literature: Past, Present and Future," *ATLA Summary of Proceedings*, 1967, pp.27–28.

Researching World Christianity: Doctoral Dissertations on Mission Since 1900

by
Eric Friede, Yale Divinity Library

In July 1983, the *International Bulletin of Missionary Research* published E. Theodore Bachmann's compilation of 934 American doctoral dissertations on mission for degrees granted between 1945 and 1981. The *International Bulletin of Missionary Research* published two ten-year updates to the original compilation in 1993 and 2003. The first update, prepared by William A. Smalley, included an additional 512 North American dissertations. The second update, prepared by Stanley H. Skreslet, included 925 additional dissertations and expanded the scope to include English-language dissertations from all over the world.

For the past two years, Paul Stuehrenberg, Divinity Librarian at Yale Divinity Library, and I have directed a project to create an electronic database based on the original print compilations. The project is a collaboration between the Yale Divinity Library and the Overseas Ministries Study Center, the latter supporting the project through a grant from the United Board for Higher Education in Asia. The author directed four Yale Divinity School students, who did the majority of the work. The students are Dionis Gauvin, San Yi (Shirley) Lin, Nungshitula Jamir, and Samuel Soliman, and without their hard work this project would not have been possible.

The electronic database now includes the 2,371 titles from the original print compilations as well as an additional 3,327 titles, for a grand total of 5,698 doctoral dissertations. The additional titles were added by researching a variety of sources, both print and online. Titles were added from: (1) Orbis, Yale University Library's online catalog; (2) lists compiled by the Overseas Ministries Study Center for their annual list of new dissertations published in the *International Bulletin of Missionary Research*; (3) lists from degree-granting institutions that had dissertations not included in the original print publication; (4) lists produced by UMI ProQuest for the Yale Divinity Library; and (5) print bibliographies of a wide variety, topically, geographically, or institutionally organized, that might contain dissertations in scope for the project.

The electronic database expands the scope of the first two dissertation lists by including English-language dissertations without regard to country (see table 1). Even with this expansion in scope the majority of the dissertations included in the database are from degree-granting institutions located in the United States of America (about 74 percent) and the United Kingdom (about 13 percent). Note that the location of the degree-granting institution will not always be the same as the country of origin of the author of the dissertation. Thus, many of the dissertations produced at institutions in the USA will have been written by authors not native to the United States. As indicated in table 1, there are areas of the world, such as Africa and Eastern Europe, that warrant substantial additional effort to identify dissertations that have not yet been included in the database but that surely must exist.

The electronic database also includes dissertations in areas other than missions proper. The scope of the database was broadened to include dissertations on Christianity outside the West in general. The database still excludes titles relating to Christianity in Europe, Australasia,

Table 1—Degrees Granted by Country

United States of America	4,213
United Kingdom	732
Canada	157
Australia	137
Italy	115
South Africa	83
Netherlands	40
Sweden	34
India	32
Finland	22
New Zealand	20
Philippines	20
Belgium	16
Germany	13
China	9
Nigeria	9
Norway	8
Zimbabwe	6
Ireland	6
Kenya	5
Denmark	5
Singapore	4
Switzerland	2
France	2
Spain	2
Poland	2
Ghana	2
Samoa	1
Tanzania	1
Total	**5,698**

Table 2—Degrees Granted by Date

No date	2
1894–1900	2
1901–1909	4
1911–1919	17
1921–1929	48
1931–1939	69
1941–1949	110
1951–1959	259
1961–1969	433
1971–1979	942
1981–1989	1,282
1991–1999	1,614
2000–2006	916
Total	**5,698**

and North America, except for those specifically about aboriginal missions in those areas. Also included are dissertations on missions to the West from outside the West.

The chronological coverage of the electronic database was also expanded in comparison to the original published compilations. The database now includes dissertations from 1900 to the present (see table 2). When found, dissertations prior to 1900 are also included in the project. As of the writing of this paper, there are two dissertations from Johns Hopkins University from before 1900. Dissertations are included as well when no date could be determined for the granting of the degree. I expect that gaps in data such as the two dissertations in the database without a date will be corrected over time as additional work is done to correct errors and fill in missing information. Note the continual increase in the number of degrees produced by decade. Considering that the database only includes one dissertation from 2006, the current decade is on track to surpass the 1990s in sheer number of dissertations produced.

There is a fourth expansion to the scope of the database. The original compilations were limited to the traditional research doctoral degrees, both Th.D. and Ph.D. The electronic database now includes doctoral-level dissertations of all types, including the D.Miss. and D.Min. degrees (see table 3). Approximately 68% of the dissertations in the database are Ph.D. theses, another 9% are D.Min., 8% are D.Miss., and 8% are Th.D. The other 6% of the included dissertations are of varying types, many of them doctorates in education.

The database includes dissertations from 494 unique institutions. The top twenty-five institutions by number of dissertations produced are listed in table 4. Note that most of the dissertations from Fuller Theological Seminary and Trinity Evangelical Divinity School were produced after 1970. Prior to that

Table 3—Type of Degree Granted

Ph.D.	3897
D.Min.	534
Th.D.	478
D.Miss.	447
Ed.D.	161
S.T.D.	25
Other	156
Total	**5,698**

time, institutions such as the University of Chicago, Yale University, and Columbia University would have been at the top of the list of the institutions granting the most degrees. It is interesting to note that some of the subjects of dissertations produced one hundred years ago, for example missions in East Asia, are still of interest in current dissertations. Other subjects such as contextualization of missions, inculturation, and the role of American evangelicals in world missions are of relatively more recent interest.

Table 4—Institutions Granting the Most Degrees: Top Twenty-Five

Fuller Theological Seminary	589
Trinity Evangelical Divinity School	223
Southwestern Baptist Theological Seminary	142
University of London	133
University of Chicago	131
Southern Baptist Theological Seminary	127
Columbia University	119
Boston University	111
Asbury Theological Seminary	100
University of Birmingham	97
Drew University	97
Princeton Theological Seminary	91
University of Edinburgh	91
Catholic University of America	78
Yale University	75
University of Oxford	72
Harvard University	69
Union Theological Seminary	66
University of Aberdeen	61
University of Cambridge	54
Pontificia Università Urbaniana	53
Pontifical Gregorian University	50
New York University	47
Graduate Theological Union	46
Temple University	46

It should be emphasized that the compilers of the database have been working primarily from sources other than the original dissertations. Undoubtedly there are dissertations included in the database that only marginally relate to missions or non-Western Christianity. We certainly also missed including some dissertations because the title of the dissertation was not clearly about missions or non-Western Christianity. When in doubt, we have included the dissertation in the database assuming that some useful information would be available to scholars. On a related subject, there are also certainly errors in the database, both from mistakes in transcription and from errors in the source data. At times we have had conflicting data from two or more different sources, and in those instances we have attempted to either verify the correct information, if possible, or choose to use the data from the source that appeared to be the most accurate. It would be greatly appreciated if corrections were submitted to me at eric.friede@yale.edu. We would also appreciate receiving lists of dissertations that should be included in the database but have been missed, or other information about finding missed dissertations. The database is regularly updated, and information concerning corrections and additions will greatly enhance the value of the database in the future.

When designing the project, the parties involved chose to create the electronic database using Microsoft Access. One of the reasons for this choice was the availability of expert support at Yale University Library Integrated Library Technology Services, specifically, George Ouellette, for both the creation of a Microsoft Access database, the provision of online access to the database, and ease of continued updates to the database. We have found having the database in Microsoft Access to be relatively successful, the only real problem being the limited field-length size, which has restricted our ability to add long abstracts to the database. In the original design of the database, we had considered the possibility of including the UMI ProQuest abstracts where available, but we were not able to get permission to include the abstracts in our database. We have, however, included the unique order number from UMI ProQuest, the DAI number, for researchers or libraries who want to purchase a copy of a dissertation available from that service. The Yale Divinity Library has made an effort over the years to acquire many dissertations of the type included in the database, and our copies of the dissertations are available for use in New Haven or through interlibrary loan.

In October 2005, the electronic database was made available online to subscribers to the *International Bulletin of Missionary Research.* As of July 1, 2006, online access to the database is free and publicly accessible through the Yale Divinity Library at http://resources.library.yale.edu/dissertations. The web interface to the electronic database is basic at this point, and further development of that interface might be included in the project in the future. Currently, basic searching by keyword, author, title, subject, and institution is available.

In conclusion, I encourage you to try out the database at the URL listed above and ask you to publicize it at your institutions to interested faculty and other scholars. I would appreciate receiving corrections and additions to the content and suggestions on how to make the database better at eric.friede@yale.edu.

Saving the Time of the Reader
by
Jennifer Bartholomew, Luther Seminary

I'm a Baby Boomer, born at the tail end. I grew up loving books, hanging out at the library, and using card catalogs. I went off to college with a brand-new typewriter and didn't start using computers until later in college. I was in the cartography program at the University of Wisconsin–Madison and the computers we had access to were doing computer mapping . . . with batch cards. The outputs were rough, but it was new technology, and we were pretty excited about it. Who knew back then that the rough maps we were creating would eventually evolve into MapQuest and other GIS applications?

Later on in my career I worked as a desktop publisher and editor for about ten years. During this time I decided to pursue a graduate degree and finished my MLIS in June of 2004. I was fortunate to have been able to do a practicum at Luther Seminary, which confirmed my interest in working at a graduate school and with the resources needed for a theological education.

I've been working at Luther since April 2005 in the area of Electronic Services. Like many of us, I wear several different hats during the course of a day: I create e-reserves; teach students how to use EndNote or search the databases; tweak the website and OPAC; solve printing problems, etc. The variety is the fun part; no two days are alike.

Students in theological institutions must grapple with the usual challenges of graduate education. Add to that a specialized vocabulary, the quality of print vs. digital resources, the student's computer and research skills, and our challenges get bigger. We have students who come into graduate school with deeply varying skill sets in terms of how savvy they are with technology and what they know about good research.

As academic librarians we have the basic challenge of connecting our students with the best resources. We also face the need to do this in an environment that is changing very rapidly. Our world is increasingly digital. Personal computers, cell phones, and iPods are commonplace. The web and access to digital resources have changed many students' ideas about how to find information.

We are faced with very busy lives, juggling work and family. Our students, especially those who come to train for their second or third career, are dealing with adding school to everything else. It demands commitment, not a problem for those who are answering a call. But in the midst of all this, how do you balance it and do it well?

Unlike some professions, where good resources are divided between digital and print or weighted towards digital, we have some good digital tools, but many of our best materials are still print based and not fully digital.

At Luther Seminary we have the usual groups of young people pursuing an MA or an MDiv. We also have some unusual groups of students with special needs. This past winter we gave an orientation to a group of church leaders from the Hmong community. The Hmong are a mountain people from Southeast Asia who fought on the US side during the Vietnam War. Many ended up in refugee camps after the end of the war; large numbers have resettled in Minnesota. They do not come from a Christian background, but mission churches are being

created by the Lutheran community in the Twin Cities. Most of the church leaders in this group were older gentlemen who would be put on a fast track to become ministry leaders in their churches. We talked about library resources and what we could provide, and I believe that most of what we presented was new to the majority of the group.

We matter. Whether our students are techno-savvy or older and unfamiliar with our resources, we are the bridge to help them learn how to use the variety of tools they need to produce good research or good sermons. We have many challenges and, also, many opportunities. So . . . how do we help these students? *Or* how do we save the time of our readers?

S. R. Ranganathan

This phrase comes from the writings of Shivali Ramamrita Ranganathan. S. R. Ranganathan was born in India, lived 1892–1972. He was a contemporary of Gandhi. He began his career as a mathematician, earned a BA and MA, and taught at the university level.

Ranganathan loved teaching but wasn't thrilled with the low salary, and when the position of librarian at the University of Madras was posted, he applied. Evidently he beat out nine hundred others for the position. A few months into the new job Ranganathan realized that he hated being a librarian (it was too boring; can you imagine?) and he wanted to go back to teaching.

The university decided to send him to England for training with the proviso that when he returned, he could have a trial period as the librarian and he could return to his old teaching job if he wanted. So in 1924 Ranganathan went to England, studied at the University College of London, and worked at the Croydon public library. He also spent time visiting more than one hundred libraries (public, private, academic, special) that ranged in size from large to small.

This was a life-changing experience for the young mathematician. He returned to India and with a new passion began his career as a librarian. One of the things I love about Ranganathan was that he was passionate about libraries; he was also a workaholic, a visionary, and a bit of a mystic.

Over the next few years Ranganathan developed the five laws. When they were first published, Saving the Time of the Reader referred to the fact that the library should have an expeditious means of checking out books and a good visual guide to the stacks.

The Five Laws of Library Science

- Books Are for Use
- Every Reader His Book
- Every Book Its Reader
- Save the Time of the Reader
- The Library Is a Growing Organism

I believe that one of the reasons these laws endure and why Ranganathan was able to formulate them was that he was an outsider and he was scientifically trained. He was able to look at a profession crying out for new methodology, with new eyes.

Ranganathan was a deep believer in the importance of attitude. He thought that only genial people should be hired to work in a library. He wrote at length on how important it was to understand the needs of the Reader. This service orientation is an easy one for us to embrace.

We are quite aware of the need for good service and how the tradition of hospitality fits into theological work. We have no shortage of strangers walking through our doors seeking help.

What does Saving the Time of the Reader require of us today?

Know Your Readers

In "Born with the Chip," Abram and Luther talk about the gap (one to two generations) between most librarians (Baby Boomers over fifty) and the Readers. Some of the characteristics of the NextGen or Millennial students that we should be aware of: They tend to be *Format Agnostic*; they value all formats, find them valid. They are *Nomadic*; they expect information to be available 24/7. They are comfortable *Multitasking*. They may be IM-ing, surfing the web, and listening to music while they do homework. They are *Collaborative*. They are used to using different kinds of social software to stay in contact with friends and family. We need to ask if we are familiar with the technology they use most often. They value *Integration*: "librarians need to be integrated with the virtual environment as coach, mentor and information advisor," according to Abram and Luther. They are *Direct*, not afraid to ask for help, and outspoken if expectations aren't met.

Another article I'd like to mention is by Richard T. Sweeney, "Reinventing Library Buildings and Services for the Millennial Generation." Sweeney states that changing user expectations are more important than other trends that affect libraries, such as technology, organizational constraints, building limitations, and traditional library services. He believes that the expectations and demands of the Millennial generation (those born between 1979 and 1994) will determine which technologies will flourish and which will flounder.

Sweeney talks about students who are "Digital Natives" (those who grew up with personal computers in the house) and how they think differently about technology and services than the library staff that may be "Digital Immigrants."

He also states that libraries have important roles to play in organizing knowledge but we need to integrate our information and make our holdings more easily searchable. Other issues touched on by Sweeney are the need to design adaptable library spaces, to create spaces where noise and activity are acceptable as well as spaces where quiet is the rule, and to train library staff so they have a solid grounding in traditional library and instruction skills.

Business as Usual?

The last article I'd like to mention is "Librarianship and Change: a Consideration of Weick's 'Drop Your Tools' Metaphor," by Karen Brown and Kate Marek. This article is based on another article written ten years ago by Karl Weick that explored the situation of forest firefighters and how in some situations their failure to drop their heavy tools and run slowed them down and rendered them unable to outrun the fires. Brown and Marek thought this metaphor was not only powerful but, as Weick used it, applicable to the professional practices and patterns of thinking in library and information science. I believe it is relevant due to the pace of change that is occurring in libraries. The fortunate thing for us is that the consequences are not as severe.

Some of the issues that Weick explored: Are we listening in a time of change? Do we know why we are being asked to change? In an unfamiliar situation do we know which tools to keep and which to drop? Are we hanging on to something that gives us a false sense of control? In

unknown and uncertain situations we may need to try new, untested tools or tactics. We need to learn from failure. Do we value and practice risk taking?

The Principle of Least Action

"The design of any information service should be predicated on the assumption that its customers will exert minimal effort in order to receive its benefits." This statement was made by Don Swanson in the *Bulletin of the Atomic Scientists* in February 1966.

We know that our patrons have varying skills and characteristics and are using technology and information in new ways. Depending on our age, we may have a sense of how our patrons "should' use the library, not how they actually use it or don't use it. We need to examine our current practices and experiment with how we can provide help that fits not only with what we know is important for rigorous theological education but with what our Readers think they need. What tools do we keep, and what tools do we drop?

Examples of Saving the Time of the Reader

I'd like to share some examples of creative approaches to service by academic libraries that I've come across this past year.

24/7 Services: With limited budgets libraries have an additional challenge of providing services for students/faculty who expect more than we have the resources for. If we can't keep our libraries open long hours and our staff is limited, what options do we have? Many libraries are providing online training and tutorials on a variety of topics through their websites—everything from how to search the catalog and databases to how to create a PowerPoint presentation.

Circulation: Can students renew or reserve materials online or by telephone? Is a trip to the library always required? How well trained are your students who staff the circulation desk? Can they answer questions ranging from basic to complex?

Course Pages: Do you offer links to library help within course management systems (Blackboard, WebCT), if your campus uses these? If not, do you set up special help pages on your own for targeted areas of theological study?

Coaching: Are you offering your students the opportunity to sharpen their skills and use your resources more wisely? Each week this past year the Pitts librarians offered a series of workshops at noon each week, and lunch was provided. They covered topics ranging from using BibleWorks, EndNote, better database-search techniques, finding statistics, writing, and website design. I like the creativity they used to schedule sessions when it might work for a busy student or member of the faculty.

E-reserves: Do you offer this option? It's especially useful for those taking online classes. Are your files easy to download? Do you have good directions for first-time users?

Mobile Librarians: The reference librarians at Augsburg College in Minneapolis have been pursuing a higher profile with students. They spend an hour at lunchtime in the Student Center at the information desk with a wireless laptop a couple of days each week. They have signs that advertise some of the sessions they offer, and they are not shy about asking students whether they have any questions about the library. They have a lot of business and have met many of the students. It's good to get out of the library and try to meet the students where they are.

OPAC: How successful are your readers when they are using your catalog? Have you tried different ways of presenting the materials you hold?

Signage: Can your students find where they need to go to get their materials, whether physical or in a database? Is your signage up to date? Is it posted prominently? Can people on campus find the library? How good is the signage for your stacks? Do students know where the art books are or the oversized volumes? Do they know what a folio is? Are your hours and policies clearly posted?

Top Ten: At Luther the reference staff offers professors the chance to have a librarian come into their class for ten minutes to talk about the top ten resources students might use. We bring a handout or post it on a webpage for the class. Interest is growing with each semester, and we talk about both print and electronic resources.

Webpage: How transparent are your library services? Can you get to the library's webpage from the institution homepage? How many clicks from the school's homepage does it require before a student can begin the search for books, articles, and other information? Is the site simple or fussy? Is the technology being used creatively? Is your terminology understandable? A great quote I found on the Free Range Librarian's blog this summer says, "It is easier for a camel to pass through the eye of a needle than to find a library website that is usable and friendly and provides services rather than talking about them in weird library jargon." Check out John Kupersmith's site on Library Terms That Users Understand, www.jkup.net.

Website for North Carolina State University: www.ncsu.edu. This institution has a commitment to technology and some big resources as well as creativity. Highlights: overall size of webpage will fit on a small screen (BlackBerry size); acts as a portal; uses language that is not library jargon, e.g., "find articles;" has a wireless map for the library.

Articles or Snacks?

This spring we installed some new carpeting in our library and did some asbestos abatement. While we were closed, I spent some time doing research at a Midwestern Big Ten school with great libraries. The resources were fabulous, but I ran into a funny situation when I wanted to make some photocopies. In order to do this, you have to have a card that is preloaded with money. There are machines that sell cards in the library, but they only take single dollar bills. I had quarters and a twenty, no singles. I could not find a change machine in the building, and the circulation desk and copy center would not give change. I was advised to go across the street to the bookstore and buy something. In contrast, later on, when I decided to get a snack and ventured into the vending area, I found that there were at least ten different machines offering a wide variety of snacks and drinks. It didn't matter whether you had change or a one or twenty-dollar bill. The machines were all ready to take my money and give me the correct change.

Now this worked out just fine. I was able to get the change I needed. I am grateful that the libraries let me in and gave me access to their materials. But the basic orientation of the library was that they were not in the business of giving change. This is a service issue, and I could see that the vendors understand it at a fundamental level.

I don't know that we always need big changes in our libraries or brand-new ideas to help save the time of our readers. We live in rapidly changing, interesting times, and this profession offers great rewards. The most important task we have is to maintain an attitude of service, make an effort to get to know our readers, and create an environment where hospitality is

practiced and encouraged. I believe that this will allow us to make a big difference and will encourage success in theological education for our readers.

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The Eden-Webster Library System
(Serving More Than One Master: Collaboration for Library Service panel)
by
Allen W. Mueller, Eden Theological Seminary

The Eden-Webster Library System, now completing its third year of operation, is a cooperative program of Eden Theological Seminary and Webster University, two unrelated schools that are located across the street from each other in Webster Groves, a suburb of St. Louis, Missouri. While having been established only relatively recently, the Eden-Webster Library System is the successor to a cooperative library program that began thirty-four years ago. A brief history of the two schools and their cooperative library program is useful in understanding the current joint library agreement.

Eden Theological Seminary was established in the summer of 1850 at Marthasville, Missouri, a small town west of St. Louis, by a group of German immigrants who would eventually be known as the Evangelical Synod of North America, a denomination that in various ways adopted elements of both Lutheran and Reformed doctrines and practices.

In 1882, the school moved to Wellston, Missouri, on the northwest outskirts of St. Louis, where, due to its location near a trolley stop called "Eden," it acquired the name Eden Seminary. In 1924, another relocation brought the seminary to its current campus of twenty-two acres in Webster Groves.

In 1934, Central Theological Seminary of Dayton, Ohio, and Oakwood Institute of Cincinnati, Ohio, merged into Eden Seminary. These consolidations were among the first fruits of the formation of the Evangelical and Reformed Church, a union of the Evangelical Synod of North America and the Reformed Church in the United States. Conversations held at the Eden campus gave rise to the formation in 1957 of the United Church of Christ, a merger of the Evangelical and Reformed Church with the Congregational Christian Churches.

Today, Eden has a student body of about two hundred, with a high percentage of residential, full-time students, most of whom are in the Master of Divinity program. Eden also has a small number of students in the Master of Theological Studies, Master of Arts in Pastoral Studies, and Doctor of Ministry programs. Eden has no extension sites and no distance education courses at the current time.

On November 1, 1915, the Sisters of Loretto, one of the first Roman Catholic religious communities of women in the Untied States, laid a cornerstone for a building in Webster Groves that would house Loretto College, one of the first Catholic women's colleges west of the Mississippi River. In 1924, around the same time that Eden moved to Webster Groves, Loretto College was renamed Webster College, but it remained a women's school until the early 1960s, when it became coeducational. Finding it increasingly difficult to finance the school from internal resources, the Sisters of Loretto transferred ownership of Webster College to a lay board of directors in 1967. Webster University, as the school has been known since 1983, remains a private, secular institution.

Continuing a practice that began in 1966 when Webster College began to offer courses outside of St. Louis, Webster University has now expanded its program to sites throughout the world. Today, Webster University is made up of five schools and colleges. Within the College of Arts and Sciences is a small undergraduate Department of Religious Studies, which is housed

on the campus of Eden Seminary. The Webster Groves campus is the "world headquarters" for a school that currently enrolls more than 20,000 students representing diverse constituents such as adult learners, young traditional-aged students, corporate and military personnel, and international students. In addition to the Webster Groves campus, there are 95 sites in the United States, including 32 metropolitan campuses, 21 corporate sites, and 42 military locations. Sites are also located in Austria, China, the Netherlands, Switzerland, Thailand, and the United Kingdom.

Not only are the two schools historically unrelated and obviously different in their academic programs, they are also considerably different in the constituencies they serve and the ways in which they deliver their educational programs. Why, then, is there such a long history of successful library cooperation between the two schools?

Loretto College's library was located on the second floor of the school's administration building, and there were proposals throughout the succeeding years to move it to a different floor or to another building on the campus. In the 1960s, Webster College had a capital campaign that was to include funds for the construction of a new library. However, the Loretto-Hilton Center, currently the home of the Repertory Theatre of St. Louis and the St. Louis Opera Theatre, was the only facility that was built.

When Eden Seminary moved to its new campus in Webster Groves in 1924, the school's library was temporarily housed in its administration building. In 1961, Eden decided to engage a library building consultant to plan for the possible construction of a new library building, but it wasn't until March 19, 1967, that ground was finally broken. Dedication ceremonies for the new library took place on October 27, 1968.

Prior to the construction of the new Eden Seminary Library, some thought had been given to developing a joint library with Webster College, but the conversations ended without positive results. Then, in June 1968, shortly after Webster College became a secular institution and shortly before Eden's new library was dedicated, the Eden president and its dean, Walter Brueggemann, asked the Webster College president if the college would be interested in renting space in the seminary's new library building. The college president received the suggestion with great interest, and a study was quickly completed by August 1968 that outlined the advantages and disadvantages of joint occupancy of Eden's new library.

The advantages that were reported included the meeting of Webster College's immediate need for a larger library, but the study seemed to focus on the savings to be recognized by operating only one library building, by combining library personnel, and by sharing library materials and equipment. It is interesting to note some of the concerns outlined in the 1968 study:

- If jointly occupied, and if both library collections continued to grow at the then current rate, the new building, it was thought, could reach its capacity in five to eight years—that is, somewhere between 1973 and 1976.
- The seating capacity of the new library might not be sufficient for both schools.
- It would be critical to create an effective organizational and staff structure for a combined library.
- The wholehearted endorsement of both institutions and particularly the librarians of both schools would be necessary for success.

- The librarians would need to reduce the size of their staffs voluntarily, in spite of their apparent reluctance to do so.
- Apprehensions about the sharing of library facilities by two very different user groups were expressed in this way: "It is hard to predict the chemistry of mixing the young, exuberant Webster undergraduates with the more mature Eden graduate students in the same building, sharing some of the same materials, and adhering to the same regulations."

In spite of these concerns, the two schools worked out a plan whereby Webster College would pay what was called an annual "use fee" and also share operating costs based originally on the proportionate use of the library by faculty and students of the two schools. A joint governing board was created, and two librarians, one for Webster and one for Eden, were appointed as codirectors. On June 1, 1969, about seven months after the dedication of Eden's new library building, the joint library operation went into effect, solving Webster's library space problems and providing cost savings for both schools.

For the next thirty years, growth of the collections, computerization of library operations, and changes in staffing were accompanied by few other changes. In October 1986, the building was rededicated by Eden as the Eugene and Adelheid Luhr Library, but the library continued to operate as the Eden-Webster Libraries. At some time, probably in the early to mid-1990s, the joint effort became known as the Eden-Webster Library.

Eden's accreditation self-studies consistently made positive reports about the operations and advantages of the joint library arrangement, making special reference to the expanded collections available to both schools. Eden's 1978 self-study acknowledged that there were some "basic institutional problems," and the accrediting team itself noted that there seemed "to be some confusion regarding the function of the two librarians." In 1983, upon the retirement of Eden's librarian, a decision was made to have only one librarian for the joint library operation. It would then be twenty years before Eden would appoint a theologically trained librarian to run its library and to integrate the librarian's position more into the academic life of the seminary.

By 1988, Eden's self-study indicated that there were space problems in the library building, due in large part to the growth of the Webster University collection, and that there was interest in adding compact shelving to the building. The 1988 self-study also acknowledged that there may be some small advantage were the director of the library a trained theologian. However, close cooperation between the director and the Eden faculty plus the numerous advantages that the joint arrangement provided offset whatever liability the lack of a theologically trained librarian might have presented.

The Eden-Webster Library was governed by the "Joint Authority," a board that consisted of faculty and administrators from each institution plus the library directors or director as ex officio without vote. Operating costs were divided between Eden and Webster based on a formula that considered measurable factors, such as number of books cataloged for each institution and circulation and interlibrary loan figures for each institution's patrons. The Joint Authority met at least twice each year and was responsible for all policy matters relating to the library. The library director(s) presented a budget to the Joint Authority for its approval, and then the budget was approved by each school.

All staff of the joint library were Eden employees and under Eden's benefits plan, except for the Webster librarian and the subsequent sole director of the joint library, who were Webster employees and under Webster's benefits plan. Eden handled all financial transactions for the Eden-Webster Library except for payment of items purchased for Webster's collection. Each school retained ownership of its own library materials.

Collection development was done with considerable input from the faculties of each school. A liaison program was introduced in 1995, and the liaison to Eden worked closely with the seminary faculty on the ongoing assessment and development of the collection. The liaison met regularly with faculty in three groups: scriptural studies, history, and ministry studies. Budget allocations for Eden's library materials reflected these three subject areas.

The joint library had three budgets, which were considered and allocated separately: (1) the library operating budget, which included salaries, building maintenance and custodial service, furniture/equipment, computer hardware and software, consortium memberships, supplies, postage, and other operational costs; (2) the university's materials budget; and (3) the seminary's materials budget. There was also a checking account in the name of the Joint Authority that was used for certain purposes, including cost-recovery payments from copying, etc. The finances of the joint library were audited annually and independently of each institution's financial audit.

In addition to the somewhat complex financial structure of the library, there were some other disadvantages to the Eden-Webster Library arrangement. Anecdotal reports indicate that, while there was an overall unified atmosphere in the library, the staff did not really feel that they belonged either to Eden Seminary or to Webster University. Consequently, staff felt somewhat removed from the life of either school. In time, Eden students considered the Eden-Webster Library to be the library of Webster University, even though it was on the Eden campus. Some Eden students complained that the library was "overrun by undergraduates." However, the joint library received strong administrative approval from both schools, due in large part to the sharing of the library collections and the cost savings that were realized due to the sharing of operating costs of the program, including the sharing of staff salaries and benefits.

Webster's collection grew faster than Eden's collection, and by 1995, more than 95 percent of the shelf space in the library was occupied, exceeding acceptable capacity levels. That year, the Joint Authority retained the services of a library consultant to conduct a space analysis and to make recommendations for expansion of the library. Eventually, Webster University decided to build its own library facility on its campus on a site that is a short walk from the Luhr Library. Three task groups were formed to ensure a smooth transition and continued long-term cooperation between the two institutions. One group focused on short-term space needs, one on the future of joint cooperation between the two schools, and one on logistical planning for the separating of the collections and assets. Both institutions were committed to long-term library cooperation, and the planning groups were to ensure that all areas of potential cooperation would be considered, even though each school would maintain its own library building.

Eventually, Eden Theological Seminary and Webster University administrators signed an "Agreement Concerning Library Cooperation," dated April 3, 2003, which replaced the Eden-Webster Library with the Eden-Webster Library System and the Joint Authority with the Cooperative Library Advisory Board.

Much preparation was necessary for the transition to the new cooperative program. One of the committees charged with planning for the new Eden-Webster Library System was a Collections Team, comprised of faculty and administrators from both institutions. This group worked to determine the best division of the collections to meet user needs. After looking at several alternatives, it was decided to divide the circulating and curriculum collections primarily by subject, and not by ownership. Thus, some Webster-owned books are now in the Luhr Library, and some Eden-owned books are now in the Emerson Library. Regardless of call number or subject matter, reference materials, journals, rare books, theses written for each institution, and stand-alone CD-ROMs are located in the library of the owning institution. All online resources are accessible in both libraries and remotely through a proxy server and patron authentication. Audiovisual materials, with the exception of audiocassettes in the B classification and the few phonograph records owned by Eden, are housed in the Emerson Library. The division of the circulating and curriculum collections and collection location statistics are shown in Appendix I and Appendix II.

Prior to the move, Eden-Webster Library staff weeded parts of the collections, especially the reference collection. Because a different security system was installed in the new Emerson Library, new security strips had to be placed in all materials that would be moved there. Decisions were made concerning periodical titles to be maintained by each library, and there was some transferring of subscriptions and ownership of bound volumes of journals between the two schools. Technical services and systems staff created new materials location codes for the online catalog and then changed the location code for every item owned by each library.

Library staff carefully marked all materials, indicating what was to be moved to Emerson and what was to be left at Luhr. Professional moving companies were hired to move the books, furniture, and equipment that were destined for the Emerson Library, and on June 30, 2003, Seven hundred volunteers formed a memorable 1,800-foot human "book chain" to move the final two hundred books that were to be housed in the new Emerson Library, thus symbolizing the creation of two linked libraries out of one. On July 1, 2003, Webster University opened its new Emerson Library, and the task at the Luhr Library, with a staff of one professional librarian and a circulation manager, both new to the staff of the library within the previous few months, was to prepare its collections and facilities for the opening of the 2003/04 academic year. Many unneeded shelving units from all three floors of the library were either sold or disassembled and put into storage. The entire main floor, which now houses the reference collection, curriculum materials, and current periodicals, was completely rearranged. On the top floor, after some shelves were removed, tables and study carrels were rearranged and every book was moved. Space for bound journals was provided on the top floor, and approximately two-thirds of the bound periodical collection was moved from two areas on the lower level to the top floor. Excess furniture was removed or sold, including all of the shelving that had contained most of the bound journal collection on the lower level; lighting was improved; the bookstore was moved into the former technical services area of the library; and all library shelves were relabeled. About a year later, the remainder of Eden's journal collection was relocated from a lower-level storage area, and Eden was able to complete an inventory of its bound journal collection, with holdings corrections and changes subsequently made in the online catalog.

The basic provisions and some features of the April 2003 Agreement Concerning Library Cooperation are as follows:

1) Created the Eden-Webster Library System, comprised of Eden's Luhr Library and Webster's Emerson Library.
2) Agreement ends April 3, 2008, but renews automatically for one-year periods thereafter unless otherwise terminated.
3) Established the Cooperative Library Advisory Board:
   a) Six members:
      - Academic officer from each school
      - One faculty member from each school
      - Both library directors
   b) Two meetings each year*
      *To date, the Cooperative Library Advisory Board has met only once. Subsequently, approval of the budget of shared costs and the formula for dividing the costs have been solicited and received by email only. No other action items have been necessary.
   c) Recommends annual budget to each institution
   d) Approves annual formula for splitting shared costs
   e) Has general oversight of the library system, insofar that shared services and collection development are to be "operated to the satisfaction" of the board
4) Each institution has sole responsibility for its library buildings and for library public service functions, including reference, reserves, circulation, and the retrieval of materials requested through interlibrary loan and the statewide MOBIUS system.
5) The two libraries offer reciprocal services and resources to students and faculty of both institutions.
6) The libraries share technical services and systems functions.
7) Established cooperative collection development. (Details not specified.) Serials and standing-order cancellations are negotiated in Management Team meetings.
8) Costs shared, according to formula related to cataloging and circulation:
   a) Systems staff
   b) Technical services staff
   c) ILL staff and ILL costs, including shipping
   d) Hardware/software/licenses for technical services, systems, and ILL
   e) Materials processing and mending supplies
9) Electronic Databases:
   a) Licensed by the Eden-Webster Library System for use by both institutions
   b) Funded by each institution according to their respective curricula
10) Separate accounts are maintained with book vendors and the bindery for each library.
11) Charges for joint expenses are processed through the Webster University Business Office, with monthly reports and support documents sent to the Luhr director for approval and payment by Eden Seminary to Webster University.
12) Invoices for library materials are processed by acquisitions staff at Emerson, sent to the Director of the Luhr Library for approval, and then paid by Eden Seminary directly to vendors.

In addition to the decisions related to the location of library materials, as explained above and shown in Appendix I, other features of the Eden-Webster Library System are the following:

1) Delivery of materials between libraries is by Webster University staff and is normally once per day, Monday–Friday.
2) Each institution is responsible for Internet connectivity in its own library.
3) Systems staff, who are located in Emerson Library, troubleshoot problems with computers at Luhr.
4) There are normally weekly meetings of a "Management Team" comprised of the director of each library plus the Emerson Library's Head of Access Services, Head of Reference/Collection Development, Head of Technical Services, and Head of Systems.
5) Public printers/copiers in both libraries are under a contract between Webster University and a third party; the copy cards used in each library are the same.
6) Each library maintains a website, which resides on an Emerson Library server. All pages that pertain to both libraries are to appear under a common banner. Currently, these shared pages are being revised and may not yet appear under the common banner.

The high degree of easy access to a wide range of print and electronic library materials for students and faculty of both schools continues to be a major advantage of the continued library cooperation between Eden Seminary and Webster University. In spite of individual building maintenance costs, there are many financial benefits for both schools, due especially to the sharing of OCLC and MOBIUS costs, some salaries, and other operating expenses.

Because of the size of the staff at the Emerson Library, the two librarians at Luhr relate to a larger group of professional colleagues than if the two libraries were independent. At the Emerson Library, there are staff who are experts in areas such as systems, cataloging, book repair, interlibrary loan, etc. The large reference staff at Webster, including a liaison to the university's Department of Religious Studies, and now two theologically trained librarians at Eden provide subject expertise for collection development and research assistance.

Eden students and faculty enjoy access to a larger variety of ADA devices at the Emerson Library than at Luhr as well as access to a twenty-four-hour cyber-café and a large collection of audiovisual materials at Emerson. Students and faculty in Webster's Religious Studies department, which is housed on Eden's campus, have access in the Luhr Library to Webster University's holdings on world religions plus Eden Seminary's collection in religion and theology, which is approximately nine times larger than Webster's holdings in these disciplines.

Operating out of two separate facilities, each library is able to use its buildings to meet individual library and institutional needs. Eden now has space in the library for exhibits and receptions, two small group study rooms, and study rooms for faculty on sabbatical and for visiting scholars. A large storage room is available for use by the library, the Archives at Eden, the Eden Bookstore, and maintenance staff; Eden's largest classroom is located in the lower level of the library; and Eden's bookstore was moved from cramped, dark rooms in the basement of the administration building to a large, bright space in the library building. A goal included in Webster University's plan to build a new library was to integrate more technology

into its library program. Thus, the new Emerson Library includes an information commons, an electronic classroom, a media center, a faculty development center, a twenty-four-hour cyber café, and a one hundred-seat lecture/conference room with equipment for media and electronic presentations.

Students and faculty who had experienced the joint Eden-Webster Library, many of whom felt that it was Webster's library on the Eden campus, now appreciate the fact that the Luhr Library building is used primarily by the Eden Seminary community. In fact, it was noted by many at Eden that the seminarians began to make increased use of the Luhr Library after the changes that took place in the summer of 2003.

There are some concerns and challenges related to the current cooperative library agreement between the two schools. Probably the greatest concern comes from the small staff at the Luhr Library, and it has to do with the identity of the Luhr Library. Luhr staff have at times felt overshadowed by the Emerson Library and soon recognized the need to assert Luhr's identity not as a branch or division of the Emerson Library but as a separate library that is yoked with the Emerson Library. Somewhat related to this concern is the fact that the Association of Theological Schools' statistical report that is sent to the American Theological Library Association creates an identity problem when it asks about the type of library that is being reported. The choices are:

1) Independent library chiefly serving your institution
2) A department or departmental branch library within a larger university or college library
3) A library integrated with a larger university or college library
4) A library facility shared with another institution.

Since the establishment of the Eden-Webster Library System, Eden has been marking the first choice, "Independent library chiefly serving your institution," and then adding a line of explanation indicating that "Eden Seminary Library and Webster University Library are independent libraries cooperating in the Eden-Webster Library System."

The change of the name from the Eden-Webster Library to the Eden-Webster Library System is significant in understanding the new cooperative library arrangement, but for some time, there were Emerson staff who continued to refer to the Eden-Webster Library as if it were still one library in one building or as if it were one library under one administration. When a joint committee was formed to revise the homepage that had served the Eden-Webster Library well for many years, it seemed difficult at first for the Eden staff to gain a consensus in the committee that the needs of the constituencies of each library are considerably different, that each library needed a separate homepage, and that sharing certain common "interior pages," such as the library catalog, was advisable.

Luhr's identity may be unclear to some users because the homepages of both libraries reside on a Webster server, which means that Luhr's URL is an extension of the Emerson Library URL. Thus, Emerson's URL is http://library.webster.edu, and Luhr's URL is http://library.webster.edu/luhr_library.

While the agenda of the Management Team meeting includes items of importance to both libraries and to the library system as a whole, it seems that the meetings often focus more on the internal operation of the Emerson Library, due to the large size and complexity of the Emerson

Library compared with the Eden Library. Those recording minutes of the meetings—which are distributed to staff of both libraries—must take care to be clear whether pronouns such as "we" refer to Emerson or to the Eden-Webster Library System.

At times, it is difficult to get patrons to visit the library on the other school's campus to retrieve materials. Some class evaluations at Eden have included comments such as "We don't have anything on my topic," when in fact, it was discovered that the Eden-Webster Library System has a rich collection of materials in the given subject area, all of which are shelved in the Emerson Library. It is interesting to note that in spite of abundant publicity at the time the new Emerson Library opened, some local Webster adjunct faculty and also some students and instructors at sites in the U.S. still call the Luhr Library at Eden, apparently thinking that all services for them are provided through the Luhr Library.

The decision to divide the library holdings by subject reflects a concern to maintain the integrity of subject collections. In other words, if the holdings had been divided by ownership, some books on a given topic would be shelved at Luhr, while others would be shelved at Emerson. On the other hand, there are instances where library staff at Eden have felt that the overall integrity of a seminary library collection has been compromised. For example, books on the civil rights movement, on African-American spirituals, on ecclesiastical architecture and arts, on bioethics, and on some aspects of pastoral care related to health care are shelved at the Emerson Library. In addition, some Eden faculty are unhappy that they have to go to the Emerson Library to retrieve materials on European history, for example. Some Emerson staff have noted with concern that books on mythology and Greek drama are shelved at Luhr and also question whether the decision to divide the curriculum collection by subject rather than by ownership should be reconsidered. Some faculty at both schools are unhappy with the compromise to shelve philosophy at Webster and ethics at Eden, but even this is an uneven division, as materials on bioethics reside at Webster and not at Eden.

Before the collections were physically divided, it was discovered that many of the works by Reinhold Niebuhr would be moved to the Emerson Library. The lack of Niebuhr books on the shelves of the Eden Seminary Library is unthinkable. Fortunately, the head cataloger was willing to reclassify these books from the H schedule into various places in the B schedule to insure that they would be shelved at Eden.

There were a few snags at first with the processing of materials for two library buildings, but a system was quickly devised to address those problems. From time to time, books are shelved in the wrong building, and there can be delays in getting MOBIUS and ILL books sent from Emerson to Luhr in a reasonable amount of time after patrons have received email notices that their requested materials are available.

Overall, the sharing of joint costs works well, but there can be a delay of three months before statements and supporting documents from the Webster University Business Office are generated and sent to the Luhr Library. This is particularly problematic at the end of the fiscal year for Eden, since the charges need to be estimated and accrued for payment.

Some challenges arise because the systems personnel at the Emerson Library need to work both with the IT department at Webster University and with Eden's limited IT support, which is currently outsourced. On the other hand, the library systems staff enjoys a degree of autonomous status, providing obvious benefits.

Use and collection statistics need to be generated for each library, and the fact that the two schools are on different fiscal calendars requires careful generation of the statistics.

An additional concern for the Luhr Library staff relates to the Archives at Eden, which includes a significant collection of materials related to the former Evangelical Synod of North America. This collection and related services were never an administrative part of the Eden-Webster Library, although they were housed in the same building as the joint library. The Archives Committee of the Eden Board of Directors had oversight of the archives and its services and was independent of the Eden-Webster Library and its board. In 2003, when the Eden-Webster Library System was formed, Eden decided to add the Archives at Eden to the portfolio of the Luhr librarian, thus making the Archives part of the Luhr Library, and to eliminate the position of a technical assistant in the Archives. A retired professor continues to work several hours each morning during the school year in the archives, but there are no other staff in the archives and no budget for preservation or archival supplies. Although the archival collections at Eden are now administratively part of Eden's Luhr Library, there is a sense in which the archives are perceived by some to be separate from the Luhr Library, partially because of a long history of independence and also because of the continued existence of the seminary board's Archives Committee. Nonetheless, the Eden library staff are working on ways to integrate the archives into the operations of the Luhr Library.

What is the future of library cooperation between Eden Theological Seminary and Webster University? There is a long history of library cooperation between the two schools; the Eden-Webster Library was a successful venture; both schools are pleased with the current Eden-Webster Library System; and the directors and staff of both libraries are committed to continuing a cooperative library program. Hopefully, these factors will inform whatever future decisions Eden Theological Seminary or Webster University makes about library collections, library services, and library facilities for its schools.

Appendix I

Shelved at Eden Library—Circulating Books, Including Curriculum Materials

A – BH	NONE
BJ – BX	ALL
C – DR	NONE
DS 1 – DS 519	ONLY EDEN OWNED
DS 520 – E 185	NONE
E 186 – E 999	ONLY EDEN OWNED
F 1 – F 1000	ONLY EDEN OWNED
F 1001 – M 2114	NONE
M 2115 – M 2199	ALL
M 5000 – P 999	NONE

PA	ALL
PB – PH	NONE
PJ	ALL
PK – PT	NONE
PZ	ONLY EDEN OWNED
Q – Z 1000	NONE
Z 1001 – Z 8999	ONLY EDEN OWNED
ZA	NONE

Shelved at Webster University Library—Circulating Books, Including Curriculum Materials

A – BH	ALL
BJ – BX	NONE
C – DR	ALL
DS 1 – DS 519	ONLY WEBSTER OWNED
DS 520 – E 185	ALL
E 186 – E 999	ONLY WEBSTER OWNED
F 1 – F 1000	ONLY WEBSTER OWNED
F 1001 – M 2114	ALL
M 2115 – M 2199	NONE
M 5000 – P 999	ALL
PA	NONE
PB – PH	ALL
PJ	NONE
PK – PT	ALL
PZ	ONLY WEBSTER OWNED
Q – Z 1000	ALL
Z 1001 – Z 8999	ONLY WEBSTER OWNED
ZA	ALL

Appendix II

Eden-Webster Library System—Print and AV Collections, 6/30/05

Item Location	Eden-Owned Print	Eden-Owned A/V	Webster-Owned Print	Webster-Owned A/V	
At Webster	13,411	299	185,803	17,516	Total Print and A/V Shelved at Webster 217,029
At Eden	75,767	567	8,761	25	Total Print and A/V Shelved at Eden 85,120
	Total Eden-Owned Print 89,178	Total Eden-Owned A/V 866	Total Webster-Owned Print 194,564	Total Webster-Owned A/V 17,541	

COMBINED PRINT HOLDINGS: 283,742

COMBINED A/V HOLDINGS: 18,407

TOTAL COMBINED HOLDINGS: 302,139

Luhr Library, Eden Theological Seminary
http://library.webster.edu/luhr_library

Emerson Library, Webster University
http://library.webster.edu

The Graduate Theological Union (Serving More Than One Master: Collaboration for Library Service panel)

by
Ann Hotta, Graduate Theological Union

Introduction

It's always a challenge to explain the GTU, but because I am in charge of licensing electronic resources, I have to explain it all the time to vendors. I can understand why vendors, who seem to be on the lookout for schools trying to slip in distance education campuses onto single-campus licenses, might be suspicious, but it really is true, or at least true enough, that the GTU is a single institution.

Let me just give a very brief history of the GTU. First off, there is a nice little narrative on our website, and I will just quote a few lines:

> With the post-World War II period, however, came a rise in ecumenical sensitivities and cooperation . . . Consortia of seminaries began to form in major cities throughout the United States during the 1960's . . . .
>
> . . . The Articles of Incorporation forming the Graduate Theological Union were signed in 1962.
>
> . . . In 1964, the Bibliographical Center was formed to consolidate collections and centralize book ordering and cataloging. In 1969, the GTU Common Library was established.
> The GTU was initially created by the participating schools to offer a stronger graduate degree program than any one could offer alone. By 1971, the GTU was itself fully accredited by the Association of Theological Schools (ATS), and the Western Association of Schools and Colleges (WASC).[1]

So in other words, the GTU was formed exactly so that there could be high-quality degree programs, and part of what that meant was having a high-quality library that could support those programs.

What it also meant was that there needed to be a cooperative registration system, and the GTU has, indeed, a common registrar, and all students are considered "GTU students." In addition, there are other shared services such as the GTU Bookstore, certain IT services, some financial aid services, and miscellaneous things like a shared Blackboard system.

So you see, we really are a single institution.

Organization

Having said that, each of the nine member schools that belong to the GTU consortium still are institutions in their own right. They each have their own Board of Trustees, they are accredited by the Association of Theological Schools (ATS) and the Western Association of Schools and Colleges (WASC), they employ their own staff and manage them as they see fit, they employ their own faculty, and they own their own buildings, although they freely share classroom space with the entire consortium.

There are two degree programs given by the GTU itself—the Ph.D. program and a common M.A. program—but in addition to these two programs, each member school has its

own programs, such as the M.Div, D.Min, S.T.L., and various certificates. When you get your diploma with one of these degrees, the diploma comes from the school, not the GTU.

I think I've confused you enough now that we can look at the organizational chart that I have created . . . so that you can feel even more confused [*see chart, next page*]. Don't feel bad; it takes several years of being at the GTU to be able to even understand a chart like this, let alone draw it from memory.

I will point out a few features of the library's governance structure. The GTU Library, legally, belongs to the GTU, and keep in mind that the GTU is an institution and legal entity in its own right apart from all of the member schools. The GTU is accredited separately from the member schools. Library staff members get paychecks from the GTU. The Library Director reports directly to the GTU President, and the GTU President is accountable to the GTU Board of Trustees.

This is where it starts to get complicated. The Board of Trustees is really big; there are about forty people on the Board, and the Board consists of the presidents from each school, plus other member-school residents, and besides these people are members of the community at large. This makes sense; in this way, the entity that the GTU President reports to is a body that includes representatives from each school, and so in that way, the GTU can be held accountable by the schools. But about ten years ago, it was decided that this was not good enough, so the GTU President also had to get approval from the Council of Presidents, that is, the presidents of each member school, for certain important things such as the annual budget.

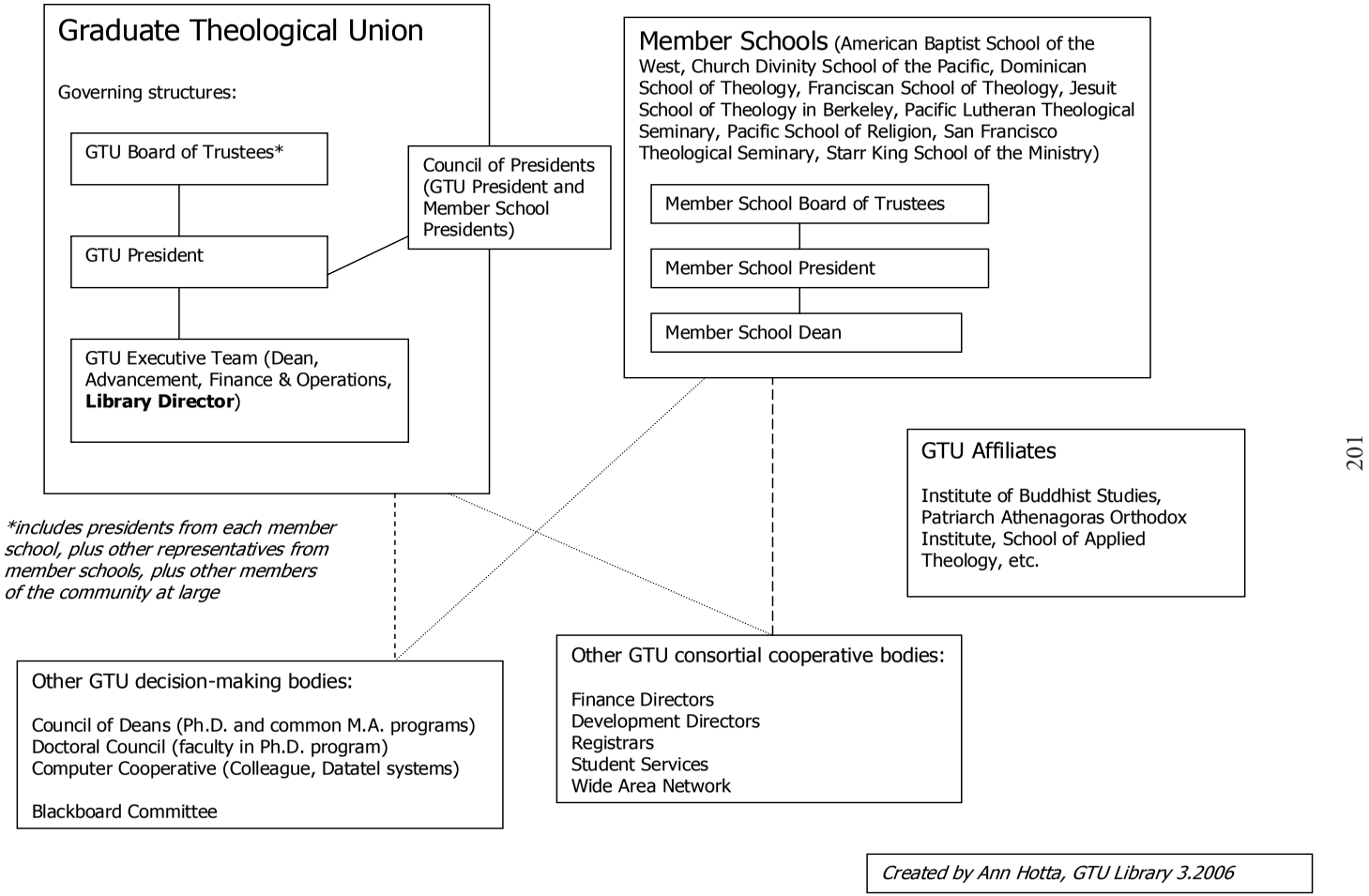
There is a document that states that the member schools gave their books to the GTU and that the GTU Library owns its own collection. This isn't one of those documents written in legalese, however; it looks more like a letter that everyone signed. There also are not any contracts in legalese that define the financial commitments of each member school to the GTU or, by extension, the GTU Library.

Pluses and Minuses

So now I would like to talk about the pluses and minuses of this kind of consortial structure.

First and foremost, on the positive side, there is a very high degree of commitment to the library among the administrators of the GTU. The GTU Library is the symbol of the GTU. Sure, the Ph.D. program was the real reason for creating the GTU, but there's no substitute for something that you can physically see every day, like a building, when it comes to symbols. Symbols are powerful, and they are even more powerful in a community of people studying religion and theology. And, if that was not enough, we have a beautiful building that has become a real landmark for the area. So, when you have something like that, you cannot treat it lightly. Each member school contributes a sum of money towards the library budget; this sum is determined by an allocation formula that is based upon the FTE of students and faculty.

Happily, for the library at least, the organizational structure makes it difficult to cut the library's budget. Everyone would have to agree to do that, and that rarely happens. When one school's enrollment is decreasing, some other school is trying to expand its programs, and so there is almost never a time when everyone wants to cut the budget at the same time. In theory, a school could say that it just can't come up with its share of the money. If that happened, no


Graduate Theological Union
Governing structures:
GTU Board of Trustees*
GTU President
GTU Executive Team (Dean, Advancement, Finance & Operations, **Library Director**)
Council of Presidents (GTU President and Member School Presidents)
*includes presidents from each member school, plus other representatives from member schools, plus other members of the community at large
Member Schools (American Baptist School of the West, Church Divinity School of the Pacific, Dominican School of Theology, Franciscan School of Theology, Jesuit School of Theology in Berkeley, Pacific Lutheran Theological Seminary, Pacific School of Religion, San Francisco Theological Seminary, Starr King School of the Ministry)
Member School Board of Trustees
Member School President
Member School Dean
GTU Affiliates
Institute of Buddhist Studies, Patriarch Athenagoras Orthodox Institute, School of Applied Theology, etc.
Other GTU decision-making bodies:
Council of Deans (Ph.D. and common M.A. programs)
Doctoral Council (faculty in Ph.D. program)
Computer Cooperative (Colleague, Datatel systems)
Blackboard Committee
Other GTU consortial cooperative bodies:
Finance Directors
Development Directors
Registrars
Student Services
Wide Area Network
Created by Ann Hotta, GTU Library 3.2006

one could threaten that school with any kind of legal leverage. In reality, no one wants this to happen, and I have seen a real commitment to paying one's share of the library budget, even when a school's enrollment is down, and member schools have even offered at times to help other member schools make their allocation in a given year.

The flip side, unfortunately, is that it is also very difficult to significantly increase the library's budget. Just as significant decreases would require real justification to convince all of the decision makers, the same can be said for significant increases. It is a lot of work to convince that many people that the library needs a lot more money for something. It happens for really, really big things, such as a four-million-dollar repair job to stop water leaks in the building—but that is because things on that order of magnitude are really worth all the effort. Lesser ideas tend to die quietly from neglect.

You can see how this kind of organizational structure is, by its nature, risk-averse. Unless there is strong leadership, the lowest common denominator often becomes the de facto decision-making principle. This does not happen at the day-to-day level of library operations, but it does often happen whenever the entire consortium has to be involved.

Even at the level of library operations, it is hard to be innovative in a big way, because this always costs money. For this reason, we tend to stick to the basics at the GTU Library. During the Internet boom, this felt very confining, although now I realize that being forced to really understand and define what a library is and sticking to these fundamentals can be a good thing in many ways, too.

It can even be a lot of work to make smaller decisions. To give you a simple example, the library keeps a copy of all the theses and dissertations that are written by its students. Naturally, we have guidelines that tell students what quality of paper they need to use, how big the margins should be, and so on. Every year or two or three, we need to update those guidelines. But the guidelines are distributed by many different people. At one point, each school appeared to be distributing a different version of our guidelines to students. This was a problem. I went to the Assistant Dean of the GTU, who was in charge of this for GTU degree programs, and I asked her if she could come up with a way to distribute updates to each of the schools. She said that she could do this, but the problem was that she was not in charge of any of the degree programs in the schools, so by what authority could she tell the schools to adhere to the GTU guidelines? So, I went to each of the nine schools and talked to the person at each school who was responsible for distributing the guidelines. And I asked each of those nine people, "If the GTU Assistant Dean sends out updated guidelines, will you adopt these updates?" Happily, each of those nine people said yes, and now everyone is on the same page. So, it took a lot more work than it would have if we had a simple, vertical hierarchy at the GTU, but nonetheless, change really is possible. This was just a small example, but larger changes happen in exactly the same fashion.

All this might sound crazy-making to you, but in reality, when it comes to basic library operations, the library actually does have a lot of freedom. The Library Director reports to the GTU President, and the GTU President reports to the GTU Board. The GTU President is also a member of Council of Presidents but is not the "chief" president. In one sense, there are a lot of people above the Library Director, but in another sense, there is not a strong hierarchy. This means that the people running the GTU are really just interested in the bottom line; if we hold our course budget-wise, everyone stays happy. Upper administrators will really only get

involved with the operation of the library if it really gets bad, and the definition of "really bad" is if there start to be a lot of complaints from faculty about something. But for the most part, if we all do our professional best, no one really questions what that professional best is, and we professionals are free to define it as we see fit.

Sometimes, however, we are put in the position of setting limits on services just to maintain fairness toward each school. Since there is no contract with each school that defines what duties we must perform, it is up to us to define and explain them, and convince people that we are right. It really would not be right for us to provide a service for one school that we would not for another, but if a school started to make such demands, we couldn't just fall back on some contract to say no. In essence, schools pay for a portion of the library budget that is proportional to the number of students and faculty that they have. But in many cases, certain groups of students are not included in the formula. For example, none of the schools include students in distance education programs. Students in these programs are not considered GTU students; they are only students of their respective schools. But in recent years, we have had school administrators asking us to provide remote access to databases to students in these programs. In their minds, those students aren't "using" real resources like books; these are just electronic resources that we already have, so why can't we just give out access to more people? Even leaving aside the fact that some database prices are based on an actual, exact, per-FTE price, in our minds it would not be fair to provide special services for free to one school's distance education students unless we provided those services to all the schools' distance education students. Administrators don't like to hear this, and this sometimes makes us the bad guys.

For the most part, however, the library is recognized to be a shared resource in the real sense of the word. Legally, the GTU Library is "owned" by the GTU, which is a legal entity that is separate from each of its member schools. There is not a contract that lays out what, exactly, we will do for each school; we are not like a government-outsourced service. But this does mean that there can be a certain give-and-take, and a kind of freedom comes with being able to operate with that kind of generosity.

Summary

To conclude my remarks, I will say that it is frustrating sometimes at the GTU—and I would admit that it's not everyone's cup of tea—but there are a lot of good things about the GTU and its way of doing things. As we say on our website,

> The Graduate Theological Union remains committed to the spirit of ecumenism in which it was formed. Rich in resources and rich in spirit, the GTU seeks to educate women and men for vocations of ministry and scholarship, equip leaders for a future of diverse religions and cultures, teach patterns of faith which nurture justice and peace, and serve as an educational and theological resource for local communities, the nation, and the world.[2]

The GTU Library, and the organizational structure in which it operates, is our embodiment of that ideal. The GTU really is an exciting place, and it's always an interesting ride.

Endnotes

[1] www.gtu.edu/about/gtu-history-mission

[2] Ibid.

Governance of the JKM Library
(Serving More Than One Master: Collaboration for Library Service panel)
by
Christine Wenderoth, JKM Library

Brief Description of the JKM Library Governance

On September 18, 1995, the Lutheran School of Theology at Chicago and McCormick Theological Seminary entered into an agreement deeding the materials (collections, equipment, and furniture) and the management of the JKM Library to the JKM Library Trust. This Trust is governed by a Board of Trustees, members of which represent both LSTC and McCormick (presidents, governing board members, faculty, academic deans). The unified collection of the library must remain in Hyde Park, Chicago, as long as an academic theological community exists there. The JKM Director is "the principal executive officer and an employee (actually, only employee) of the Trust, subject to the direction and control of the board, in charge of the business and affairs of the library, seeing that the resolutions and directives of the board are carried into effect except in those instances in which that responsibility is assigned to some other person by the board." The director may execute for the Trust any contracts, deeds, mortgages, bonds, or other instruments that the board has authorized; select a treasurer who shall be the principal accounting and financial officer of the Trust and the library; and record the minutes of the meetings of the board of trustees.

Unless experiencing financial difficulties, the schools share responsibility for the annual operating expenses of the Trust in proportions comparable to their historic contributions to the JKM Library (currently, 50 percent each). Each year, the director prepares a proposed budget for the Trust's succeeding fiscal year, for review and approval or amendment by the board. After being approved by the board, the proposed budget is submitted to each participating school for approval and inclusion in its institutional budget. The JKM Library spaces are rented from LSTC; 80 percent of JKM staff are considered McCormick employees (though each school contributes equally to all staff compensation).

Either school may voluntarily withdraw from participation in the Trust. If financial difficulties prevent a school from contributing its full share of the operating expenses of the Trust, the trustees shall make a reasonable effort to restructure the operations of the JKM Library so that it can continue to operate. The "willful" failure of a school to contribute its full share of the operating expenses of the Trust shall, however, be considered a withdrawal. The withdrawal of one of the schools from participation in the Trust shall not cause a dissolution of the Trust, but upon withdrawal that school's representatives shall no longer be trustees.

This governance structure resembles somewhat that of the GTU Library, except that the GTU itself is a legal entity (independent of its member schools) that grants degrees and administers its own programs separately. Most other seminary libraries that serve more than one school remain the property of one (e.g., Union Theological Seminary-PSCE in Richmond) or several (e.g., Eden's Luhr Library or The United Library) of the constituent schools.

Benefits of This JKM Structure

1) Neither school, for any reason, may move or dispose of the materials in the JKM collection, no matter what their acquisition lineage (rare books and archives excepted).
2) There is an obvious venue for deciding library related matters: the JKM board. This board replaces more typical library committees (whose role is often limited to communication and not policy-making).
3) The JKM budget process and accounting are simple and straightforward. That is, JKM does not have to track the income source or subsequent ownership of acquired materials.
4) There are no debates within the library staff around school loyalties, because their primary loyalty is to JKM.
5) JKM does not have to pay venders twice for subscriptions or licensing (as do the libraries of Meadville and CTS, for example, even though they share a librarian, computer server, and [soon] online catalog). This could be a growing benefit as licensing replaces copyright.

Challenges or Deficits of This JKM Structure

1) There are costs incurred because of the Trust's independent legal status that add tens of thousands of dollars to the annual expenses, for rather minimal payback. In other words, the library cannot piggyback on either LSTC or McCormick for realized efficiencies (e.g., insurance, audit, vendor and service contracts, creation of staff manuals and policies).
2) The library and director do not have direct access to the Board of Trustees of either McCormick or LSTC, leaving those trustees in relative ignorance about a significant sector of their school's investments and expenses.
3) It is not clear what definition of "library" is assumed by this Trust agreement. To whom do the JKM Library staff (exclusive of the director) and services "belong"? This is a philosophical, moral, and occasionally practical issue (as when processes or policies fall through the cracks between the schools). Conversely, the library sometimes appears independent from the two supporting seminaries.
4) There is a potential (though unproven) difficulty for McCormick's and LSTC's development departments in raising money for a library that is not "owned" by the particular school.
5) Similarly, it is not clear that JKM in and of itself could obtain and continue library-specific endowments (this is both a legal and practical question).
6) The administration and funding of archives and rare materials are fragmented. Archives and rare books remain bibliographic and service "orphans" on this campus, mostly unsupported by any institution or program.

My Recommendations

1) In the main, given the alternatives at other institutions, the benefits to this governance structure far outweigh the challenges. Paramount among these is benefit number 1. Difficulties within and among member schools within ATS (almost always based

in finances) have in the past and continue into the present to kill established, effective libraries, most especially by pulling apart unified collections into unusable, fragmented subcollections and by unilaterally dismissing staff.

2) The straightforwardness of policy-making and budget administration is a benefit other librarians would kill or at least maim for. (The trustees for The United Library, for example, are the presidents of both Garrett and Seabury, who delegate to the two colibrarians. If the two presidents don't get along or don't communicate, ineffectiveness abounds. United has a Library Advisory Committee, which has as much power as the two presidents allow it.)
3) With the exception of the first challenge listed above, all the challenges can be met, I feel, without dissolution or significant revision of the existing Trust agreement. Some may be met by a change in practices (number 2), some by investigation and experience (numbers 4 and 5), others (numbers 3 and 6) by slight emendation of the Trust agreement.
4) Only challenge number 1 seems to require significant change to the Trust agreement, and there we shall require legal counsel. I wonder if there is a legal way of describing legal ownership designated for perpetual use by another (as when the house of a father is set aside for the use of a child without transfer of ownership, such that other family members cannot intervene).

Special Collections and the Seeds of Knowledge and Virtue (Special Collections in Theological Education: Strategies for Integration panel)

by
John B. Weaver, Emory University

There are a number of well-known strategies for using library special collections in support of theological education: (1) exhibitions in the library, (2) digitization and indexing of text and images, (3) special events and/or publications, and (4) "one-shot" instructional sessions in the library with focused attention on a particular group's needs and interests.[1] A lesser-known model for integrating special collections and theological education is the presentation of special collections items within the classroom in support of faculty instruction and student learning.[2] One version of this approach was recently adopted in a semester-long course at the Candler School of Theology: CT 502 (History of Christian Thought II). This course had the advantages of: (1) focusing on primary source documents from the European Reformations and Enlightenment, which are strong suits of the collection at Pitts Theology Library, and (2) being a course in which faculty have collaborated with librarians to develop students' information competencies for finding and evaluating secondary sources on the history of Christian thought. The additional incorporation of special collections into the classroom instruction was, by all accounts, a successful and satisfying endeavor. In this presentation, I will offer a prelimary report on this effort to support theological education with special collections at Pitts Theology Library. By focusing on pedagogical practices and purposes, it is hoped that this report will be of practical value to future partnerships between librarians and faculty in the use of special collections for teaching.

The strategy employed in CT 502 was from the outset collaborative with the faculty. Throughout the process, the library's support was responsive to, and dependent upon, the initiative and insights of the faculty instructor. Before the semester began, I met with the instructor in CT 502, Dr. David Pacini, Associate Professor of Historical Theology at Candler School of Theology. During a twenty-minute discussion over coffee, we formulated a strategy and laid the conceptual framework for a collaboration that would unfold throughout the semester. During this discussion we established that we shared two common goals: (1) to illustrate the professor's lectures with items (especially rare books) selected from the library's Special Collections and (2) to use these items to foster students' aptitudes for lifelong theological inquiry and communication, especially through the use of library resources. We both were realistic about this latter goal, recognizing that students rarely read beyond the syllabus, if they read that much. We agreed, however, that a number of students might be reached by such efforts, and that it was worth the effort.

The metaphor of "planting seeds of knowledge and virtue" is one way to conceptualize this attempt to cultivate better reading and research habits in seminary students through brief and strategic presentation of seminal books from the history of Christian thought. The idea that "seeds of knowledge and virtue" are planted in humans by nature, or deity, or study, is an ancient and storied concept extending back to the Stoics and reappearing in different guises throughout the history of Christianity.[3] As is suggested by ancient symbolizations of the pinecone, for example, gaining insight and practicing virtue are hard and difficult, but develop from small seeds that either will, or will not, grow through processes of germination

and fructification.[4] Similarily, we would spread the seeds of seminal literary works in CT 502, teaching so that the knowledge would take root in the students and grow into more excellent habits of reading, speaking, and writing.

An integral aspect of the collaboration was the course syllabus, which was the gravitational center for the selection of special collections items for presentation. As the professor continued to invite me to present materials to his class, I would select items based on the syllabus, which listed topics and authors as the primary focus for each class session. As the semester progressed, I developed a list of possible items for the remainder of the semeter and vetted these with the professor before anything was presented. An item was selected for almost all of the course's twenty-two lectures, which ranged from the late medieval period to the mid-twentieth century. As far as I am aware, none of these presentations ever took more than five minutes of class time. This self-imposed constraint was promised to the professor at the beginning of the semester and contributed to the manageability of the presentations, both with regard to the professor's accommodation of the material and my own preparation of the presentations (for which I generally alloted three hours per week).

In addition to locating and presenting rare books and manuscripts from Pitts Theology Library, I also prepared handouts describing these items' relevance to both the course's content and to the students' acquisition of information literacy competencies, which I termed aptitudes for "vision" and "discernment" in theological inquiry and communication.[5] Each item from special collections was in this way correlated to a competency for finding, evaluating, or using information in theological inquiry, and particularily the study of historical theology. Techniques for developing these competencies were presented on the handout. These were distributed before class, and I would present the book or manuscript at the appropriate time with a focus on three pedagogical elements: (1) an introductory segue connecting the lecture to some textual feature of the book, (2) a brief mention of the theological vision and discernment that were encoded in the book (with passing reference to the handouts), and (3) a concluding segue from the book and back to where the lecture, paused for my presentation (*see Figure 1, opposite page*).

These presentations emphasized textual or "transtextual" features of three types. First and most commonly, the presentations emphasized the "paratexts" of the special collections items. The instruction sessions were focused, in other words, on the printed material of the book that *encompassed and enframed* the main text as "thresholds of interpretation" (to borrow Gérard Genette's description of "paratext").[6] The students in CT 502 were consistently presented with literary conventions like book titles, prefaces, forwards, notes, illustrations, and other paratextual devices within the book (a.k.a. "peritexts"), as well as advertisements, book reviews, and other paratextual devices outside the book (a.k.a. "epitexts"). Although the term and concept of "paratext" were never introduced to the students during the presentations, the focus on paratextual features was integral to the pragmatics and pedagogy of the instructional sessions.

Focusing on paratext in classroom instruction has a couple of advantages. From a pragmatic standpoint, paratext is usually easy to show and describe, making it well suited to five-minute presentations based on visual recognition. Also, since it mediates the reader's approach to the book, the paratext raises questions of how to approach the book's content critically and circumspectly—whether this is a matter of locating, evaluating, or using the book and its information.

Figure 1

Syllabus Topic:	Special Collections Item:	Information Competency:
Catholic Renewal and Humanism	D. Erasmus, *On the Freedom of the Will* (1524)	Finding and Using Scholarly Discourses
Martin Luther	Leo X, *Exsurge Domine*, (1520)	Evaluating Works with the Preface
Martin Luther	M. Luther, *September Testament* (1522)	Evaluating Works with the Table of Contents
Catholic Renewal	Council of Trent, *Canons and Decrees* (1564)	Evaluating Works by the Publisher
Zwingli, Zurich, and the Anabaptists	Zurich Town Council, *Church Ordinance (1526)*	Finding and Evaluating Government Documents
John Calvin	J. Calvin, *Institutes of Christian Religion* (1561)	Finding and Evaluating Literary Translations
English Reformation	Henry VIII, *Declaration* (1521)	Finding and Evaluating Book Reviews
Puritanism	Richard Hooker, *Laws of Ecclesiastical Polity* (1597)	Finding and Using Conventional Topics/Subjects
Orthodoxy	*Westminster Confession and Catechism* (1647-48)	Evaluating and Using Footnotes/Endnotes
Pietism and Quietism	Philipp Spener, "Handwritten Receipt for Alms" (1688)	Evaluating Print/Online Texts with Attribution
John Wesley	Methodist *Constitution and Discipline* (1830)	Finding and Evaluating Denominational Resources
Enlightenment	Herbert of Cherbury, *Religion of the Gentiles* (1705)	Finding and Evaluat. Info on World Religions
Kant and Hegel	N. Hessen, *Theological Dissertation on Kant* (1800)	Finding and Citing Dissertations
F.D.E. Schleiermacher	F. Schleiermacher, *Theologische Zeitschrift* (1819-22)	Finding, Evaluating, and Using Periodicals
S.T. Coleridge and Romanticism	S. Coleridge, *Biographical Sketches* (1817)	Locating and Using Citation Styles
Soren Kierkegaard	Kierkegaard, *Concluding Unscientific Postscript* (1846)	Finding and Using Materials on Microform
The Conservative Critique	Leo XIII, *Rerum Novarum* (1891)	Finding Papal Documents in Print and Online
Liberal Theology	Frances Willard, *Dress and Vice* (187?)	Finding Sources on Women and Religion
Biblical Criticism	A. Schweitzer, *Quest* (1906) and *Memoirs* (1926)	Finding and Using Descriptive Bibliographies
Roots of Black Theology	F. Douglass, *My Bondage and My Freedom* (1857)	Finding Sources on Afr-Americans and Religion
Dialectical Theology I	Friedrich Gogarten, *Zwischen den Zeiten* (1923-33)	Finding and Evaluating Works by Editor/Publisher
Dialectical Theology II	Karl Barth, *Römerbrief* (1919)	Evaluating Scholarly Discourses

Four examples of paratextual instruction from the class are provided here. The first example comes from the folio, first edition of Luther's German New Testament, called the "September Testament," published September 21, 1522. Pitts Theology Library holds a handsome copy in its Richard C. Kessler Reformation Collection. This copy is bound in an eighteenth-century binding of blind-stamped, bleached pigskin over boards. There are a number of remarkable peritextual features in the *September Testament*, including the famous woodcut illustrations by Lucas Cranach the Elder, depicting scenes from the Apocalypse of John. Throughout these illustrations, paratext mediates bible text and bible reader and also serves as a marker of historical context. So, for example, the famous illustration of the "Whore of Bablyon" from Rev 17, with her triple tiara, signifies an antipapal sentiment in a way that intrigues most students, while also inviting them to consider the sixteenth-century context in which the work developed, and to consider the broader significance of images for the interpretation of books (and also for the interpretation of Web-pages, as was pointed out in class). In this way, the presentation of a rare book can evoke both an exalted attention and cultural awareness in the students.

The table of contents from the *September Testament* was the paratextual feature emphasized in class. Here Martin Luther's theology of Scripture intersects his translation of Scripture in an intriguing and memorable way. Twenty-seven books of the New Testament are listed, but Luther signals his understanding of the inferior status of Hebrews, James, Jude, and the Apocalypse of John by leaving them unnumbered and set off from the other books. The *September Testament* illustrates, *inter alia*, that the table of contents is a significant threshold to interpretation and lends itself to teaching strategies for critical reading.

A second example is the *Westminster Confession and Catechisms* of 1647–48. Noteworthy paratextual features here are the footnotes containing biblical passages added in 1647 by order of the House of Commons and expanded in the 1658 edition. The story of the footnotes in the *Confession* is a wonderful avenue to critical reflection on the function of footnotes and the ways they should be used by students to find, evaluate, and use information. Perhaps most importantly, students see how footnotes function rhetorically both in their content and style. These are lessons directly relevant to both curricular and lifelong reading and writing.

Students were also introduced to an example of an epitextual feature in the *Declaration of the Seven Sacraments* (1521), the authorship of which is conventionally (although questionably) attributed to King Henry VIII. The book is written as a polemical critique of Martin Luther's *Babylonian Captivity of the Church* (1520); a line from the first paragraph can be translated as follows: "None of [Luther's works] seems more execrable, more venomous, and more pernicious to mankind, than that entitled *The Babylonian Captivity of the Church.*" Understood as a type of book review, the *Declaration* was used in class to illustrate the different motivations for book reviews and the need to be critical of the reviewer as well as the book under review.

The final example of paratextual features comes from the first book presented to the class: a 1524 octavo copy of Erasmus' treatise *On the Freedom of the Will*. The copy held in Pitts Library is bound in blind-tooled pigskin over wooden boards. A wonderful feature of this copy is that a previous owner bound together two works into the book: Erasmus' *De Libero Arbitrio* and a 1526 edition of Martin Luther's *De Servo Arbitrio*. As the first work presented during the semester, this book's paratextual features are employed to introduce students to the nature of scholarly debate and scholarly "vetting," and the importance of these practices to

evaluation of information resources. Close examination of the woodcut on the bottom edge of the title page of *De Servo Arbitrio* (depicting Samson slaying the Philistines with a jawbone) further illustrated the rhetoric of scholarly literature—that academics, like churchmen, are not dispassionate and unbiased in their dialogue and debate.

After paratext, the second most common type of textual feature emphasized in the classroom presentations was "intertexture." The meaning and significance of "intertextuality" are hotly debated, but here it is meant in the sense of the literal presence of one text within another.[7] This approach to intertexture emphasized the importance of recognizing that texts can change over time through translation and republication. So, for example, presentation of the first published translation of Calvin's *Institutes* (1561), and the story of the rejection of the first English translation (1560), both served as historical example and preamble for a brief delineation of rationale and methods for selecting translations of foreign-language works, particularly the theological "classics." Similarily, students in CT 502 learned the reasons and methods for finding the different editions of a book, this through presentation of the first edition of Albert Schweitzer's *Von Reimarus zu Wrede* (1906) and its substantial differences from the second edition (1913).

A final example of intertexture shows how the interconnection between different texts can help to cultivate more critical reading and writing habits in students. During the professor's lecture on Romanticism and Samuel Coleridge, presentation of a handsome first-edition copy of Coleridge's *Biographical Sketches* (1817) provided an occasion to show specific examples of Coleridge's infamous (and debated) plagiarism of other writers, and to offer concrete definitions and strategies related to the avoidance of illegitimate "literary borrowing." These definitions and strategies went largely unstated in the class presentation but were provided in a handout distributed for further consideration and reference. In this way, historical texts and authorial practices were planted as seeds for virtuous reading and writing habits in today's seminarians.

A third and final textual feature emphasized was the "architextual."[8] Architextual features link the text to the various types of discourse to which it belongs. Here we had opportunity to discuss the nature of literary genre as an aid and potential obstacle to critical reading. For example, a handwritten receipt by the "founder of Pietism," Jakob Spener (1688), was displayed to the students as an example of an ephemeral text, which students learned to locate through archival finding-aids.

A first edition of Karl Barth's *Römerbrief* (1919) was also displayed to the students with a view to its architextual features. By reading a few select lines from Barth's prefaces in subsequent editions of the commentary, wherein Barth rebuffs criticism of his work by biblical scholars, students in CT 502 were introduced to the question of what consitutes a "critical commentary." Barth's challenge to this scholarly genre was presented at the end of the semester as a final cautionary note to the students, encouraging their own evaluation of what is "critical" about "scholarly" resources—an association largely unquestioned until the end of the semester.

I will conclude with four observations about the potential value of teaching with special collections in the classroom. First, the use of rare books to illustrate history provides students with *documentary demonstration of concepts taught in the classroom*. Students hear names and ideas in lecture, and also see these embodied in the physical corpus of the book (an embodiment rendered all the more palpable by parchment and leather binding). The main value of this "documentary learning" is its utilization of students' visual memory and historical imagination

in the learning process: i.e., by seeing books as figures of theological history, students might better: (1) remember historical and theological concepts through visual learning and (2) imagine the investigative processes of historical inquiry.[9] Regarding this second point, focused and sustained attention to primary resources in the classroom is one way to teach the evidentiary practices of historical scholarship, pointing students to how they might verify (or debunk) interpretations of history and theology through their own reading and research.

Second, the presentation of special collections items, especially rare and intriguing books, can *occasion a feeling of awe in students.* At a basic level, this awe is occasioned by amazement at the age and appearance of the antiquarian books. History and its texts, which often seem distant and different from everyday experience, are seen to be present in extraordinarily contemporary and concrete ways. For the students in CT 502, the immanence of history in the rare books and manuscripts was evocative of an awe that was often visible on their faces and audible in their gasps and comments. The students' exalted attention during the presentations, and their sense of the uniqueness of these items, were both results of what historian Stephen Greenblatt has called the power of the displayed object to produce "wonder." Wonder is, Greenblatt observes, "the power of the object to stop the viewer in his or her tracks."[10] Within the classroom context, the goal is not "wonder" as an end in itself. The presentation of such potentially awe-inspiring books is aimed, rather, at engaging students at an emotional level, with the result that historical learning is not only intellectual but also *affective*.

Third, by demonstrating how information has been and should be collected and constructed, teaching through special collections can *motivate students to engage in their own critical practices of inquiry and communication*. This occurs in at least two ways. First, special collections items allow students to envision fields of inquiry (both theological and bibliographical) and can prompt their further examination. Second, these same works illustrate methods of inquiry and communication that students can compare to their own practices of finding, evaluating, and using information. In this way, books and manuscripts become models (both positive and negative) for reading and writing.

Finally, in addition to its pedagogical value, this strategy holds *promise for scholarly research and discovery.* In addition to enhancing curricular learning, the cultivation of special collections in the classroom catalyzes inquiry beyond the classroom. So, for example, at least five students from CT 502 came to the library to examine items presented in class; two students brought their children. In addition to student inquiry, the instructional use of these materials has the potential to support the faculty's scholarship. From the discovery of previously undocumented paratexts (signatures and handwritten dedications by Frederick Douglass and Albert Schweitzer were discovered during the CT 502 presentations) to the reinvestigation of earlier editions of classical works, the integration of rare books and manuscripts into the classroom curriculum can support faculty research in ways both predictable and unanticipated.

The potential advantages of the pedagogical strategy described here are all centered on enhancing the participatory role of students in the study of theology and history. The in-class presentation of special collections involves students in theological and historical inquiry by spotlighting the reality and availablity of the seminal texts described in course lectures and discussions. These texts and their paratexts are, furthermore, shown to reflect the students' own more-or-less developed skills in reading, researching, and writing. In this way, special collections can serve as a lamp to the instructor's teaching and a mirror to the students' learning.

As we have seen, the presentation of special collections is ancillary to the central activites of teaching and learning in the classrom, and more work needs to be done to develop this form of critical bibliography in order to support the variegated forms and content of theological education. Also, given the increasing importance assigned to information literacy instruction by the Association of Theological Schools and other accrediting agencies, it is important to ask: how might this form of bibliographic instruction support assessment of students' aptitudes for theological inquiry and communication? These are tasks and questions best addressed together with our teaching faculties, working together with our collective specializations and specialized collections.

Endnotes

[1] For examples of these strategies as employed at the Pitts Theology Library in support of the educational mission of the Candler School of Theology (Emory University), see the Digital Image Archive (www.pitts.emory.edu/woodcuts/dia) and the annual Reformation Day at Emory (www.pitts.emory.edu/rckessler/refdayindex.html).

[2] There are not (so far as I am aware) any published accounts of this model in theory or practice. The literature on the instructional use of special collections is surprisingly sparse; the only recent article on the topic refers to "the noticeable dearth in the existing scholarly discourse regarding bibliographic instruction or course-integrated instruction in rare books and special collections librarianship" [Ann Schmiesing and Deborah R. Hollis, "The Role of Special Collections Departments in Humanities Undergraduate and Graduate Teaching: A Case Study," *portal: Libraries and the Academy*, 2.3 (2002): 467].

[3] Maryanne Cline Horowitz, *Seeds of Virtue and Knowledge* (Princeton, N.J.: Princeton University Press, 1998).

[4] Ibid., 37–40.

[5] Charles Monroe Wood, *Vision and Discernment: An Orientation in Theological Study* (Decatur, Ga.: Scholars Press, 1985).

[6] Gérard Genette, *Paratexts: Thresholds of Interpretation* (New York: Cambridge University Press, 1997).

[7] Important twentieth-century debates about intertextuality are introduced in Graham Allen, *Intertextuality* (London and New York: Routledge, 2000). For the understanding of intertextuality adopted here, see Gérard Genette, *Palimpsestes : la littérature au second degré* (Paris : Seuil, 1982), 8.

[8] Gérard Genette, *The Architext: An Introduction* (Berkeley: University of California Press, 1992).

[9] For compelling evidence in support of multimedia learning (including the classroom presentation of physical artifacts) and its enhancement of students' information retention and comprehension, see Richard Mayer, ed., *The Cambridge Handbook of Multimedia Learning* (Cambridge and New York: Cambridge University Press, 2005).

[10] Stephen Greenblatt, "Resonance and Wonder," in Ivan Karp and Steven D. Lavine, eds., *Exhibiting Cultures: The Poetics and Politics of Museum Display* (Washington, D.C.: Smithsonian Institution, 1991), 42–56.

Pedagogical Uses of Special Collections Materials
(Special Collections in Theological Education: Strategies for Integration panel)

by
Michael J. Paulus, Jr., Princeton Theological Seminary

Introduction

In this presentation, I highlight seven ways that special collections materials can be used for teaching and learning. I will illustrate each of these uses with an example taken from the special collections at Princeton, and then mention a strategy that we have used to promote such pedagogical uses of our materials.

These uses and strategies are by no means exhaustive of how rare and unique materials can be used pedagogically. They are, rather, meant to provide a sense of the possibilities for the curricular integration of special collections materials.

What Are Special Collections Materials?

Before I begin, I would like to say a couple of things about terminology.

First, a few words about the concept of "special collections." In the late nineteenth century, "special collections" was used to describe special subject collections, most of which were in private or public libraries or archives. In the early twentieth century, academic libraries began organizing rare book rooms and collecting unpublished source materials. By the latter half of the twentieth century, the concept of "special collections" had been broadened to include a diversity of rare and unique materials, in various formats, that had historical value.[1] At Princeton Seminary, the department of Special Collections curates cuneiform tablets, manuscripts, rare books, personal papers, institutional archives, and museum objects. And now we are faced with curating the records of the digital age.

Figure 1: Engraving of Jacob's Ladder, from *Biblica Germanica cum postilis Nicilai de Lyra* (Lübeck: Steffen Arndes, 1494)

It is this broader sense of the term "special collections" that I am using here, and which should make my remarks broadly applicable. Not every institution has a rare book collection; but every institution has—or should have—an archives, as well as other historic materials that are important for that institution's history, mission, and identity.

Second, I would like to emphasize the word "materials" in my title. Librarians are not only concerned with texts but also with their incarnations—the word that has become papyrus,

parchment, paper, or digit. We learn much from texts; but we can also learn much from *books* and other physical objects.

Some Pedagogical Uses

1. First, and most basically, special collections materials can be used to illustrate historical ideas or events.

Figure 1: This is a page from an early printed German Bible, which was printed in Lübeck in 1494. The text is in the common language of the region, and the engravings use common images from that place and time. In this engraving, from the book of Genesis, Jacob's dream of a ladder to heaven is set right outside the city of . . . Lübeck!

Strategy 1: New students at Princeton Seminary are given a tour of the library, which includes a stop in the Special Collections department. For this tour, we set out some of our

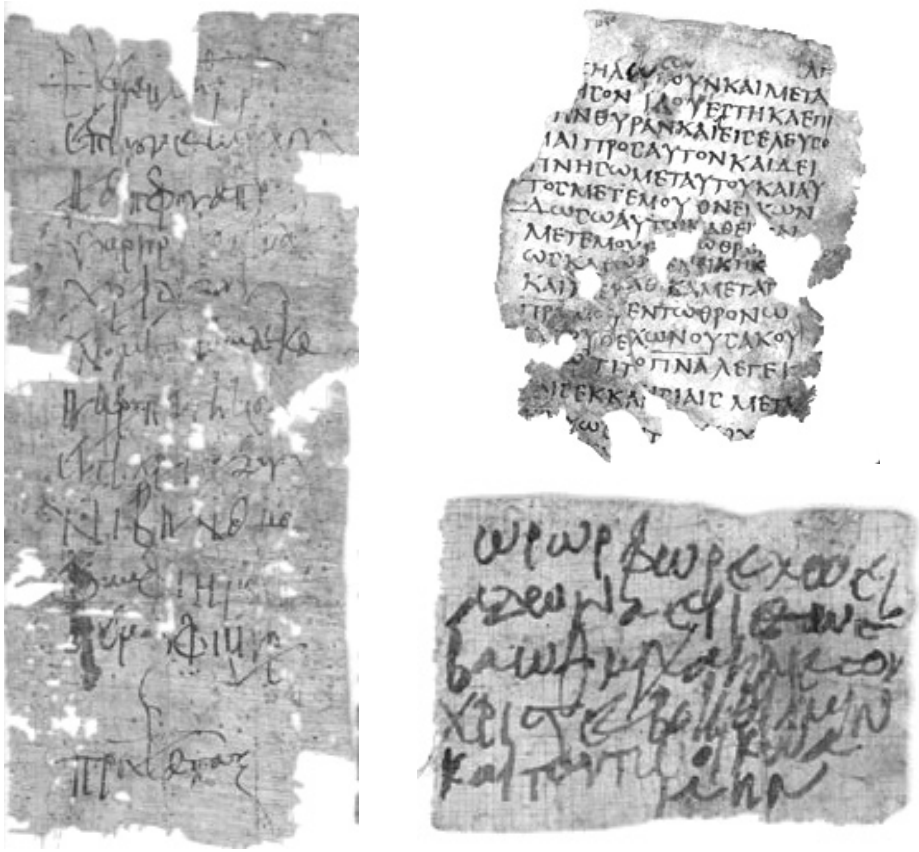
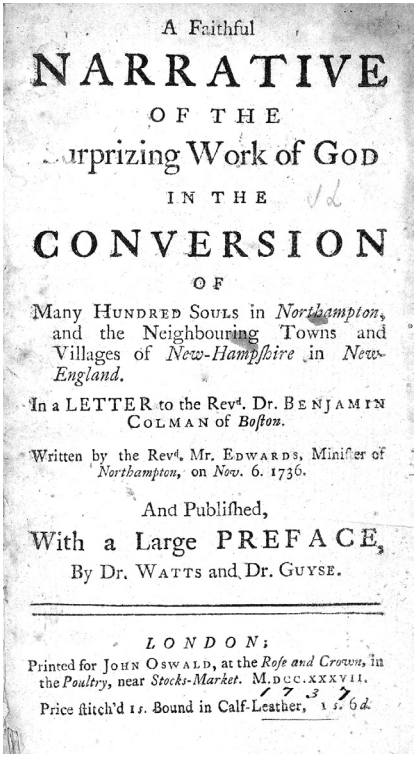


Figure 2: Receipt for Money–Taxes, P.Oxy. 1138 (left); Revelation 3:19b–4:2, P.Oxy. 1080 (top right); Christian Amulet, P.Oxy. 1152 (bottom right)



A Faithful

NARRATIVE

OF THE

Surprizing Work of God

IN THE

CONVERSION

OF

Many Hundred Souls in *Northampton*, and the Neighbouring Towns and Villages of *New-Hampſhire* in *New-England*.

In a LETTER to the Revd. Dr. Benjamin Colman of *Boſton*.

Written by the Revd. Mr. Edwards, Miniſter of *Northampton*, on *Nov.* 6. 1736.

And Publiſhed,

With a Large PREFACE,

By Dr. Watts and Dr. Guyse.

London:

Printed for John Oswald, at the *Roſe and Crown*, in the *Poultry*, near *Stocks-Market*. M.dcc.xxxvii.

Price ſtitch'd 1*s*. Bound in Calf-Leather, 1*s*. 6*d*.

Figure 3: Title page from Jonathan Edwards, *A Faithful Narrative* . . . (London: Printed for John Oswald, 1737)

"treasures" to give students a sense of the materials to which they have access. We like to display this book to illustrate how the Bible has been made accessible in particular places and times.

2. Special collections include historic documents that people in the past created and read. Giving students access to such raw texts enables them to work with documents that have not been transformed through editing, consolidation, printing, or reformatting.

Figure 2: Some interesting historic documents that we have are a number of papyrus and parchment fragments that were found in the town dump of Oxyrhynchus, Egypt. These are interesting just to look at. Notice the different hands that created these different types of documents: the first, a receipt, is a business record; the second, from the book of Revelation, is a literary text; the third, an amulet, is a personal record or artifact.

Strategy 2: These documents have always been popular for class exhibits, so we created a digital collection of them for our digital library (http://scdc.library.ptsem.edu). They are now used in translation and transcription exercises in Greek classes.

3. Special collections materials can be used to show the physical materials, technical processes, and scholarly methods that have been used for the transmission of texts over time.

Strategy 3: A number of materials, processes, and methods have been used over the centuries to transmit and determine the Greek text of the Bible. I used this topic to create an exhibition that was closely connected with our curriculum. All of our students study the Bible, and most of them study biblical Greek. I wanted to create an exhibition that would augment what they learned about the history of Greek Bibles in their courses. The exhibition I created, entitled "The Transmission of the Greek Text of the Bible," included biblical Greek papyri, biblical Greek codices, early printed Greek New Testaments, and early critical editions of the Greek New Testament. This exhibition was a huge success: three different professors had me take more than one hundred students through it. There is now a virtual version of it online.[2]

4. Special collections materials can be used to show how the production and dissemination of texts is a collective process.

Figure 3: This is the title page from the first edition of Jonathan Edwards's *A Faithful Narrative*, which had an important part in the transatlantic revivals of the mid-eighteenth

Matthæus C. III.

C. III.

In diebus autem. Propterea nullus est timor: aut predicationem Johannis.

Et in die Non solum penitus annos est omnes vos: ad predicationem Johannis comprehendit: cum tres dies signata annoy. Lucas significat tres tempores expressit. Anno: a vno quoq; horum.

Predicans. Manifestat: se qui prius fuerat: baptizando: predicando: viam preparare domino.

In deserto iu dee. Nunc indi: a loco deserti erant qui hos recullant: et quiant.

Penitentiam. Hoc prius nouum: quod post per scripta verius.

Penitentia propter de fugatur: gaudio regni qui vere penitet: ut fugiant nos errores: deinde ex regni animi ad ofer ilie regnum.

Egratis in bap nemo se simulet: cur expetiat penitentia? Studiosius: et nos: duo gentilis. Dic esse penitentia: nulla ante baptismū abnegantes: vt confirmantes quod nos: et sit initium fugiendi. Penitentia: a peniendo: qua quisq; penit quod le iuste commisit.

Appropinquat enim. Non egrotis quarent nemo redire poller: quia infirmi et qui vna qui eft dextibus carebant: quam parans iohannes prium antepotit.

Vox clamantis. Johannes vox: dicitur verbo qui damat in o homo. Psalmus 36 dic: vox audiatur: vox: vt audiamus verba valet.

Vie viam vestra preparate vt recipiatur: vnde. Viam lucerna dicit ste mo.

In deserto. Forma penitentiae: locus: omnes: finis: non frequē tū hominum: sed vehemēs: vehemē non molliis ad fletum: sed ad gne vu tas: omnia: vinolentia.

Ecce: vehemē significat: subtr viam a mūdi illecebris segregatam.

Dñm domini: Dia domini ad cor: vbi gst eum femo eius: dilige re: audire.

Ipse autem. Et qui penitentiam predicat: babet penitentiē pręt dū. Jn eo vitatur vellis: et ide laudatur: quo vita in vtrisq; arguitur.

Ipse autem. Johannes in femetipso crudit penitentiae: et humanam vig

ethebat in deserto: habitame de locustis: vitamq; pilos camelo: vestimen.

Et omnes: de non tm: vbet habere: vestimentum ad vocatum: vel ad vsū: et anonem: sed tm: ad regendum: nuditatem. Jpse: iohannes: pilos: vestis: suę.

Mora. In vestis iohannis monemur: ne alperis: vtamur: ad refrenationem carnis. Jn vobis: vt non artes paratis: sed naturalibus: cibis: vtamur.

Mora. Habi tus: vestitus: omnes: fationem indicant. Alperis: vellitur: q vitia: ad: palpanti: fy alpera: incruptiles: et elegiar: fic. Omnis: na viperar. Et. Zo na pellicea: circa lum bos: q: carnē: fed: cru ciatur: cum: vsqz: ad: os. Mel: locustas: e: dat: q: predicatio: ad turbos: bellos: fugat: tum: deolitas: prauę. Sed: ano: tendat: qn: deolitas: sed: ano: pyro: dle: apparuit. In malis: tudeolo, In locustis: alaor: vo latur: sed: ano: bes: tiam.

Et: tinctę: Quia in: aqua: a malis: ere: at non: ablutur. Hic: aqre: fequitur: bapti: zabātur: ab eo in: iordane: confitentes: ei: peccata: q: de: superbia: vestitu: bolis: ad: billi tate: confessionem: et: mendationē: deside: bant. Jam: tunc: eū: baptizandis: scripturi: debant: confitendi: peccata: q: promittēdi: melioru.

In iordane. Quia in et figura: baptismi: fluuius: et: nomine: iordanis: in: quibus: erigit: quod: congruit: baptizato.

Confitentes. Confessio: peccatoy: confessio: est: offensionium: sine: ne: rum. Qui: enim: sinet: iudicium: qui: peccata: non: erubescit: confiteri. Perfecta: tunc: folus: omnes: pudores. A confessio: peccati: pudorem: ba bet: q: ofa: erubescima: est: gratia: ppta. Solent: aduersus: confiteri: peccata: vt: erubescentiam: patiantur: pro: pena. Quam: beda: pius: est: diuini: iudex.

Vultos: pharisęorum: et ca. Hinc: et: hęresis: indicentur: qui: pharisęi: defendantur: et: traditiones: pharisęi: suscipiat. Vnde: ipharisęi: et: dl: tituli: a: populo: per: pinum: iustificari: putant. Sadducęi: et: dl: au fti: vendicate: enim: fibi: q: non: sint: in: negatu: refurrectionem: dicentes: a nim: am: mortem: cum: corpe: quinq; libros: moysi: tm: suscipiat: et: nihil: de: spiritu: sanctu: scripturas: prophetarum: libros: non: recipiat: q: maxime: indi gebant: contra: penitentia.

Progenies viperarum. Et: vt: venenatum: filij: et: bonis: malum: et: a: pessimantur: parentes: habent: ita: et: vos: o: Viperę: patrem: suum: occidit: sic: indę: prophetas: qui: erant: patres vestri.

Facite. Et. Quasi: si: dicare: prius: vnum: non: reprobitis: vt: fic: ad: baptismum: venitis. Facite: fructus: non: qualemcunq; sed: dignum. Et: non: put: debet: esse: fructus: bonę: operis: etiā: qui: michi: vel: mimus: peccat: nō: et: eius: qui: gratiam: accipit. Sed: nolo: te: abraham: gloriantes: nobis: fe: ipsos: fallere: peccatores: vnde: subdit. Et: ne: velitis: et. Ad: bibitorem: pe nitentiae. Jn: superbia: enim: nulla: eft: penitentia.

Jam enim. Et: in: penitentia: qui: timorem: dei: meritum: paratum: aute: exclusa: porte: meritis: antiquis: patriarchis. Nec: bolus: condus: in: flamas: et: omnis: qui: fine: bolus: nulla: fant: vulnera: fi: vitalia: subtrag: non: fuerint: ut: omnis: ima: gratia: dl: cum: femel: femina: unqm: fanitatem.

century. You can see here many of the people involved in publishing this little book. Edwards, a minister in Northampton, Massachusetts, communicated an account of a local revival to Benjamin Colman, a prominent minister in Boston. Colman corresponded about it with two prominent English ministers, Isaac Watts and John Guyse, who asked for an account that they could publish. They wrote an introduction to Edwards's text and delivered it to John Oswald, who printed it in London. Then it was assembled and sold to the public.

You can follow this communication network through to reception, if a book has marks of ownership or readers' marginalia. Unfortunately, we don't know much about the provenance of this particular book, and this copy is rather clean. (Sometimes librarians *do* like to find their books marked.)

Strategy 4: When we present materials to classes, we exhibit materials from a librarian's point of view, pointing out such things as title page details, marks of ownership, and readers' responses.

Figure 4: Page from Matthew, from *Biblia cum glossa ordinaria Walafridi Strabonis* (Strassburg: Adolf Rusch for Anton Koberger, 1481)

5. Special collections materials can be used to demonstrate the significance of paratexts, which frame a text and influence readers' encounters with it.

Figure 4: The text of this Vulgate Bible comes with extensive notes. The biblical text—the larger type in the center of the page—is surrounded on all sides by one gloss[3] and accompanied by a second, interlinear gloss.[4] You can see here how various words or phrases in the biblical text are treated in the notes, and understand why better translations that broke these authoritative verbal links, such as Erasmus's, caused some excitement.[5]

Strategy 5: In addition to exhibiting materials from a librarian's point of view, we often suggest materials for class exhibits. We have introduced the book above into class presentations to show the interpretive role of biblical paratexts.

6. Special collections materials can help us understand the present in the context of what has happened in the past. For example, as denizens of the digital age, we are all of us trying to understand how current technological changes will transform our culture. The materials that may be found in special collections can help us learn from similar technological turning points in history.

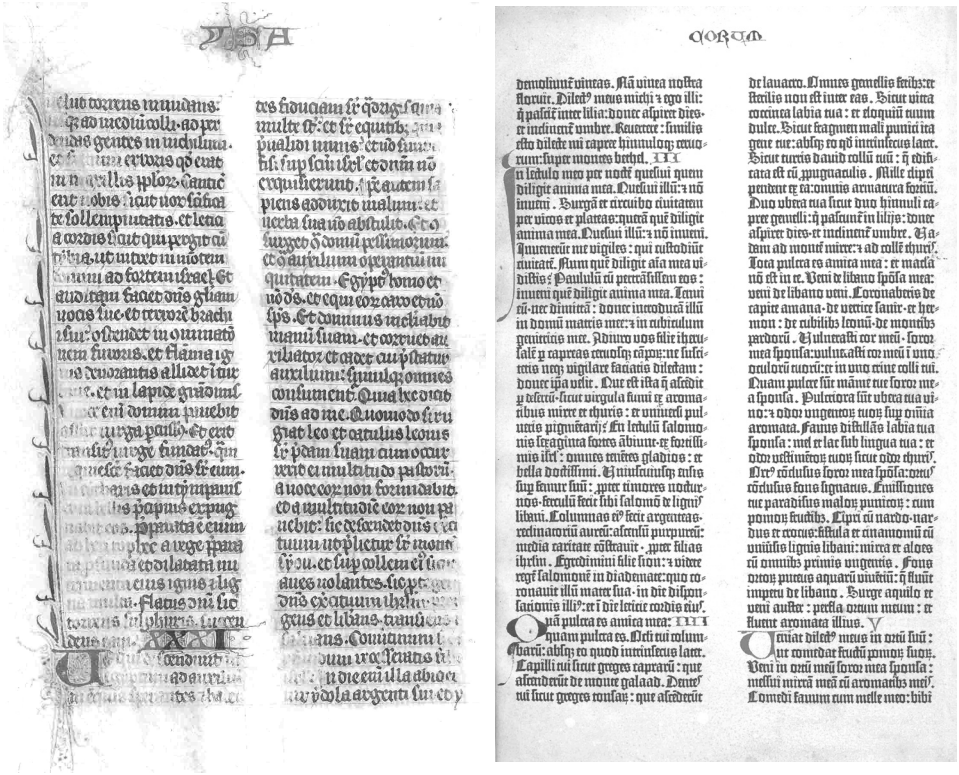


Figure 5: Leaf from a Manuscript Bible, ca. 1310 (left); leaf from a Gutenberg Bible, ca. 1450 (right)

Figure 5: Compare these two leaves: the one on the right is from a Gutenberg Bible, the first major book printed with movable metal type (ca. 1450); the one on the left is from a Paris manuscript Bible (ca. 1310). You can see how early printed books were made to resemble manuscript books. Communication revolutions or media shifts are not always as radical—initially—as they could be. We see this today with electronic journals, especially when an electronic journal is just a PDF copy of the print edition.

Strategy 6: Small exhibits can be created around topics such as this. In addition to providing information about the topic, these exhibits present an opportunity to highlight the types of resources that are available for further exploration.

7. Finally, perhaps the most important use of special collections materials has to do with the discovery of new information and untold stories in unpublished sources.

I recently learned about an interesting relationship between the English author Charles Williams (1886–1945) and the American clergyman Walter Lowrie (1868–1959). Williams is principally remembered today as a member of the Inklings, the Oxford literary group that

included C. S. Lewis and J. R. R. Tolkien. While reading a biography of Williams, I learned that he had been involved with publishing the works of Søren Kierkegaard in English. I knew that Walter Lowrie, a Princetonian, had been one of the earliest English translators of Kierkegaard, and I soon found my way to a series of folders in Lowrie's personal papers labeled "Oxford University Press." These were full of letters from Williams that revealed the significant role that he had had as a publisher in bringing Kierkegaard to an English audience—a role that is documented nowhere else, not even in the archives of OUP. One historian of the press claimed that Williams left no record as a publisher.[6] Part of that record has now been found.

Strategy 7: During reference interviews, information literacy sessions, or other personal contacts with students (the most captive audience I have is made up of my student assistants), we try to give students a sense of the variety of resources in special collections that are—or might be—related to their research inquires and interests.

Conclusion

I hope that this brief overview has given you a sense of some of the possible pedagogical uses for the rare and unique materials that are kept in your library. In addition, I hope that it has sparked some ideas of how you might bring such materials to the attention of faculty and students at your institution.

Endnotes

1 Neil Harris, "Special Collections and Academic Scholarship: A Tangled Relationship," in *Libraries and Scholarly Communication in the United States: The Historical Dimension*, 64–70, ed. Phyllis Dain and John Y. Cole (New York: Greenwood Press, 1990).

2 Available at http://library.ptsem.edu/collections/exhibits/greekbible.

3 The "Ordinary Gloss," attributed to Walafrid Strabo (d. 849).

4 Attributed to Anselm of Laon (d. 1117).

5 In Matthew 3:2, John the Baptist says, "Metanoiete." The Vulgate rendered this as "Poenitentiam agite," do penance; Erasmus translated this as "Resipiscite," change your mind.

6 Peter Sutcliffe, *The Oxford University Press: An Informal History* (Oxford: Clarendon Press, 1978), 202.

Spiritual Culture and the Theological Library: The Role of the Princeton Theological Seminary Library in the Religious Life of Theological Students in the Nineteenth Century

by
Michael J. Paulus, Jr., Princeton Theological Seminary

Introduction

In the early nineteenth century, faced with a rising demand for ministers in the emerging republic of the United States, American Protestant denominations began establishing postgraduate theological schools to increase the supply of ministers as well as enhance the quality of ministerial education. Andover Theological Seminary, founded in 1807, was the first institution of this type. Princeton Theological Seminary was the second major school of this type, and many others quickly followed their examples. These schools developed curricula, pedagogies, and academic resources to support both the intellectual and spiritual formation of future ministers. Princeton's plan stated that the seminary was designed "to unite religion and literature; that piety of the heart which is the fruit only of the renewing and sanctifying grace of God, with solid learning."[1] This double objective—to train the heart as well as the head—was not unique to Princeton. Glenn Miller titled his book about the aims and purposes of antebellum American theological education *Piety and Intellect*.[2]

Among the most important resources required by these new schools were libraries. To pursue advanced studies in theology, both students and professors needed access to a good number of diverse books. Thus, theological libraries were, with varying degrees of success, developed during the nineteenth century to facilitate access to textbooks, to books that were expensive or difficult to acquire, and, eventually, to books that could be used for research.[3]

But were these libraries only for inquiring minds? Or were they in some way connected with theological seminaries' curricular concern for the heart? In this paper, I look at the collection, spaces, services, and uses of the theological library at Princeton and present some glimpses of the role that this theological library had in the religious life of seminary students.

One Hundred Years of Pursuing Piety

The rather wordy title of this paper alludes to two addresses that professor B. B. Warfield delivered to incoming seminary students at Princeton: "Spiritual Culture in the Theological Seminary," from 1903,[4] and "The Religious Life of Theological Students," from 1911.[5] Both addresses are concerned with the issue of spiritual formation and explicitly refer back to the seminary's plan, approved in 1811 by the General Assembly of the Presbyterian Church in the United States of America.

This plan aimed to articulate the design of a school that would be "a nursery of vital piety, as well as of sound theological learning."[6] To cultivate learning, the plan outlined a theological curriculum, stated the need for a faculty of at least three, and called for the development of "a complete theological library."[7] (The library part of the plan was never approved or pursued by the General Assembly, and development of a theological library was left to "the energy and generosity of the professors, officers, and friends of the Seminary."[8])

To cultivate piety, the plan prescribed two courses of action. First, during their course of study, students were expected to read "a considerable number of the best practical writers on the subject of religion." Second, a certain attention to piety was expected. Students were to study their Bibles and pray daily; attend worship services; and limit Sabbath reading, conversations, and meetings to matters concerned with practical piety. Professors were "to encourage, cherish, and promote devotion and personal piety" in lectures and recitations, through private conversations, "and by all other means, incapable of being minutely specified, by which they may foster true experimental religion, and unreserved devotedness to God."[9]

In spite of the profound theological and social changes that occurred during the nineteenth century, the plan for Princeton Seminary remained essentially unchanged; all of these instructions on piety can be found in the edition of the plan that was published in 1895.[10] Warfield's advice to seminary students one hundred years after the seminary's plan was implemented reflects a continuing concern for the subjective side of the Christian faith in the context of theological education at Princeton.[11] But how was this concern for spiritual culture related to the role of the library?

Collection

Princeton Seminary's plan stressed the subjective as well as the object value of reading. At Princeton, there were strong theological and philosophical foundations that linked reading and piety. For Reformed heirs of the Protestant Reformation, reading was viewed as an important means of grace—a way to personally encounter truth and experience salvation.[12] (Such encounters could be communicable: Edmund Bunny's *Booke of Christian Exercise* converted Richard Baxter, whose *Call to the Unconverted* converted Philip Doddridge, whose *Rise and Progress of Religion* converted William Wilberforce, whose *Practical View* converted Legh Richmond, whose *Dairyman's Daughter* became a popular and broadly circulated evangelical tract in the nineteenth century.) By the nineteenth century, reading was also viewed as a means for sparking "great and extended revivals of religion."[13] Tied to these theological convictions was the Scottish philosophical confidence in the common sense, which held that exposing people to truth activated their moral sense and encouraged moral action.[14] Facilitating access to the best devotional literature, therefore, was a significant step toward cultivating piety, and it is one of the first ways in which we should expect the library to have had a role.

In his "Spiritual Culture" address, Warfield recommends thirty-six specific titles and six additional authors for spiritual edification. He recommends works by Augustine, Baxter, Bunyan, Newton, Edwards, and seminary professors Archibald Alexander and Charles Hodge. He also recommends Thomas à Kempis' *Imitation of Christ* (in spite of its "Mariolatrous Romanism"), Thomas Brown's *Religio Medici* (in spite of its "bald Pelagianism"), and the devotional poems of Christina Rossetti (which Warfield claimed were "unsurpassed for elevation of feeling"). All but five of these titles and three of these authors were in the seminary library at the time of Warfield's address.[15] Of the nineteen of Warfield's thirty-six titles that were published before 1852, all but two were in the library by mid-century (as well as other devotional works).[16]

The first forty years of collection development at Princeton Seminary were uneven. The first priority was to acquire texts needed for teaching.[17] Purchases were modest, and the library grew mostly through donations—a pattern not uncommon for academic libraries in the early nineteenth century. By 1822, the library had grown to about 2,000 volumes and had been

moved out of Archibald Alexander's study into the seminary's first building. Growth over the next twenty years was unremarkable, and complaints from faculty and students persistently pointed out that the library was not being developed carefully or consistently. Professors complained that the library did not provide "the requisite means of investigation, either to the Professors or students."[18] In 1830, students added that the library lacked works on practical piety.[19]

During the 1840s, the financial conditions of Princeton Seminary began to improve as wealthy benefactors and ambitious alumni began generously supporting the growth of the seminary and its library. By 1852, the library had some 9,000 books and pamphlets; by 1900, it had nearly 90,000. As the collection was more intentionally developed during the latter half of the nineteenth century, it was able to support the teaching and research needs of the seminary.[20] The collection was also, during this time, able to support the spiritual reading needs of the seminary. In the library's 1886 printed catalog, the entries under the division "Ethical Theology," "Practical Religion" run to ten pages.[21]

Space

The early interest in developing a theological library at Princeton included concerns for library space. The first seminary building, built between 1815 and 1820, provided two rooms for the library on the second floor. But soon after the seminary's books had been placed in their first public space, the seminary began seeking funds for a building for the library. Professor Samuel Miller wrote in 1822 that the seminary needed "a suitable building, for the reception

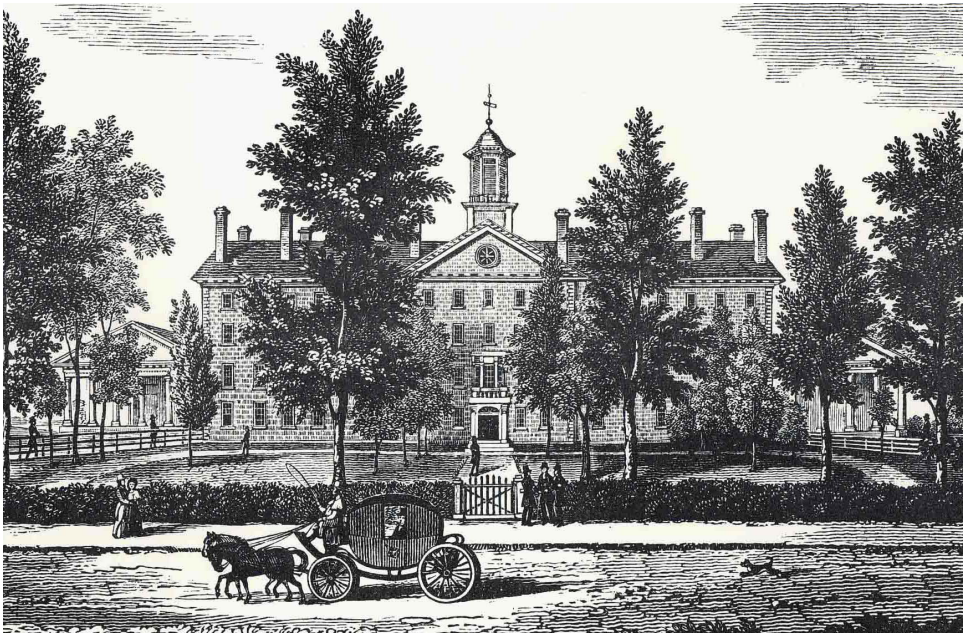


Figure 1: Engraving of the Princeton Seminary campus (1843)

of a large library . . . constructed as nearly as possible upon the principle of being proof against fire, while it should admit of being comfortably warmed."[22]

In 1843, Princeton Seminary published an engraving of its growing campus (see fig. 1). This rendering, based on a drawing that was made before 1833, illustrated that the seminary's concern for learning and piety translated into a need for space for a chapel, located in a building to the left of the seminary's main building, and the library, located in a building to the right of the seminary's main building.[23] Construction of a building for the chapel was completed in 1834, but plans for an additional building for the library were delayed.

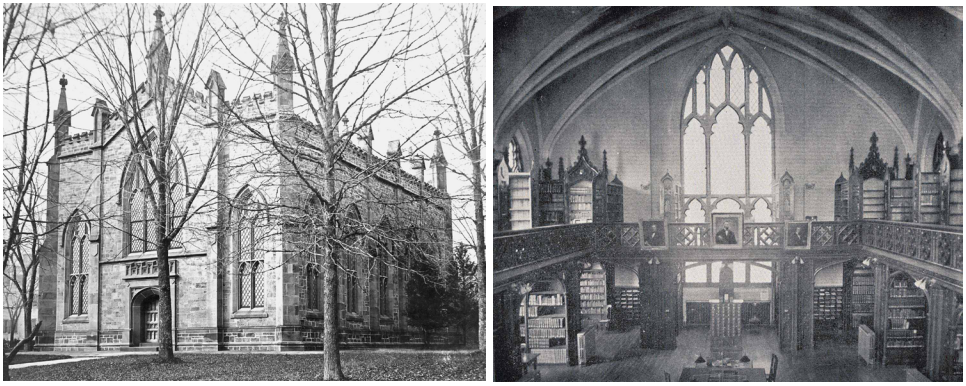


Figure 2: Lenox Library, exterior (ca. 1860) and interior (ca. 1900)

In "Spiritual Culture," Warfield says that preparation for the ministry must include a training of the heart, the hand, and the head—"a devotional, a practical and an intellectual training"—which "must be twisted together into a single three-ply cord." All the work done at the seminary, Warfield said, "may be made a very powerful means of grace . . . even the strictest grammatical study can be informed with reverence."[24] In his address "The Religious Life of Theological Students," Warfield asks, "Why should you turn from God when you turn to your books, or feel that you must turn from your books in order to turn to God? . . . there can be no 'either-or' here . . . [there is an] intimacy of the relation between the work of a theological student and his religious life."[25]

I think that the building that eventually was built for the seminary library must have helped those who aimed to do their work religiously—that is, in Warfield's words, "with a religious end in view, in a religious spirit, and with the religious side of it dominant in [one's] mind."[26] In 1843, James Lenox built for the seminary one of the first academic library buildings in the United States (see fig. 2). The exterior and interior gothic aesthetic qualities of Lenox Library, in contrast to the Grecian façade and meeting-house arrangement of the chapel, made the seminary *library* building the most inspiring space in all of Princeton.

This aesthetic sensibility extended to the second library building that Lenox presented to the seminary in 1879 (see fig. 3). Both buildings initially provided ample space for study. And, like ancient Greco-Roman libraries, their reading rooms were decorated with representations of revered authors, which were meant to invoke a literary tradition and inspire readers and writers.[27]

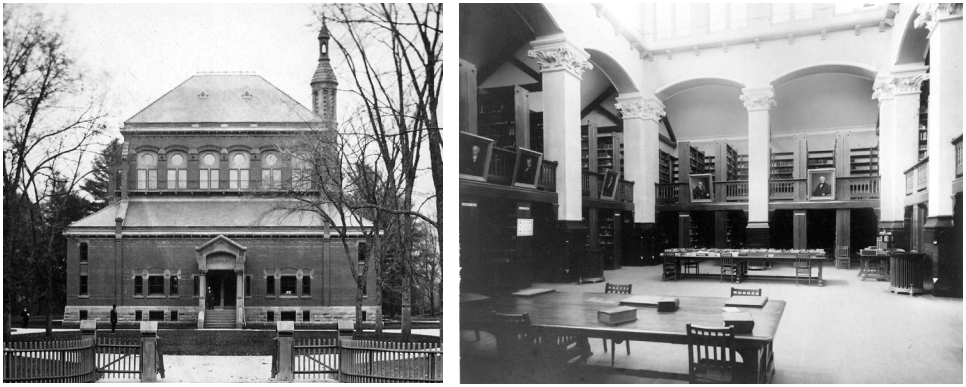


Figure 3: New Lenox Library, exterior (ca. 1879) and interior (ca. 1900)

Services

In his book *Letters from a Father to His Sons in College*, Samuel Miller wrote that "to ascend the hill of literature," students "must have guides."[28] Beginning with the inaugural address of Princeton Seminary's first professor, Archibald Alexander, the seminary's professors liberally dispensed bibliographic guidance for all fields of inquiry and interest.

Alexander, who was also the seminary's first librarian until his death in 1851, would easily have been able to direct students to titles in the seminary's library—especially when it was in his house. The two professors that served as librarians after Alexander increasingly turned over more and more of the library's operations to students. The first of these, William Henry Green, professor of Old Testament, nevertheless saw that the library was better cataloged and organized for access. His successor, Charles Augustus Aiken, professor of ethics and apologetics, also contributed to the development of the library by seeing its collection broadly strengthened. But in 1877, Aiken told the board of trustees that the library needed a full-time librarian. Such a person, he said, "might become an invaluable counselor and guide to the students in the use of the library."[29]

Later that year, William Henry Roberts became Princeton Seminary's first fulltime librarian. The service that Roberts rendered as a guide to the library's collection is exhibited in a pamphlet that he published in 1880, entitled *A List of Books: Intended as an Aid in the Selection of a Pastor's Library*. The arrangement of Roberts' titles followed the arrangement of the library, which he had helped Green establish when he was a seminary student. Under the heading of "Christian Life," "Ethics," seventeen devotional titles are mentioned, ranging from Thomas à Kempis to Charles Spurgeon.[30] Roberts published a second, slightly modified edition of this work in 1885.[31]

Robertts' successor, Joseph Heatly Dulles, published similar bibliographic guides in 1892, 1896, and 1921.[32] In an introductory note to two of these, both of which were entitled *One Hundred Books for the Minister's Library*, Dulles explained that his guide was intended "to meet the wants of the minister as a student of the Bible." Consequently, he states, "Devotional works . . . are not included in the list"—but, as if he could not help himself, he recommends two titles (Edward Meyrick Goulburn's *Thoughts on Personal Religion* and Austin Phelps' *Still Hour*).[33]

In 1895, the library committee provided the board of trustees with a nice description of the public service the seminary library needed. The library, they said, required "the presence of an experienced, skillful, and courteous librarian, ever ready to furnish information, make visitors feel welcome, suggest suitable helps, and direct to sources of information."[34] The services rendered by seminary librarians included directing students to sources of information for spiritual formation.

Use

The students' complaint in 1830 over the lack of devotional literature in the library reveals their demand for access to such works.[35] While it is difficult to know how *books* were actually used, library circulation records do provide a sense of how the *library* was used. These records show how often devotional literature, when it was in the library, was checked out.

The most heavily circulated books were those used in courses (e.g., textbooks and lexical aids), followed by books closely related to courses being taught (i.e., works of authors who were discussed or referred to in classes). But there was another class of materials that circulated: books connected with independent studies or interests. Piety was one of the most obvious and consistent of these interests.

During the academic year 1821/22, about 2,000 books circulated among the seminary's 80 students. Included among these were some particularly pious works, by such authors as Flavel, Jay, Bunyan, and Edwards.[36] During the 1850/51 academic year, only about 1,200 books circulated among the seminary's 147 students. The decrease in circulated academic books was most likely due to the increased space and opportunity for the use of books afforded by Lenox Library. The decrease in circulated devotional books was most likely due to the increased availability of such books through prolific religious publishers. By mid-century, the Presbyterian Board of Publication alone had published hundreds of titles, and printed thousands of copies of these, including works by Alexander, Baxter, Bunyan, and many other Reformed favorites.[37] Even still, devotional books by such authors as Alexander, Jay, Edwards, and Thomas à Kempis were being checked out from the seminary library.[38]

In 1879, in his librarian's report to the trustees, Roberts reported that 8,352 volumes had circulated that academic year among the seminary's 114 students. Seven percent of these books were classified under "Apologetics and Ethics."[39] About 10 percent of the books in this division of the collection were classified under "Practical Religion," but it is not evident how many of these titles circulated as part of Roberts's 7 percent. There is, however, a record of titles that circulated circa 1875, and among these are devotional works by such authors as Baxter, Bunyan, Hodge, and Rutherford.[40] It is clear that throughout the nineteenth century, some Princeton Seminary students did turn to the seminary library to support their devotional reading needs.

Conclusion

These glimpses of the resources, spaces, services, and uses of the Princeton Theological Seminary Library provide a sense of the role that this theological library had in cultivating piety. The library's collection made devotional literature available to students; the library's buildings provided inspiring spaces for reading; the library's librarians provided bibliographic guidance on spiritual resources; and the library's books on practical religion were used by students. These

observations suggest that the theological library did contribute to spiritual culture at Princeton Seminary and that it did have a role in the religious life of seminary students.

Endnotes

[1] *The Plan of a Theological Seminary: Adopted by the General Assembly of the Presbyterian Church in the United States of America in Their Session of May Last, A.D. 1811; Together with the Measures Taken by Them to Carry the Plan into Effect* (Philadelphia: Printed by Jane Aitken, 1811), 4.

[2] Glenn T. Miller, *Piety and Intellect: The Aims and Purposes of Ante-Bellum Theological Education* (Atlanta: Scholars Press, 1990).

[3] The most substantial study of theological libraries in the nineteenth century is Norman J. Kansfield, *"Study the Most Approved Authors": The Role of the Seminary Library in Nineteenth-Century American Protestant Ministerial Education* (Ph.D. dissertation, University of Chicago, 1981).

[4] Benjamin B. Warfield, "Spiritual Culture in the Theological Seminary," *Princeton Theological Review* 2 (1904): 65–87.

[5] Benjamin B. Warfield, "The Religious Life of Theological Students" (n.p., 1911).

[6] *Minutes of the General Assembly of the Presbyterian Church in the United States of America: From Its Organization A.D. 1789 to A.D. 1820 Inclusive* (Philadelphia: Presbyterian Board of Publication, 1847), 455.

[7] *The Plan of a Theological Seminary*, 10, 12–14, 18–19.

[8] William H. Roberts, "Library of the Theological Seminary," in *The Princeton Book: A Series of Sketches Pertaining to the History, Organization and Present Condition of the College of New Jersey* (Boston: Houghton, Osgood and Company, 1879), 329.

[9] *The Plan of a Theological Seminary*, 13–16.

[10] *Plan of the Theological Seminary of the Presbyterian Church in the United States of America Located at Princeton, New Jersey: Adopted by the General Assembly of 1811 and Amended by Subsequent Assemblies* (Princeton: The Princeton Press, 1895), 15, 17–19.

[11] W. Andrew Hoffecker, *Piety and the Princeton Theologians: Archibald Alexander, Charles Hodge, and Benjamin Warfield* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1981), 154.

[12] Guglielmo Cavallo and Roger Chartier, "Introduction," in *A History of Reading in the West*, ed. Guglielmo Cavallo and Roger Chartier; trans. Lydia G. Cochrane (Amherst: University of Massachusetts Press, 1999), 32.

[13] S. J. P. Anderson, *The Power of a Christian Literature: A Sermon on Behalf of the Assembly's Board of Publication* (Philadelphia: Presbyterian Board of Publication, 1858), 18.

[14] Paul C. Gutjahr, *An American Bible: A History of the Good Book in the United States* (Stanford: Stanford University Press, 1999), 45–46.

[15] B.B. Warfield, "Spiritual Culture," 79–85. For titles published before 1885, see *Catalogue of the Library of Princeton Theological Seminary: Part I—Religious Literature* (Princeton: C. S. Robinson & Co., 1886); for titles published between 1885 and 1901, accession details can be found on bookplates (when extant).

[16] Catalogue of the Library 1852, PTS Library Collection, Special Collections, Princeton Theological Seminary Libraries.

[17] The first books purchased for the library in 1812 were two Hebrew Bibles, two Hebrew lexicons, and six Hebrew grammars. Minutes of the Board of Directors, I:29, Special Collections, Princeton Theological Seminary Libraries.

[18] Ibid., III:61.

[19] Letter from a Committee on Behalf of the Students to the Board of Directors, 27 September 1830, Board of Directors Collection, Special Collections, Princeton Theological Seminary Libraries.

[20] For example, all twelve texts recommended to students in Caspar Wistar Hodge's course on New Testament criticism are in the library's 1886 printed catalog. Casper Wistar Hodge, *New Testament Criticism: Lectures by Dr. C. W. Hodge before the Junior Class, Princeton Theological Seminary* (Princeton: Press Printing Establishment, 1880), [3].

[21] *Catalogue of the Library of Princeton Theological Seminary*, viii, 211–221.

[22] Samuel Miller, *A Brief Account of the Rise, Progress, and Present State of the Theological Seminary of the Presbyterian Church in the United States at Princeton; Including the Constitution of the Said Seminary, a Catalogue of Those Who Have Been Members, and a List of the Present Officers and Students* (Philadelphia: A. Finley, 1822), 58.

[23] The drawing, which depicts a chapel rather different from the one built in 1833/34, is located in Special Collections, Princeton Theological Seminary Libraries.

[24] "Spiritual Culture," 67–68, 73.

[25] "The Religious Life of Theological Students," 2.

[26] "Spiritual Culture," 73.

[27] Harry Y. Gamble, *Books and Readers in the Early Church: A History of Early Christian Texts* (New Haven, CT: Yale University Press, 1995), 189.

[28] Samuel Miller, *Letters from a Father to His Sons in College* (Philadelphia: Presbyterian Board of Publication, 1852), 12.

[29] Minutes of the Board of Trustees, III:364, Special Collections, Princeton Theological Seminary Libraries.

[30] William H. Roberts, *A List of Books: Intended as an Aid in the Selection of a Pastor's Library* (Princeton: Printed by C. S. Robinson & Co., 1880), 12.

[31] Four fewer titles appear under "Christian Ethics" in this edition. William H. Roberts, *A List of Books: Intended as an Aid in the Selection of a Pastor's Library* (Princeton: C. S. Robinson & Co., 1885), 14–15.

[32] Joseph H. Dulles, *One Hundred Books for the Minister's Library* (Princeton, 1892); *One Hundred Books for the Minister's Library* (New York: Funk & Wagnalls Company, 1896); *Some Books for a Minister's Library* (Princeton, 1921).

[33] Dulles, *One Hundred Books* (Princeton, 1892; New York: Funk & Wagnalls Company, 1896), [2].

[34] Minutes of the Board of Trustees, V:202, Special Collections, Princeton Theological Seminary Libraries.

[35] Within three years of their complaint, a Princeton edition of the *Memoirs of the Rev. Thomas Halyburton* was published, with introductory paratexts by professors Alexander, Miller, and Hodge. *Memoirs of the Rev. Thomas Halyburton, Professor of Divinity in the University of St. Andrews* (Princeton: Baker & Connolly, 1833).

[36] Circulation Record 1821-1827, PTS Library Collection, Special Collections, Princeton Theological Seminary Libraries.

[37] See *Fourteenth Annual Report of the Board of Publication of the Presbyterian Church in the United States of America: Presented to the General Assembly, May, 1852* (Philadelphia: Presbyterian Board of Publication, 1852).

[38] Circulation Record 1849-1851, PTS Library Collection, Special Collections, Princeton Theological Seminary Libraries.

[39] Minutes of the Board of Trustees, IV:14, Special Collections, Princeton Theological Seminary Libraries.

[40] Circulation Records: Titles ca. 1875, PTS Library Collection, Special Collections, Princeton Theological Seminary Libraries.

Stemming the Flood
by
Dennis A. Norlin, ATLA

Long ago and far away—actually in the late 1970s—Sally Roesch Wagner began a PhD program at the University of California Berkeley. When she discovered the multivolume work *History of Woman Suffrage* by Susan B. Anthony, Elizabeth Cady Stanton, and Matilda Joslyn Gage, she knew of Anthony and Stanton, of course, but had never heard of Gage. Having grown up in Aberdeen, South Dakota, however, she knew of an elderly woman who lived there—Matilda Jewel Gage.

Sally flew back to Aberdeen, knocked on Gage's door, and asked, "Are you related to Matilda Joslyn Gage?" "She was my grandmother," Matilda Jewel said. "Do you have any of her papers?" Sally asked. "I have all of her papers," Matilda Jewel said. "My father said she was a very important woman and I should save her papers."

What Sally discovered was a treasure trove of correspondence, research, and writings from the person who was, without doubt, the most radical of the nineteenth century suffrage leaders. Gage's papers now reside at the Schlesinger Library at Harvard, and her 1893 book *Woman, Church, and State*, has been republished several times.

In the early 1980s I was asked to be a humanities consultant on a South Dakota Committee for the Humanities project, a movie about the life of Gage, the mother-in-law of L. Frank Baum, author of *The Wizard of Oz*.

The movie itself, *There is a Word,* tells the story of Gage and the woman suffrage movement with special emphasis on its struggle with the Church. The movie's title comes from her personal motto: There is a word sweeter than mother, home, or heaven: that word is liberty.

As a consultant on that movie, I became fascinated with exploring the churches' responses to people like Gage. I discovered that South Dakota was a key state in the suffrage movement. When it achieved statehood in 1889, it was with the requirement that there would be a referendum on woman suffrage in 1890. Following the success of suffrage the previous year in Wyoming, all suffrage leaders campaigned throughout the new state during the winter-spring of 1889-1890.

I searched church archives and records to see what happened at that time. I found records that indicated that different churches responded different ways. For example, Father Robert Haire, the Roman Catholic priest who supported woman suffrage (and is the person credited with establishing initiative and referendum in the state), appeared at suffrage rallies to offer the invocation and benediction and was defrocked by Bishop Martin Marty for his involvement.

In the end the vote was overwhelmingly against suffrage in the state. Susan B. Anthony was in South Dakota for a significant part of the year and said afterwards that it was the most disappointed and tired that she had ever been. Having searched all of the major denominational archives in South Dakota, I wrote an article for *South Dakota History* (*The Suffrage Movement and South Dakota Churches: Radicals and the Status Quo in 1890*).

Learning about Gage and Anthony and the struggles within the suffrage movement during the time, there were two suffrage associations (1870-1890) that made me want to learn more about the churches—not only in South Dakota, but throughout the country—and to search

for more evidence of how churches responded to what came to be known as the "woman question" during that period of time.

How did the churches respond to all of these attacks and criticisms and questioning of their traditional theology, policies, and practices? Their responses were quite varied. Most churches tried to find some way to accommodate women's rising aspirations—some opened the doors to women to vote in church meetings, some encouraged women to travel to the mission field, some began restoring the office of deaconess as an alternative to ordination, and some, in fact, permitted and even encouraged ordination of women. By 1900 there were more ordained women than at any other time until the 1960s.

Other churches and leaders regarded the woman question as the most dangerous threat to the church and to society, and unleashed furious attacks on suffrage leaders and their positions. Morgan Dix, an Episcopal clergyman, called on all churchmen to stem the rising flood of women's demands and claims.

As my search continued, I began the draft of a book on the topic, which I completed before I left South Dakota for Illinois in 1989. The book focused both on the way the churches viewed the suffrage movement and the way suffrage leaders viewed the churches. I wrote sections on each of seven denominations: Methodist, Baptist, Roman Catholic, Episcopal, Lutheran, Congregational, and Presbyterian. I was asked to revise the manuscript by Greenwood Press, but set it aside when I moved to Champaign, Illinois, to attend the Graduate School of Library and Information Science in 1988.

I did complete a search of articles from that period on the topic The Woman Question, and it was published in the *Bulletin of Bibliography*. I had no time to get back to the original project, however, as I served at the University of Illinois Undergraduate Library and then, for three years, was director of the library at the South Dakota School of Mines and Technology in Rapid City, South Dakota.

When I came to ATLA in 1995, I still had a four-drawer file cabinet that was filled with the documents and articles and research that I had already conducted. I found that being Executive Director of the Association left me no time or means to continue this research.

When the board agreed to give me a three-month sabbatical last spring, I decided that the research was of more value than the manuscript, since many of the sources I had found were unique or no longer in existence. For that reason I decided to re-create the database I had begun and to make it freely available on the ATLA website.

On my sabbatical I began the process of rekeying everything I'd ever done for this research and, in addition, added new materials. I've reviewed all of the files and articles to insure that my original work was accurate. I continue to work on this project, as time permits, today. Although it is still very much a work in progress, I would like to introduce it to you at this point and to encourage your suggestions and contributions.

First let me make a reference to the unique ATLA connection this project has. Unbeknownst to me when I started my research while teaching at South Dakota State University, ATLA had produced a very important microfiche collection on women and religion. When I discovered that collection, I convinced the dean of libraries at SDSU to purchase it. When I finally arrived at ATLA fifteen years later, I learned that there had been only five sets of that collection sold—one of which is still at South Dakota State University!

When I first began this project in 1978, I realized that 3 x 5 cards were just not going to work. At that time there were no desktop computers for faculty, but there was a mainframe computer that allowed faculty to design programs that could be fed through with cards and printed out on the green-and-white-striped computer paper. I decided that the research I had done needed to be searchable through criteria other than author and title and publication, so I identified ninety issues that seemed significant, twenty-six denominations, and a field for assessing the position of the article. I wrote abstracts for every article I reviewed, and there were a lot. I poured through lots and lots of microfilm of all of the suffrage and many of the denominational newsletters.

In the end, the database ran on the university's mainframe computer in a program I think was called SPS. I was able to get a copy on floppy disks when I left, and, when I got to Champaign, Illinois, to attend library school, I was able to transfer that material to an optical disk.

For my first ten years at ATLA, however, I was unable to find any time to work on the project. I kept my four-drawer file cabinet in the garage from 1995 to 2004, when I used a crowbar to force it open (I'd lost the key!) and brought the files to HQ, where I started working on them a bit at a time. There was no way to recover the material on the optical disk by that time, so I had to rekey all of the data from the old computer printouts (is there a lesson there?) into an Access database.

In February–April 2005, I rekeyed all of the data, found additional leads, and designed a new database for public access. I want to publicly thank Zhongwen Jin, Programmer Analyst at ATLA, for translating the database to an online version that will, following the conference, be accessible as one of the free databases from ATLA.

In the handout I've prepared for you, I list the categories and the denominations. There is no magic to the totals—the mainframe computer program could handle only two digits, beginning with 11, so there are ninety categories; I had to use letters to differentiate denominations from issues, so there are twenty-six denominations. I've chosen to leave these historical artifacts of database design in the program, however, since it does seem to cover the fields adequately.

Database: The Churches' Response to the Woman Question, 1870-1890

The database can be searched by any combination of 9 search fields. The most general search is keyword—a search of every word in the database, including abstracts. (www.atla.com/woman_question/W_Q_home.htm)

There are three fields that are unique in this database:

- **Denominations**. There are 26 denominational choices. In the absence of a specific denominational identity the term General Protestant is used.
- **Issues for Women and the Church**. I have identified 98 subject areas, in rough historical sequence. Each article is assigned just one subject heading, with an attempt to be as specific as possible. Empty categories are suppressed in the database.
- **Position**. Each article is evaluated about its attitude towards women's rising aspirations and designated either "Supportive of " or "Neutral or Opposed To" women's rising aspirations.

Database fields

Keyword
Author
Title
Abstract
Publication
Year
Issue
Denomination
Attitude

Denominations

A Adventist
B Baptist
C Congregationalist
D Disciples of Christ
E Episcopalian, Anglican
F Reformed
G General Protestant
H Free Thinker / Atheist
I Indian Religion
J Jewish
K Pentecostal
L Lutheran
M Methodist
N New Church (Swedenborgians)
O Orthodox traditions
P Presbyterian
Q Quaker
R Roman Catholic
S Shakers
T Theosophy
U Unitarian / Universalist
V Spiritualist
W Wesleyan
X Christian Science
Y Salvation Army
Z Mormon

Position

1 = supportive of women's aspirations
0 = neutral or opposed to women's aspirations

Issues for Women and the Chuch

11. Ancient Near East
12. Goddess worship
13. Old Testament and General Bible
14. New Testament
15. Jesus and Women
16. Paul and Women
17. Women's Roles in Early Church
18. Early Deaconesses
19. Biographies of Early Church Women
20. Early History of Nuns
21. Early Women Writers
22. Church Fathers on Women
23. Medieval Lives of Women
24. Medieval Spirituality of Women
25. Medieval Women Saints
26. Medieval Witchcraft
27. Biographies of Medieval Women
28. Medieval Women Writers
29. Medieval Interest in Goddess Worship
30. Medieval Women Church Leaders
31. Medieval Deaconesses
32. Medieval Nuns
33. Women Reformers
34. Luther and Women
35. Calvin and Women
36. Zwingli and Women
37. Anabaptist Women
38. Reformation Views on Marriage
39. Suffrage Humor
40. Reformation Deaconesses
41. Reformation Witchcraft
42. Reformation Women Writer
43. Reformation Convents
44. Women in Counter-Reformation
45. General Religious History of Women
46. General Secular History of Women
47. Renaissance Women Writers
48. Renaissance Women's Biographies
49. Renaissance Women' Spirituality
50. Renaissance Women Church Leaders
51. Renaissance Deaconesses
52. Renaissance Criticism of Church on women

Issues for Women and the Chuch, cont.

53. Women Leaders in Anglican Church Reform
54. Women in American Religious History: General
55. Colonial Women Church Leaders
56. Colonial Witchcraft
57. Colonial Women's Spirituality
58. Colonial Women Writers
59. Colonial Alternative Religious Movements
60. Nineteenth Century Women Writers
61. Women in the First Great Awakening
62. Eighteenth Century Women Writers
63. Eighteenth Century Women Church Leaders
64. Eighteenth Century Witchcraft
65. Eighteenth Century Women's Spirituality
66. Nineteenth Century Women Preaching
67. Eighteenth Century Black Women
68. Women in the Second Great Awakening
69. Nineteenth Century Women and the Church: General
70. Nineteenth Century Women Speaking in Public
71. Nineteenth Century Women Speaking in Church
72. Nineteenth Century Women Voting in Church
73. Nineteenth Century Women Church Leaders: General
74. Nineteenth Century Women Foreign Missionaries
75. Nineteenth Century Women Home Missionaries
76. Nineteenth Century Women's Church Organizations
77. The Woman Question in the Nineteenth Century
78. Nineteenth Century Women's Theological and Higher Education
79. Nineteenth Century Women's Ordination
80. Nineteenth Century Women's Spirituality
81. Nineteenth Century Response to Indigenous Religions
82. Nineteenth Century Deaconesses and Nuns
83. Nineteenth Century Black Women
84. Suffrage Movement: General
85. Suffrage Movement: South Dakota
86. Suffrage Movement: United States Before 1890
87. Suffrage Movement: After 1890
88. Suffrage Leaders' Biography
89. Radical Suffrage Leaders: Attacks on Churches
90. Anti-Suffrage Arguments and Movement
91. Arguments Supporting Suffrage
92. Moderate Suffrage Leaders: Accommodation to Churches
93. Suffrage Movement in Other Countries
94. Twentieth Century: Women and Church: General
95. Twentieth Century: Women's Ordination
96. Twentieth Century: Women's Spirituality
98. Twentieth Century: Feminist Theology and Theory
99. Bibliographies

Teach Them How to Fish, and They Will Eat for a Lifetime: Practical Advice on the Content of Information Literacy (panel)

by
Douglas L. Gragg, Louisville Presbyterian Theological Seminary

The panel presentation at last year's annual meeting in Austin on models of information literacy instruction was well attended and received very positive reviews. Many of you who attended that session indicated a strong interest in further programming in this area. Two topics of special interest were mentioned by more than one person: (1) What *content* needs to be taught, and how can we best teach it? and (2) What are effective ways to solicit faculty collaboration? Today's panel will address aspects of the first of these questions on the assumption that, in order to get faculty excited about collaborating with librarians, librarians must be clear about what they, themselves, have to offer. If interest remains high, perhaps the second question can be taken up at next year's meeting.

Each of our three panelists today will offer a brief presentation on how to teach students to use a particular resource or develop a particular skill. Each is an experienced teacher of information literacy, and all three participated in the *2004 Wabash Center Colloquium on the Role of the Theological Librarian in Teaching, Learning, and Research*.

Dr. John Weaver, Head of Public Services at the Pitts Theology Library of Emory University, will talk about teaching databases and search engines for lifelong learning. Angela Morris, Head of Public Services at the Ernest Miller White Library of Louisville Presbyterian Theological Seminary, will offer advice on teaching students how to use BibleWorks. James Skypeck, Public Services Librarian at Boston University School of Theology, will talk about teaching students how to think critically and evaluate information.

After their presentations, panelists will respond to your questions and perhaps even pose some of their own to draw you into discussion of these important issues.

Search Engines, Databases, and the Contexts of Information Literacy Instruction (Information Literacy panel)

by
John B. Weaver, Emory University

A stated challenge for this panel is not only to advise on content for Information Literacy Instruction (ILI) but to provide "practical advice"—advice that can be put into practice. This suggests two priorities. First, it implies focusing on practices that have been tried or seen in action in some way, even if they did not always work, or had shortcomings. Second, "practical advice" means emphasizing that the content of ILI is significantly linked to instructional context. Form frequently follows function, and content often follows context. My goal is to provide a practical sampling of ILI that is provided in four classroom contexts at Candler School

of Theology (Emory University), with special attention to strategies for teaching databases and search engines. The instructional contexts are: (1) Library Orientation Session, (2) the Single Class Session, (3) the Multiple Class Session, and (4) the Library Workshop. A purpose of this presentation is neither to suggest that these are the only ways to provide ILI (I am not, for example, considering the importance of the reference transaction as a context of instruction), nor that these are the best practices. This is offered as an initial report on instructional activities that seem to be working, but which are in process of ongoing development, revision, and refinement, in large part through conversation and learning with faculty at Candler, and with other ATLA librarians.

The instruction provided in these different contexts shares a common concern to develop students' aptitude for critical inquiry and communication in our hypercomplex society and digital age. These instructional contexts differ, however, in the way information literacy intersects the school's curriculum and course schedule. Teaching the ability to find, evaluate, and use information in effective ways looks different when you have ten minutes, than when you have an hour, to say nothing of an entire semester. And how you utilize that ten minutes depends, of course, on whether or not more time will be available later. In these ways, and other ways related to the need to address the different subdisciplines in theology, the content of ILI is shaped by instructional context.

The first context is that of the library orientation. The nature of the orientation at Candler School of Theology has been the subject of presentations at past ATLA conferences.[1] The orientation is an hour-long multimedia overview of library services and policies, including demonstrations of the library catalog and select online databases. When new students come to the library orientation, they are already exhausted and saturated from an introductory week full of new information; these are factors that impact comprehension and retention of information during the library orientation. Here is an example of student feedback:

> "The problem with the opening orientation is not that it's bad in any way . . . just that it's a lot of info when people are brand new. And many people need to physically practice the process of something to learn it, so watching someone click their way through databases (when I don't even know if/when/why I'll be using databases) is tough."

Such realizations have led to a decrease in the quantity of time spent on database instruction in orientation, and an increase in commitment to ILI across the curriculum throughout the semester, in order to build upon the relatively slim but solid foundation laid at the initial orientation. As a result, three learner-centered goals structure our orientation to the library:

1) To communicate the importance and challenge of finding scholarly information
2) To introduce the library website and its resources as lifelong partners in critical inquiry
3) To illustrate the types of tasks and problems students will address with library resources

To accomplish the first two goals, we try to describe library databases, search engines, and web-pages in relational terms and not merely instrumental terms, i.e., not merely something students "use," but with which they are associated, and even allied, as part of an academic community. The library's services and databases are introduced to students as part of a

community of critical inquiry and communication, in which students should attend to library tools and services like they attend faculty lectures and classroom discussions. The library, in other words, is presented as integral to the students' learning and formation.

To achieve the third goal, the initial orientation to online search engines and databases is centered on the learning experiences of students, not the manipulation of technologies. Before we introduce any search engines or databases, we offer reasons to remember the basic skills that we will teach to the students. To this end, students receive a brief overview of Candler classes and assignments requiring the use of search engines and databases. This provides a conceptual framework for the orientation to the library catalog and *ATLA Religion Database*. Searching a library database for an article and e-mailing the citation become a practice of inquiry leading to meaningful (and corrigible) communication, e.g., the term-paper or essay question. This "problem-based" approach to ILI not only engages students in the pragmatics of information-seeking during course work but also leads during orientation to introduction of *ATLAS for Alumni*, with its potential for lifelong learning.

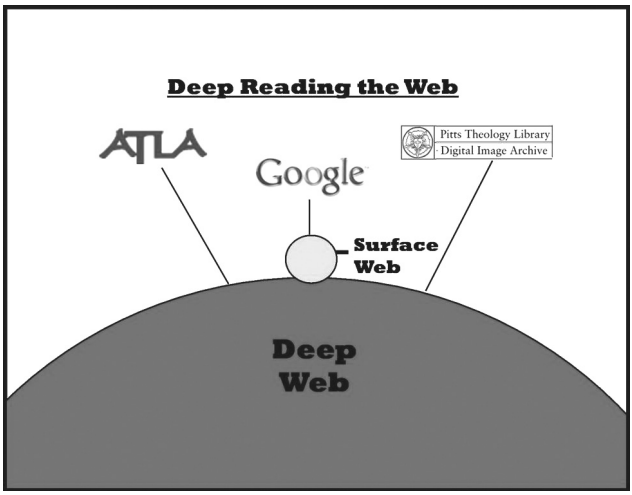
The second context of instruction is the single class session, which is probably the most commonplace, as well as the most variegated, of the contexts, varying widely in its purpose and duration. This context of instruction is often best suited to: (1) distributing instruction sessions throughout the curriculum and (2) introducing ILI as part of critical inquiry and communication.

Last year at the ATLA conference, Douglas Gragg detailed the "across the curriculum" method of single-course ILI at Candler.[2] As he noted, the development and presentation of Web-based "Course Resource Pages" are an integral aspect of the instructional services provided to the core curriculum required of all MDiv students. Developed according to a threefold schema of "finding, using, and evaluating" information, the course pages are guides to print and online resources for researching the theological subdisciplines (e.g., Biblical Studies, Pastoral Care, etc.). Although often customized for a specific instructor's syllabus, these pages are also designed with a view to the lifelong learning of students and research beyond their enrollment in the class. To this end, the web-pages include resources available to students after graduation.

A central goal of graduate-level instruction about information tools should be to provide explicit rationale for their disciplined use. It is important to acknowledge, however, the variegated nature of classroom instruction sessions about online resources. Sometimes there is only time to accommodate a professor's request to demonstrate how students should find and initially access a preselected set of electronic resources. Oftentimes, however, there is time to emphasize the need for critical and discerning utilization of online tools. This can be done without overemphasizing the process of searching (which is easy for librarians to do), but by highlighting the product of the quality search, i.e., what students can *find* through disciplined searching (which is, not surprisingly, what students seem to value most highly). The superiority of a close and critical reading of Internet resources is demonstrated, for example, by comparing the results of different types of search engines and online portals, demonstrating the differences in number and quality of results among search engines like Google, databases like the *ATLA Religion Database*, and Web portals like the Humbul Hub (www.humbul.ac.uk/religion). In exegetical courses at Candler, this is done by performing "scripture searches" with different

online search engines and databases, providing a handout summary of the quantity and quality of the results. Here the focus is not on search syntax (which, to be sure, should be introduced to students with handouts/web-pages for future reference) but rather on clarifying the different types of online information tools—the different "genres" of Web-based reference works.

Another important element to critical information literacy is awareness, not only of the reasons for using the different types of online search engines and databases, but also of the reasons for exerting effort to use resources that may be less accessible than popular search engines like Google and Yahoo!. One strategy for doing this is to help students imagine the world of online information.



This is only, of course, one simplistic way to conceptualize a complex reality, but a graphic like this one, based on estimated sizes of the deep and surface Webs, helps students to understand the value of our instruction and the importance of being disciplined and critical in their online queries. Placed at the front of our instruction sessions on databases, Web directories, or deep-Web search engines, a picture like this can say a thousand words about what library databases and some deep-Web search engines can provide to students, if they are willing to dig deeper than Google.

The ability to tailor ILI to course assignments in the single-class session supports not only the completion of the assignments, but also fosters the student's aptitudes for information gathering, assessment, and application. Instruction in the single-class context can give students an opportunity to apply informational techniques and strategies, especially if these are keyed to course assessments. Practically speaking, this will likely mean deviating from the common practice of teaching classes on information literacy in the first few weeks of the semester. Instead, we can plan with the teaching faculty to visit the class at the most helpful time before a large research or other writing assignment.

The following statement, which was made by a graduating MDiv student during a focus group on library services, provides anecdotal evidence in support of the type of single-class instruction outlined above:

> "I had exposure to Pitts resources during Orientation and then it was erased from my memory. In my NT class, the librarian displayed resources for exegesis and showed an invaluable website, showing different tools for doing exegesis. I've returned to the website. There was a synergy between course work and the library that was particularly

> helpful because it was offered at the most relevant time in the semester. It's one thing to be able to anticipate your needs for library resources, and it's another to have it thrust upon you at a timely moment. The presentations in the classroom should also occur in the theology classes, not just biblical studies."

A third context of ILI is that of multiple class sessions. In this context, ILI is more fully integrated or "embedded" into the progression of the course, occurring on a number of days during the semester. This type of instruction is sometimes implemented as a stand-alone, for-credit course on information literacy, research skills, etc. These multiple sessions offer a segmented, more in-depth approach to ILI than the single-class approach and usually provide more adequate support of research papers or other prolonged course assignments. This approach is also most conducive to assessment of student learning about databases and search engines, particularly if there is opportunity for evaluation of assignments and provision of feedback to students about the results of their research.

This intensive method of instruction is becoming increasingly common. Educators like Bill Badke, Saundra Lipton, and other ATLA librarians regularly offer such courses and have published accounts of their pedagogies.[3] One type of multiple-class instruction, employed in religion courses at Emory during the past two years, is the "paper-trail" model of ILI outlined by Joanna Burkhardt and her colleagues in their insightful book *Teaching Information Literacy* (ALA, 2003). In this approach, students are guided through the research and writing process through completion of research and writing exercises that contribute to the composition of a final paper. Handouts accompany each assignment with examples of completed assignments, so that students have clear understanding of the content they should develop and the form it should take.

The central and major segment of the paper-trail project is the creation of three annotated bibliographies of relevant books, articles, and websites. These bibliographies offer librarians an excellent opportunity to partner with faculty to teach students how to determine when they need more information, where they should locate this information, and how they should cite and employ these information resources in their own writing. In one undergraduate class at Emory, the Blackboard learning software is used to post different handouts related to the paper-trail assignment, and also to organize "external links" to electronic search engines and databases that are most appropriate for students' research on the course's topic. When graded by the librarian or offered to the librarian for comments, these bibliographies offer an excellent venue for the librarian to assess student skills and to cultivate better research habits through feedback. The task of grading final papers can be left to the faculty instructor, or, as Burkhardt and her colleagues point out in their book, the paper-trail project does not need to lead to a final writing assignment—there is value in learning the process aside from the final product. Students are also asked to complete "research diaries" that provide for reflection on the possibilities and problems encountered at different stages in the research process. The diaries can be submitted to the librarian at the end of the semester for comments and grade, and provide the faculty instructor and librarian with an additional metric for qualitative assessment of student learning.

A fourth context of ILI is the library workshop, which usually involves a thirty- to ninety-minute out-of-class session on a topic related to information resources or technologies. The

library workshop can serve a number of functions but is best suited to teaching topics that are less compatible with library orientations or single-class sessions because of the nature of the content or extent of instruction provided. Many of the workshops offered at Pitts Library are more advanced versions of ILI offered in Candler classes. In one workshop, students learn how to browse left-anchored subject headings in the library catalog; in another, students learn about OpenURL links in the *ATLA Religion Database* and the multiple avenues for finding full-text articles/essays in Emory's information network. Both of these topics are addressed only tangentially in course instruction, due to time constraints. Information and communication technologies briefly taught in curricular sessions and in greater depth in library workshops include: EndNote (importing with specialized filters from search engines and databases), BibleWorks (searching for Hebrew/Greek with knowledge of only English), Google Scholar (configuring and using this tool to find citations and full texts), and Thesaurus Linguae *Graecae* (locating, searching, and reading ancient Greek texts online). The provision of these workshops is based on the need for additional and adequate instruction in technologies that help shorten and straighten the path of theological inquiry and communication, while also broadening their scope.

Like the other contexts of instruction mentioned above, the library workshop emphasizes basic skills for critical reading, writing, and reflection in a digital era. However, because of its extracurricular nature, the workshop format provides librarians with a unique opportunity to customize instruction based both on student requests for instruction and on recent trends in information and communication technologies. Workshops offered at Pitts Library on "PowerPoint and Multimedia Learning," as well as the *ATLAS for Alumni* database, are both examples of instruction sessions offered as a result of student requests on the annual library survey, in which students are asked to suggest workshop topics. Similarly, workshops on blogs, wikis, podcasts, and RSS aggregators are all offered with a view to the growing use of "Web 2.0" and its participatory tools for information creation and distribution. These workshops provide practical advice and techniques for using these electronic tools to accomplish tasks and solve problems in both the classroom and beyond.

The greatest challenge to teaching such workshops is not the identification of student needs (which is difficult and necessary) or the clear delineation of instructions for using electronic tools, but rather the requisite research into the best practices and applications of these tools. In teaching the critical and ethical use of electronic tools for teaching and ministry, professional librarians must engage in their own research in the relevant literature, while also communicating with other practitioners. So, for example, instruction on PowerPoint and also Web development is made more applicable and more responsible through teaching students the methods and advantages of "multimedia instruction"—an area of fast-growing research and publication in recent years. Similarly, introduction of *ATLAS for Alumni* is enriched through investigation of our students' use of this tool (among Candler alumi/ae, the new resource is most often used, it seems, for preaching and biblical exegesis). This instruction is also enhanced through attention to the prospects and pitfalls of lifelong learning (which also enjoys an extensive and growing literature). Such efforts, while challenging and time consuming, are essential to ILI that is *critical*, i.e., that questions the reasons for using these tools, and that is also *corrigible*, i.e., that clearly states premises and supporting data so that these may be corrected or reinterpreted in

a different light. For these reasons, librarians must attend to both the theory and practice of information seeking and communication.

In conclusion, the different contexts of ILI are conducive to different quantities and types of instruction about search engines, databases, and other topics of information literacy. As a result, librarians should be discerning in their application and coordination of instruction in these different contexts. The library orientation session at the beginning of the semester can be best suited to brief but foundational instruction about the institutional and curricular contexts for using databases and search engines to locate scholarly information. The single-class session is often best suited to cross-curricular instruction, with more detailed instruction focused on topical content or course assignments. The multiple-session context is fitting for detailed, process-oriented instruction that is interactive with students and measured by course assignments. Finally, the library workshop provides for in-depth instruction on a single topic that needs greater attention than is customarily afforded in curricular courses.

Despite their differences and complexities, all of these instructional contexts can accommodate a pedagogy that is purposeful and programmatic. The approach outlined above has emphasized three interrelated instructional principles, all of which aim to maximize comprehension and retention of ILI: First, ILI can be *critical* in the sense that the instructor explicitly questions and names the rationale and social context for instruction, thus engaging the student in critical reflection about the "why" and not just the "how" of information seeking. Second, ILI should also be *learner centered* in consistently focusing on the relation between the student and the information and its technology; this is done mainly by focusing on the real-life problems and challenges faced by our students in seeking and using information. Finally, ILI at its best is *adaptable* for reading, writing, and reflection beyond the classroom.

This has been one initial effort, in the context of a panel discussion on "practical advice for information literacy instruction," to describe what these pedagogical principles might look like "on the ground"—or at least one type of ground. Their limitations notwithstanding, there is hopefully common ground where some of these principles and practices will merit discussion and development in our respective contexts, with their own unique challenges for information literacy instruction.

Endnotes

[1] Douglas L. Gragg, Laura C Wood, and Richard A Wright. "Redesigning Library Orientation: Pitts Theology Library as a Case Study." *ATLA Summary of Proceedings* 55 (2001): 225–229.

[2] Douglas L. Gragg. "Information Literacy Instruction at Candler School of Theology, 2004–2005: An 'Across-the-Curriculum' Model." *ATLA Summary of Proceedings* 59 (2005): 168–171.

[3] William Badke. "A One Credit Prerequisite Model for Theological Information Literacy." *ATLA Summary of Proceedings* 59 (2005): 160–164; Saundra Lipton, "Imbedding Information Literacy into the Religious Studies Curriculum." *ATLA Summary of Proceedings* 59 (2005): 165–167.

BibleWorks and Information Literacy: One Paradigm (Information Literacy panel)

by
Angela Morris, Louisville Presbyterian Theological Seminary

BibleWorks is a software program designed to facilitate biblical exegesis. It includes Hebrew and Greek texts; a multitude of versions in many languages; and access to lexicons, dictionaries, and other exegetical aids. It is a powerful tool but not necessarily an easy one to learn. A perennial dilemma for librarians is getting more students to take advantage of resources like BibleWorks that can help them greatly in their work but that require an initial investment in training. Librarians at Louisville Seminary tackled this problem by developing the approach to BibleWorks training that I want to describe briefly today.

We started with the goal of relevancy and kept it foremost in the training we designed. Reading the syllabi for the exegesis courses and noting course requirements helped us decide what topics to cover and allowed us to focus on the functions of the software that students would need to use right away in their work.

The training, which normally takes place in our computer lab, begins with instruction on how to navigate the software. Instructors explain to students what they are seeing in different areas of the interface. In version 6.0, students can be eased into using BibleWorks by starting with the beginner interface. It has a small number of options and relies mostly on drop-down and fill-in menus that guide the new user through basic operations.

In the introductory class, the focus is on three basic functions that students would likely use right away: (1) searching for words and phrases in a selected version of the Bible, (2) searching for verse ranges in a given version, and (3) copying text from the software into a word processor. Beginners are also shown how to display Greek and Hebrew texts (remember, we are a *Presbyterian* seminary!); how to activate the on-line reference tools, including Greek and Hebrew lexicons and dictionaries; and how to display parallel views of a text. The goal is to give them a feel for how the software operates and motivate them to come back for an intermediate class. That further training builds on the introductory class and moves them along to the real power of the software, which requires learning a simple command language.

As students are shown how to do things and introduced to options available in the software in the training session, they complete practical exercises that require them to use what they are learning. Handouts that reinforce the most important points of the session are also given out in each session as aids for when the students will use the software on their own. The handout for the intermediate class includes a list of the command codes for the most frequently used functions of the software.

This training is very well attended, and the software is used by a large percentage of our exegesis students. One big reason for this is that several of the language professors make attending these sessions worth 5 percent of their final grade for the course. The Greek class has one assignment that requires the use of BibleWorks. I have developed a handout for this assignment to help students complete it successfully. Multiple sessions of both the beginning and the intermediate classes are offered every semester. The main trainer for BibleWorks is also the troubleshooter for the software. If students encounter a problem, they know that they

have a live person they can turn to for help. Throughout the training, they are given hints for successfully using or not using the software so that they encounter less frustration when they use it on their own. Refresher sessions are offered for students who have used BibleWorks mainly for Greek and are now needing to use it for Hebrew, and vice versa. Sessions are also offered that are tailored to students preparing to take the Standard Presbyterian Ordination Exam in biblical exegesis.

Is this information literacy instruction? I would argue that the approach we have developed at Louisville Seminary for teaching students how to use BibleWorks certainly does contribute to their information literacy. It helps them find information they need, information that must then be analyzed and evaluated so that it can be used responsibly and effectively in exegesis under the guidance of their professors. Furthermore, because the software allows users to consult and manage multiple resources and to display information creatively in multiple configurations, students using BibleWorks often experience the kind of inadvertant discoveries that have become hallmarks of research in our digital age.

Thanks to faculty support and collaboration, librarians at Louisville Seminary have been able to offer BibleWorks training that is tailored to the immediate needs of students in our biblical language and exegesis courses. This level of relevance creates great enthusiasm for the training among students and, in most cases, contributes to their belief that this is a powerful tool that will prove useful to them for years to come.

Information Literacy and Evaluating Information Resources (Information Literacy panel) by James R. Skypeck, Boston University School of Theology Library

Introduction

As part of an ongoing evaluation of bibliographic instruction at the Boston University School of Theology Library, I have been investigating the possibility of adding critical thinking skills components to classes offered by the library and the faculty. In discussion with some faculty members, it has become clear that many students prefer:

- to learn what they need to for exams and little else;
- to do only as much research as necessary to meet minimal bibliographic requirements for papers; and
- to engage reading and course assignments at a basic level without asking questions of the texts they are assigned.

At the current time, only new ThD students are required to take a research class offered by Dr. Jack Ammerman, the Director of the BU Theology Library. Although I provide a session on critical thinking to the ThD students in this class, I recognize that one session does not a critical thinker make. Therefore, I have spoken with the school's library/faculty committee about adding critical thinking components to class assignments as well as perhaps adding a research class for the new master's-level students entering the school.

What Is Critical Thinking?

There are many definitions of critical thinking, and it would be a paper in itself to list and explain each one. For the sake of my students in class, and my readers here, I will limit myself to two basic definitions. The first, offered by David G. Myers, in his book *Exploring Psychology*, states, "Critical thinking examines assumptions, discerns hidden values, evaluates evidence, and assesses conclusions."[1] This definition is a simple one that reminds students to analyze what they read or hear and not passively accept the information provided to them.

The second definition is offered by two members of the Foundation for Critical Thinking, Linda Elder and Richard Paul. It states, "Critical thinking is the ability and disposition to improve one's thinking by systematically subjecting it to intellectual self-assessment."[2] In a nutshell, Elder and Paul's definition provides insight into their view that critical thinking skills develop over time, that is, critical thinking is an ongoing enterprise where one's skills are always open to improvement.

Overview of a TZ 800 Class Session

Recognizing that an eighty-minute session is barely enough time to scratch the surface of evaluating information and critical thinking, I am forced to rely on presenting baseline information and hope that the faculty (or even the students) build upon the foundation I provide in class.

After providing the students with the definitions above, I provide them with the list of evaluation criteria most librarians learned in library school. We discuss five basic criteria and the use of each one for print and electronic information sources. They are:

1) Accuracy: can the information be verified elsewhere?
2) Authority: does the author have the credentials to speak with authority on this issue?
3) Objectivity: is there a bias, and is it made explicit?
4) Currency: how current is the information, and has it been superseded?
5) Audience: for whom is the author writing, and does the author provide background information for the general reader, if he or she is the intended audience?

Since there are other issues with which the students might be faced, I tell students that there are other evaluation criteria we should consider.

I then turn our attention to the types of questions the students may face and ways to evaluate arguments. There are basically three kinds of questions that students face as they do research or attend lectures:

1) Questions of fact: questions with one right answer, such as "What is 2 + 2?"
2) Questions of preference: questions with answers based on the subject's preferences, such as "Which flavor of ice cream is better, chocolate or vanilla?"
3) Questions of judgment: questions that may have more than one answer and require the responder to ask questions and weigh information, such as "What is the best way to solve the problem of world hunger?"

Since students conducting research face questions of the third type most often, it is important to spend time discussing ways to evaluate arguments. Questions of the first two types require less analysis (or none at all) than questions of the third type. Questions of the third require students to ask questions and weigh evidence before deciding on an answer.

Before I turn my attention to standards for evaluating authors' arguments, I spend a few minutes reviewing the parts of an argument—premise(s), reasoning, and conclusions—and discuss ways to evaluate arguments based on classical logic. I remind them that:

1) Premises are either true or false.
2) Reasoning that leads from the premises to the conclusion is valid or invalid.
3) Correct premises plus valid reasoning makes a sound argument.
4) Incorrect premises or invalid reasoning makes an unsound argument.

Examples of various arguments are provided for the students to practice their skills. One example follows:

- Guilty people fail lie detector tests.
- Debbie failed her lie detector test.
- Therefore, Debbie is guilty.

We discuss this example by questioning the premises first. The second premise seems indisputable, as Debbie either failed this test or she didn't. But, what about the first premise? Are guilty people the only ones to fail these tests? Have innocent people ever failed? If innocent people have failed these tests, could Debbie be innocent? It is a simple example, but it shows students that even simple arguments can hold pitfalls, if the students are not careful.

After reviewing the examples mentioned above, I begin to review the nine standards for evaluating an author's reasoning and arguments. As part of this review, I remind students to apply these standards to their own work, as they will be required to defend their research when they write their dissertations. The nine criteria for evaluating an author's arguments are:

1) Clarity: is the problem clearly stated, or is more information required?
2) Accuracy: How can the information be checked? How would we verify it?
3) Relevance: Does the information provided bear on the question? Does the evidence relate to the problem in a meaningful way?
4) Precision: is the information provided specific, or are there details missing?
5) Depth: do the author's answers address the complexity of the question, or are there issues that were unaddressed?
6) Logic: Do the author's arguments make sense? Do the conclusions follow from the premises?
7) Breadth: Does the author provide opposing viewpoints? Are other views considered?
8) Significance: Is this the most important issue to consider? Should this be the central focus?
9) Fairness: does the author represent the views of others in an unbiased manner or merely highlight their weaknesses?

Besides these nine standards, I also speak of two concepts discussed by Peter Berger, a sociologist of religion: reification and alienation. Reification is " . . . the apprehension of the products of human activity *as if* they were something else than human products—such as facts of nature, results of cosmic laws or manifestations of divine will."[3] Alienation is being unaware of how much of our thinking is based on reification and how arbitrary it may be. We assume a common understanding of concepts that may or may not be accurate. Or, we may assume

something is divine in origin when it is merely a human construct.[4] For example, arguments in theology may begin, "Tradition tells us . . . " I ask the students to tell me who determines what "tradition" is or to discuss how one determines whose "tradition" is being discussed. The same holds true for the category, "nature." Who determines what is and what is not natural? These reifications are often used as argument-trumping concepts. I remind students to support their research with further evidence, as not all people agree on the meanings of these terms and categories.

I conclude the class with a brief list of common errors in thinking or errors in argument. This list provides students with some concrete examples of things to avoid when they write their papers and helps them identify common mistakes made when people present arguments in their research. A list of a few common errors follows:

1) Either/or or black/white: no middle ground is presented for review.
2) Double standard: using different criteria for arguments you agree with and those with which you disagree.
3) Mistaken authority: ascribing authority to someone who does not have it.
4) Attacking the critic: attacking the person rather than the idea or argument.

Concluding Thoughts

As I mentioned earlier in this essay, it is impossible to turn students into critical thinkers in one session. Until faculty members incorporate critical thinking skills into their classes, students will continue to learn only as much as they need to learn in order to pass a test or to write a paper. Faculty members who provide questions to their classes in advance, who use class time to elicit class discussion on readings, or who use online discussion boards can provide ample opportunities for their students to develop critical thinking and evaluation skills. Faculty members who rely on the lecture method do little to change students from passive receptacles to active learners. Librarians face an uphill battle if they believe bibliographic instruction classes can alter this fact. Critical thinking must be a valuable part of the theological curriculum, and librarians can assist students and faculty with the development of the skills necessary to be lifelong learners.

Notes

[1] Myers, David G., *Exploring Psychology.* 5th Edition. [New York: Worth, 2003], xv.

[2] Elder, L. with Paul R. (1996). At website: www.criticalthinking.org/aboutCT/ourConceptCT.shtml

[3] Berger, Peter. *The Social Construction of Reality: A Treatise in the Sociology of Knowledge. (*Garden City: Doubleday & Company, 1966, p.82).

[4] Berger, Peter. *The Sacred Canopy: Elements of a Sociological Theory of Religion. (*New York: Doubleday, 1967, p. 85).

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www.criticalthinking.org.

Two Centuries of American Mennonite Hymn Singing
by
Mary K. Oyer

During her year in Scotland with Erik Routley, Mary Oyer became fascinated with hymnbooks. She found joy in tracing particular hymn texts and tunes back to their original sources and also cultivated a love for exploring whole collections of hymns. As a result of this newfound interest, she helped secure the J. D. Hartzler collection of hymnals for the Goshen College library in the 1960s. Such collections help scholars track changes in the theology of a denomination. Eileen Saner, librarian at Associated Mennonite Biblical Seminary, invited Mary to talk about Mennonite hymnody and singing at the ATLA 2006 Annual Conference. This presentation outlines a brief history of Mennonite hymnal developments in North America. Those attending the lecture sang many of the musical examples.

It is a pleasure and a privilege to speak to librarians. You are such a valuable link in any research effort. I knew this during my graduate work, but it was more obvious to me when I began working with hymnody. I had always sung hymns, but I had no idea of the richness of the field until I worked in Edinburgh, Scotland, in 1963 and 1964. In the Scottish National Library, anything published in Great Britain was available, and the librarians could find it with the slightest hint. Every morning they brought me my stack of books, reserved from day to day. I worked also in New College Library of the university. There the librarian lamented that the hymnals were not fully catalogued, so he gave me a dust cloth and sent me to the stacks to explore. And in this country there are wonderful treasures. I mention only the Newberry Library here in Chicago, with its fine collection of American hymnody, and the Mennonite Historical Library at Goshen College, where librarian Joseph Springer even anticipates what I might need.

I have organized this presentation around Mennonite hymnbooks, which are listed in chronological order (see table 1). I plan to spend more time with the early books because of their distinctive characteristics. Recent Mennonite hymnals resemble more closely the contents of mainline Protestant books, without the service music of the liturgical churches.

Mennonites originated in the 1520s in three areas of Anabaptist reform movements: Switzerland and South Germany, Holland, and Eastern Europe—Austria and Moravia. They left the Roman Catholic Church because they believed in baptizing adults, not children. When they chose to be baptized again, they were called Anabaptists. Their interest in the Sermon on the Mount led them to seek peace rather than war, and to speak the truth, without taking oaths. They rejected the authority of the Pope, the power of the sacraments, and the sale of indulgences. Their radical views led to disputations with both Catholic and the new Protestant leaders. Many of them were persecuted, imprisoned, and even killed.

The Anabaptists believed, along with Luther and Calvin, in the active participation of the congregation in worship. They chose the vernacular language over Latin and created a congregational hymnody. Beginning in the late 1520s, the Swiss Brethren began to write verses about their martyrs and to sing them to tunes they knew. For example, "Who Now Would

Table 1

Background: European Anabaptists (Mennonites and Amish)
1564 *Ausbund, Das ist etliche schöne christenliche Lieder . . .*
2nd ed., 1583

Mennonite Church (Old)	**General Conference Mennonites**
1803 *Harfe der Kinder Zions*	
1804 *Ein Unpartheyisches Gesangbuch*	
1832 *Genuine Church Music* (*Harmonia Sacra*, 1847)	
1847 *A Selection of Psalms, Hymns, and Spiritual Songs*	
1890 *Hymns and Tunes*	1890 *Gesangbuch mit Noten*
	1894 *Mennonite Hymns: A Blending of Many Voices*
1902 *Church and Sunday School Hymnal*	
1911 *Supplement*	
1915 *Life Songs [Number 1]*	
1927 *Church Hymnal*	1927 *Mennonite Hymn Book*
1938 *Life Songs [Number 2]*	
	1940 *Mennonite Hymnary*

Cooperative
1969 *The Mennonite Hymnal*
1992 *Hymnal: A Worship Book*
2005 *Sing the Journey*

Follow Christ," 535 in *Hymnal: A Worship Book* (*HWB*; see example 1),[1] is an anonymous hymn of twenty-seven stanzas about Jörg Wagner, whom both Lutherans and Anabaptists claimed. He was imprisoned, tortured, and burned in 1527. The translator created three stanzas out of the first five, paraphrasing the hymn to represent martyrdom in general rather than to include the specific details of Wagner's death.

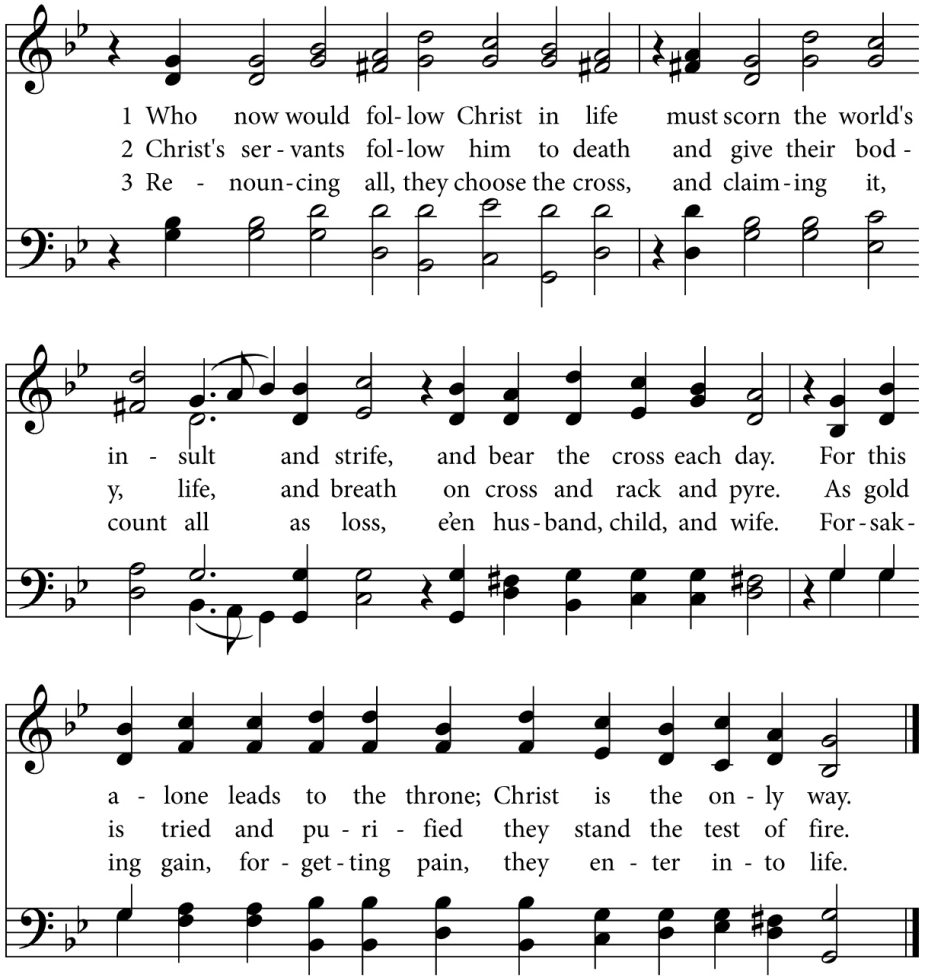
Not all hymns were about martyrs. Praise songs were prominent. Other hymns articulated Anabaptist beliefs or encouraged new believers. "We Are People of God's Peace" (*HWB* 407; see example 2) comes from the prose writings of the Dutch leader Menno Simons (whose name the group adopted). It is a versification of his "Reply to False Accusations," 1552.

The Dutch Mennonites were the first to produce hymnbooks, but the most significant Anabaptist hymnal was the *Ausbund*, published in 1564 by the Swiss Brethren. Its importance lies in its continuous use, virtually unchanged since its second edition in 1583. It is the hymnbook for most Amish congregations today.

The core of the book consists of fifty-three hymns composed by Anabaptist prisoners in the dungeons at Passau on the Danube from 1537 to 1540. In the second edition (1583), eighty

[1] *Hymnal: A Worship Book* (Elgin, IL: Brethren Press; Newton, KS: Faith and Life Press; Scottdale, PA: Mennonite Publishing House, 1992).

Example 1. Who Now Would Follow Christ (WARUM BETRÜBST DU DICH, MEIN HERZ)



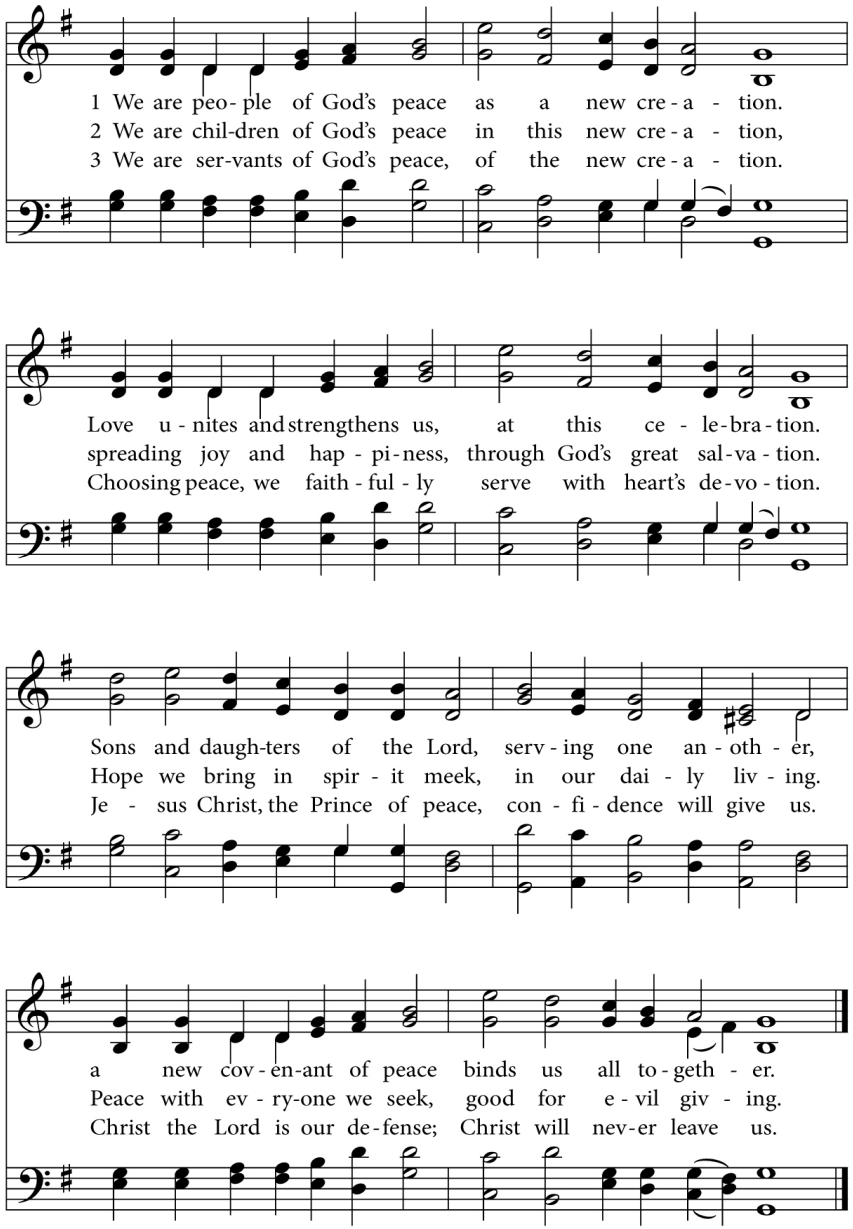
Text: "Wer Christo jetzt will folgen nach," *Ausbund,* 1564; tr. David Augsburger, 1962, *The Mennonite Hymnal,* 1969, revised 1983. Translation copyright © 1969, 1983 David Augsburger. Used by permission.

Music: Bartholomeus Monoetius, 1565; harmonized by J. Harold Moyer, 1965. Harmonization copyright © 1968 Faith and Life Press/Mennonite Publishing House, Scottdale, PA 15683. Used by permission.

hymns from the entire Anabaptist output were included. By the early seventeenth century, a few more additions brought the total number to 140, its present state. Only German texts were printed, but at the head of each hymn was a tune name, usually a folk song or German Lutheran chorale tune, with an occasional Catholic chant. Their choice of tunes tells us how freely they borrowed from their surroundings, even from the repertoire of their persecutors. The *Ausbund* was published in Europe in eleven editions after 1600.

In 1683 the first Mennonites migrated to Pennsylvania, taking advantage of William Penn's offer of land to Germans. Ten years later a group of Swiss-German Anabaptists under Jakob

Example 2. We Are People of God's Peace (AVE VIRGO VIRGINUM)



Text: Menno Simons, 1552; tr. Esther Bergen, *Mennonite World Conference Songbook,* 1990
Translation copyright © 1990 Mennonite World Conference. Used by permission.
Music: Johann Horn, *Ein Gesangbuch der Brüder im Behemen und Merherrn,* 1544; revised in *Catholicum Hymnologium Germanicum,* 1584

Ammann's leadership broke away from the Mennonites, on issues of strict church discipline, to form what became the Amish church. They, too, migrated gradually to America. There the *Ausbund* was reprinted many times between 1742 and the present. The forty-seventh printing, 2005, is the most recent.

The Amish and Mennonites in America illustrate differing approaches to tradition and to assimilation with the culture around them. Their hymnody offers one good way to examine the differences. The Amish used (still use) the *Ausbund* exclusively for their worship. Mennonites, although they talked about "separation from the world," gradually expanded their worship practices to embrace new ideas. To illustrate the Amish approach, see the Amish *Loblied*, or praise hymn, always the second hymn in their worship (*HWB* 33, translated at *HWB* 32; see example 3).

The text retains High German. The music is always a single melody, sung without an instrument and introduced by a male leader. The congregation joins after the first syllable of each phrase. The entire hymn will take close to twenty minutes, five for each stanza.

The tune name, AUS TIEFER NOT, comes from Luther's metrical setting of Psalm 130. He also wrote a fine tune in the Phrygian mode, but an anonymous tune from Strassburg, 1525, was the one they must have known because, hidden within the ornamentation on each syllable, it can be found (see example 4).

The ethnomusicologist George Pullen Jackson has explained that when a group sings very slowly, it is unable to maintain the pitch without wavering. Over centuries of slow singing, the waverings have become a part of an ornamented version of the original.[2]

The Mennonites, in contrast, published hymnals in the early nineteenth century that fully accepted the hymns of Lutheran and Reformed churches. *Die kleine Geistliche Harfe der Kinder Zions* (*Zions Harfe*), published in 1803 in the Franconia area of eastern Pennsylvania, included thirty psalms from Calvin's Genevan Psalter, translated into German by Ambrosium Lobwasser. The bulk of the book of 475 hymns consisted of German chorales, with only two *Ausbund* hymns. In 1804 the nearby Lancaster Conference of Mennonites published *Ein Unpartheyisches Gesangbuch*, with sixty-one Calvinist psalms and many German chorales. But the inclusion of sixty-three of the *Ausbund* hymns (16 percent of the 390 total) retained some continuity with the Mennonite German heritage.

See "As the Hart with Eager Yearning" (*HWB* 500) for Genevan Psalm 42, and "Blessed Jesus, at Your Word" (*HWB* 13; "Liebster Jesu, wir sind hier") for a Lutheran chorale, used in both books, but as the first chorale in *Zions Harfe*.

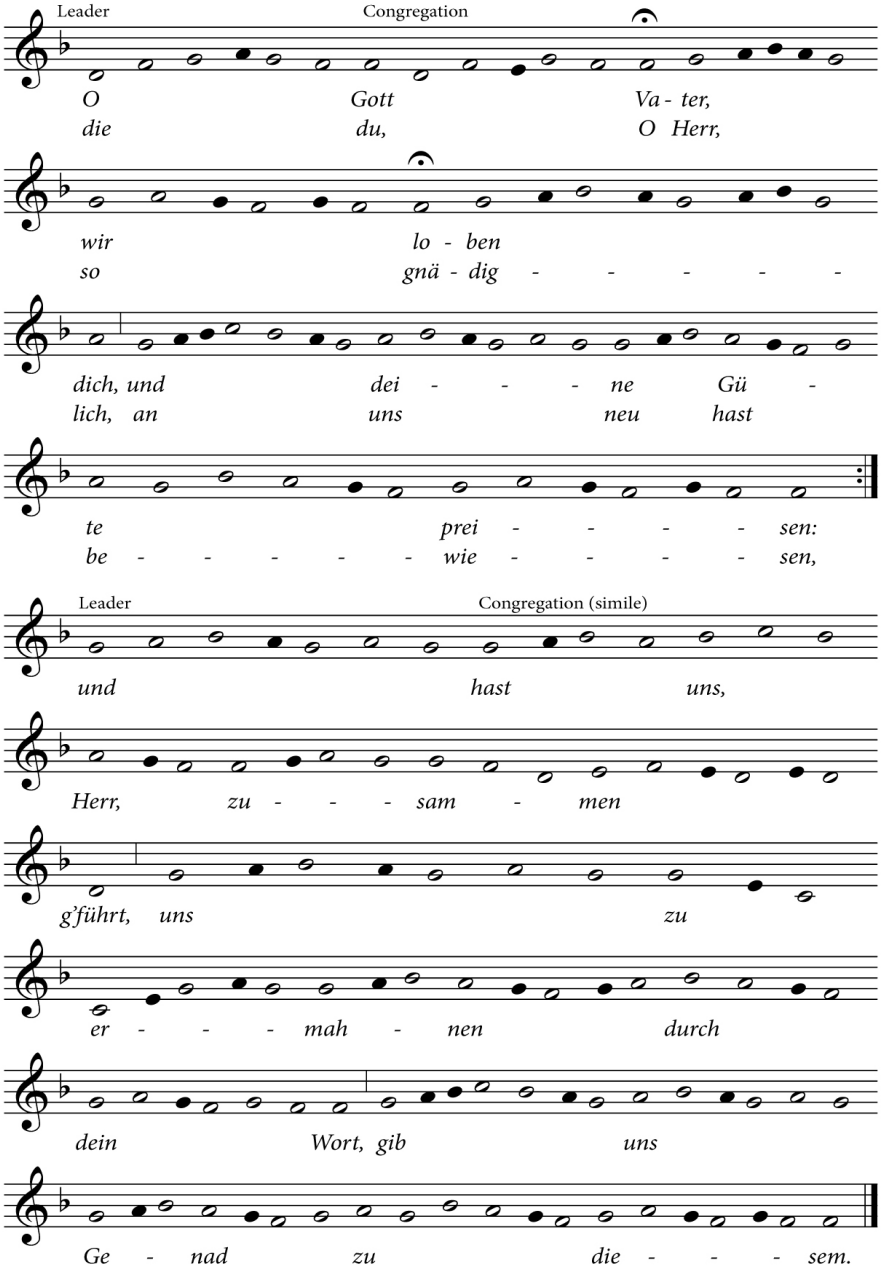
The shift to English in America presented a dramatic change in Mennonite singing. It appeared in written form first in *Genuine Church Music*, 1832—a shape-note book in an oblong format. Joseph Funk, from the Shenandoah Valley in Virginia, compiled this book for singing schools, in the manner of predecessors *Wyeth's Repository of Sacred Music* and *Kentucky Harmony*; the more familiar *Sacred Harp* came in the decade following.

Significant changes in Mennonite hymn singing came in both text and music:

1) The poetic meter (that is, the number of syllables per line and the number of lines

[2] George Pullen Jackson, "The Strange Music of the Old Order Amish," *Music Quarterly* 31 (July 1945), 75–88.

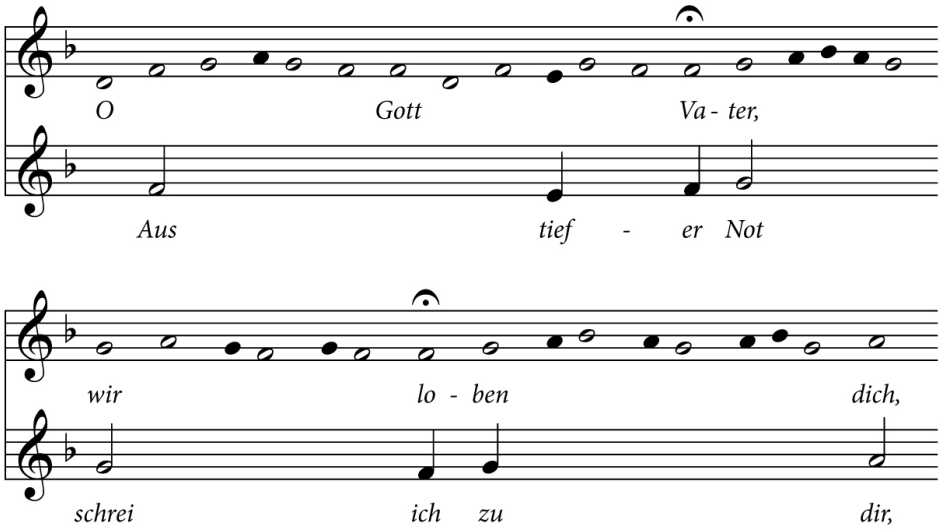
Example 3. O Gott Vater (AUS TIEFER NOT)



Text: Leenaerdt Clock, *Ausbund,* 17th c.

Music: based on the notation of J. W. Yoder in *Amische Lieder,* 1940, and Olen F. Yoder in *Ausbund Songs with Notes,* 1984
Adapted to current singing east of Goshen, IN, by Mary K. Oyer.

Example 4. Aus tiefer not in O Gott Vater



per stanza) was much more regular and far less varied than in the French or German psalms and hymns. The earliest English psalms, written in the mid-sixteenth century, followed ballad meter—8.6.8.6. or 8.6.8.6.D (doubled). This came to be called common meter, abbreviated CM in our hymnals. Common meter could expand to long meter (LM), 8.8.8.8., or contract to short meter (SM), 6.6.8.6., either of which could be doubled. Only three or four other meters appeared occasionally. Rhyme schemes were limited basically to two. Calvinist psalms, in contrast, used "no fewer than 110 varieties of stanza structure . . . and 33 different rhyme schemes."[3] German hymns, like the French, offered much variety in stanza structure and rhyme. Our languages shape the poetic form of our hymns.

2) English texts and music often appear in pairs of phrases creating question-answer relationships. German hymns often used the Meistersinger rule for writing a song: aab (as in "A Mighty Fortress Is Our God," for example). French psalms were sometimes organized in aab, but frequently fell into seven or eight unique phrases.
3) Texts were often anonymous and dealt with the brevity of life and the inevitability of death. Isaac Watts was by far the favorite author in America. Twenty-two percent of the hymns in the twenty-fifth edition of *Genuine Church Music* (*Harmonia Sacra*), 1993, were by Watts. The next-favored author, Charles Wesley, had only one-third of Watts's total number.
4) American folk tunes predominated. They were probably tunes from Great Britain that were kept alive in the Appalachian Mountains and chosen for the shape-note

[3] Emily Brink, in *Psalter Hymnal Handbook*, ed. Emily Brink and Bert Polman (Grand Rapids, MI: CRC Publications, 1998), 32.

books. Lowell Mason, the New England composer, teacher, and hymnal compiler, was represented prominently. Examples of folk tunes include FOUNDATION (*HWB* 567) and TENDER THOUGHT (*HWB* 556). Examples of Lowell Mason tunes include HAMBURG (*HWB* 259) and NASHVILLE (*HWB* 166).

5) The singing schools taught part singing in three voices: soprano, tenor, and bass. The tenor carried the melody in the style of Renaissance and pre-Renaissance music. By the middle of the century, a fourth part was added, and the music of Lowell Mason shifted the melody to the soprano part. The style was a cappella. No instruments were permitted. The emphasis on reading music and the mode of singing influenced Mennonite congregations through much of the twentieth century.

The Mennonites compiled their first English hymnal in 1847: *A Selection of Psalms, Hymns, and Spiritual Songs*. It consisted of texts only. The singers were directed to use the tunes of *Genuine Church Music*. Specific tunes were indicated at the head of each hymn. Texts were often those of *Genuine Church Music* (now called *Harmonia Sacra*). Seventy-two percent of them were in the traditional English psalm meters. There were thirty other meters, but these were often represented by only one hymn.

It was more than forty years before Mennonites created another hymnal. For the first time, *Hymns and Tunes*, 1890, combined texts with tunes. Only the first stanza was placed between the staves; the others were set out in poetic form, as was the custom with nineteenth-century hymnals such as Beecher's *Plymouth Collection*, 1855, and the famous *Hymns Ancient and Modern*, 1861, in England. The usual format for the double page of *Hymns and Tunes* was one tune with two or three texts of the same poetic meter.

Hymns and Tunes was the first hymnal since the *Ausbund* to include original Mennonite texts, perhaps thirty. Seventeen tunes were attributed to "The Committee." One, "I Owe the Lord a Morning Song" (*HWB* 651; see example 5), managed to survive to the present. It conveys something of the Mennonite character of the times: "I owe" suggests the sense of duty rather than pleasure, and the serious, straightforward language offers no poetic imagery; yet it has worn well.

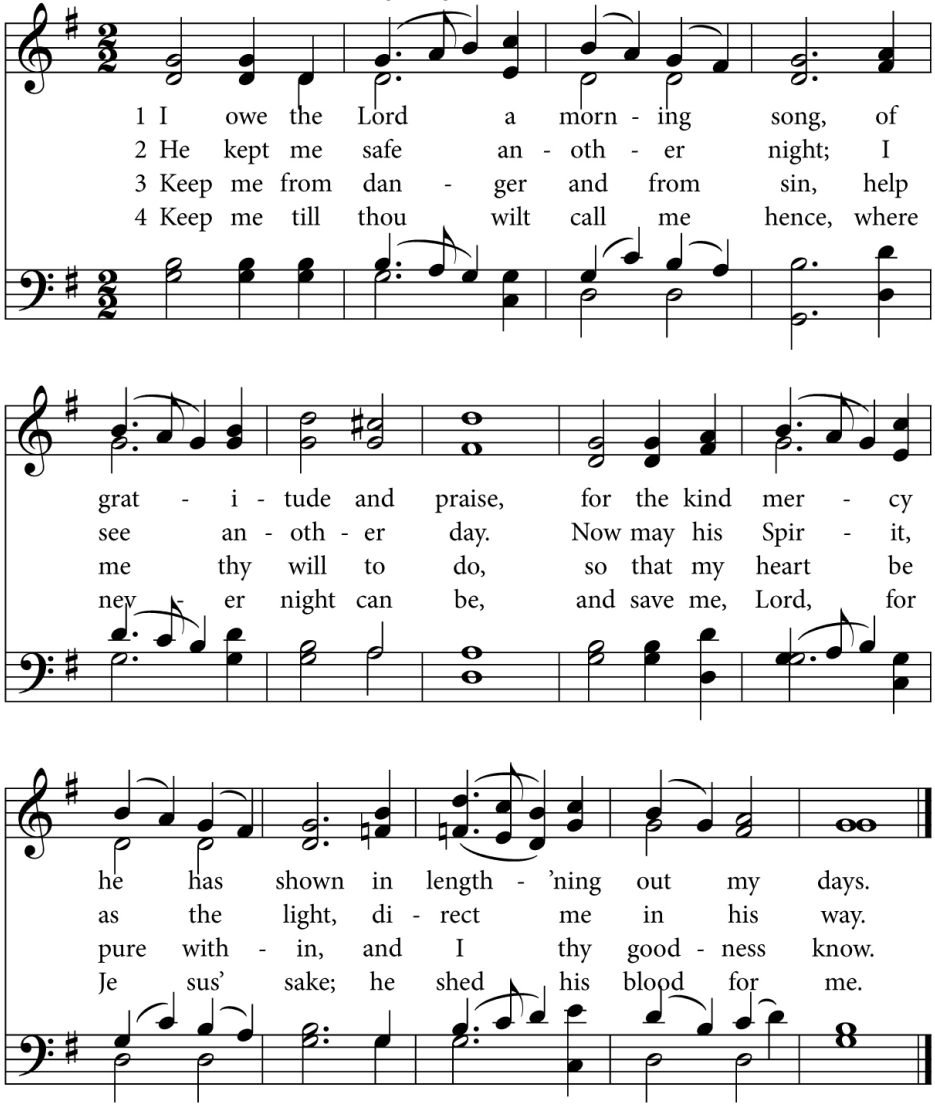
The compilers perpetuated the tradition of singing American folk tunes by borrowing from *Harmonia Sacra*, and they were beginning to sing hymns from the middle of the nineteenth century. William Bradbury, for example, wrote music for singing schools, following in Lowell Mason's direction. *Hymns and Tunes* used these hymns of his that are still sung today:

- "Sweet Hour of Prayer" (*HWB* 11)
- "Savior, Like a Shepherd Lead Us" (*HWB* 355)
- "Just as I Am, Without One Plea" (*HWB* 516)
- "My Hope Is Built on Nothing Less" (*HWB* 343)

But Bradbury also wrote for the growing Sunday school movement. Sabbath school songbooks appeared by the hundreds, at first in the format of the hymnals of the times with texts only. The new style of the 1860s enlarged the dimensions and included the music. Its ornate covers presented flowers, angels, and decorative letters. Fanciful names, such as *The Golden Casket*, *Gems for the Sunday School*, *Bright Jewels*, and *The Shining Strand* replaced the simple title *Hymnal*. Mennonites of 1890 liked these songs, too. For example, they included:

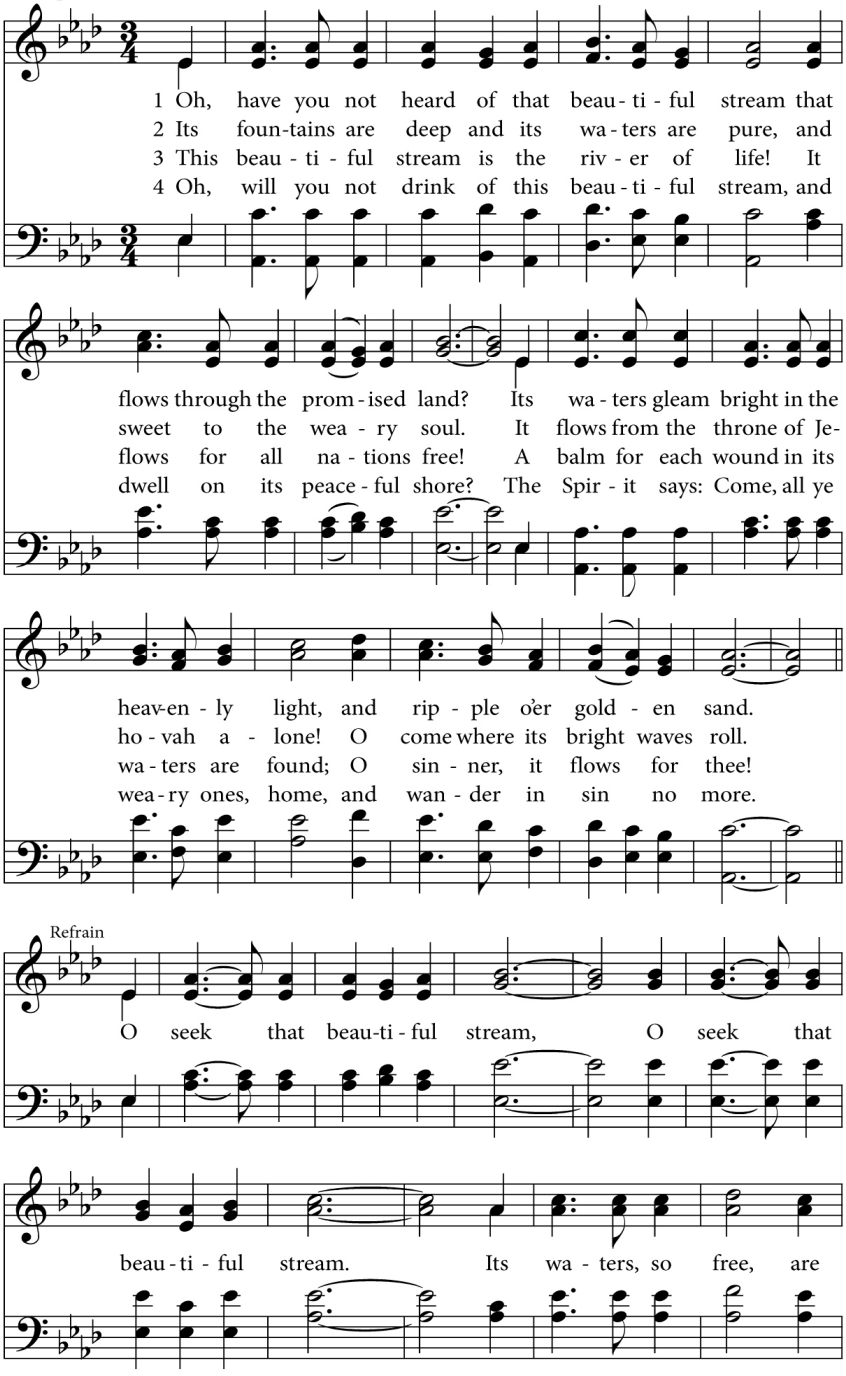
- "Jesus Loves Me" (Bradbury) (*HWB* 341)
- "He Leadeth Me" (Bradbury) (*HWB* 599)

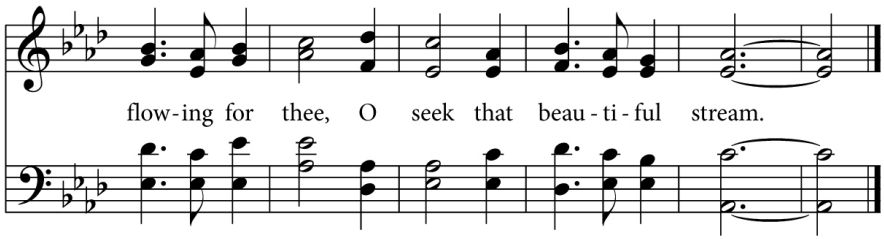
Example 5. I Owe the Lord a Morning Song (GRATITUDE)



Text: Amos Herr, *Hymns and Tunes,* 1890
Music: Amos Herr, *Hymns and Tunes,* 1890
Text and music copyright © 1927 Mennonite Publishing House, Scottdale, PA 15683. Used by permission.

Example 6. Oh, Have You Not Heard (THE BEAUTIFUL RIVER)





1 *Ich weiss einen Strom, dessen herrliche Flut*
fliesst wunderbar stille durchs Land,
doch strahlet und glänzt er wie feurige Glut,
wem ist dieses Wasser bekannt?

2 *Wohin dieser Strom sich nur immer ergiesst,*
da jubelt und jauchzet das Herz,
das nunmehr den köstlichsten Segen geniesst,
erlöset von Sorgen und Schmerz.

3 *Der Strom ist gar tief und sein Wasser ist klar,*
es schmecket so lieblich und fein;
es heilet die Kranken und stärkt wunderbar,
ja machet die Unreinsten rein.

4 *Wen dürstet, der komme und trinke sich satt,*
so rufet der Geist und die Braut,
nur wer in dem Strome gewaschen sich hat,
das Angesicht Gottes einst schaut.

Refrain: *O Seele, ich bitte dich: Komm!*
und such diesen herrlichen Strom!
Sein Wasser fliesst frei und mächtiglich,
O glaub's, es fliesset für dich!

Text: R. Torry, Jr., *Sabbath School Gems,* 1864 (English); German tr. Ernst H. Gebhardt, *Frohe Botschaft,* 1875
Music: Asa Hull, *Sabbath School Gems,* 1864

- "I Love to Tell the Story" (Fischer) (*HWB* 398)
- "Shall We Gather at the River?" (Lowry) (*HWB* 615)

Another group of Mennonites immigrated to the North American Midwest in the 1870s. Their ancestors were Dutch Mennonites who had helped build dikes in Prussia in the seventeenth century and from there moved to the Ukraine to farm, at the invitation of Catherine the Great in 1783. They joined those Mennonites who, as a part of the spiritual awakening movement around 1860, had formed a new branch called the General Conference Mennonite Church. Together they published a German hymnal parallel in name and date to *Hymns and Tunes: Gesangbuch mit Noten*, 1890. It consisted of German chorales and eighteenth- and nineteenth-century hymns, with simplified harmonies, and German and American folk songs. There were occasional American-composed tunes of Lowell Mason.

One Sunday school song, "Oh, have you not heard of that beautiful stream" (*HWB* 606; see example 6), has an unusual history. Written by Torrey and Hull and published in 1864 in *Sabbath School Gems*, it was taken by Baptist missionaries to Germany and translated into German. It became a favorite of German-speaking Mennonites in Ukraine, who brought it with them when they immigrated to America. Here at various times they have translated it back from German into English.

Although these two books were alike in a number of ways, their poetic meters contrasted. Three-fourths of the texts in *Hymns and Tunes* were in English psalm meters, with only eleven

other meters listed in the metrical index. *Gesangbuch mit Noten's* 109 meters for its 600 hymns reveal its Germanic base.

But General Conference Mennonites also wanted an English hymnal. They chose the best they could find on the market: *A Blending of Many Voices*, published by A. S. Barnes. They made a few changes and gave it a new title: *Mennonite Hymns: A Blending of Many Voices*. The contents represented a wide range of "classics" in hymnody, with only a few representatives of their German heritage.

The *Church and Sunday School Hymnal*, 1902, replaced *Hymns and Tunes*, 1890, as the official hymnal for the (Old) Mennonites (those who had come to America and used English). To link it with the Sunday school movement was a progressive move; there were Mennonites who feared and resisted the changes Sunday schools might bring. Progressive also was the inclusion of gospel hymns. Although their publication began with *Gospel Hymns* (1874), *Hymns and Tunes* barely touched them in 1890. But now more than a third of the book came from the Moody-Sankey revival movement, with its musical roots in Chicago popular music. Prominent names were Fanny Crosby, William Doane, Robert Lowry, and P. P. Bliss. Gospel hymns rarely used English psalm meters. They added to the iambic and trochaic accents the livelier, rollicking rhythms of dactylic and anapestic organization. For example, "When Peace, like a River" (*HWB* 336) flows along with more syllables per line. The repetitions of the refrain give opportunity for the singer to reflect on the stanza.

Only nine years later a supplement of 119 hymns enlarged the *Church and Sunday School Hymnal*. Now more than half of the contents were gospel hymns. Momentum for a change of style grew to the making of a separate supplement, *Gospel Hymns* (1915), which consisted largely of this new type.

A hymnal reflects the character, theology, and piety of the church it represents. This was a period of the rise of Fundamentalism and an opposing emphasis on social concerns—the Social Gospel. It was a divisive time in Mennonite life. Both Mennonite groups published hymnals in 1927. English Victorian hymns appeared in both; otherwise they were quite different. The (Old) Mennonite *Church Hymnal* included the gospel songs Fundamentalists demanded (it seems that church leaders linked gospel songs with Fundamentalism), as well as nineteenth-century American hymns.

The General Conference Mennonites in *Mennonite Hymn Book* chose to focus on hymns from liturgical traditions, emphasizing the church year. That book did not last long, but the *Mennonite Hymnary* of 1940 replaced it brilliantly. The editor grouped the hymns into books—a book of psalms, a book of children's songs, one of gospel songs, another of chorales, and so on. The denomination was well satisfied.

These two Mennonite groups decided to build a hymnal together in the 1960s—the *Mennonite Hymnal*. The (Old) Mennonites brought the folk tradition of early America and the General Conference Mennonites, the German chorale. Together they looked for the hymns that sustain and nourish the ecumenical church. Both continued the practice of four-part congregational singing—the (Old) Mennonites singing a cappella and the General Conference using keyboard, for the most part.

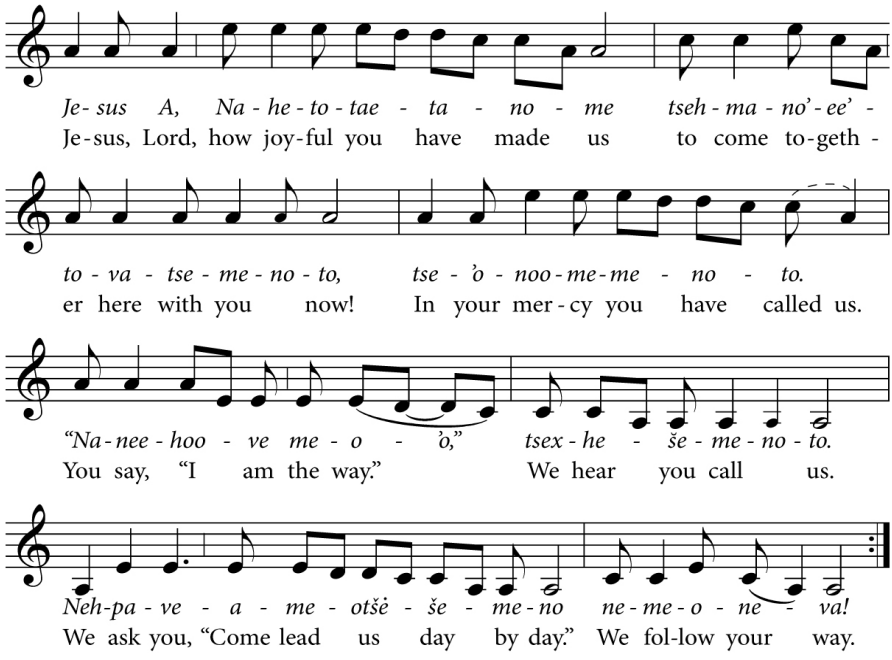
Other influences of the 1960s helped shape that book. New translations of the Bible in the 1950s had brought insights but also revealed growing difficulty in understanding King James Version language. The Second Vatican Council asked Catholics around the world to use their

vernacular languages, rather than Latin, and their own musical styles. These songs began to enter Western hymnbooks, including the Mennonite ones. The human rights movement raised justice issues and alternate ways of perceiving the Christian life. The Mennonites joined the mainline churches in fully researching the texts and tunes they chose and carefully documenting sources for each hymn.

In the 1970s and 1980s Mennonites produced supplementary books in the new styles of the 1960s. Many of these needed instrumental accompaniment. Songs sung by Mennonites on five continents were collected for a Mennonite World Conference in 1978, and choirs from Africa and Asia brought their songs and dances to the occasion. By the end of the century the majority of Mennonites lived in the southern hemisphere and outside of Western culture, and cross-cultural songs enriched Mennonite hymn singing. For example, the Cheyenne hymn "Jesus A, Nahetotaetanome" (*HWB* 9; see example 7) brings a new kind of spirituality to the words and music. The Cheyenne retained their own traditional melody, and John Heap of Birds wrote Christian words to fit. The Plains Indian tune typically moves too high and too low for many voices and calls for reaching the whole range of one's voice. The melody begins high and falls downward, as is the pattern in many ancient songs.

"Asithi: Amen" (*HWB* 64; see example 8) is a South African hymn with a Zulu text. A limited number of words, often repeated, is the usual pattern for cultures that use oral rather

Example 7. Jesus A, Nahetotaetanome

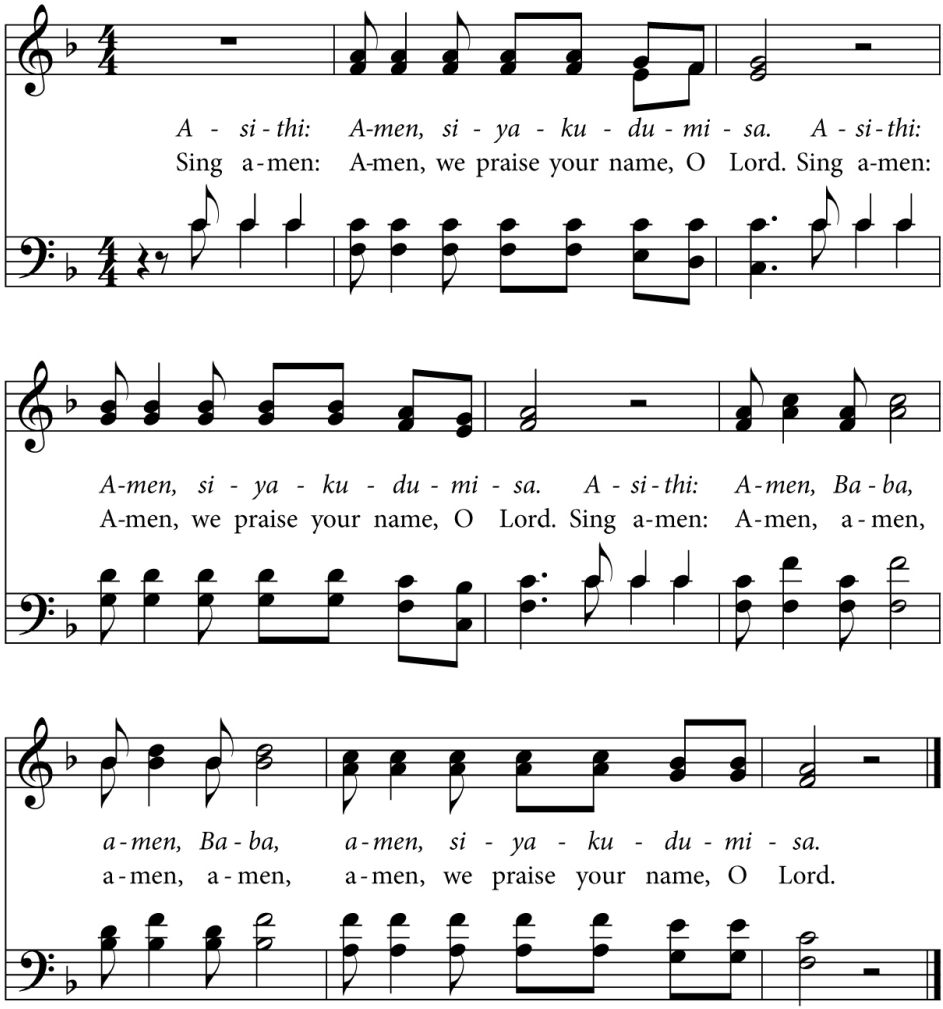


Text: John Heap of Birds, *Jesus A, Nahetotaetanome;* tr. David Graber and others, *Tsese-Ma'heone-Nemeotötse,* 1982
Copyright © 1982 Mennonite Indian Leaders' Council. Used by permission.
Music: Plains Indian melody

than written means for learning songs. The solo-response pattern creates high energy. Drums and shakers, which are needed, supply a network of lines of rhythm. Africans help Westerners accept the dancing body as part of worship; the whole person, mind and body, is involved.

"Ah, What Shame I Have to Bear" (*HWB* 531; see example 9) is a Japanese response to the parable of the prodigal son, set to an ancient Japanese tune. Japanese Christians have often tried to sing Western English hymns translated into Japanese, but they say that ballad meter (8.6.8.6.) does not fit their language easily. Hymns written by Japanese are often in 7s and 5s

Example 8. Asithi: Amen

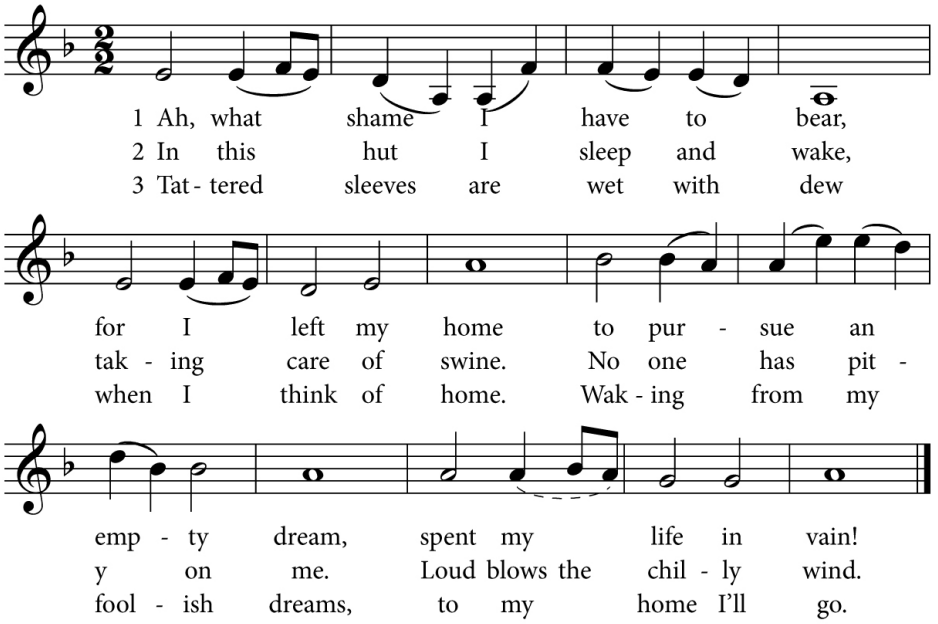


Text: South African hymn
Music: S. C. Molefe

(haiku can be 5.7.5.), as in this hymn. The melody covers a wide range and often has two or three notes for a syllable of text.

In 1992 Mennonites and the Church of the Brethren—both historical peace churches with Anabaptist connections—produced *Hymnal: A Worship Book*. With this worship book, Mennonites have moved very close to the hymnals of the mainline churches. Gender equality

Example 9. Ah, What Shame I Have to Bear (IMAYŌ)



Text: Sogo Mōtsumoto, 1895; tr. Esther Hibbard, 1962
Music: Traditional Japanese Air, 12th c.
Copyright © The Hymnal Committee UCC in Japan. Used by permission.

in language was a strong component in the compilation. The expansion of musical styles of the previous decades revealed a much greater variety of styles than ever before.

And with the publication of this hymnal, German chorales and gospel songs are no longer opposing styles but belong in the same camp, as traditional Mennonite singing faces contemporary Christian music projected on a screen and led by a band of instrumentalists and singers. The new style presents several challenges:

1) It involves moving from a distinct church style to one that borrows heavily from popular culture (perhaps a bit like the approach the Reformers in the sixteenth century used for their new hymns).
2) It means communicating music by ear rather than eye—by oral means rather than by the written page. Historically Mennonites valued the ability to read music.

3) It is not just a method of catching the music and bringing it to sound; it also entails accepting a musical style with far more repetition and improvisation than we find in our traditional hymnals.
4) It represents a shift in emphasis from harmony to rhythm. The tensions and resolutions at the heart of four-part harmony are replaced by the tensions of rhythm. Rhythm rather than harmony becomes the heartbeat of the hymn; it gives energy and emotional power to the singing.

A 2005 supplement, *Sing the Journey*, points strongly toward this new approach to congregational singing. Once again, as in the 1920s, piety and musical style threaten to divide members within a congregation—as well as congregations from one another. In the climate of polarization present in North America today, there is an urgent need for mediating conversations and models for developing understanding. Thomas Troeger and Carol Doran present such a model in their *Trouble at the Table*,[4] in which they discuss approaches to change in worship. They see hymns, for example, falling into three categories, represented by three concentric circles around a vertical axis. In the center, the structural circle, we collect all those hymns that are basic to our congregation's life—those that continue to nourish us over the years. The outer circle, ephemeral, brings in all the new possibilities. We test these hymns as they move toward the center through the intermediate conjunctural circle. If the church is alive, there will be constant motion in and out through this evaluating process.

[4] Carol Doran and Thomas H. Troger, *Trouble at the Table: Gathering the Tribes for Worship* (Nashville: Abingdon Press, 1992).

Tyndale's Theology and His Significance to Librarians

By
Donald Dean Smeeton, Lee University

The Reformation martyr William Tyndale is rightly remembered as a translator, but it was his theology that directed him to turn the biblical text into English. His theology explains why he translated and why he was put to death. This presentation will suggest that aspects of his sixteenth-century theology have significant parallels to the core values of contemporary librarianship. Before looking at these similarities, however, it might be useful to review briefly Tyndale's life and thought.

John Foxe states that Tyndale was born "upon the borders of Wales," and there are several sites in the western counties of England that vie for the honor, but the claims are based more on local legend and supposition than on evidence. With greater certainty one can say that Tyndale studied at Oxford and completed a BA in 1512 and an MA three years later. Some secondary sources place the young scholar among the Reformation partisans who gathered at the White Horse Inn in Cambridge, but the lack of primary sources and the chronology makes this possibility highly unlikely. In any case, Tyndale returned to his home area to act as tutor or maybe chaplain to the household of Sir John Walsh at Little Sodbury Manor. It was, however, not long before the young scholar irritated the religious establishment, and he resolved that the only remedy for the ignorance of the laity and reformation of clergy was the translation of the Bible into the language commonly spoken by the people.

After a failed attempt to obtain episcopal approval for his translation project, Tyndale went into self-imposed exile so that his native England could have the scriptures in his native English. He studied in Wittenberg for at least a short period of time, but neither he nor Luther mentions any direct contact. After a failed attempt to get the New Testament printed in Cologne, he saw the complete New Testament produced by a print shop in Worms in 1526. (Thus, this year is the 480th anniversary of the first printed New Testament in English.) Although there is evidence that some in England welcomed his new text, others saw it as dangerous heresy.

Tyndale was now a wanted man and for the next decade lived on the lam, slipping in and out of Antwerp, blending in with the English merchants of that imperial city, and turning out book after book in English. Although he was successful at evading the authorities, he knew it was only a matter of time. He was eventually betrayed by Henry Phillips, whom he had befriended, and finally executed in 1536 at Vilvoorde, just northeast of Brussels. In the often reproduced woodcut from Foxe's *Book of Martyrs*, Tyndale is depicted as tied to a stake with a ribbon containing his final prayer that God would open the eyes of the king of England.[1]

When one considers that Tyndale worked essentially alone and that he constantly dodged the authorities, the decade of 1526 to 1536 was certainly productive, maybe even prolific. In 1528, he published *The Parable of the Wicked Mammon*, which deserves recognition as the first printed biblical commentary in English. The same year, he released *Obedience of the Christian Man*, which not only put reformation principles in English but also delineated how the gospel should apply to social behavior. He then turned his attention to the Old Testament and sequentially produced individual volumes of the Pentateuch and Jonah. Where he studied

Hebrew remains a mystery. Some contend that Tyndale's mastery of the biblical languages was at a higher level than Luther's.

The polemical nature of *The Practice of Prelates* (1530) and his *Answer to Thomas More* (1531) defined the theological issues that would leave English Christianity divided from Rome but united under the crown. As if Tyndale grew weary of polemics, he returned to his first love, the scriptures. He revised his New Testament as well as Genesis. He prepared commentaries on the beatitudes of Matthew's Gospel and an exposition of I John. There now seems little reason to doubt that Tyndale also translated the historical books of the Old Testament that Miles Coverdale incorporated in the first complete Bible in English. Tyndale also prepared prologues to many biblical books, wrote a few shorter works, and edited (and printed) some pre-Reformation material.

The corpus of Tyndale's writings was collected by the Parker Society (PS) in the middle of the nineteenth century and published in three volumes. Taken all together, it is an amazing body of scholarship for anyone, but especially for one deprived of academic colleagues and lacking political protection.[2]

Although one does an inescapable injustice to any theologian by reducing a decade of writing into a few sentences, it might be helpful to have some idea of Tyndale's theological framework before turning to his significance for librarians.

Needless to say, Tyndale was committed to the authority of scripture because, as "God's law," it negated all human pretense of authority. [3] For Tyndale, the meaning of the text could be understood by any reader (or hearer) who approached the text with an open heart, accepted the literal meaning, and, when necessary, compared one passage with another. The fundamental purpose of scripture was to communicate Christ to the reader. Christ, residing in the believer by the Holy Spirit, transformed the individual's character and resulted both in new desire and new behavior. Righteousness was neither foreign nor forensic; it was internal and experiential. True faith was feeling faith; it was of the heart. Because one's nature was changed, works naturally followed faith.

For Tyndale, the church was the congregating of Christ's "little flock" and should never be equated with the visible, ecclesiastical hierarchy. Thomas More, of course, understood the theological issues behind Tyndale's choice of "congregation" instead of "church" for the *ekklesia.* Something significant was being lost in translation. For More, God's message required mediation by the church, which, like a well-trained physician, dispensed the right dosage for each patient. Unmediated information, like medicine, could be dangerous to the untrained.[4]

In our age that values common ground more than confrontation, sixteenth-century theological conflict might seem irrelevant and maybe even an embarrassment. Certainly as theological librarians, we are more concerned with serving patrons than with theological partisanship. So, then, what does Tyndale have to do with libraries?

The remainder of this paper will attempt to define some parallels between the basic values of librarians and the guiding principles of Tyndale's thought. Admittedly, this is a shaky exercise, because there is a great historical and cultural gap between sixteenth-century England and twenty-first-century America. Furthermore, the comparison will not be comprehensive; similarities will be highlighted and differences ignored. Nevertheless, the parallels might be instructive. The American Library Association (ALA) has defined a set of core values that

"define, inform, and guide our professional practice." Although one's professional values might be expressed in different ways than in the words of the ALA statement, the organization's values can be understood to be the foundation on which much of modern librarianship is built.[5]

One of ALA's core values is "access," which it expands to mean that "all information resources . . . should be readily, equally, and equitably accessible to all library users." Access connects the individual directly with the information.

The passion of any translator is access. For Tyndale, God's message should not be locked away in Latin, accessible to the few of the privileged class. He wanted to provide a text that would be equally and equitably accessible to all. He explained that his New Testament employed "the common manner of speaking, and the very same that is among the people."[6] People—untrained laymen and women—could read the message in their own language. They could understand it and draw their own conclusions.

Tyndale used the new technology of his day—the printing press—to give his readers easier and cheaper access than was previously possible. A manuscript in Latin had control built into its very nature. Manuscripts were costly and bulky; the printed book offered economy and convenience. Once a book was printed in the vernacular, it assumed a life of its own, and it become much harder, if not impossible, for the authorities to control.

A second ALA core value is "diversity," which is expanded by the statement that "we value our nation's diversity and strive to reflect that diversity by providing a full spectrum of resources and services to the communities we serve." Because of the inequity of American culture, the word "diversity" suggests ethnicity or race, but in sixteenth-century England, the inequities were defined by education, money, and religious function.

Tyndale did not write theology for the cleric, but for the cook; not for the professor, but for the plowboy. His prose style is straightforward and strong with few convoluted sentences. He liked subject-verb-object. He shunned Latinisms and favored words of Anglo-Saxon origin. He cited proverbs and used puns. The marginally educated could understand Tyndale's message.

Although highly educated, Tyndale had little respect for the educational system that "noselled" students in "heathen learning eight or nine years" but blocked them from understanding the scripture.[7] He assumed his readers belonged to the poor working class and addressed them as "the poor common people." He calls on the rich to allow their abundance to succor the poor.[8] Elsewhere, he argues that if the ruling prelates "were true apostles and loved *us* . . . [they would] . . . succour *the poor.*"[9] In Tyndale's ecclesiology, the divide between clergy and laity is minimized because the laity, as well as the clergy, should have access to God's law. For Tyndale, the Latin *sacerdos* (priest) had to be corrected by the Greek *presbyteros* and rendered as "presbyter," or "elder." If Christ is the light of the whole world, he argued, it pertains to all people unless his opponents could prove the laity was not part of the whole world.[10]

A third selected value of ALA is "lifelong learning," which affirms that the organization "promotes the creation, maintenance, and enhancement of a learning society." Lifelong learning can be considered a logical extension of access and diversity.

Tyndale held that the scripture was essential for lifelong spiritual growth and for Christian service. The brewer, baker, or merchant should service "his brethren as he would do Christ himself."[11] Every Christian had the responsibility to avail himself to the ministry of the Word. The early church, he said, had an officer who "preached the pure word of God only and

prayed in tongue that all men understood" so they could say "amen" with understanding. They were taught so they could pray at home and instruct each other, especially within their own households.[12]

The field of theological librarianship today confronts huge challenges brought to us by many forces. New technologies provide access and threaten our traditional role as a mediator of information. The demographics of our institutions demonstrate great diversity in gender, economic status, and educational background. Many seminary students are preparing for a second career. Others are taking the standard ministerial course without any expectation of ordination. Some seminaries seem filled with lifelong learners. Such changes are redefining our profession. Change requires us to test all things and hold fast to that which is core.

Regardless of how one understands the Reformation of the sixteenth century or its significance today, it is interesting to note that the issues of access, diversity, and constant learning continue to be issues for us. These values, embraced by Tyndale five centuries ago, can continue to give us guidance in the midst of change.

The author wishes to express gratitude for the generous support of Lee University that made this presentation possible.

Endnotes

[1] For better or worse, much of what we know about Tyndale's life must be derived from John Foxe's *Actes and Monuments*—a work that went through numerous revisions in Foxe's lifetime and continues to be edited and abridged in ours. Scholars today can benefit from the Foxe Project (www.hrionline.ac.uk/foxe), which allows word searching and comparison of the earliest four versions of Foxe's salient work. The first original biography that moved beyond John Foxe was the production of Richard Demaus, *William Tyndale: A Biography*, published in 1886 and revised by R. Lovett in 1904. James Frederick Mozley's biography, published in 1937, remains useful because he expanded his sources and explained his process of evaluating the historical evidence. Almost all other biographies of Tyndale are much indebted to Mozley's text. More recently, the Shakespeare scholar David Daniell reinvestigated the evidence and wrote the authoritative *William Tyndale: A Biography*, published by Yale University Press in 1994. Because of his training in literature, Daniell provides informative analysis of Tyndale's use of English and his skill as a translator. If a theological collection can afford only one biography of Tyndale, David Daniell's is the easy choice.

[2] Tyndale's writings were brought together by the Parker Society and published during the middle of the nineteenth century. Purists might be unhappy with some Victorian editing in these editions, but they are readily available and will meet the needs of most researchers. The Parker Society Edition, herein cited as PS, includes:

PS I, *Doctrinal Treatises and Introductions to Different Portions of the Holy Scriptures*, 1848.

PS II, *Expositions and Notes on Sundry Portions of the Holy Scriptures together with the Practice of Prelates*, 1849.

PS III, *An Answer to Sir Thomas More's Dialogue*, 1850

These volumes were reprinted by Johnson Reprints in the late 1960s, but something better is coming. The Catholic University Press of America has undertaken the publication of a series, *The Independent Works of William Tyndale*, that will present in critical editions all of Tyndale's writings, except his translations. The one volume that has been released, *An Answere vnto Sir Thomas Mores Dialoge*, edited by Anne O'Donnell and Jared Wicks, was released in 2000. The production of Tyndale's works by a Catholic publishing house is just as ironic as Yale's printing *The Complete Works of St. Thomas More*! In fact, the two projects are intertwined because many of the scholars now working on the Tyndale project were once students of Richard S. Sylvester, the founder of the More project at Yale.

[3] John A.R. Dick and Anne Richardson, editors, *William Tyndale and the Law*, Volume XXV of Sixteenth Century Essays and Studies (Kirksville, MO: Sixteenth Century Journal Publishers, 1994).

[4] Studies of Tyndale's theology have proliferated in the last two decades, prompted in part by the creation of the Tyndale Society (Hertford College, Oxford, OX1 3BW, England). The Society produces two journals: *Reformation*, a peer-reviewed journal, covering many aspects of this time period, and *The Tyndale Society Journal*, a popular publication that appears twice each year. One can find more information about the Society and its publications, lectures, and conferences at www.tyndale.org. Like many other volunteer-run organizations, it seems to have difficulty keeping its web pages up to date.

England's Earliest Protestants, 1520–1535 (Yale, 1964), by William Clebsch, stimulated a revival of studies that focused on the various theologies of those first enthusiasts of the reformation of the religion in England. James Edward McGoldrick, in *Luther's English Connection* (Northwestern, 1979), tied Tyndale to the theology of the German Reformer. In my *Lollard Themes in the Reformation Theology of William Tyndale* (Northeast Missouri State, 1986), I attempt to show the continuities between Tyndale and earlier English dissent. Just a few months ago, Ralph Werrell published *The Theology of William Tyndale* (James Clark, 2006) and makes the case that covenant (or testament) is the consistent and controlling leitmotiv of Tyndale thought.

With the publication of critical editions of Tyndale's works and the renewed interest in his theology, one can expect more scholarship devoted to his theological significance and his role in the history of the English Bible.

[5] www.ala.org/ala/oif/statementspols/corevaluesstatement/corevalues.htm, cited 7/4/06.

[6] Wicked Mammon, PS 1, 59.

[7] Practice of Prelates, PS II, 291.

[8] Wicked Mammon, PS I, 103.

[9] Answer, PS III, 93. Emphasis added.

[10] Matthew, PS II, 35.

[11] Mammon, PS I, 102.

[12] Answer, PS III, 11.

ROUNDTABLES

Assisting Patrons with Disabilities

Facilitator: Blake Walter (Northern Seminary)

This roundtable was a time for the fourteen people who attended to share some of their experiences and successes when providing library services for patrons with disabilities.

The presentation consisted of three parts:

The issue was approached in the time-honored librarian fashion by the preparation of a bibliography of available resources. A brief survey of the literature made it readily apparent that there is a considerable amount of material published in this area, with many additional resources available on the Internet. One area that was lacking, though, was the area of staff training. There is not a lot of material available to assist librarians with training staff on how to best serve patrons with disabilities.

Secondly, it has to be understood that the Americans with Disabilities Act and its associated standards are only a starting point for any comprehensive plan to address this issue. Many of our theological library buildings are older buildings and have not been remodeled to become ADA compliant. This, however, does not mean that we cannot offer substantive service to patrons with disabilities. Conversely, even when we have the opportunity to work in a new or extensively remodeled facility, just achieving ADA compliance does not ensure adequate service to those with handicaps. There is a spirituality of service, common to most librarians and central to our work as theological librarians, that calls us to reach out to those with the greatest needs. Libraries frequently fulfill a key role on our campuses by modeling servanthood. Assisting those with disabilities is one area where we can best fulfill our vocation to serve others.

Finally, I shared a personal story of working with a student with a number of disabilities—she could not always walk well, her vision was failing, and she could not control a mouse. From the start, she encountered obstacles when coming to our library. Our front doors are heavy glass doors that are difficult to open and are not automatic. Until I worked with this student, I did not realize that there really are some things in Internet Explorer that you cannot do without a mouse. Neither the library nor the campus computer lab had a workstation that was enabled to provide magnified viewing. In spite of these many obstacles, she completed her first quarter on our campus, and, with the help of her family, submitted one of the more complete and cleanly formatted bibliographies that I received in my information literacy course. Her quiet persistence in the face of constant obstacles and my repeated encounter with areas where we were simply unprepared to assist her greatly raised my awareness of the need to better address this area.

In the discussion that followed, there were several common themes. Most of us had experienced frustration both because of our lack of preparation for serving patrons with disabilities and the lack of adequate resources to provide assistance. Those with personal experience with disability were best able to relate to the needs of patrons with handicaps. No one at the roundtable had had any formal training in how to assist patrons with disabilities.

People with disabilities are often willing to tell us how to assist them if we give them permission to instruct us. There was general interest at the end of the roundtable to pursue this topic again at a future conference, perhaps with a workshop that could cover some of the training issues.

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ATLA: Whence and Whither

Facilitator: Linda Corman (Trinity College, Toronto)

In recognition of the 60th anniversary of ATLA, approximately forty members contributed to this roundtable discussion, which was introduced by a brief review of notable milestones and achievements in the history of the Association.[1] The needs and aspirations of members and their libraries and the formal mission statement of ATLA provided the context for identifying first, particular ATLA strengths that should be sustained, and, secondly, possibilities for future growth that would most directly address member concerns.

Strengths to be sustained

- Collegiality, opportunities for networking, sharing common concerns
- The discussion list ATLANTIS
- Collaborative approach
- Relationship with ATS and input on accreditation standards
- Production of professional tools, which are internationally important
- Preservation initiatives
- Diversity
- Professional development offerings
- Conference—accessibility, affordability
- Professional staff of the Association
- Balance between membership and business activities
- Volunteerism culture
- Member-driven approach and programs
- Standardization, yet uniqueness nurtured
- Commitment to improving theological education

Concerns to be addressed

- Succession planning in ATLA; leadership is crucial
- "Google-ization": changing nature of research
- Commercialization of information
- Digitization
- Preservation: the last "text"
- Cultural shift regarding role of libraries
- Distance education
- Small-thinking administration in schools
- Hiring and recruitment of theological librarians
- Intellectual property rights: licensing and other legal issues
- Globalization: collaborative opportunities; membership options
- Faculty-librarian relationship; "status" of librarians
- Library's strategic role in institution

Lively discussion focused on the values and successes of ATLA as effectively reflecting the goals and ideals of its membership and the wider profession; on the challenges members face

that could be productively addressed by ATLA; on the potent centrality of ATLA in the life and work of members; on the high regard in which members hold ATLA staff and leadership; on the unequivocal commitment of members to sustaining ATLA for the good of theological education not only in North America but internationally; and, perhaps above all, on the supportive and renewing power of collegiality experienced by ATLA members.

Endnotes

[1] The following notes on ATLA history and development were distributed for reference:

1946: ATLA conceived

The American Association of Theological Schools (AATS, now ATS), having "voted to study library work during the biennium 1948–50," passed a resolution "to consider the matter of calling a conference of theological librarians and others interested… *if this seems wise* [italics mine]."

1947: ATLA born

- 50 librarians, 1 dean, 1 president meet June 23–24 in Louisville (librarians from 110 U.S. Protestant seminaries invited)
- Volunteer collaboration
- No external funding

The Convening Committee of the founding ATLA conference issued an "Introductory Statement":

- "Discussion from the floor is an important part of the success of the conference. Let all feel free to pose their problems and to make suggestions. Let the process be in the best democratic tradition."
- "The basic purpose of this and future conferences is the continuing improvement of library service to theological education. The immediate objective is to define problems and seek solutions…. The organization here set up will seek the solutions."
- "An important and stimulating by-product of this and succeeding conferences will be the personal and professional friendships it affords…. A growing atmosphere of comradeship will add charm to the organization and encouragement to all its efforts." (*first ATLA Proceedings*)

2006: ATLA at 60

- 400 conference attendees
- 38 professional staff
- $4–5 million budget
- 5 current grants totaling $2,323,627

The mission of ATLA is to foster the study of theology and religion by enhancing the development of theological and religious libraries and librarianship. In pursuit of this mission the Association undertakes:

1) To foster the professional growth of its members . . .

2) To advance the profession of theological librarianship, and to assist theological librarians in defining and interpreting the proper role and function of libraries in theological education
3) To promote quality library and information services in support of teaching, learning, and research in theology, religion, and related disciplines and to create such tools and aids (including publications) as may be helpful in accomplishing this
4) To stimulate purposeful collaboration… and to develop programmatic solutions to information-related problems common to those librarians and collections

Problems and solutions during the formative years

- Recruitment and training: first Lilly grant in 1959 for fellowships/scholarships
- Lack of adequate indexing for religious periodical literature: by 1952, cooperative volunteer effort by 20 libraries to index 31 titles; first paid indexer and office manager, 1960
- Inconsistent classification systems: by 1951, Committee on Cataloging and Classification
- Appropriate accreditation standards for libraries needed: Joint AATS/ATLA committee for standards revision of 1950–52
- Funding: idealistic volunteerism inadequate; $110,000 Sealantic grant for microtext and indexing, 1956
- Collection development: Committee on Microphotography (1949) > Board of Microtext (1957); Periodical Exchange Program (1948); $875,000 Sealantic grant for Library Development Program (1961)
- Publication (lack of professional literature): *Proceedings* (1947–), bibliographies (1950), *Newsletter* (1953–)

Growth (an eclectic sampling of twentieth-century developments)

- 1967: first Roman Catholic institutional member
- 1968: Committee on Publication appointed: two scholarly series with Scarecrow Press
- 1970: expansion of membership beyond AATS to include universities offering graduate theological programs; creation of position of Executive Secretary
- 1970–72: AATS does not consult ATLA in revision of accreditation standards, prompting ATLA to issue statement on faculty status
- mid-1970s: automation of indexes
- 1978–83: Preservation Project (monographs) and ATS-initiated Project 2000 on the role of theological libraries launched
- 1985: Preservation Board unites serial and monograph microfilming programs
- 1990s: Increased focus on globalization/international projects
- 1991: Restructuring with a CEO and single Board of Directors overseeing membership, indexing, and preservation programs; interest groups replace standing committees
- 1992: ATLANTIS discussion list hosted by Charles Willard at Harvard
- 1993–96: ATS Quality and Accreditation Project, led to new standards, involved extensive ATLA consultation; standards reflected strengthened role of librarians in theological education

- 1998–99: $3,940,000 Lilly grant for *ATLAS*® project; largest grant in ATLA history
- 1999–2000: Established Professional Development Committee

"During its fifty years, ATLA has come to rely on cooperative, member-driven projects that follow high professional standards and that emphasize benefits to more than one library." –Myron Chace, 1996

Called to Be a Librarian: Theological Librarianship and Ordained Ministry

Facilitator: Myka Kennedy Stephens (Florida State University)

Approximately twenty people attended this roundtable discussion on issues of ordination and theological librarianship. Ordination was defined as that which grants one clergy status within a faith community. Of those attending, the majority were either ordained or work with someone who was ordained. Two attendees were considering ordination. After a brief introduction, the facilitator presented a literature review on theological librarianship as ministry, posed questions to the group, and opened discussion. The roundtable concluded with a suggestion to establish a discussion list for further discussion. More information about the ATLA-ministry discussion list can be found on the ATLANTIS/Hosted Discussion Groups website at www.atla.com/member/atlantis_discussion_groups.html.

Literature Review

Theological librarianship as ministry is not a new topic. Members of ATLA have discussed it as early as 1953 and as late as 2001. Our task is not to debate or discuss the ways in which theological librarianship functions as a ministry. Rather, we are concerned more with ordained clergy serving as theological librarians. Many of our libraries have at least one staff member with clergy status, and these clergy are often appointed or commissioned to serve as theological librarians. In his 1996 essay on theological librarianship as ministry, Andy Keck reported that 34.6 percent of his American survey respondents indicated they were ordained clergy.[1] Many who are not clergy are still moderately involved in local church communities. This discovery led Keck to the conclusion that "The ministry of the theological librarian is ultimately related to the church and the 'vital comprehension' of theology."[2] It should be noted that an understanding of theological librarianship as ministry is not exclusively linked to ordination or clergy status. A theme of Sharon Taylor's 2002 presidential address was that of vocational calling as it relates to the field of theological librarianship.[3] In his 2001 Annual Conference paper presentation, Herman Peterson discussed the ministry of theological librarianship but did not refer at all to ordained ministry.[4] Raymond P. Morris reflected in 1953: "I think that there have been distinct advantages for the Church that I have been a layman and not an ordained minister."[5] For many of us who understand our vocational calling as one to theological librarianship, I would propose that we have a companion calling to a ministry that is realized through our lay or clergy relationship to the church. Both of these are important offices in the church and deserve acknowledgement.

Questions for Discussion

Theological/Philosophical Concerns

1) How does our call to ordained ministry function with our call to theological librarianship?
2) What roles and functions do we serve in the library? In the church?
3) Does clergy status enhance our work as theological librarians? If so, how?

Practical Concerns

1) How do we reconcile our commitments to our churches and libraries?
2) What do we tell our churches about our ministry? Our library directors and deans?
3) How do we present our clergy status to potential future employers?

Summary of Observations

Each denomination has its own way of recognizing and dealing with those who are called to ministries outside of the local church. In the Presbyterian Church, the discussion about ordination outside of the local church took place a generation ago. One attendee gave Fred Rogers as an example. The Episcopal Church requires that ordination be justified by a sacramental liturgical element. One attendee lives out this role in the worshiping community of the seminary to which her library is connected. The United Methodist Church categorizes all clergy appointments outside the local church as extension ministry. One Catholic seminary and library is exploring the possibility that ordained theological librarians be able to serve as mentors and ministry supervisors for D.Min. students. An attendee from the Methodist Church in the Carribbean and Americas shared her experience of starting as a local church minister and then being released from circuit ministry for service as a theological librarian at a new seminary in Macedonia.

One's sense of call has to come from a deep place of self-understanding that is beyond how the church and his/her employer defines it. It is sometimes difficult to have a church recognize a call to theological librarianship. One attendee shared difficulties with belonging to one church while serving another and the temptation to transfer her membership in light of the roadblocks she has encountered. Another issue facing many attendees is that of institutional support. Many ordained theological librarians require additional time off for church responsibilities, which is not always supported by the institutions that employ them. Some libraries do encourage clergy activities and offer time off, acknowledging them as acts of ministry related to librarianship. At the other end of the spectrum, there are some institutions that do not even recognize the importance of theologically trained librarians serving in theological libraries.

Ordained theological librarians do bring some valuable resources to theological libraries. They understand what the students are doing in their coursework and ministries. It is reassuring for students to know that their librarian is someone who has "been there and done that." Ordained theological librarians have intimate knowledge of the polity and institutional language of the church. They can explain biblical and theological ideas and help patrons bridge the gap between theory and practice. They also act in a unique pastoral role for students. Ecclesiologically and academically neutral, ordained theological librarians are not in a position to wield power and authority over these students. Thus, the library serves as a safe space, or sanctuary. It is possible to train someone in the technical aspects of theology and theologi-

cal librarianship, but it is a completely different thing to be able to answer questions and deal with patrons pastorally.

Endnotes

[1] Andrew J. Keck, "Information or Divine Access: Theological Librarianship Within the Context of Ministry," in *The American Theological Library Association: Essays in Celebration of the First Fifty Years*, ed. M. Patrick Graham, Valerie R. Hotchkiss and Kenneth E. Rowe (Evanston, IL: American Theological Library Association, 1996), 179.

[2] Keck, 180.

[3] Sharon Taylor, "Power and Responsibility: Reflections on Theological Librarianship," in *A Broadening Conversation: Classic Readings in Theological Librarianship*, ed. Melody Layton McMahon and David R. Stewart (Lanham, MD: Scarecrow Press, 2006), 43–51.

[4] Herman A. Peterson, "Theological Librarianship as Ministry," *Summary of Proceedings* 55 (2001): 231–250.

[5] Raymond P. Morris, "Theological Librarianship as a Ministry," in *A Broadening Conversation: Classic Readings in Theological Librarianship* (Lanham, MD: Scarecrow Press, 2006), 8.

Catching the Tiger by the Tail: A Collaborative Project to Tame the Web

Facilitators: Amy Limpitlaw (Vanderbilt University) and Donald M. Vorp (Princeton Theological Seminary)

Forty-two people attended this roundtable to discuss the future of the ATLA Selected Religion Web Sites (ATSRW) Project. This project, begun under the leadership and coordination of Vanderbilt Divinity School librarians, Eileen Crawford and Amy Limpitlaw, and aided by other ATLA librarians, has had two objectives. The first is to develop a selected collection of academically significant religion websites. The second is to bring this collection under database control through the creation of a locally acquirable set of OCLC records that can be incorporated into local catalog and service programs. The collection set presently includes forty-three records.

The discussion centered on the future of the project, and especially on moving the project forward into the creation of topical subsets, such as World Religions and Denominational Sites. The main collection set will include all sites selected, but an agreement was made to move forward toward the creation of topical sets that could be purchased by institutions not desiring all the sites catalogued in the main set.

The roundtable's access to the Internet and a screen allowed the facilitators to demonstrate how the Blackboard courseware manages the selector's discussions and voting on the sites. The ATSRW website and the OCLC Collection Set website were also navigated to familiarize the participants with the various aspects of the project. Cameron Campbell, ATLA Director of Indexes, announced to the group that the *ATLA Religion Database*® is including the ATSRW websites as they are added.

There was also discussion of other ideas for the future of the project, including partnering with some of the creators of these sites to provide institutional support for some of the better sites that lack institutional affiliation. Other topics touched on included options for web archiving and preservation, as well as more general management of web resources.

Contemporary Religious Literature

Facilitator: Marti Alt (Ohio State University), reporter: Al Caldwell (Garrett-Evangelical Theological and Seabury-Western Seminaries)

Marti made the following announcements:

1) She is retiring from Ohio State University after this ATLA conference.
2) Therefore, we need a new convener to organize this roundtable for next year.
3) Marti has been running the discussion list as well. Is there a volunteer to take over the list?
4) Lauren Winner is speaking today at another session. We will have an additional session on religious literature on Saturday with prepared papers.
5) This is the tenth anniversary of this ATLA roundtable. We are not an interest group; we are a roundtable. Roundtables have to be requested each year; therefore, it is important that someone steps forward to assume Marti's role and take the lead in continuing this roundtable. If no one steps forward and no one requests time on the agenda in Philadelphia next year, it will not happen. So …
6) We will use the small group process today to make it easier for all persons to contribute. Since we have more than fifty attendees, we will divide into five small groups. Each group is asked to share books they read this year that made a difference in their lives. Then each group is to choose one or two titles to present to the large group.

Listed below is the composite list of titles discussed in the groups:

Authors

Balmer, Randall Herbert. Books on Evangelical Christianity.

Davidson, Diane Mott. Goldy Bear mysteries.

Lynch, Thomas.

McCall Smith, Alexander.

Paretsky, Sara.

Powers, Tim.

Pratchett, Terry. His novels include *Thud*, *The monstrous regiment*, *Going postal*, and *Truth*.

Spencer-Fleming, Julia. Reverend Clare Fergusson mysteries, a series of novels featuring an Anglican priest who was a former Viet Nam helicopter pilot; she is in her first parish. *In the bleak midwinter* is one of the titles.

Fiction

Albom, Mitch. *The five people you meet in heaven*. Hyperion, 2003.

Baxter, Charles. *Shadow play*. W. W. Norton, 1993.

Brown, Dan. *The Da Vinci code*. Doubleday, 2003.

Cross, Donna. *Pope Joan*. Crown, 1996.

Diamant, Anita. *The red tent*. St. Martin's Press, 1997.

Enger, Leif. *Peace like a river*. Atlantic Monthly Press, 2001.

Farrington, Tim. *The monk downstairs*. HarperSanFrancisco, 2002.

Gordon, Alan. *Thirteenth night : a medieval mystery*. St. Martin's Press, 1999.

Halter, Marek. Canaan trilogy: *Sarah* (book 1, 2004); *Zipporah, wife of Moses* (book 2, 2005); *Lilah : a forbidden love, a people's destiny* (book 3, 2006). Crown Publishers.

Hardy, LeAnne. *The wooden ox*. Kregel Publications, 2002.

Homer. *The Iliad*.

Hosseini, Khaled. *The kite runner*. Riverhead Books, 2003.

House, Silas. *Coal tattoo*. Algonquin Books of Chapel Hill, 2004.

Hunt, Angela. *Magdalene*. Tyndale House Publishers, 2006.

Kazantzakis, Nikos. *Greek passion*. Simon and Schuster, 1953.

Khadra, Yasmina. *The swallows of Kabul*. Nan A. Talese/Doubleday, 2004.

Kidd, Sue Monk. *The mermaid chair*. Viking, 2005.

Lindvall, Michael L. *Good news from North Haven*. Doubleday, 1991.
--*Leaving North Haven : the further adventures of a small town pastor*. Crossroad Publishing, 2002.

Macaulay, Rose. *Towers of Trebizond*. Farrar, Straus and Cudahy, 1956.

Macomber, Debbie. *A good yarn*. Mira Books, 2005.

Maloney, Michael. *Handling sin*. Little, Brown, 1986.

Martel, Yann. *Life of Pi*. Harcourt, 2001.

Mistry, Rohinton. *A fine balance*. Knopf, 1996.

Philips, Michael. Calidonia series: *Legend of the Celtic stone* (1999); *An ancient strife* (2000). Bethany House.

Robinson, Marilynne. *Gilead.* Farrar, Straus and Giroux, 2004.
--*Housekeeping*. Bantam Books, 1980.

Ross, Steve. *Marked*. Seabury Books, 2005 (graphic novel).

Russell, Mary Doria. *The sparrow*. Villard Books , 1996.

Saramago, Jose. *Blindness*. Harcourt Brace & Company, 1998.
--*Seeing*. Harcourt, 2006.

Strout, Elizabeth. *Abide with me*. Random House, 2006.

Walker, Alice. *The color purple*. Washington Square Press, 1982.

Waugh, Evelyn. *Brideshead revisited*. Knopf, 1993.

Zusak, Markus. *The book thief*. Knopf, 2006.

Nonfiction

Fadiman, Anne. *Ex libris* : *confessions of a common reader.* Farrar, Straus and Giroux, 1998.

Foer, Franklin. *How soccer explains the world : an unlikely theory of globalization.* Harper-Collins, 2004.

Geaves, Ron. *Aspects of Islam*. Georgetown University Press, 2005.

Gilbert, Elizabeth. *Eat, pray, love : one woman's search for everything across Italy, India and Indonesia*. Viking, 2006.

Grogan, John. *Marley & me : life and love with the world's worst dog*. Morrow, 2005.

Larson, Erik. *The devil in the white city : murder, magic, and madness at the fair that changed America*. Crown Publishers, 2003.

Lewis, C. S. *The abolition of man*. Collier Books, 1947.

Lischer, Richard. *Open secrets : a spiritual journey through a country church*. Doubleday, 2001.

Meacham, Jon. *American gospel : God, the founding fathers, and the making of a nation*. Random House, 2006.

Mosley, Walter. *Life out of context : which includes a proposal for the non-violent takeover of the House of Representatives.* Nation Books, 2006.

Nafisi, Azar. *Reading Lolita in Tehran*. Random House, 2003.

Nomani, Asra. *Standing alone in Mecca : an American woman's struggle for the soul of Islam.* HarperSanFrancisco, 2005.

Paffenroth, Kim. *Gospel of the living dead : George Romero's visions of hell on earth*. Baylor University Press, 2006.

Schmidt, Gary D., and Susan M. Felch. *Summer : a spiritual biography of the season*. Sky-Light Paths Publishing, 2005.

Sobel, Dava. *Galileo's daughter : a historical memoir of science, faith, and love*. Walker & Company, 1999.

Steinbach, Alice. *Educating Alice : adventures of a curious woman*. Random House, 2004.

Taylor, Barbara Brown. *Leaving church : a memoir of faith*. HarperSanFrancisco, 2006.

Tyson, Timothy B. *Blood done sign my name : a true story*. Crown Publishers, 2004.

Winner, Laura. *Girl meets God : on the path to a spiritual life*. Algonquin Books of Chapel Hill, 2002.
--Real sex. Brazos Press, 2005.

Zaleski, Philip. *Prayer : a history*. Houghton Mifflin Co., 2005.

Zimmerman, Karla. *Vancouver*. Footscray, 2005.

Play

Cook, Judy Simpson. *Benedictions : a play in two acts.* Waxhaw, N.C.; JSC Publications, 2001.

Poetry

Rilke, Rainer Maria. *Pictures of God : Rilke's religious poetry, including the "Life of the Virgin Mary."* Annemarie S. Kidder, translator. First Page Publications, 2005.

Resources (handout)

Coleman, James W. *Faithful vision : treatments of the sacred, spiritual, and supernatural in twentieth-century African American fiction*. Louisiana State University Press, 2006.

Granger, John. *Looking for God in Harry Potter.* Updated 2nd ed. Saltriver publishers, 2006.

Griesinger, Emily, and Mark Eaton. *The gift of story : narrating hope in a postmodern world.* Baylor University Press, 2006.

Ingman, Heather. *Women's spirituality in the twentieth century : an exploration through fiction.* Peter Lang, 2004.

Peterson, Eugene H. *Eat this book : a conversation in the art of spiritual reading.* Wm. B. Eerdmans Publishing, 2006.

Phillips, D. Z. *From fantasy to faith : morality, religion and Twentieth-Century literature.* 2nd ed. SCM Press, 2006.

Supplemental Notes from Lauren Winner's Presentation

Titles recommended by Winner during her lecture included:

Mairs, Nancy. *Ordinary time: cycles in marriage, faith and renewal.*

Norris, Kathleen. *Dakota.*

Potok, Chaim. *My name is Asher Lev*.

In response to the question "What other memoirs would you recommend to us?" Winner recommended the following:

Ehrlich, Elizabeth. *Miriam's kitchen: a memoir.*

Gallagher, Nora. *Things seen and unseen : a year lived in faith.*
--Practicing resurrection : a memoir of work, doubt, discernment, and moments of grace.

Mathewes-Green, Frederica. *Facing east : a pilgrim's journey into the mysteries of orthodoxy.*

Scott, Barbara. *Prairie reunion.*

Developing a Library Staff or How to Change the Crew Without Sinking the Ship

Facilitator: Dennis M. Swanson (The Master's Seminary)

Roundtable Talking Points

I am indebted to Jim Collins' book, *Good to Great*: *Why Some Companies Make the Leap . . . and Others Don't* (New York: HarperCollins, 2001) for insights utilized in much of this material.

The Key Point

- As directors, we must begin with "who" not "what."
  - The library task, except perhaps for a brand-new school, is fairly well established in terms of goals and objectives. It may need to be revisited, but successful implementation is largely a matter of the right staff.
- As Collins puts it, "We must get the wrong people off of the bus, the right people on the bus and then the right people in the right seats on the bus."

Staffing the Bus

- "Never hire someone you can't fire."
- Identify who needs to "get off the bus," and then **give them a hand**.
  - This may be an obsolete or unneeded position.
  - This may be an obsolete or obstinate person.
- Make sure everyone is in the right seat.
- Never be an obstacle to other career opportunities for your staff.
- Does every full-time job really need to have a "degreed professional" librarian?
  - For example: in our acquisitions department I have a full-time post grad student who knows the literature and the school and whose undergrad degree is in business and who had purchasing experience.
  - In our situation I opted for this employee over someone with a library degree. For that seat on the bus, I needed a good business-oriented leader who could be tough with vendors.

Financing the Bus Riders

- Most of us will never be able to pay our staff what we would like.
- Be creative with "perks" for your staff.
- In times where cuts must be made: vertical vs. horizontal cuts.
  - Our own position is that **horizontal cuts** are almost always the wrong way to go.
  - In **vertical cutting** of staff what is your position (policy) on seniority vs. competency?

Working with the Administration (the Head of the Bus Company)

- Work to create an atmosphere of trust and commitment to each other.
- Don't create surprises (either purposely or accidentally!). The administration hates surprises.
  - When it comes to a project, the motto: "under-promise and over-deliver" is a good rule of thumb.

- Provide useful and regular updates on all projects and activities, including staffing needs.
- Keep your **word**!

Retention and Staff Development (Preparing for the Future of the Bus):

- Retention is largely an issue of hiring the right people in the first place.
- Develop an institutional plan for training and education.
- Be able to go to the dean or president and ask for funding to pay for an employee's library degree (see "working with the administration").
- Make sure everyone on the staff (even part-time student workers) have some outside training opportunity at least once a year.

Development of a Theological Library Journal

Facilitator: Lynn Berg (New Brunswick Theological Seminary)

About forty participants met to discuss the desirability and feasibility of developing an ATLA theological library journal. The meeting began with a presentation by Lynn, which described how the ATLA Publications Committee perceives the need for and purpose of such a journal, its likely content, how it would compare to other journals in the field, and an overall view of the journal publication process. This was followed by questions and comments from the participants. Ron Crown, editor of the *Journal of Religious & Theological Information* (*JRTI*), began the discussion by reviewing a recent article entitled "Publication Patterns of U.S. Academic Librarians from 1998 to 2002."[1] The article presents a statistical analysis of publication patterns revealing that only about 40 percent of the refereed articles in the thirty-two journals analyzed were by academic librarians. Ron indicated that from his own experience with *JTRI*, contributions by librarians are also very low. In light of these findings, it was suggested that perhaps an ATLA journal could begin by publishing less often than quarterly, perhaps twice a year. Participants commented that it was important the journal be refereed, that perhaps it should contain a combination of practical as well as scholarly articles, and that it could include columns or articles from the various groups within the organization (such as the denominational groups and interest groups) and more reviews. Certain components of the *Newsletter* could be moved to the journal, such as the Diktuon column and the reference reviews. It was recommended that the journal be an open-access journal. Ideas presented to encourage and support librarians in publishing included having sessions at the conference devoted to the generation of ideas, sessions where folks could bring in drafts of articles they are working on to get feedback from their colleagues, and establishing a mentoring process. Dennis closed out the meeting by expressing ATLA's support for such a journal and telling us not to worry too much about paying for it! The Publications Committee will continue deliberations on the development of an ATLA theological library journal.

[1] Stephen E. Wiberley, Jr., Julie M. Hurd, and Ann C. Weller. "Publication Patterns of U.S. Academic Librarians from 1998 to 2002." *College & Research Libraries* 67, no. 3 (May 2006): 205–216.

I. Publications Committee

This roundtable is being sponsored by the ATLA Publications Committee. It is a three-person committee appointed by the Executive Director, and it serves to encourage and support scholarly publication, particularly the publication of critical tools for use by members of our profession in keeping with the mission and organizational ends of the Association. The current committee consists of me (New Brunswick Theological Seminary), Andy Keck (Duke University), and Doug Gragg (Louisville Presbyterian Theological Seminary). Also on the committee as ex officio members are Jack Ammerman (Boston University Theology Library) and Barbara Kemmis (ATLA Director of Member Services). The Committee is looking into a number of ways to promote publication efforts, one of them being an ATLA journal—today's topic of discussion.

II. Need and Purpose for an ATLA Theological Library Journal

This year ATLA celebrates its sixtieth anniversary as an association. During the course of that time, it has produced many praiseworthy publications, but it has never produced its own association journal. Today, the Publications Committee would like to invite everyone here to consider the possibility of just such a work.

In this room, there is a diverse group of folks: most of you are working librarians representing various areas of expertise (e.g., reference, technical services, directors), and some of you are editors of journals, authors of scholarly literature, ATLA staff members, and Board of Directors members. All of you have some stake in the promotion of opportunities for producing the literature of theological librarianship as well as benefiting from it. You would be the journal's primary audience, and as such, you would be the determining factor in the creation of the journal and in deciding its purpose and content. The content of the journal would need to reflect your needs, with due consideration of other journals on the market covering religious and theological literature, librarianship, and theological education. In an effort to determine whether a need exists for an ATLA theological library journal, we will take a look, in a few minutes, at some related publications, including some of ATLA's own publications.

But first, what can be gained from sponsoring a journal? Willis G. Regier argues that sponsorship of a journal not only provides prestige and influence in a profession, but also acts as a powerful teaching instrument.[2] In his view, the act of producing the journal is itself the means of becoming familiar with the literature of the field. Therefore, he emphasizes the importance of using the journal as a teaching platform to increase knowledge of the field in addition to developing the skills needed to produce it. The Publications Committee sees the need for an association journal along these lines but is further interested in these aspects:

[2] Willis G. Regier and James F. English. "Journals as Innovators and the Innovation of Journals: The Council of Editors of Learned Journals Keynote Addresses, MLA Convention 2004." Ed. and introduced by David C. Hanson. *Journal of Scholarly Publishing* v. 37, no. 1 (October 2005): 3.

A. As a means of actively and cooperatively promoting the creation and distribution of quality literature in the areas of theological education and librarianship at a reasonable cost
B. As a vehicle for connecting with our international colleagues for the purpose of exchanging ideas, providing a different perspective on issues, and encouraging their participation in the process of peer review and submission of articles
C. As a means of assuring ATLA's control over its own publication rather than being subject to the conditions of an outside agency

III. Process for the Development of a Theological Library Journal

A. Generally Speaking

Regier outlines what one needs to do to start a new journal: (1) honestly establish whether there is truly a need; (2) survey the competition; (3) be aware that you are personally adopting a problem child, and weigh your willingness to stick with the nurturing of that creature—no matter how much time and trouble it takes; (4) gauge the scholarly support for a new journal; and (5) find money.[3] He notes that a successful journal knows its publication costs and is able to support itself financially, manages its subscriptions well, monitors its current circulation patterns and trends, consistently publishes on a regular basis, has a quality editorial board that fulfills its designated function, and has staff continuity to handle changes of personnel over time.[4]

The authors of *Scholarly Journals in the New Digital World*, Gérard Boismenu (a professor and former scientific editor at a university press) and Guylaine Beaudry (a librarian and information science specialist), analyze the conceptual, economic, technical, and organizational aspects of the shift from traditional to digital publishing as well as the social aspects underlying the process. They also analyze the differences in the publication patterns and needs of nonprofit organizations, university presses, and commercial publishers. Their book offers a fascinating and insightful analysis of the many essential aspects of publishing scholarly journals. However, for our purposes today, the breadth of its coverage will necessarily have to be limited to the general processes necessary for the development of a journal.

While the nature of publishing in a digital age has changed considerably, the main functions of traditional publishing are the same as those of digital publishing. Boismenu and Beaudry present the four main functions of a scholarly publisher as: (1) manuscript evaluation and selection, (2) text processing and formatting, (3) distribution, promotion, and sales, and (4) preservation. The authors analyze the role of the publisher and describe its changing nature. Although the tasks haven't changed, the means of accomplishing them now require a new set of skills and methods, which serve to increase access and distribution as well as the nature of content creation and effective use of data.

[3] Ibid., 5–6.

[4] Ibid., 4–5.

The authors discuss the various economic considerations of traditional versus digital publishing and warn folks that it is misleading to promote the claim that the costs of a digital publication are considerably lower than the costs of a print publication. The costs may be different, but they are there and must be managed appropriately. The authors have discovered that when savings are found in the digital environment, it is usually at the expense of quality editing and distribution work. Regarding distribution, it is pointed out that putting something up on the Web is not the same as distributing it—there is much more than that required to make sure a publication reaches its intended audience.

B. ATLA's Involvement

If it is determined that an association library journal is a worthwhile pursuit, then investigations could begin to address the process of bringing one about. It is imagined that such a journal would be hosted by ATLA, which would require some of its staff's assistance and technical support—support that is already in place for other ATLA publications, such as the *Newsletter*. The majority of the work, however, would be done by members willing to participate in the process of establishing the journal, determining its content, selecting an editorial staff, developing a peer-review process, etc.

IV. Comparison to Other Publications

A. Comparison to Other ATLA Publications/Services

ATLA offers several avenues of communication with its members:

1) ATLA Newsletter
2) ATLA Proceedings
3) ATLA Web site
4) News Updates posted on ATLANTIS
5) Theology Cataloging Bulletin
6) the Scarecrow series

Since you are all quite familiar with these publications, we won't specifically detail their contents here now. In general, though, they have two main aims: to inform the membership of news and to provide more substantive data for the education of ATLA members (i.e., scholarly articles, reviews, and instructional materials). Some of these publications address both of those aims.

B. Comparison to Other Association and Commercial Publications

Information sheets on several journals have been provided for the group today so that a comparison can be made of related journals. The information provided for most of these journals was garnered from the official Web sites of the organizations producing them. These include the *Journal of Religious & Theological Information* (*JRTI*, by Haworth Press), the forthcoming journal tentatively entitled *ATLA Journal of Theological Bibliography* (*AJTB*, by Jack Ammerman), *AALL Spectrum* (American Association of Law Libraries), *Law Library Journal* (American Association of Law Libraries), *Journal of the Medical Library Association* (*JMLA*), and *Library*

Journal (American Library Association). These are examples of how other similar associations and journals meet the needs of their constituencies. They should assist us in analyzing the purpose and need for an association journal as well as finding a way to distinguish such a journal from others on the market.

V. Group Discussion

At this point, the floor is open for a discussion focused on how folks here perceive the need for an ATLA theological library journal and, if so, what its content might be, keeping in mind the nature of other related publications. If such a publication is deemed useful and necessary, further discussions down the road can focus on issues related to the technicalities of actually producing one (technological necessities, funding, sponsorship, editorial personnel, authorship, etc.).

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Does Information Literacy Make the Wrong Assumptions? From Theory to Practice and Back Again

Facilitator: Danielle Theiss-White (Emory University)

This roundtable was a discussion of Stanley Wilder's critique of information literacy found in the January *Chronicle of Higher Education*, titled "Information Literacy Makes All the Wrong Assumptions." The roundtable began with an initial question, asking how many participants had read Wilder's article, with around half of the 130 participants raising their hands. Before the discussion began about the article, a summary of Wilder's critique of information literacy was laid out.

Information Literacy Assumptions according to Wilder

- Students want a librarian's help to conduct research
- Students are drowning in information
- Students cannot recognize when they need information, nor can they find, analyze, or use it
- Students must use library resources to compete or do well in an academic program
- Students strive to be like librarians
- Students need to be taught how to deal with the complexity of information

Reading and Writing Approach: Alternative to Information Literacy

- Students are apprentices in their disciplines
- Students are engaged in a cycle of reading and writing
- Students learn research skills relevant to their disciplines
- Students become like professors

Questions posed during the roundtable concerned Wilder's understanding of information literacy and whether we (the participants) were working from a different definition when using the expression "information literacy" in our libraries. Are we producing professors or producing students who have life skills for dealing with information? A respondent to these two questions commented that he did not think we were teaching students to be librarians but lifelong learners.

Several participants agreed with Wilder's claim that making libraries simpler was a positive step and that librarians need to be able to discern when additional complexity is needed for students on a case-by-case basis. However, others predicted that future library systems would be no less complex than those encountered today. One participant asked about how to assess

and identify students' information literacy knowledge up front. Suggestions from participants included: giving a basic writing exam during orientation, working on generational differences, getting information literacy into the curriculum, "fisking"sermons, and being able to teach someone "one new thing." An analogy proposed by one participant that seemed especially well received compared cooks and kitchens to the instruction setting where, if you are asked to prepare dinner in a strange kitchen, even though you are a skilled cook, you will still need to figure out where the kitchen tools are kept to be successful. Similarly, in a library instruction setting, students may come to us already with critical-thinking skills but need to know how to use the primary resources in our discipline.

A short paragraph written by Stanley Wilder concerning the criticism of his *Chronicle* article was shared, as well as the URL for a recent video on library instruction that Wilder recently filmed for ARL, located at https://urresearch.rochester.edu/handle/1802/2056.

A survey of attendees' attitudes toward Wilder's position before and after the presentation showed minimal change in views.

Encouraging Diversity: Cultural and Ethnic Issues Facing Theological Students of Color as They Use the Library

Facilitators: Susan Ebertz (Wartburg Theological Seminary) and Mariel Voth (Bethel Seminary)

Introduction

We are very pleased with your interest in this topic.

In our panel last year, Carrie Hackney, Ann Hotta, and I (Susan Ebertz) laid the groundwork for this year's roundtable. We talked about Context, Collection, and Connection, bringing in our personal experiences. We limited our discussion to American students of color since we saw a difference between those who are Americans and those who are from other countries. We also noticed that the emphasis in many diversity conversations was on those from other countries. The three of us, coming from several generations of Americans, were keenly aware of this. In "Context," we talked about some characteristics of American students of color. We spoke about how our "Collections" influence how our library is viewed. And we shared ways to build "Connections." There was little time for discussion.

Today we will build on last year's panel and converse together about ways in which we can encourage diversity. The format for our time will be as follows: First, Mariel and I will briefly introduce our topic. Then, we will open the floor so that you may share what you do at your library and at your theological institution to encourage diversity. We will end our time talking about next steps. I do not see this as a one-time session for our own edification. I would like us to brainstorm ideas about where we can go next.

Two Voices

Justo Gonzalez was the commencement speaker at our seminary this year. He based his speech on Luke 5:17-26, the story of the paralyzed man and the friends who bring the man to Jesus by making a hole in the roof. Gonzalez talked about how the crowd had come to listen to Jesus, which was good. However, their presence prevented the paralyzed man and his friends

from coming close to Jesus. The tight and numerous circles of teachers and Pharisees blocked the way. Gonzalez said, "There are many who must still struggle to be allowed into that circle. … Some are minorities, or women—not the sort of people who in our churches and in our society are expected to sit in the inner circles."

As I reflected on what Gonzalez said, I wondered how it translated into our discussion about encouraging diversity in our theological institutions and in our libraries. I thought about two things. How can we, like the man's friends, help those who are on the outside come closer to the center? And secondly, how can we, who are members of the circle, not block the entrance of others by our own eagerness to enter into the inner circle? How do we help others in, and how do we keep from blocking others out?

H.S. Wilson says that "America is a nation of immigrants, and the story of the Christian community in America is formed and shaped by immigrants" (Wilson, 2004). The United States is becoming more and more a multicultural nation. The percentage of whites in the population is decreasing as various racial ethnic groups continue to grow. Urban areas are changing. Rural towns have seen changes in their demographics as well. Hasidic Jews and Hispanics have moved to Postville, Iowa, and have changed the culture of that town. Recent immigrants are not the only racial ethnic groups in the U.S. Racial ethnic groups have been in the U.S. for generations. In fact, some racial ethnic peoples were in North America before the immigrants from Europe arrived.

Many of the Christian denominations, in response to the changing demographics, have set goals to reflect this change in their church memberships. H.S. Wilson says in an article,

> Many immigrants come as enthusiastic Christians, and they will not be content to be members of an established congregation that has no room for their gifts and contributions. In other words, they will not linger around long if they do not experience a genuine integration through an appropriate transformation of the existing communities. That calls for a new approach, attitude, and openness on the part of the established churches and their member congregations. (Wilson, 2004)

We need to learn these new approaches, attitudes, and openness, as well. The United States is changing, and our academic institutions must change as well. And theological libraries must be involved in this change. And we must find new approaches, attitudes, and openness that will bring American students of color in and change things that we do that block them out.

Numbers

The stereotype says that Asians like math and numbers. You will probably think this stereotype is true, since I am going to bombard you with some numbers. The racial ethnic landscape in our theological institutions looks like this:

Theological Institutions

Most theological seminaries and schools of theology are predominately white in both the makeup of the student body and the faculty and staff. According to the fall 2005 statistics collected by the Association of Theological Schools (ATS), 189 of the 215 U.S. schools accredited by ATS (about 88%) consider themselves to be primarily white. "Each school identifies the predominant racial/ethnic identity of its enrolled students" (ATS, 2006).

According to the self-identification, there are 10 primarily African American institutions, 4 primarily Asian American institutions, 2 primarily Hispanic institutions, and 7 multiracial institutions (ATS, 2006).

ATS Schools					
		Number	Percent	Number	Percent
Racial Ethnic				23	10.7%
	African American	10	4.7%		
	Asian American	4	1.9%		
	Hispanic	2	.9%		
	Native American	0			
	Multiracial/Ethnic	7	3.3%		
White				189	87.9%
Other				3	1.4%

Students

Head count enrollment figures for fall 2005 showed that 21.6% of the students in ATS-accredited U.S. academic institutions were racial ethnic students. Another 8% were international students. The approximate breakdown by category of the racial ethnic students is: African Americans 11.6%, Asian American 5.8%, Hispanic 3.8%, and Native American .3% (ATS, 2006). Whites make up 63.7%, with 6.6% of the students' racial ethnic classification not being reported. This shows that, in general, the racial ethnic students are a significant part of the student population. One limitation of these figures is that the number of racial ethnic students in primarily white institutions could not be determined from the ATS statistics. However, it can be assumed that the numbers of racial ethnic students at the primarily white institutions are small.

Students					
		Number	Percent	Number	Percent
Racial Ethnic				16050	21.6%
	African American	8657	11.6%		
	Asian American	4305	5.8%		
	Hispanic	2855	3.8%		
	Native American	233	.3%		
International				5978	8%
White				47385	63.7%
Not Reported				4939	6.6%
Total				74352	

Faculty

The head count of faculty in ATS-accredited U.S. academic institutions shows that the faculty do not reflect the diversity seen in the students. The fall 2005 figures show that 14.5% of faculty were racial ethnic professors. Another .9% were not Americans but were teachers from other countries. The approximate breakdown of the racial ethnic faculty members is:

African Americans 6.5%, Asian Americans 4.5%, Hispanic 3.3%, and Native American .15%. Whites make up 83.5% of the faculty, with 1.1% of the faculty's racial ethnic identity not being reported. Diversity is not obvious among the faculty. Unfortunately, the ATS statistics do not break down the racial ethnic identity of the library staff.

Faculty					
		Number	Percent	Number	Percent
Racial Ethnic				490	14.5%
	African American	220	6.5%		
	Asian American	154	4.5%		
	Hispanic	111	3.3%		
	Native American	5	.15%		
International				30	.9%
White				2831	83.5%
Not Reported				38	1.1%
Total				3389	

So this is what our seminaries look like.

Organizations: ATS and ATLA

I would also like to look very briefly at both ATS and ATLA in relation to racial ethnic diversity. How have we brought racial ethnic peoples into the circle? What have we done that has blocked their entrance?

ATS

In 1997, ATS presented new standards for accreditation. Sections on "diversity of race, ethnicity, and culture widely present in North America" were added to the standards (ATS, 2006). Section 2.5 says,

> Integrity in theological education includes institutional and educational practices that promote awareness of the diversity of race, ethnicity, and culture widely present in North America. Schools shall seek to enhance participation of persons of racial/ethnic minorities in institutional life . . . In all cases, schools shall seek to assist students in gaining the particular knowledge, appreciation, and openness needed to live and practice ministry effectively in changing cultural and racially diverse settings.

The section on library collections states, "The collection shall include . . . and demonstrate sensitivity to issues of diversity, inclusiveness, and globalization to ensure that theological learners and researchers have access to the variety of voices that speak to theological subjects" (ATS, 2006). The "shall" statements are requirements for all schools. Other standards mention diversity in teaching, theological scholarship, faculty, and admission of students (standards 2.5, 3.1.2.2, 3.2.0, 3.2.4, 6.1.3, and 7.2.4). Diversity of race, ethnicity, and culture is important to ATS, even though it does not prescribe how these standards should be met. The ways in which schools work these standards into their strategic plans differ.

Globalization and diversity were not new to ATS in 1997 when the new standards came into practice. "The thirty-fifth Biennial Meeting of The Association of Theological Schools

declared the 1990s to be the 'decade of globalization'" (Schreiter, 1999). The issue was becoming increasingly important at the end of the 1980s, so that ATS wished to spotlight it in the 1990s. To see how ATS had fared in the decade of globalization, the spring 1999 issue of *Theological Education* focused on "Incarnating Globalization in ATS Schools: Issues, Experiences, Understandings, Challenges." In general, though the discussions in this issue of *Theological Education* are mostly focused on countries other than the U.S. and Canada, there is some concern for Americans of color. ATS has tried through their standards to bring American racial ethnic peoples into the circle. How has the emphasis on non-American racial ethnic peoples affected Americans of color?

ATLA

A brief review of the ATLA *Proceedings* has shown that most conference sessions tended to deal with globalization or students and cultures from other countries and not with American students of color.

Literature on ATLA's interest in multiculturalism goes back several decades at least, as can be seen by the article in the 1973 *Proceedings*. Moldovanyi wrote a plea for recruitment of minority persons as theological librarians (Moldovanyi, 1973). Her comments, though well-meaning, seem to indicate that minority persons were poor, with substandard living conditions. This stereotyping seems to demonstrate the attitude of that time. However, ATLA is to be commended on being concerned about diversifying its ranks even as early as 1973.

More recent papers in the *Proceedings* show an interest in globalization. The interest in ATLA seems to be more focused on world Christianity and those from other countries and not on American racial ethnic persons.

Follow-up

One question that emerges from this review of these two organizations is: how does the focus on globalization and students from other countries affect the seeking of new approaches, attitudes, and openness in bringing American students of color into the circle? I speak for myself. My own personal feeling is that sometimes academic institutions that are concerned about globalization forget that the U.S. is not just white. They come with the unconscious presupposition that the U.S. is one culture. I feel that there is a difference between international students and American students of color. And I feel that sometimes our focus on the global and other countries can prevent us from seeing the American students of color, whose needs and understandings are different. This is not to say that concern for globalization is bad. It is good. But if this concern blocks the entry of American students of color, then we need to rethink our approaches.

Library Needs: Information and Place

I want to turn briefly now to another topic: the library needs of American students of color. The library user needs of the students of color may be divided into two categories: information and place. Information needs may or may not be different for students of color. Is the collection adequate for the students' research needs? Is the material accessible to them? Are research strategies intuitive to the cultural and ethnic backgrounds of the students? There may be ways in which the information that the library provides does not fit the backgrounds of the students. What kinds of information and means of access to information bring American students of color in? What kinds and means block their entry?

Understanding place deals more with the affective qualities of user needs. The title of Ruth C. Shoge's paper (ACRL Eleventh National Conference, 2003) is "The Library as Place in the Lives of African Americans." Are there space issues that may be addressed to make the library a place for students of color to feel welcome? How can the library become a place for racial ethnic students to congregate, study, learn, and be transformed? Is it a place where new approaches, attitudes, and openness are received? Perhaps what we currently do is blocking the entry. In our own eagerness to come closer, are we using our own approaches and attitudes, which may actually be blocking others from coming in? Even though these approaches are new to us, are they approaches that are not sensitive to others?

John Berry states in an article, "At the end of our session [a panel on diversity in academic libraries], during the question-and-answer period, one academic librarian in the audience said something like, 'So, if we just treat everybody nicely, that should do it.' She may have had the best intentions, but her statement revealed that the audience still didn't get it. Superficially, the answer could be yes, but that doesn't really get it either" (Berry, 2004). Discovering the challenges that theological students of color face in the libraries should propel librarians to go beyond just "treating everybody nicely," to understanding the context of the students and providing an inclusive space in the midst of diversity.

Suggestions for Next Steps

1) Webpage on the ATLA website of suggestions: what brings students in and what blocks students
2) Bibliography of resources on racial ethnic diversity and libraries
3) Antiracism or diversity training for librarians
4) Collection development suggestions
5) Session next year
6) Electronic discussion list
7) Seek ways to increase library staff of color

Globalization, 9/11, and Other Changes: International Collaboration Adjusts to New Realities

Facilitators: Chris Beldan (Lancaster Theological Seminary) and the International Collaboration Committee

The purpose of our roundtable was to examine how changes in the last five years both in the world in general and specifically in the library world impact possibilities for international theological library collaboration. Twenty were in attendance. We began with examining the definition of "collaboration," distinguishing it from "cooperation" and "coordination." We felt that "collaboration" suggests more intense involvement than the other two words, that it carries the idea from its root of "labor," and that it, alone, implies benefits to all sides in the effort. We also reviewed the four-fold charge of ATLA's International Collaboration Committee (ICC).

After a summary review of changes that have occurred in the last five years, we talked about collaboration options that are now called for and possible that were not so previously.

Margaret Tarpley presented a description of her list of free theological journals to be found on the World Wide Web. Currently, this includes 453 titles. The list, found within the ICC web site at www.atla.com/international_collab/resources.html, shows those that are indexed in the *ATLA Religion Database®*. In the ensuing conversation, we agreed that it would be beneficial if we publicized this among various national theological library associations, soliciting input from them so that this list contains more international content and better serves users around the world.

Penelope Hall presented DSpace as a tool for capturing, storing, indexing, and displaying scholarly research material. Penelope also suggested that the correct term these days for "developing world" is now "majority world" and indicated that DSpace software is being used widely in theological colleges in the majority world. Others contributed to this discussion, corroborating her findings. Another international attendee, Allan Krahn, recommended obtaining open copyright on materials used in DSpace so that one does not find that someone else has copyrighted those materials, preventing the originators from using their own materials. The idea of creating a central index of these various DSpace projects was also suggested.

The last major concern we discussed was that of providing online, ongoing training for theological librarians. Some librarians come to their jobs theologically trained but lacking library skills; others are trained in librarianship but lack theological training. Mariel Deluca Voth suggested that this could be doable if we approach it simply, as an open-access wikipedia-style encyclopedia, where various individuals contribute articles of use to this work. It should be instructional, providing contacts or leads to people when they are stumped. Looking ahead, this project could be undertaken globally, with articles translated into several languages, and mounted on a variety of servers around the world. The ICC will give consideration to this in the months ahead.

Libraries and World Religions

Facilitator: Denise Marie Hanusek (Emory University)

The purpose of the roundtable was to discuss the response of theological libraries to the growing demand for courses in world religions both in university-affiliated schools of theology and in stand-alone seminaries. The discussion centered mainly on three issues. First, does the current situation in ATLA libraries demand an increase in their collections in the field of world religions? For example, are seminaries and colleges introducing new mandatory courses in world religions, or might they do so in the near future? Libraries attached to universities might have less of a problem should this occur, but what about small, stand-alone seminaries? How will reference librarians handle questions in world religions, especially if this has not been required of them in the past?

Second, what types of services would ATLA members like to see the organization offer them so that they might better serve their patrons in the field of world religions? Some suggestions: one was the ATSRW project, which is already under way. This list of cataloged websites is maintained on the ATLA website. It is augmented regularly and includes trustworthy websites in the field of Christianity and other world religions. It was suggested that a list of standard

reference works be compiled; a list of useful subject headings; a list of primary texts, translations, etc., such as the *Sacred Books of the East*; and, finally, a list of periodical literature on world religions.

Third, the creation of the World Religions Interest Group of ATLA was announced. Suggestions were given as to the sorts of things that the WRIG might do in order to help ATLA librarians with regard to world religions: there will be a WRIG website and discussion list through ATLA; WRIG members can become involved with the ATSRW project either as selectors or catalogers; the lists mentioned in the second area can be started on the WRIG website and be augmented by members; the WRIG list could serve as a forum for the discussion of reference questions, posted to the whole community for suggestions. Several participants already have material that would be useful for the WRIG and are willing to make it available.

There were eighteen participants in the roundtable. Some possibilities for future programs were discussed, including inviting a Muslim scholar to give an address to the IG at the next annual meeting concerning reliable resources to which librarians could direct students for Islamic studies.

LIS590 Theological Librarianship: Tying It All Together

Facilitator: Danielle Theiss-White (Emory University)

This roundtable, with fifty-five participants, highlighted students' experiences with the ATLA-sponsored University of Illinois, Urbana-Champaign LIS590 Theological Librarianship course, taught for the first time in fall 2005 by Carisse Berryhill. The class met for a synchronous session once a week for fifteen weeks and had guest speakers in the field of theological librarianship for the first half of the two-hour discussions. Guest speakers included: David Stewart, Herman Peterson, Dennis Norlin, Don Meredith, Laura Wood, Charles Bellinger, Eileen Crawford, Douglas Gragg, Bill Badke, Pat Graham, and Duane Harbin. The course was divided into four sections (the context, materials, services, and issues of theological librarianship), and students in the course completed essays on each of these sections. This roundtable came about because of the fourth essay, which asked students to complete goals for each of the sections of the class (context, materials, services, and issues) using the following criteria: one goal must directly relate to library practice, preferably in the student's current library situation, and one goal must have the final outcome of writing something and presenting or publishing it. After a brief introduction to the roundtable, Carisse Berryhill shared an overview of the course, displaying examples of the online component of the course, using screen shots. Then, thirteen students (Gillian Barr, Diana Brice, Anthony Elia, Bonnie Falla, Tolonda Henderson, Lavonne Jahnke, Steve Jamieson, Jared Porter, Kerry Shermer, Danielle Theiss-White, Paul Tippey, Patsy Yang, and Pat Ziebart) shared the outcomes of their course goals and the importance of the course for their professional development. Some of the goals mentioned at the roundtable were to: join and attend ATLA and pre-conference workshops, start an MLS program, discern the pedagogies of theological bibliographic information instruction, find a position as a seminary librarian, and work on the revitalization of a sub-Saharan African collection.

Professional Ethics in Theological Libraries: What, Why, and How?

Facilitator: Gary F. Daught (Milligan College)

Background

My interest in professional ethics began with a course I took in fall 2004 at the University of Arizona entitled Ethics for Information Professionals.[1] An assignment in the course involved composing a code of ethics around a topic relevant to information ethics (e.g., intellectual property, intellectual freedom, censorship, access, privacy, etc.).

Because I was orienting my career toward theological librarianship, I decided to frame my code of ethics within the context of a theological library. As a new member of ATLA, I thought this would be an ideal place to inquire about codes of ethics in a theological library context. I posted emails to the ATLANTIS discussion list. The first thing I discovered was that ATLA did not have a code of ethics. Other feedback that I received:

- Some indicated that their library's collection development policy included formal endorsement of the ALA *Library Bill of Rights*, the ACRL *Intellectual Freedom Principles for Academic Libraries* statement, and/or the ALA *Freedom to Read* statement.
- Several highlighted the difficulty of reaching agreement on a statement of ethics within ATLA because of our theological diversity. "If a code of ethics were put forward, it might be difficult to get even consensus on the ALA *Code of Ethics*, let alone something that incorporated religious or theological concepts."
- Others indicated that on a day-to-day basis, the necessity of a code of ethics was not viewed as a high priority.

At the time, I also wondered if librarians were inclined to let personal ethics stand in when making decisions. Is there any significant difference between *personal* and *professional* when it comes to ethics?

Don Haymes' "Makin' a List, Checkin' It Twice" thread on ATLANTIS concerning high institutional subscription prices for journals brought the issue of professional ethics back to the surface for me. On the suggestion that journal pricing by "profit hungry" commercial publishers was unfair and exploitative, some responders wondered if cash-strapped theological libraries might try to creatively bypass institutional subscriptions as a way to maintain journals for their users. Several other responders quickly called into question the ethics of such proposals.

While ATLANTIS can be a wonderful informal context for raising issues of ethical concern, it struck me during this interchange that our association was not positioned to provide us with any guidance for thinking through problems like this. While appearing to promote toleration, I wondered, then, if our reluctance to work toward some unanimity on the question of professional ethics leaves us constantly exchanging opinions but making no real progress. This roundtable is intended as a first step—to ask whether ATLA, as a professional association, might have a more formal role to play in offering guidance on the ethical deliberations and dilemmas we face as libraries and librarians.

A Good Book

Michael S. Pritchard. *Professional Integrity: Thinking Ethically.* University Press of Kansas, 2006 (ISBN: 0-7006-1446-X).

Gleanings from Pritchard

While there is no universally accepted definition for the terms "profession" or "professional," Pritchard draws on the work of Michael Bayles (*Professional Ethics*, Wadsworth, 1981), who identified three central features common to virtually all professions:

- Requirement of extensive training (higher education)
- Involvement of a significant intellectual component (control over specialized knowledge)
- This extensive training enables professionals to provide important services to society

Bayles also identified several other features common to many professions:

- Credentialing or licensing
- Professional organizations with codes of ethics
- Monopoly of kinds of services provided
- The ability to exercise some degree of autonomy or discretionary judgment [2]

The *What?* of Professional Ethics

To illustrate the What? of professional ethics, Pritchard alludes to a *New Yorker* cartoon that features the pilot of a large commercial flight announcing to his stunned passengers, "Hello, folks. This is Captain Holroyd, here to tell you that I'm finally beginning to get hold of my life."

> The captain may reason, 'If I can't get a hold of my life, it doesn't matter whether I live or die.' The passengers worry that if he loses his grip on life mid-flight, it may not matter to him whether *they* live or die either. A professional's personal and philosophical struggles can be radically out of step with his or her professional responsibilities . . . Captain Holroyd's personal struggles are, indeed, meaningful and important, but they should not be allowed to interfere with his responsibilities *as a pilot* . . . He should probably not be flying. (14)

The *Why?* of Professional Ethics

The Why? of professional ethics is implied in the control that professionals exercise over specialized knowledge. "Our society is filled with professionals we will never meet or even see but on whose reliable work we heavily depend in our ordinary, daily living. Given our extensive dependence on professionals, we expect them to conduct themselves responsibly . . . we expect professionals to be trustworthy. This requires that they be both competent in and committed to their work" (32).

The *How?* of Professional Ethics

Attending to the How? of professional ethics is, of course, the most challenging part of our conversation. Pritchard, however, encourages persistence, including (most significantly) that we deal directly and honestly with disagreements.

> People often disagree about moral issues. However, it is important to get as clear as we can about the source and significance of these disagreements when they occur . . . Seeking exact points of difference can help resolve disagreements by exposing false distinctions and evasions. A common way of responding to those with whom one has moral differences is to say something like, "Everyone's entitled to an opinion," "It's really just a matter of opinion," or "Value judgments are subjective." Such statements

> tend to bring discussion quickly to an end. Although they seem to express an attitude of tolerance, they also suggest that we do not have much to learn from one another's 'opinions' . . . But, quite apart from the question of whether our beliefs about moral matters can be 'true' or 'correct,' we can evaluate their internal consistency and coherence, their comprehensiveness, their clarity, their supporting reasons, the extent to which they exhibit careful reflection, and so on. (26)

Pritchard argues for principles of reasonableness, justification, sensitivity to moral dispositions, compromise, integrity, and keeping ethical stances rooted in practice. He also affirms the importance of codes of ethics.

"Reasonableness is a social disposition . . .'The reasonable person respects others and is prepared to take account of their views and their feelings [even to the point of having his or her own mind changed.]' This doesn't mean that a reasonable person simply gives in to the views of others. It does mean that one accepts a burden of giving reasons for one's actions and beliefs that can be subjected to public scrutiny" (6).

"To attempt to justify a principle, belief attitude, decision, policy, or action is to seek good reasons in support of it. Good reasons are reasons one is willing to commend to others. This means that justificatory processes are essentially public, not private" (26-27).

Drawing on the Morality of Common Sense proposed by the nineteenth-century philosopher Henry Sidgwick, Pritchard contends that it is not necessary to reach consensus about the "ultimate grounds of morality" (from which deep disagreements and endless controversy frequently arise) before making progress in addressing the ethical issues faced in professional practice. Rather, "the everyday experiences of thoughtful people . . . will be taken as [the] essential resource for, and check on, the reflections of those who are joined in [this] inquiry" (8).

"A well-crafted code [of ethics] will endorse rather than create basic professional responsibilities. Furthermore, by and large, practitioners would be regarded as having these responsibilities even if they were not specified in a code, or even if there were no explicit code at all"(87)

What function, then, does a code play? Pritchard identifies several, including:

- Expressing a shared commitment
- A guide or reminder in specific situations
- A valuable exercise in ethical reflection for a profession
- A valuable education tool
- As a publicly declared statement, it is a way to communicate our ethical commitments to others

Discussion

What began (literally) as an academic exercise in information and professional ethics developed for me into a desire to address an apparent lack of articulated ethics resources within ATLA. Since action and change within the association is largely member driven, this roundtable was a way to get a conversation started.[3] The intent of my presentation was to identify and confront barriers to action on the issue (i.e., why haven't we been more intentional about addressing the issue of ethics as an association?); to encourage action in spite of barriers; and to solicit ideas on how we might proceed beyond this initial discussion.

Apart from institutional inertia, perhaps the biggest barrier to developing *articulated* ethics resources within ATLA is fear that, in view of the theological/confessional diversity among the membership, we could never reach consensus on wording or action. Michael Pritchard is especially helpful here by stressing that ethical formulations should focus on *professional practice*. It is not necessary to reach consensus on the philosophical or metaphysical origins of morality before we can make progress on articulating a profession's ethical standards of practice. Pritchard also stresses that such articulation should not be a private or individual affair. Since others are dependent upon the specialized knowledge we possess/control, articulating ethical standards in an open and public manner not only helps guide and inform our professional practice, it also helps build relationships of trust with those who utilize our expertise.

Why Did You Decide to Attend This Roundtable Discussion?

The question I posed to begin the discussion was simply: given the choice of other presentations and discussions during this time slot, why did you decide to attend *this* roundtable? There was good conversation. Several key comments included these:

- Distress was expressed over the "tone" of the email thread alluded to above—what some librarians were apparently prepared to do to bypass the high cost of institutional pricing on journal subscriptions. This is clearly an ethical issue requiring address.
- An observation was made about the evolution of ATLA. It is becoming a more formal, less "grassroots" professional association. Perhaps it is increasingly important to develop professional standards of practice to accompany this evolution.
- A related concern was expressed about the possible ethical implications of marketplace competition as ATLA continues its growth into the publishing arena.
- If ALA has an ethics statement, how much more should a library organization focused on religious studies? We should be leading in stating our ethical stance.
- Concern was expressed (and repeated) over a felt lack of competence in dealing with the increasingly complex information environment in which we work. How do we navigate this environment and respond to the many ethical implications that confront us on a daily basis?

Where Do We Go from Here?

The initial roundtable discussion could do little more than introduce, raise awareness, and gauge interest in continuing to formalize the issue of information and professional ethics within ATLA. Participants expressed a clear desire that we continue to discuss the issue and work toward some formal statement (e.g., code of ethics?) and/or proposed course(s) of action (e.g., constitute a standing Ethics Committee, develop and/or collect educational resources and workshops on pertinent ethical issues, etc.).

One participant proposed that we inquire into setting up an ATLA email discussion list as a way to continue the conversation. The list would be open to any interested persons within ATLA. A specific purpose of the list conversation would be to work toward developing a formal statement of professional ethics and/or suggest various proposals for action. Results of this email conversation would be collected and presented in a second roundtable in Philadelphia in 2007. Discussion from this second roundtable could lead to a consensus for presentation to the ATLA Board of Directors and the membership. The proposal was viewed favorably by the

roundtable participants. I agreed to inquire with Timothy Smith at the ATLA offices about how to get a new discussion list going.[4]

Endnotes

[1] I interjected here that this was a required course in my Library and Information Science degree program. I asked how many persons had taken a course in information or professional ethics in their degree program. Only one or two persons raised their hands. A few more raised their hands when I asked how many persons had taken an ethics course of *any kind* during their college/university career.

[2] I noted that another common feature of a profession is the publication of a professional or academic journal—something, as it happens, that was being discussed as a prospect for ATLA in another roundtable at the Chicago conference.

[3] Being a relatively new member of ATLA, I am unaware if the issue of information and professional ethics has ever been formally raised within the Association.

[4] As of this writing, the technical and logistical issues for setting up a new discussion list are being worked through, and I will soon be sending out an invitation to the ATLA membership via ATLANTIS and the *ATLA Newsletter*.

Reel Time: Feature Films in Seminary Libraries

Facilitator: Christina Torbert (University of Mississippi)

The past decade has seen a growth in books and journals about religious themes in film. The Religion & Film Bibliography on the web (www.cmu.ca/faculty/gmatties/Religion%20and%20Film%20Bibliography.htm) lists 40 titles published before 1990, 90 titles published between 1990 and 1999, and 84 titles published since 2000. A semi-random sample of 12 ATLA seminaries shows 7 that offer classes that mentioned or directly addressed film as a source of theology or inspiration. There has also been a growth in use of film in churches for Christian Education and for worship. Seminary libraries are being asked to support these interests and activities, and in order to develop policies, librarians need to answer several questions about how films are treated. A quick survey of the participants showed that many libraries have already begun collecting religiously themed films, and many participants had thoughts to share.

Libraries should have specific collection policies for films, including who decides which films to collect. Libraries have several options: (1) refuse to collect frivolous films; (2) wait for faculty to request particular films to support their classes; (3) purchase the films reviewed by publications such as *Journal of Religion and Film*, *Visual Parables* (www.visualparables.net/index.html), *Christian Century*, and *Christianity Today*; or (4) purchase enough films to compete with the public library or Blockbuster. One participant reported trying to purchase films recommended by journals, but the majority of the participants were only purchasing the films actually used in the classroom.

Seminary libraries must consider if they will purchase films from their monographic budget lines or if they will create a separate budget line. Most of the libraries represented do have a budget line for media, but a few smaller libraries reported using monographic funds to purchase films.

Acquisitions librarians must decide where to purchase the films. Amazon is the easiest because it is simple to create a corporate account. They have a broad selection and good availability information, and, while they carry some international titles, they are really best for American films by major production companies. Facets Multi-Media (www.facets.org/asticat) is good for foreign and independent films. Their films can be expensive, and the search function on their website can be difficult. Their unique feature is that they provide rentals. One participant also recommended discountdvd.com as a good place to buy films on DVD.

There will be times when renting a film may be better than buying it. Some small, independent production companies can be particular about performance rights, and the cost for those rights can be prohibitive ($300–$400 per title). Often, renting for a single performance is less expensive. The library must consider what role it is willing to play in the renting process. The library can refuse to act as the renting party and let the faculty member make the arrangements and take the responsibilities. Yet, academic departments rarely have budgets for this activity. Or the library can act as the go-between for the faculty member and take responsibility for the payment and timely return of the film. This process often requires knowing precisely when the film will be used, negotiating preview time, and arranging pickup and drop-off of the film with the faculty member. Occasionally, these arrangements will need to be made months in advance of the performance, so the library needs to keep very clear notes about the restrictions and arrangements.

These questions started a good discussion about performance rights and the library's responsibility for seeing that those rights are not abused. Performance rights are not included in the standard film purchase, and those rights preclude screenings in classes. Several participants wondered what would constitute reasonable effort to prevent abuse, and one participant suggested that a sticker or sign about the performance rights would qualify, just as a sign about copyright and fair use at the photocopier qualifies for print materials. Still, if a vendor asks for what purpose a film is being purchased, the library should admit when the film will be used in a class, and the library may need to pay more for the performance rights.

Once the films have been purchased, the library faces several concerns about cataloging the films. Records in OCLC are inconsistent as to quality and length because there is no standardizing body (like DLC) doing media cataloging. Some will be super thorough, with standardized subject headings and name authorities. Others will be minimal to the point that you wonder if you have the correct record. The library/cataloger needs to establish an acceptable level and work toward consistency in the local catalog.

Libraries must also decide how to classify the films. In LC, feature films are classed at PN1997 if produced before 2001; 2001 and following are classed at PN1997.2, then cuttered by title. This system can cause very long cutters, can split series (i.e., the *Matrix* series), and makes no concessions for genre or language. The libraries in the session were split between those who used LC and those who assigned basic accession numbers to videos and DVDs.

Another consideration is making use of subject and genre headings. MARC field 650 is intended as a content subject entry, and field 655 is designated as a genre field, but some library systems will not index the 655 field. Libraries must develop a local practice for these entries based on the capabilities of their library system. It may be desirable to cutter your films by genre or nationality in order to group genres or languages together.

Additionally, catalogers need modern equipment to view the material in order to catalog it, because the containers are not always complete or accurate. Beware that small-run, independently produced DVDs (i.e., locally burned DVD-Rs) may not play in older DVD players, while older and foreign-produced DVDs may not always play on computers, even if they have a DVD drive. Most libraries in the session did have viewing equipment available to the cataloger.

Catalogers must also decide what to do with study guides. Some of those guides are published with the film, and some are published separately from the film. Sometimes the guides are cataloged with the film and labeled as part of the Video/DVD collection. Others are cataloged separately and treated as part of the book collection. One participant packages the film and guide together as a kit.

On the public side, media can have different circulation periods than books, or some patrons may be excluded from borrowing media or perhaps charged extra for the privilege. Most of the ATLA libraries represented in the session allow their films to circulate with the same policies as books.

Films need special considerations for security and damage control. Many libraries have an enclosed space for media that has limited hours and constant supervision. Other libraries may have locked cabinets with a key kept at a public service desk. Small collections could be held in a Reserve Collection. One library decided the films were a high-use collection and placed them beside the circulation desk, where they could be watched and easily found. Security strips are impractical for VHS because the tapes cannot be held close to the desensitizer. Special equipment exists for VHS security, but it is expensive. The magnetic machines do not affect DVDs, and some libraries simply use book strips inside the cases. 3M does produce a clear, round film with strips imbedded for application directly to discs, but most media librarians feel the film does interfere with playing the disc, especially if the disc has content on both sides. The ATLA libraries represented find the round film security strips too expensive. Others use security strips on all the media, and pass the pieces around the security like they do at Blockbuster. Security cases like those at stores are also available. They require a key to open upon checkout, but none of the libraries present use them. Circulation equals damage and loss; there is no way to avoid it entirely. A regular inventory of the media collection is recommended.

Even if media is allowed to circulate, the library may want to provide a place for individuals or groups to view assigned films. If the space is not enclosed, headphones should be provided, and adapters are available so that multiple headsets can be used at the same time. Most libraries in the group have equipment available for their patrons, and several provided headphones that could be checked out.

In the future, libraries will need to migrate the films from one format to another as technology changes. Libraries that still have 16mm films or beta cassettes are already facing this problem. It was suggested that the next format libraries will need to consider how to collect is downloads from the Internet. Many movies are already available this way, but the downloaded films may contain code that deletes the films after a specified time period. Like VHS and DVD, the market is designed for personal use, not academic use. Do libraries have the copyright to perform any migration? Some feel that no copying is legal; others feel that copyright applies to the content no matter the format. Technology does exist to transfer older formats to DVD, but it is expensive. Grants may be available to preserve unique content, and some libraries are making this effort.

Revealing Hidden Treasures in Your Library through Exhibits

Facilitator: Scott Holl (Eden Theological Seminary)

The roundtable's purpose was to provide a forum for participants to share ideas and discuss ways of creating interesting exhibits that both educate patrons and promote special collections. The session drew about thirty-five conference attendees.

After welcoming remarks, the facilitator opened with a presentation illustrating his ideas and experiences using a recent exhibit entitled "Set Apart to Serve: Evangelical Deaconesses in St. Louis, 1889–2005" as an example. The facilitator explained how he created inexpensive, portable exhibit display panels using standard residential hollow-core doors, available at home supply stores and hinged together in pairs. Historical information and scanned photographs were laid out on 11 x 17" and 4 x 6" sheets of paper using desktop publishing software (InDesign, Illustrator, and Photoshop). The pages were printed out on a color inkjet printer and affixed to 23 x 40" foam board sheets, which in turn were attached to the display panels with Velcro dots. Historical documents and artifacts were displayed in lockable glass cases. The exhibit was planned for spring/summer 2006, a period that included events that would bring many visitors to the campus. Announcements were sent out to the seminary community, local media, libraries, historical societies, and various ecclesiastical offices. The use of desktop publishing software made adapting material for online exhibits, booklets, and finding aids possible.

After his presentation, the facilitator opened the floor for discussion. One participant commented on the flexibility of commercially available movable display partitions, which allow exhibits to be displayed in areas without walls. Partitions or display panels can be purchased with a loop-cloth covering. Items are then affixed to the panels with Velcro tabs. Others commented on the necessity of having display cases that meet preservation standards for displaying archival material. The question of the amount of time it takes to produce an exhibit such as the case study example was raised (the facilitator began researching the exhibit in December for an April debut). There was also discussion on the advantages of online exhibits. Clifford Wunderlich, Andover-Harvard Theological Library, commented that he posts an "Image of the Month" exhibit on the library's website that features an historic photograph accompanied by historical information and a link to previously featured images (available online at www.hds.harvard.edu/library/exhibits/monthly/index.html). Several participants commented that the roundtable had given them some ideas to take home and helped them think of exhibits in new ways.

The Wabash Center Guide: Past and Future

Facilitator: Charles K. Bellinger (Texas Christian University)

Outline of talk: (1) development of Guide, (2) abbreviated BI session, (3) questions: how do you use the Guide, and do you have suggestions for improving it?, (4) Guide redesign process.

1) I began with a review of how the Guide was created and evolved. In 1998, Raymond Williams, Director of the Wabash Center, had the idea that there is a need for assistance in incorporating Internet resources into teaching religion. He set up a position that I applied for and received. I worked full-time for six months to set up the Guide and have maintained it since then part-time. Over time, the Guide grew to become very comprehensive; I added subject pages; the Guide is very strong in syllabi, electronic journals, and e-texts, as well as web sites. Those who wish to know more about the history of the Guide may consult this article: Charles K. Bellinger, "The Creation of the Wabash Center Internet Guide." *Journal of Religious and Theological Information* 3/3–4 (2001): 87–96. Published simultaneously in *Theological Librarians and the Internet: Implications for Practice*, edited by Mark Stover, 87–96. New York: Haworth Press, 2001.

2) I conducted a bibliographic instruction session on the Guide, which was an abbreviated version of the BI session that I present to my students. I described five types of Internet organization tools: (1) search engine, (2) meta-search engine, (3) Internet directory, (4) limited-area search engine, and (5) links guide. I described the structure of the Wabash Center Guide as found on the subject pages, the chronological pages, and the material types pages.

3) I asked the audience how they used the Guide. Audience members mentioned using the Guide: as an example of a "portal" for religious resources; as a source for links to theology texts online; as a source for syllabi; as a tool in reference assistance work; as a key link on the library home page.

   I asked the audience if they had suggestions for improving it. Audience members mentioned: increasing the searchability of the site would be beneficial; a "what's new" page with recently added links; the ability to customize pages.

4) I described the current Guide redesign process. The Wabash Center has hired professional web page designers to reconfigure the Guide and transition it from flat html pages to a database structure. I have revisited all of the links in the Guide and assigned genre types and subject headings to them. These descriptors will be key elements in the searchability of the database. During this process, I weeded out sites of marginal quality and/or of marginal relevance to religion. I also showed the audience online mock-ups of the new Guide design. The new database format will likely be available to the public in late 2006 or early 2007.

"You Want It Back?!"—When a Gift is Revoked

Facilitator: Sara J. Myers (Columbia University/Union Theological Seminary)

Library staff sometimes face the unwelcome news that a donor wants a gift returned, whether books, archival collections, works of art, or other materials that have been donated. The participants in this roundtable discussed the best strategies for dealing with such requests. The issues that were covered included the types of gifts libraries should accept, how to protect the library's interests when a gift is accepted, how to work with donors in advance, whether deeds of gift are binding, how to protest appropriately if a donor wants a gift back, and how to do damage control if a gift must be returned.

These topics led to other related issues. The group agreed that no gift is ever "free," since at a minimum there are processing, display, and shelving costs. Participants talked about the need to work carefully with donors to be clear about the terms of the gift, including what will be done if portions of the gift are not added to the library's collection. There was consensus that donor restrictions on gifts should be discouraged or strictly limited.

There was also some discussion about the meaning of "permanent loan" and what the implications are if a library accepts materials under those conditions. While there was eventually agreement that the term means the library owns the materials but cannot dispose of them, it also struck many participants as an oxymoron.

DENOMINATIONAL MEETINGS

Baptist Librarians

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The Baptist meeting discussed current news at the different schools. Of particular note was the report from New Orleans Baptist Theological Seminary that damage was not as significant as first feared. Restoration will take time, but the school is functioning well. The Baptists then discussed how to make better use of the Baptist discussion list.

Submitted by Donald Keeney, Convener of the Baptist Denominational Group

Campbell-Stone Librarians

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The Campbell-Stone Movement librarians met June 23 in the Chicago Mart Plaza Holiday Inn in Chicago, Illinois. Those present were James Orne of Great Lakes Christian College, Sheila Owen and Don and Evelyn Meredith of Harding University Graduate School of Religion, Don Haymes of Christian Theological Seminary, Danielle Theiss-White of Emory University, and Carisse Berryhill (convener) of Abilene Christian University.

After introductions, we reviewed the year's news for each institution. Harding Graduate School has finished its renovation and 6,100 sq. ft. addition, named the Oliver Rogers Research Center. They are engaged in adding serial holdings to the joint Harding University online catalog. Danielle Theiss-White has been working on a Sub-Saharan African periodicals project. ACU opened its Learning Commons in April. Both the Learning Commons and the Gaines B. Stanley Sr. Theological Reading Room (currently underway) will be dedicated in September 2006. Carisse hopes to emphasize Spanish language missions in collections for the Center for Restoration Studies. Don Haymes reported that CTS is filming the *Christian Evangelist*; they have completed the *Macedonian Call* and *Spiritual Call*, two of Austin Sommer's periodicals. Also underway are the *Christian Crusader* for 1939-1943, Carl Ketcherside letters before 1951,

and materials in Louisville by Don Carlos Jaynes, Elmer Jorgensen, and R. H. Boll. Marvin Williams, a volunteer at CTS, is indexing the *Christian Quarterly and Scroll.* Haymes is seeking periodicals by Jimmie Lovell for filming.

Submitted by Carisse Mickey Berryhill, Convener of the Campbell-Stone Librarians

Lutheran Librarians

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The Lutheran Librarians meeting was held Friday, June 23, in the Western Stage meeting room of the Holiday Inn Chicago Mart Plaza Hotel. Twenty-one librarians representing fourteen ATLA institutions attended. Claire Buettner, Director for Library and Records Management of the Evangelical Lutheran Church of America, served as convener. Elizabeth Wittman, Chief Archivist of the ELCA, was welcomed as a guest.

The first item of business involved requesting volunteers willing to convene the next two meetings. Karl Krueger, Director of the Library, Lutheran Theological Seminary-Philadelphia, was nominated to convene the 2007 meeting when the Association meets in Philadelphia. Since Karl was not in attendance, he will be contacted and asked if he would be willing to perform this task. Robert Roethemeyer agreed to convene the 2008 meeting in Ottawa.

Bruce Eldevik gave a brief update on the status of the retrospective indexing of the *Lutheran Church Quarterly* and the *Lutheran Church Review* announced at last year's meeting. The metadata is safely stored at ATLA headquarters, however it requires being converted into a format that can be recognized by ATLA's indexing software, hence its delay in being merged into the Religion Database.

A question was raised concerning the feasibility of pursuing a funding source to enable more Lutheran periodical titles to be retrospectively indexed and incorporated into the RDB. There was consensus that this question should be raised with Cameron Campbell or Dennis Norlin and reported back.

Elizabeth Wittman addressed the group concerning the efforts at the ELCA Archives to augment its holdings of the educational curricula published by predecessor church bodies. The Archives has a copy of a file in Microsoft Access from Augsburg Fortress Publishers indicating their own archival holdings. However, since AF's offsite storage arrangements in the Twin Cities are not conducive to researchers, this effort by the Archives is deemed particularly important. It would be helpful if older curricula (ALC and otherwise) could be transferred to the ELCA Archives if seminaries do not wish to retain them. Luther and Wartburg indicated they are prepared to transfer predecessor material. Elizabeth will send a list of what the ELCA Archives has and needs. This list could potentially be posted on the web to indicate remaining gaps.

Elizabeth also made an announcement regarding the upcoming Lutheran Historical Conference meeting in Columbia, SC and that the LHC's online bibliography of publications on Lutheran history is close to completion.

The remainder of the meeting was devoted to customary round robin reports from attendees of news and events of interest from their respective institutions.

Submitted by Bruce Eldevik

Methodist Librarians Fellowship

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The Methodist Librarians Fellowship meeting was called to order at 4:15 p.m. on Fri. June 23, 2006 in Chicago, Illinois by President M. Patrick Graham (who offered an apology for his absence at the previous year's meeting). Thirty-three people were in attendance. The minutes of the last meeting were approved, with two minor corrections—Pitts Theological Library was corrected to Pitts Theology Library, and the spelling of Roger Loyd's name was corrected.

Current officers of the Fellowship are:

President – Jennifer Woodruff Tait
Vice President – Michael Boddy
Secretary/Treasurer – Linda Umoh
Web Master – Andy Keck

Roger Loyd moved that the above slate of officers be accepted. Jack Ammerman seconded. Andy Keck closed the nominations. The slate was approved by acclamation.

Andy Keck reported on the website and gave a reminder about the Fellowship discussion list.

Terry Heisey reported on several possibilities for celebrating the 300th anniversary of Charles Wesley's birth at the 2007 ATLA Conference in Philadelphia. Plans are being considered for a Charles Wesley Service, possibly at the Arch Street Methodist Church. Or there may possibly be a Charles Wesley hymn fest. There may also be a paper on Charles Wesley or an historic churches tour. Copies of the Charles Wesley exhibit catalog "Sacred Harmony: the Musical Wesleys," curated by Dr. Carlton (Sam) Young, will be available.

Contact Page Thomas for information about digitizing the Wesley letters.

Denise Hanusek mentioned the ATLA Selected Religion Web Sites Project as a resource for Methodist websites.

The following new members were introduced:

Debbie Creamer, Iliff School of Theology
Joy Mark, Asbury Theological Seminary
Grace Yoder, Asbury Theological Seminary
Paul Tippey, Asbury Theological Seminary
Jared Porter, Asbury Theological Seminary
Pat Ziebart, Parkland College

Jennifer Woodruff Tait moved that the meeting be adjourned. Motion was seconded. The meeting adjourned at 4:50 p.m.

Submitted by Linda Umoh, Secretary

Roman Catholic Librarians

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The ATLA Roman Catholic (RC) denominational group (chaired by Elyse Hayes, Seminary of the Immaculate Conception, New York) met at Assumption Church during the annual conference. Rev. Kenneth O'Malley C.P. of the Catholic Theological Union of Chicago opened the meeting with a prayer. Twenty-four librarians were in attendance.

Alan Krieger of Notre Dame, as a member of "Team Catholic Portal" (librarians spearheading the creation of a Catholic portal), updated the group on the Catholic Research Resources Initiative (CRRI). During the past year, they had set up a website as a pilot project (it is located at www.catholicresearch.net/). Two key committees have been formed to develop the project, the Metadata Committee and the Collections Committee. The intent of the project is to document the existence and location of rare, unique, and infrequently-held resources owned by Catholic institutions. A future facet of the CRRI would be to digitize unique materials and make them freely available. Alan reported that, since they were still in an early phase of the project, they were not ready for contributions of material yet. Cait Kokolus, from St. Charles Borromeo Seminary in Philadelphia, mentioned that Villanova was engaged in a large digitization project in cooperation with other institutions. She pointed out that Villanova's database was proprietary. She wondered if such projects would undermine the type of collaborative project that Notre Dame and other institutions were trying to build. There was a brief discussion of the future growth of this project and various ways to accomplish its goals.

Cecil White of St. Patrick's Seminary, California, raised a concern about the back files of *L'Osservatore Romano,* which many libraries own in CD format. Apparently it is difficult to utilize the CDs with newer Windows operating systems. Chair Elyse Hayes offered to write a letter of inquiry to the publisher, to see if anything was being done about this problem.

Philip O'Neill of Barry University, Florida, reported that he was unable to continue as webmaster for the RC denominational section of the ATLA webpage. Patricia Lyons of St. John's Seminary, California, volunteered to take over the job. The group thanked both Phil, for his generous service in the past, and Pat, for her willingness to take on the job.

The group congratulated Melody Layton McMahon of John Carroll University, who had just had a book she co-edited (with David Stewart of Luther Seminary) published by Scarecrow Press. Melody said that the book of essays, *A Broadening Conversation: Classic Readings in*

Theological Librarianship, would be available at the ATLA offices' grand opening later in the conference. She also mentioned that several Catholics were represented in the book, including Simeon Daly, Gustave Weigel, James Kortendick, and Monica Corcoran.

The group acknowledged the fact that one of its members, Cait Kokolus, had been elected to the ATLA Board of Directors. Cait invited those present to bring their concerns to her.

The members would like to thank Patrick Markey and the USCCB for their sponsorship of this meeting.

United Church of Christ Librarians

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Nine librarians from seven United Church of Christ (UCC) related libraries meet on Friday, June 23, during the ATLA Annual Conference. Each participant was asked to share personal and institutional news as well as raise issues for discussion. One of the issues raised during last year's meeting was the difficulty in receiving UCC publications from the various judicatories of the denomination. UCC Archivist Bridgette Kelly agreed to speak to appropriate persons to have the seminary libraries added to the mailing list to receive the denominational monthly mailing which goes to all churches. Another part of the issue is knowing what is being published and by what office. To address the problem, Dick Berg shared a list of serials, including full bibliographic citations, being received at Lancaster and asked others to add other titles and make corrections or suggestions. The list will be posted on the discussion list. The UCC Historical Council has asked the UCC Archives, the Evangelical and Reformed Historical Society, and the Congregational Christian Historical Society to contact all UCC conferences inquiring about the location of the records of closed churches and encouraging them to deposit such records in the appropriate repository (former Reformed and E & R in the ERHS at Lancaster, former Congregational Christian at CCHS in Boston, UCC in either). Several librarians offered to help with this project. All agreed that the discussion list is helpful in sharing ideas, discussing problems, and sharing lists of duplicate denominational materials.

The group said good-bye to two members who are moving on to new ventures. They will be missed.

WORSHIP

Worship in the Mennonite Tradition
Holiday Inn Chicago-Mart Plaza, Wolf Point Ballroom
Thursday, June 22, 2006, 8:15 a.m.

Opening and Introduction

We have gathered as God's people
to delight in God's presence,
to experience God's healing,
to receive God's grace.

Let us be reconciled and renewed as we worship our God through Christ in the spirit.

Mennonites have a cherished tradition of four-part congregational singing with a song leader. We invite you to join in that tradition this morning. Whether you sing melody or parts or simply listen, we invite you to be attuned to the voice of God through hymns familiar and new as we worship together.

Mennonites are indebted to many traditions of church music and folk song for their worship. The text of our first hymn is Roman Catholic, but it speaks so well for Mennonites that it was placed as Number One in the 1992 hymnal.

What is this Place? (*Hymnal: A Worship Book*, 1)[1]

What is this place where we are meeting? Only a hotel conference room. But when we gather as followers of Jesus Christ, God is in our midst. Whether in a grand cathedral, a gymnasium, a living room, or outdoors. In the early sixteenth century, Anabaptists worshipped in remote caves in Switzerland to avoid capture by the authorities. They wrote hymns of praise in dark dungeons in Austria after hours of torture. In our world today, Christians gather to worship in settings where car bombs and mortar attacks are commonplace. We gather in faith that God hears our prayers and walks with us in the joys and sorrows and tragedies of life.

I sing the mighty power (*Hymnal: A Worship Book*, 46)

Bidding Prayer with Kyrie (*Hymnal: A Worship Book*, 152)

Kyrie

Holy Lord, to you we bring our praise and our supplications.

We pray for Christians everywhere,
For our denominations and our congregations,
That we may be light in darkness, and salt in a tasteless world.

Kyrie

We pray for those who suffer pain, grief, or trouble,
That they may experience the caring of your people,
Know the assurance of your presence,
And trust in you to provide.

[1] Hymns are from *Hymnal: A Worship Book* (Elgin, IL: Brethren Press, 1992).

Kyrie
We pray for those in power
That they may have courage, honor and wisdom
To rule for peace and justice for all.

Kyrie
We pray for our enemies
Giver of good to all, take from us any evil thought or will
So that we may forgive those who offend us as you have forgiven us
And bring them to your saving grace.

Kyrie
We pray for ourselves
All-knowing One, you who see us as we are and know us as we should be,
Forgive our sins, set us free from fear,
And give us life abundant with your guiding presence
That we may be yours forever through Jesus Christ our Lord. Amen

Kyrie

After the Second World War, in Taizé, France, a small group of brothers of the Reformed church provided a haven for Jewish refugees from Germany. At the close of the War, they formed the nucleus of an intentional community committed to Bible study, prayer, and song. The response, "Lord, have mercy," we have just sung comes from their composer, Jacque Berthier.

We acknowledge now God's forgiveness and grace with John Newton's "Amazing Grace." After years sailing as a slave trader, he came to his senses and became a priest in the Church of England. The tune we are using uses only five notes, corresponding to the black keys of a piano. They can be sounded together without harshness, which allows us to sing in canon. These particular tones fit the inner ear peacefully. We will sing the stanzas as follows:

1) Men in unison
2) Women in unison
3) All in canon: right and left sides
4) All in four parts

Assurance: Amazing Grace (*Hymnal: A Worship Book*, 143)

Scripture

In Matthew 5 we read that Jesus taught his disciples on the mountain, words of blessing, words of challenge. Teachings that nudged the listeners to go beyond the legal requirements of tradition to a life of self-sacrificing love and service. Two particular illustrations invite us to consider how our faith impacts our daily living. This paraphrase of Jesus' words in Matthew 5: 13-16 is based on *The Message* by Eugene Peterson.[2]

[2] Peterson, Eugene H. *The Message: The Bible in Contemporary Language* (Colorado Springs: NavPress, 2002), p. 1751.

> You're here to be salt-seasoning that brings out the God-flavors of this earth. If you lose your saltiness, how will people taste godliness? You've lost your usefulness and will end up in the garbage. You're here to be light, bringing out the God-colors in the world. God is not a secret to be kept. God's people are to shine like a city on a hill. God has made us light-bearers, not to be hidden under a basket but raised on a light stand to shine for all to see. Be generous with your lives; keep open house. By opening up to others, you'll prompt people to open up to God, the generous sustainer of all life.

Music in worship offers up its power to give life to the truths of the gospel. What does it mean to be salt and light in a troubled world, both within the community of faith and as we bind ourselves to the neighbor far away, to the stranger here at hand? How does our faith nudge us to bring peace and comfort to neighbor and stranger?

The author, Count Zinzendorf, was the most prolific hymn writer of the Moravians, influencing also the Wesleys and the Church of the Brethren. Mennonite young people learned this hymn when they volunteered to help with rebuilding Europe after World War II in Western Europe. They introduced it to Mennonites in North America. The translator, Walter Klaassen, is a Mennonite historian. The following hymn, composed by a contemporary Mennonite, expresses the commitments of global Christian peacemakers.

Affirmation: Heart with loving heart (*Hymnal: A Worship Book*, 420)

Witness: I bind my heart this tide (*Hymnal: A Worship Book*, 411)

Benediction

May the Spirit of the Lord anoint you to provide strength to the weak, freedom to the oppressed, food to the hungry, and good news to the poor. Blest be the name of the Lord! Amen.

Sending: Go now in peace (*Hymnal: A Worship Book*, 429)

Worship Leader: Eileen Saner
Song Leader: Mary Oyer
Prayer: Lois Longenecker and Brent Koehn
Accompanist: Ellen Frost

Worship in the Evangelical Tradition
Holiday Inn Chicago-Mart Plaza, Wolf Point Ballroom
Friday, June 23, 2006, 8:15 a.m.

Order of Worship

Introduction and opening prayer	Jim Preston, Moody Bible Institute Library Director[1]
Worship in song *Praise to the Lord, the Almighty* *Jesus Shall Reign*	Dr. Gary Rownd[2]
Exposition	Dr. Kevin Zuber[3]
Psalm 2—The kings' King is the Father's Son!	
Closing Song *Doxology*	

Praise to the Lord, the Almighty

Praise to the Lord, the Almighty, the King of creation!
O my soul, praise Him, for He is thy health and salvation!
All ye who hear, now to His temple draw near;
Join me in glad adoration.

Praise to the Lord, Who o'er all things so wondrously reigneth,
Shelters thee under His wings, yea, so gently sustaineth!
Hast thou not seen how thy desires ever have been
Granted in what he ordaineth?

Praise to the Lord, Who doth prosper thy work and defend thee;
Surely His goodness and mercy here daily attend thee.
Ponder anew what the Almighty can do,
If with His love He befriend thee.

Praise to the Lord, O let all that is in me adore Him!
All that hath life and breath, come now with praises before Him.
Let the Amen sound from his people again,
Gladly forever adore Him.

Jesus Shall Reign

Jesus shall reign where'er the sun
Does its successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

To Him shall endless prayer be made,
And endless praises crown His head;
His Name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His Name.

Blessings abound where'er He reigns;
The prisoners leap to lose his chains;
The weary find eternal rest,
And all who suffer want are blessed.

Let all the people rise and bring
Their special honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen!

The kings' King is the Father's Son!

Psalm 2 (NASB 1995)

1 Why are the nations in an uproar and the peoples devising a vain thing?
2 The kings of the earth take their stand and the rulers take counsel together against the LORD and against His Anointed, saying,
3 "Let us tear their fetters apart. And cast away their cords from us!"
4 He who sits in the heavens laughs, The Lord scoffs at them.
5 Then He will speak to them in His anger and terrify them in His fury, saying,
6 "But as for Me, I have installed My King upon Zion, My holy mountain."
7 "I will surely tell of the decree of the LORD: He said to Me, 'Your are My Son, Today I have begotten You.
8 'Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession.
9 'You shall break them with a rod of iron, You shall shatter them like earthenware.'"
10 Now therefore, O kings, show discernment; Take warning, O judges of the earth.
11 Worship the LORD with reverence and rejoice with trembling.
12 Do homage to the Son, that He not become angry, and you perish in the way,
For His wrath may soon be kindled
How blessed are all who take refuge in Him!

Endnotes

[1] Jim Preston is the Library Director at the Moody Bible Institute. He received his Bachelor of Arts from the University of North Dakota and his Master of Library Science from Drexel University in Philadelphia. He is currently completing his Master of Arts in evangelical theology from Covenant Theological Seminary in St. Louis.

[2] Dr. Gary Rownd is professor of sacred music and coordinator of piano instruction at the Moody Bible Institute. He received his Bachelor of Music from the Wheaton College Conservatory of Music, his Master of Music from the University of Wisconsin at Madison, and he received the Doctor of Musical Arts in piano from the University of Kentucky at Lexington.

[3] Dr. Kevin Zuber is associate professor of theology at the Moody Bible Institute. He attended Grace College (BA), Grace Theological Seminary (MDiv), and Trinity Evangelical Divinity School (PhD). Prior to teaching at the Moody Bible Institute, Kevin was in pastoral ministry for eighteen years with churches in Indiana, Iowa, and Arizona.

The Moody Bible Institute, located at 820 N. LaSalle Boulevard, exists to equip and motivate people to advance the cause of Christ through ministries that educate, edify, and evangelize. The Moody Bible Institute is best known for its education branch, which includes an undergraduate school, graduate school, and distance learning center. Other ministries include Moody Publishing and the Moody Broadcasting Network.

Worship in the Catholic Tradition
Assumption Church
Saturday, June 24, 2006, 8:00 a.m.

Morning Prayer, Feast of St. John the Baptist

Opening Hymn: *On Jordan's Bank*[1]

On Jordan's Bank the Baptist's cry
Announces that the Lord is nigh;
Awake and hearken for he brings
Glad tidings of the King of kings.

Then cleansed be every heart from sin;
Make straight the way of God within,
And let each heart prepare a home
Where such a mighty guest may come.

For you are our salvation, Lord,
Our refuge, and our great reward;
Without your grace we waste away
Like flow'rs that wither and decay.

To heal the sick stretch out your hand,
And bid the fallen sinner stand;
Shine forth, and let your light restore
Earth's own true loveliness once more.

All praise the Son eternally,
Whose advent sets his people free;
Whom with the Father we adore
And Spirit blest for evermore.

Antiphon

You my child shall be called the prophet of the Most High, for you will go before the Lord to prepare His way.

Psalm 63:2-9

O God, you are my God whom I seek;
for you my flesh is thirsting.
My body pines for you
like a dry, weary land without water.
So I gaze on you in the sanctuary
to see your strength and your glory.

For your love is better than life,
my lips will speak your praise.
So I will bless you all my life,
in your name I will lift up my hands.

My soul shall be filled as with a banquet,
my mouth shall praise you with joy.
On my bed I remember you.
On you I muse through the night
for you have been my help;
in the shadow of your wings I rejoice.
My soul clings to you;
your right hand holds me fast.

Glory to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning is now and will be forever. Amen.

Psalm-prayer

O God, creator of unfailing light, give that same light to those who call to you. May our lips praise you; our lives proclaim your goodness; our works give you honor, and our voices celebrate you forever.

Reading: Lk. 1:57-66,80

When Elizabeth's time for delivery arrived, she gave birth to a son. Her neighbors and relatives, upon hearing that the Lord had extended his mercy to her, rejoiced with her. When they assembled for the circumcision of the child on the eighth day, they intended to name him after his father Zechariah. At this his mother intervened, saying, "No, he is to be called John."

They pointed out to her, "None of your relatives has this name." Then, using signs, they asked the father what he wished him to be called.

He signaled for a writing tablet and wrote the words, "His name is John." This astonished them all. At that moment his mouth was opened and his tongue loosed, and he began to speak in praise of God.

Fear descended on all in the neighborhood; throughout the hill country of Judea these happenings began to be recounted to the last detail. All who heard stored these things up in their hearts, saying, "What will this child be?" and, "Was not the hand of the Lord upon him?"

The child grew up and matured in spirit. He lived in the desert until the day when he made his public appearance in Israel.

Responsary

He will be great in the eyes of the Lord and he will be filled with the Holy Spirit.

– He will be great in the eyes of the Lord . . .

He will go before the Lord to prepare a people worthy of him.

– And he will be filled with the Holy Spirit.

Glory to the Father and to the Son and to the Holy Spirit.

– He will be great in the eyes of the Lord . . .

Reflection: Francis Cardinal George, O.M.I.

Canticle of Zechariah[2]

Now bless the God of Israel,
Who comes in love and pow'r.
Who raises from the royal house
Deliv'rance in this hour.
Through holy prophets
God has sworn
To free us from alarm,
To save us from the heavy hand
Of all who wish us harm.

Remembering the covenant,
God rescues us from fear,
That we might serve in holiness
And peace from year to year;
And you, my child, shall go before
To preach, to prophesy,
That all may know the tender love,
The grace of God Most High.

In tender mercy, God will send
The dayspring from on high,
Our rising sun, the light of life
For those who sit and sigh.
God comes to guide our way to peace,
That death shall reign no more.
Sing praises to the Holy One!
O worship and adore!

Antiphon

The mouth of Zechariah was opened, and he spoke this prophecy: Blessed be the Lord the God of Israel.

Blessed be the Lord, the god of Israel;
He has come to His people and set them free.

He has raised up for us a mighty savior,
born of the house of His servant David.

Through His holy prophets He promised of old
that He would save us from our enemies,
from the hands of all who hate us.

He promised to show mercy to our fathers
and the remember His holy covenant.
This was the oath He swore to our father Abraham;

to set us free from the hands of our enemies
free to worship Him without fear,
holy and righteous in His sight all the days of our life.

You my child, shall be called the prophet of the Most High;
for you will go before the Lord to prepare His way,
to give His people knowledge of salvation
by the forgiveness of His sins.

In the tender compassion of our God
the dawn from on high shall break upon us
to shine on those who dwell in darkness
and the shadow of death and
to guide our feet into the way of peace.

Glory to the Father and to the Son, and to the Holy Spirit.
As it was in the beginning is now and will be forever. *Amen*.

Intercessions

In faith let us call upon Christ, Who sent John to prepare for His coming:

– *Dawn from on high, break upon us*.

Your coming caused John the Baptist to leap for joy in his mother's womb,

– Help us to rejoice at Your coming among us.

Through the life and preaching of the Baptist You showed us the way to repentance.

– Turn our hearts to follow the commandments of Your kingdom.

You willed that Your coming among us should be announced by John the Baptist.

– Send new heralds to proclaim You throughout the world.

You wished to be baptized by John in the Jordan to fulfill all that the Father required.

– Help us to do the Father's Will . . .

Our Father . . .

Prayer

O God, You raised up John the Baptist to prepare a perfect people for Christ the Lord. Give Your Church joy in spirit and guide those who believe in You into the way of salvation and peace. We ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit for ever and ever. Amen.

Dismissal

The Lord be with you.

– And also with you.

May Almighty God bless you, the Father, the Son, and the Holy Spirit. *Amen*.

Concluding Hymn: *Soon and Very Soon*[3]

Soon and very soon we are goin' to see the King,
Soon and very soon we are goin' to see the King,
Soon and very soon we are goin' to see the King,
Hallelujah, Hallelujah, we're goin' to see the King!
Hallelujah, Hallelujah, Hallelujah, Hallelujah.

No more cryin' there we are goin' to see the King,
No more cryin' there we are goin' to see the King,
No more cryin' there we are goin' to see the King,
Hallelujah, Hallelujah, we're goin' to see the King!
Hallelujah, Hallelujah, Hallelujah, Hallelujah.

No more dyin' there we are goin' to see the King,
No more dyin' there we are goin' to see the King,
No more dyin' there we are goin' to see the King,
Hallelujah, Hallelujah, we're goin' to see the King!
Hallelujah, Hallelujah, Hallelujah, Hallelujah.

Soon and very soon we are goin' to see the King,
Soon and very soon we are goin' to see the King,
Soon and very soon we are goin' to see the King,
Hallelujah, Hallelujah, we're goin' to see the King!
Hallelujah, Hallelujah, Hallelujah, Hallelujah.

Endnotes

[1] Text: *Jordanis oras preavia*; Charles Coffin, 1676–1749; tr. by John Chandler, 1806–1876

[2] Text: *Benedictus*, Luke 1:68-79; Ruth Duck, b. 1947, © 1992, GIA Publications, Inc.

[3] Text: Andraé Crouch,© 1976, Bud John Songs, Inc./Crouch Music/ASCAP

MEMORIAL TRIBUTES

Opening Hymn

On the Wings of Change

Opening Comments and Prayer

Every year at the Annual Conference, we set aside time to remember and honor those of our membership who have died since last we gathered. This year, we remember and mourn three of our ATLA colleagues: Fr. Francis Germovnic, Annie May Alston Lewis, and Rev. Warren Roy Mehl. Let us now gather together in their memory. Let us pray:

Eternal God,
We acknowledge the uncertainty of our life on earth.
We are given a mere handful of days,
And our span of life seems nothing in your sight.
All flesh is as grass;
And all its beauty is like the flower of the field.
The grass withers, the flower fades;
But your word will stand forever.
In this is our hope:
That you are our God.
Even in the valley of the shadow of death,
That you are with us.

Oh Lord, let us know our end
And the number of our days,
That we may learn how fleeting life is.
Turn your ear to our cry, and hear our prayer.
Do not be silent at our tears,
But walk with us.
Be our comfort and our crutch.
Be with us.
You are with us. Amen.

In Memoriam

Fr. Francis Germovnic (Kenneth O'Malley)
Annie May Alston Lewis (Don Meredith)
Rev. Warren Roy Mehl (Allen W. Mueller)

Closing Prayer

Holy God,
Lord of life and death,
You made us in your image
And hold us in your care.
We thank you for your servants Francis, Annie May, and Warren,

For the gift of their lives,
And for the love and mercy they received from you and gave to us.
Grant that when our time on earth is ended,
We may be united with them and with all your creation,
In the joys of your eternal home.
Amen.

With the singing of the *Kontakian of the Dead* ("Give rest" [Eastern Orthodox liturgy], Kievan chant), our memorial service concludes.

Father Francis Germovnik, C.M. (1915–2005)

by
Kenneth O'Malley
Catholic Theological Union

Fr. Francis Germovnik, C.M., was born in Vodice, Slovenia, on September 27, 1915. He entered the Congregation of the Mission through the province of Yugoslavia in 1935 and was ordained a priest in 1941. Fr. Germovnik died at St. Mary's of the Barrens in Perryville, Missouri, on November 2, 2005. He was 90 years old.

Fr. Germovnik earned a doctorate in canon law in 1945 from the Pontifical University of St. Thomas Aquinas (the Angelicum) in Rome in 1945, and a few years later was one of a small group of Slovenian priests who were sent to teach in the United States. Over the course of the years, he was assigned to seminaries in San Antonio, Texas, Perryville, Missouri, Lemont, Illinois, and St. Thomas Seminary in Denver, Colorado. He taught not only canon law but theology and many languages. He had a keen mind for detail, and early in his career, he was sent to earn a degree in library science. He was Library Director at the seminary in Perryville, Misssouri, in the 1950's and in 1964 moved that library collection to DeAndreis Seminary in Lemont, Illinois. Whenever his library colleagues or accreditation teams visited his library, we were amazed at his efficiency and order. He never had a backlog. We ACTS (Association of Chicago Theological Schools) librarians remember that he volunteered to update for all of us Raymond Morris' *Aids to a Theological Library: Selected Basic Reference Books and Periodicals*. Revised Edition. Chicago: ATLA, 1969. His supplements rivaled the original title by Raymond Morris. Frank was a reference librarian extraordinaire who joins the cavalcade of librarians of reference fame such as: Isadore Mudge, Constance Winchell, Eugene Sheehy, or Robert Balay.

Frank was not only exceptional in acquisitions and collection development and reference, but also in cataloging. We all have struggled with the inadequacies of both the DDC and LCC systems for religion. Frank not only struggled with them, he actually devised a very comprehensive classification system for the *Code of Canon Law*. I frequently use his work as an exhibit in the course I teach on Theological Librarianship at Dominican University to show how creatively librarians have worked with the lacunae for religion in the established classification schedules. I have heard of people who have memorized the whole bible, but let it not be forgotten that in our midst and from our ranks, Frank Germovik is one of the

few people who have walked the face of this earth to have memorized the whole of the *Code of Canon Law*. Let it also be remembered that this great scholar librarian loved canon law, librarianship, and *The Muppet Show*, which he never missed.

In 1996 he suffered a stroke; in 1999 he underwent open heart surgery; but to the end, even as his health began to wane, he continued his scholarship, his translating work, and a prodigious correspondence with colleagues, family, and friends across the world. He was a conscientious worker, an exacting scholar, a committed priest, an extraordinary librarian. May he rest in peace. Amen.

Annie May Alston Lewis (1917–2006)
by
Don Meredith
Harding University Graduate School of Religioin

Annie May Alston Lewis was born in Henning, Tennessee, in 1917. She received a B.A. in English from Harding College in Searcy, Arkansas, a B.S. in Library Science at Peabody College, and a Master's degree in library science from the University of Chicago.

She taught a few years in public schools, and then went to Harding College to teach English for three years before becoming librarian there. She held this position from 1947 to 1962, except for a two-year leave of absence to be with her mother after her father's death.

Because of the masterful job she had done with the library at Harding College, particularly during the years it was seeking accreditation, in 1962 she was asked to become the librarian at Harding University Graduate School of Religion (HUGSR) in Memphis and served in that capacity until her retirement in 1983. In 1967 she completed an M.A. degree at the Harding Graduate School. Her thesis compared library standards for theological schools with those for other academic institutions.

Annie May had accepted a unique position at HUGSR. She was the first theological librarian in the churches of Christ and had been entrusted with the responsibility to build from scratch a quality theological collection to support a graduate theological program. When she came to Memphis, the library contained only about 5,000 volumes and subscribed to only eighty-two periodicals. When she retired in 1983 it had almost 69,000 volumes and received 582 periodicals. She not only left a good theological collection, but a great legacy for succeeding librarians, who would be respected members of and vital participants in the academic community.

Annie May was concerned about bibliographic instruction and as early as 1960 wrote an article for *College and Research Libraries* on college level library instruction. In the late 1960s she developed an Introduction to Graduate Study course at HUGSR. This three-hour required course, which combined instruction in writing and theological bibliography, became a very important part of the curriculum and is still required of all HUGSR students in the first nine hours of their program.

Annie May was active in library professional organizations and served in several capacities in each, with a special interest in cooperation among libraries. During her years in Arkansas,

she served as president of the Arkansas Library Association. She was a charter member of the Tennessee Theological Library Association, a charter member of the Christian College Librarians, and a member of the Memphis Area Library Council from its earliest days. Only a few months after she became librarian at HUGSR, she joined ATLA and attended almost every annual meeting for the next nineteen years.

Her Alma Mater honored her several times. In 1968 she became the first woman to be honored as a distinguished alumna by Harding College. She was honored as HUGSR's alumna of the year in 1993 and posthumously a second time (the only person to be so honored) in April of this year. In the last few years, this award has been presented to the alumnus who best exemplifies the school's theme for the year. This past year the theme was holiness, and the alumni and administration felt no one better exemplified holiness than she. When she was librarian at HUGSR, the janitor said the safest place in case of a storm would be in the library because Annie May was just a little closer to God than anyone else around there. This was the same janitor who gave her his money belt to keep when he was carried away in an ambulance with a heart attack.

Annie May married Dr. Jack Lewis, a professor at HUGSR, just three days before her sixty-first birthday. He had been a member of the HUGSR faculty from its beginning.

Annie May was loved and appreciated by a host of people who never knew her as librarian. She taught in the local literacy program, visited nursing homes, and taught a ladies' Bible class at her church for over thirty years. She left a multitude of daughters of faith. She had a great capacity to love, and that love knew no social, ethnic, racial, or educational bounds. She was known for her hospitality and encouraged anyone she felt needed it, whether college president, fellow Christian, colleague, student, or, especially, a missionary or preacher.

The HUGSR community, the library profession, and churches of Christ lost a much-beloved member when she died on March 9, just a little over three months after her eighty-eighth birthday.

Reverend Warren Roy Mehl (1920–2005)

by
Allen W. Mueller
Eden Theological Seminary

Warren Roy Mehl was born in St. Louis on October 18, 1920, and was educated in the St. Louis public schools. He received a B.A. degree from the University of Texas in 1946 and a B.D. degree from Eden Theological Seminary in 1949, for which he presented a thesis entitled "The Teaching of St. Paul on Death and Resurrection." For the next nine years, Warren served in congregations in rural and small-town churches in Missouri and Oklahoma with persons whom he called the "salt of the earth." In 1958, he received the M.L.S. degree from the University of Oklahoma, after which he worked for one year as a cataloger at Washington University, St. Louis. He was appointed librarian at Eden Theological Seminary in 1959.

In 1973, Warren received a Ph.D. degree from the Graduate Library School of Indiana University. The title of his dissertation was "The Role of the American Theological Library

Association in American Protestant Theological Libraries and Librarianship, 1947–1970." Already in 1971, Warren was appointed Professor of Practical Theology at Eden, and in the 1976/77 school year, he also assumed the role of Director of Continuing Education. Warren received still another academic degree in 1979: the Master of Arts in Applied Behavior Sciences from Whitworth College, Spokane, Washington. During his last year at Eden, he added one more responsibility to his portfolio: in the 1982/83 Eden catalog, he is listed as Professor of Practical Theology, Director of Continuing Education, Librarian, and Acting Dean of Student Affairs.

After his retirement in 1983, Warren was called to serve as Minister of Visitation at St. John United Church of Christ in St. Charles, Missouri, where he ministered to senior citizens until 1995. He died on September 25, 2005, in hospice care in Webster Groves, Missouri, and is survived by his wife, Lucy Ann; by children Dee Ban and David Mehl; and by their spouses and six grandchildren.

In the final year of his service at Eden, Warren wrote, "Theological education must be rooted in a knowledge of the Bible, which is to be taken seriously, but not literally. It must include a basic understanding of the history of Christian doctrine as well as the history of the Church. Knowledge of human nature, including the self, the contemporary culture, and sensitivity to human beings are also necessary components. Thus, biblical, theological, historical, human and cultural understandings must undergird sound theological education." Warren Mehl is remembered and honored for his service and dedication to the Church, to Eden Seminary, and to theological librarianship.

APPENDICES

Appendix I: Annual Reports

Education Committee
Annual Report 2005–2006
by
Allen W. Mueller, Eden Theological Seminary

The Education Committee coordinates planning for workshops, roundtables, and Interest Group sessions at each annual conference, working closely with the Annual Conference Committee to produce a conference that will appeal to all ATLA members.

On Sunday morning, immediately following the annual conference in Austin, TX, members met with the Annual Conference Committee and the Board of Directors for a general overview of the conference and then met separately to review the Education Committee's responsibilities and to assign tasks to members for the 2006 conference.

After receiving suggestions for topics for the following year's conference, the Committee met in Chicago in October 2005 to review the evaluations of the previous annual conference, to evaluate suggestions for programs for the 2006 conference, and to work with the Annual Conference Committee in preparing a preliminary schedule for the entire conference, including the grouping of many of the sessions into various tracks. During the succeeding months, members confirmed leaders for workshops, facilitators for roundtables, and presenters for Interest Group sessions and kept the Annual Conference Committee and ATLA staff aware of programming developments.

The Committee met briefly in Chicago on the Tuesday afternoon preceding the annual conference to learn of any last-minute changes in programming and to reconfirm members' responsibilities during the conference. Committee members also attended a vice-presidential invitational lunch on Saturday during the conference.

The members of the 2005–2006 Education Committee were Christina Torbert, secretary; Blake Walter; Carrie Hackney; Cameron Campbell, local host representative; and Allen Mueller, chair. Barbara Kemmis, in her first year as Director of Member Services at ATLA, was an ex officio member of the Committee and provided outstanding assistance as the members followed through with their responsibilities.

Endowment Committee Report
June 24, 2006

ATLA's 60th Anniversary Campaign has raised a total of $3,745 so far. There were 36 contributions, with the smallest gift being $25, the largest $500, and the most common $60.

As of 5/31/06, the Smith Barney account was $109,763.55. The YTD total return was $4,893.89. Therefore, the total amount in the ATLA Endowment Fund is about $112,700.

As for planned gifts, John Bollier had arranged one earlier, and the current campaign elicited another from Chris Brennan.

Over the next 12 months:

- The Endowment Committee will send out its annual appeal in March and a reminder in the November *ATLA Newsletter.*
- There will not be a special campaign brochure developed each year.
- We're also planning a boxed-ad for each newsletter regarding the Endowment Fund and will develop a graphic to use in connection with all aspects of the ATLA Endowment appeals (whether the same graphic on the current ATLA name badge or another).

The Endowment Committee met on June 24, 2006, and will next meet on the Thursday before the ATLA Board meets in January 2007.

Respectfully submitted,

ATLA Endowment Committee
Roger Loyd (Chair)
Mary Bischoff
Pat Graham
Elmer O'Brien

Professional Development Committee Annual Report 2005–2006 by Laura C. Wood, Harvard Divinity School

The PDC is charged with determining and providing appropriate opportunities for members to obtain continuing education outside of the annual conference. To meet this charge, the PDC meets twice a year, this year going to Chicago October 13–14, 2005, and April 20–21, 2006, as well as conducting some business via email. The committee membership included Eric Friede, Jan Malcheski, Mikail McIntosh-Doty, and Laura Wood.

The PDC continued to provide grants to regional groups. This was also the first year we provided grants under our broader criteria and new name: Grants for Continuing Education Programs. ATLA institutional members may now apply for grants whether or not they are part of a regional group. The following grants were approved:

- Chicago Area Theological Library Association ("Environmental Issues in Libraries: Minimizing Your Risk by Proactive Planning and Prevention," $750)
- Ohio Theological Library Association ("Plagarism: Challenges, Strategies, Policies, Practice," $750)
- Southwest Area Theological Library Association ("Book Lust: Will Google Transform Gutenberg for a New Generation?" $750)
- Florida Theological Library Association (annual conference, "Practical Theology: An Interdisciplinary Approach to Theological Formation and Ministry," $500)

- Pitts Theology Library, Emory University ("European Bookbindings of the 16th–18th Centuries," $750)
- Manitoba Association of Christian Librarians (half-day workshop, "Cooperative Collection Development in Theological Libraries in Manitoba," $750)
- Minnesota Theological Library Association (half-day workshop, "Authority Work in the 21st Century Library," $350)

The PDC was excited to see ATLA collaborate with the Graduate School of Library and Information Science at the University of Illinois at Urbana-Champaign to present the first offering of a course in theological librarianship. The course was offered online through the University's LEEP program. Dr. Carisse Berryhill graciously accepted the invitation to teach the course and developed the curriculum in consultation with the PDC. The course included 21 students from around the country, and the majority of these students attended the 2006 ATLA conference (many as first-time attendees) to present a round-table discussion of their experience of the course. The course will be offered again by Dr. Berryhill and LEEP in fall 2006.

The PDC worked with ATLA Member Services and Judy Knop to consider the need for Name Authority Cooperative Program (NACO) training for adding participants to ATLA's NACO funnel project. Judy has run this program for many years, but this was the first time to bring this under the umbrella of the PDC to help with publicity, planning and logistics. The training program will be offered in Chicago in February 2007.

The PDC is pleased to report that ATLA and the Wabash Center for Teaching and Learning in Theology and Religion will cosponsor a second Colloquy for early-career theological librarians. "The Wabash Center Colloquy on the Role of the Theological Librarian in Teaching, Learning and Research" will be held in Crawfordsville, IN, April 2007. The year's leadership will be provided by Ann Hotta, Roger Loyd, and Laura Wood, along with Paul Myhre of the Wabash Center.

The PDC continues to investigate ways to learn more about what the membership needs for continuing education opportunities and how we might best deliver those opportunities, given the diverse and dispersed membership and the constraints of time and money. To help us hear directly from some members, the PDC held a focus group meeting at the annual conference. We invited a group of members who had taken new positions as directors of ATLA libraries within the past few years to join us and discuss issues that they have identified as professional development needs/challenges in their new institutions/roles—needs for themselves and for their staffs. It was a brief but informative discussion, and the PDC will continue to look for ways to gather input from the membership beyond our regular invitations for members to share ideas with us.

Publications Committee
Annual Report 2005–2006
by
Lynn Berg, New Brunswick Theological Seminary

Committee Membership

Lynn Berg, Chair
Andy Keck
Douglas Gragg
Barbara Kemmis (ex officio)
Jack Ammerman (ex officio)

Meetings

This year the Committee had two meetings, at which all members of the Committee were present. Sara Corkery was also present for part of the February meeting. Dennis Norlin was also present briefly at each meeting.

February 20, 2006 (9AM–3PM), at ATLA headquarters in Chicago
June 22, 2006 (12:30–2PM), during the ATLA conference at the conference hotel

Summary of Discussions and Activities

Revisions to the Committee's Charge. The Charge was revised by moving the advisory capacity of the Committee to Scarecrow Press into the realm of the Executive Director. The Charge was also revised to reflect a change in the ex officio membership on the Committee to the ATLA Director of Member Services and a liaison from the Professional Development Committee as well as the editor of the ATLA publications.

Liaisons. Establishing a liaison to the Professional Development Committee was recommended, and arrangements are in the works.

Scarecrow series. Jack Ammerman kept the Committee abreast of works published in the series as well as those in the works. He shared with the Committee his conception of the nature of works the series endeavors to provide.

AJTB. Jack continues his efforts to bring to life the *ATLA Journal of Theological Bibliography.* He briefed the Committee on works in progress and areas in which the Committee could be of assistance to him, particularly with regard to editorial assistance and suggested topics for articles.

Theological Library Journal. The Committee continued discussion on the need and purpose for an ATLA theological library journal. It was determined that soliciting input from the membership would be essential, and so the Committee prepared a proposal to hold a roundtable on the "Development of a Theological Library Journal" at the June 2006 conference. Lynn agreed to prepare a brief presentation and facilitate the discussion. The proposal was accepted.

Roundtable. The roundtable on the "Development of a Theological Library Journal" was scheduled for Saturday, June 24, 2006, from 11AM to 12PM. Based on comments generated by the Committee and research on journals of a similar nature to the one proposed, Lynn

prepared a presentation for the roundtable describing the Committee's conception of an ATLA theological library journal and the basic steps needed for creating and sustaining journals in general. Comments from attendees at the roundtable were favorable, and further efforts regarding a journal will be pursued, incorporating the ideas generated at the roundtable.

Diktuon. Duane Harbin released the reins of Diktuon with v. 53, no. 1 (November 2005) of the *ATLA Newsletter*. Andy has graciously and ably written the column since then and will continue coordinating the column until a decision is made concerning the permanent handling and home of the column.

Member Services. Barbara reported on Member Services' plans to conduct surveys to gather information on the use of various Association publications. She requested ongoing feedback from the Committee on issues of publication design, access, and format. The information gathered will be used to improve the publications and increase their effectiveness.

Strategic Plan. A draft of a Strategic Plan for the Committee was prepared and discussed. Work will continue on the Strategic Plan.

Grants. A portion of the February meeting was devoted to reviewing the five applications received for the Bibliography Grant. The Committee selected two recipients: Anthony J. Elia for his project "Christian Cabala—an Annotated Bibliography" ($1,000) and Michael Paulus for his project "Archibald Alexander: A Bibliographic Essay" ($1,500). The Committee is considering changes in the amount of funding to be awarded and other aspects of its management. The Publications Grant was discontinued due to lack of demand. The funding for that grant will be reallocated to support other publication efforts.

Award. The Committee discussed the possibility of establishing an award for the purpose of recognizing and encouraging exemplary publications. The establishment of specifications for such an award is under way.

Meetings. It was suggested that an additional meeting during the course of the year might be necessary and beneficial, particularly if it were in conjunction with the meeting of the Professional Development Committee. Funding for another meeting has been budgeted, and another meeting for next year will most likely ensue. Committee business between arranged group meetings is conducted by email and telephone conference (as necessary).

Ohio Theological Library Association Annual Report 2005–2006 by Marti Alt, Ohio State University Libraries

The fall meeting of the Ohio Theological Library Association was held on October 6, 2005, at Ohio State University Libraries. David Stewart, Luther Seminary, St. Paul, Minnesota, and George Leggiero, John Carroll University, presented a workshop on *Plagiarism: Challenges, Strategies, Policies, Practice.* Topics of the workshop included:

- Overview of the problem (ethics, copyright, practice, etc.)
- Why cyber plagiarism is worse than other forms of plagiarism
- Examples and cases of how this affects campuses and their libraries

- Ways in which libraries are helping both to combat plagiarism and work toward better research practice
- Steps toward designing and implementing a policy on plagiarism
- Survey of software products available to detect plagiarism and demonstrations on the practical aspects of using two of the products.

More information on the workshop is available at www.luthersem.edu/dstewart/otla.htm. The workshop was funded by a grant from the Professional Development Committee of ATLA.

The spring meeting was held on April 6, 2006, at Wittenberg University Library. Suzanne Smailes, Wittenberg, and Dona Straley, Middle East Studies Librarian, Ohio State University, gave a presentation on resources for Jewish and Islamic studies.

Officers for the 2006-2007 year: Marti Alt, president; Paul Schrodt, program coordinator; Aija Bjornson, secretary; Jim Lloyd, treasurer; David Powell, OCLIS representative.

Saint Louis Theological Consortium Librarians
Annual Report 2005-2006
by
James C. Pakala, Covenant Theological Seminary

For the year ending June 2006, we have two events to report. The first is the move of one of our member institutions, Aquinas Institute of Theology. The Consortium was represented at an event marketing this transition. Having moved to Saint Louis in 1981, Aquinas grew from 55 students to over 300 today. In December, the renovation of a nearby factory (originally built in 1903) was completed, and in January 2006, the spring term began at this National Historic Registry facility. The move more than doubles the space of the former location, adjacent to Saint Louis University's Pius XII Library.

The second major Consortium event was a meeting with ATLA's Barbara Kemmis on January 6 at Concordia Seminary. This auspicious occasion followed local hotel visits by Barbara, along with Allen Meller and Jim Pakala, and it related to hosting the ATLA Annual Conference in Saint Louis in 2009.

Southeastern Pennsylvania Theological Library Association
Annual Report 2005-2006
by
Marsha Blake, Westminster Theological Seminary

SEPTLA convened three meetings during the last academic year, each featuring a program valuable to the membership.

The fall 2005 meeting was held on October 27, 2005, at St. Charles Borromeo Seminary. Cait Kokolus, library director at St. Charles, and Todd Wilmot, reference librarian, presented a fascinating PowerPoint presentation entitled "After New Orleans: Disaster Planning for Small Libraries." They described the plan they developed prior to the library's extensive renovation,

and how it was used during the several disasters that occurred during the course of the renovation. Cait and Todd prepared an extensive bibliography as a handout to supplement their talk. After the presentation, the seminary staff conducted tours through the beautifully renovated Ryan Library.

The winter 2006 meeting was held February 23, 2006, at Philadelphia Biblical University. Librarians from Moravian College and Moravian Theological Seminary presented a program entitled "Marketing Your Library." Beth Fuchs, Wendy Juniper, and Linda LaPointe explained the ways they polled the student community to determine which services the library needed to provide, and how students perceived the library and its staff. As a result of their survey, they embarked on a campaign to introduce three active and three passive new ways to bring information to their user community. These interactions included: 'chat' reference using IM; creating a library blog in addition to a newsletter; and hosting a mid-exam-week party called the Blue Book Blues, featuring blue food and blues music.

The spring 2006 meeting was to be our bi-annual daylong session mixing presentation and hands-on workshop. Unfortunately, weather prevented our convener from flying into Philadelphia as planned, so we had a shortened session on the afternoon of May 18 at Lancaster Theological Seminary. Jim Stitzinger, founder of Books for Libraries and previous librarian at Calvary Baptist Theological Seminary (a SEPTLA library), spoke to us about collection development. He offered suggestions for building a library collection and handling gift books as well as dealing with administrations and trustees in garnering support for the library program. We talked about the new realities of online resources, both from the budgetary and the collection development aspects.

SEPTLA is committed to offering substantive programming at each meeting in order to broaden and deepen its member librarians' professional lives, and the 2005-2006 year is proof of these efforts. ATLA partnered with SEPTLA through the Continuing Education Grant program, which helped finance the spring presentation on collection development by Jim Stitzinger. The Professional Development committee of ATLA made the contacts for SEPTLA members to receive a free session from the Philadelphia Foundation Center. The PFC offered a 90-minute orientation to their print and electronic resources to locate pertinent information on grants and granting agencies and foundations in our region. The attendees then used these resources to search for potential assistance with the particular needs of their own institutions.

SEPTLA began organizing for the 2007 annual conference, which our group will host next June. The next academic year promises to be busy as we work alongside ATLA to plan a conference that offers high-quality programs and presentations. We also look forward to introducing our colleagues from around the US and Canada to the many wonderful experiences available in Philadelphia.

Toronto School of Theology Library Committee Annual Report 2005 - 2006

The Library Committee is composed of librarians from the member colleges, affiliated colleges, the University of Toronto Libraries, and representatives from TST faculty and students. The Committee had five meetings in 2005-2006.

Activities this year included:

- Conducting a survey of TST students regarding library collections and services. 88 percent of respondents rated satisfaction with collections and services at 4 or 5 out of 5. We also received many comments about increasing weekend hours, loan periods and computer facilities.
- Negotiating a joint subscription among the TST libraries to the online version of *New Testament Abstracts*. In connection with this subscription, the Robarts Library agreed to fund a subscription to the online version of *Old Testament Abstracts*.
- Sending a letter of concern to the administration of a member college regarding the lack of an appointment to the Director of Library Services position, vacant these past two years.
- Commenting on the Toronto School of Theology strategic planning discussion document *Strengthening Our Future*.
- Drafting an orientation document for Toronto School of Theology board members. A final draft is not yet complete.

The Committee presented the third Toronto School of Theology Libraries Tour on September 14, covering the five member libraries on the St. George campus in downtown Toronto.

Appendix II: Annual Conferences (1947–2006)

Year	Place	School
1947	Louisville, Kentucky	Louisville Presbyterian Seminary
1948	Dayton, Ohio	Bonebrake Theological Seminary
1949	Chicago, Illinois	Chicago Theological Seminary
1950	Columbus, Ohio	Evangelical Lutheran Seminary & Capital University
1951	Rochester, New York	Colgate-Rochester Divinity School
1952	Louisville, Kentucky	Southern Baptist Theological Seminary
1953	Evanston, Illinois	Garrett Biblical Institute
1954	Chicago, Illinois	Chicago Theological Seminary
1955	New York, New York	Union Theological Seminary
1956	Berkeley, California	Pacific School of Religion
1957	Fort Worth, Texas	Southwestern Baptist Theological Seminary
1958	Boston, Massachusetts	Boston University School of Theology
1959	Toronto, Ontario	Knox College
1960	St. Paul, Minnesota	Bethel College and Seminary
1961	Washington, D.C.	Wesley Theological Seminary
1962	Hartford, Connecticut	Hartford Seminary Foundation
1963	Mill Valley, California	Golden Gate Baptist Theological Seminary
1964	Kansas City, Missouri	St. Paul School of Theology
1965	New York City, New York	General Theological Seminary
1966	Louisville, Kentucky	Southern Baptist Theological Seminary
1967	Chicago, Illinois	McCormick Theological Seminary
1968	St. Louis, Missouri	Concordia Seminary
1969	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary
1970	New Orleans, Louisiana	New Orleans Baptist Theological Seminary
1971	Pasadena, California	Pasadena College
1972	Waterloo, Ontario	Waterloo Lutheran University
1973	Bethlehem, Pennsylvania	Moravian Theological Seminary
1974	Denver, Colorado	Iliff School of Theology
1975	S. Hamilton, Massachusetts	Gordon-Conwell Theological Seminary
1976	Grand Rapids, Michigan	Calvin Theological Seminary
1977	Vancouver, British Columbia	Vancouver School of Theology
1978	Latrobe, Pennsylvania	Saint Vincent College
1979	New Brighton, Minnesota	Bethel Theological Seminary
1980	Denver, Colorado	Iliff School of Theology
1981	St. Louis, Missouri	Christ Seminary—Seminex
1982	Toronto, Ontario	Toronto School of Theology
1983	Richmond, Virginia	United Theological Seminary in Virginia
1984	Holland, Michigan	Western Theological Seminary
1985	Madison, New Jersey	Drew University

Year	Place	School
1986	Kansas City, Kansas	Rockhurst College
1987	Berkeley, California	Graduate Theological Union
1988	Wilmore, Kentucky	Asbury Theological Seminary
1989	Columbus, Ohio	Trinity Lutheran Seminary
1990	Evanston, Illinois	Garrett-Evangelical Seminary & Seabury-Western Theological Seminary
1991	Toronto, Ontario	University of Toronto, Trinity College, & Toronto School of Theology
1992	Dallas, Texas	Southern Methodist University
1993	Vancouver, British Columbia	Vancouver School of Theology, Regent College, & Carey Theological College
1994	Pittsburgh, Pennsylvania	Pittsburgh Theological Seminary, Reformed Presbyterian Theological Seminary, & Trinity Episcopal School for Ministry
1995	Nashville, Tennessee	Divinity Library of Vanderbilt University & Tennessee Theological Library Association
1996	Denver, Colorado	Iliff School of Theology
1997	Boston, Massachusetts	Boston University & Boston Theological Institute
1998	Leesburg, Virginia	Virginia Theological Seminary & Washington Theological Consortium
1999	Chicago, Illinois	ATLA & Association of Chicago Theological Schools (ACTS)
2000	Berkeley, California	Graduate Theological Union
2001	Durham, North Carolina	Divinity School at Duke University
2002	Saint Paul, Minnesota	Minnesota Theological Library Association
2003	Portland, Oregon	Mount Angel Abbey George Fox Seminary Multnomah Biblical Seminary Western Seminary
2004	Kansas City, Missouri	Kansas City Area Theological Library Association
2005	Austin, Texas	Southwest Area Theological Library Association
2006	Chicago, Illinois	American Theological Library Association staff

Appendix III: Officers of ATLA (1947–2006)

Term	President	Vice President/ President Elect	Executive Secretary*	Treasurer
1947–48	L.R. Elliott	Charles P. Johnson	Robert F. Beach	Ernest M. White
1948–49	L.R. Elliott	Lucy W. Markley	Robert F. Beach	J. Stillson Judah
1949–50	Jannette Newhall	Kenneth S. Gapp	Robert F. Beach	E.F. George
1950–51	Jannette Newhall	O. Gerald Lawson	Evah Ostrander	E.F. George
1951–52	Raymond P. Morris	Margaret Hort	Evah Kincheloe	Calvin Schmitt
1952–53	Raymond P. Morris	Henry M. Brimm	Esther George	Calvin Schmitt
1953–54	Henry M. Brimm	Robert F. Beach	Esther George	Calvin Schmitt
1954–55	Robert F. Beach	Evah Kincheloe	Alice Dagan	Ernest M. White
1955–56	Robert F. Beach	Helen Uhrlich	Alice Dagan	Ernest M. White
1956–57	Helen B. Uhrlich	Calvin Schmitt	Alice Dagan	Harold B. Prince
1957–58	Calvin Schmitt	Decherd Turner	Alice Dagan	Harold B. Prince
1958–59	Decherd Turner	Pamela Quiers	Frederick Chenery	Harold B. Prince
1959–60	Pamela Quiers	Kenneth Quiers	Frederick Chenery	Harold B. Prince
1960–61	Kenneth Gapp	Conolly Gamble	Frederick Chenery	Harold B. Prince
1961–62	Conolly Gamble	Donn M. Farris	Frederick Chenery	Harold B. Prince
1962–63	Donn M. Farris	Jay S. Judah	Frederick Chenery	Harold B. Prince
1963–64	Jay S. Judah	Charles Johnson	Frederick Chenery	Harold B. Prince
1964–65	Charles Johnson	George H. Bricker	Frederick Chenery	Peter VandenBerge
1965–66	George H. Bricker	Roscoe M. Pierson	Thomas E. Camp	Peter VandenBerge
1966–67	Roscoe Pierson	Arthur E. Jones	Thomas E. Camp	Peter VandenBerge
1967–68	Arthur E. Jones	Maria Grossmann	Susan A. Schultz	David Guston
1968–69	Maria Grossmann	Harold B. Prince	Susan A. Schultz	David Guston
1969–70	Harold B. Prince	Henry Scherer	Susan A. Schultz	David Guston
1970–71	Henry Scherer	Genevieve Kelly	Susan A. Schultz	David Guston
1971–72	Genevieve Kelly	Peter VandenBerge	David J. Wartluft	Warren Mehl
1972–73	Peter VandenBerge	John D. Batsel	David J. Wartluft	Warren Mehl
1973–74	John D. Batsel	Oscar C. Burdick	David J. Wartluft	Warren Mehl
1974–75	Oscar C. Burdick	Roland E. Kircher	David J. Wartluft	Robert A. Olsen, Jr.
1975–76	Roland E. Kircher	Erich Schultz	David J. Wartluft	Robert A. Olsen, Jr.
1976–77	Erich R.W. Schultz	John B. Trotti	David J. Wartluft	Robert A. Olsen, Jr.
1977–78	John B. Trotti	Elmer J. O'Brien	David J. Wartluft	Robert A. Olsen, Jr.
1978–79	Elmer J. O'Brien	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1979–80	Simeon Daly	G. Paul Hamm	David J. Wartluft	Robert A. Olsen, Jr.
1980–81	Simeon Daly	Jerry Campbell	David J. Wartluft	Robert A. Olsen, Jr.
1981–82	Jerry Campbell	Robert Dvorak	Albert Hurd	Robert A. Olsen, Jr.
1982–83	Robert Dvorak	Martha Aycock	Albert Hurd	Robert A. Olsen, Jr.
1983–84	Martha Aycock	Ronald Deering	Albert Hurd	Robert A. Olsen, Jr.
1984–85	Ronald Deering	Sara Mobley	Albert Hurd	Robert A. Olsen, Jr.
1985–86	Sara Myers	Stephen Peterson	Simeon Daly	Robert A. Olsen, Jr.
1986–87	Stephen Peterson	Rosalyn Lewis	Simeon Daly	Robert A. Olsen, Jr.
1987–88	Rosalyn Lewis	Channing Jeschke	Simeon Daly	Robert A. Olsen, Jr.
1988–89	Channing Jeschke	H. Eugene McLeod	Simeon Daly	Robert A. Olsen, Jr.

Term	President	Vice President/ President Elect	Executive Secretary*	Treasurer
1989–90	H. Eugene McLeod	James Dunkly	Simeon Daly	Robert A. Olsen, Jr.
1990–91	James Dunkly	Mary Bischoff		
1991–92	James Dunkly	Mary Bischoff		
1992–93	Mary Bischoff	Linda Corman		
1993–94	Roger Loyd	Linda Corman		
1994–95	Roger Loyd	Linda Corman		
1995–96	Linda Corman	M. Patrick Graham		
1996–97	M. Patrick Graham	Sharon A. Taylor		
1997–98	M. Patrick Graham	Dorothy G. Thomason		
1998–99	Milton J (Joe) Coalter	Dorothy G. Thomason		
1999–2000	Milton J (Joe) Coalter	William Hook		
2000–01	William Hook	Sharon Taylor		
2001–02	Sharon Taylor	Eileen Saner		
2002–03	Eileen Saner	Paul Schrodt		
2003–04	Paul Schrodt	Paul Stuehrenberg		
2004–05	Paul Stuehrenberg	Christine Wenderoth		
2005–06	Christine Wenderoth	Duane Harbin		

* This officer was called Secretary until 1956–57, when the title was changed to Executive Secretary. When ATLA was reorganized in 1991, the Executive Secretary became a paid ATLA staff position. In 1993, this position became Director of Member Services.

Appendix IV: 2006 Annual Conference Hosts

ATLA gratefully acknowledges the local hosts for their hospitality and hard work to make the 2006 Annual Conference possible.

Local Hosts

Cameron J. Campbell, American Theological Library Association
Todd Ferry, American Theological Library Association
Lowell K. Handy, American Theological Library Association
Zhongwen Jin, American Theological Library Association
Dennis A. Norlin, American Theological Library Association
Kristen Nicole Terbrack, American Theological Library Association
Beverly J. Thompson, American Theological Library Association

Sponsoring Institution

American Theological Library Association

Local hosts (l to r): Kristen Terbrack, Todd Ferry, Beverly Thompson, Dennis Norlin, Cameron Campbell, Lowell Handy, and Zhongwen Jin.

Appendix V: 2006 Annual Conference Institutional, International Institutional, and Affiliate Institutional Member Representatives

Institutional Member Attendees
Jack W. Ammerman
H.D. (Sandy) Ayer
Charles Bellinger
Richard R. Berg
Beth Bidlack
Sarah D. Brooks Blair
Kenneth A. Boyd
Mary Lou Bradbury
Debra L. Bradshaw
Christopher Brennan
M. Tim Browning
Mitzi J. Budde
John Budrew
Claire H. Buettner
Al R. Caldwell
Kelly Campbell
Milton J (Joe) Coalter
Robert E. Cogswell
George Coon
Linda W. Corman
Joachim Cotsonis
Stephen D. Crocco
Ronald W. Crown
Cynthia Derrenbacker
James W. Dunkly
Susan Ebertz
D. Bill Faupel
Lynn A. Feider
Cheryl A. Felmlee
J. Michael Garrett
Douglas L. Gragg
M. Patrick Graham
Jeff Griffin
Carrie Hackney
Bonnie Hardwick
Joanna Hause
Elyse Hayes
Terry Heisey
Julie Hines
William J. Hook
Robert Ibach
Andrew G. Kadel
Charles D. Kamilos
Terry Kennedy
Mary Anne Knefel
Cait Kokolus
Daniel Kolb
Rob Krapohl
Alan Krieger
Curt Le May
Roger L. Loyd
Patricia Lyons
Pamela MacKay
Shawn C. Madden
David Mayo
Melody Mazuk
Kevin McGrath
Gillian McLeod
Don L. Meredith
Allen W. Mueller
Sara J. Myers
Claudette Newhall
Laura P. Olejnik
Ray A. Olson
Philip M. O'Neill
Sandra Oslund
Paul Osmanski
James C. Pakala
Andre Paris
Patricia Passig
Beth Perry
Steven C. Perry
Robert L. Phillips
Susann Posey
Thomas Raszewski
Thomas G. Reid, Jr.
Richard Reitsma
Hugh Rendle
Jo Ann Rhodes
Jonathan Roach
Terry Robertson
Robert V. Roethemeyer
Ernest Rubinstein
Alice I. Runis
Eileen K. Saner
Lugene Schemper
Paul Schrodt
Mary Linden Sepulveda
Kenneth M. Shaffer, Jr.
Robert J. Sivigny
Donald Smeeton
Paul M. Smith
David R. Stewart
Paul F. Stuehrenberg
Norma S. Sutton
Dennis Swanson
Fred C. Sweet
Sharon A. Taylor
Joyce Thomson
Jennifer M. Ulrich
Blake Walter
Keith P. Wells
Christine Wenderoth
Cecil R. White
Laura C. Wood
Michael Woodward
Patsy Yang

International Institutional Member Attendees
Cindy S. Lu
Donald Tinder

Affiliate Institutional Member Attendees
Robert Jones
Andrew Street

Appendix VI: 2006 Annual Conference Non-Member Presenters, On-Site Staff, and Non-Member Attendees

Non-Member Presenters

Daniel Aleshire
Mark Bowman
Martin E. Marty
Sharon McIntosh
Margaret Mitchell
David Neff
Mary Oyer
Daniel D. Stuhlman

On-Site Staff

James J. Butler
Cameron J. Campbell
Sara L. Corkery
John M. Dlutowski
Deana Dorsey-Rice
Tim Elston
Todd Ferry
Karl J. Frantz
Pradeep Gamadia
Lowell K. Handy
Steven W. Holloway
Lavonne V. Jahnke
Zhongwen Jin
Barbara Kemmis
Judy Knop
Russell Kracke
Ginny W. Landgraf
Jack Liu
Tami Luedtke
Margot J. Lyon
Dennis A. Norlin
Diane M. Pugh
Timothy M. Smith
Gregg Taylor
Kristen N. Terbrack
Beverly J. Thompson
Erica Treesh

Non-Member Attendees

Nina Chace
Betty Cogswell
Kevin Compton
Trisha Compton
Carole DeVore
Dawn Easton-Merritt
Ruth Gaba
David Goetz
Penelope R. Hall
Rebekah Hall
Thomas P. Haverly
Paula J. Ibach
Thomas Jacobs
Pamela Jervis
Tammy Johnson
Amy Kumar
NangTsin Lahtaw
Janet Lickerman
Leonard Lickerman
Everett Meadors
Cindee Phillips
Shannon Planck
Russ Rhodes
Armin Siedlecki
Shelley Sii
Robert Smith
Rita Stalzer
Jan Sykes
Judy Lee Tien
Joan Trotti
Grace Yoder
Fredrick Youngs

Appendix VII: 2006 Annual Conference Exhibitors and Sponsors

Exhibitors and Advertisers

Abingdon Press (not present)
*Adam Matthew Publications
Alban Institute
Alden Films
Alexander Street Press
American Bible Society
Baker Academic/Brazos Press
Baylor University Press
Brepols Publishers
*Brill Academic Publishers, Inc.
Casalini Libri
The Continuum International Publishing Group, Inc.
*Critchell Miller Petrus, Inc.
David C. Lachman, Ph.D.
Dove Booksellers (not present)
*EBSCO Publishing
Eisenbrauns, Inc.
Equinox Publishing LTD
Fortress Press an Imprint of Augsburg Fortress
Frye Gillan Molinaro Architects Ltd.
Georgetown University Press
Gorgias Press LLC
InterVarsity Press
Kregel Publications
Logos Research Systems, Inc.
Market Place: Handwork of India
*The Pilgrim Press
Puvill Libros
SAGE Publications
Scarecrow Press, Inc.
The Scholar's Choice
Society of Biblical Literature
Spanish Speaking Bookstore Distributions
Stroud Booksellers
Theological Book Network
Thomson Gale
Windows Booksellers/Wipf and Stock Publishers
YBP Library Services

*Sponsor and Exhibitor

Conference Sponsors

CBIZ Benefits & Insurance Services, Inc.
First Bank & Trust
Isaac & May Inc.
Lickerman & Associates, Inc.
Mercantile Financial Center, LLC
Peopleworks Inc.

Appendix VIII: Statistical Records Report (2004–2005)

POPULATION SERVED AND LIBRARY STAFF							
Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
ABILENE CHRISTIAN U	c	108	14.67	10.5	13.5	12.8	36.8
ACADIA DIV COL	c	15	8.6	9	11	23	43
ALLIANCE TH SEM	b	556	31.3	1	1.7	1.1	3.8
ANDERSON U	c	91	11.33	6	7	3	16
ANDOVER NEWTON TH SCH	a	225	21.8	3	1.1	2	6.1
ANDREWS U	c	503	45.5	4	4	5	13
ASBURY TH SEM	a	1315	61	5	4	3	12
ASHLAND TH SEM	c	473	40	2	4	2	8
ASSEMBLIES OF GOD TH SEM	a	352	23	2	3.5	2.8	8.3
ASSOC MENNONITE BIB SEM	a	85	12.65	0	0	0	0
ATHENAEUM OHIO	a	209	14.6	2	1.75	1.25	5
ATLANTIC SCH TH	a	99	13.2	2.1	1	2.1	5.2
AUSTIN PRESBY TH SEM	a	204	20.33	6	4.5	0	10.5
BANGOR TH SEM	a	46	12	0	0	0	0
BAPTIST MISS ASSOC TH SEM	a	41	8.75	1	0	2.5	3.5
BARRY U	a	54	29	13	0	20	33
BETHEL TH SEM	b	832	46.36	6.5	1.9	4.4	12.8
BIBLICAL TH SEM	a	235	16.8	1	1.2	1.7	3.9
BIBLIOTECA CENTRAL	a	77	7.5	2	4	1	7
BIOLA U/TALBOT SCH TH	c	476	60.2	7	13	13	33
BOSTON U SCH TH	a	262	29.5	5	8	1	14
BRETHREN HIST LIB & ARCH	a	0	0	1	0	1	2
BRIGHAM YOUNG UNIV	a	0	0	114	209	57	380
BRITE DIV SCH	c	246	25.5	1	0.25	0	1.3
CALVIN TH SEM	d	248	24	9	10.7	12	31.7
CAMPBELL U	c	148	14.5	12.5	9.9	15	37.4
CANADIAN SO BAPT	a	35	6.4	1	1	1	3
CANADIAN TH SEM	c	76	15	2	1	2.7	5.7
CARDINAL BERAN LIBR/U ST THO	a	226	9.3	2	0	1	3
CATHOLIC TH UNION	a	246	36.26	3	2.5	3	8.5

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CATHOLIC U AMER	b	215	45	2	9	1	12
CENTRAL BAPT TH SEM/KS	a	95	8	2	2.8	1	5.8
CHICAGO TH SEM	a	139	12	2.5	1	0	3.5
CHRIST THE KING SEM	a	36	11	3	0	1	4
CHRISTIAN TH SEM	b	196	21.47	3	4	3.5	10.5
CHURCH OF GOD TH SEM	d	159	20.29	1.8	1.1	2.9	6
CINCIN BIB COL & SEM	a	224	25	3.8	2.4	1.3	7.5
CLAREMONT SCH TH	a	557	30.5	4	2.5	3	9.5
COLUMBIA INTL U	a	213	15.67	3.5	4.2	4.5	12.3
COLUMBIA TH SEM	a	283	21.8	5.5	0	5.75	11.25
CONCORDIA LUTH SEM/AB	a	14	3	0	0	0	0
CONCORDIA SEM/MO	a	789	42.5	4	6	6.5	16.5
CONCORDIA TH SEM/IN		328	29.8	4.5	2.75	2.25	9.5
CONGREGATIONAL LIBR	a	0	0	3	0	3	6
CORNERSTONE COL/ GR BAPT SEM	a	133	11.66	4.5	6	2.5	13
COVENANT TH SEM	a	453	21.73	5	1	1.2	7.2
DALLAS TH SEM	a	1122	79.1	4	7	8	19
DENVER SEM	a	443	26.5	2	4.07	2.87	8.9
DOMINICAN HSE STUDIES	a	34	15.75	2	8	3	13
DREW U	a	495	34	11.9	9.9	18.2	40
DUKE U DIV SCH	b	525	44	3	2	2	7
EAST BAPT TH SEM	a	237	23.4	2	1.25	3	6.25
EASTERN MENN U	c	67	12.3	0.29	0.4	0.34	1.03
ECUMENICAL TH SEM	a	59	5.36	1	0.5	0.5	2
EDEN TH SEM	a	199	13.5	2	1	1	4
EMMANUEL SCH REL	a	116	12.67	2	1.6	2	5.6
EMORY U/PITTS TH LIB	b	474	51.25	7	7.3	11.5	25.8
EPISCOPAL TH SEM SW	d	103	17.6	3	2.5	1.75	7.25
ERSKINE COL & SEM	c	176	18	3	2	3	8
EVANG LUTH CH IN AMERICA	a	0	0	1	0	0	1
EVANGELICAL SCH TH	a	92	10.33	1	0.5	0.5	2
EVANGELICAL SEM OF PR	a	9	5.3	2	0	2	4

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FAITH BAPT COLL & TH SEM	a	0	0	1	0.5	3	4.5
FULLER TH SEM	a	1981	141.92	6	3	20	29
GENERAL TH SEM/NY	a	191	9	3	2	4.5	9.5
GEORGE FOX EVANGEL SEM	b	96	10.15	1	0.8	2.83	4.6
GOLD GATE BAPT TH SEM	a	618	41.6	0	0	0	0
GORDON-CONWELL TH SEM/MA	a	1181	42	6	6	3	15
GRACE THEOL SEM	c	83	6	3	5.75	2	10.75
GRAD TH UNION	d	235	6	9	6	11	26
HARDING U GRAD SCH REL	a	96	11	2	2	1	5
HARTFORD SEM	a	90	23.5	1.5	0.33	2.67	4.5
HARVARD DIV SCH	b	395	53.54	9	8	10	27
HEALTH CARE CHAPL RES CTR	a	0	0	1	0	0	1
HELLENIC COL/HOLY CROSS	a	94	10	4	5	0	9
HOOD TH SEM	a	182	14.1	1	1	1	3
HOUSTON GRAD SCH OF TH	a	126	13	0.67	0	4	4.67
HURON COL	c	40	7.83	0	0	0	0
ILIFF SCH TH	a	264	26	4	2.2	2	8.2
IMMACULATE CONCEPTION/NJ	b	171	11.83	2	2.5	1	5.5
INDIANA WESLEYAN U	a	0	0	11	7	11	0
ITC/ATLANTA U CTR	c	304	28.5	24	17	31	72
K.U. LEUVEN FAC TH	b	0	0	7.5	1	0.5	9
KENRICK-GLENNON SEM	a	57	11	2	2	1	5
KNOX COL/ON	c	61	9.4	2	0.25	0.5	2.75
LANCASTER BIB COL	a	0	0	4	4	2	10
LANCASTER TH SEM	a	96	15	2	0	1.5	3.5
LEXINGTON TH SEM	a	54	11	3	2.6	2	7.6
LINCOLN CHRISTIAN COL/SEM	c	180	18.2	4	4.5	3.8	12.3
LOGOS EVAN SEM	a	65	11.75	0.5	0	2	2.5
LOUISV PRESBY TH SEM	a	146	30	2	2	4	8
LUTHER SEM/MN	a	593	47.6	4	3	4	11
LUTHERAN TH SEM/GET	a	180	17.1	1	4	2.5	7.5
LUTHERAN TH SEM/PHIL	a	239	21.3	1.75	1	2	4.75

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LUTHERAN TH SOUTHERN SEM	a	162	14.6	2	2	2	6
MASTER'S SEMINARY	a	0	0	2	4	4	10
MEADVILLE/LOMBARD	a	44	5	1.5	1	0.5	3
MEMPHIS TH SEM	a	178	15	2.5	1.5	1.5	5.5
MENNONITE BRETH BIB SEM	d	88	10.3	3.25	3	2	8.3
MERCER UNIV	c	213	14	8.5	3.25	7.5	19.25
METHODIST TH SCH/OH	a	178	23.8	2	8	1	11
MICHIGAN TH SEM	a	84	5	1	0.5	1	2.5
MID-AMERICA BAPT/TN	a	0	0	1	8	2	5
MID-AMERICA BAPTIST/NY	a	0	0	1	0	0	1
MIDW BAPT TH SEM	a	312	28.11	5	2.75	0	7.75
MORAVIAN TH SEM	c	57	10	0.22	0.25	0.19	0.66
MT ANGEL ABBEY	a	112	7.5	2.6	0.2	3.5	6.3
MT ST MARYS COL & SEM	c	159	13.2	1	1.5	1	3.5
MULTNOMAH BIB SEM	a	154	13.2	3	0.25	4	7.25
N. AMERICAN BAPT COL/AB	c	74	8.33	1	0.78	0.47	2.25
N. CENTRAL BIB U	a	0	0	1	5	4	10
N. PARK TH SEM	c	267	21	9.5	2.2	5.5	17.2
NASHOTAH HOUSE	a	62	8.83	1	0	3	4
NAZARENE TH SEM	a	207	19	1	3.7	1.27	5.97
NEW BRUNSWICK TH SEM	a	95	13	3	1	1	5
NEW ORLNS BAPT TH SEM	a	1567	94	6	7	4	17
NEW YORK TH SEM	d	166	14.5	0	0	0	0
NORTHERN BAPT TH SEM	a	117	16	1.5	1.5	2	5
OBLATE SCH OF TH	a	115	18	2	0.5	2.5	5
PERKINS SCH TH/SMU	a	353	31.5	8	5	11	24
PHILLIPS TH SEM	a	14	14	1	0.2	1	2.3
PHOENIX SEM	a	115	11.97	3	0	1	4
PITTSBURGH TH SEM	a	261	26.8	6.5	2.25	2	10.75
PONT COL JOSEPHINUM	a	91	13	2	0.5	1	3.5
POPE JOHN XXIII NAT SEM	a	65	8	2	2	0	4
PRINCETON TH SEM	a	651	61.1	11	8	15	34

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PROVIDENCE COL & SEM	a	146	14	1	0.67	2.25	3.92
RECONST RABINICAL COL	a	0	0	2	0.25	0.25	2.5
REFORMED EPISCOPAL SEM		16	9.5	2	0	0	2
REFORMED PRESBY TH SEM	a	54	5	0.84	0.12	1.2	2.16
REFORMED TH SEM/MS	a	672	53.26	5	6.5	4	15.5
REGENT COL	d	307	22.8	2	2.14	3	7.14
REGENT U/VA	c	486	25.5	2	3	4	9
REGIS COLLEGE	a	111	23	2	0.3	3	5.3
S. EASTERN BAPT TH SEM	a	917	65	6	10	6	22
S. FLORIDA CTR TH STD	a	30	9.2	1	0	1.8	2.8
S. WESTERN BAPT TH SEM	a	2062	114	12	40	8	60
SAC HEART SCH OF TH/WI	a	119	16.4	2	0	0.3	2.3
SAC HEART MAJOR SEM/MI		98	16	1	1	4	6
SAMFORD U/BEESON DIV SCH	c	145	19.4	13.5	5.3	14.5	33.3
SEATTLE U	c	137	25.5	10	3	15	28
SOUTHERN BAPT TH SEM	a	1312	82.28	7	7	12	26
SS CYRIL & METHODIUS SEM	a	27	9	3	1.5	0.6	5.1
ST ANDREWS COLL	a	101	29	0.3	0.3	1	1.6
ST AUGUSTINES SEM	a	80	17.2	1.16	0.5	0	1.66
ST CHARLES BORROM SEM	a	109	15	3	0.16	3	6.16
ST FRANCIS SEM	a	60	13.6	2.5	0.5	1	4
ST JOHNS SEM/CA	a	89	26.63	1	1	2	4
ST JOHNS SEM/MA	a	61	13.5	1	1.25	0.5	2.75
ST JOHNS U/MN	c	68	10	10.6	14.5	16.5	41.6
ST JOSEPHS SEM	a	112	11.75	2	0	6	8
ST MARY SEM	a	64	18.2	1	0	0.5	1.5
ST MARYS SEM & U	a	156	22.5	2	0.5	5	7.5
ST MEINRAD SCH OF TH	d	127	17	1	1.5	3.5	6
ST PATRICKS SEM	a	87	17	2.5	2	1	5.5
ST PAUL SCH TH/MO	a	199	23.3	2	1	3	6
ST PAUL SEM/U OF ST THOMAS	b	83	19.3	3	3	2	8
ST PETERS SEM	c	30	17	1	0	1	2

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ST TIKHONS ORTH TH SEM	a	66	15.5	1	2	2	5
ST VINCENT DE PAUL	a	70	14.9	2	1	0	3
ST VLADIMIRS ORTH TH SEM		82	11	2.25	0	0.5	2.75
TH COLL CANADIAN REF CHS	a	0	0	1	0	0.1	1.1
TRINITY COL FAC DIV	c	82	6	2	1	1	4
TRINITY EPIS SC MIN	a	176	12	1	3	3	7
TRINITY INTL U	a	910	56	7	5.1	11.66	23.76
TRINITY LUTH SEM	a	156	24.8	1.8	2.5	2.8	7.1
TYNDALE COL & SEM/ON	c	315	19.3	3	2.5	6	11.5
TYNDALE TH SEM	a	0	0	1	2	0	3
U DUBUQUE CHARLES C MYERS LIB	c	114	15.14	4	6	5	15
U ST MARY THE LAKE	a	203	25.88	2	0	2	4
U ST MICHAELS COL	c	166	14.8	1.9	1.9	1.9	5.7
U THE SOUTH SCH TH	c	144	16.3	2	0.2	0	2.2
UNION TH SEM IN VA	d	290	36	5.3	6.1	9.2	20.6
UNION TH SEM/NY	b	214	25.75	5	2.1	4.5	11.6
UNITED TH SEM	a	197	34.6	1	4	5	10
UNITED TH SEM/TW CITIES	a	122	13.4	2	1	0.7	3.7
VANCOUVER SCH TH	a	95	24.2	1	1	4	6
VANDERBILT U DIV SCH	b	189	29.17	4.13	5.3	2.88	12.3
VICTORIA U/EMMANUEL COL	b	86	12.8	1.25	2	1	4.25
VIRGINIA TH SEM	a	204	20.87	6	1.13	4.67	11.8
WARTBURG TH SEM	a	162	17	1	1.75	2.55	5.3
WASHINGTON TH UNION	a	151	29	1	0	4.8	5.8
WESLEY TH SEM/DC	a	427	31.6	5	3	1	9
WESTERN TH SEM/MI	a	165	17	2	2	2	6
WESTMINSTER TH SEM/ CA	a	108	11.93	0.8	1.5	1.5	3.8
WESTMINSTER TH SEM/PA	a	451	31.14	4	2	2	8
WHEATON COL	a	0	0	8.5	8	14.5	31
WILF LAURIER U/WATERLOO	c	45	9	0.36	0.15	1.08	1.59
WINEBRENNER SEM	d	56	9.5	1	0	1.13	2.13
TOTAL		42758	3899.99	739.57	754.75	738.51	2198.25

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FINANCIAL DATA					
Institution	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
ABILENE CHRISTIAN U	320234	88785	8831	444744	4122338
ACADIA DIV COL	0	58820	0	58820	1853405
ALLIANCE TH SEM	114933	61677	0	188356	4681054
ANDERSON U	452064	251477	4154	797907	1322200
ANDOVER NEWTON TH SCH	261821	109051	3889	424075	6540796
ANDREWS U	460531	171567	4700	709957	8168820
ASBURY TH SEM	1439621	199103	8493	2489756	19411960
ASHLAND TH SEM	173227	132962	3300	315682	6441109
ASSEMBLIES OF GOD TH SEM	171461	78509	986	349056	4912456
ASSOC MENNONITE BIB SEM	144860	57340	2666	221080	4029567
ATHENAEUM OHIO	145692	72062	4215	265387	3597178
ATLANTIC SCH TH	205767	56004	1850	284535	1987243
AUSTIN PRESBY TH SEM	359691	129858	3110	518801	8575098
BANGOR TH SEM	0	46696	0	0	2546971
BAPTIST MISS ASSOC TH SEM	89985	16778	1247	121689	1012712
BARRY U	933523	820000	11136	2197374	1496129
BETHEL TH SEM	530166	152864	7713	736118	12904370
BIBLICAL TH SEM	130069	46035	5548	193283	3483147
BIBLIOTECA CENTRAL	45926	3999	0	66921	347841
BIOLA U/TALBOT SCH TH	1135136	821049	15213	2015038	14691950
BOSTON U SCH TH	280911	157155	9456	568768	8377697
BRETHREN HIST LIB & ARCH	70865	0	0	81283	0
BRIGHAM YOUNG UNIV	10958810	10301600	204250	24971680	0
BRITE DIV SCH	52960	108408	0	161368	6929216
CALVIN TH SEM	805800	1181571	40724	2134858	7147876
CAMPBELL U	1021493	1296666	3100	2834523	1496238
CANADIAN SO BAPT	81935	27399	0	119274	1644727
CANADIAN TH SEM	248035	150422	2481	417575	1691265
CARDINAL BERAN LIBR/U ST THO	113707	70027	2422	205690	955754
CATHOLIC TH UNION	279132	94626	0	432827	7421543
CATHOLIC U AMER	124798	73428	46000	259226	7682239

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CENTRAL BAPT TH SEM/KS	152844	43000	0	212694	2540324
CHICAGO TH SEM	152866	30000	0	186826	5221243
CHRIST THE KING SEM	116445	93549	5053	224524	2291360
CHRISTIAN TH SEM	363600	156401	6593	526594	9080481
CHURCH OF GOD TH SEM	142309	42607	799	251044	3486946
CINCIN BIB COL & SEM	244227	53436	2707	346725	2384062
CLAREMONT SCH TH	369584	142527	9036	572021	9777260
COLUMBIA INTL U	334980	128024	9266	582585	3003144
COLUMBIA TH SEM	589553	314311	7798	980599	11780070
CONCORDIA LUTH SEM/AB	62859	25687	124	93030	971980
CONCORDIA SEM/MO	565398	221250	5758	877198	23183520
CONCORDIA TH SEM/IN	311457	103081	8713	461959	11095810
CONGREGATIONAL LIBR	235000	11000	0	266000	0
CORNERSTONE COL/ GR BAPT SEM	314814	294188	4397	696432	1942595
COVENANT TH SEM	276477	71105	1900	400443	9198905
DALLAS TH SEM	635282	214861	10723	927936	21694910
DENVER SEM	298112	117496	1116	722973	7664867
DOMINICAN HSE STUDIES	155862	32622	5018	477974	1950463
DREW U	1456781	1144838	26727	2897794	13149290
DUKE U DIV SCH	321341	331088	0	1435888	11070820
EAST BAPT TH SEM	203050	79699	3254	313852	4292697
EASTERN MENN U	32986	25480	103	62071	2736231
ECUMENICAL TH SEM	55040	26490	0	86238	1962611
EDEN TH SEM	155033	89223	2958	355869	5724543
EMMANUEL SCH REL	211783	64728	8804	355701	2917398
EMORY U/PITTS TH LIB	942374	467264	11104	1518107	21331490
EPISCOPAL TH SEM SW	185657	62659	1044	343896	4216719
ERSKINE COL & SEM	247714	167200	3545	473263	2659918
EVANG LUTH CH IN AMERICA	52500	13700	0	77944	0
EVANGELICAL SCH TH	71803	35678	1691	124413	1910149
EVANGELICAL SEM OF PR	95464	18773	0	153335	0
FAITH BAPT COLL & TH SEM	121487	24615	2912	179368	0
FULLER TH SEM	999927	434106	48506	1725121	38991080

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GENERAL TH SEM/NY	400350	104000	7000	552499	6997611
GEORGE FOX EVANGEL SEM	184452	71760	2557	275684	1268049
GOLD GATE BAPT TH SEM	375791	132636	9602.66	591001	9219649
GORDON-CONWELL TH SEM/MA	518786	144301	3830	846416	20075300
GRACE THEOL SEM	182069	148362	5210	377303	818519
GRAD TH UNION	1142498	440836	19496	2200551	8263890
HARDING U GRAD SCH REL	140080	78862	6312	234944	2049916
HARTFORD SEM	159449	48524	95	226523	4585627
HARVARD DIV SCH	1386320	445947	65650	2198599	26730240
HEALTH CARE CHAPL RES CTR	42000	9647	0	54897	0
HELLENIC COL/HOLY CROSS	226014	68983	12895	349943	10671430
HOOD TH SEM	65225	42479	1277	124631	1820447
HOUSTON GRAD SCH OF TH	57433	4660	0	62093	1102000
HURON COL	0	34866	1726	43442	1000780
ILIFF SCH TH	317827	125096	3945	498306	7665278
IMMACULATE CONCEPTION/NJ	97422	54638	2092	155152	4403162
INDIANA WESLEYAN U	790773	608358	0	1485421	0
ITC/ATLANTA U CTR	3510941	1305064	2625	6640921	9891631
K.U. LEUVEN FAC TH	427000	421080	35000	956080	0
KENRICK-GLENNON SEM	208920	82962	7189	341254	3233102
KNOX COL/ON	148547	40469	0	200708	2993654
LANCASTER BIB COL	210351	130532	0	379233	0
LANCASTER TH SEM	190710	76379	9030	291466	3418433
LEXINGTON TH SEM	281938	169047	5853	520627	4301230
LINCOLN CHRISTIAN COL/SEM	364711	83481	2126	486675	1979150
LOGOS EVAN SEM	85251	13629	71	113707	1848537
LOUISV PRESBY TH SEM	303417	216362	6887	628609	8640023
LUTHER SEM/MN	359284	235917	10846	696060	17759280
LUTHERAN TH SEM/GET	156629	61620	5288	239282	4846950
LUTHERAN TH SEM/PHIL	210696	54030	6154	286684	7317171
LUTHERAN TH SOUTHERN SEM	202134	63510	4447	286807	4783395
MASTER'S SEMINARY	344700	167000	8000	550700	0

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MEADVILLE/LOMBARD	109522	12184	278	142360	2276895
MEMPHIS TH SEM	178808	47615	5115.95	258607	3627700
MENNONITE BRETH BIB SEM	334461	373698	11066	787225	3177837
MERCER UNIV	650831	122573	3269	784683	3862155
METHODIST TH SCH/OH	225692	49762	2151	313342	5652308
MICHIGAN TH SEM	30910	22112	1048	54662	1370078
MID-AMERICA BAPT/TN	0	0	0	0	0
MID-AMERICA BAPTIST/NY	57528	8054	0	65582	0
MIDW BAPT TH SEM	185015	72662	1043	307374	4980366
MORAVIAN TH SEM	19926	58040	450	142752	2019036
MT ANGEL ABBEY	124500	93700	2000	358280	3543487
MT ST MARYS COL & SEM	64745	57026	1848	146138	1980300
MULTNOMAH BIB SEM	262495	127714	4755	447052	3056050
N. AMERICAN BAPT COL/AB	142816	64406	0	223357	1223216
N. CENTRAL BIB U	177718	71450	1220	347307	0
N. PARK TH SEM	833335	364520	0	1305976	4644568
NASHOTAH HOUSE	127795	49314	422	196809	2529459
NAZARENE TH SEM	182368	123381	4104	386863	3673940
NEW BRUNSWICK TH SEM	168616	83620	2428	338478	3522694
NEW ORLNS BAPT TH SEM	454000	295000	8000	919000	14827280
NEW YORK TH SEM	50000	0	0	189459	3335541
NORTHERN BAPT TH SEM	188068	41680	2631	284155	3403013
OBLATE SCH OF TH	145023	63856	36340	280469	3209722
PERKINS SCH TH/SMU	1053921	858295	39687	2471892	13201990
PHILLIPS TH SEM	69462	47278	1491	145699	4068556
PHOENIX SEM	145153	31707	1681	285767	2436755
PITTSBURGH TH SEM	488345	179715	7989	814458	8953287
PONT COL JOSEPHINUM	153366	86484	2751	285969	5026412
POPE JOHN XXIII NAT SEM	95017	42554	2315	143529	2468803
PRINCETON TH SEM	1930517	1038041	66559	3939275	49242480
PROVIDENCE COL & SEM	104168	88506	2141	216681	1891574
RECONST RABINICAL COL	134372	43286	0	203485	0

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Institution	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
REFORMED EPISCOPAL SEM	77249	2915	595	80759	667203
REFORMED PRESBY TH SEM	49800	32600	0	82400	768227
REFORMED TH SEM/MS	451118	160130	15102	682215	13693400
REGENT COL	303584	178115	1631	621787	7756124
REGENT U/VA	173982	190544	3508	552920	7036000
REGIS COLLEGE	210193	52764	3140	312609	2301338
S. EASTERN BAPT TH SEM	702455	153828	0	922391	18485480
S. FLORIDA CTR TH STD	77200	39925	721	123909	635074
S. WESTERN BAPT TH SEM	809542	375124	12075	1710802	30954380
SAC HEART SCH OF TH/WI	129704	33273	786	259367	5276561
SAC HEART MAJOR SEM/MI	212035	58119	3477	323362	3270089
SAMFORD U/BEESON DIV SCH	1055144	579800	12116	1897972	5150327
SEATTLE U	46943	137566	77	189379	4404459
SOUTHERN BAPT TH SEM	753245	306479	17545	1411185	24282240
SS CYRIL & METHODIUS SEM	149860	18426	0	192514	1323626
ST ANDREWS COLL	46737	10671	0	59007	1666175
ST AUGUSTINES SEM	80280	30520	3220	119432	2668161
ST CHARLES BORROM SEM	227809	101192	7351	390226	3499997
ST FRANCIS SEM	161104	113733	6109	356333	4464000
ST JOHNS SEM/CA	158550	86599	2332	279073	5582125
ST JOHNS SEM/MA	102026	91508	15671	219110	5169529
ST JOHNS U/MN	1552099	1163071	12092	2900185	3072452
ST JOSEPHS SEM	152661	88047	0	280803	4382665
ST MARY SEM	76890	49782	6713	151415	2130363
ST MARYS SEM & U	139752	160480	5681.77	371775	7355625
ST MEINRAD SCH OF TH	206241	69849	1442	349192	4974082
ST PATRICKS SEM	181309	66508	2000	281464	4201235
ST PAUL SCH TH/MO	238821	95672	10132	391141	6393252
ST PAUL SEM/U OF ST THOMAS	278918	84552	3834	418304	2854102
ST PETERS SEM	89072	45788	7030	160091	1326282
ST TIKHONS ORTH TH SEM	32000	7716	0	45021	818715
ST VINCENT DE PAUL	72577	67690	3571	187974	3146307

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Institution	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
ST VLADIMIRS ORTH TH SEM	117397	48705	6270	188601	2947921
TH COLL CANADIAN REF CHS	42900	36146	2914	82172	0
TRINITY COL FAC DIV	223756	72936	3023	305658	1812300
TRINITY EPIS SC MIN	190533	64784	8978	303811	4393578
TRINITY INTL U	650498	377487	19714	1315630	13421880
TRINITY LUTH SEM	247795	61557	678	337544	7044698
TYNDALE COL & SEM/ON	345997	346357	2663	725319	9327939
TYNDALE TH SEM	0	10210	100	17910	0
U DUBUQUE CHARLES C MYERS LIB	408135	250100	6328	720203	4218585
U ST MARY THE LAKE	171522	103899	0	315251	6696453
U ST MICHAELS COL	242049	76190	10000	352569	2310000
U THE SOUTH SCH TH	141992	144744	6170	292976	8100000
UNION TH SEM IN VA	778777	259888	4475	1068798	14864570
UNION TH SEM/NY	636917	252413	3978	912649	10672780
UNITED TH SEM	210355	81137	4719	317282	4903611
UNITED TH SEM/TW CITIES	155010	49656	1790	225085	3753947
VANCOUVER SCH TH	245904	100060	2943	385596	4978144
VANDERBILT U DIV SCH	445872	226085	7238	997143	7262518
VICTORIA U/EMMANUEL COL	152319	65146	4500	310165	3439218
VIRGINIA TH SEM	542799	235577	7888	889134	13046840
WARTBURG TH SEM	141706	69843	945	254397	6116942
WASHINGTON TH UNION	157834	106790	4161	295544	4104768
WESLEY TH SEM/DC	251703	177410	6916	481479	9911399
WESTERN TH SEM/MI	257809	72512	4835	374009	7334345
WESTMINSTER TH SEM/ CA	96941	48852	0	145793	2889753
WESTMINSTER TH SEM/PA	285157	134643	7616	463732	7388213
WHEATON COL	984849	1019258	34375	2159521	0
WILF LAURIER U/WATERLOO	88723	22817	1816	122625	1492926
WINEBRENNER SEM	64756	26436	0	91192	1880874
TOTAL	70886878	41414518	1366104	133954876	1088617538

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LIBRARY HOLDINGS					
Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
ABILENE CHRISTIAN U	105297	238707	6200	330	110
ACADIA DIV COL	0	0	0	0	0
ALLIANCE TH SEM	41561	6439	1942	278	133
ANDERSON U	207463	193660	402	754	52
ANDOVER NEWTON TH SCH	241876	13053	250	446	1056
ANDREWS U	165205	52762	22879	1429	1066
ASBURY TH SEM	313734	26635	23290	1052	51408
ASHLAND TH SEM	86948	615	1256	331	1285
ASSEMBLIES OF GOD TH SEM	91450	73496	5157	405	64
ASSOC MENNONITE BIB SEM	114237	1217	1679	486	642
ATHENAEUM OHIO	103380	1383	2662	316	31
ATLANTIC SCH TH	81356	160	2051	155	295
AUSTIN PRESBY TH SEM	157211	0	0	0	0
AUSTIN GRAD SCH TH	0	0	0	0	0
BANGOR TH SEM	136851	783	881	432	80
BAPTIST MISS ASSOC TH SEM	67767	947	6694	312	8748
BARRY U	349750	615255	7024	1632	102
BETHEL TH SEM	366003	4275	10055	931	55
BIBLICAL TH SEM	47318	0	1323	360	13
BIBLIOTECA CENTRAL	26409	108	0	315	0
BIOLA U/TALBOT SCH TH	295371	575668	7397	1064	5256
BOSTON U SCH TH	122376	31243	106	513	1564
BRETHREN HIST LIB & ARCH	10002	868	1203	35	59333
BRIGHAM YOUNG UNIV	3552307	3825198	195414	27805	1933362
BRITE DIV SCH	196167	602545	24723	465	21
CALVIN TH SEM	613812	807201	2424	2710	157825
CAMPBELL U	339718	1257256	1747	3151	863
CANADIAN SO BAPT	31536	2610	3162	254	9431
CANADIAN TH SEM	114375	28124	2059	374	1477
CARDINAL BERAN LIBR/U ST THO	63803	3204	249	379	1325

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Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
CATHOLIC TH UNION	153580	197	883	502	99
CATHOLIC U AMER	323618	24914	145	3502	252
CENTRAL BAPT TH SEM/KS	94452	10716	2728	337	601
CHICAGO TH SEM	118531	141	739	0	0
CHRIST THE KING SEM	160336	3508	1828	424	20243
CHRISTIAN TH SEM	229183	3054	7048	1375	446
CHURCH OF GOD TH SEM	31991	13	110	71	9
CINCIN BIB COL & SEM	110489	45273	16228	12611	86705
CLAREMONT SCH TH	195187	5698	603	628	120
COLUMBIA INTL U	120024	57122	5625	318	12536
COLUMBIA TH SEM	180292	24785	5006	862	791
CONCORDIA LUTH SEM/AB	27288	182	726	4667	286
CONCORDIA SEM/MO	249634	51176	11007	1070	13387
CONCORDIA TH SEM/IN	169541	19191	8200	719	4645
CONGREGATIONAL LIBR	250000	0	0	40	1028
CORNERSTONE COL/ GR BAPT SEM	125582	276110	4249	1329	3138
COVENANT TH SEM	75756	1442	3378	355	4
DALLAS TH SEM	203888	56354	11454	881	9648
DENVER SEM	159449	3204	2156	493	37
DOMINICAN HSE STUDIES	67870	1294	802	312	20
DREW U	568813	381053	1223	2605	515707
DUKE U DIV SCH	365084	40151	0	708	86
EAST BAPT TH SEM	145018	59	1883	450	37
EASTERN MENN U	82258	38680	1238	444	667
ECUMENICAL TH SEM	34492	0	182	106	816
EDEN TH SEM	89176	375	866	454	11
EMMANUEL SCH REL	130542	25567	3304	735	117
EMORY U/PITTS TH LIB	530452	118884	3430	1513	1024
EPISCOPAL TH SEM SW	107702	1376	2526	269	473
ERSKINE COL & SEM	182933	62897	1352	717	16629
EVANG LUTH CH IN AMERICA	15890	0	589	100	5
EVANGELICAL SCH TH	77701	215	752	544	40

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Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
EVANGELICAL SEM OF PR	71558	1418	866	389	1277
FAITH BAPT COLL & TH SEM	68426	3292	6639	438	9610
FULLER TH SEM	292899	55151	329	951	1259
GENERAL TH SEM/NY	256948	1248	172	580	93
GEORGE FOX EVANGEL SEM	66927	5033	2330	315	386
GOLD GATE BAPT TH SEM	162526	877	10824	527	48814
GORDON-CONWELL TH SEM/MA	249988	47550	8637	733	570
GRACE THEOL SEM	153909	0	1310	343	27
GRAD TH UNION	452332	282287	5913	1547	4753
HARDING U GRAD SCH REL	123790	19658	2649	603	2929
HARTFORD SEM	84763	6651	458	310	49
HARVARD DIV SCH	448850	90841	621	1921	37402
HEALTH CARE CHAPL RES CTR	3503	0	160	29	2
HELLENIC COL/HOLY CROSS	76967	863	2969	723	619
HOOD TH SEM	31981	66	253	346	3
HOUSTON GRAD SCH OF TH	41212	0	631	339	4885
HURON COL	0	0	0	0	0
ILIFF SCH TH	225703	60678	2632	636	1059
IMMACULATE CONCEPTION/NJ	60500	1782	3535	512	34
INDIANA WESLEYAN U	133932	322297	8559	673	10119
ITC/ATLANTA U CTR	437176	867237	5260	1060	53321
K.U. LEUVEN FAC TH	1147217	15415	851	1593	107080
KENRICK-GLENNON SEM	74211	602	2863	285	122
KNOX COL/ON	88675	1977	2	213	150
LANCASTER BIB COL	135004	30465	3847	396	7319
LANCASTER TH SEM	147749	6539	1605	367	14
LEXINGTON TH SEM	157447	10315	651	992	872
LINCOLN CHRISTIAN COL/SEM	100367	5197	28663	442	6528
LOGOS EVAN SEM	45150	0	2418	164	269
LOUISV PRESBY TH SEM	155855	10886	4721	599	2191
LUTHER SEM/MN	251934	44292	1974	694	35
LUTHERAN TH SEM/GET	170135	6264	1993	507	1423

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Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
LUTHERAN TH SEM/PHIL	198122	26303	5362	471	3642
LUTHERAN TH SOUTHERN SEM	98202	7605	1539	391	5
MASTER'S SEMINARY	170202	66200	854	544	3542
MEADVILLE/LOMBARD	107331	0	0	158	0
MEMPHIS TH SEM	83989	1162	1139	387	240
MENNONITE BRETH BIB SEM	177531	330000	11277	9820	2647
MERCER UNIV	50688	1803	1106	280	130
METHODIST TH SCH/OH	138619	1861	4507	393	69
MICHIGAN TH SEM	47562	0	395	209	2
MID-AMERICA BAPT/TN	128460	11606	0	879	0
MID-AMERICA BAPTIST/NY	57499	112	137	381	82
MIDW BAPT TH SEM	109201	2504	4493	371	1409
MORAVIAN TH SEM	41561	2220	70	288	80
MT ANGEL ABBEY	267741	65830	3168	216	748
MT ST MARYS COL & SEM	39385	4953	0	158	0
MULTNOMAH BIB SEM	86488	7836	5111	399	4902
N. AMERICAN BAPT COL/AB	59522	2517	1025	146	3927
N. CENTRAL BIB U	74354	8823	3035	391	916
N. PARK TH SEM	208595	282494	7810	942	17776
NASHOTAH HOUSE	107020	3	450	284	368
NAZARENE TH SEM	106323	27354	1963	545	6552
NEW BRUNSWICK TH SEM	171747	0	315	323	13
NEW ORLNS BAPT TH SEM	287060	13350	22301	1109	58513
NEW YORK TH SEM	0	0	0	0	1
NORTHERN BAPT TH SEM	50470	2754	1636	297	1926
OBLATE SCH OF TH	103366	0	208	387	15
PERKINS SCH TH/SMU	327412	135202	1980	1220	1943
PHILLIPS TH SEM	84273	3493	508	450	712
PHOENIX SEM	43459	4408	1040	153	3233
PITTSBURGH TH SEM	277574	86108	12079	963	4567
PONT COL JOSEPHINUM	140625	1877	3264	398	2266
POPE JOHN XXIII NAT SEM	65160	0	8157	334	7

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Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
PRINCETON TH SEM	543018	52706	2495	4022	3702
PROVIDENCE COL & SEM	65564	7787	2849	315	786
RECONST RABINICAL COL	46750	0	78	130	7
REFORMED EPISCOPAL SEM	21015	2	28	95	9
REFORMED PRESBY TH SEM	61600	510	1310	235	110
REFORMED TH SEM/MS	265358	126378	4900	1061	132
REGENT COL	118224	59716	8689	382	2015
REGENT U/VA	116979	130318	2101	559	1250
REGIS COLLEGE	100192	0	168	367	1
S. EASTERN BAPT TH SEM	199458	99074	25006	794	25329
S. FLORIDA CTR TH STD	27742	0	145	234	21
S. WESTERN BAPT TH SEM	495049	28273	46693	8653	916654
SAC HEART SCH OF TH/WI	97840	1386	5928	434	11980
SAC HEART MAJOR SEM/MI	135960	6509	3208	510	13
SAMFORD U/BEESON DIV SCH	259281	665361	0	1184	155808
SEATTLE U	63227	2825	237	248	108
SOUTHERN BAPT TH SEM	386856	64835	38566	1093	497259
SS CYRIL & METHODIUS SEM	83069	25884	1639	206	40
ST ANDREWS COLL	41717	30	193	51	2201
ST AUGUSTINES SEM	36250	0	1374	187	53
ST CHARLES BORROM SEM	123502	1891	15779	567	127
ST FRANCIS SEM	82853	1037	1019	463	150
ST JOHNS SEM/CA	67039	0	1156	216	1711
ST JOHNS SEM/MA	168508	1786	0	401	0
ST JOHNS U/MN	624858	120432	38396	5855	23897
ST JOSEPHS SEM	103548	9972	0	275	5
ST MARY SEM	72833	1391	1138	340	10
ST MARYS SEM & U	126909	1762	3418	391	726
ST MEINRAD SCH OF TH	171962	10500	5135	349	34
ST PATRICKS SEM	118490	2174	2143	315	6179
ST PAUL SCH TH/MO	104020	3	920	580	2881
ST PAUL SEM/U OF ST THOMAS	106810	1259	55	442	95

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Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
ST PETERS SEM	62712	0	1974	6023	2
ST TIKHONS ORTH TH SEM	44389	3522	437	238	945
ST VINCENT DE PAUL	77726	698	1481	380	6845
ST VLADIMIRS ORTH TH SEM	130521	2466	355	357	1
TH COLL CANADIAN REF CHS	28201	24	66	127	7
TRINITY COL FAC DIV	71235	3595	593	205	4
TRINITY EPIS SC MIN	91402	1713	5040	463	206
TRINITY INTL U	245787	110350	7300	1334	159
TRINITY LUTH SEM	136044	3288	6265	430	394
TYNDALE COL & SEM/ON	92161	1533	2768	532	8067
TYNDALE TH SEM	11739	0	0	0	0
U DUBUQUE CHARLES C MYERS LIB	174382	20000	580	484	8156
U ST MARY THE LAKE	186442	1916	839	870	12
U ST MICHAELS COL	146402	5947	415	211	22169
U THE SOUTH SCH TH	143098	11067	835	1386	31
UNION TH SEM IN VA	337932	32992	36195	982	31437
UNION TH SEM/NY	609665	165029	1824	1719	6397
UNITED TH SEM	144111	9250	8124	491	5369
UNITED TH SEM/TW CITIES	89599	8402	518	259	3
VANCOUVER SCH TH	97293	1599	2455	316	5255
VANDERBILT U DIV SCH	224214	29961	2146	785	4677
VICTORIA U/EMMANUEL COL	74659	5089	898	199	33
VIRGINIA TH SEM	183814	6780	3212	1092	1302
WARTBURG TH SEM	90448	0	551	263	35
WASHINGTON TH UNION	105356	559	252	451	23
WESLEY TH SEM/DC	174261	10914	2426	622	5978
WESTERN TH SEM/MI	118570	4620	1152	445	6462
WESTMINSTER TH SEM/ CA	69639	52242	1510	247	57
WESTMINSTER TH SEM/PA	133221	15138	3287	690	205
WHEATON COL	350125	460006	17381	1535	42355
WILF LAURIER U/WATERLOO	34997	22910	513	314	10087
WINEBRENNER SEM	44771	0	652	123	44
TOTAL	32808607	15029713	978563	182896	5168661

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CIRCUALATION DATA: INTERLIBRARY LOAN			
Institution	Circ Trans	ILL Sent	ILL Received
ABILENE CHRISTIAN U	21872	1038	817
ACADIA DIV COL	3180	57	223
ALLIANCE TH SEM	6923	169	76
ANDERSON U	36288	1760	2352
ANDOVER NEWTON TH SCH	16371	844	173
ANDREWS U	27584	2598	2018
ASBURY TH SEM	98470	1467	1061
ASHLAND TH SEM	28708	4681	1142
ASSEMBLIES OF GOD TH SEM	14147	213	41
ASSOC MENNONITE BIB SEM	8141	1181	277
ATHENAEUM OHIO	17690	659	53
ATLANTIC SCH TH	17899	780	353
AUSTIN PRESBY TH SEM	14790	443	54
BANGOR TH SEM	4683	861	263
BAPTIST MISS ASSOC TH SEM	4112	0	19
BARRY U	68685	4079	1643
BETHEL TH SEM	50622	8027	3072
BIBLICAL TH SEM	3307	33	56
BIBLIOTECA CENTRAL	820	3	0
BIOLA U/TALBOT SCH TH	94970	3275	2692
BOSTON U SCH TH	52190	418	161
BRETHREN HIST LIB & ARCH	0	10	0
BRIGHAM YOUNG UNIV	784811	34391	38362
BRITE DIV SCH	11410	316	154
CALVIN TH SEM	134288	5474	5238
CAMPBELL U	133993	1766	2268
CANADIAN SO BAPT	10965	36	27
CANADIAN TH SEM	35269	19	28
CARDINAL BERAN LIBR/U ST THO	6930	9	11
CATHOLIC TH UNION	21545	3429	639
CATHOLIC U AMER	2541	0	0

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Institution	Circ Trans	ILL Sent	ILL Received
CENTRAL BAPT TH SEM/KS	4679	954	200
CHICAGO TH SEM	2823	221	157
CHRIST THE KING SEM	5492	8	29
CHRISTIAN TH SEM	49762	1605	664
CHURCH OF GOD TH SEM	10088	1264	204
CINCIN BIB COL & SEM	29117	604	94
CLAREMONT SCH TH	65844	687	254
COLUMBIA INTL U	41762	875	1229
COLUMBIA TH SEM	13495	855	317
CONCORDIA LUTH SEM/AB	0	0	18
CONCORDIA SEM/MO	33474	529	244
CONCORDIA TH SEM/IN	13551	2488	550
CONGREGATIONAL LIBR	262	0	1
CORNERSTONE COL/ GR BAPT SEM	49500	2085	1443
COVENANT TH SEM	51955	2548	1979
DALLAS TH SEM	95690	1011	287
DENVER SEM	57271	948	301
DOMINICAN HSE STUDIES	0	83	161
DREW U	77616	6074	2939
DUKE U DIV SCH	41714	0	0
EAST BAPT TH SEM	11341	380	252
EASTERN MENN U	4178	2809	245
ECUMENICAL TH SEM	2341	0	0
EDEN TH SEM	15310	859	77
EMMANUEL SCH REL	15093	239	203
EMORY U/PITTS TH LIB	31986	1472	343
EPISCOPAL TH SEM SW	6148	11	41
ERSKINE COL & SEM	19770	7	1521
EVANG LUTH CH IN AMERICA	2251	282	164
EVANGELICAL SCH TH	7761	206	15
EVANGELICAL SEM OF PR	6721	0	22
FAITH BAPT COLL & TH SEM	14298	321	268

Note: A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

Institution	Circ Trans	ILL Sent	ILL Received
FULLER TH SEM	111672	1426	2972
GENERAL TH SEM/NY	6487	215	23
GEORGE FOX EVANGEL SEM	9218	4521	4683
GOLD GATE BAPT TH SEM	25271	208	71
GORDON-CONWELL TH SEM/MA	76164	1055	992
GRACE THEOL SEM	20535	478	431
GRAD TH UNION	118531	603	213
HARDING U GRAD SCH REL	18857	1087	55
HARTFORD SEM	3803	1312	313
HARVARD DIV SCH	90260	917	238
HEALTH CARE CHAPL RES CTR	691	5	65
HELLENIC COL/HOLY CROSS	7712	543	360
HOOD TH SEM	2414	46	92
HOUSTON GRAD SCH OF TH	1458	0	50
HURON COL	4475	0	0
ILIFF SCH TH	15211	1137	242
IMMACULATE CONCEPTION/NJ	3000	50	5
INDIANA WESLEYAN U	51348	3558	1830
ITC/ATLANTA U CTR	41810	2796	1829
K.U. LEUVEN FAC TH	0	512	23
KENRICK-GLENNON SEM	17709	564	180
KNOX COL/ON	10949	28	0
LANCASTER BIB COL	18976	611	503
LANCASTER TH SEM	15012	570	67
LEXINGTON TH SEM	19546	464	218
LINCOLN CHRISTIAN COL/SEM	105734	2049	1914
LOGOS EVAN SEM	10156	1	0
LOUISV PRESBY TH SEM	17689	813	101
LUTHER SEM/MN	36330	1793	1199
LUTHERAN TH SEM/GET	18104	180	168
LUTHERAN TH SEM/PHIL	11518	397	144
LUTHERAN TH SOUTHERN SEM	10805	310	79

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Institution	Circ Trans	ILL Sent	ILL Received
MASTER'S SEMINARY	64500	2700	1200
MEADVILLE/LOMBARD	1865	99	34
MEMPHIS TH SEM	6461	142	172
MENNONITE BRETH BIB SEM	37530	507	468
MERCER UNIV	7698	767	289
METHODIST TH SCH/OH	14680	272	179
MICHIGAN TH SEM	5354	0	117
MID-AMERICA BAPT/TN	36744	274	7
MID-AMERICA BAPTIST/NY	2251	64	74
MIDW BAPT TH SEM	11966	916	366
MORAVIAN TH SEM	1600	115	98
MT ANGEL ABBEY	20472	3255	245
MT ST MARYS COL & SEM	1898	142	177
MULTNOMAH BIB SEM	40443	1420	1217
N. AMERICAN BAPT COL/AB	16400	1854	5547
N. CENTRAL BIB U	15231	329	1072
N. PARK TH SEM	69017	3712	1391
NASHOTAH HOUSE	5255	1232	87
NAZARENE TH SEM	11421	1313	562
NEW BRUNSWICK TH SEM	5870	23	11
NEW ORLNS BAPT TH SEM	105000	1170	441
NEW YORK TH SEM	1378	0	20
NORTHERN BAPT TH SEM	6390	1707	1120
OBLATE SCH OF TH	3287	354	176
PERKINS SCH TH/SMU	52168	253	215
PHILLIPS TH SEM	5979	418	170
PHOENIX SEM	12578	86	140
PITTSBURGH TH SEM	29651	1031	406
PONT COL JOSEPHINUM	11305	1018	538
POPE JOHN XXIII NAT SEM	3131	4	8
PRINCETON TH SEM	42570	649	305
PROVIDENCE COL & SEM	12077	110	84

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Institution	Circ Trans	ILL Sent	ILL Received
RECONST RABINICAL COL	3442	106	170
REFORMED EPISCOPAL SEM	153	0	0
REFORMED PRESBY TH SEM	3531	444	54
REFORMED TH SEM/MS	72778	2406	1269
REGENT COL	261548	0	113
REGENT U/VA	13587	2147	1449
REGIS COLLEGE	12780	84	0
S. EASTERN BAPT TH SEM	55890	1546	645
S. FLORIDA CTR TH STD	742	0	8
S. WESTERN BAPT TH SEM	153307	5802	7739
SAC HEART SCH OF TH/WI	2558	310	47
SAC HEART MAJOR SEM/MI	40655	371	491
SAMFORD U/BEESON DIV SCH	41230	6323	3371
SEATTLE U	1778	70	144
SOUTHERN BAPT TH SEM	106001	2934	1901
SS CYRIL & METHODIUS SEM	3333	69	58
ST ANDREWS COLL	2311	44	9
ST AUGUSTINES SEM	4759	19	0
ST CHARLES BORROM SEM	11259	434	198
ST FRANCIS SEM	6950	2569	931
ST JOHNS SEM/CA	2078	119	430
ST JOHNS SEM/MA	0	2	0
ST JOHNS U/MN	103956	3830	5794
ST JOSEPHS SEM	3566	4	121
ST MARY SEM	1874	3	62
ST MARYS SEM & U	10950	0	123
ST MEINRAD SCH OF TH	9735	350	162
ST PATRICKS SEM	3996	256	20
ST PAUL SCH TH/MO	14366	2096	675
ST PAUL SEM/U OF ST THOMAS	14006	1291	418
ST PETERS SEM	14067	131	22
ST TIKHONS ORTH TH SEM	4662	30	3

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Institution	Circ Trans	ILL Sent	ILL Received
ST VINCENT DE PAUL	4032	3	21
ST VLADIMIRS ORTH TH SEM	0	4121	338
TH COLL CANADIAN REF CHS	1208	4	1
TRINITY COL FAC DIV	20780	50	0
TRINITY EPIS SC MIN	8026	161	224
TRINITY INTL U	63342	4229	5359
TRINITY LUTH SEM	15184	274	137
TYNDALE COL & SEM/ON	96631	151	115
TYNDALE TH SEM	272	0	0
U DUBUQUE CHARLES C MYERS LIB	22099	1449	1968
U ST MARY THE LAKE	35730	560	198
U ST MICHAELS COL	12833	593	0
U THE SOUTH SCH TH	7071	1823	95
UNION TH SEM IN VA	33336	1904	430
UNION TH SEM/NY	12042	0	65
UNITED TH SEM	22339	536	266
UNITED TH SEM/TW CITIES	8133	321	332
VANCOUVER SCH TH	33305	27	0
VANDERBILT U DIV SCH	33313	1695	886
VICTORIA U/EMMANUEL COL	17304	70	0
VIRGINIA TH SEM	18171	443	131
WARTBURG TH SEM	9527	914	295
WASHINGTON TH UNION	6927	1	9
WESLEY TH SEM/DC	10149	366	63
WESTERN TH SEM/MI	10172	210	192
WESTMINSTER TH SEM/ CA	17112	144	501
WESTMINSTER TH SEM/PA	37937	123	633
WHEATON COL	145376	14445	4573
WILF LAURIER U/WATERLOO	4853	1043	1318
WINEBRENNER SEM	7897	134	30
TOTAL	5775061	231230	158098

Note: A zero (0) may mean that the information is not applicable and/or not available. Statistics from ATS schools are printed as received from ATS.

Appendix IX: ATLA Organizational Directory (2005–2006)

Officers*

President: Christine Wenderoth (2004–2007), JKM Library
Vice President: Duane Harbin (2004–2007), Perkins School of Theology, Bridwell Library
Secretary: Roberta A. Schaafsma (2004–2007), Duke University Divinity School Library

Other Directors*

William B. Badke (2003–2006), Associated Canadian Theological Schools
Eileen Crawford (2005–2008), Vanderbilt University, Divinity Library
Howertine L. Farrell Duncan (2004–2005), Wesley Theological Seminary Library
M. Patrick Graham (2005–2008), Emory University, Pitts Theology Library
Paula Hamilton (2003–2006), Sanctuary for Sacred Arts
James C. Pakala (2004–2007), Covenant Theological Seminary, Buswell Library
Martha Lund Smalley (2005–2008), Yale University Divinity School Library
David R. Stewart (2005–2008), Luther Seminary Library
Paul F. Stuehrenberg (2003–2006), Yale University Divinity School Library

Association Staff Directors

Executive Director: Dennis A. Norlin
Director of Business Development: Margot Lyon
Director of Electronic Products and Services: Tami Luedtke
Director of Financial Services: Pradeep Gamadia
Director of Indexes: Cameron J. Campbell
Director of Information Services: Paul Jensen
Director of Member Services: Barbara Kemmis
Director of Preservation Products and Services: Russell Kracke

Appointed Officials and Representatives

Association Archivist: Martha Lund Smalley, Yale University Divinity School Library
Editor of ATLA Scarecrow Series: Jack W. Ammerman, Boston University School of Theology Library
Representative to ALA Committee on Cataloging: Description and Access (CC:DA): Judy Knop, ATLA
Statistician/Records Manager: Director of Member Services, ATLA

* Terms of membership on the Board are indicated after the member's name. Offices are held for one year.

This directory reflects the 2005–2006 memberhsip year

Board Committees

ATS/ATLA Digital Standards and Projects Committee:
Martha Lund Smalley, Chair, Yale University Divinity School, Library
Duane Harbin, Perkins School of Theology, Bridwell Library
L. Charles Willard, Association of Theological Schools
Cameron J. Campbell, ATLA

Endowment Committee:
Roger L. Loyd, Chair, Duke University Divinity School Library
Mary R. Bischoff, West Plains, Missouri
M. Patrick Graham, Emory University, Pitts Theology Library
Elmer O'Brien, Boulder, Colorado

Nominating Committee:
Sharon Taylor, Chair, Andover Newton Theological School, Trask Library
Marti Alt, Ohio State University Libraries
James C. Pakala, Covenant Theological Seminary, Buswell Library

Special Committee of the Association

Special Committee of the Assocation for International Collaboration:
Margaret Tarpley, Chair, Vanderbilt University Divinity School Library
Chris Beldan, Lancaster Theological Seminary, Philip Schaff Library
Mariel Deluca Voth, Bethel Seminary San Diego Library
Paul Stuehrenberg, Board Liaison, Yale University Divinity School Library

Committees Appointed by the Executive Director

Annual Conference Committee:
Melody Layton McMahon, Chair, John Carroll University, Grasselli Library
Stephen D. Crocco, Princeton Theological Seminary, Speer Library
Sandra Oslund, Bethel College, Carl H. Lundquist Library
Andre Paris, St. Paul University, Jean-Leon Allie Library
Beverly Thompson, ATLA

Education Committee:
Allen W. Mueller, Chair, Eden Theological Seminary, Luhr Library
Christina Torbert, Secretary, University of Mississippi, J.D. Williams Library
Carrie Hackney, Howard University School of Divinity Library
Blake Walter, Northern Baptist Theological Seminary, Brimson Grow Library
Cameron Campbell, Local Host Representative, ATLA

Index Advisory Committee:
Ann Hotta, Chair, Graduate Theological Union Library
Marti Alt, Ohio State University Libraries
Jack W. Ammerman, Boston University School of Theology Library

Membership Advisory Committee:
Alice I. Runis, Chair, Iliff School of Theology, Ira J. Taylor Library
Alva R. (Al) Caldwell, The United Library
D. William Faupel, Wesley Theological Seminary Library
Joanna Hause, Southwestern University, Steelman Library

Preservation Advisory Committee:
Stephen P. Pentek, Chair, Randolph, Massachusetts
Myron B. Chace, Library of Congress
Donald Vorp, Princeton Theological Seminary, Speer Library

Professional Development Committee:
Laura C. Wood, Chair, Harvard Divinity School, Andover-Harvard Theological Library
Eric Friede, Yale University Divinity School, Yale Divinity Library
Jan Malcheski, St. Paul Seminary, Archbishop Ireland Memorial Library
Mikail McIntosh-Doty, Episcopal Seminary of the Southwest, Harold and Patricia Booher Library

Publications Committee:
Lynn A. Berg, Chair, New Brunswick Theological Seminary, Gardner A. Sage Library
Douglas Gragg, Emory University, Pitts Theological Library
Andrew Keck, Duke University Divinity School Library
Jack W. Ammerman, Ex officio, Boston University School of Theology Library

Technology Advisory Committee:
William J. Hook, Chair, Vanderbilt University, Divinity Library
Cheryl Adams, Library of Congress
Charles Bellinger, Texas Christian University, Brite Divinity School Library

Future Annual Conference Hosts

2007, June 13–16: Southeastern Pennsylvania Theological Library Association. Site: Philadelphia, PA

2008, June 25–28: Canadian Librarians. Site: Ottawa, ON, Canada

2009, June 17–20: St. Louis Theological Consortium Libraries. Site: St. Louis, MO

This directory reflects the 2005–2006 memberhsip year

Appendix X: ATLA Membership Directory

Lifetime Members

*Alt, Mrs. Marti, 3637 N. High St., Columbus, OH 43214. Work: (614) 688-8655 / E-mail: alt.1@osu.edu

Altmann, Mr. Thomas, 2808 N. Menomonee River Parkway, Milwaukee, WI 53222-4544

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Bracewell, Rev. R. Grant, 14304 20th Avenue, Surrey, BC V4A 8P9 Canada.

Burdick, Rev. Oscar, 7641 Terrace Drive, El Cerrito, CA 94530. Work: (510) 524-0835

Camp, Mr. Thomas Edward, 209 Carruthers Road, P.O. Box 820, Sewanee, TN 37375-0820. Work: (615) 598-5657 / E-mail: ecamp@seraph1.sewanee.edu

Chambers, Miss Elizabeth, 627 Leyden Lane, Claremont, CA 91711. Work: (909) 626-3226

*Chen, Mr. David Woei Ren, 9021 Sand Point Way NE, Seattle, WA 98115. E-mail: libdwc@emory.edu

Collins, Ms. Evelyn, 81 St. Mary St., Toronto, ON M5S 1J4 Canada. Work: (416) 926-7111 x3456 / Fax: (416) 926-7262 / E-mail: evelyn.collins@utoronto.ca

Crumb, Rev. Lawrence N., (retired) Associate Professor Emeritus, 1674 Washington Street, Eugene, OR 97401. Work: (541) 344-0330 / E-mail: lcrumb@oregon.uoregon.edu

Culkin, Rev. Harry, Cathedral College of the Immaculate Conception, I.C. Center, 7200 Douglaston Parkway, Douglaston, NY 11362-1997

Cummins, Mrs. Carol P., 47 South Aberdeen Street, Arlington, VA 22204. Work: (703) 892-5269 / Fax: (703) 370-0935

Daly, Fr. Simeon, Saint Meinrad Archabbey, 1 Hill Drive, St. Meinrad, IN 47577-1002. E-mail: fsimeon@saintmeinrad.edu

Deering, Dr. Ronald F., 3111 Dunlieth Court, Louisville, KY 40241. E-mail: rondeering@bellsouth.net

Dickerson, Miss G. Fay, 5550 South Shore Drive, #610, Chicago, IL 60649

Else, Mr. James P., 4682 Valley View Road, El Sobrante, CA 94803

Evins, Mrs. Dorothy Ruth Parks, 15 Wesley Court, Hermitage, TN 37076-2155. Work: (615) 782-7300

*Farris, Mrs. Joyce L., Apt. A148 Homestead, 2600 Croasdaile Farm Parkway, Durham, NC 27705

Foster, Dr. Julia A., 34 Willow Brook Way, Delaware, OH 43015-3816. Work: (740) 363-3562 / E-mail: jufoster@midohio.net

Gericke, Dr. Paul, 482 Sletten Drive, Lawrenceville, GA 30045

These directories reflect contact information as of October 1, 2006. For the most current information, see the directories on the ATLA Member page (www.atla.com/member).

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Hamm, Dr. G. Paul, 18645 Seneca Road, Apple Valley, CA 92307. E-mail: phamm@dslextreme.com

Hammerly, Mr. Hernan D., Adventist International Institute, P.O. Box 038, 4118 Silang, Cavite Philippines. E-mail: hammerlyh@aiias.edu

Harvey, Mr. John Frederick, International Library and Information Science Consultant, Suite 1105, PMB-079, 82 Wall Street, New York, NY 10005-3682. Work: (212) 509-2612 / Fax: (212) 968-7962 / E-mail: john.f.harvey@usa.net

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Hwang, Ms. Shieu-yu, Fuller Theological Seminary Library, Chinese Section, 135 N. Oakland Ave., Pasadena, CA 91182. Work: (626) 584-5619 / Fax: (626) 584-5613 / E-mail: syhwang@fuller.edu

Irvine, Dr. James S., 155 Medford Leas, Medford, NJ 08055. Work: (609) 654-3155

Jeschke, Dr. Channing R., Margaret A. Pitts Professor, Emeritus, 10210 Rosemont Ct., Ft. Myers, FL 33908

Jones, Dr. Arthur E., Jr., Retired Director, Drew University Library, 400 Avinger Lane #409, Davidson, NC 28036. Work: (704) 896-1409

Jones, Mr. Charles E., 12300 Springwood Drive, Oklahoma City, OK 73120. Work: (405) 751-0574

Kendrick, Ms. Alice M., 117 North Brookside Ave., Freeport, NY 11520. Work: (516) 379-9524

Kissinger, Mr. Warren S., 6309 Queens Chapel Road, Hyattsville, MD 20782

Koch, Rev. R. David, 28 Brownback Road, Linfield, PA 19468. Work: (610) 495-7767

Latimer, Mrs. Myrta, 5525 Full Moon Drive, Fort Worth, TX 76132-2309. Work: (817) 923-1921

Leach, Mrs. R. Virginia, 1400 Dixie Road, #1805, Mississauga, ON L5E 3E1 Canada. Work: (905) 274-8064

In order to ensure the privacy of our members, home phone numbers have been omitted. An asterisk before an entry indicates that the member attended the conference.

Leidenfrost, Rev. Theodore E., 826 South Lynn Street, Moscow, ID 83843-3519. Work: (208) 882-5855

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Lewis, Miss Rosalyn, 9300 Sawyer Brown Rd., Nashville, TN 37221. E-mail: rlewistn@bellsouth.net

Liboiron, Mrs. Carol, Concordia Lutheran Theological Seminary, 470 Glenridge Avenue, St. Catharines, ON L2T 4C3 Canada. Work: (905) 688-2362 / Fax: (905) 688-9744

Magnuson, Dr. Norris, 5796 Willow Lane, Shoreview, MN 55126

Markham, Dr. Robert P., 2432 Greenland Drive, Loveland, CO 80538-2929.

Matthews, Mr. Donald, 156 Hart Avenue, Doylestown, PA 18901

McLeod, Dr. H. Eugene, 533 North Wingate Street, Wake Forest, NC 27587. Work: (919) 556-5660

McWhirter, Mr. David I., 2539 Patriot Heights, Colorado Springs, CO 80904. E-mail: dianmcwhir@aol.com

Miller, Mrs. Sarah Lyons, Librarian, Denver Seminary, Carey S. Thomas Library, 6399 S. Santa Fe Drive, Littleton, CO 80120. Work: (303) 762-6963 / Fax: (303) 761-8060 / E-mail: sarah@densem.edu

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*Pentek, Mr. Stephen P., 33 A Clark Street, Randolph, MA 02368. E-mail: spentek@verizon.net

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Rowe, Dr. Kenneth, Methodist Research Librarian, 6136 Upper Mountain Road, New Hope, PA 18938

Runyon, Mrs. Cynthia,763 Houston Mill Road, #5, Atlanta, GA 30329-4236. E-mail: libcgr@emory.edu

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These directories reflect contact information as of October 1, 2006. For the most current information, see the directories on the ATLA Member page (www.atla.com/member).

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Sparks, Dr. William S., 2903 84th Street, Lubbock, TX 79423-3107

Spoor, Mr. Richard D., 163 Belgo Road, PO Box 391, Lakeville, CT 06039-0391. Work: (860) 435-8971 / Fax: (860) 435-0215

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Turnbull, Mr. Gerald R., Box 1156, Apt 302, Summerland, BC V0H 1Z0 Canada. Work: (604) 822-9427 / Fax: (604) 822-9212 / E-mail: geraldt@interchange.ubc.ca

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Westerhaus, The Rev. Martin O., Wisconsin Lutheran Seminary, 6633 West Wartburg Circle, Mequon, WI 53092. Work: (414) 242-2331

Whittlesey, Ms. Karen L., 1321 Neosho Street, Emporia, KS 66801-5316. E-mail: wegie5@yahoo.com

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Williams, Rev. Roger M., 10607 W. El Capitan Circle, Sun City, AZ 85351-1831. Work: (623) 933-7446 / E-mail: RogerWms777@yahoo.com

In order to ensure the privacy of our members, home phone numbers have been omitted. An asterisk before an entry indicates that the member attended the conference.

Individual Members

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Abraham, Mr. Kuruvilla, Wesley Theological Seminary, 4500 Massachusetts Avenue, NW, Washington, DC 20016-5696. Work: (202) 885-8695 / Fax: (202) 885-8691 / E-mail: kabraham@wesleyseminary.edu

*Adams, Ms. Cheryl L., Reference Librarian, Library of Congress, 101 Independence Ave., Washington, DC 20540-4660. Work: (202) 707-8476 / Fax: (202) 707-1957 / E-mail: cada@loc.gov

*Adams, Dr. Nancy R., Technical Services Librarian, Palmer Theological Seminary, Austen K. DeBlois Library, 6 Lancaster Avenue, Wynnewood, PA 19096. Work: (610) 645-9393 / Fax: (610) 645-5707 / E-mail: nadams@eastern.edu

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Episcopal Divinity School and the Weston Jesuit School of Theology Library, 99 Brattle Street, Cambridge, MA 02138. (617) 349-3602; Fax: (617) 349-3603. Ms. Esther Griswold; E-mail: egriswold@edswjst.org; www.edswjst.org

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The HealthCare Chaplaincy Spears Center for Pastoral Research Library, 307 East 60th Street, New York, NY 10022. (212) 644-1111, ext. 235; Fax: (212) 486-1440. Ms. Helen Tannenbaum; E-mail: htannenbaum@healthcarechaplaincy.org; www.healthcarechplaincy.org

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Missionary Church Archives & Historical Collections at Bethel College, 1001 West McKinley Avenue, Mishawaka, IN 46545-5591. (574) 257-2570; Fax: (574) 257-3499. Mr. Timothy Erdel; E-mail: erdelt@bethelcollege.edu; www.bethelcollege.edu/acadb/library/archives/home.htm

Monsignor William Barry Memorial Library see Barry University

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Moody Bible Institute, Crowell Library, 820 N. LaSalle Blvd., Chicago, IL 60610-3284. (312) 329-4140; Fax: (312) 329-8959. Mr. Jim Preston; E-mail: jpreston@moody.edu; www.moody.edu

Moravian Theological Seminary, Reeves Library, 1200 Main Street, Bethlehem, PA 18018-6650. (610) 861-1541; Fax: (610) 861-1577. Ms. Rita Berk; E-mail: berkr@moravian.edu; www.moravianseminary.edu

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Mount Saint Mary's College & Seminary, Hugh J. Phillips Library, Emmitsburg, MD 21727. (301) 447-6122. Mr. D. Stephen Rockwood; E-mail: rockwood@msmary.edu; www.msmary.edu

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St. Andrew's College, Library, 1121 College Drive, Saskatoon, Saskatchewan, Canada S7N 0W3. (306) 966-8993; Fax: (306) 966-8981. Ms. Jannay Thiessen; E-mail: jannay.thiessen@usask.ca; www.usask.ca/stu/standrews/index.html

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Scarecrow Press, 4501 Forbes Blvd., Suite 200, Lanham, MD, 20706. (301) 459-3366; Fax: (301) 429-5748; Mr. Dean Roxanis; www.scarecrowpress.com

The Scholar's Choice, 1260 Sibley Tower, Rochester, NY, 14604. Mr. Tom Prins; E-mail: tom@scholarschoice.com; www.scholarschoice.com

Society of Biblical Literature, 825 Houston Mill Road, Suite 350, Atlanta, GA, 30329. (404) 727-3038; Fax: (404) 727-3101; Dr. Kent H. Richards; E-mail: kent.richards@sbl-site.org; www.sbl-site.org

Solid Ground Christian Books, P.O. Box 660132, Vestavia Hills, AL, 35266. (205) 443-0311; Fax: (775) 822-5917; Mr. Michael A. Gaydosh; E-mail: sgcb@charter.net; solid-ground-books.com

Spanish Speaking Bookstore Distributions, 9639 Doctor Perry Road #126, Ijamsville, MD, 21754. (800) 883-1188; Fax: (301) 831-1188; Mr. Edmundo M. Reyes; E-mail: edmundo@wau.org; www.spanishbookstore.com

Stanford Encyclopedia of Philosophy, CSAL/Cordura Hall, 210 Panama Street, Sanford, CA, 94305-4115. (650) 723-0488; Dr. Edward N. Zalta; E-mail: zalta@stanford.edu; plato.stanford.edu

STL/Authentic/Paternoster, 129 Mobilization Drive, Waynesboro, GA, 30830. (706) 554-1594, x 233; Fax: (706) 554-7444; Ms. Cindy Brady; E-mail: cindy.brady@stl.org; www.authenticbooks.com

Swedenborg Foundation, 320 North Church St., West Chester, PA, 19380. (610) 430-3222, x 12; Fax: (610) 430-7982; Ms. Deborah Forman; E-mail: director@swedenborg.com; www.swedenborg.com

Theological Book Network, 2900 Wilson Avenue, Suite 307, Grandville, MI, 49418. (616) 901-6575; Fax: (616) 532-3890; Mr. Wayne Bornholdt; E-mail: wayne@theologicalbooknetwork.org; www.theologicalbooknetwork.org

TREN - Theological Research Exchange Network, P.O. Box 30183, Portland, OR, 97294-3183. (800) 334-8736; Mr. Robert William Jones; E-mail: rwjones@tren.com; www.tren.com

Walter de Gruyter, Inc., 500 Executive Blvd., Suite 306, Ossining, NY, 10562. (914) 747-0110, x 11; Fax: (914) 747-1326; Mr. Patrick Alexander; E-mail: palexander@degruyterny.com; www.degruyter.com

Wesleyan Christian Advocate, P.O. Box 427, Stone Mountain, GA, 30086. (770) 465-1685; Fax: (770) 465-0685; Mr. David Dillard; E-mail: david@wcadvocate.org; wcadvocate.org

Westminster John Knox Press, 100 Witherspoon Street, Louisville, KY, 40202-1396. (502) 569-5514; Fax: (502) 569-5113; Ms. Nicole Smith Murphy; E-mail: nmurphy@wjkbooks.com; www.wjkbooks.com

Windows Booksellers/WIPF & Stock Publishers, 199 West 8th Avenue, Suite 1, Eugene, OR, 97401. (541) 485-0014; Ms. Katrina Jenkins; E-mail: katrina@theologybooks.com; www.theologybooks.com

These directories reflect contact information as of October 1, 2006. For the most current information, see the directories on the ATLA Member page (www.atla.com/member).

Appendix XI: Association Bylaws

Article 1. Membership

1.1 *Classes of Membership*. The Association shall have six (6) classes of membership: institutional, international institutional, affiliate, individual, student, and lifetime.

1.2 *Institutional Members*. Libraries of institutions which wish to support the mission and purposes of the Association shall be eligible to apply for institutional membership if they meet one of the following criteria:

a) Institutions holding accredited membership in the Association of Theological Schools in the United States and Canada;
b) Institutions accredited regionally*, that are engaged in graduate theological education or religious studies primarily beyond the undergraduate level;
c) Regionally accredited universities* with religious studies programs that also have a librarian or subject bibliographer in the area of religion;
d) Non-degree granting organizations maintaining collections primarily of theological, religious, or ecclesiastical research material.

Applications for institutional membership from institutions which do not fit into one of these four categories may be referred to the Board of Directors, which may approve membership status in cases where these criteria are judged by the Board to be inappropriate.

Institutional members are entitled to attend meetings of the Association, to vote in Association voting matters, to participate in Association programs, and to receive those publications of the Association that are distributed to the membership. An institutional member may send one (1) official delegate to meetings of the Association to represent its interests in the affairs of the association and to cast its vote in Association voting matters, and may send other representatives as desired. An institutional member shall designate its official delegate in writing to the Association as needed.

1.3 *International Institutional Members*. Theological libraries and organizations outside of the United States and Canada that wish to support the mission and purposes of the Association may apply for international institutional membership if they meet one of the following criteria:

a) are engaged in professional theological education;
b) have graduate religious studies programs that also have a professional librarian or subject bibliographer in the area of religion/theology;
c) are non-degree granting organizations maintaining collections primarily of theological, religious or ecclesiastical research materials.

International institutional members are eligible for the same benefits as institutional members with the exception that international institutional members are not eligible to appoint institutional representatives to the meetings of the Association and are not entitled to vote. International theological libraries and organizations that are eligible as international institutional members are not eligible for any other membership class. Membership as an ATLA international institutional member establishes only that the institution supports the mission and purposes of the Association.

1.4 *Affiliate Members*. Organizations that do not qualify for regular institutional or international institutional Association membership, but are supportive of theological librarianship and the purposes and work of the Association shall be eligible to apply for affiliate membership in the Association. Affiliate members are not eligible to appoint institutional representatives to the annual meetings of the Association and are not entitled to vote. Dues for affiliate membership are equal to the lowest established amount for full institutional members.

1.5 *Individual Members*. Any person who is engaged in professional library or bibliographic work in theological or religious fields, or who has an interest in the literature of religion, theological librarianship, and the purposes and work of the Association shall be eligible to apply for individual membership in the Association. Individual members are entitled to attend meetings of the Association, to vote in Association voting matters, to serve as directors or as members or chairpersons of the Association's committees or interest groups, and to receive those publications of the Association that are distributed to the membership.

1.6 *Student Members*. Any student enrolled in a graduate library school program or a graduate theological or religious studies program who is carrying a half-time class load or greater shall be eligible to apply for student membership in the Association. A person engaged in full-time employment in a library or elsewhere shall not be eligible to apply for student membership in the Association. Student members are entitled to attend meetings of the Association, to be members of interest groups, and to receive those publications of the Association that are distributed to the membership, but are not entitled to vote.

1.7 *Lifetime Members*. Lifetime members are individual members who have all the rights and privileges of individual membership and who are exempt from paying dues. There are two ways to become a lifetime member:

a) Any person who has paid dues for at least ten (10) consecutive years of individual membership in the Association immediately preceding his/her retirement may become a lifetime member of the Association.
b) Any person who has made an outstanding contribution to the advancement of the work of the Association may be nominated by the Board of Directors and be elected a lifetime member of the Association by a two-thirds (2/3) vote of the membership at any annual meeting of the Association.

1.8 *Approval*. The Board of Directors shall establish how applications for membership are approved and how institutions and individuals are received into membership in the Association.

1.9 *Dues*. The Board of Directors shall establish the annual dues for individual, student, institutional, international institutional, and affiliate members of the Association, subject to the ratification of the members at the next following annual or special meeting of the Association.

1.10 *Suspension*. Members failing to pay their annual dues within ninety (90) calendar days of the beginning of the Association's fiscal year shall be automatically suspended and shall lose all rights, including voting rights. A member thus suspended may be reinstated by payment of that member's unpaid dues before the end of the fiscal year in which the suspension occurred, which reinstatement shall be effective when payment is received by the Association. Members

may be suspended for other causes by a two-thirds (2/3) vote of the Board of Directors and may be reinstated by a two-thirds (2/3) vote of the Board.

*Regional Accreditation agencies referred to in clause 1.2b:

- Middle States Association of Colleges and Schools (MSA)
- New England Association of Schools and Colleges Commission on Institutions of Higher Education (HEASC-CIHE)
- North Central Association of Colleges and Schools Commission on Institutions of Higher Education (NCA)
- Northwest Association of Schools and Colleges Commission on Colleges
- Southern Association of Colleges and Schools Commission on Colleges (SACS)
- Western Association of Schools and Colleges Accrediting Commission for Senior Colleges and Universities (WASC-Sr.)
- or the equivalent in Canadian jurisdictions.

Article 2. Membership Meetings

2.1 *Annual Meetings*. The association shall hold an annual meeting of the membership in April, May, June, July, or August of each year for the purpose of transacting business coming before the association. The board of directors shall set the place, time, and date, which shall, normally, be in June, of each annual meeting. If the date of the annual meeting is set prior to or after the month of June, the timetable for the nomination and election of directors, as set forth in these bylaws, shall be adjusted accordingly.

2.2 *Special Meetings*. Special meetings of the association may be called at the discretion of the board of directors. All members of the association shall receive notification of a special meeting at least fifteen (15) calendar days before the date of each meeting.

2.3 *Quorum*. Twenty-five (25) official delegates of institutional members of the association and seventy-five (75) individual members of the association shall constitute a quorum at annual and special meetings of the association.

2.4 *Admission to Meetings*. Membership meetings shall be open to all members of the association and to those interested in the work of the association

Article 3. Officers

3.1 *President, Vice President, and Secretary*. The board of directors shall, prior to the close of the annual meeting of the association, elect from its own number a president, a vice president, and a secretary of the association. Each person so elected shall serve for one (l) year or until his or her successor is elected and qualifies, and may serve successive terms not to exceed his or her elective term as director. The president. vice president, and secretary of the association shall serve, respectively, as the president, vice president, and secretary of the board of directors.

3.2 *Duties*. The officers of the association shall perform the duties prescribed in these bylaws and by the parliamentary authority specified in these bylaws. The president of the association shall preside at all meetings of the association and of the board of directors, and shall lead the board of directors in discharging its duties and responsibilities. The vice president of the association shall, in the absence or disability of the president, perform the duties and exercise the powers of the president. The secretary of the association shall be the custodian of the association's records, except those specifically assigned or delegated to others, shall have

the duty to cause the proceedings of the meetings of the members and of the directors to be recorded, and shall carry out such other duties as are specified in these bylaws or required by the board of directors.

3.3 *Vacancies*. In the event of a vacancy in the office of vice president or secretary of the association, the board of directors shall appoint from its own number a replacement to fill the vacancy.

3.4 *Executive Director*. There shall be an executive director of the association appointed by the board of directors to serve at the pleasure of the board of directors; if terminated as such, such termination shall be without prejudice to the contract rights of such person. The executive director shall be chief executive officer of the association. The executive director shall meet regularly with the board of directors, with voice but without vote. The executive director shall, ex officio, be an assistant secretary of the association, empowered to certify to corporate actions in the absence of the secretary. The executive director, in addition to appointing and overseeing staff, shall be responsible to the board of directors for the administration of programs, services, and other activities of the association; shall see that all orders and resolutions of the board are carried into effect; shall appoint members of special and joint committees other than board committees, representatives to other organizations, and other officials and agents of the association, and oversee their work.

Article 4. Board of Directors

4.1 *General*. The affairs of the association shall be managed under the direction of the board of directors.

4.2 *Number and Qualification*. The board of directors shall consist of twelve (12) directors, organized in three (3) classes of four (4) directors each. Four (4) directors shall be elected by the membership of the association each year. A director shall be an individual member of the association at the time of election and shall cease to be a director when and if he or she ceases to be a member. No director shall serve as an employee of the association or, with the exception of committees of the board and the nominating committee, as a chairperson of any of the association's committees or interest groups.

4.3 *Nomination and Balloting*. The nominating committee shall report to the secretary of the association by October 1 of each year a slate of at least six (6) nominations for the four (4) places to be filled on the board of directors. These nominations shall be reported in writing by the secretary of the association to the membership no later than the next following October l5. Nominations other than those submitted by the nominating committee may be made by petition signed by no fewer than ten (10) individual members of the association and shall be filed with the secretary of the association no later than the next following December 1. These nominations shall be included on the ballot with the nominees presented by the nominating committee. No nomination shall be presented to the membership of the association without the express consent of the nominee. Ballots, including biographical data on the nominees, shall be sent by the secretary of the association to all institutional and individual members of the association, posted no later than the next following January 15. Ballots shall be returned to the secretary of the association no later than the next following March 1.

4.4 *Teller's Committee and Election*. A teller's committee, appointed by the secretary of the association, shall meet during March to count the ballots and report the result to the

secretary of the association by the next following April 1. The secretary of the association shall immediately inform the president of the association of the result of the balloting. Each institutional member of the association shall be entitled to one (1) ballot, and each individual member of the association shall be entitled to one (1) ballot. Candidates receiving the highest number of votes for the number of vacant positions shall be declared elected. If a tie occurs, the teller's committee shall select from among the tied candidates by lot. The acceptance by the membership of the secretary of the association's report to the next annual meeting of the association of the result of the balloting shall constitute the election of the new directors.

4.5 *Term of Office*. Each director shall serve for a term of three (3) years or until his or her successor is elected and qualifies. The term of each director shall commence with the adjournment of the annual meeting of the association at which the director was elected.

No director shall serve more than two (2) consecutive terms, except that a director appointed to fill an unexpired term of eighteen (18) months or less may then be elected to two (2) consecutive three (3)-year terms.

4.6 *Vacancies*. The board of directors shall appoint a qualified individual member of the association to fill the unexpired term of a director who vacates his or her position on the board.

4.7 *Meetings*. Regular meetings of the board of directors shall be held at least once each year. Special meetings of the board of directors may be called by the president or at the request of three (3) or more other directors. Notices of all meetings shall be mailed to each director at least ten (10) calendar days in advance or electronically or personally delivered at least three (3) calendar days in advance. Meetings of the board of directors may be held by conference telephone or other communications equipment by means of which all persons participating in the meeting can communicate with each other. Participation in such meeting shall constitute attendance and presence in person at the meeting of the person or persons so participating.

4.8 *Committees of the Board*. The president of the board of directors may appoint committees of the board as needed. These committees may consist of both directors and non-directors, but a majority of the membership of each shall be directors, and a director shall serve as chairperson.

4.9 *Compensation*. A director shall receive no fee or other emolument for serving as director except for actual expenses incurred in connection with the affairs of the association.

4.10 *Removal*. Any director or the entire board of directors may be removed with or without cause by the affirmative vote of two thirds (2/3) of the votes present and voted by official delegates of institutional members and individual members at annual or special meetings of the association, provided that written notice of such meeting has been delivered to all members entitled to vote and that the notice states that a purpose of the meeting is to vote upon the removal of one or more directors named in the notice. Only the named director or directors may be removed at such meeting.

4.11 *Admission to Meetings and Availability of Minutes*. All meetings of the board of directors shall be open to all members of the association, except that the directors may meet in executive session when personnel matters are considered. Actions taken during executive session shall become part of the minutes of the board. All minutes of the board shall be available to all members of the association, except for deliberations about personnel matters when the board is in executive session.

Article 5. Employed Personnel

The executive director shall appoint and oversee staff. No employee of the association shall serve as a director or as a chairperson of any of the association's committees.

Article 6. Fiscal Audit

The accounts of the association shall be audited annually in accordance with generally accepted accounting standards and principles by an independent certified public accountant. Copies of the reports of such audits shall be furnished to any institutional or individual member of the association upon written request; and the books of the association shall be open for review by any such member upon written request.

Article 7. Committees

7.1 *General*. The association may have three kinds of committees: standing, special, and joint.

7.2 *Standing Committees*. There shall be a nominating committee consisting of three (3) individual members of the association appointed by the board of directors, one (1) of whom shall be a member of the board of directors. Each nominating committee member shall serve for a non-renewable term of three (3) years or until his or her successor is appointed and qualifies. One (1) member of this committee shall be appointed each year. The senior member of the committee shall serve as the chairperson. The duty of this committee shall be to nominate candidates for election to the board of directors. The board of directors may establish other standing committees as needed.

7.3 *Special Committees*. The board of directors may authorize the establishment of special committees to advance the work of the association as needed. The board shall be responsible for developing mandates or guidelines for such committees, and the executive director shall be responsible for appointing persons to serve on the committees and overseeing their work. Special committees may consist of both individual members of the association and non-members, but a majority of each such committee shall be individual members, and an individual member shall serve as chairperson.

7.4 *Joint Committees*. The board of directors may authorize the establishment of joint committees of the association with other associations as needed. The board shall be responsible for developing mandates or guidelines for the association's participation in such committees, and the executive director shall be responsible for appointing persons to serve on such committees and overseeing their work. Persons appointed to serve on joint committees shall be individual members of the association.

Article 8. Interest Groups

8.1 *General*. Groups that further the professional interests of members of the association may be formed by members of the association at any time. Membership in interest groups shall be open to all individual and student members of the association.

8.2 *Organization and Program*. Each interest group shall attract its own members, develop its own agenda, and establish a suitable organizational structure as documented in its by-laws, including a rotating steering committee composed of individual members of the association and having an elected chairperson. The steering committee shall oversee the work of the group; and the chairperson of the steering committee shall serve as the liaison between the interest group and the association's board of directors.

8.3 *Recognition*. Provided it has established appropriate by-laws, selected a steering committee and elected a chairperson, an interest group may petition the board of directors for formal recognition.

8.4 *Support*. The board of directors shall establish the means by which interest groups are encouraged and sustained. Recognized interest groups may request financial and administrative support for their work, may request inclusion in conference programs, and may sponsor special activities.

Article 9. Publications

The association's publications of record shall be the Newsletter and the Proceedings. Other publications may bear the association's name only with the express permission of the board of directors.

Article 10. Quorum and Voting

Unless otherwise permitted or required by the articles of incorporation or by these bylaws:

a) a majority of members entitled to vote shall constitute a quorum for the transaction of business by the association, its board of directors. and its committees;

b) an affirmative vote of a majority of the votes present and voted by members entitled to vote shall be the act of the members;

c) voting by proxy shall not be permitted. In matters to be voted upon by the membership, each institutional member shall be entitled to one (1) vote to be cast by its official delegate, and each individual member shall be entitled to one (1) vote. Individual members who are also official delegates of institutional members are entitled to two (2) votes; this being the case, the presiding officer, when putting matters to a vote at annual or special meetings of the association, shall require that official delegates of institutional members and individual members vote or ballot separately, to ensure that those who are entitled to do so have the opportunity to cast both votes.

Article 11. Parliamentary Authority

The rules contained in the latest edition of Robert's Rules of Order shall govern the association in all cases to which they are applicable and in which they are not inconsistent with the articles of incorporation or these bylaws.

Article 12. Amendments

12.1 *General*. These bylaws may be altered, amended, or repealed and new bylaws may be adopted by members entitled to vote at any annual or special meeting of the association, provided the required notice has been given.

12.2 *Notice*. Amendments must be presented in writing to the voting members present at annual or special meetings of the association no later than the day before the business session at which the vote is to be taken.

Revised June 2006

Appendix XII: Resolutions

Resolutions Committee: Kirk Moll (KM), Shippensburg University; Anthony Elia (AE), McCormick Theological Seminary; Jennifer Woodruff Tait, Drew University.

KM: Well it's been a quiet week in Chicago, Illinois, ATLA's home town . . . As usually happens at ATLA, we got started with a bang at the opening reception with a sumptuous feast of shrimp and freely flowing wine (kindly delivered by Dennis Norlin himself). We all had a lovely time with a scenic view of Chicago at twilight, only slightly diminished by a chronic shortage—first of plates and later coffee cups.

AE: The next morning, everyone's favorite bow-tied church historian, Martin Marty, dazzled and amused us with a memorable account of the religious history of Old Chicago. It is hard to do justice to this talk, but here are few Martyisms:

- The reason that New Religions don't flourish in Chicago is that you really need a year-round climate for Birkenstocks
- I really like the smell of archives
- I'm happy that I have more citations in your databank than Andrew Greeley
- the University of Chicago used Baptist money to pay atheist professors to teach Catholic philosophy to Jewish students

Ecumenism indeed . . .

AE: Big scissors played a role in two events on Thursday. ATLA President Christine Wenderoth cut the big ribbon to open a record-breaking array of library publishers and vendors. Vice President Duane Harbin did the duty in the evening for the gala opening of the posh new headquarters for Club ATLA. The only shocking development was that we didn't realize that all ATLA staff merited executive-level offices with breathtaking downtown views. Hopefully this treatment helps make up for the fact that only one of six elevators appears to work regularly.

KM: Earlier on Thursday, Duane Harbin sat wondering if his first business meeting would be a disaster. He approached the microphone and led the librarians through the proposed changes to their sacred bylaws. He was greatly surprised at the utter silence that fell on the room and the seemingly complete lack of controversy. Rather than seize the moment for an early adjournment, He pleaded "It's so quiet . . . Is anybody out there?"

AE: Just in case we had all forgotten whence we came and whither we're going, on Friday morning Linda Corman led us in an engaging discussion of the big V, Values, and hopefully little P, Perils, facing ATLA. Good sources have informed us that there was "no navel gazing here," and we came away knowing that ATLA will still be important "as long as it helps us find stuff."

KM: That afternoon, at the next town meeting, something just didn't feel quite right to Dennis Norlin. He too faced a very quiet ATLA as he told us about the demise of the CD-ROM and future of microfilm. Giving in to these nagging suspicions, Dennis confessed "I feel like I need to stir up some controversy"—but no controversy came. Later that evening, observers were heard to speculate that the lack of controversy in the town meetings had a lot more to do with people watching the World Cup on the big screen TV in the lobby than anything else.

AE: On Friday night, adventurous souls who were not too scared by past cruise experiences with Club ATLA—or opposed to fraternizing with deans and presidents—took to the high seas for a delightful evening cruise.

KM: In the wee hours of Saturday morning, the ATLA choir gathered for practice so that our humble attempts at daily worship would be enhanced. ATLA gathered at the Church of the Assumption to remember their members who had died in the past year, and the choir sang a hauntingly beautiful Russian funeral chant. This was followed by worship with his Eminence Francis Cardinal George, who reminded us of the importance of speaking the truth boldly in the world.

AE: Our "great champion" from ATS, Dan Aleshire, spoke eloquently, and in such a hopeful way, concerning the future of theological libraries. Just in case we were getting too comfortable, Christine Wenderoth, in her presidential address, kept us humble by reminding us of a few important points:

- She started slowly, trying to keep us off our guard by urging us to pretty much ignore her and "keep eating and chewing"
- She got warmed up a bit more by recalling how someone once had remarked to her about theological librarianship: "My, there's a group for everything now!"
- We were brought back to earth when Christine observed that: "assessment is the higher education equivalent of no-child left behind"

KM: The business meeting progressed, and just in case you might have thought that "now the action would begin," Christine felt compelled to remark: "What a boring bunch you are."

As always, the conference concluded with a fine banquet with great food, wonderful entertainment, and, of course, humorous resolutions. But, wait a minute, there was a seating problem—we should have been seated in order of "appetite preferences"—it seems the first few tables were really a bit too hungry . . .

By now you're sure that we have forgotten completely about resolutions, but we haven't:

AE: Be it resolved that: Barbara Kemmis (at her first ATLA conference), the local host committee, and all the rest of the ATLA staff did a spectacular job that is greatly appreciated by the whole association;

KM: Be it resolved that all our speakers, introducers, and presenters showed the depth and breadth of their scholarship and commitment to high standards of librarianship as they taught us and led us in discussions about library instruction, reference, electronic resources, websites, Jewish bibliography, library management, hymnody, film and literature, archives and special collections, women in the church, ethnic diversity, gift books, cataloging, denominations, world Christianity, world religions, theological librarianship, Christian theology, and Church history!

AE: Be it resolved that we gather again, about this time next year, in the city of brotherly love—that fair city in the east, Philadelphia—to once again meet and share and learn and celebrate together at the 2007 Annual Conference of the American Theological Library Association.

KM: That's all news from the 60th anniversary edition of the ATLA Conference in Chicago, where all the librarians are strong, all the staff are good looking, and all the vendors are above-average.