SUMMARY OF PROCEEDINGS

Fifty-ninth Annual Conference
of the
AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

Barbara Kemmis
Jonathan West
Editors

Southwest Area
Theological Library Association

Austin, Texas
June 15–18, 2005

© 2005 by the American Theological Library Association

All rights reserved.

This book may not be reproduced, in whole or in part, in any form (beyond that copying permitted by Sections 107 and 108 of the U.S. Copyright Law and except by reviewers for public press), without written permission from the publishers.

Published by: American Theological Library Association, 250 S. Wacker Drive, Suite 1600, Chicago, IL 60606-5889 USA, tel. 312.454.5100.

TABLE OF CONTENTS

Preface **viii**
Barbara Kemmis

Program for the 2005 Annual Conference **1–5**

Preconference Workshops **6-27**
"Cataloging Dilemma: When Is a Copy Not a Copy?" 6
Judy Knop
"Cultural Competency in the Theological Library" 18
Shirley Gunn, Cindy Lu, Mayra Picos-Lee, D'Anna Shotts, Margaret Tarpley, Mariel Deluca Voth
"Preventive Preservation" 27
April P. Smith

Business Reports **28-32**
Minutes of the Business Meetings 28
Presidential Address 29

Interest Group Meeting Summaries **33-38**
Collection Evaluation and Development 33
College and University 33
Judaica 34
Public Services 35
Technical Services 36
World Christianity 37

Presentations to Interest Groups **39-85**
Collection Evaluation and Development Interest Group:
"Reading and the Theological Librarian: Some Musings" 39
Donald G. Davis, Jr.
Public Services Interest Group:
"Maximizing Online Information Retrieval: How Theological Librarians Can Best Access the Gnostic Areas of the Internet" 44
Libby Peterek
Public Services Interest Group:
"Religion in Public Life" 49
Anne LeVeque
Special Collections Interest Group:
"Sleuthing the Alamo: Adventures in the Archives of Early Texas" 51
James E. Crisp

Technical Services Interest Group:
"ISBN—Past, Present, and Future" 53
Richard A. Lammert
World Christianity Interest Group:
"Bulgarian Theological Manuscript Collections: Issues of Preservation and Access and Collaboration between American and Bulgarian Institutions" 57
Tatiana Nikolova-Houston
World Christianity Interest Group:
"Cataloging Spanish-Language Catholic Materials Using International OPACs" 67
Philip M. O-Neill
World Christianity Interest Group:
"Developing a University Library in Sub-Saharan Africa" 76
Rosalyn Lewis
World Christianity Interest Group:
"Documenting the Translators of the Bibles for the Massachusetts Bible Society Collection" 81
Amy E. Phillips, Raymond Van De Moortell

Plenary Sessions **86-101**
"The Making of an Encyclopedia: Reflections on a Revision of Mircea Eliade's *Encyclopedia of Religion"* 86
Lindsay Jones
"The Pleasures and Perils of a Life of Reading" 99
Nancy Pearl

Papers and Presentations **102-231**
"Dissertations of the Past: The Production of Academic Theses at European Universities in the 17th and 18th Centuries" 102
Armin Siedlecki
"Encouraging Diversity: Cultural and Ethnic Issues Facing Theological Students of Color as They Use the Library" 123
Susan Ebertz, Carrie Hackney, Ann Hotta
"Guadalupe in Theology and Culture: A Hispanic Protestant Response to Nuestra Señora de Guadalupe" 142
Paul Barton
"Information Overload: Information Literacy, the Library, and the Seminary Curriculum" 149
Thomas P. Haverly
"Models for Information Literacy" 159
John B. Weaver
"A One Credit Prerequisite Model for Theological Information Literacy 160
William Badke

"Imbedding Information Literacy into the Religious Studies Curriculum" 165
Saundra Lipton
"Information Literacy Instruction at Candler School of Theology, 2004–2005: An "Across-the-Curriculum" Model" 168
Douglas L. Gragg
"Slicing the Pie: A Discussion of Seminary Book Budget Allocation at Andrews University" 172
Terry Robertson
"Telling the Story: Foxe's *Actes and Monuments*" 188
Marti Alt
"Theological Librarianship and Its Possible Futures" 208
David Stewart
"'Treasures Hid in the Sand…': Finding Information for Religious Studies Research in Electronic Non-theological Sources 218
Judy Clarence
"Using Unicode™ in the Local Integrated Library System" 227
Richard A. Lammert

Roundtable Discussions **232-263**
"Care and Control of CDs and DVDs" 232
Melody Layton McMahon
"Contemporary Religious Literature" 232
Marti Alt
"E-books for Theological Libraries" 236
Eileen Saner, Richard A. Lammert
"Evaluations of Collections and Insurance" 236
Paul Schrodt
"Forming a World Religions Interest Group" 238
Suzanne Selinger
"From Cites to Sites: Using OpenURLs" 239
Andrew Keck
"Knowing What You Have: Cataloging/Listing Journals" 242
Terese M. J. Jerose
"Pathfinders" 245
Mikail M. McIntosh-Doty
"Planning the Future of Your Serials Collection" 247
Christina Torbert
"PowerPoint, Internet, and Video Clips: Our Job to Prepare Future Church Leaders on How to Use Electronic Media?" 249
Ken Boyd
"Providing Resources for Hispanic Ministries" 249
Elizabeth Johnson
"Retention and Binding: What to Keep and How" 251
David Mayo

"They're Moving Our Households, So Why Not the Library? On Using a Commercial Mover to Relocate Your Collection" 255
H. D. (Sandy) Ayer
"Virtual Reference—Pros and Cons" 258
Martha Lund Smalley
"Collaboration Around the World" 259
Sara J. Myers
"Institutional Anniversaries and Archives" 261
Carisse Mickey Berryhill
"Gifted Material: Policies & Practices" 262
Gerald L. Truman

Denominational Meetings **264-266**
Baptist Librarians 264
Campbell-Stone Librarians 264
Lutheran Librarians 265
Roman Catholic Librarians 266

Worship **267-275**
Worship in the Lutheran Tradition 267
Worship in the Episcopal Tradition 270

Memorial Tributes **276-291**
John Alhadef—*Bonnie Hardwick* 276
Steven Russell Brandt—*Anne Guenther* 276
Sister Claudia Carlen, IHM—*Simeon Daly* 278
Donn Michael Farris—*Roger L. Loyd* 279
Vital Goma—*Dennis A. Norlin* 280
Sally Thran Gunter—*Ron Crown* 281
H. Lucille Hager—*Mikail M. McIntosh-Doty* 282
William J. Hand—*Melody Mazuk* 286
Roland Eugene Kircher—*Allen W. Mueller* 287
Joann Kay Mirly—*Karen Whittlesey* 290

Appendices **292-409**
Appendix I: Annual Reports 292–298
ATLA Representative to NISO 292
Education Committee 295
Special Committee of the Association for International Collaboration 296
Appendix II: Annual Conferences (1947-2005) 299
Appendix III: Officers of ATLA (1947-2005) 301
Appendix IV: 2005 Annual Conference Hosts 303
Appendix V: 2005 Annual Conference Institutional Representatives 304

Appendix VI: 2005 Annual Conference Non-Member Presenters, On-Site Staff, and Non-Member Attendees 305
Appendix VII: 2005 Annual Conference Exhibitors and Sponsors 306
Appendix VIII: Statistical Records Report (2003-2004) 307
Appendix IX: Organizational Directory 335
Appendix X: ATLA Membership Directory 340

Errata **410**

PREFACE

This June, 350 participants, exhibitors, guests, and staff gathered in Austin, Texas, for the 2005 Annual Conference of the American Theological Library Association (ATLA). Attendees reunited with friends, networked with colleagues, worshipped and learned together. The *Summary of Proceedings* attempts to record some of the learning and reflections that took place in the workshops, papers, roundtables, and other sessions. The *Proceedings* also records historical data, such as the ATLA membership at the time of the conference and the annual accomplishments of committees and other ATLA groups.

I am very grateful to all those presenters who contributed to the Conference's success and submitted their material for this volume. I would also like to thank the ATLA staff who worked very hard on this publication: Jonathan West, in his final task as editor of member publication, tackled the considerable challenge of assembling the first draft, Tim Smith for his hard work on the appendices, and Joel Jupp, an invaluable temporary worker, for formatting and proofreading.

Our goal was to create a publication of high quality, readability, and cohesion without compromising the contributors' individuality. The text of each submission is just as it was received, apart from minor formatting and punctuation corrections, to maintain the flavor of the conference presentations.

To complement the printed word, the ATLA web site has links to PowerPoint presentations and other web resources related to presentations in this volume at www.atla.com/member/publications/summary_of_proceedings.html.

I hope you enjoy, as I have, the incredible range of topics covered in this volume with the common theme of promoting theological librarianship as a field and calling. Much of the work presented herein is ongoing throughout the world, and the 2006 ATLA Conference promises to continue and further the dialogue. Come join us next year in Chicago!

Barbara Kemmis
Director of Member Services

PROGRAM

American Theological Library Association
59th Annual Conference
June 15–18, 2005
Austin, Texas

TUESDAY, JUNE 14

8:30 AM–5 PM	**Preconference Workshops** "Equipping for ATS Accreditation Visits, Part III" *Charles Willard*
3–5 PM	Education Committee Meeting
7–9 PM	**Technical Services Session** "Migrating to OCLC Connexion" *Jeffrey Brigham, Joanna Hause*

WEDNESDAY, JUNE 15

8:30 AM–5 PM	Board of Directors
8:30 AM–12 PM	**Preconference Workshops** "Cultural Competency in the Library" *Margaret Tarpley, Mariel Deluca Voth, Cindy S. Lu, Mayra Picos-Lee, D'Anna Shotts, Shirley Gunn* "Grant Writing and Foundation Funding: What to Do, and What Not to Do:" *Allison Chandler Supancic* "Preventive Preservation: The Fundamentals" *April P. Smith*
12–1:30 PM	Lunch on your own
1:30–5 PM	**Preconference Workshops** "Cataloging Dilemma: When Is a Copy Not a Copy?" *Judy Knop* "Copyright in the Library" *Georgia Harper* "Presentation and Tour of the Harry Ransom Center" *Oliver Franklin*
5:30–7 PM	Choir Rehearsal
6–7 PM	President's Invitational Welcome
7–9:15 PM	Opening Reception

THURSDAY, JUNE 16

7:30 AM–8:30 AM	New Member Breakfast
8:30 AM–9 AM	Worship in the Presbyterian tradition
9:15 AM–10:15 AM	**Plenary** "The Pleasures and Perils of a Life of Reading" *Nancy Pearl*
10:15 AM–11:15 AM	Opening of Exhibits and Reception
11:15 AM–12:15 PM	**Papers** "Slicing the Pie: A Discussion of Seminary Book Budget Allocation at Andrews University" *Terry Robertson* "Telling the Story: Images in Foxe's *Actes & Monuments"* *Marti Alt*
11:15 AM–12:15 PM	**Roundtables I** "Collaboration Around the World" *Eileen Crawford* "Pathfinders and Students: Another Tool to Enhance Independent Research" *Mikail McIntosh-Doty* "Planning the Future of Your Serials Collection" *Christina Torbert* "PowerPoint, Internet, and Video Clips: Our Job to Prepare Future Church Leaders on How to Use Electronic Media?" *Kenneth Boyd*
12:15–1 PM	**Showcase of Products I**
12:15–1:45 PM	Lunch on your own
1:45–3:15 PM	Business Meeting I
3:15–3:45 PM	Break with Exhibitors
3:45–5:15 PM	**Interest Groups I** ***Collection Evaluation and Development*** *Donald G. Davis, Jr.* ***Judaica/College and University*** *Adam Zachary Newton* ***Technical Services*** *Richard A. Lammert*
3:45–5:15 PM	**Panel** "Theological Librarianship and its Possible Futures" *Charles Willard, David Stewart*
5:15 PM	Hosted Excursions and Free Time

FRIDAY, JUNE 17

8:30–9 AM	Worship in the Lutheran tradition
9:15–10:15 AM	**Paper** "Treasures Hid in the Sand: Finding Information for Religious Studies Research in Electronic Non-Theological Resources" *Judy Clarence*
9:15–10:15 AM	**Roundtables II** "E-Books for Theological Libraries" *Richard Lammert, Eileen Saner* "Evaluation of Collections and Insurance" *Paul Schrodt* "Forming a World Religions Interest Group" *Suzanne Selinger* "Institutional Anniversaries and Archives" *Carisse M. Berryhill* "Knowing What You Have—Cataloging/Listing Journals" *Terese M.J. Jerose*
10:15–10:45 AM	Break
10:45 AM–12:15 PM	**Interest Groups II** ***OCLC-TUG*** *Ramona McKeown* ***Public Services*** *Libby Peterek, Anne LeVeque* ***World Christianity*** *Rosalyn Lewis, Tatiana Nikolova-Houston, Philip M. O'Neill, Amy E. Phillips, Rev. Raymond Van De Moortell*
10:45 AM–12:15 PM	**Panel** "Encouraging Diversity: Cultural and Ethnic Issues Facing Theological Students of Color As They Use the Library" *Susan Ebertz, Carrie Hackney, Ann Hotta*
12:15–1 PM	**Showcase of Products II**
12:15–1:45 PM	Lunch on your own
1:45–2:15 PM	Dessert with Exhibitors
2:15–3:45 PM	Town Meeting
3:45–4 PM	Stretch Break
4–5 PM	**Paper** "Information Overloaded" *Thomas Haverly, David Suiter*
4–5 PM	**Roundtables III** "Connecting to Connexion"

	Joanna Hause "From Cites to Sites: Using OpenURLs" *Andrew Keck* "Meeting Needs of ESL Students" *David Bundy* "They're Moving Our Households, So Why Not the Library? On Using a Commercial Mover to Relocate Your Collection" *Sandy Ayer* "Virtual Reference—Pros and Cons" *Martha Lund Smalley*
5:15–6:15 PM	**Denominational Meetings**
6:15 PM	Accompanied Dinners and Free Time

SATURDAY, JUNE 18

8:30–9 AM	Worship – Episcopal tradition
9–9:30 AM	Memorials
9:30–9:45 AM	Stretch Break
9:45–10:45 AM	**Plenary** "The Making of an Encyclopedia: Reflections on a Revision of Mircea Eliade's *Encyclopedia of Religion*" *Lindsay Jones*
10:45–11:15 AM	Break
11:15 AM–12:15 PM	**Papers** "Dissertations of the Past: The Production of Academic Theses at European Universities in the 17th and 18th Centuries" *Armin Siedlecki* "Using Unicode in the Local ILS" *Richard A. Lammert*
11:15 AM–12:15 PM	Roundtables IV "Care and Control of CDs and DVDs" *Melody Layton McMahon* "Contemporary Religious Literature" *Marti Alt* "Gifted Materials: Policies & Practices" *Gerald L Truman* "Providing Resources for Hispanic Ministries" *Elizabeth Johnson* "Retention and Binding Policies: What to Keep and How?" *David L. Mayo*
11:15 AM–12:15 PM	**Presentation**

	"Blessed to Bless Others: Estate Planning and Gift Giving" *Kathy Dunfee, Richard Fannin*
12:15–1:45 PM	Lunch on your own
1:45–3:15 PM	**Interest Groups III** ***Lesbian and Gay*** *Loriene Roy, Antony Cherian* ***Special Collections*** *James E. Crisp*
1:45–3:15 PM	Panels "Models for Information Literacy Instruction" *Bill Badke, Douglas Gragg, Saundra Lipton, John B. Weaver* "The Virgin of Guadalupe in Theology and Culture" *Rob Cogswell, Paul Barton, Maggie Izutsu, Sister Yolanda Tarango, Cindy Rigby*
3:15–3:30 PM	Stretch Break
3:30–5 PM	Business Meeting II
6–9 PM	Reception and Banquet at St. David's

SUNDAY, JUNE 19

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

PRECONFERENCE WORKSHOPS

Cataloging Dilemma: When Is a Copy Not a Copy?*
by
Judy Knop, ATLA

This workshop was based on the publication: Differences Between, Changes Within : Guidelines for When to Create a New Record. Participants discussed the differences between two manifestations of the same work and changes within a single manifestation. Guidelines were presented that helped participants decide whether those differences represented major changes requiring a new work or whether they represented minor changes requiring modification of an existing record. Guidelines were presented for single-part monographs, multipart monographs, electronic resources, serials (Differences Between) and serials (Changes Within). Participants practiced applying the guidelines to a broad variety of resources.

Exercises

I. Single-Part Monographs:

1. **Item in hand:** First Harvard University Press Paperback edition; ISBN differs; size is 23 cm.; 6th printing, 2003. All else exactly matches the existing record.

   Existing record:
   245 00 Tree of origin : $b what primate behavior can tell us about human social evolution / $c Frans B.M. de Waal, editor.
   260 Cambridge, Mass. : $b Harvard University Press, $c 2001.
   300 311 p. : $b ill., maps ; $c 24 cm.

2. **Item in hand:** "2 disc special ed." (ca. 114 min.)

   Existing record:
   020 0790795671
   024 1 085393892623
   024 1 012569705944
   028 41 38926 $b Warner Home Video

* PowerPoint presentation is available at www.atla.com/member/publications/summary_of_proceedings.html.

245 00 Bullitt $h [videorecording] / $c Warner Bros.-Seven Arts presents ; screenplay by Alan R. Trustman and Harry Kleiner ; produced by Philip D'Antoni ; directed by Peter Yates.
250 Widescreen format.
260 Burbank, CA : $b Warner Home Video, $c 2005, c1968.
300 1 videodisc (114 min.) : $b sd., col. ; $c 4 3/4 in.
538 DVD; Dolby surround stereo. in English; mono. in French; region 1.

3. **Item in hand:** Book lacks additional 15 p. after main paging and lacks the poster. Consulting a couple of other libraries indicated that those copies had an extra 15 p. "Election guide" and a tear out poster that could be removed and put in a pocket.

Existing record:
100 1 Stewart, Jon, $d 1962-
245 10 America (the book) : $b a citizen's guide to democracy inaction / $c written and edited by Jon Stewart, Ben Karlin, David Javerbaum ; writers, Rich Blomquist ... [et al.] ; additional material, Samantha Bee ... [et al.] ; with a foreword by Thomas Jefferson.
260 New York, NY : $b Warner Books, $c c2004.
300 xi, 227, 15 p. : $b ill., maps (some col.) ; $c 27 cm. + $e 1 poster (folded, col. ; 51 x 58 cm.)
500 Above title on cover: The Daily show with Jon Stewart presents.
500 The book is presented as a text book with discussion questions and classroom activities.

4. **Item in hand:** Map issued in 2 versions: both have exactly the same title, size, scale, etc. The only difference is one has been superimposed on top of an aerial photograph. That one says: "Photograph not to scale." *Will you need two records or one?*

5. **Item in hand:** Cover has a starburst printed on the cover that says: "Now includes: Bonus! Interactive Clinical Cases CD-ROM & Bonus! Online access to Virtual Microscope via StudentConsult." It comes with a "free online subscription" to studentconsult.com.

Existing record:
020 0721692745
020 0808900072 (IE)
245 00 Robbins basic pathology / $c [edited by] Vinay Kumar, Ramzi S. Cotran, Stanley L. Robbins ; with illustrations by James A. Perkins.
250 7th ed.
260 Philadelphia, PA : $b Saunders, $c c2003.

300 xii, 873 p. : $b col. ill. ; $c 29 cm.
500 Previously published: Basic pathology. 6th ed. 1997.

6. Item in hand: London : T & T Clark, 2003. ISBN: 0567080811

Existing record:
020 184127187X
100 1 Blumenfeld, Bruno.
245 14 The political Paul : $b justice, democracy and kingship in a Hellenistic framework / $c Bruno Blumenfeld.
260 London ; $a New York : $b Sheffield Academic Press, $c c2001.
300 507 p. ; □ c 24 cm.
440 0 Journal for the study of the New Testament. $p Supplement series ; $v 210

7. Item in hand: London ; New York : T & T Clark International, 2004. 24 cm.

Existing record:
020 0567096955
100 1 May, Gerhard, □ d 1898-
240 10 Scho¨ pfung aus dem Nichts
245 10 Creatio ex nihilo : $b the doctrine of 'Creation out of Nothing' in early Christian thought / $c Gerhard May ; translated by A.S. Worrall.
260 Edinburgh : $b T & T Clark, $c 1994.
300 197 p. ; $c 23 cm.

8. Item in hand: 1st American ed., 7th ed, entirely rev. and reset. No date of publication. Possibly issued in 2004.

Existing record:
020 0826413781
245 04 The book of saints : $b a comprehensive biographical dictionary / $c edited by Dom Basil Watkins, OSB on behalf of the Benedictine monks of St. Augustine's Abbey, Ramsgate.
250 7th ed, entirely rev. and reset.
260 New York : $b Continuum, $c c2002.
300 xiv, 640 p. : $b ill. ; $c 25 cm.

9. Item in hand: "Standard version presented in letterboxed format preserving the aspect ratio of its original television exhibition."

Existing record:
020 0780639758
028 42 B8719D □ b PBS DVD VIDEO

037 $b Midwest Tapes $n http://www.midwesttapes.com
245 00 Great lodges of the national parks. $p Grand lodges. $p Canyon lodges $h [videorecording] / $c produced by Oregon Public Broadcasting ; producer/writer/director, John Booth.
260 Oregon : $b Oregon Public Broadcasting ; $a [Alexandria, VA] : $b Distributed by PBS Home Video, $c c2002.
300 1 videodisc (120 min.) : $b sd., col. ; $c 4 3/4 in.
538 DVD, Region 1, full screen presentation, Dolby surround stereo.
546 Closed-captioned.

10. Item in hand: 2nd ed. New Haven : Yale University Press, 2004. xx, 194 p. ISBN: 0300105878. Author's pref. to 2nd ed: "I have not tried to revise or update this 1974 work."

Existing records:
020 0300017774 : $c $7.95
020 0300018096 (pbk.)
100 1 Mayhew, David R.
245 10 Congress : $b the electoral connection / $c David R. Mayhew.
260 New Haven : $b Yale University Press, $c 1974.
300 vii, 194 p. : $b diagr. ; $c 21 cm.
440 0 Yale studies in political science ; $v 26

11. Item in hand: Biblical parenting for life : God's plan for raising godly children, based on a study of the Bible.

Existing record:
020 0849942020 (teacher's manual)
020 0849942039 (student manual)
100 1 MacArthur, John, □ d 1939-
245 10 Biblical parenting for life : $b nine session, Bible-based study on rearing godly children from preschool to high school / $c by John MacArthur.
260 Nashville, Tenn. : $b Word Pub., $c c2000.
300 2 v. : $b ill. ; $c 28 cm.

12. Item in hand: 40 CDs. c2004.

Existing record:
245 00 Reformation bookshelf $h [electronic resource].
260 Edmonton, AB : $b Still Waters Revival Books, $c c2002.
300 30 CD-ROMs : $b sd. ; $c 4 3/4 in.
856 41 http://www.messianic-books-cds.com
856 41 http://www.swrb.com

II. Multipart Monographs

13. Item in hand: V. 3, Hamburg : Universitaet Hamburg Verein, 2005.

Existing record:
020 3525534477 (Bd. 1/1)
100 1 Rahlfs, Alfred, $d 1865-1935.
245 10 Verzeichnis der griechischen Handschriften des Alten Testaments / $c von Alfred Rahlfs.
250 [Neuausg.].
260 Goettingen : $b Vandenhoeck & Ruprecht, $c c2004-
300 v. ; $c 24 cm.
500 A substantially enlarged and corrected version of Rahlfs' original 1914 edition--Cf. Einleitung.

14. Item in hand: Pt. 1: London : Blackwell, 2002–.

Existing record:
245 04 The Christian theological tradition / $c general editors, Catherine A. Cory, David T. Landry ; contributors, Catherine A. Cory ... [et al.].
260 Upper Saddle River, N.J. : $b Prentice Hall, $c c2000-
300 v. : $b ill. (some col.), maps ; $c 23 cm.
505 0 Pt. 1. The Old Testament / David Landry -- The primeval story / David Landry and David Penchansky -- God's covenant with Israel / David Smith -- Judges, Prophets, Kings / David Penchansky and David Landry -- Second Temple Judaism (520 BCE-70 CE) / David Landry

15. Item in hand: Vol. 1: The Biblical world, edited by John Barton and Steve Smith. 2004.

Existing record:
020 0415161053 (set)
020 0415275733 (v. 1)
020 0415275741 (v. 2)
245 04 The biblical world / $c edited by John Barton.
260 London ; $a New York : $b Routledge, $c 2002.
300 2 v. : $b ill. ; $c 25 cm.

16. Item in hand: Vol. 2: The Old Testament of Jehovah : millenial chronology. London : Blackwell, 2004.

Existing record:
020 1930493088 (set)
130 0 Bible. $p O.T. $l English. $s Authorized. $f 2002.

245 14 The millennial chronologically dated Old Testament of Jehovah / $c Walter Curtis Lichfield.
260 Miami, Fla. : $b Athena Press, $c 2002.\
300 2 v. : $b maps ; $c 24 cm.

17. Item in hand: V. 6: The hidden famine : conflict and rebellion in Belfast, 1840–1850.

Existing record:
100 1 Kinealy, Christine.
245 10 The hidden famine : $b poverty, hunger, and sectarianism in Belfast, 1840-50 / $c Christine Kinealy and Gerard MacAtasney.
260 London ; $a Sterling, Va. : $b Pluto Press, $c 2000.
300 v. : $b map ; $c 22 cm.

III. Integrating Resources

18. Item in hand: Resource now indicates it is published: Leiden : E.J. Brill. Cooperation with faculty of Dallas TS still mentioned on website.

Existing record:
130 0 Bible. $p O.T. $l Greek. $f 1989.
245 10 Septuaginta $h [electronic resource].
260 Dallas, TX : $b CDWord Library, $c c1989.
300 1 text file.
490 1 CDWord : the interactive Bible library
516 Text with illustrative material.
500 Taken from the ed.: Septuaginta / edited by Alfred Rahlfs. -- Stuttgart : Deutsche Bibelgesellschaft, 1979.
500 Produced in co-operation with the faculty of the Dallas Theological Seminary.
520 Computer version of the Septuagint (Greek O.T.), plus Microsoft Windows applications for PCs.
830 0 CDWord.

19. Item in hand: Compare these two records. Should they both exist?

Existing record:
245 00 Reformation and enlightenment. $n 1500-1800 $h [electronic resource].
260 Evanston, Ill. : $b McDougal Littell, $c c2002.
300 1 v. : $b ill., maps ; $c 23 cm.
516 This file does not contain graphics.
538 This file is in ICADD format.

856 41 www.aph.org $c Must be decompressed $f E-02114-PF.zip $n American Printing House for the Blind (APH), Louisville, Ky. $o UNIX $q Zipped $s 83968 bytes

Existing record:
245 00 Reformation and enlightenment. $p 1500-1800 $h [electronic resource].
260 Sacramento, Calif. : $b Clearinghouse for Specialized Media & Technology, $c 2003.
300 191 p. : $b ill. ; $c 22 cm. + $e teacher's manual.
516 This file does not contain graphics.
538 This file is in Edit PC 3.39 (.abt) format.
856 41 www.aph.org $c Must be decompressed $f E-02120-TF.zip $n American Printing House for the Blind (APH), Louisville, Ky. $o UNIX $q Zipped $s 84992 bytes

20. Item in hand: Update packet contains a new t.p. with title: A Jewish family life curriculum. Project Coordinator: David Levy; editor: Joseph Stein. 2nd ed., 5763, 2002.

Existing record:
245 00 A Tree of life : $b a handbook for Jewish family education / $c [project coordinator, Barbara Mollin Lerner ; editor, Marga Hirsch].
260 Melrose Park, Pa. : $b Auerbach Central Agency for Jewish Education, $c 5761, 2000.
300 xiv, 194 p. ; $c 31 cm.
500 Looseleaf.

21. Item in hand: New binder and contents to replace current work: 2nd ed., 2005. No other changes.

Existing record:
100 1 Roberson, Whitney Wherrett.
245 10 Spirituality at work : $b a handbook for conversation convenors and facilitators / $c [Whitney Wherrett Roberson].
260 San Francisco, CA (641 47th Ave., San Francisco 94121) : $b Whitney Wherrett Roberson, $c c2000.
300 115 p. ; $c 30 cm.
500 Looseleaf.

22. Item in hand: New t.p. has: Group counseling handbook : a practical guide to all aspects of therapy groups, Theresa M. Finer and Christopher Seavey.

Existing record:
100 1 Seavey, Christopher.
245 14 The group counseling handbook : $b a practical guide to establishing, marketing and conducting therapy groups / $c Christopher Seavey and Theresa M. Finer.
260 Dubuque : $b Kendall/Hunt, $c 2001.
300 279 p. : $b ill. ; $c 29 cm.
500 Looseleaf.

23. Item in hand: Update packet: London : Blackwell, 2005.

Existing record:
245 00 Clinical microbiology procedures handbook / $c editor in chief, Henry D. Isenberg.
250 2nd ed.
260 Washington, D.C. : $b ASM Press, $c c2004.
300 3 v. : $b ill. ; $c 30 cm.
500 Issued in looseleaf format.

24. Item in hand: Update packet: Editor: Herman T Smith.

Existing record:
245 00 Handbook of accounting and auditing / $c editor, Barry J. Epstein.
250 2002 ed.
260 New York, NY : $b WG & L/RIA Group, $c c2002.
300 1 v. (loose-leaf) : $b ill., forms ; $c 26 cm.
500 Looseleaf for updating.

IV. Serials (Differences and Changes)

25. Item in hand: V. 3, no. 2 Cock-a-doodle do : wake up world! Aug. 1988.

Existing record:
245 00 Cock-a-doodle wake up world.
260 Washington, D.C. : $b Rhema Christian Center,
310 Monthly
500 Description based on: Vol. 1, no. 2; title from cover.

26. Item in hand: English ed. Rome : World Federation of Christian Life Communities. 1st issue: 40th year, no. 1 (Jan. 1971)–

Existing record:
245 00 Progressio.
250 Three language ed.

260 Rome: $b Central Secretariat of Christian Life Communities $c 1968-
362 0 Vol. 37, no. 1, (Winter 1968)-
546 English, French, or Spanish
500 Subtitle varies: v. 37 (1968)-v. 39 (1970): "International review of the Christian Life Communities." v. 40 (1971)- "Publication of the World Federation of Christian Life Communities."

27. Item in hand: Vol. 1, no. 1 (Jan. 1970)– WACC journal.

Existing record:
110 2 World Association for Christian Communication.
245 10 WACC journal.
260 New York, $b World Association for Christian Communication.
362 1 Began in 1970; ceased in 1979.

28. Item in hand: Vol. 3, no. 1: Sacramento, Calif. : International Christian Chiropractors Association.

Existing record:
245 04 The Christian chiropractor.
260 Fort Collins, Colo. : $b World-Wide Christian Chiropractors Association, Inc., $c 1953-
300 v. : $b ill. ; $c 22-28 cm.
362 0 Vol. 1, no. 1 (1953)-

29. Item in hand: Compare these two records. Are both needed?

Existing record:
245 00 Christian mission digest.
260 [New York : $b Friendship Press, $c 1960-
362 0 No. 40 (1959/60)-
500 Title from cover.
550 Nos. 40- published for the Division of Foreign Missions of the National Council of the Churches of Christ in the United States of America by the Commission on Missionary Education; nos. -<48> "sponsored by the Division of Overseas Ministries of the National Council ... and published by the Department of Education for Mission (Friendship Press)."

Existing record:
245 00 Christian mission digest.
260 New York : $b Published for Div. of Foreign Missions [of the NCCC] by Friendship Press, $c [1960-
362 0 [No. 40] (1959/60)-
500 Title from cover.

550 Published for: National Council of the Churches of Christ in the United States of America, Division of Overseas Ministries, 1965/66-

Answers to Exercises

I. Single-Part Monographs

1. Use existing record.
   - ISBN indicating difference in binding is minor.
   - 1st ed. is a minor difference.
   - 1 cm. Difference is minor.
   - Printing date difference is minor.

2. Create new record.
   - Edition statement difference is major.
   - Extent difference is major.

3. Use existing record, with a note about lacking material.
   - Difference in accompanying material is only major if it affects the use of the main work.

4. Create new record.
   - Difference in content requires a reevaluation of all aspects.
   - Difference in scale is major.
   - Specific material designation (1 photomap) difference is major.

5. Use existing record with a note about additional CD-ROM.
   - Difference in accompanying material that does not affect the main work is minor.

6. Create new record.
   - Change of publisher is major.
   - ISBN change can be major.

7. Use existing record.
   - Change of country may be major, but consider other aspects. In this case, the change of country is the only difference, so is minor.

8. Use existing record.
   - Presence of 1st ed. is minor.

9. Create new record.
    - Any difference in other physical details, including notes of those details, is major.

10. Create new record.
    - Difference in edition statement is major.
    - Difference in preliminary pagination is minor.
    - Presence of author's new preface is major.

11. Create new record.
    - Difference in other title information is major.

12. Create new record.
    - For direct electronic resources, a significant difference in extent is major.

II. Multipart Monographs

13. Use existing record, adding note about new publisher.
    - Change of publisher on subsequent part is minor.

14. Create new record.
    - Change of publisher is major when comparing the same part.

15. Create new record.
    - Change in responsibility in same part is major.

16. Use existing record.
    - Change in title and publisher is minor in subsequent volumes, unless you have evidence that v. 1 also exists with the changes.

17. Use existing record.
    - Change of other title information on subsequent part is minor.

III. Integrating Resources

18. Use existing record.
    - Evidence of it being the same resource suggests this is subsequent manifestation, so publisher change is minor.

19. Depends on cataloger's judgment:
    - If you believe this is a different manifestation, create a new record, since the change of publisher is major.
    - If you believe this is a subsequent iteration, use the existing record because publisher change, difference in extent, and difference in format are minor.

20. Use existing record with revised description.
    - All changes between iterations are minor.

21. Create a new record.
    - A complete replacement of a looseleaf is major.

22. Use existing record and update the description.
    - Changes within a manifestation are minor.

23. Use existing record and update the description.
    - Change of publisher is minor within same manifestation.

24. Use existing record and update the description.
    - Change in responsibility is minor within same manifestation.

IV. Serials (Differences and Changes)

25. Create new record.
    - Major title change.

26. Create a new record.
    - Difference in edition indicating a change in scope, coverage, or language is major.

27. Use existing record.
    - Difference in main entry is minor when due to difference in cataloging rules.

28. Use existing record.
    - Change of publisher is minor for changes within serials.

29. These are duplicates, just different ways to express publisher and distributor.

Cultural Competency in the Theological Library

by
Shirley Gunn, Nigerian Baptist Convention Publications Department
Cindy Lu, Singapore Bible College
Mayra Picos-Lee, Eastern Baptist Theological Seminary
D'Anna Shotts, Kaduna Baptist Theological Seminary
Margaret Tarpley, Vanderbilt University
Mariel Deluca Voth, Bethel Seminary

8:30–9:00 AM **Welcome, Introductions, and Expectations**
Participants and workshop leaders introduce themselves. In groups of three with a team member acting as scribe, participants share workshop expectations, including specific challenges or situations from their own experience. Results will be shared with the larger group.

9:00–10:00 AM **Theoretical Framework on Cultural Competency:**

- Anthropological Framework
- Psychological Framework
- Educational Framework
- Theological Framework

10:00–10:30 AM **Break**

10:30–10:45 AM **Video Clips: "Spanglish," "The Terminal," "A Walk in the Clouds"**

10:45–11:45 AM **Small Group Activities and Discussion**
Part One: We will share problems and solutions that reinforce experientially the ideas that have been discussed about cultural sensitivity, acceptance, competency, and awareness.
Part Two: Discuss several of the following questions:

- Can we find within our theological/professional tradition the resources necessary to fund a commitment to cultural diversity?
- What current practices in our institutions work against diversity?
- How can we help to generate new ones that value diversity?
- What are strategies we can take back to our institutions to create a "culture" of respect for diversity?

- Generate a list in each small group of "Do's and Don'ts," concerning cultural competency in the library.

11:45–12:00 PM **Report from Groups, Questions, Comments, Closing Remarks**

Theoretical Framework on Cultural Compentency

Cultural competency in the library has anthropological, psychological, educational, and theological aspects, which are outlined below.

Anthropological Framework

The anthropological framework begins with definitions of culture, including "the knowledge which people use to interpret experience and generate behavior." Any one of our seminaries is itself a kind of "microculture." Each of our libraries may be viewed as a "cultural scene" in which members are being initiated into the worldview—discovering, experimenting, testing, etc., the tenets of the new paradigm. The librarian/faculty must enter the "life" of each learner deeply enough to determine the readiness and compatibility of the student to the learning that takes place in the seminary.

Ethnography is defined as a "way of looking" and a "way of seeing." Ethnography (*ethnos* = "peoples" and *graphein* = "to write") enumerates the set of tools that the culture learner sent to unfamiliar societies employs to describe and characterize the "culture" with whom he comes to live as well as the tools to discover and enter the meaning system that is another culture. The ethnographer's goal is to create an account of another culture in terms as close as possible to the way members of that culture understand their own worlds.

Questions asked include:

- What is done? = Behavior
- What is good or best? = Values
- What is true? = Beliefs
- What is real? = Worldview

Practicing ethnography at our libraries means discovering the "culture/s" and worldviews of our students. What is worldview? Worldviews are the lenses through which a society looks at the world. It is the grid upon which are plotted the multiple experiences of life (N.T. Wright). A worldview is a framework or set of fundamental beliefs through which we view the world and our calling and future in it. Worldviews have to do with the presuppositional, precognitive stage of a culture or society. In other words, wherever we find the ultimate concerns of human beings, we find worldviews. Worldviews have to do with the more profound

questions that every human being asks at some point in her/his life: Who am I? Where am I going? What's it all about? Is there a god? How can I live and die happily? Worldview elements include: a. stories; b. questions; c. symbols; and d. praxis. Some illustrations of worldview elements are: Asian with fatalism and pragmatism; African with time; and Latin American with personal relationships. Some suggestions are: know the people; know "theirs" and "ours" worldviews; know the implicit assumptions you have of "others." Perspective transformation is the process of becoming critically aware of how and why our presuppositions have come to constrain the way we perceive, understand, and feel about our world; of reforming these assumptions to permit a more inclusive, discriminating, permeable, and integrative perspective; and of making decisions or otherwise acting upon these new understandings.

Psychological Framework

Cultural competency in the theological library from a psychological perspective starts with an understanding of cultural identity, how culture influences the development of an individual's identity, and how identity formation begins with the first mental images of the body and expands throughout time to more complex and differentiated images of self and others. The images of self and others are influenced by the context (culture) in which they occur. Culture is understood as integrated by the physical, mental, emotional, and spiritual images of self and others that occur within a specific context. "Culture is conceived as including both concrete and abstract aspects of the environment. That is, its internal representation is through images of people, things, sights, smells, and sounds, as well as values." (J. and S. Bloom-Feshbach, 303). Culture becomes integrated in a person's identity formation. For persons living in a culture different from their own, separation and loss and attachment theory should be considered. "Seeking and maintaining contact with significant others is an innate, primary motivating principle in human beings across the lifespan" (Johnson and Whiffen, 5). Human beings need the comfort and security that attachment figures such as parents, children, spouses, and lovers provide. Proximity to a loved one tranquilizes the nervous system and thus positively affects a person's emotional, physical, and psychological functioning. According to attachment theory, people who establish secure attachments earlier in life have a greater ability to differentiate themselves from others. Cultural relocation brings into question fundamental aspects of an individual's identity. The move from one's culture of origin into a new culture is experienced as a loss and creates anxiety at the separation from attachment figures, images, and values. The ability to properly mourn the losses one experiences through cultural separation is influenced by various factors.

What are the implications for the theological library? The theological library is a place where a myriad of cultures collide. The theological library is a place where people encounter God, self, and others in various ways. The theological library is a place where cultural diversity is not only challenged but also embraced. For some people, encountering the world of theological ideas that challenges their old

assumptions is frightening and painful. When such an encounter is accompanied by the loss of other important aspects of one's culture of origin, the sense of separation and isolation may become even greater. The task of theological librarianship is to promote a culture that values diversity in specific ways, a culture where the various representations of our world's reality are included.

Educational Framework

The educational aspects of cultural competence in the theological library must begin with a sense of cultural humility because no workshop or reading list can prepare one for deep understanding (or even shallow) of all cultural groups encountered in the 21st-century library. The librarian can create and nurture a "culture" of respect for colleagues, students, patrons, and all library staff, from professional through housekeeping. "Do Not Do to Others What You Do Not Want Done to Yourself" (Confucius) is but one of the many versions of the maxim we call the Golden Rule. The "Golden Rule" principal is almost universal as a behavior model in many world cultures and should provide the foundation for relations in the library. One example is that no one wants to be corrected in public, but what might be a temporary embarrassment in the U.S. context could be highly insulting to a person holding another worldview. Reminding a patron at the circulation desk of overdue fines or berating a student worker for misshelved books is best done sensitively and politely in private.

Paulo Freire (1921–1997) was a Brazilian educator whose philosophy was learning as partnership, not just a one-way information transfer. He often worked with rural populations who might have less formal education but have considerable knowledge and skill related to their environment. From his seminal book *Pedagogy of the Oppressed,* the oppressed (persons unable to read) and the teacher become for our purposes the student/staff/colleague and the librarian. Pedagogy of the oppressed is "the pedagogy of men (persons) engaged in the fight for their own liberation (education) …", "… pedagogy that must be forged ***with***, not ***for***, the oppressed (students)." He defined praxis as "… reflection and action upon the world in order to transform it." He advocated dialogic and problem-posing education (The case study is a respected education method) alongside literacy education (libraries and bibliographical research have a "language" that must be interpreted). "Liberating education consists in acts of cognition, not transferals of information," and this can involve both student and teacher or student/staff/colleague and the librarian! "Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and new terms emerge—'teacher-student' with 'student-teacher.' The teacher is no longer merely the one-who-teaches, but one who is himself taught in dialogue with the students …"

Examples of issues relating to cultural competency include: spirituality and religious issues; communication and interpersonal relationship styles, including word choice, voice tone and volume, eye contact, and proper titles; clothing, hair styles, and body adornment; gender issues and consideration of appropriate male/female interaction; age, respect, and seniority; discipline, correction, and

training methods; informal and social interactions; and individualism and equality. Learning about and respecting cultural variance is the job of the library professional. Dialogue (which involves both listening and communicating) and research are integral to the process.

Theological Framework

Cultural diversity is a global phenomenon; thus, cultural competency is not an option, but a necessary trait for theological librarians as theological education is moved by globalization. On the other hand, interest in cultural studies among theologians has increased in recent years.[1] Therefore, now more than ever, theological librarians must tackle issues with cultural competency.

The theological basis for cultural competence is found in studies of biblical images of God and cultures, and biblical examples of how the early church dealt with cultures. Combined with how contemporary theologians view culture, these tenets form a strong theological foundation by which to master cultural competency. Principles drawn from theological reflections of some missiologists can also be applied to help theological librarians master cultural competency.

Scriptural Foundation of Cultural Competency:

The Triune God in Culture is seen as God-the Creator of all Cultures. (Gen. 1:27; 4:20-22), Christ-the incarnated Word (Phi 2:5), and Holy Spirit-the guidance of all truth (Jn 15:5; 16:13).

Biblical Images of God and Culture:

The relationship of God and culture is described beautifully in the following biblical images:

1) Eden: the triune God creates human culture,
2) Babel: human beings seek unity in culture, but God brings in diversity,
3) Wilderness: God met human beings in their unique context and prescribed how He would interact with them.
4) Cross: the incarnate Son of the triune God, Jesus Christ, torn down the dividing wall between Jews and Gentiles on the cross,
5) Pentecost: "Unity was imposed on disunity by divine power."[1]

Biblical Examples of Theology and Culture:

1) Jerusalem Council: Acts 15: 28 "For it has seemed good to the Holy Spirit and to us to lay on you no greater burden…" The early church demonstrated great flexibility in dealing with diversity in culture.[2]

---

[1] Brown Delwin et al. ed. Converging on Culture: theologians in dialogue with cultural analysis and criticism. (Oxford: Oxford University Press, 2001), pp.17-18.
[2] Joseph C. Hough, Jr. "Theological Education, Pluralism and the Common Good," *Theological Education.* 27, no. 1, 1990. p. 13.

2) Acts 17:22-29: Paul is using Greek philosophy as frame of reference to establish points of contact with the Athenians.[3]

Theologians' Attitude Towards Culture:

Examples of influential theologians' attitudes towards culture include:

1) Martin Luther—God accepts Germans who worship Him in German ways.
2) John Calvin—The covenant-enforcing God encourages Christians to play a role in culture.[4]
3) John Wesley—God accepts common people.
4) H. Richard Niebuhr—*Christ and Culture* depicts five types of relations of Christ and culture: Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox, Christ the transformer of culture.[5]

Approaches to Cultural Competency:

Informed by Niebuhr's *Christ and Culture*, Kraft articulates four ways to view God's relation to culture: God-Against-Culture; God-in-Culture; God-Above-Culture; and God-Above-but-Through-Culture. He advocates the God-Above-but-Through-Culture model. Kraft's conclusions on Christianity in culture enrich the understanding of the theological factors of cultural competency.

1) Biblical cultural relativism: God allows differences concerning the opportunities given to human beings in different cultural backgrounds (Mt 25:14-30; Lk 12:48; 19:12-27). Most importantly, God approaches human beings in term of their own cultural situations. (Acts 21:23-26; 1Cor 9:20-22).
2) Biblical model of communication: When communicating with people from different cultural background, the best way is not the extractionist approach; but the identificational approach. That means to use frame of reference that is familiar to the audience (Acts 17).[6]

---

[3] Timothy Wiarda, "The JerusalemCouncil and the Theological Task," *Journal of the Evangelical Theological Society*. 46, no. 2. 2003, pp. 233-248. See also, Joseph Osei-Bonsu, "Biblical/theological based enculturation," *African Ecclesial Review* 32, Dec. 1990, p 346-358.

[4] Charles H. Kraft, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective*. 2nd Printing. (Maryknoll, N.Y.: Orbis Books, 1980), pp. 153-154.

[5] Calvin, John. *Covenant Enforced: Sermons on Deuteronomy 27 and 28*. Available at: http://freebooks.entrewave.com/freebooks/docs/html/jcce/jcce.html

[6] H. Richard Niebuhr, *Christ and Culture.* (New York, N.Y.: Harper & Row, Publishers, 1951).

[7] Charles H. Kraft, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective*. 2nd Printing. (Maryknoll, N.Y.: Orbis Books, 1980), p.155.

Conclusion:

The biblical basis that theological librarians should use to develop cultural competence is as follows:

1) God-centered service: Jn 15:5; 1Cor 3:6-7, 18-19. Scientific management cannot substitute for the work of triune God.
2) Incarnational model: Jn 1:14; 4:7-15; 1Cor 8:9-13; 9:20-22; 10: 32-33 The concrete model of cultural competency is to imitate Christ in the given time and place.[7] The theological librarians need to cultivate true spirituality as described in Eph 5:1-2; Gal 2:19, in order to offer caring and humble services to the users. (Mt 9:36; 11:29; 18:5,10; Mk 6:34; 10:45; Jn 13:13-15; 1Cor 13:1-3; 2Cor 12:15; 1Thess.2:7-8).

Further Discussion

Discussion following the formal presentations and the video clips from "Spanglish," "The Terminal," and "A Walk in the Clouds" produced a list of cultural competency "Do's and Don'ts."

- Do review library policies for rules that might be culturally insensitive (e.g., discriminatory dress codes for footwear or head coverings).
- Do develop a flexible attitude toward issues involving time, age, gender, language difficulties, etc.
- Do protect privacy (names and other personal information) when communicating electronically or by mail due to human rights implications in some countries.
- Do avoid terms or customs (e.g., physical touching or the use of first names) that might be offensive in some contexts.
- Do educate students about research methods and ways to avoid accusations of plagiarism in the U.S. context.
- Do be aware of current events related to geographic regions from which students come in order show interest in and respect for the person and their home.
- Do become knowledgeable about student learning-style variation.
- Do walk around the library to observe students doing research and offer assistance and encourage staff to do so also; some students may be reluctant to request help or be unaware that help is a service rather than a personal favor.
- Don't automatically use "first" names, even with student workers; learn proper titles, such as Mrs., Pastor, Reverend, perhaps even Doctor or Bishop!
- Don't increase your voice volume when someone fails to understand you and is clearly having communication difficulties.

[8] Louis J. Luzbetak, S.V.D. *The Church and Cultures.* 8th Printing. (Maryknoll, N.Y.: Orbis Books, 1998), p. 133.

- Don't assume that a nod of the head means understanding has occurred.
- Don't publicly criticize workers or patrons; correction or potentially embarrassing information (e.g., overdue fine totals) should be shared in private.

In the concluding activity the group addressed a number of issues and made observations, including those that follow. Finding the resources necessary to fund a commitment to cultural diversity requires that the institution and faculty as well as librarians believe it merits time and energy in an already overcrowded curriculum and schedule. Current practices in our institutions working against diversity include failure to mount exhibits of art and artifacts from various countries and cultures or to note newsworthy events in countries of student and faculty origins. Helping to generate new practices that value diversity requires educating the library staff as well as the faculty in cultural sensitivity, gender-appropriate interaction, stereotype avoidance, and attitudes of genuine interest and inquiry rather than assumption. Strategies that could be taken back to institutions to create a "culture" of respect for diversity include: providing electronic and bibliographical information resources on diverse cultures and on cultural competence; structuring diversity and cultural competence workshops; and creating within the library a "safe" environment where respect for cultural diversity and for all individuals permeates all interactions with students, faculty, patrons, and the library staff.

Selective Bibliography

Belsky, J. and T. Nezworski. *Clinical Implications of Attachment*. Hillsdale, NJ: Lawrence Erlbaum Associates, 1988.

Bloom-Feshbach, Jonathan and Sally. *The Psychology of Separation and Loss*. San Francisco, CA: Jossey-Bass Publishers, 1987.

Conflict Research Consortium: http://conflict.colorado.edu (seen 11 June 2005).

Freire, Paulo. *Pedagogy of the Oppressed*. Translation of *Pedagogía del oprimido*. New York, Continuum, 1970.

Gardenswartz, Lee et al. *The Global Diversity Desk Reference: Managing an International Workforce*. San Francisco: Pfeiffer/John Wiley, 2003 (includes CD-ROM with quizzes and exercises).

Golden Rule (Poster). Pflaum Publishing: www.pflaum.com/goldrule/newgrpost.pdf (seen 25 May 2005).

Gorski, Paul C. Multicultural Education and Equity Awareness Quiz: www.edchange.org/multicultural/quizzes.html (seen 31 May 2005).

Initiatives of changes: www.us.initiativesofchange.org (seen 11 June 2005).

Institute for Multitrack Diplomacy: www.imtd.org (seen 11 June 2005).

Johnson, S.M. and V. E. Whiffen. *Attachment Processes in Couple and Family Therapy*. New York, NY: Guilford Press, 2003.

Kraft, Charles H. *Christianity in Culture: a Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective*. Maryknoll, NY: Orbis Books, 1979.

LeBaron, Michelle. *Bridging Cultural Conflicts: a New Approach for a Changing World*. San Francisco, Jossey-Bass, 2004.

Luzbetak, Louis J. T*he Church and Cultures: New Perspectives in Missiological Anthropology*. Maryknoll, NY: Orbis Books, 1998.

Public Conversations Project: www.publicconversations.org (seen 11 June 2005).

Search for Common Ground: www.sfcg.org (seen 11 June 2005).

Study Circles: www.studycircles.org (seen 11 June 2005).

Williamson, Mabel. *Have We No Right?* Chicago: Moody Press, 1957.

Preventive Preservation
by
April P. Smith, Owner of Booksmith, Book & Manuscript Conservation

The Preventive Preservation workshop was an in-depth look at three areas of preservation management: environment, pest control, and storage of materials. The workshop is summarized as follows.

Preservation of library and archival materials means protecting these materials from chemical and physical deterioration so they remain available to users. Traditional preservation activities include, but are not limited to, monitoring the environment, monitoring collections for pests, repairing or rebinding damaged items, and reformatting at-risk materials. Conservation of materials may also be part of a preservation program but differs from preservation. Preservation provides stabilization to groups of materials at a macro level, while conservation is a technical practice that stabilizes items chemically and physically, one at a time. Preventive preservation is an economical approach to preservation and involves monitoring the environment, monitoring collections for pests, and properly storing and handling collection materials.

The materials found in libraries and archives are inherently unstable and will deteriorate over time. The time it takes these items to deteriorate is in direct relation to the quality of environment in which they are housed. Maintaining a good environment in a library or archive involves stabilizing temperature and relative humidity as well as monitoring light levels. The key is to keep temperature and relative humidity stable, as fluctuations in both are more damaging than extremes. Ultraviolet light, found in sunlight and fluorescent light, causes the most damage to collection materials. Damage done by light is both cumulative and irreversible, so ultraviolet light must either be eliminated or filtered out.

Pests can also cause extensive damage to collection materials by feeding on paper, leather, cloth, and adhesive. Integrated pest management emphasizes strict housekeeping, monitoring for pests, and eradicating pests using the least toxic method, such as freezing or choking infested material.

Proper storage and handling will greatly prolong the life of collection material. Acids migrate from storage enclosures to items in direct contact with them, so housings should be constructed from acid-free materials. When storing items in plastic, the plastic must be chemically and dimensionally stable to be considered archival. Archival plastics include polyester, polypropylene, or polyethylene. Adhesives and fasteners may also cause long-term damage to items. Some adhesives will stain materials or may loose their adhesive qualities over time; some fasteners, like paper clips, will rust over time. Adhesives should be strong and long lasting, such as wheat starch paste, and fasteners can be replaced with acid-free paper folders.

Preventive preservation focuses on actions an institution can implement that will benefit all collections, not a single item. By focusing on these comprehensive policies, collection materials will enjoy a longer life, and institutions will save money on replacing and/or repairing damaged items.

BUSINESS REPORTS

Minutes of the Business Meetings
June 16 & 18, 2005

Business Meeting I was convened by Board President Paul Stuehrenberg at 1:45 p.m., Thursday, June 16, 2005. Christine Wenderoth, Board Vice President, introduced the newly elected members of the Board of Directors, Eileen Crawford, M. Patrick Graham, Martha Lund Smalley, and David Stewart. Paul Stuehrenberg recognized and thanked departing Board members, Timothy Lincoln, Sara Myers, Herman Peterson, Sharon Taylor, and Anne Richardson Womack. On behalf of the Board, Paul Stuehrenberg moved that Karen Whittlesey be awarded lifetime membership in the Association in recognition of her outstanding service. The motion passed by a unanimous vote of all present. Paul Stuehrenberg delivered the Presidential Address. Eileen Crawford presented the Report of the Special Committee of the Association for International Collaboration and recognized nine international guests attending the conference. Pradeep Gamadia, ATLA Director of Financial Services, presented the 2005/2006 budget. The meeting adjourned at 2:30 p.m.

Business Meeting II was convened by Paul Stuehrenberg at 3:15 p.m., Saturday, June 18, 2005. Christine Wenderoth introduced the chairs of the Interest Groups. Laura Wood presented the report of the Professional Development Committee, and introduced Dr. Carisse Mickey Berryhill, who described the upcoming distance education course in Theological Librarianship that she will be teaching through the University of Illinois at Urbana-Champaign this fall. On behalf of the Digital Standards and Projects Committee, Martha Smalley described winding up the Cooperative Digital Resources Initiative and possible future strategies for extending that resource. Alva Caldwell reported for the Membership Advisory Committee, reporting on the plans for the first Theological Library Month in October 2006. He introduced Bill Faupel, who outlined initial discussions regarding providing Continuing Education Unit credits through the University of Wisconsin for ATLA conference workshops. The meeting adjourned at 4:30 p.m.

Actions taken by the Board at the meetings held in conjunction with the conference included discussing issues related to effective orientation for new Board members, reevaluating the timing of Board elections and examining the possibility of on-line voting for those elections, and reviewing plans in progress for the 60th anniversary celebration in 2006. The Board received reports on the status of the ownership of the building that houses ATLA headquarters and held a preliminary discussion on the benefits of owning versus leasing the headquarters space. The Board approved proposals to move forward on a voluntary ATLA ILL agreement and to place a proposal before the membership at the next annual conference to revise membership dues.

Duane Harbin, Secretary Pro Tem
ATLA Board of Directors

Presidential Address: Who Will Advocate for the Theological Library?

by
Paul F. Stuehrenberg
Yale University Divinity School

At last year's annual conference, Don Haymes exhorted the American Theological Library Association to develop an advocacy program to support its individual and institutional members. With the example of the Colgate Rochester Divinity School fresh in mind, his appeal met with wide approval. In response, the ATLA Board of Directors put this issue on the agenda for its January meeting in Chicago. Today I want to share some of the things we discussed, especially on the question of how we can most effectively advocate for theological libraries.

This is not the first time this issue has arisen. There have been several times in the recent past when librarians at our member institutions appeared not to have been treated fairly by their administrations. Whenever that has happened, some ATLA members have urged that the Association serve as an advocate on their behalf. Again, members felt that several major reference works, including the second edition of the *New Catholic Encyclopedia,* were poorly done, and asked the Board of Directors to express the Association's collective displeasure.

In the past the ATLA Board of Directors has declined to serve an advocacy role, for several reasons:

- We do not have a way to gather the necessary information to make an informed judgment. While we might feel strongly that a colleague has been mistreated, for example, we do not necessarily have the complete story. Institutions are not always wrong, even though it might seem that way from the outside. But very few institutions, if any, would be likely to cooperate with an "official" investigation by ATLA.
- That is, at least in part, because the Association has little clout. Beyond expressing our opinion, there is very little we can do to bring about change. We are not an accrediting agency, nor do institutions need our blessing to hire library staff, nor are we a union that can withhold services. Institutions are accountable to their various constituencies, such as boards of directors, faculty, students, alumni/ae, and supporting church bodies. But they are not accountable to a professional organization.
- When they come to close the doors, it is too late for advocacy.

Some have pointed to the American Library Association as a professional organization that does serve as an advocate. When we pursued that line of thought, we found that ALA does, indeed, seek to play an advocacy role, but they do not intercede on behalf of members. Rather, they advocate for libraries by lobbying with government agencies, doing such things as seeking adequate funding and appropriate standards.

All this is not to say that there is nothing to be done. Quite the contrary. There is a role for ATLA to play in advocating for its members, and that is to help equip its members to be better advocates for their libraries.

At the risk of seeming self-serving, I would like to recount some of my experience in this regard. When I was appointed the acting director of the Yale Divinity Library, one of the first things I did was to read all of the Divinity Librarian's annual reports, going back to the founding of Yale Divinity Library in 1932. I did so mostly so that I would have a better understanding of the history of the Library, of how it had developed over the years. When I was done I found that I knew more about the Divinity Library than any one else—more than the Dean, more than the University Librarian, more than any faculty member. That knowledge then put me in a good position to talk about the future, as I knew where we had come from.

One of the things I discovered while reading the annual reports was that each time there was a change in administration—a new dean of the Divinity School, a new university librarian—the reports were quite a bit longer. During each of these transitions, Raymond Morris, who served as director of the Yale Divinity Library from 1932 to 1972, would write an essay entitled "The Place of the Divinity Library in the University." This essay would go over the history of the Divinity Library, review its purpose, and give an overview of the policies governing its operations. He would discuss its collections and services and look to the future. He would pay particular attention to the relationship between the Divinity Library and the University Library, in recognition, of course, that one of the first questions an administrator would be likely to ask is "Why is there a separate divinity library? Wouldn't it be cheaper just to integrate it into the central library?"

As I read these essays, it dawned on me that one of my most important jobs as divinity librarian would be to interpret the library to the administration. The intervening years have proven that to be true. Since becoming the Divinity Librarian in 1991, I have worked with four deans, three university librarians, and have reported to four different associate university librarians. During my tenure we have endured periodic restructuring and budget cuts, just like any other library. But our most severe crisis came when the President of the University called for a complete review of Yale Divinity School and its mission.

After much deliberation, the review committee presented a report that identified thirteen resources the School required to carry out its mission, the first of which was a library dedicated to the School's academic programs. The Provost of the University accepted many of the Committee's recommendations. One of the outstanding questions was where the School would be located. To resolve this question the Provost appointed the Divinity School Working Group, a high-level committee composed of senior faculty and administrative staff from across the university, including only three faculty members from the Divinity School. The library was represented on the committee by the university librarian. This Working Group was charged with determining whether or not it was feasible to move the Divinity School from its current location on Prospect Street to the center of Yale's campus. The Working Group concluded that it would, in fact, be feasible to move the Divinity School downtown, but only if Divinity School students were housed in

general graduate student housing, rather than having their own residential community, and if the library was drastically restructured. The committee envisioned a library of ca. 75,000 volumes to support the School's instructional programs. The remainder of the collections (ca. 300,000 volumes) and most of the staff would be integrated into other libraries on campus.

This was not good news.

At this juncture a new Divinity School Dean was appointed, and I, following Raymond Morris' example, wrote an essay entitled "The Role of the Library in Theological Education: a Discussion Document." After a good deal of going back and forth, the Dean appointed a "Future of the Library Committee" composed of Divinity School faculty, with me as the convener. The report of this Committee recommended that we have an on-site collection of 250,000 volumes, with the remainder shelved off-site, and that the Library continue to house its own special collections, including the Day Missions Collection. The faculty voted unanimously in favor of this report, and subsequently also voted unanimously that the School should have its own residential community. After those two votes, and after a good deal more going back and forth, the University agreed to rebuild the Divinity School on the site it has occupied since 1932. And the rest, as they say, is history.

I tell this story to illustrate the fact that the librarian is the most important advocate for the library. I was in the fortunate position of having predecessors who had been strong advocates for the library, and who, through years of providing service to the School, had convinced the faculty that having their own library was indispensable for their work. The faculty understood the difference between the library of a professional school and that of an academic department.

To re-emphasize my point: theological librarians are the most important advocates for theological libraries. If we are not effective as advocates, it is unrealistic to think that someone else will advocate effectively in our place. What we need to do is to learn how to be better advocates.

Jim Wallis, the editor of *Sojourners,* in his book *God's Politics* (San Francisco: HarperSanFrancisco, 2005), contends that "we must never be satisfied with mere protest or complaint about the things we believe are wrong. Rather we must do the harder, more creative, and ultimately more prophetic work of finding and offering alternatives.… Protest and protesters are too easily written off" (p. 49). I believe he is right. We as theological librarians, and ATLA as our professional association, are called to develop a shared vision of the role of the library in theological education, a vision that we can then interpret to our faculties and administrations.

In fact, we do just that at our annual conferences, at regional meetings, and in our publications. We are constantly wrestling with the issues that confront our libraries, trying to develop the skills to deal with problems, trying to understand the direction our libraries must move in order to deal creatively with the changing world facing us. Just look at the program of this year's annual conference and you will see the evidence of this. There are sessions on cultural competency and grant writing, on ATS accreditation visits and preventive preservation, on copyright, international collaboration, and book budget allocation. We learn how to plan the future of our serials collections and how to prepare future church leaders to use electronic media. We have round table discussions on e-books and virtual

reference, on meeting the needs of ESL students and the use of open URL's. We even have a session led by Charles Willard and David Stewart on "Theological Librarianship and its Possible Futures"!

And there is more. Last month, four members of ATLA and four faculty members from ATS institutions were invited to go to the Wabash Center in Crawfordsville, Indiana, where, for two days, we focused on the theme "A conversation about strategies for involving theological librarians more effectively in theological teaching and learning." At the beginning of the conversation, the chairman of the Wabash Center Advisory Board posed the question whether or not there was a role for the Wabash Center to play. By the end of the second day, his question was answered with a resounding "yes." Over the next several years the Wabash Center will explore how it might help theological libraries (and theological librarians) to participate more effectively in theological teaching and learning.

This is big news. As you are no doubt aware, the Wabash Center for Teaching and Learning in Theology and Religion, with funding from the Lilly Endowment, has sponsored, for the past ten years, programs to help faculty improve the effectiveness of their teaching. Wabash will now include theological libraries and theological librarians in these programs. The exact shape these programs will take remains to be seen. Among the ideas we floated were to encourage collaboration between librarians and teaching faculty, orientation for those new to the profession, and training for new directors. I'm sure there will be other ideas that will surface, as well. All of this is important because it provides one more way for advancing the role of libraries in the work of the schools we serve, further integrating them into the schools' programs supporting teaching and learning.

In order for institutions to continue investing in libraries, libraries must be considered to be part of the solution, and not part of the problem. Libraries must be seen to add value, not just costs. Under the best of circumstances, the library, with its resources and services, is viewed as a key partner in support of the teaching, learning, and research that takes place at our institutions. The extent to which we succeed in fulfilling this role will be a determining factor in how our libraries fare. The challenge I place before you today is that we will not have completed our work until we go the next step, and assume the role of advocate for the libraries in which we serve.

INTEREST GROUP MEETING SUMMARIES

Collection Evaluation and Development

Contact Person:	Leslie Engelson
Address:	Northwest University
	PO Box 579
	Kirkland, WA 98083
Phone:	425.889.5339
Fax:	425.889.7801
E-mail:	leslie.engelson@northwestu.edu

Dr. Donald G. Davis, Jr., Professor of Library History at the University of Texas at Austin School of Information, was the presenter at the Collection Evaluation and Development Interest Group meeting this year. His topic was "Reading and the Theological Librarian: Some Musings," which was attended by 36 people. Dr. Davis discussed the tendency of busy professionals to rely on "snippets of information" and focus on developing our technical skills. Dr. Davis reminded us of the importance of reading a text in full and developing an "intellectual curiosity and a persona that stimulates approachability" that will go far in advancing our service to our patrons. He also had suggestions as to reading habits a Theological Librarian should develop. A lively and insightful discussion followed.

The steering committee met briefly at the end of the meeting primarily to determine who would be interested in serving on the committee as Terry Robertson and Cheryl Adams step down. We also discussed continuing maintenance of the CEAD web page, which debuted last year under the guidance of Cheryl Adams. Laura Wood has been approached regarding her willingness to address our meeting next year about the digitization project Harvard is participating in with Google.

College and University

Contact Person:	Christopher Brennan
Address:	New Brunswick Theological Seminary
	21 Seminary Place
	New Brunswick, New Jersey 08901
Phone:	732.247.5243
E-mail:	cbrennan@nbts.edu

The College and University Interest Group held a joint meeting with the members of the Judaica Interest Group at the Annual Conference, June 16, 2005. Christopher Brennan (CUIG Chair) welcomed those assembled for the presentation. He introduced Alan Krieger (Chair of the Judaica Interest Group),

who introduced the speaker, Adam Zachary Newton, Jane and Roland Blumberg Centennial Professor in English and Director of the Program in Jewish Studies at the University of Texas (Austin). Dr. Newton spoke on the topic "The Stain in the Plot: Jews, Blacks, and the Fiction of Philip Roth."

Following the presentation, the two groups separated. The College and University Interest Group met to elect new Steering Committee members, Judy Clarence and Laura Olejnik having completed their terms, while Donna Schleifer left the profession. New members elected included Carrie Hackney, Steve Perisho, and Susan Sponberg. Chris Brennan will continue as Chair, and Gary Gillum assumed the position of Secretary.

Discussion followed on possible speakers and program topics for the Chicago conference.

Submitted by Chris Brennan and Gary Gillum

Judaica

Contact Person:	Saundra Lipton
Address:	University of Calgary Library
	MLB 331B
	2500 University Drive
	N.W., Calgary, AB T2N 1N4, Canada
Phone:	403.220.3793
Fax:	403.282.6024
E-mail:	lipton@ucalgary.ca

The joint meeting of the Judaica and the College and University Interest Groups was chaired by Christopher Brennan and Alan Krieger, who introduced speaker Adam Zachary Newton, Jane and Roland Blumberg Centennial Professor in English at University of Texas at Austin. In his presentation, "The Stain in the Plot: Jews, Blacks, and the Fiction of Philip Roth," Dr. Newton analyzed and contrasted two of Roth's books in particular—*The Human Stain* and *The Plot Against America*—in order to explore Roth's understanding and treatment of the complex historical relationship between African Americans and American Jews, including Roth's own ambiguity about it.

Immediately following the joint meeting, a business meeting of the Judaica Interest Group was held, attended by six persons. Saundra Lipton will be the Chair during 2005–06. Kirk Moll was elected Chair-elect, and Seth Kasten was elected to continue as Secretary. The business meeting ended with a discussion of ideas for next year's conference presentation.

Submitted by Seth Kasten, Secretary

Public Services

Contact Person(s):	Mikail M. McIntosh-Doty	Amy E. Limpitlaw
Address:	Booher Library Episcopal Theological Seminary of the Southwest PO Box 2247 Austin, TX 78768	Divinity Library Vanderbilt University 419 21st Ave, South Nashville, TN 37240
Phone:	512.478.5212	615.343.5844
Fax:	512.472.4620	615.343.2918
E-mail:	mmdoty@etss.edu; mmcintosh-doty@etss.edu	amy.e.limpitlaw@ vanderbilt.edu

Mikail M. McIntosh-Doty, chair of the steering committee, called the session to order and welcomed a crowd that grew to number more than 80 attendees. Amy Limpitlaw, vice chair, read the biographies of potential new members to the steering committee and handed out flyers about the current progress of the ATLA Selected Religion Web Sites (ATSRW) Project. The ATSRW Project is a cooperative effort that involves ATLA members in the selection, cataloguing, and sharing of scholarly websites in the areas of religion and theology (read her write-up in *ATLA 2004 Proceedings,* pp. 54–55 for more details). Before the end of the meeting, James R. Skypeck was elected to replace outgoing committee member Douglas Gragg.

During the election, there were two presentations: the shorter one by Anne LeVeque, Researcher, Congressional Research Service, on her new job there dealing with Congressional requests for information on religious topics; and a somewhat longer PowerPoint by Libby Peterek, Information Analyst in the Division of Instructional Innovation and Assessment at the University of Texas at Austin, on deep web searching, federated searching, and RSS in exploring portions of the Internet that are untapped by standard search engines. Each presentation was followed by questions and brief discussion. Texts and/or summaries of the presentations are included in this volume of the *Proceedings*.

At the end of the session, steering committee members met briefly to discuss new topics for next year and to elect Amy Limpitlaw co-chair (for the year). The current six committee members, their offices, and the date of expiration for their four-year terms are as follows: Mikail M. McIntosh (2006), co-chair; Amy Limpitlaw (2007), co-chair; Terese Jerose (2008), secretary and electronic information coordinator; Stephen Perisho (2008); Kevin Smith (2008); and Jim Skypeck (2009). Having been in officer positions the last two years, all three officers will relinquish their current positions next year; however, Amy Limpitlaw will ascend from co-chair to full chair in 2006, leaving the other two positions to be filled. Generally, PSIG attendees elect the steering committee, and the steering committee members determine the officers.

Submitted by Mikail M. McIntosh-Doty

Technical Services

Contact Person:	Richard A. Lammert
Address:	Concordia Theological Seminary
	6600 N. Clinton St.
	Fort Wayne, IN 46825-4996
Phone:	260.452.3148
Fax:	260.452.2126
E-mail:	lammertra@mail.ctsfw.edu

The Technical Services Interest Group met twice during the conference. The Tuesday evening pre-conference discussion was entitled "Migrating to OCLC Connexion" and was led by Joanna Hause and Jeffrey Brigham. A group of more than 20 gathered to discuss the changes in OCLC platforms, with the demise of Passport and CatME. Topics included a discussion of changes and enhancements in Connexion, label printing, and controlling headings, as well as more general topics on LC subject subdivision and authority changes.

The main Technical Services Interest Group meeting was held on Thursday, June 17, 2005, with about 35 people present.

Presentation

Richard A. Lammert gave his presentation on "ISBN—Past, Present, and Future." This included a history of the development of the ISBN, a description of the structure of the SBN and the ISBN, and finally, a look forward to the 13-digit EAN. This was followed by a lively question-and-answer session.

Business Meeting

Elections to Steering Committee

Three members left the steering committee this year: Joanna Hause (Southeastern College), Joan McGorman (Southeastern Baptist), and Gerald Turnbull (Vancouver School of Theology). There were three nominees on the ballot for the term running from 2005 to 2008: Debbie Bradshaw, Jeff Siemon, and Alice Runis, who were elected to the three open positions by acclamation. The current steering committee members are: Richard A Lammert (chair), Eric Friede (vice chair), Denise Marie Hanusek (secretary), Jeffrey Brigham, Debbie Bradshaw, Alice Runis, and Jeff Siemon.

Reports

The first report was given by Judy Knop on the CC:DA and the new edition of AACR2. She noted that the new working title for the updated cataloging rules is Resource Description and Access (RDA). The goals of RDA are to have rules based on principles that would cover all kinds of materials, would be web-based,

would be compatible with the present rules, and would be easy to understand and interpret. It is being designed with the digital world in mind. The new edition will be online, but a print edition will also be published. The RDA is being called a new code and not a new edition of AACR2. In the best case scenario, a prospectus is expected to be out by July 2005, and publication will occur in 2008. She outlined some of the specifics of the RDA and also discussed some differences in the organization of several of the parts from what has been done in AACR2.

Judy asked members to e-mail her on whether the special rules for religious topics (e.g., rules 21.37–21.39) should be retained. The JSC wants to eliminate them.

The second report was given by Eileen Crawford on the TSIG website. She asked that each member look at their entry on the website and make sure that it is correct. She also reminded members of the ATLA Selected Religion Websites project (ATSRW), a collaborative project by public services librarians to produce a very selective list of websites that might be useful for reference. The list can be downloaded into an OPAC.

The third report was given by Paul Osmanski on the ATLA series exchange project.

Several topics were listed as possible focus points for coming meetings.

Submitted by Denise Marie Hanusek, Secretary

World Christianity

Contact Person:	Tim Browning
Address:	Lexington Theological Seminary
	631 S. Limestone St.
	Lexington, KY 40508
Phone:	859.252.0361
E-mail:	tbrowning@lextheo.edu

Forty persons attended the World Christianity Interest Group Session on Friday, June 17. There were presentations of four papers. Rosalyn Lewis, Retired Librarian of the United Methodist Publishing House, began the session with "Africa University Library." Here she discussed her experiences in establishing a library at a United Methodist Church-sponsored university in Zimbabwe. Tatiana Nikolova-Houston, doctoral student, University of Texas at Austin, School of Information, followed with "Bulgarian Theological Manuscript Collections: Issues of Preservation and Access and Collaboration between American and Bulgarian Institutions." This presentation recounted her experiences in digitalizing one of the world's most important collections of documents in the Slavic Orthodox Christian world. The next paper was by Amy Phillips, Cataloger at the Andover-Harvard Library, Harvard Divinity School, and was entitled "Documenting the Translators of the Bibles in the Massachusetts Bible Society Collection." Amy spoke about her

efforts to use catalog records to give credit to the contributions of residents of missionary countries in producing Bible translations. Philip M. O'Neill, Senior Reference Librarian and Coordinator of Theological Resources at Barry University, concluded the WCIG session with "Cataloging Spanish-Language Catholic Materials Using International OPACs." Here he discussed how the emergence of Internet-accessible foreign libraries has enhanced the opportunities for copy cataloging. There were brief question-and-answer sessions after each presentation.

Submitted by Philip M. O'Neill

PRESENTATIONS TO INTEREST GROUPS

Reading and the Theological Librarian: Some Musings (Collection Evaluation and Development Interest Group)

by
Donald G. Davis, Jr.,
School of Information, University of Texas at Austin

This coming summer I enter emeritus status after more than a third of a century in education for librarianship at the graduate level—having taught courses on collection development and management, as well as courses dealing with the history of books and libraries. So I pause to offer you my own musings—to reflect personally on the roles of reading, broad and curiosity-driven reading, in the professional and personal lives of theological librarians. Are they, and should they be, different from the many other varieties of librarian? If so, or if not, does it make any difference to the collections for which they care and the patrons they hope to serve?

The primacy of information technology in society, professional education, and librarianship can hardly be disputed. Whether one considers pre-school education, diversions in a retirement community, or theological education for librarianship—the emphasis of much activity and the focus of much energy will be on the technological capabilities of electronic delivery systems that provide information and ideas to those who need them.

Some scholarly critics have made the point that digital information provided via search engines on the Internet and the proliferation of useful Web sites have eclipsed the value and need for physically browsing volumes and journal issues on library shelves. To say that "reading is dead" may be considered extreme, but the shock value works. They suggest that more and more working people find that their information needs are met by snippets of data (usually electronically) rather than by fully engaged reading of texts (usually in hard copy). Of course, they say that there will always be books; and there will always be a place for leisure reading (free, volunteer reading) for many who cannot help themselves.

Other voices, however, want us to believe that reading, both intrinsically and depending on the texts read, is an essential activity. "Reading is Fundamental," one national campaign asserts. The American Library Association runs commercials on radio and television to promote reading—not net surfing—as a valuable skill and a positive good. If you believe that an educated, learned, mature person is largely influenced by what he or she has read or is reading—then reading takes on great significance. Great Books programs, unrequired reading lists, revived readers' advisory services, neighborhood or church book and reading clubs—all these suggest that reading as an individual act with communal implications has significance for a society, a nation, and a world—as well as for a profession.

As a professor in a onetime library school at a great state university, I have had an opportunity to observe the reading habits of students that come to the program,

their habits during their course of study, and the attitudes they take with them to their first jobs and later careers. For most, a background in the liberal arts is important, to be sure, but more important, are an intellectual curiosity (that is, a drive to discover and connect) and a need to read regularly to feed the life of the mind. Three or four times in thirty-four years, a few students have banded together to confess that they could not wait until after graduation to begin reading again and formed a book club that met monthly to discuss a book worth all of them reading. If the question that educators ask is "Will they read after high school, if they are not required to do so?" the higher education folk can ask the same question after college or graduate school. In fact, this is the same question that professions as disparate as engineering and the ministry want to answer. Engineering schools have discovered that their graduates who are only concerned with technical details and do not continue some form of broader education or exposure to big ideas find it difficult to rise beyond relatively routine tasks. Graduates of theological schools may find themselves in a similar position. Will they read after seminary? There are pastors who are so enmeshed in the daily tasks of ministry that the life of the mind, not to mention the life of the spirit, tend to suffer. (Are there implications here for admissions standards and curriculum evaluation?)

Theological librarians, if they are like other members of the library profession, can be tempted by the lure of information technology as an end in itself, albeit a field they are uniquely equipped to master, rather than a means to a greater end. The curriculum for a master's degree in information studies, generally thirty-six to forty semester hours or two years nowadays, seems to allow relatively little room for some of the classic elements of education traditionally expected for librarians. Literature of subject fields, reference and bibliography of broad and specialized fields of knowledge, collection development and management—not to mention courses that concentrate on historical perspectives—all seem less important to students than mastering the fine points of information architecture, Web design, and PowerPoint production. (See Nancy Pearl's recent interview in the May 2005 American Libraries.)

Generalizations are fraught with exceptions, of course, but let us bravely continue. Some students are, in fact, recruited to the School who come from broad, as well as deep, educational backgrounds, but who feel that their time at a professional school is better spent becoming accomplished at techniques of various kinds than in engaging in ideas that stretch and shape the mind. These sometimes will risk interdisciplinary courses that integrate what they already have encountered with new approaches, but the number is relatively small. Others seem content to ignore the opportunities to broaden themselves, but instead to revel in newfound technical skills that they hope will win them at least a beginning job someplace. And we wonder why librarians may not hold positions of intellectual and cultural leadership in our libraries—in schools, private and government agencies, public institutions, colleges and universities—and some theological schools? Of course, there are many reasons that one could give.

But all the education in the world and all the information technology training does not substitute for innate intellectual curiosity and a persona that stimulates approachability. Now, personality characteristics are not easy to change or shape, I

understand, but intellectual curiosity can stimulate and reinforce purposeful reading—either generally job related or leisure inspired. And both types of reading can influence the vocations that librarians embrace. So, what do librarians read on their discretionary time on the job or off? What kind of folk are we recruiting into and retaining within theological librarianship? To be sure, information-seeking skills are a measurable contribution that theological librarians should make to the instructional task. But exercising these skills without a context for understanding their nuanced implications can be shortsighted.

Not only collection developers, bibliographers, and reference staff, but catalogers and development folk, need an understanding of and enthusiasm for the context of information work. Many enterprising new colleagues may earn master's degrees in theological studies or related fields. This can well be a means to providing a foundation, provided the experience was motivated by genuine interest and not simply job security. But in the end, one revealing question to be asked might be "What have you read in the past year?" In fact, that was the very question that the associate dean of the Berkeley school asked me when I was applying for admission in the fall of 1962.

So what are theological librarians reading—or not reading? Well, they might regularly and systematically thumb through the new journals that come across the check-in station in the acquisitions unit. They might indeed become acquainted with the new reference works and possibly at least a selection of new monographs added to the collection, as well as taking time to become familiar with new electronic resources. Book reviews and review essays in a broad spectrum of journals, scholarly and more popular, will reveal the hot items that excite the scholarly journalists. (Examples of these might be Books & Culture published by Christianity Today and Context produced by Martin Marty with ties to Christian Century. There are many others, of course.) They might be always perusing or reading some classic texts missed earlier in their career with which they might be expected to be familiar.

In addition, they should freely indulge their own personal reading interests that bring them in touch with the world, redeemed and unredeemed, beyond the cloister. One could hope that they would regularly peruse the religion section of local bookstores to keep in touch with what retailers think are hot titles in demand. Good fiction with implications for the human condition and salvation are talking points in many venues. This latter practice of unrequired reading could bring librarians—and the staff in the aggregate—into contact with various members of the faculty, staff, and the student body. Participation in academic and professional conferences could help to stimulate familiarity with particular authors, publishers, and genres of writing and scholarship. In short, is it too much to ask that a theological librarian be reading in one narrative or fiction title and one nonfiction title all the time? And reading or rereading the classics? At the very least, this could provide a richer fare of staff-room conversation or casual talk at faculty gatherings. But enthusiasm for reading could have other benefits.

Enterprising theological libraries and their staff members could organize discussion groups on important new books or significant journal articles, as some undergraduate institutions have done, to tease students into inculcating the reading

habit. The library really could be the mind, as well as the heart, of the seminary campus. Some institutions are pioneering with establishing Learning Centers within their main libraries that bring together an array of services related to scholarly and creative activity. But all this will take librarians—and not just the occasional library director—who are intellectually curious, enjoy wide and purposeful reading, and seek to model this aspect of the life of the mind for others in the educational community and beyond to congregations. With many theological school faculty members becoming very specialized in their individual subject areas, perhaps librarians have a unique opportunity and challenge to be generalists and thus a credible link between theology and the rest of life.

In sum, if reading, books, and the library's resources are central to a genuine liberal arts education, then they are also essential, it seems to me, to graduate and professional programs that focus on the human encounter with divine reality. Reading for information, ideas, and recreation is a way of life that needs to be modeled for the theological community—academic, professional, and lay. Theological librarians are well situated to fulfill this role. If they do not, for the coming generation of pastors and practitioners, who will?

Selected Relevant References

Dilevko, Juris and Lisa Gottleib. *Reading and the Reference Librarian: The Importance to Library Service of Staff Reading Habits*. Jefferson, N.C.: McFarland, 2004.

Gorman, Michael. *The Enduring Library: Technology, Tradition, and the Quest for Balance*. Chicago: American Library Association, 2003.

Gragg, Douglas L. "Information Literacy in Theological Education." Theological Education 40/1 (2004): 99–111.

Herring, Mark Y. "Breaking Bad Habits: A Review Essay." Libraries & Culture 39/4 (Fall 2004): 452–460. [Review of the Gorman and Schulze titles listed here]

Karp, Rashelle Schlessinger and Andrew J. Keck. "Survey of Members of the American Theological Library Association." College & Research Libraries 57 (January 1996): 35–42.

Krashen, Stephen D. *The Power of Reading: Insights from the Research, 2nd ed.* Westport, Conn.: Libraries Unlimited, 2004.

Lincoln, Timothy D. "What's a Seminary Library For?" Theological Education 40/1 (2004) 1–10.

McNeill, William H. The Human Web: A Bird's Eye View of World History. New York: W.W. Norton, 2003.

Pearl, Nancy. "Lust for Reading." Interview in American Libraries 36/5 (May 2005): 32–36.

Schultze, Quentin J. *Habits of the High-Tech Heart: Living Virtuously in the Information Age*. Grand Rapids, Mich.: Baker Academic, 2002.

Tietjen, John H. "One Book—Many Books." ATLA Summary of Proceedings. 35 (1981): 71–77.

Young, Jeffrey R. "Knowing When to Log Off: Wired Campuses May be Causing Information Overload." Chronicle of Higher Education: Information Technology April 22, 2005.

Maximizing Online Information Retrieval: How Theological Librarians Can Best Access the Gnostic Areas of the Internet (Public Services Interest Group)

by
Libby Peterek, University of Texas at Austin

The very nature of information storage and retrieval is changing. Increasing knowledge relative to emerging standards in digital way-finding is a logical progression from previous methodologies within traditional library service. Because participation in the information revolution has been democratized by widespread access to the Internet, few rules or best practices are taken into account in the creation of information. The result: chaotic overflow. The tasks information professionals must perform to take a leadership role in the information revolution are identical to previous "traditional" library tasks (e.g., information retrieval, content management, user-centered design), but the tools used to effectively execute them are increasingly technological in nature.

Deep Web

The specific technological impact this paper discusses pertains to the searching of deep Web content. The "deep" or "invisible" Web refers to the large volume of unindexed information on the Internet untouched by conventional search engine crawlers, therefore unavailable to most users.

> [Current] figures indicate that an Internet search typically searches .03% (1/3000) of available content … In addition to the surprising quantity of deep Web content in existence, BrightPlanet found that the deep Web was growing much more quickly than the surface Web, and that the quality of the content within it—95% of which is publicly accessible—was significantly higher than the vast majority of surface Web content. (Whatis)

Much of the deep Web is database-driven or dynamically generated content, unrecognized file types (e.g., Flash, PHP), institution sites, and "gated" content requiring a password, registration, or subscription to view. This content may prove particularly relevant to underserved user groups, such as those seeking information about theological or religious issues. Currently, these users must utilize advanced search techniques to access the comparatively small percentage of online information available because their interests do not often fall within "popular" topics or are hidden within organizational sites. This disconnect between their interests and more easily available information sources leaves librarians serving these users with limited resources, encouraging them to rely on traditional library artifacts. Informed Web searching has the potential to profoundly impact this user

community, and others like it, by widening the breadth of information accessible to them via the Internet. Currently, three tools exist that open access to this information: deep Web search engines, federated search engines, and RSS.

Deep Web Search Engines

Deep Web search engines are similar in appearance to commercial search engines but utilize different algorithms to mine deep Web resources. As is the case with most technology, these deep Web search engines vary in ease of use, result relevance, and price. A majority are free, but a growing number of fee- and subscription-based options have recently entered the deep Web mining market (i.e., Google, Yahoo, Ask Jeeves).

Although a rudimentary analysis of free deep Web engines showed that new, different, and meaningful results could be found compared to commercial engines performing the same search, these results weren't numerous or consistent. Many of these search engines are underdeveloped, similar to their commercial counterparts. There is little debate as to the usefulness of the information hidden in the deep Web, but the knowledge as to how to reach it is still in its infancy.

Federated Search Engines

Federated searching utilizes the information stored in several disparate databases, much of which is often written in different code. One interface connects catalogs and databases within or between institutions, resulting in access to new and different information. Theological library databases, electronic discussion lists, and indexes might be connected to offer a new form of content exchange and management. However, access and permissions to all connected databases must be agreed upon before using a custom-built or commercial solution. The New York State Library has begun a pilot project, and both the University of Toronto and the University of British Columbia are utilizing federated searching functionality. Additionally, the Library of Congress offers an extensive list of software vendors, many of whom can provide such services (www.loc.gov/catdir/lcpaig/portalproducts.html). Although federated searching makes new information available, it doesn't truly tap into the unindexed content of the deep Web.

RSS

Rich Site Syndication (RSS) draws from the semantic markup that XML provides to Web documents. RSS is typically used in conjunction with Web sites offering frequently changing information. News sites and blogs were the first to utilize RSS, although government and commercial vendors have recently jumped on the RSS bandwagon. Users copy the RSS link from desired Web sites into their RSS aggregators, which, when opened, compile newly added information from

linked sites. These updates typically include a headline followed by an annotation of the article. Innovative methods for using RSS include aggregating audio broadcasts for download to users' MP3 players (also known as podcasting) and the creation of RSS feeds to connect to local libraries to review due dates for checked-out items using Elf (www.libraryelf.com). Currently, Web publishing with RSS is on the rise. Academics and professionals are providing rich content on the Web using blogs and journals, adding credence to Internet research through RSS feeds. "Part of our collection of so-called ephemera includes labels from food tins and old theatre tickets. This provides valuable social information and it may be that blogs play that sort of role in future" (BBC).

Several options exist for incorporating RSS feeds into a site. SearchEngineWatch has an in-depth article for creating your own feeds or finding programs that create the code for you (http://searchenginewatch.com/sereport/article.php/2175271). Additionally, several open source content management systems allow for Web document management and workflow and also create RSS feeds on the fly. One such system that the Division of Instructional Innovation and Assessment at the University of Texas at Austin is incorporating into their Web work is Drupal (www.drupal.org). RSS is still considered a new tool, and the possibilities for incorporating RSS feeds into the information economy are limitless.

Future Outlook

Several emerging technologies and practices suggest that the deep Web is diminishing. The entrance of XML through RSS and the incorporation of it into free and widely used Web publishing tools (i.e., Blogger, Flickr) is bringing order to chaos. Additionally, commercial search engines are making advances in searching for previously unminable materials, such as Flash files and organizational sites. Perhaps the greatest players in this scenario, though, are worldwide users. It is no longer acceptable to simply publish a Web site; users want people to find them online. To do so means ensuring their materials can be found by search engines through considerate metadata and Web publishing.

Google's goal is "to seem as smart as a reference librarian" (Google). However, Google's director of technology, Craig Silverstein, admits they are centuries away from this goal (Google). Information professionals bring physicality to information literacy instruction and a focus on aiding users in determining their searching needs. However, the popularity of common search engines due, in no small part, to their ease of use should be noted. Users are drawn to intuitive technologies that provide quick answers. Although not every research goal is to arrive at a speedy solution, creating systems designed for similar interaction results is necessary for widespread use.

Information professionals' traditions of service and stewardship combined with a historical pedigree in the organization of information provide them with the necessary background to deal with emerging trends in the information climate. Because the nature of information is shifting, so must notions of the role of Library

and Information Science (LIS) professionals, both within and outside of the field. The current information revolution requires the merging of the LIS field's history regarding the organization and management of print sources with newly built skill sets for transferring this knowledge to an emerging digital environment.

Works Cited

BBC News. 2005. "Publishing makes shift to digital." http://news.bbc.co.uk/2/hi/technology/4633423.stm

"Google: Reference librarians can keep their jobs." 2003. *Library Journal Academic News Wire*. www.slis.indiana.edu/news/story.php?story_id=641.

Whatis. 2004. "Deep Web Definition." http://searchwebservices.techtarget.com/sDefinition/0,,sid26_gci558034,00.html

Additional Reading

Bergman, M. 2001. "The Deep Web: Surfacing Hidden Value." *Journal of Electronic Publishing*. www.press.umich.edu/jep/07-01/bergman.html

BrightPlanet. "Deep Web FAQs." www.brightplanet.com/deepcontent/deep_web_faq.asp

Devine, J. and F. Egger-Sider. 2004. "Beyond Google: The Invisible Web in the Academic Library." *The Journal of Academic Librarianship*. 30(4), 265–269.

Olsen, S. 2004. "Yahoo crawls deep into the Web. " http://news.com.com/2100-1024-5167931.html

Smith, C. "Invisible Web." www.libraryspot.com/features/invisibleweb.htm

University at Albany. 2005. "The Deep Web." http://library.albany.edu/internet/deepweb.html

Webster, P. 2004. "Breaking Down Information Silos." *Online*. 30–34.

Wired. 2005. "Surfing the Deep Web." www.wired.com/news/business/0,1367,67883,00.html

Wright, A. 2004. "In Search of the Deep Web." *Salon*. www.salon.com/tech/feature/2004/03/09/deep_web/index_np.html

Deep Web Search Engines

Bright Planet.
www.brightplanet.com

Complete Planet.
www.completeplanet.com

Digital Librarian.
www.digital-librarian.com

Dipsie.
www.dipsie.com/

Direct Search.
www.freepint.com/gary/direct.htm

Humbul Humanities Hub.
www.humbul.ac.uk

Infomine.
http://infomine.ucr.edu

Invisible Web Directory.
www.invisible-web.net/

Librarians' Index to the Internet.
http://lii.org

Profusion.
www.profusion.com/index.htm

Turbo 10.
www.turbo10.com

Presentation Web Site

www.ischool.utexas.edu/~libby/atla

Religion in Public Life
(Public Services Interest Group)
by
Anne LeVeque, Library of Congress

Disclaimer: Although I work for Congressional Research Service and the Library of Congress, I do not represent those organizations at this conference in any official capacity; my opinions are my own.

Last November, I accepted a position as Research Specialist in Religion at Congressional Research Service (CRS), a newly created position at the Library of Congress. Mikail McIntosh-Doty has asked me to describe briefly my position and the organization.

CRS is the division of the Library of Congress that serves the United States Congress directly, providing reference and research services as well as in-depth analysis of current legislative issues. Our only clients are senators, representatives, their staffs, spouses, and former members. We do serve the general public indirectly through constituent requests. Between 700 and 800 people work at CRS; there are analysts, information professionals, technical staff, administrative and support staff. The information professionals both support analysts in their research and provide direct service to members of Congress. There are about 4,000 total employees in the Library of Congress.

CRS has a congressional mandate to provide nonpartisan, unbiased research and to serve all members equally (which can be a challenge on occasion!). We must never do research on another member of Congress. Our research is confidential—and here I must apologize for not being able to share any juicy anecdotes or tell you what your representative has been asking for—Congress has to have confidence that the questions they ask us do not show up in the Washington Post gossip column—or even in the *ATLA Proceedings*. When we receive a request that has an obvious bias, we work with the congressional staffer to reframe the question in such a way that the question is one that we can confidently research and provide unbiased information on.

I will share with you the origin of my position and the general types of questions I get and projects I am working on. For many years, CRS had a librarian in their government division who had fielded religion questions. After his retirement, such questions were doled out to several other librarians, who tended to handle them adequately but on an ad hoc basis. The events of September 11, 2001, served to show that the United States government has little understanding of religion. Various events and ongoing controversies—stem cell research, abortion, prayer in school, to name just a few—showed that the government was in need of information on issues that have a religious dimension. CRS went to the congressional committee that has oversight of the Library of Congress and asked for funding for a new position of religion specialist, which was approved. The position was advertised a little over a year ago, and last fall I was hired.

The types of questions I have gotten over the past six months are truly all over the map, but the most frequent relate to faith-based and community initiatives.

Mostly, constituents want to know where to get some of that money. Additionally, I have gotten questions about Homeland Security monies for religious institutions, church-state issues including questions about schools—prayer, evolution, vouchers—and public displays of religious symbols and the Ten Commandments. I have received history queries, especially at the time of the inauguration, about traditions of prayer and use of the Bible in the ceremony (no, it's not required). I have gotten lots of demographic queries, usually in the form of "how many Xs are in my district?" which is awfully difficult, as the U.S. Census no longer asks religion questions and the American Religion Database does not break down into congressional districts. I usually give them county information, and they usually go away happy. I get questions about non-Christian religions, both as they exist here in America and in other countries. Domestically, these questions are generally in the form of etiquette and protocol questions, questions about holiday traditions, and questions about ecumenical and interfaith relations and issues. I have gotten a couple of questions about cults, and this is a very dicey area in which it is difficult to maintain objectivity. I get questions about life issues, such as stem cell research, abortion, right-to-die, and assisted suicide. Finally, I get the uncategorizeable queries such as the one I posed to the ATLA discussion list—which I asked the staffer if I could post—on the theology of artificial intelligence.

One excellent, for my purposes, request I got was to research all legislation passed in the past several Congresses that had anything to do with religion. This was very informative—most laws passed were of the commendation/resolution variety, some were "conscience clause" laws (in the District of Columbia, which is governed by Congress, businesses must provide contraceptive coverage with their health insurance unless they have a religious objection), some were about prisoners' religious freedom, some about religious persecution in other countries (this appeared in many foreign aid appropriations bills).

Of course, the basis for any legislation on religion is the First Amendment to the Constitution of the United States. Many bills are introduced and come before Congress with some religious intent. Generally, the most egregiously unconstitutional of these die in committee.

I am working on several projects at the moment. One is a directory, to be updated frequently, of Washington offices and representatives of religious organizations. CRS currently has a similar directory of congressional liaisons of various executive branch agencies and other organizations. Another is a glossary of Islamic terms. This project will be done jointly with a Middle East analyst who has Arabic language proficiency—my task would be to interpret these terms in a context understandable and accessible to our clients, i.e., "jihad" is generally and erroneously translated as "holy war" when "spiritual struggle" would be more apt. Finally, I am working on a short report on faith-based and community initiatives that can be used to inform clients and their constituents what these initiatives are and how these organizations can tap into these funding sources.

Sleuthing the Alamo: Adventures in the Archives of Early Texas (Special Collections Interest Group) by James E. Crisp, North Carolina State University

As James E. Crisp confesses in the "personal prologue" to his new book, *Sleuthing the Alamo: Davy Crockett's Last Stand and Other Mysteries of the Texas Revolution,* he had no intention of pursuing the secrets of the Alamo when he left his native Texas to seek a doctorate in history at Yale University. But his plans to study Southern race relations and the origins of segregation with C. Vann Woodward morphed at Yale into an effort to understand the tangled relations of Anglo-Americans and Mexicans in Texas, especially with reference to the origins of the Texas Revolution of 1835–36.

Crisp's revisionist conclusion—that ethnic cleavage was more a long-term *consequence* than an immediate *cause* of the Revolution—was challenged in the early 1990s, when he was confronted by a problematic document from the conflict in Texas that seemed to prove just the opposite. It was a blatantly racist anti-Mexican address to Texan troops allegedly given by one of Crisp's childhood heroes, General Sam Houston.

Unwilling to accept the document as genuinely reflecting the general's views, in 1993 (the bicentennial year of Houston's birth) Crisp was able to prove that the offending speech had been originally written in German and published in Leipzig in 1843. It had found its way into the Houston canon through a combination of mistranslation, misguided censorship, and sloppy editing. Using the online card catalog of the University of Texas, a few good guesses, and the invaluable assistance of a special collections archivist, Crisp (from 1,500 miles away) found the "smoking gun" in this case—a long-lost letter from an editor who had tried to erase the record of his involvement—in a box full of paper scraps in the Harry Ransom Humanities Research Center in Austin.

Crisp's detective work on Sam Houston led to an invitation from the Texas State Historical Association to tackle next the Holy Grail—or perhaps the Third Rail—of Texas historiography: the mystery of exactly how Davy Crockett died at the Alamo. A lucky archival find at Yale (again by long distance) of a previously unrecognized one-of-a-kind pamphlet written from the Inquisition Prison in Mexico City in 1839 led Crisp to endorse both the authenticity and the accuracy of the infamous "De la Peña Diary"—the manuscript memoir of a Mexican eyewitness to the capture and execution of Crockett immediately following the Battle of the Alamo. That diary is now listed in Guinness World Records, due to the price paid for it in a 1998 Los Angeles auction that drew national attention. It is held today by the Center for American History at the University of Texas at Austin, thanks to two very generous alumni.

Having received his share of hate mail for daring to question one of Texas' most cherished myths, Crisp decided to "deconstruct" that mail and to use it to probe the origins of the rabid anti-Mexican sentiments that were carried by so

many of these hostile messages. His quest led him to the secret history (including the circumstances of a previously unknown slashing) of the most famous historical painting in Texas. Today *The Fall of the Alamo* (also known as *Crockett's Last Fight*) hangs in the Grand Foyer of the Governor's Mansion in Austin. In *Sleuthing the Alamo* (Oxford University Press, 2004), Crisp identifies the visual allusions to Mexican "savagery" in this and other iconic paintings of the early twentieth century, and reveals the visual clue in *Crockett's Last Fight* that links the Alamo to both the obliteration of Custer's forces at the Little Big Horn and the Zulu annihilation of the British at Isandhlwana in the Anglo-Zulu War of the 1870s.

Crisp argues that around the turn of the last century, the history of the Texas Revolution was undergoing a tendentiously racist "revision," the distortions of which are still highly influential. Recent scholarship, however, has brought back into the public consciousness some of the lost documents and forgotten stories from a once-silenced multiethnic Texan past.

ISBN—Past, Present, and Future
(Technical Services Interest Group)
by
Richard A. Lammert, Concordia Theological Seminary

The ISBN (International Standard Book Number) system had its beginnings in 1967, when a need in Great Britain to identify books uniquely on a trade-wide basis produced the Standard Book Number (SBN). The system as developed expanded to include the United States in July 1968. The SBN came into existence when the British Publishers Association, W. H. Smith & Son Ltd. (a book wholesaler), and The Book Center Ltd. (a central warehousing organization for a number of publishers) asked Professor F. G. Foster of the London School of Economics to design a standard system for book numbers. (It is perhaps interesting to note that no library, librarian, or library school was directly involved in this initial work.) Prof. Foster recommended that any system developed should build on the base of the existing numbers used by publishers internally. The first essential of an effective numbering system was that it must meet the needs of publishers, wholesalers, and booksellers—and it should also be useful to librarians.

The resulting SBN was a nine-digit number with three parts: the publisher prefix, the title number, and the check digit. The publisher prefix was a number of variable length (from two to seven digits in length); the title number was a number of variable length (from six digits to one digit in length). The total number of digits of these two parts of the SBN was always eight. The check digit completed the nine-digit number. An example of such a number is SBN 8352-0235-6, where "8352" is the publisher prefix, "0235" is the title number, and "6" is the check digit.

The check digit was an important part of the SBN, making use of the abilities of computers to guarantee the validity of a number. Because of the check digit, a transposition of two adjacent digits in a SBN, or the change of one of the digits, would make the number invalid, which could then be flagged by the computer. The algorithm for computation of the check digit is available in numerous places, and so is not given here.

One of the factors that contributed to the versatility of the SBN was the variable length of the publisher prefix. A publisher prefix was assigned by taking into account the output of a given publisher. The Oxford University Press was assigned a publisher prefix of "19," which gave it room for 1,000,000 title numbers—not quite the same as a million titles, since each format (hardbound, paperbound, spiral bound) would be assigned a separate SBN, but quite a few titles, nevertheless. On the other end of the spectrum, a press like Diwan Press was assigned a publisher prefix of "9504446," giving it room for ten title numbers. Although SBNs were commonly written with hyphens between the three parts, they did not need to be so written, since the SBN indicated the length of the publisher prefix based on the first few digits of the SBN.

The success of the SBN occurred at the same time as international meetings were being held to prepare a standard for an International Standard Book Number (ISBN). Standard Book Numbers were quickly replaced by International Standard

Book Numbers beginning in 1970, when the ISBN standard was ratified. Because the needs and structure of book numbering had already been developed by the SBN, the ISBN standard was based on the SBN.

The ISBN was designed as a ten-digit number (very well known to librarians) that was divided into four parts. To the three parts of the SBN was added a fourth part, the group identifier, to identify a national or geographic grouping of publishers. But, just like the variable length of the publisher prefix in the SBN, the group identifier in the ISBN was made variable length. The shortest group identifier was one digit in length, leaving eight digits for publishers and books (the last digit being, as always, the check digit). The groups in this range were those with the largest output: the English-speaking countries of the world, the French-speaking countries, the German-speaking countries, and so forth. The longest group identifiers were five digits in length, leaving four digits to be divided up between publishers and books. The most recently assigned prefix is "99951" for the Congo. As with the SBN and its publisher prefixes, the group identifier in a particular ISBN can be determined from the number itself; the hyphens commonly used to separate the parts are not necessary. The calculation of the check digit for the ISBN was done in the same way as for the SBN, extended to the tenth digit in the number.

As we prepare to move into a new era of ISBNs, we can consider how moving from the past of the SBN to the present of the ISBN was accomplished. All the existing SBNs had been assigned in Great Britain and the United States. The geographic identifier for "English-speaking areas" for the new ISBN was "0." The calculation of the check digit was done in such a way that the addition of the "0" at the beginning of the (new) number did not change the value of the check digit in the SBN. Therefore, an existing SBN was converted to an ISBN by simply adding "0" at the beginning of the number. (As we shall see, moving from the present to the future will not be quite so simple.)

The ISBN system is administered internationally by the International ISBN Agency in Berlin. This agency assigns the group identifiers and administers the system as a whole. Each ISBN group has at least one ISBN registration agency. In the United States, R. R. Bowker is the ISBN agency. The "English-speaking group" also has agencies in the United Kingdom, Canada, Australia, and other countries. Each ISBN agency assigns publisher identifiers within its group.

It is then the *publisher's* responsibility to assign a specific ISBN to each title or product, to each format or binding. At this step, mistakes can be made by the publisher. The publisher could print an ISBN incorrectly in a book (shown to be invalid by the check digit); the publisher could "reuse" an ISBN for a later edition of the same book; the publisher could use different ISBNs for different covers on a paperback, even though the content is the same. Even with the mistakes that can be made with ISBNs, however, the system has worked extremely well until the present in identifying books for libraries and book retailers.

If the system is working so well, why is it being changed? There are several reasons for making the change. The available numbers for assignment in some areas is running low. New formats for books (print, nonprint, electronic—including HTML, PDF, and others—each of which must have its own ISBN) are

using up numbers faster than originally anticipated by the designers of the system. In addition, there is the need to work with the international marketing community.

It is this last connection that has paved the way for the future. One of the internationally recognized numbers is the thirteen-digit EAN (European Article Number). In fact, many books have for a number of years had an EAN assigned to them, so that these books could be sold in stores that use the EAN for their other goods. The thirteen digits of the EAN are divided into a country code of three digits, company and product codes of nine digits, and a check digit. The country code of the EAN identifies a particular country (in the same way as the group identifier of the ISBN indicates a certain country or area of the world). However, it seemed unreasonable to begin anew with books, assigning them country codes, then publisher codes in each country, and so forth. Books *already* had a worldwide ten-digit identifier. The problem of using the EAN was ingeniously solved by creating a new "country"—Bookland—and assigning it a code.

The "Bookland" prefix for the EAN is "978." By putting "978" in front of an existing ISBN, one produces the EAN for that book. Well … almost. The calculation of the check digit is done differently for EANs than for ISBNs. Thus—more correctly—one drops the check digit from the existing ISBN, adds "978" to the front, recalculates the check digit, then adds the correct check digit to make the thirteen-digit EAN. An example of such a number is EAN 978-0-901690-54-8. This number has *five* elements, adding a prefix element to the existing four elements of the ISBN.

It is this thirteen-digit EAN that will become the ISBN for the book on January 1, 2007. Currently, the designation "ISBN-13" is often used for this number, to distinguish it from the current "ISBN-10." From the beginning of 2007 on, however, only the thirteen-digit ISBN will be valid for all purposes. In preparation for that time, some publishers have begun to add ISBN-13 numbers to their books. As mentioned earlier, moving from the present to the future is not quite as simple as moving from the past to the present. Publishers can convert an existing ISBN-10 to an ISBN-13 by adding "978" at the beginning of the number—however, the check digit must be recalculated to make a valid ISBN-13.

This change, to the thirteen-digit EAN as the new ISBN, does take care of coordinating with the international marketing community. However, it does not change the amount of numbers available for assignment. The ISBN has been expanded to thirteen digits, but the first three digits are always "978"; the remaining digits correspond to the current ISBN, so the amount of numbers for assigning hasn't changed. An increase in the number of ISBNs available for assigning will be accomplished by using the prefix "979"; this prefix will become available when the existing supply of numbers (with prefix "978") is exhausted.

But wait … there's more. Another level of information is added in the *fourteen*-digit GTIN (Global Trade Item Number). An "indicator digit" to indicate packaging level is added at the beginning of the number. The packaging level might be a single book, a case of books, or a pallet of cases. At the unit level (that is, a single item), the digit for the packaging level is a "0." This means that *if* this number is ever used to identify bibliographic items, libraries can easily convert to the GTIN by adding a "0" to the front of the ISBN-13—since cataloging is done

of individual items and the check digit will not change between the ISBN-13 and the GTIN.

As book publishers move toward the use of ISBN-13 in 2007, libraries and related organizations must be ready: bibliographic utilities must be able to handle ISBN-13; library vendors must be able to handle ISBN-13; and local library systems must be able to handle ISBN-13. Unless one is doing the programming for one's own local system, however, none of these directly involve local librarians. Among the questions that the local librarian must ask are these: (1) How/when will my book vendor/jobber handle ISBN-13? (2) How will I index ISBN-13 (and existing ISBN-10)—separate indexes/single index/convert any ISBN-10 to ISBN-13? It is the answer to this last question that will most affect libraries, their staff, and their patrons. Even here, however, the vendor of the local system will most likely propose a certain solution and design the system to accommodate that solution.

Following are several online resources for understanding the change to ISBN-13. The first three cover the changes made by LC, OCLC, and RLG to accommodate the new thirteen-digit numbers. The last is implementation guidelines for the new ISBN-13, giving information useful to both publishers and libraries:

- www.loc.gov/catdir/cpso/13digit.html
- www.oclc.org/news/announcements/announcement96.htm
- www.rlg.org/en/page.php?Page_ID=17921&Printable=1&Article_ID=1501
- www.isbn-international.org/en/download/implementation-guidelines-04.pdf

Bulgarian Theological Manuscript Collections: Issues of Preservation and Access and Collaboration Between American and Bulgarian Institutions (World Christianity Interest Group)

by
Tatiana Nikolova-Houston,
School of Information, University of Texas

The author wishes to acknowledge the generous support of ATLA through its 2005 Bibliography Grant and of the Manuscript Society through its 2004–2005 MAASS Grant, which enabled her research and efforts in preserving and providing access to Slavic manuscripts in Bulgarian collections.

The Vanishing Past

Ancient and medieval libraries disappeared due to greed, war, natural disaster, or simple negligence. The Sarajevo library disappeared from the face of the Earth in 1992, turning into ashes 300,000 ancient manuscripts and historical records. The Czech National Library flooded in 2002, damaging a million volumes and early prints.[1]

Bulgarian medieval libraries and manuscripts suffered much the same fate. No one has been able to estimate the total number of manuscripts created and then lost,[2] but approximately 6,000 to 8,000 Bulgarian manuscripts survive, and others are being reconstructed from fragments. This study discusses research with the 1,500 medieval manuscripts and early printed books in the Historical and Archival Church Institute (HACI) in Sofia, Bulgaria.

NB: Slavic Orthodoxy shared literary treasures without regard for national borders. Monastic libraries served as "universities" for the education of clergy and laity who then served far and wide. In this study, therefore, national labels such as "Bulgarian" provide to contemporary readers a frame of geographic, rather than political, reference.

Historical Origins of Bulgarian Manuscripts

In the Middle Ages, manuscripts were reproduced in scriptoria associated with royal or monastic literary centers. Those centers located in small countries have received less attention in scholarly literature than, for example, centers in grand Byzantium or Kievan Rus. The centers in comparatively small Bulgaria, however, played a significant role in the preservation and transmission of Byzantine culture to Eastern Europe.

Literary centers emerged under royal patronage but fell to foreign invasion. Rus (968–971), Greek (1018–1187), and Ottoman (1396–1878) forces decimated

Bulgarian holdings while disseminating Bulgarian artistic and literary inspiration to other countries and preserving documents lost in Bulgaria itself.

Most Bulgarian medieval libraries were monastic in nature and functioned as repositories for manuscripts. The etymology of the terms related to "library" reflects this: *knigohranitelnica* (library) means "book safe-keeping place." *Hartofilak* (paper lover) or *eklesiarch* (ecclesiastical person) mean "librarian" and referred to the person who watched readers and guarded the icons and altarpieces.[3]

Monastic Libraries and Scriptoria Before 1396

Bulgarian monastic libraries rode the wheel of fortune, turning from the heights of golden ages to the depths of invasion, over and over. St. Cyril and Methodius initiated a massive literary campaign by creating the language of Church Slavonic for the Slavs, translating the Bible and other liturgical books and devising the Glagolitic alphabet in 855 or 863 A.D. (the date is uncertain). Their disciples continued this mission and found a warm welcome by Bulgarian Tsar Boris (852–889). This literary campaign spread to the other Orthodox Slavic lands and established famous schools and scriptoria in Ohrid and Pliska.

The first Golden Age of Boris continued with his son, Simeon (852–927). St. Ivan Rilski established Rila monastery, the oldest Bulgarian monastery, in 946. To his followers, he left the legacy of monks being able to read and copy books. The first Golden Age of Boris and Simeon ended with the invasion of Svyatoslav, Duke of Kievan Rus, who looted twice the Bulgarian capital of Preslav in 968 and 969–971. In the resultant cultural and political turmoil, the Byzantines imposed their rule (1018–1185). Of the first Golden Age, a few manuscripts from the royal library of Simeon have survived, most of them in foreign institutions.

Tsar Ivan Alexander (1331–1371) fostered a second Golden Age, similarly encouraging the arts and manuscript production. The second Golden Age ended in 1396 with the invasion of the Ottoman Empire.

Monastic Libraries and Scriptoria After 1396

Although scant evidence remains for organized libraries, some manuscript production continued during Ottoman rule (1396–1878), interspersed with episodes of incredible book destruction. In 1453, the Ottomans captured Constantinople, destroying tens of thousands of manuscripts. In 1526, Sulejman the Magnificent looted the rich manuscript library in Buda, Hungary.[4]

Rila monastery continued intermittently as a literary center, spared destruction through sultanic decrees issued by Bayazid I (1389–1402) and Mehmed I (1413–1421).[5] However, sultanic decree did not prevent all attacks, and three fires destroyed buildings and books over the next five centuries. The Rila monastery library would have contained a significant collection, but only 34 manuscripts survive from the 13th to 15th centuries.[6] Colophons in the surviving manuscripts from Rila mention a 15th-century intensity of manuscript production, including nine devotional books for communal reading and twelve for private, inspired by

the spread of the Hesychastic movement. Essential books included *The Ladder of Divine Ascent* by St. John Climacus and works by St. John Chrysostom.[7] Inexplicably, no Biblical books remain from the 14th to 15th centuries and no liturgical books from the 13th to 14th centuries. Some 170 manuscripts were produced following the 15th century.[8]

As Bulgarian scribes copied manuscripts, they documented in marginalia and colophons the hardships of the times and the details of manuscript production. According to my survey of the colophons in the HACI collection, 70% of manuscripts originated in a monastery setting. Each manuscript contained an average of three notes, stating facts about the donation of the manuscript, simple prayers or opinions about the value of books, and facts about the manuscript's production.

Thus, the wheel of fortune erased virtually all evidence of manuscript production other than that of the monarchy and later, of the church. In that sense, manuscript colophons today reflect the history of the Bulgarian powerful classes. Manuscript marginalia, however, reflect the history of the lower classes. Without monastic libraries and manuscripts, the Bulgarian national heritage would be bleak, indeed. Not only would the royal and ecclesiastical voices be silent but also the "little" voices whispering to us through marginalia.

The Treasure Hunt: Collecting and Cataloging

Although Bulgaria birthed and nurtured Slavic literacy, transmitting Byzantine and classical Greek traditions to the Orthodox world, Bulgarian manuscripts suffered terribly, with a fraction surviving the ravages of Rus, Byzantine, Roman, and Ottoman invaders. An estimated 8,480 Slavic manuscripts currently reside in Bulgaria, 5,466 of them in the National Library.[9] Other centers include the Bulgarian Academy of Science, the University of Sofia Research Center "Ivan Dujcev," and the HACI. Each center has its own printed catalog, with the exception of the HACI.

The hunt for Slavic manuscripts began in the early 20th century as Bulgarian scholars searched for the lost Bulgarian national identity in historical documents and religious manuscripts. The pioneers Evtim Sprostranov and Ivan Goshev visited monasteries and churches in urban and remote mountainous regions to collect the treasures of the past. Sprostranov (1900) described the first 137 manuscripts and 20 fragments.[10] Goshev (1926–1937) added more information and described more manuscripts.[11] Currently, these manuscripts reside at the HACI.

The Soviets, from 1944 to their demise in 1990, highly restricted access to Bulgarian manuscript collections. In 1982, Hristova, Karadzhova, and Ikonomova produced the first union catalog, "Bulgarian Manuscripts: from 11th until 18th century,"[12] although it was not comprehensive. Getov cataloged all Greek manuscripts of the HACI in 1997. [13] The National Archeographic Commission has been describing all the holdings of the centers. In other words, the collection holdings steadily experience a more complete cataloging and description.

When the Communist regime fell, opportunities for international collaboration occurred. Annisava Miltenova of the Institute of Literature of the Bulgarian Academy of Science and David Birnbaum of the Department of Slavic Languages and Literatures of the University of Pittsburgh built, tested, and analyzed machine-readable corpora of data from medieval Slavic manuscripts[14] in their project "Repertory of Medieval Bulgarian Literature and Letters." Since 1994, the Miltenova-Birnbaum team has described more than 300 manuscripts analytically.

The Hidden Treasures of the HACI

In 1896, the Holy Synod of the Bulgarian Orthodox Church began to gather the remnants of the Slavic Middle Ages into a collection. In 1974, it established the HACI as a research institute with high academic standards and a staff of ten highly trained professionals.[15] In 1990, budget cuts reduced the staff to three, with no money for cataloging, conservation, or restoration. Currently, HACI director Hristo Temelski manages without funds one of the largest and most important manuscript and early printed book collections in Bulgaria[16] with help from volunteer researchers and two half-time staff. The HACI mission seeks preservation, research, and publishing of its holdings to support scholarly disciplines such as church archeology, art history, and theology.

HACI holdings consist of 1,509 manuscripts and old printed books dating from the 10th to the 19th centuries.[17] The majority of the items date from the 16th century (25.3%), the 17th century (14.5%), and the 19th century (19.8%). Significant numbers bear a Greek origin (47.5%) and South Slavic origin (45.3%). This collection also possesses Jewish, Armenian, Turkish, Latin, and Romanian manuscripts. Manuscript substrates consist of parchment (43), bombazine (11), and paper (1,455). For genre, the collection holds religious service books such as *Menaya (*The Twelve books of the months), *Euchologion* (Slavic Trebnik, the Book of needs), *Evangelion* (Gospel books), Psalters, *Octoechos* (The Book of eight tones), Miscellany, Damaskins, and others.

Among the early printed books, the HACI collection contains incunabula and the first printed Slavic edition of the Bible, printed in Ostrog, Russia, in 1581. Other significant manuscripts include Gospels from Slepchevo and Boboshevo monasteries and Gospels written and ornamented by Ioan Kratovski created during the Ottoman period. The miniatures from the Slepchevo Gospel rank among the most beautiful works of Bulgarian manuscript decoration with their gold-plated frontispieces of the Evangelists. Manuscripts from all Slavdom have found a home at the HACI, but the primary portion of the collections came from Bachkovo and Nesebur monasteries, two of the most significant Bulgarian medieval libraries.

Over the last ten years, scholars from Macedonia, Russia, Greece, Germany, Italy, France, and Belgium, in a variety of fields such as linguistics, paleography, codicology, history, art history, theology, medieval studies and literature, and Byzantine musicology have utilized the collection.[18] Still, many foreign scholars do not know of its existence, and even I discovered it only by chance during the 1999

Summer School in Digital Preservation of Slavic Medieval Manuscripts and Early Printed Books.

At that school, I held manuscripts for the first time. These orphaned and heavily damaged medieval treasures seemed to cry out for help. As a librarian, I viewed them also from another perspective, that of making them more available to scholars and lay people through organization, preservation, and digital publishing.

The Project

The project involves four major areas and stages, spanning from the fall of 2000 to the present. The major activities include:

1) Organizing and Cataloging the Collection (Fall 2000)
2) Preservation Assessment (2001)
3) Digitization for Access (2001–2003)
4) Website Development (2002–2005)
5) Applications for Funding and Resultant Reservation Efforts (2002–2005)

1. Organizing and Cataloging the Collection (2000)

In 2000, with donations from St. Elias Orthodox Church in Austin, Texas, I bought a computer for the HACI. Examination of the inventory books and the catalogs of Sprostranov, Goshev, and Getov led to the building of an electronic catalog on this computer containing bibliographic information and descriptions of the physical and preservation condition of the items. This catalog helped to determine the parameters of the collection and to develop statistical measures used for grant applications. Thirteen metrics described each item: inventory number, title, date, material, medium, ethnic origin, pagination and size, presence of folder, damages to the binding, overall condition of the binding, damages to the text block, overall condition of the text block, and additional notes about emergency needs for restoration. Although concise, this catalog facilitated searchability, item sequencing, authentication, identification, language standardization, and vocabulary authority control. The catalog also identified trends in Slavic book production and provided the statistics needed for applying to grant-funding authorities.

2. Preservation Assessment (2001)

In the fall of 2001, I surveyed the users and the preservation condition of the collection. All inventory books, dating from the 1980s, and the user logs were examined. For three months I monitored the environmental conditions of the facilities and examined each individual manuscript to determine the level and type of damage. The survey determined that 73% of the manuscripts had deteriorated and needed urgent repair and re-housing.[19] Damages include no binding; no locks; frayed covers; vermin damage; moist, torn, perforated, and missing pages; and broken text blocks. While examining each manuscript, another serious problem emerged, as we saw ourselves covered with black dust and coughing for weeks on end. More than 40 manuscripts required special restoration. The director and I

decided to focus first on improving the environmental conditions of the collection. We measured each manuscript to determine the type of document case it needed.

3. Digitization for Access (2001–2003)

The selection process for digitization included surveying Bulgarian scholars and the HACI user log and consultation with the HACI director. All scholars, previously and currently working with the collection, expressed the opinion that the HACI collection was of extreme value and in need of emergency restoration and conservation. Unanimously, they agreed that some manuscripts, including the parchment manuscripts, the Greek collection, the most endangered, and the most used, should receive priority for digitization. Seven of the twelve scholars interviewed would work with an electronic copy, and five would accept a digital copy on paper.[20]

Because scanning on a conventional flatbed scanner would harm the manuscripts, and in order to minimize physical contact with the items, I used a 3.3 megapixel digital camera, a Toshiba PDR-M70, the best that I could afford but not the best available. Yet, even this small camera achieved high-quality images. In 2001, I produced seven CD-ROMs of digital images. The CDs of the most endangered manuscripts and another of the treasures of the collection helped me to apply for grant funding successfully. Among the other CDs were historical chronicles and vitae of New Martyrs and manuscript images from the Rila and Sokolski monasteries.

Now I have bought a 7.2 megapixel Sony digital camera to achieve higher-resolution pictures and to move toward preservation-quality digital images of whole manuscripts, decorations, marginalia and colophons, and other unique pictorial features.

4. Website development (2002–2005)

In 2002, students from a Website development class at the School of Information developed the Website "Slavic Medieval Treasures from Bulgaria."[21] That site introduced the HACI collection and the preservation project of 2001–2003 and presented briefly the history of manuscript production for the lay audience from the art history and book history perspectives. Decorative manuscript styles and elements illustrated the site, which has received favorable comments and been linked to similar sites.

In 2004, I initiated another Website to feature my research in manuscript studies and to present a variety of searchable manuscript images. A short video presented the context and function of manuscripts within the Eastern Orthodox Church. I then conducted a Website improvement project involving the participatory design methodology. The users included faculty and students in Slavic, Byzantine, and Medieval studies from the University of Texas at Austin. After evaluating the existing Websites, the users recommended changes and approved the Websites as teaching and research resources for their classes.

5. Applications for Funding and Resultant Preservation Efforts (2002–2005)

Due in part to the interest generated by improved access to manuscripts through the Internet and to the HACI electronic catalog, the Order of St. Ignatius, a charity organization of the Antiochian Church of America, granted $9,000 to preserve the HACI manuscripts and to restore the building. We renovated the building, installed archivally sound shelving, and re-housed some 60% of the manuscripts in archivally sound document cases. Medieval scholar Julia Bolton Holloway, currently of the Biblioteca e Bottega Fioretta Mazzei in Florence, Italy, donated $1,000 to be used for completion of the manuscript re-housing this summer. Future plans include preservation of the HACI historical photographs collection.

The Drama of Implementing the Project

Libraries and archives are not usually the backdrop for drama. However, introducing change in any foreign environment involves risk and drama. In this case, the smooth and successful appearance hid years of continual communication and trust problems and problems in translating the new preservation language and philosophy to the Bulgarian staff, trained as historians.

The actual drama started with the implementation of the plan of action. It met with a steadfast resistance to Western standards of preservation. Having operated for years without the realization of a need for preservation, the Bulgarian staff saw no need for it now. To proceed, the director had to accept the ideas as his own and initiate the changes himself. While I provided assistance and advice, the director had to determine the suppliers and working staff. The Holy Synod provided no direct support, and often the rest of the staff at the HACI perceived our efforts with suspicion, envy, and lack of understanding. The terms of the plan called for payment upon completion of the work, fairly common in the West, but in Bulgaria this arrangement was taken as a token of distrust. After three months of filthy, grueling labor, the HACI facility renovation produced an aesthetically pleasing and archivally sound environment.

Re-housing the manuscripts in archivally sound document cases provided its own set of adventures. Several suppliers promised but never sent information, in spite of numerous requests. Finally, one supplier in England cooperated. However, he made expensive mistakes in arranging transportation into Bulgaria and took six months of constant problems to complete a six-week order. Finally, Bulgarian customs wanted to deny the legitimate official status of the Bulgarian Orthodox Church. After much lecturing in Church history, the HACI director prevailed and received the cases.

Our next steps include re-housing the remaining 40% of the manuscripts and restoration of critically deteriorated manuscripts. For the most endangered manuscripts, we will pursue options for restoration, consulting with specialists from the Preservation and Conservation Program at the University of Texas at

Austin. Beyond that, the photographs from the Bulgarian Church History collection require a preservation assessment and, at the least, protective enclosures.

Recommendations

"More preservation and access!" All Western librarians and preservation administrators have reiterated this mantra. Yet, when our Western colleagues complain about funding, we should remind ourselves that somewhere, deep in the heart of the Eastern European countries, special collections hold treasures covered with dust, perhaps never to be seen by the rest of the world, crying out for our involvement. Eastern European institutions lack funding and technological support, staff, and funds for operating, to say nothing of preservation and access. They mistrust the intentions of the Western and view with suspicion any foreign involvement due to long histories of invasion.

Access implies different concepts to different disciplines. For Slavic linguists, it implies computer processing of manuscripts into SGML text encoded for the Web. For librarians and archivists, access means a virtual reunification of existing manuscripts and the virtual recreation of ancient scriptoria via the Web. To medievalists, access means the creation of copies via CD-ROM or Internet and dissemination of the copies to American and Western collections. To me, access means cataloging, digitizing, and Website publishing.

Physical preservation of manuscripts currently depends on the governing powers in the countries holding collections of manuscripts. Neglect is apparent, now. Almost on a whim, entire collections could be destroyed (as in the case of war or revolution) or, more likely, sold off into private hands. I urge the scholarly community to unite and to discuss these issues.

Ultimately, we will create a virtual Internet library of all Slavic manuscripts, leading to recognition of the Slavic contributions to Western civilization. To do this, Slavic scholars must provide more of an Internet presence of their own works and primary sources that they consult. Using these examples, as I did, we can apply for grants to preserve collections.

Finally, I propose consensus between the countries that hold Slavic manuscripts and the West. We in the West have access to technology and funding. We in the East have the manuscripts. Through access to the Slavic literature, we will explore the neglected link between the East and the Western Renaissance.

Slavic literature forms an important part of the history of Christianity. When I first encountered Bulgarian medieval manuscripts at the HACI, they reminded me of orphans. Poor and torn clothes concealing human dignity, creativity, and responsibility before God and future generations. Now I perceive these orphans as giants of human spirit. They represent the sufferings of marginalized people during a truly evil time. We owe recognition and appreciation to the scribes who wrote those manuscripts. We owe to our children the legacy of their ancestors who wrote each line in blood and tears. I bow to the scribes and vow to continue to illuminate their words for others to read. I hope that others will join me.

Endnotes

[1] (V. Balik, 2002)
[2] (K. Kuev, 1986)
[3] (V. Gjuzelev, 1985)
[4] (K. Kuev, 1986)
[5] (D. Ihchiev, 1910)
[6] (V. Gjuzelev, 1985)
[7] (V. Gjuzelev, 1985)
[8] (B. Raikov, H. Kodov, & B. Hristova, 1986)
[9] (A. Gergova & A. Dipchikova, 1997)
[10] (E. Sprostranov, 1900)
[11] (I. Goshev, 1926–1937)
[12] (B. Hristova, D. Karadzhova, & A. Ikonomova, 1982)
[13] (D. Getov, 1997)
[14] (A. Miltenova & D. Birnbaum, 2000)
[15] (T. Krustanov, 1996)
[16] According to my November 2001 survey of users of the collection
[17] (T. Nikolova-Houston, 2001)
[18] (T. Nikolova-Houston, 2001)
[19] (T. Nikolova-Houston, 2001)
[20] (D. Hazen, J. Horrell, & Merrill-Oldham, 1998)
[21] Available at www.ischool.utexas/~slavman

Bibliography

Balik, Vojtech. *Libraries and Archives Damaged in the Czech Republic.* "UNESCO: Web World, Communication and Information, 2002." [cited 5/3/2005 2005]. Available from http://portal.unesco.org/ci/ev.php?URL_ID=3605& URL_DO=DO_TOPIC&URL_SECTION=201&reload=1031274808.

Gergova, Ani, and Alexandra Dipchikova. "National Program for the Preservation of Library Collections." Sofia, Bulgaria: Union of Librarians and Information Services Officers, 1997.

Getov, Dorotei. "A Checklist of the Greek Manuscript Collection at the Ecclesiastical Historical and Archival Institute of the Patriarchate of Bulgaria." Sofia: St. Kliment Ohridski University Press, 1997.

Gjuzelev, Vasil. *Uchilishta, Skriptorii, Biblioteki, I Znaniya V Bulgaria, Xiii–Xiv (Schools, Scriptoria, Libraries and Knowledge in Bulgaria, 13–14th Century).* Sofia: Narodna Prosveta, 1985.

Goshev, Ivan. "Stari Zapiski I Nadpisi (Old Notations and Epigraphy)." *Bogoslovski Fakultet* 4–14 (1926–1937).

Hazen, Dan, Jeffrey Horrell, and Jan Merrill-Oldham. "Selecting Research Collections for Digitization." Commission on Preservation and Access, CLIR, 1998.

Hristova, Boryana, Darinka Karadzhova, and Anastasia Ikonomova. *Svoden Katalog: Bulgarski Rukopisi Ot 11 Do 18 Vek (Union Catalog: Bulgarian Manuscripts from the 11th until the 18th Century)*. Sofia, 1982.

Ihchiev, D. *Turskite Dokumenti Na Rilskia Manastir (Turkish Docuements of the Rila Monastery)*. Sofia, 1910.

Krustanov, Trendafil. "100 Godini Rukopisna Sbirka Pri Svetia Sinod (100 Years of the Manuscript Collection of the Holy Sinod)." *Curkoven Vestnik (Church News)*, April 1996.

Kuev, Kujo. *Sudbata Na Starobulgarskata Rukopisna Kniga Prez Vekovete (the Fate of Old Bulgarian Manuscripts During the Centuries)*. Sofia: Nauka I Izkustvo, 1986.

Miltenova, Anissava, and David Birnbaum. *Medieval Slavic Manuscripts and Sgml: Problems and Perspectives*. Sofia: Marin Drinov Publishing House, 2000.

Nikolova-Houston, Tatiana. "Pearls and Perils of Slavonic Medieval Manuscripts: A Case Study." Austin, Texas, 2001.

Raikov, Bozhidar, Hristo Kodov, and Boryana Hristova. *Slavyanskite Rukopisi V Rilskia Manastir (Slavic Manuscripts at Rila Monastery)*. Vol. 1. Sofia, 1986.

Sprostranov, Evtim. *Opis Na Rukopisite Na Svetia Sinod Na Bulgarskata Curkva V Sofia*. Sofia, 1900.

Cataloging Spanish-Language Catholic Materials Using International OPACs (World Christianity Interest Group)

by
Philip M. O'Neill, Barry University

One of my responsibilities as Senior Reference Librarian and Coordinator for Theological Resources at Barry University includes cataloging the books of the Southeast Pastoral Institute (SEPI). This 5,000-volume collection consists of Spanish-language Roman Catholic theological works. These materials support an M.A. degree program in Pastoral Ministry for Hispanics that SEPI conducts jointly with Barry.

In cataloging these books, I, like most librarians in North America, always check the OCLC database first to see if there is a record that I can use for copy cataloging. My experience has shown that approximately 85% of the books at the SEPI library have records in OCLC. The remaining volumes require original cataloging. When faced with the prospect of original cataloging, especially of non-English-language materials, one frequently sets these volumes aside for a later time. This postponing of special cataloging projects can result in years before the actual entering of records for these items in your library's OPAC (Online Public Access Catalog).

As a way of mitigating the burden of original cataloging, I spent six weeks in the fall of 2003 exploring the OPACs of international libraries, most of which do not belong to OCLC, as a means to find other sources for copy cataloging. Since that time, I have continually updated my bookmarks to these sites as I find more library OPACs that are helpful for my work.

In the last several years, libraries in Spain and throughout Latin America have begun using OPACs and have made them accessible to the world via the Internet. At first, many of these OPACs were "in-house" creations. These systems usually did not use MARC records and were not in accord with international standards. Recently, more libraries have acquired commercially available OPAC software systems that require the use of MARC records. Most of these products are made by European and North American companies. However, it must be noted that some of these systems are made by Latin American companies and are just as advanced as the products from the "Northern Hemisphere." Libraries using OPACs with MARC records give one a head start in constructing the basic parts of records.

Regardless of whether or not an international library OPAC uses MARC records, any library that has an Internet-accessible catalog is extremely useful. This is because the subject headings assigned to each record are the most valuable pieces of information. It is true that these Spanish-language subject headings are usually not from a standard thesaurus equivalent to the United States' Library of Congress Subject Headings. However, these headings save one from the time-consuming examination of books that one is cataloging. Subject headings can be assigned to topics that one might not recognize as being significant themes in the book. Likewise, because of a lack of understanding of the language and culture of the

country in which the book was written, a North American librarian might assign subject headings that insufficiently or incorrectly describe themes discussed in the book.

I use my knowledge of Spanish to translate these subject headings into English. I then use the Library of Congress Subject Headings to find standard English-language subject headings for the records that I create.

It is not my intention in presenting this paper to imply that libraries in other countries, particularly those in Latin America, are finally "up to date" with "superior" libraries in Europe and North America because they now use OPAC software requiring the use of MARC records devised by librarians in the northern hemisphere. As was stated above, some of these software systems *are* produced in Latin America. My point is that Internet-accessible OPACs, regardless of whether they were developed in-house without MARC records or whether they use internationally or domestically marketed software, are instructive to librarians and scholars in the northern hemisphere.

These OPACs open up an entire world of knowledge that was previously unavailable to persons in North America. Regardless of how much I study Hispanic language, culture, and theology, I, as a North American, will never have as complete an understanding of the contents of books produced in the Spanish-speaking world as do that of persons living in these countries. These international OPACs not only help librarians to catalog books, they are also useful tools for collection development. In addition, students and faculty from North American institutions can now become aware of literature relevant to their topics of research that they might not otherwise know existed.

Truly, the proliferation of Internet-accessible international OPACs has given North Americans an opportunity to learn from countries in the Spanish-speaking world. In my opinion, this phenomenon is anything but an example of cultural imperialism from the northern hemisphere. Instead, North American librarians, students, professors, and ultimately those whom they teach are enriched by their increased knowledge of Hispanic theological scholarship.

Let us now begin a country-by-country tour of what I have found to be some of the more useful theological library catalogs. Please do not be offended if I omit OPACs with which you are familiar. This survey is not meant to be either comprehensive or exhaustive. As was stated above, I am constantly updating the bookmarks to these tools on my office computer.

Argentina

One of the most useful library OPACs in Argentina is that of the Universidad Católica de Argentina. This library's collection of Catholic theological materials is quite good. The records have many useful subject headings. They use the Sirsi software, and MARC displays are available.

The ecumenical Protestant seminary Instituto Superior Evangélico de Estudios Teológicos (ISEDET) has one of the most impressive theological collections in Argentina. They have a large number of Spanish-language Roman Catholic and

Protestant books. Their OPAC uses software called WWWISIS, which was developed by the Latin American and Caribbean Center on Health in Brazil. There is no MARC display. However, all of the records have an extensive number of very useful subject headings. Especially helpful is the OPAC's indexing of articles found in theological journals held by this library. ISEDET's OPAC is one of the best indexes of Spanish-language Roman Catholic and Protestant theological journals in the world.

Brazil

Many Catholic Spanish-language theological monographs are translations of Portuguese-language works by Brazilian scholars. To be sure, records of these translations are found in OCLC and in the OPACs of Spanish-speaking countries. However, often one cannot find online records for these Spanish versions. An alternative is to look for records of the original Portuguese-language versions. Basic portions of the MARC records can be incorporated into an original record for the Spanish translation. Frequently librarians with knowledge of Spanish can translate the Portuguese subject headings into English. These in turn can be converted to Library of Congress Subject Headings. Another use of Brazilian libraries is the large number of records for theological monographs that were originally written in Spanish. These records refer to books that are not Portuguese-language translations. Sometimes, one will find records for Spanish-language books in Brazilian libraries before a record appears in the OPAC of a library in a Spanish-speaking country. Below are some of the Brazilian libraries that are most useful for these purposes.

The Biblioteca Nacional do Brasil in Rio de Janeiro has a very large collection of theological books. The OPAC uses software called OrtoDocs, which is produced by the Brazilian company Potiron. There are optional MARC displays. Catalogers have assigned many subject headings to the records.

At the Catholic Pontificia Universidade do Rio Grande do Sul in Porto Alegre, one finds a substantial theological collection that supports programs through the master's level. Their library uses the ALEPH software. The optional MARC displays and abundant subject headings are very helpful.

Protestant libraries throughout Latin America have significant collections of Roman Catholic books. While there are differences in beliefs on such areas as the theology of sacraments, authority in the Church, and ordained ministry, there is an ecumenical sharing of ideas on other topics such as inculturation, liberation theology, and biblical studies.

Rare in Latin America is an Internet-accessible OPAC for a seminary, Catholic or Protestant, that is not part of a larger university. One exception is the Lutheran Escola Superior de Teologia. Their library has extensive holdings of Roman Catholic books. The OPAC software is produced by another Brazilian company called Control Informação e Documentação. It works very well, but unfortunately does not have MARC displays. However, the catalogers at the seminary have

assigned many useful subject headings. This OPAC also indexes the issues of periodicals, including theological serials, held at this library.

The Universidade Metodista in São Paulo is a large Methodist university with many academic programs. However, there is a graduate curriculum in theology for the education of ministers. The library does have a good collection of Catholic materials. They use software called Informa, which is produced by yet another Brazilian company named Modo Novo. There are optional MARC displays. The catalogers have carefully assigned subject headings to the records.

Chile

One of the most impressive theological collections in Latin America is at the library of the Pontificia Universidad de Chile in Santiago. I recommend searching their ALEPH OPAC for cataloging, reference, and collection development. The library of this doctoral-level theological degree-granting institution does belong to OCLC. I have seen them listed as a holder of many books while searching WorldCat. However, I do not know how many of their retrospective holdings are in OCLC. Often they have been the first to enter a record for a given book in this international database. The Universidad Católica de la Santísima Concepción in Concepción also offers theological degrees through the doctoral level. Their OPAC uses Epix software. There are optional MARC displays, and abundant subject headings exist for records.

The Biblioteca Nacional de Chile in Santiago has a very large collection of Catholic materials. They, too, use ALEPH software for their OPAC. Again, there are optional MARC displays and many useful subject headings for the records.

Colombia

Of all the nations of Latin America, Colombia is particularly noteworthy for its institutions of higher Roman Catholic theological education. The Jesuit Pontificia Universidad Javeriana in Bogotá has a library whose OPAC I have found to be extremely helpful in finding records for theological books published in Latin America. A doctoral-granting institution in the field of theology, it uses the Sirsi system. This catalog yields records with extensive subject headings and optional MARC displays.

The Universidad Pontificia Bolivariana in Medellín, a doctoral degree-granting institution for theology, possesses a strong collection of materials. Its records do not display in MARC format. However, the subject headings are extensive and of great value. A useful feature for reference librarians is the presence of citations to articles in journals held by this library. This OPAC can be used in conjunction with several other sources, including the *ATLA Religion Database* and Index Theologicus, to find references to articles in theological serial literature from the Spanish-speaking world.

One other helpful Colombian university is the Dominican Universidad Santo Tomás in Bogotá. Although it does not have any graduate programs in theology, the library appears to have a strong collection in this area. Their OPAC uses the Sirsi software, and there is a MARC display option.

Of note among nonacademic libraries is the Biblioteca Nacional de Colombia. It has an extensive collection of scholarly theological monographs. Of particular interest are the holdings of works on popular religiosity published in Latin America. We own many such works at the library of the Southeast Pastoral Institute. I have had great difficulty finding records for these kinds of books in OCLC but have found records for many of them in Colombia's National Library. Their OPAC uses Sirsi records. Again, there is a MARC display option. Subject headings are plentiful and are skillfully assigned.

A survey of Colombian OPACs would not be complete without mentioning two union catalogs for public libraries. The first is the Biblioteca Piloto de Medellín para América Latina. This OPAC contains records for the public libraries in metropolitan Medellín. The software system is called Librarian and is produced by a Mexican company named Janium. This software does provide MARC displays. Subject headings are expertly applied. It is a particularly useful tool for finding records for books on popular religion. The Red Capital de Bibliotecas Públicas has records for the public libraries of greater Bogotá. Their OPAC is known by the acronym BiblioRed. This Sirsi-based system has an optional MARC display. The subject headings are very useful. Again, this catalog's main use is for finding records for books on popular religion.

Finally, I have been closely watching the web page entitled "Organización, Sistematización y Proyección de Bibliotecas Eclesiásticas." It provides information about a cooperative project that is automating Roman Catholic seminary, high school, diocesan, parish, monastery, and convent libraries in Colombia. It states that several such libraries have been automated. If so, none of these OPACs are accessible to the world via the web. Hopefully, this will happen soon. They also have a plan to create a union catalog of all of these libraries that will be known by the abbreviation SINDICO, which stands for "Sistema de Información Documental de la Iglesia en Colombia."

As of the writing of this paper, I have not been able to find an Internet-accessible OPAC for any Roman Catholic seminaries in Latin America or Spain. As we have already seen, several Protestant seminaries in Latin America now have these systems. The Roman Catholic universities discussed in this presentation are all large, comprehensive institutions offering programs in many disciplines in addition to theology. Not surprisingly, I have found that those institutions with graduate programs in theology, especially at the doctoral level, have the largest theological collections. Catholic universities that only teach religion at the undergraduate level tend to have smaller theological collections.

El Salvador

The Universidad Centroamericana is a Jesuit institution with an excellent theological collection. They use the SIAB software by a Brazilian company named WJ Informática. Although this software does support MARC displays, the library of the Universidad Centroamericana has chosen not to use this feature. The subject headings assigned to the books are very useful.

Guatemala

The Universidad Landivar, a Jesuit institution, has one of the largest theological collections in Central America. Their OPAC gives thorough subject headings for its books.

Mexico

In Mexico, the Religion collection of the Jesuit-sponsored Universidad Iberoamericana in Mexico City is very large. It serves an institution that grants theology degrees through the master's level. Their OPAC uses the ALEPH software. Records use abundant subject headings, and there is a MARC display option.

The Universidad del Mayab in Mérida is another Roman Catholic university with a strong theological collection. Although their degrees in this field do not go past the undergraduate level, they have an ALEPH OPAC with well-cataloged records. Likewise, the Catholic Universidad Anáhuac del Sur in Mexico City does not have graduate programs in theology. However, the library has a substantial collection in this field. Their OPAC also uses ALEPH software, and its records have a generous amount of subject headings.

The Universidad Nacional Autónoma de México in Mexico City is a large, distinguished federal university. Although this secular institution offers no degrees in religion, the library has an extensive theological collection. Their OPAC software brand is not mentioned. There are no MARC displays. However, there are good assignments of subject headings.

A very impressive theological collection is found in the Biblioteca Nacional de México in Mexico City. They use an ALEPH OPAC with optional MARC displays. Many useful subject headings are assigned to the records.

Panama

The Biblioteca Nacional de Panamá has an excellent collection of Roman Catholic theological monographs. Their OPAC uses the ABSYS system, which has an optional MARC display. The catalogers have assigned useful subject headings to the records.

Peru

The Pontificia Universidad Católica del Perú has a good theological collection. They use the Sirsi system, which has a MARC display. Subject headings for the records are detailed.

Spain

There are many useful electronic catalogs in Spain. Of particular note is a union catalog of all university OPACs in this country. It is known by the acronym REBIUN which stands for Red de Bibliotecas Universitarias. This is a collective product of the Conferencia de Rectores de las Universidades Españolas, which includes both public and private universities. Here are found thousands of records for scholarly monographs in many fields, including theology. They use ABSYS software. The records all have MARC displays. In some cases, there are direct links to the record of the university or universities owning these books. These displays go directly to the bibliographic record regardless of the software brand used. In other cases, one will find a link to the main page of the university library owning the book. REBIUN lists many Spanish-language Roman Catholic theological monographs published in Spain and Latin America.

Two OPACs of major Roman Catholic universities in Spain deserve special mention. They are the University of Salamanca and the University of Navarra. It is true that one will find links to records of all of their books by using REBIUN. However, sometimes it is useful to search these two university OPACs directly. In the case of theological works published in Spain, my experience has shown that both of these institutions are very likely to own the work in question. Both Salamanca and Navarra have world-renowned doctoral programs in Roman Catholic theology. Their libraries' holdings in this field are extensive. Another helpful Spanish OPAC is that of the University of Comillas.

Besides academic libraries, one should also consider using the OPAC of the Biblioteca Nacional de España. The National Library of Spain is a division of the Spanish Ministry of Culture. Its catalog lists many scholarly theological monographs as well as works of popular religiosity. Again, an efficient software system is used, which also displays MARC records.

Another source for finding records for books, especially those for works of popular religiosity, is the union catalog named REBECA. This acronym stands for Registros Bibliográficos para Bibliotecas Públicas Españolas. This union list is another service of the Spanish Ministry of Culture. The records found here also have MARC displays. There are listings of the public libraries holding these books. However, there are no links to either the individual OPACs or to the library web pages.

A final service of the Spanish Ministry of Culture is an online catalog of all books assigned an ISBN number for this country. It is likely that any such book

would be listed in the REBIUN catalog, the National Library catalog, or that of REBECA. However, one might try the ISBN catalog if the former three catalogs do not yield records for the book in question.

Venezuela

The Universidad Católica Andrés Bello uses OPAC software by a Venezuelan company called MSINFO. Records do have MARC displays. The catalogers have assigned adequate subject headings. The collection supports programs through the master's level.

Recommended International Libraries for Copy Cataloging Spanish Language-Catholic Theological Books

Argentina

Instituto Universitario ISEDET (Instituto Superior Evangélico de Estudios Teológicos)
Universidad Católica de Argentina

Brazil

Biblioteca Nacional do Brasil
Escola Superior de Teologia
Pontifícia Universidade Católica do Rio Grande do Sul
Universidade Metodista de São Paulo

Chile

Biblioteca Nacional de Chile
Universidad Católica de Chile
Universidad Católica de la Santísima Concepción

Colombia

Biblioteca Nacional de Colombia
BIBLIORED (Red Capital de Bibliotecas Públicas de Bogotá)
Biblioteca Pública Piloto de Medellín para América Latina
Pontificia Universidad Javeriana
Universidad Pontificia Bolivariana
Universidad Santo Tomás

El Salvador

Universidad Centroamericana

Guatemala

Universidad Rafael Landivar

Mexico

Biblioteca Nacional de México
Colegio de México
Instituto Tecnológico
Universidad Anáhuac del Sur
Universidad del Mayab
Universidad Iberoamericana
Universidad Nacional Autónoma de México

Panama

Biblioteca Nacional de Panamá

Peru

Pontificia Universidad Católica del Perú

Spain

Agencia Española del ISBN Títulos (Libros editados en España desde 1972)
Biblioteca Nacional de España
REBECA (Registros Bibliográficos para Bibliotecas Públicas Españolas)
REBIUN (Red de Bibliotecas Universitarias)
Universidad de Navarra
Universidad Pontificia Comillas
Universidad Pontificia de Salamanca

Venezuela

Universidad Católica Andrés Bello

Developing a University Library in Sub-Saharan Africa
(World Christianity Interest Group)

by
Rosalyn Lewis, The United Methodist Publishing House (retired)

In 1984, the African bishops of The United Methodist Church proposed that the church build a university in Africa. A committee visited several possible sites throughout sub-Saharan Africa and recommended that the university be built in Old Mutare, Zimbabwe. The Zimbabwe Annual Conference owned land that was part of the original Old Mutare mission, established by the Methodist Episcopal Church, South in the late 19th century. A respected school for K–12 had been operating since 1898 on the site. The annual conference was willing to donate adequate land for the university, including a working farm. In 1988, the General Conference of The United Methodist Church voted to accept the land and to build Africa University. An early decision was made that no buildings would be built unless there was money in hand to pay for the construction, and no students would be admitted unless there were adequate financial resources for the students to complete their chosen degree programs.

In 1989, The United Methodist Publishing House agreed to collect books for the Faculty of Theology. I was named chair of the committee to oversee the project, and UMPH was asked to send me to the October board meeting in Harare, Zimbabwe. That was my introduction to Africa University. By the time the board meeting ended, the board assumed that they had a library consultant, and, with the agreement of Robert K. Feaster, UMPH president and publisher, my role was expanded.

There were several problems that had to be negotiated during the planning of Africa University, not the least of which was working with the Zimbabwe government in developing requirements for the granting of a charter. There were no private universities in most of sub-Saharan Africa, and governments were reluctant to allow the necessary freedom and independence to meet the requirements of founding bodies. Numerous negotiating sessions were necessary between Africa University officials and the Zimbabwe government before enabling legislation was finally passed and a charter was granted in January 1992, three months before the university was scheduled to open.

The diversity of the Africa University board was a plus, but it also proved to be a stumbling block at times. Board members came from the U.S., Europe, and several African countries. Board members from Africa had been educated in their home countries, the U.S., Great Britain, Portugal, and Belgium. Board members included pastors and bishops, educators, business people, and other lay persons, as well as staff from United Methodist agencies in the U.S. There were also board members representing United Methodist conferences in Europe. While most board members spoke English, others spoke French or Portuguese.

Perspectives ranged from the very practical to idealism that was almost fantasy. The goal was that students from all over Africa would enroll in Africa University. Entrance standards were hammered out. Schools in the various African countries tended to follow the patterns of the countries that originally colonized them, so

students would be coming from the British system, the continental system, and the American system of many mission schools. Of course, all of these systems had been impacted through the years by various limitations of money, resources, and trained faculty. The problems that affected other decisions about the university also affected plans and expectations for the library. For example, it was during these sessions that I had some rather spirited debates with board members who had strong ideas about the structure and staffing of the library.

While the initial plans called for the eventual establishment of seven faculties, the projected maximum enrollment was 2,200. My arguments were that one facility could serve all faculties and that a single library made economical sense. Some board members were convinced that each faculty must have its own library. I was concerned about the use of scarce dollars to build duplicate facilities and the cost of staffing multiple libraries. I tried to explain that each separate library would have to be staffed whenever it was open, even though there might be a total of 25 students enrolled in the faculty.

As plans were made for library facilities, both temporary and permanent, the realities and limitations of construction and maintenance of buildings in a subtropical climate in a somewhat remote location had to be dealt with. Although Mutare is the fourth largest city in Zimbabwe, most technical support had to come from the capital, Harare. There is no air service between Harare and Mutare, and the capital is 277 kilometers from Mutare. When I met with the building and grounds committee, I stressed that dirt, heat, light, insects, and humidity were the worst enemies of library resources. I was told that any sort of environmental controls would be too expensive to install and to maintain because engineers would have to come from Harare whenever repairs were needed. I also said that there needed to be some way to move books between floors without having to use stairs. I was again given the same reasons that an elevator was not possible. I suggested that a ramp of some sort be included in plans. I also proposed that some sort of mechanical lift could be used to move books. I tried to help board members understand that moving carts full of books up and down stairs is not an acceptable way to relocate library resources.

The university opened in 1992 in concrete block buildings that had been renovated by volunteer teams from the U.S. The first library was in a building that had been constructed as a garage, and renovations included filling in the two service pits. Shelving was built by a local carpenter. While not exactly practical, the deep shelves were adjustable, and the workmanship was remarkable. In 1994, the library moved to a new location in the first multipurpose academic building on the campus. The room was designed as a library, and students were amazed at the large, open area. There were areas conducive to group study, as well as carrels for individuals. Librarians at the University of Zimbabwe had talked about the problems of theft in their facilities. Students would toss books out of open windows to friends waiting outside. Both temporary facilities at AU had attractive screens to prevent such thefts. The multipurpose building had an attractive central courtyard that was initially accessible to all four wings of the building. The architect agreed to my insistence that the doors to all wings of the building other than the library be removed.

Phase one of the permanent library building was dedicated in 2001. When I entered the building, the first thing that struck me was that the building was climate controlled. (The students often complain because the library is too cold. It is the first air-conditioned building some of them have ever been in.) I then noticed the ramp from the first floor to the second in a round tower to my left. When I asked one of the students where librarian's office was, he pointed to the elevator beside the circulation desk and told me where her office was on the second floor. Later, Mrs. Pfukani told me that the contractor advised them to remove the elevator and the air-conditioning, but he was told that those two items were nonnegotiable. The building was designed, however, with provisions for natural ventilation and natural light. Skylights are placed where they are least damaging to library materials.

More important than facilities was the assistance needed for development of an initial collection. The intent was that the theology collection would meet fairly rigid criteria for quality and usefulness. As I met with various board members and administrators of Africa University, I found that my promise to try to be somewhat selective in what we sent was not as important to them as the need to receive anything we could send. They assured me that they would find homes for any materials they could not use.

We asked publishers and individuals for contributions, and we sent a container to Africa for the opening of the university. Some of the books were obviously dated, but I kept hearing the pleas made by my friends. We finally sent most of the books that were sent to us.

Books came from former divinity students who decided ministry was not for them, retired ministers and professors, and church groups. One young woman realized that she could not fulfill her call to ministry in the pulpit and remain true to the person God had made her, and it bothered her that her books were unused in boxes in the attic. A prominent minister who died prematurely of AIDS had instructed his family to donate his library to AU. One of my favorite stories is of a retired minister who told me that his books would be especially valuable to African students because they had his notes in the margin.

When I attended the dedication of the library building in 2001, the editor of *Quarterly Review* spent some time looking through the theology collection. He commented that many of the materials were dated and should be removed. But he also realized that the collection would be even more inadequate without those resources. I told him that most of those books were the ones we collected in 1992.

Building a new collection in a developing country is complicated by the fact that many students must rely on the library to provide basic textbooks. At Africa University, the policy is to order 6 copies of any book used as the principal text in a class. Most of the students rely completely on scholarships and other financial aid to pay for their educations and cannot afford to buy textbooks for all of their classes. One of the assistant librarians told me that it is not unusual for 50 or more students to rely on the 6 library copies. This situation means that scarce money has to be used for textbooks.

Staffing the library has its own difficulties. The librarian is Bilha Pfukani, who was head cataloger at the University of Zimbabwe. She has a bachelor's degree from the University of Otago, New Zealand, and a postgraduate diploma in library

science from the University of Wales. The associate librarian has a degree in library science, but some of the other librarians have only a certificate for having completed a two-year technical program. Among the problems is determining the status of persons with library training and experience but with no degree. The tendency has been to give persons with a baccalaureate degree in any field a higher position, even though they have no library training or experience. It is difficult to determine a means of granting credit for experience. There has also been a reluctance to grant time off for those persons to pursue a degree at Africa University. With a small staff and a growing student body, full-time staff are overworked, and it is difficult to provide needed opportunities for further education.

Salaries are also a problem. The university has been battling rampant inflation in Zimbabwe from the day it opened. Staff must be able to make a living. When I went to Zimbabwe in 1989, the exchange rate was 2 Zim dollars for 1 U.S. dollar. In 1994, the rate was 8 to 1. When I went to Zimbabwe in 2001, the official rate was 51 to 1 when I arrived and 55 to 1 a week later. Students told me that I could have got from 75 to 100 Zim dollars on the street. Of course, I would have also risked arrest and imprisonment. High income taxes also make scarce dollars more precious.

The current political climate is a matter of some concern, but neither faculty, staff, students, nor volunteers have been threatened or harmed. The university has made a point of being nonpolitical, and it enjoys support from both the party of Robert Mugabe and the challenging party. The university is seen as a valuable resource, and it is a reliable source of scarce hard currency. All of the support comes to the university as U.S. dollars.

What is the future of Africa University? The school has grown from the original 42 students in the faculties of agriculture and theology to more than 1,300 students in faculties of agriculture, theology, social science and humanities, education, natural sciences, management and administration, and health sciences. The original converted farm buildings have been replaced by more than 30 permanent buildings, all debt free. Graduates are making a difference in their home countries. Government and industry recognize the quality of an Africa University education. The university also sponsors countless workshops for farmers, businesspersons, medical workers, teachers, etc. throughout sub-Saharan Africa.

While many graduates of AU have gone to graduate school in the U.S. and in Europe, they are returning home to make a difference. Six AU graduates have returned to AU to teach after completing advanced degrees. Studies have shown that students who receive undergraduate degrees from universities in Africa are more likely to return after graduate study abroad than are students who go abroad for undergraduate study. I recently learned that half the cabinet (district superintendents) in The United Methodist Church in Mozambique is Africa University graduates. One of the original faculty members and the first dean of the Faculty of Theology are now bishops, one in Zimbabwe and the other in Congo.

When I first started working with Africa University, friends who were already involved told me that it would be a life-changing experience. That was an understatement. Whatever small contribution I made to Africa University has

blessed me in ways that I could never imagine. It has given me fresh perspectives on life that have given my life unexpected meaning.

I was once asked whether there is any hope for Africa. My reply was that the main hope for Africa is Africa University.

Documenting the Translators of the Bibles for the Massachusetts Bible Society Collection (World Christianity Interest Group)

by
Amy E. Phillips, Harvard Divinity School
Raymond Van De Moortell, Boston University School of Theology

Introduction: Background to the Massachusetts Bible Society*

In 1979 the Massachusetts Bible Society (MBS) library collection was transferred to the Boston University School of Theology. MBS, the second Bible society to be founded in America, was formed in 1809, and its mission was "for the distribution of Bibles and Testaments" (*Proceedings*). The MBS library, a collection of Bibles, parts of Bibles, or biblical pamphlets was formed by the society between 1929 and 1930 to provide research materials for the missionary translators; its secondary purpose was to archive Bibles that had been translated and published by other missionary and Bible societies.[1]

Boston University's School of Theology (STH) was a perfect home for the estimated 4,000 items. From its foundation the Bible, its study, propagation, and dissemination, both at "home" and abroad, were central to the school's mission, then aptly known as the Methodist General Biblical Institute (MGBI). The resulting effect of this foundation was that MGBI, now STH, became a leading academic and pastoral resource for biblical studies and the history of missions, two interrelated disciplines that have been at times inseparable and at times in extreme tension.

In 2000, in the course of a library renovation the then library director, Raymond Van De Moortell, rediscovered the collection. He and Brian Frykenberg, then Head of Technical Services, conceived and worked toward obtaining outside funding in order to document the collection via online cataloging, thus making it accessible. Other means of accessibility would include exhibitions and integrating the materials into the research collections, noncirculating materials for patrons. The Arthur Vining Davis Foundations granted STH funding for a two-year project including not just cataloging but also preservation. In 2001, I began working as the full-time project cataloger.

One major provision that Raymond and Brian grafted into the project goals was the highest level of cataloging for each piece, including subject and name authority control and citations or references to published and unpublished bibliographic descriptions or reviews of an item, insofar as they were available. The

* We owe a debt of gratitude to the following friends and colleagues for their support and insight in our preparation of this essay: Dawn Piscitello, Stephen D'Evelyn, Brian Frykenberg, and Laura C. Wood.

resources for bibliographic description were numerous, the most useful being: (1) the MBS bookplates, documented by the only librarian of the collection, Harold P. Landers, recording translators, editors, publishers, printers, etc.; (2) the *Historical Catalogue of printed editions of Holy Scripture in the Library of the British and Foreign Bible Society,* compiled by Thomas Herbert Darlow and Horace Frederick Moule between 1903 and 1911; and (3) *The Book of a Thousand Tongues*, 2nd edition, edited by Eugene A. Nida. We also relied on our own archival resources, having primary resources corroborating the collection's history and use, as well as those at the American Bible Society, New York.

Because so many contributors to these biblical materials (i.e., the translators, printers, publishers, auxiliary Bible and missionary societies) were documented in published and unpublished print sources alone, we had a tremendous amount of original name authority work. The one and only resource for us to employ in order to complete this task was the American Theological Library Association (ATLA) NACO Funnel Project through the Program for Cooperative Cataloging (PCC).

Now, let me outline the scope of my contribution to our discussion today: I will describe the importance of name authority control, especially in light of ATLA's funnel project. I will also highlight the work represented by missionary activity in India, work uncovered through our MBS cataloging project.

The Importance of Name Authority Documentation in Light of the ATLA NACO Funnel Project

Special cataloging projects, as well as day-to-day standard cataloging, should include the highest level of bibliographic description and authority control. The materials our libraries house, whether supporting an entire seminary curriculum or a religious studies program or classes in a large university setting, are often not treated with the bibliographic sophistication and depth they deserve. Often, funding is not available to support a large cataloging staff, or the cataloging department supports many disciplines and cannot provide either the expertise or the time to do first-rate description.

Raymond and I would argue, however, that there is never a loss of time or money when whatever cataloging staff is available can provide full-level bibliographic description and name authority control. Not only will those people and organizations, having labored to contribute, receive acknowledgment through documentation, but the materials themselves will become more easily accessible both to the generalist and the specialist user. As we will shortly see, there are those in the recent past who were given little or no credit for a substantial and historically significant corpus used worldwide. Rather than the quick-and-easy skeleton bibliographic record—a very easy road to take with sacred texts, where the question of authorship is at the very best debatable or at worst completely intellectually unapproachable—catalogers and administrators of cataloging divisions, especially divisions where subject expertise in theology is the norm, should not just document little-known names of authors, editors, contributors, and

donors in their *local* catalog but should establish them in the *national* utility, namely OCLC.

The Program for Cooperative Cataloging's American Theological Library Association (ATLA) Funnel Project, headed by Judy Knop, provides the training for creating and authorizing corporate, personal, and geographic names as well as subject headings. As theological librarians with a special intellectual and perhaps even a personal commitment to documenting and disseminating information in the fields of religion and theology, we must realize that leading the national community in excellent bibliographic description and authority control is an important, if not *the* central, part of that commitment.

Printing and Publishing in Calcutta

Now let me turn to a very specific aspect of our name work. This will provide a concrete example of the information that remains obscured when name authority work is neglected.

From our documentation of the Massachusetts Bible Society, we know that translation was not just done by the missionaries and their associates (in many cases their wives) but by the "native" converts, who are often listed in printed sources simply as "others." Moreover, just as these different groups—missionaries, their spouses, and converts—were involved in the entire enterprise of translating, so also were they involved in the printing operations.

In his study of publishing done by the American Board of Commissioners for Foreign Missions (ABCFM), J.F. Coakley notes that between 1817, when the first ABCFM missionary printing office had been established, to well beyond the 1840s, printing was one aspect of the missionaries' work in disseminating the Gospel. "As fast as it could afford to do so the Prudential Committee [of the ABCFM] sent out printers, each bearing the title of Assistant Missionary, to manage them." ("Printing Offices…" 5)

Some Bible and missionary societies relied on printing offices that had been previously established by indigenous populations. The Modern Art Press at Calcutta was employed in printing for the British and Foreign Bible Society and their Calcutta Auxilliary, which included the Bible Society of India and Ceylon, the Scripture Gift Mission, and the American Baptist Foreign Mission Society. The press was under the direction of K.C. Banerjee, A.C. Biswas, and Bibhuti Bushan Biswas. The printers document themselves on their pamphlet colophons. Despite this, neither the *Book of a Thousand Tongues* nor *Historical Catalogue* document them.

One major publisher who supported the work of the Modern Art Press for the various Bible societies, was L.L. Hodgson. He also is undocumented in *Book of a Thousand Tongues* and *Historical Catalogue*. The MBS collection has 23 items published by Hodgson, all between the years 1932 and 1945 and in 14 different languages. Hodgson also supported the work of the printer S.C. Bhattacharya, who ran the Inland Printing Works in Calcutta.

S.C. Bhattacharya, also previously undocumented in *Book of a Thousand Tongues* and the *Hisotrical Catalogue,* published a Bengali Gospel of Matthew under the

patronage of Hodgson. He also published a New Testament in Kachin, or Jinghpaw, in 1944. This New Testament, originally translated by Ola Hanson for the American Baptist Mission press in the early 20th century, was reissued by the Burma Agency of the British and Foreign Bible Society under the patronage of the Rev. H. C. Williams, who, again, was heretofore documented nowhere other than the title page verso of the Jinghpaw New Testament.

Another press not listed in published or online resources was the Baptists Mission Press (Calcutta), which printed Bibles and pamphlets primarily for the American Baptist Missions in India, the following of which are represented in the MBS Collection: Garo Mission, American Baptist Missionary Union; the American Baptist Mission in Assam; and the Calcutta Baptist Missionaries (the last also documented for the first time by our project). The Baptist Mission Press also printed for the Bible Translation Society, the Calcutta Auxiliary of the British and Foreign Bible Society, and the Government of Assam. One title particularly worth mentioning that was produced by this press is *Hymns for children and special occasions,* by William Carey (b. 1761–d. 1834), the famous scholar, linguist, and missionary to India. The hymnal is in Bengali and was printed and published between 1840 and 1910. Parenthetically, this is his only documented work for children, and BUSTH Library is the only library in the country holding it. Oxford University's Bodleian Library has a later edition of this work printed in 1898 by the Baptist Mission Press.

Concluding Remarks

While my outline of Calcutta printers is a topic focused on a very narrow intersection of the work represented in the MBS collection, I hope that it has demonstrated the value of establishing name authority. In conclusion, we can see that pursuing high standards of cataloging not only benefits library users and librarians, but also contributes to scholarship and to a wider and deeper understanding of the past.

Works Cited

Coakley, J.F. (author) "Printing Offices of the American Board of Commissioners for Foreign Missions, 1817–1900: A Synopsis." In *Printing in the Mission Field.*

_____ (editor) *Printing in the Mission Field.* J.F. Coakley, ed. Harvard Library Bulletin. New Series. v. 8, no. 1. (1998).

Darlow, Herbert & Horace Frederick Moule. *Historical Catalogue of printed editions of Holy Scripture in the Library of the British and Foreign Bible Society*. London: The British and Foreign Bible Society, 1903–1911.

Massachusetts Bible Society. *Proceedings of the Massachusetts Bible Society*. Boston. 1809.

Nida, Eugene A., ed. *Book of a Thousand Tongues*. 2nd ed. London: United Bible Society, 1972.

---

[1] For more information on the history of the Massachusetts Bible Society, see: "For the Distribution of Bibles and Testaments": The Massachusetts Bible Society Collection at the School of Theology Library, Boston University. (www.bu.edu/sth/sthlibrary/exhibits/MassBibles/index.html)

PLENARY SESSIONS

The Making of an Encyclopedia: Reflections on a Revision of Mircea Eliade's *Encyclopedia of Religion*

by
Lindsay Jones, Ohio State University

> Indeed, quite early in our planning stage, we [i.e., editor in chief, Mircea Eliade; the board of editors for the original *Encyclopedia of Religion*; and the senior members of the Macmillan staff] realized the possibilities of creating a work that would be both truly encyclopedic and widely useful. At the conclusion of the editorial meeting in which we had reached this happy consensus, Victor Turner remarked with evident delight, "And so, then, we shall let a thousand flowers bloom."
> —Claude Conyers, Senior Project Editor for *The Encyclopedia of Religion*, first edition, 1986[1]

> I cannot think, without weeping, of that courage that must have failed me when I accepted to undertake this work … Now I must never cease to try and stimulate the ardor of my collaborators, embolden the timid and the modest, activate the zeal of the lazy and the backsliders, extend my investigations beyond the ordinary world of our Protestant writers—in order to investigate the wider history of religions—and quiet their dogmatic and literary scrapping. What a mess of egos to manage and disagreements to mediate! And, among my collaborators, what unwillingness there is to get going and be guided by a common discipline.
> —Frédéric Lichtenberger, editor of *Encylopédie des sciences religieuses* (Strasbourg, 1877–82)[2]

I begin with a quote from—what else?—the revised second edition of the *Encyclopedia of Religion,* specifically, from the entry entitled "Study of Religion: An Overview" by Professor Gregory D. Alles. (This is, by the way, the lead entry to an entirely new block of entries that treat the history of the academic study of religion in some dozen contexts—that is to say, "The Academic Study of Religion in Australia and Oceania," "The Academic Study of Religion in Eastern Europe and Russia," "The Academic Study of Religion in China," "The Academic Study of

---

[1] Claude Conyers, "Introduction" to the *Encyclopedia of Religion,* first edition; vol. 1, p. xvii.

[2] This "Editor's Lament" is quoted in Lawrence E. Sullivan, "Circumscribing Knowledge: Encyclopedias in Historical Perspective," *The Journal of Religion*, vol. 70, no. 3 (July 1990): p. 325.

Religion in Japan," etc.) At any rate, the opening lines of the opening entry to that block read as follows:

> Unlike theology, the academic study of religion seeks to provide accounts of the world's religions from the perspectives that have no confessional (religious) ground or agenda. As an empirical pursuit, [the academic study of religion] is concerned with understanding and explaining what people actually think and do without establishing or enforcing norms for that thought and behavior ... [The academic study of religion] aspires to treat all religions equally.[3]

Now, while that aspiration to non-confessional evenhandedness is actually a very controversial claim at this point, it is, nonetheless, an aspiration that I have worked to embrace in my role as editor in chief of a revised second edition of the *Encyclopedia of Religion*. That is to say, as myself a historian of religions—a practitioner of the academic study of religion—I generally avoid confessions, especially public ones. But in this case, perhaps inspired by the rubric of "theological librarians," I exercise a very atypical inclination to begin with a public confession.

I confess that my feelings about the *Encyclopedia of Religion* have never been neutral. The original edition of the *Encyclopedia of Religion,* which emerged in 1987 (and in which I played no significant role), was in large part conceived and executed by my teachers at the University of Chicago—notably, by Mircea Eliade, Joseph Kitagawa and Lawrence Sullivan. That is to say, at precisely the same time that those scholars were shaping the encyclopedia, they were also shaping my outlook on the study of religion; and, as luck would have it, they finished with both the encyclopedia and me at about the same time. Accordingly, the original 16-volume set emerged at roughly the same time I began my teaching career at the Ohio State University. And, as I began to emerge from the poverty of a decade in graduate school—before I bought a car or a new couch or a new pair of shoes—I bought a copy of the *Encyclopedia of Religion*. I was thrilled to get it; I remember the boxes that it came in. In fact, then, for essentially my entire teaching career, I have had a copy of the *Encyclopedia of Religion* literally at arm's length, and I have appealed to it on more occasions than I can possibly recall.

In other words, I begin by confessing that I have always found the *Encyclopedia of Religion* something audacious, wonderful and inspiring—over 2,700 articles (to which the second edition added nearly 600 completely new titles), over 1,300 contributors (to which we added about 800 new authors), over 8.5 million works (to which we added more than a million and a half more). Yes, I always thought it was great. And especially since it emerged just a little bit before I got started as a teacher of undergraduates—and I have appealed to it on almost daily basis since then—I reecho the sentiments (or maybe confessions) that I have heard from

[3] Gregory D. Alles, "Study of Religion: An Overview"; *Encyclopedia of Religion*, second edition; vol. 13, p. 8761.

countless others in my profession: namely, that the *Encyclopedia of Religion* provides our safest safety net when we are called to talk about things about which we really know very little. When you are charged, on short notice, to play a rift (for students, or colleagues, or for the local newspaper) on karma, cannibalism, calendars, Kukai, Korea religions, or Christian creeds—nothing serves better to bale you out than the *Encyclopedia of Religion.* As one of my colleagues, inelegantly, put it: "*The Encyclopedia of Religion* can really save your ass." Yes, I confess that I have always loved the *Encyclopedia of Religion* …

Two Hands on a Revision of Mircea Eliade's *Encyclopedia of Religion*

That confession out of the way, one of the elements that I would like to retrieve from my talk to the Ohio ATLA group comes from the title (or actually sub-title) that I used on that occasion, namely, "Two Hands on a Revision of Mircea Eliade's *Encyclopedia of Religion*." I invoked this allusion to "two hands" as a kind of triple entendre: First, I select the image of "two hands" in relation to the challenge of hanging on tight, for instance, on a roller coaster, or maybe hanging on tight to the steering wheel of a log truck as you fly too-fast down a winding and bumpy mountain road. That is to say, even from the outset, I was well aware that undertaking this project was going to be a rough ride. Just how rough I might not have anticipated and just where the biggest bumps would come I couldn't be sure; but I knew from the outset that this was liable to be a kind of rocky and perilous journey, always a little out of control, invariably running a little (or a lot) too fast, so that I would need to hold on tight … with two hands.

Second, I liked the image of "two hands" insofar as it connotes embracing the task with fullness (and full energy). Again maybe reflecting my own blue-collar inclinations, I imagined the editorial undertaking was, in some part, about vision, abstraction and large ideas, but also that, in larger part, was a kind labor, a labor that would require perseverance and endurance even more than talent and insight. I anticipated even from the beginning that, irrespective of the vaunted title of "editor in chief," that role was likely to be more like digging a ditch than painting a picture, and, as all the ditch-diggers among you know, there is just no way to manage a shovel with one hand. This was a type of labor that would require both hands, a full commitment and a readiness to put everything else on hold.

Third and finally—and maybe most significantly—I invoked the image of "two hands" to reflect the initiative of balance and compromise (or weighing and negotiation) that has been at issue at virtually every point in the revision process. In other words, over and over I found that, rather than delivering pointed and definitive answers, everything in this project seemed to me to operate on a kind of spectrum between poles—oscillating, as it were, between "on the one hand" and "on the other hand." There were, in other words, constant acts of balance, negotiation and re-negotiation. But perhaps the most vexing act of balance and compromise—of this game of playing off of "on the one hand" versus "on the other hand"—is built into the very notion of "revision" itself. Neither defense nor attack—and certainly neither a defense of nor an attack on Mircea Eliade—revision

demands commingled attitudes of respect for and discontent with the original. Neither defense nor attack, to revise requires, on the one hand, that a goodly portion of the previous work will remain intact. As one of the associate editors aptly phrased it, this revision was an exercise in "cooking with leftovers." This editorial board was *not* afforded a fully fresh point of departure, and we knew from the beginning that a large portion of the first edition would remain intact. Yet, on the other side, the initiative of revising does afford—even necessitates—changes, reconceptualizations and wholly new additions that respond both to recent events and to recent trends in scholarship. And while I will get more specific in a few minutes about where the largest changes and additions came, it is worth noting that the extent of revision and new material on which we eventually settled far exceeded all initial expectations.

At any rate, my larger point is the obvious—but very consequential—observation that revision is, by nature and by design, a balancing and a juxtaposition of old and new elements. Were we afforded a fully new point of departure, the result would be very different; but, in this case, we were challenged with the constant balancing (and admixing) of the old and the new.

Balancing, Negotiation and Renegotiation: On the One Hand versus On the Other Hand

That said, then, it is with respect to this kind of oscillating principle of "on the one hand" versus "on the other hand" that I can organize my comments this morning. In that spirit, I direct your attention back to my two opening quotations. The first comes from Claude Conyers, who was the Senior Project Editor at Macmillan for the original *Encyclopedia of Religion,* and who was, in many ways, the kind of nurturing spirit that brought the thing into being. He wrote in the Introduction to the first edition:

> Indeed, quite early in our planning stage, we [that is, Mircea Eliade, the board of editors for the original *Encyclopedia of Religion,* and the senior members of the Macmillan staff] realized the possibilities of creating a work that would be both truly encyclopedic and widely useful. At the conclusion of the editorial meeting in which we had reached this happy consensus, Victor Turner remarked with evident delight, "And so, then, we shall let a thousand flowers bloom."[4]

(You may, by the way, recall that the original *Encyclopedia of Religion* is dedicated to both Mircea Eliade and Victor Turner, both of whom were very much involved in its conceptualization, but both of whom also died before it actually appeared in 1987.)

---

[4] Claude Conyers, *"Introduction" to the Encyclopedia of Religion*, first edition*;* vol. 1, p. xvii.

At any rate, the second quote puts a somewhat less happy spin on the process of editing a large encyclopedia of religion. This one comes from Frédéric Lichtenberger, editor of a nineteenth-century French encyclopedia of religion, who, somewhere midway through the process, wrote:

> I cannot think, without weeping, of that courage that must have failed me when I accepted to undertake this work … Now I must never cease to try and stimulate the ardor of my collaborators, embolden the timid and the modest, activate the zeal of the lazy and the backsliders, extend my investigations beyond the ordinary world of our Protestant writers—in order to investigate the wider history of religions—and quiet their dogmatic and literary scrapping. What a mess of egos to manage and disagreements to mediate! And, among my collaborators, what unwillingness there is to get going and be guided by a common discipline.[5]

When I first happened across this quote I found it very funny. But, as I moved through this roller-coaster process of the revision, I also found a very significant measure of truth in Lichtenberger's so-termed "Editor's Lament." That is to say, I found myself, at times, identifying very fully both, on the one hand, with the happy optimism of Victor Turner, and the metaphor of the *Encyclopedia of Religion* as "a fertile garden" where innumerable ideas and notions about religion are allowed to grow. As I had noted earlier, long before I became involved in this revision process, I had been persuaded that *Encyclopedia of Religion* was something audacious and inspiring. Moreover, as I got deeper and deeper in my involvements with it, I gained deeper and deeper respect for the accomplishment that the original *Encyclopedia of Religion* represents. When I began to pull the veil back on this revered set (and put it under a microscope), of course, some cracks and creaky joints emerged—and, of course, the very pretense of so-termed "encyclopedic coverage" puts one in a highly vulnerable position. But, generally speaking, the more fully I understood the challenge, the more fully I appreciated the *Encyclopedia of Religion*. My sense that it was something great was, in large part, reconfirmed. So that is the happy "Victor Turner" side of the equation …

But, on the other hand, there were certainly days (or moments or months) when I felt much more inclined to reiterate the fatigued frustration of Frédéric Lichtenberger when he wrote, "I cannot think, without weeping, of that courage that must have failed me when I accepted to undertake this work …" There were, in fact, countless little crises and at least a couple of catastrophes large enough to nearly sink (or jeopardize) the whole project. Moreover, I have plenty of colleagues who have felt compelled to remind me that we contemporary academics operate in a ("post-modern") critical climate that accentuates the fragmentary, the shifting, the broken, hybrid, transient and partial, a critical climate in which the old-fashioned Enlightenment notion of encyclopedias and so-termed "encyclopedic knowledge"

[5] "Editor's Lament"; quoted in Sullivan, "Circumscribing Knowledge: Encyclopedias in Historical Perspective," p. 325.

is ludicrous or, at the best and kindest, unfashionable. To imagine in the 21st century that "religion" is something stable and whole, which can be neatly apportioned in categories that run from A to Z, is, my hip (and very persuasive) colleagues tell me, preposterous. So there was also ample reason for a kind of despair on a theoretical level.

Additionally, there were lots of more logistical, procedural and, shall we say, "personality" challenges that evoked Lichtenberger's tired desperation—and most of these were connected in one way or another with those many moments when I found myself astraddle (or maybe in the crosshairs of) a very awkward tension—a tension that was much more intense than I had previously imagined—between the corporate world (or "the corporate culture") of Macmillan and the academic world of the scholarly contributors to the *Encyclopedia of Religion*. In fact, directing traffic at that dangerous intersection between the paths of publishers and professors provided perhaps my most serious challenges (as well as my most entertaining anecdotes).

The Conception and Organization of the Original *Encyclopedia of Religion:* Archaeology and Oral History

Be that as it may—and again not quite certain where the interests of this ATLA group lie—I did nonetheless want to provide at least a little background (or history) concerning the conception of the first edition of the *Encyclopedia of Religion.* Here again I can rely on my "on-the-one-hand" but "on-the-other-hand" format: On the one hand, I might suggest that the "archaeology" of the encyclopedia is a better term than the "history" of the encyclopedia insofar as there are surprisingly—and distressingly—very few written records that document the process of decision-making and production that guided the first edition of the *Encyclopedia of Religion* (which appeared in 1987). Part of the problem owes to the absence of anything like e-mail back in the "olden days" of the 1980's; and even more of the problem owes to the fact that, through the 1990's, Macmillan (or more properly Macmillan Reference USA) was bought and sold numerous times by numerous companies. Thus, as we began this revision, there were virtually no Macmillan employees who had worked on the first edition (at least in any major way) that were still around to work on the second edition. Moreover, there was a complete lack of any paper trail of correspondence, rough drafts or minutes from editorial board meetings; in fact, nary a shred of written documentation about the first edition emerged (at least not from Macmillan). The sole extant document of consequence was the CD-ROM of the original edition, and, in fact, that old CD-ROM provided the frame on which the second edition was built.

That is to say, then, on the one hand, the *written* record on the conception and organization of the original *Encyclopedia of Religion* is fragmentary and scattered (though if you wanted a single document that does shed light on that process, I would refer you to the article by Lawrence Sullivan from which I took the Lichtenberger quote; or, more recently, a Romanian graduate student at Princeton

has undertaken to dig through the Mircea Eliade archive at the University of Chicago to come up with some relevant information, which appears in Eduard Iricinschi, "Mircea Eliade and the Making of the *Encyclopedia of Religion,*" *Archaeus, Etudes d'Histoire des Religions/Studies in the History of Religions*, tome VIII [2004], fasc. 1–4, pp. 365–384). But, on the other hand, with respect to the conception and production of the original *Encyclopedia of Religion,* there is an immense "oral history" concerning the personnel and circumstances that helps to explain various anomalies, gaps and sometimes very fortuitous idiosyncrasies in the first edition. In other words, as news of this revision spread, I found myself (in correspondence but even more in the informal gatherings around meetings and conferences) treated to endless anecdotes about who did what in the first edition—for instance, how this little conversation in the back of a limo on the way to O'Hare Airport had led to entries variously on "Hands," "Knees" and "Postures and Gestures"; or how articles by a famous French scholar were in fact written by graduate students; or how staff people at Macmillan were called upon at the very last minute to write various articles when others had dropped the ball; and so forth.

Thus, while the written records are distressingly thin, the oral history—and fund of personal reminiscences—about the production of the first edition is abundant in the extreme. I enjoy very much learning those anecdotal details as they come forward, and I expect that I will continue to be audience to those sorts of reminiscences for the remainder of my life. So, yes, please let know if you have some anecdote of that sort; I love hearing them.

Mircea Eliade's Role in the *Encyclopedia of Religion*

In any case, the dearth of records notwithstanding, we do have sufficient information to know that the original impetus for the *Encyclopedia of Religion,* perhaps surprisingly, did *not* come from Mircea Eliade. Rather (drawing here on that article by Larry Sullivan), the project was instigated by a publisher with whom Eliade had never before worked, namely Jeremiah Kaplan, then chairman and president of the Macmillan Publishing Company. Right from that initial conception, even before Eliade was on board, Claude Conyers (whom I quote earlier) was in place as the senior editor; and Charles E. Smith, who would later become president and publisher of Macmillan's professional books division, also had a leading role. It was, then, to the best of my knowledge, Charles Smith who, around 1979, began to persuade Eliade—who was at the time 72 years old—to take on the editorship of the *Encyclopedia of Religion* project. And, in fact, in Eliade's diaries and published journals one can find him expressing considerable reticence about getting involved in this. One of Eliade's (1979) journal entries reads, for instance, as he is about to take on the project:

> I know that many of my colleagues and former students will doubt the wisdom of my decision. I'm an old man. I have a great many other things to do: works in progress to finish, etc. But I said to myself that it's

> preferable for an encyclopedia of this kind to be planned and organized by a historian of religions rather than by a sociologist or a psychologist, or even a theologian, however competent he may be.[6]

In another (1981) entry, Eliade recounts a conversation with a former student by noting: "... [Bruce Lincoln] says to me frankly that I made a big mistake in accepting, *at my age,* the responsibility of editor in chief of the *Encyclopedia [of Religion]*. (He's right, of course, but my 'sacrifice' has a deep meaning."[7]

Now, for me, Eliade's reticence to get involved in this project raised a fascinating question about the real extent of his "hands-on" involvement in the orchestration of the first edition. In other words—again playing the "on-the-one-hand" versus "on-the-other-hand" game—was he simply providing a kind of large vision and oversight, but not much involved in the minutiae of the project? Or was Eliade—now in the very last years of his life, overtaxed with many projects and not in good health—really involved in the nuts-and-bolts decision-making? Was he acting like a CEO or maybe an air traffic controller? Or was he actually piloting the ship?

While there really is *not* a whole about this in his journals, I do find references to Eliade's initial acceptance of Charles Smith's proposal for him to be editor in chief, to his commitment to recruit a very strong showing of contributors from outside of the United States, especially Europe, and to his attempt to read drafts of many, though certainly not all, of the articles as they began to come in. And while I risk taking these comments a little bit out of context, I thought I'd read a couple sets of particularly poignant comments that come in a 1985 entry, about six months prior to Eliade's death, when he is in failing health, and a couple years prior to the emergence of the *Encyclopedia:*

> July 1985: "I must admit it: in actuality, I'm doing nothing. That is, although I am working five or six hours every day, I don't succeed in finishing anything ... Sometimes I have the impression that I'm threatened by a fast-working senility. I feel detached from all I've loved heretofore: philosophy, the history of religions, literature. I console myself (or I try to) as best I can. I tell myself the last treatments have tired me."[8]

> Then August 1, 1985: "The days pass, and, unfortunately, the last months allowed to me are flowing by—while I do nothing. Fatigue, yes, but especially indifference. I have so many things to do that I know that in no event will I be able to do them all. I'd like, nevertheless, to continue the *Autobiography* and to write the last chapter of *Historie IV*—and I *must,* at all

[6] Eliade quoted in Sullivan, "Circumscribing Knowledge," p. 334.
[7] Mircea Eliade, *Journal IV*, 1979–1986, translated from the Romanian by Mac Linscott Ricketts (Chicago: University of Chicago Press, 1990), p. 43.
[8] Ibid., p. 140.

> costs, prepare the preface for the *Encyclopedia of Religion*. But if I keep putting things off …"[9]

He did, by the way, write that Preface, which appears in the first volume; but it is very likely the last (or almost last) thing that Eliade ever wrote, and it is a kind of rough document.

At any rate, though this remains a kind of open and debatable question, the more I learn about the situation—and the more anecdotal testimony that I accumulate—on the one hand, the more I am impressed by the deep level of hands-on involvement that Eliade (apparently) really did have both in the framing of the topics and organization of the *Encyclopedia* as well as in the selection of the contributors, especially European-based contributors, of which he was determined to get many. Yet, if the *Encyclopedia of Religion,* in lots of ways, does indeed bear the stamp of Mircea Eliade, I would, on the other hand, make at least a couple quick counterpoints. First, even if Eliade was in the lead role, the organization and structure also bears the stamp of other individuals—most notably, Joseph M. Kitagawa, Eliade's longtime colleague at the University of Chicago, who wrote the Foreword that comes after Eliade's Preface, and whose influence is apparent in many aspects of this encyclopedia. Also crucial was the involvement of Lawrence Sullivan, a student of Eliade, who was the sole "associate editor" for the first edition; in fact, there is little question that it was Larry Sullivan who did more than anyone else to combine both the intellectual vision and legwork that made the first edition possible.

Additionally, I would also call your attention to two other relevant points here: For one, besides these references in Eliade's journals to him taking a very strong, hands-on approach to the formulation of the *Encyclopedia of Religion,* we also find something of the opposite insofar as he writes (on September 24, 1984):

> Yesterday I began reading those several hundred typed pages: articles for the *Encyclopedia [of Religion],* sent from New York. I am not always in accord with their authors, but if the documentation is correct and (as much as possible) complete, I give them my okay. I shall not read more than a small part of the pages of those sixteen volumes of the Encyclopedia; I haven't the competence or the curiosity to judge, for example, the history of the Christian sects or the sociology of religious movements in China …[10]

In other words, there is lots of the first edition that Eliade did not even have an opportunity to read, let alone police. Moreover, given the absence of any extant record of the production of the first edition, his next comment seems especially naïve: "… I imagine that the Free Press (Macmillan) will preserve the entire

[9] Ibid.
[10] Ibid., p. 99.

archive; it will be possible to know later which texts passed through my hands and how I evaluated them."[11] As I noted earlier, no such records have survived.

Be that as it may, I would make one other point in this regard—though I won't elaborate on this as fully as I'd like. It is, I think, much too simple to suggest, as some critics have, that the entire *Encyclopedia of Religion,* even in its original edition, was thoroughly, or even decidedly, "Eliadean" in conception (from front to back). That is to say, Eliade's hurried Preface to the first edition is *not* a very accurate reflection of the methodological orientation that is at work in lots of the 2,700 entries. There was in the first version—and even more so in the revision—a very wide spectrum of methodological approaches at work in the *Encyclopedia of Religion*.

The Synoptic Outline of Contents: Scaffolding, Map and/or "Dirty Laundry"

At any rate, let me move next to say something quickly about the content and organization of the *Encyclopedia of Religion* with reference to the Synoptic Outline of Contents—and this can lead me to some remarks about which components of the second edition were most aggressively reconfigured and which experienced a lighter sort of editorial touch. Now, while I haven't the time to labor too long over the logic of this organizational scheme, I did want to address the Synoptic Outline, for one, because this really does serve as the clearest sort of "map" of the whole work and, for two, because, from what I have been told, this is a matter of very considerable concern to librarians.

Here again we encounter a certain irony (or discrepancy), or actually a couple of discrepancies. On the one hand, my own non-systematic but nonetheless quite extensive conversations about the *Encyclopedia of Religion* with scholars, including those who are very familiar and generally affirming of the encyclopedia, reveals that lots of them—probably most of them—have never even looked at the Synoptic Outline. In other words, maybe like those people who are inclined to ignore entirely the directions when they assemble do-it-yourself bookcases, lamps or electronics, for many scholars (and perhaps for even more lay users), the Synoptic Outline plays no role whatever in guiding their navigation of the encyclopedia. One great exception to that general neglect of the Synoptic Outline, however, does come in those scholars who have written formal reviews of the *Encyclopedia of Religion;* this group has, I daresay, made quite extensive studies of that outline. That is to say, there is one sort of scholarly audience that is actually more interested in—and interested in attacking—the *structure* of the *Encyclopedia of Religion* than the *content* of the encyclopedia; and for that set of critics the Synoptic Outline (along with the Eliade's Preface and Kitagawa's Foreword) provide the easiest targets for exposing various presumed biases, imbalances and limitations.

By the same token, the editorial board of the revision—a group forced into intimate acquaintance with the Synoptic Outline—themselves became among the

[11] Ibid.

harshest of its critics. As one senior board member phrased the problem, the longer that he pondered the Synoptic Outline—with its weird mix of geographical, tradition-specific and thematic principles of organization—the more problematic and distorting it seemed to be. Hyper-sensitive to the so-termed "tyranny of taxonomy"—that is, the distortions that are consequent of trying to force all of the relevant "data" into some sort of taxonomic scheme—all of us became aware of the inadequacies of the Synoptic Outline as a means of imposing order on the unwieldy mass of stuff that is connected with the phenomenon of "religion." In fact, in the opinion of some board members, the Synoptic Outline—while it may serve as a kind of provisional, in-house scaffolding for us encyclopedia-makers—was actually our "dirty laundry" insofar as we *did* need to have such a heuristic scheme among ourselves, but we ought *not* air it out in public. From that view, laying the Synoptic Outline out in clear view was akin to a boxer leading with his chin, putting oneself unnecessarily at peril … because an outline of this sort is so immediately vulnerable to criticism.

But, on the other hand, Macmillan representatives said quite the opposite. According to them—and this is a perfect context in which to either prove or deny this claim—few aspects of the encyclopedia matter more to librarians than the Synoptic Outline. Macmillan cautioned the self-censoring board that librarians rely very heavily on synoptic outlines, and that there would be some sort of violent revolutionary response among librarians if it were omitted. Precisely what form an insurrection among librarians might take was never entirely clear; but lest you think that ATLA members don't exercise important influence on these things, the original plan for the second edition was to move the Synoptic Outline to a much more prominent place at the beginning of the set rather than buried at the end (as it was in the first edition). But, owing to logistical matters—especially timing and the fact that the Synoptic Outline was one of the very last features of the revision to be completed—the schematic summary ended up again in the last volume of the set.

Selective Adjustments and Additions in the Revised Second Edition

NOTE: This portion of the plenary address was devoted to a speedy inventory of which portions of the revised second edition were most heavily changed and which experienced a somewhat lighter editorial hand. Because that part of the talk was, in large part, a rushed summary of the section of my Preface to the Second Edition entitled "New Features and Configurations" (vol. 1, pp. xiii–xv), instead of repeating the oral summary here I refer you to that portion of the actual second edition of the *Encyclopedia of Religion,* which provides a somewhat fuller and more accurate synopsis of the most salient adjustments.[12]

Nonetheless—though the "numbers game" is nearly always misleading—it is notable that the revised second edition is roughly 1.6 million words longer than the original. Moreover—and while this is a statement that would require lots of

[12] Lindsay Jones, "Preface to the Second Edition," *Encyclopedia of Religion*, second edition; vol. 1, pp. xi–xv.

qualification and fine-tuning (because the simple counting of articles tends to mislead as much as it reveals)—it might be helpful to note that the second edition contains roughly 3,200 entries (3,195 to be more exact), and nearly 1,000 of those are either completely new headings (about 595) or completely rewritten old headings (about 353). That is to say, in the broadest strokes, roughly one-third of the entire encyclopedia was rewritten; moreover, there were also lots of adjustments and revisions in that remaining two-thirds: In some of those cases, the adjustments took the form of first-edition authors updating their own work; in some cases, first-edition entries were updated and/or revised by different authors; in some 50 cases, especially significant but nonetheless outdated first-edition entries were allowed to remain intact but were then supplemented with an entirely new "Further Considerations" piece; and in other cases, first-edition entries remained intact but were supplemented by additional bibliography. (Again, I refer you to my "Preface to the Second Edition" for a fuller accounting of the process and distribution of changes.) In short, while I and the editorial board never really relied on quotas or precisely targeted percentages—instead we operated with a more flexible aspiration to change that which needed to be changed—the eventual extent of modification and addition far exceeded the initial expectations of the board, and even more of Macmillan.

Be that as it may, even to begin to gain a full and accurate appreciation of all that has changed and all that has remained the same would require a detailed (and, I concur, very tedious) cross-checking of the respective "Synoptic Outlines of Contents" and/or "Lists of Articles" from the first and second editions—though that, too, would reveal a decidedly incomplete picture. In fact, to quote myself, "It is, to be sure, only via direct engagement of the entries themselves that one can really begin to appreciate all that is new and different between the second edition and its precedent."

Concluding Comments: Flowers, Egos and Confessions

Poor excuse for a circle that this casual presentation may be, I wanted for my closing thought to return to the juxtaposition of the two quotations to which I alluded earlier—Claude Conyers' happy and optimistic one about the *Encyclopedia of Religion* as a kind of garden wherein all sorts of flowers might bloom and the more dire one from Frédéric Lichtenberger about "the mess of egos" he had to manage and disagreements he had to mediate. I return to the juxtaposition of the enthusiastic and the sour—but only to reaffirm my affinity with the former. That is to say, in the end—now that the completed revision sits on the library shelf—I am very pleased to align myself with Victor Turner, and with what Conyers interpreted as Turner's "evident delight" at undertaking this massive project. Had this been *my* project—if I were in it alone—I'm sure that I *would* have grown depressed, exhausted and overwhelmed, because I did feel the occasional emergence of all three of those sentiments. But then, when I was able to open my e-mail in-box and find messages from Italy, Finland, Yugoslavia, Britain, Latvia, Nigeria and Japan …, from Harvard, Yale, Syracuse, Missouri, Chicago, Loyola and even the other side of

Ohio State …, all weighing in with their contributions to the revision, I was bolstered and invigorated.

At the beginning of the process I was surprised—even amazed—that I had somehow found myself at the lead position on this huge project; and now that the revision is complete, my sense of wonderment has, if anything, increased. For whatever reason, I got my chance to, as the slogan goes, "do something big," and I have at no point in the process taken my good fortune for granted. Alternatively, I come to realize (and to appreciate) that, once again, like so many times in my teaching career, the *Encyclopedia of Religion* has baled me out. The *Encyclopedia of Religion* has once more saved me and enriched me—not just with a gap-filling article—but this time with a giant infusion of life and challenge and energy and purpose. For a historian of religions of my ilk, there could be no happier burden than the re-making of this encyclopedia. Yes, I confess: I have always loved the *Encyclopedia of Religion.*

Thanks very much for your attention.

The Pleasures and Perils of a Life of Reading*

by
Nancy Pearl, former Director of the Washington Center for the Book at the Seattle Public Library (now retired)

Introduction

If we were at a twelve-step meeting together, I would have to stand up and say, "Hi, I'm Nancy P., and I'm a readaholic." As I explained in the introduction to *Book Lust*, my addiction to reading (and my career as a librarian) grew out of a childhood that was rescued from despair by books, libraries, and librarians. I discovered at a young age that books—paradoxically—allowed me both to find and to escape myself. I was enthralled with the sheer glory of the written word when I read (or had read to me), for example, Robert McCloskey's *One Morning in Maine* and *A Child's Garden of Verses* by Robert Louis Stevenson as a child, and I've never looked back. Recently a friend reminded me of what Francis Spufford says in *The Child That Books Built: A Life in Reading*: "The books you read as a child brought you signs you hadn't seen yourself, scents you hadn't smelled, sounds you hadn't heard. They introduced you to people you hadn't met, and helped you to sample ways of being that would never have occurred to you." As a child, I lived those words, and continue to do so as an adult reader.

I live now in a small condominium whose four rooms are piled high with books that have spilled off the bookcases that line all the available wall space, and which themselves are already double-shelved with books. (It perhaps sounds messier than it is.)

In addition to being an addicted reader, I have to confess that I am a promiscuous reader as well. I basically read anything, as long as it's well written and has interesting characters. And there's no subject in which you won't find books that meet those criteria. As I write this, stacked next to my bed are these books, waiting patiently for me to read or reread them: *Collected Poems* by Donald Justice; Robert Byron's classic travel book, *The Road to Oxiana*; James Muirden's *Shakespeare Well-Versed: A Rhyming Guide to All His Plays*; *Why Didn't They Ask Evans?* by Agatha Christie; Francine Prose's *A Changed Man*; *Boys and Girls Together* by William Goldman; *Sheila Levine Is Dead and Living in New York* by Gail Parent; *The Children's Blizzard* by David Laskin; *Vanity Fair* by William Makepeace Thackeray; *Mantrapped* by Fay Weldon; *Mrs. Daffodil* by Gladys Taber; and *The Saturdays* by Elizabeth Enright. A frighteningly eclectic list, to be sure.

Any life devoted to reading is extraordinarily rich and rewarding, but it can certainly become an unbalanced life. Because of all the time I spend devoted to reading, here are some things that I've, perforce, given up: gardening, cooking, rollerblading, and cleaning house. But in return I've gotten so much gratification

---

* Nancy Pearl spoke extemporaneously at the conference. The following is excerpted from her book More Book Lust, reprinted with permission from Sasquatch Books.

from the life that reading has allowed me to live. I've gotten enormous pleasure from writing *Book Lust* and now *More Book Lust*. Writing these two books has given me a chance to select from the huge assortment of books that are available at bookstores and libraries a group of books that I've read and enjoyed—fiction, nonfiction, old, new, happy books, dark books, books for children, teens, and adults—and that I believe that other readers will enjoy too.

I very much wanted to call this new book *Book Lust II: The Morning After* because of all that happened after I finished writing *Book Lust*. For about a week after I turned in the final manuscript of *Book Lust: Recommended Reading for Every Mood, Moment, and Reason*, I was elated. I had done it! Here, I thought, in one manuscript were all the books I've ever read and loved. And then, nearly a week to the day—when everything was out of my hands and no more changes were possible—I began sitting bolt upright in the middle of the night and saying, "Oh no, did I include Marge Piercy's *Vida* in the 'Pawns of History' section?" (Answering that question entailed getting out of bed, turning on the computer, opening up the manuscript, and discovering to my horror that I had not.) And on and on it went—how on earth had I left out the first line of Anita Brookner's debut novel, *The Debut*? Where was Dorothy Dunnett? Why, oh why, had I omitted Jerome K. Jerome's *Three Men in a Boat*? Why did I include so little poetry when poetry is one of my great loves? The regrets were beginning to outweigh the joy.

And then—because I had included my email address in the introduction to *Book Lust*—I started hearing from readers from Florida to Massachusetts, from Washington State to Washington, D.C., from Michigan to Texas, asking me the same sorts of questions—had I ever read Elizabeth Goudge's *Green Dolphin Street*? (Yes.) What about *Nervous Conditions* by Tsitsi Dangarembga for another good first line? (Yes, definitely.) Had I thought about including Simon Singh's *The Code Book*, or had I not read it or not liked it? (Hadn't read it but would.) Many of the books that were recommended I had read, and had either forgotten or not enjoyed as much as the sender did; but others were completely new to me. I made reading lists of the books that sounded good to me, checked them out from the library, searched my local bookstores, scoured the Internet, and made heavy use of The Seattle Public Library's Interlibrary Loan department.

When Sasquatch Books asked me if I was interested in writing another book about good reads, I was overjoyed. It gave me a chance to make up for my previous omissions, add books that had just been published, and come up with new categories to fit these books into. (For various reasons—you'll have to ask them—the folks at Sasquatch decided that it would be better to call the book *More Book Lust*, and so it is.)

I think of *More Book Lust* not as a sequel to *Book Lust*, and certainly not as an updating of the first book, but rather as its true companion. I picture the two sitting on someone's bookshelf—not next to each other, but rather book-ending rows and rows of books that have been discovered, or rediscovered, and thoroughly enjoyed, from reading *Book Lust* and *More Book Lust*. Only a few books in *Book Lust* are also in *More Book Lust*. When a book appeared only as part of a list in *Book Lust*, with no (or minimal) description, I occasionally incorporated it into *More Book Lust*, adding an annotation. But even when it made perfect sense to

include a Book Lust book in one of the new categories I created for *More Book Lust*, I restrained myself. You won't find, for example, P. F. Kluge's *Biggest Elvis* under either "Friend Makers" or "You Can't Judge a Book by Its Cover" in *More Book Lust*, although it clearly should be in both sections, because I wrote so much about the book in *Book Lust*.

You will find that many of the books in *More Book Lust* (and in *Book Lust*, for that matter) are out of print. If that's the case, you have a couple of options. Your first stop should be your local library. If they don't own it, they can usually borrow it from another library, at little or no cost to you. You can check out your local used bookstores. You can search the Internet— I generally make www.bookfinder.com or www.abebooks.com my first stop—or you can just enter the author and title into Google and see what comes up.

Lastly, as I wrote in *Book Lust*, one of my strongest-held beliefs is that no one should ever finish a book that they're not enjoying, no matter how popular or well reviewed the book is. (Except, of course, if it's for a homework assignment or for a book group.) Believe me, nobody is going to get any points in heaven by miserably slogging their way through a book they aren't enjoying but think they ought to read. I live by what I call "the rule of fifty," which is based on the reality of the shortness of time and the immensity of the world of books. If you're fifty years old or younger, give every book about fifty pages before you decide to commit yourself to reading it, or give it up. If you're over fifty, which is when time gets even shorter, subtract your age from 100—the result is the number of pages you should read before deciding whether or not to quit. (If you're 100 or over, you get to judge the book by its cover, despite the dangers in doing so—see the section "You Can't Judge a Book by Its Cover.")

A corollary to the rule: If you care only about what happens—who the murderer is, who marries whom—well, just turn to the last page and read that. Or thumb through the last chapter. The point is, reading should be pure pleasure. You haven't failed the author by not enjoying the book. Instead, the author has, at that moment in your life, failed you. That doesn't mean that in six days, or six months, or six years, or sixty years, you won't go back to the book and find that you love it. All it means is that at that particular moment in your life, you were looking for a different sort of book.

Lawrence Clark Powell, founding dean of the School of Library Service at the University of California at Los Angeles, wrote: "I have always been reconciled to the fact that I was born a bibliomaniac, never have I sought a cure, and my dearest friends have been drawn from those likewise suffering from book madness." That's how I feel and, I suspect, so do you. So grab a pen and a pad of paper, make yourself comfortable, and start reading. And remember, I love hearing from readers—please email me with suggestions of good books I might have missed or overlooked at nancy@nancypearl.com.

Book lust forever!

PAPERS AND PRESENTATIONS

Dissertations of the Past: The Production of Academic Theses at European Universities in the 17th and 18th Centuries*

by
Armin Siedlecki, Emory University

The production of dissertations is a major component of today's academic culture. To mark the transition from being a consumer of knowledge to being a producer of knowledge, a doctoral candidate must advance a thesis, to be discussed and supported in a written document usually ranging from 200 to 500 pages in length, at least in the field of the humanities (including theology and religion), which is then defended publicly before a committee of three to four scholars, usually including at least one expert from an adjacent but outside discipline. The dissertation is directed by the candidate's advisor, an expert in the discipline, who offers recommendation with regard to resources and methodological angles and approaches, and who provides feedback and necessary corrections, but whose involvement in the writing process is always only supervisory, never actively productive.

Within the academic enterprise dissertations are usually treated differently from other writings of comparable extent. Despite the fact that the candidate is the sole author of the work, the piece itself is rarely referred to or understood as a book, and its completion is not usually taken into consideration in evaluations for awarding tenure at a college, university, or seminary. As such, it is not primarily seen as evidence of authorship but rather as evidence of the capability for authorship. In other words, a successful dissertation may guarantee the conferring of a degree—usually a doctorate—but not the continued appointment to a teaching position. Furthermore, from a bibliographic point of view, modern dissertations also present something of an anomaly. They are considered a publication insofar as they are publicly available, although their distribution is usually rather small and often done only on demand. Copies are kept by the library of the institution awarding the degree, and in most cases also by UMI (University Microfilms), which first began its operations in 1938. "UMI publishes and archives dissertations and theses; sells copies on demand; and maintains the definitive bibliographic record for over 2 million doctoral dissertations and master's theses."[1] Libraries and individuals can order copies of a dissertation for their collections, and every librarian will readily recognize the familiar blue (or sometimes black) paper binding of a UMI dissertation.

* Selected figures are included in this paper for illustrative purposes. The full presentation with all referenced figures is available at www.atla.com/member/publications/summary_of_proceedings.html.

This form of dissertation, which is so familiar to us now, is a relatively recent development. Prior to the 20th century, dissertations were significantly shorter—sometimes as short as 12 or 16 pages—they were composed in Latin, contained notably fewer bibliographical references, and were often authored by, or at least ascribed to, the candidate's advisor. I invite you to compare the title pages and bibliographic information of a recent dissertation and an academic dissertation and a 17th-century specimen *(figures 1* and *2)*. Compared to the relatively sparse information provided by the title page of the modern dissertation, its 17th-century counterpart looks baroque and bewildering. It is not immediately evident what the title of the dissertation is, or in fact who the author is, a problem that turns out to be rather complex. The confusion is exacerbated by the fact that the printer seems to have used as many different fonts as possible, a practice that was done for aesthetic rather than practical reasons, since it would be misleading if one were to assume that elements that are visually emphasized are also more significant with regard to content. To explain the information provided by the title page of the 17th-century dissertation shown here, I have provided a breakdown of information given here on page 1 of the handout.

Figure 1: A 1670 Dissertation from the University of Wittenberg

ΑΣΚΗΜΑ ΓΛΩΤΤΙΚΟΝ
Sive
EXERCITATIO PHILOLOGICA
De
POSSIBILI
CAMELI TRANSITU
PER FORAMEN ACUS,
Ex
Cap. XIX. vers. 24. MATTHÆI
Quam
In Celeberrimis VVittebergenſ. Athenis
PRÆSIDE
M. JOHANNE JACOBO Feßlen/
Ulmâ-Svevo,
Publicæ Φιλολογίας censuræ submittit
RESPONDENS
BALTHASAR KIRCHNERUS,
Vratislavienſis Sileſius,
In Auditorio Minori hor. matut. d. XXIV. Septembr.
A. cIↃ IↃ LXX.
WITTEBERGÆ,
Typis MATTHÆI HENCKELII, Academ. Typogr.
Anno cIↃ IↃ LXXVII.

Header (in Greek in Latin)
Philological Exercise

Title
On The Possibility of a camel passing through the eye of a needle, Mt. 19:24

Institution
Which for the celebrated Athenis Wittenberg

Presider/Author
Praeses M. Johannes Jakob Fesslen of Ulm in Swabia

Purpose
Submitted for public philological examination

Respondent/Student
[of] the respondent Balthasar Kirchner of Breslau [Wroclaw] in Silesia

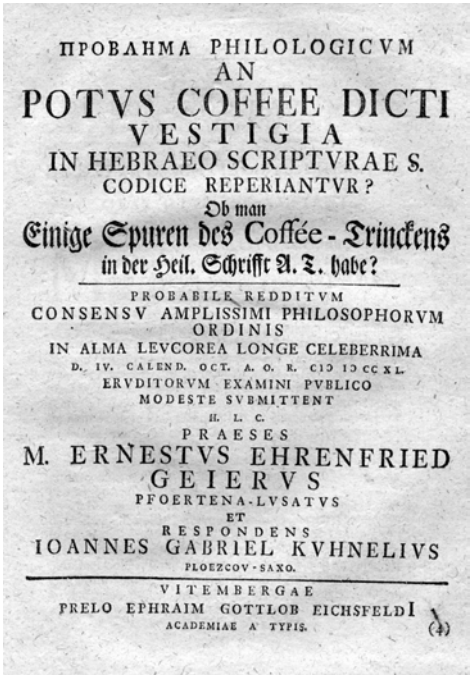
Place and Time of Exam/Defense
In the small auditorium, in the morning hour, 14, September 1670

Imprint
Wittenberg: Printed by Matthaeus Henckel, academic printer, 1677

Looking at this title page, and at the dissertation in general, there are a number of surprising elements. Most striking to anyone who has ever been involved in the production of a modern dissertation is the length. With 14 pages, it looks as if it has more in common with a term paper rather than a thesis, either at the doctoral or master's level. Further, the identification of the praeses or presider, in other words the professor or advisor, appears to be the author of the tract, while the defending student is listed as a respondent. Likewise, in bibliographic records the author of such a dissertation is always given as the professor, never as the student. While there have been isolated attempts to change this practice,[2] a historical look at the sociological practice of dissertation writings will show that for 17th- and 18th-century dissertation, the advisor was indeed the person responsible for the content of the booklet. The student, then, would be primarily responsible for defending his professor's thesis. Finally, the date of publication in this dissertation is seven years after the thesis was defended. To be sure, we can assume that this was not the first publication of this thesis—generally, the dissertation was printed and was publicly available for the defense date—but the seven-year time indicated here suggests that the topic and its discussion were still of some interest to members of the university or the larger academic community.

Looking at another specimen from the Pitts Theology Library, we see that the presentation of information on the title page is quite similar (*figure 3* below). The title is given in Latin as well as German, and the tone is perhaps somewhat more laudatory. It is clearly indicated that the student or candidate has earned his degree (most likely a master's) and may now call himself a philosopher. One point of connection between these dissertations and modern theses is perhaps the obscurity and oddness of chosen topics. As indicated, it is a philosophical study of possible references in the Old Testament to the drinking of coffee. The author focuses on the Hebrew word *yilfq*, which occurs six times in the Hebrew scriptures and which designates some type of treated grain (translated *geröstete Körner* or "roasted kernels" by Luther and "parched corn" in the KJV). In defense of this subject matter, it should be mentioned that coffee was viewed with great suspicion by many people in the 17th and 18th century, including several European monarchs (the Swedish king Gustav III prohibited coffee altogether), and that the publication of this dissertation coincided with the accession of Frederic II to the Prussian throne. Frederic II actively lobbied against the use of coffee and levied one of the heaviest taxes for coffee in the history of this beverage. Poor professor Geier may have simply been trying to find some kind of biblical justification to be able to keep drinking his beloved coffee.

Figure 3: A 1740 Dissertation from the University of Wittenberg



ΠΡΟΒΛΗΜΑ PHILOLOGICVM
AN
POTVS COFFEE DICTI
VESTIGIA
IN HEBRAEO SCRIPTVRAE S.
CODICE REPERIANTVR?
Ob man
Einige Spuren des Coffée-Trinckens
in der Heil. Schrifft A. T. habe?
PROBABILE REDDITVM
CONSENSV AMPLISSIMI PHILOSOPHORVM
ORDINIS
IN ALMA LEVCOREA LONGE CELEBERRIMA
D. IV. CALEND. OCT. A. O. R. CIↃ IↃ CC XL.
ERVDITORVM EXAMINI PVBLICO
MODESTE SVBMITTENT
II. L. C.
PRAESES
M. ERNESTVS EHRENFRIED
GEIERVS
PFOERTENA-LVSATVS
ET
RESPONDENS
IOANNES GABRIEL KVHNELIVS
PLOEZCOV-SAXO.
VITEMBERGAE
PRELO EPHRAIM GOTTLOB EICHSFELDI
ACADEMIAE A TYPIS.

Header
Philological Problem

Title in Latin and German
Whether references to the drinking of coffee can be found in the sacred Hebrew scriptures.

Statement
Worthy of commendation by the highest consent, to the rank of philosophers in the long celebrated school of Leucorea [Wittenberg University]
On the day of October 4 1740
duly submitted to that place

Presider/Author
Praeses
Magister Ernst Ehrenfried Geier
of Pfoerten in the Lausitz

Respondent/Student
Johannes Gabriel Kuhnel
of Ploetzen in Saxony

Imprint
Wittenberg: the press of Ephraim Gottlob Eichsfeld, academic printer

The Pitts Theology Library holds approximately 11,000 academic dissertations and disputations of this kind. In this paper, I would like to present some information about the nature and function of these early dissertations in the European university system. For the sake of manageability I will limit myself to dissertations and academic disputations written at German universities in the 17th and 18th centuries. I will begin by talking about the historical context of university education and the development of the practice of writing and defending dissertations before assessing the holdings of theological dissertations in the Pitts Theology Library from the two cities of Rostock and Tübingen. For each of these two universities, I shall select a few scholars, provide some biographical background about them, often well-known scholars in their own day and age, and comment on the form and content of their dissertation publications. My goal in doing so is not to evaluate the arguments advanced in these publications (which would be another presentation altogether) but rather to analyze the arrangement and presentation of argumentation and the form in which it was published.

The first universities were established in Bologna and Paris in 1088 and 1150 respectively. They were fairly loose organizations of scholars who offered their services to students for fees, which were either paid privately (the Bologna model) or by the church (the Paris model). Prior to the 12th century, the study of theology—especially canon law—was the norm, while other disciplines tended to be viewed as ancillary fields, such as the more secular aspects of church

administration, including logic and disputation for use in preaching and theological discussion, and accounting to more effectively control finances. Degrees were effectively licenses to teach and were generally granted by church officials associated with one of the cathedral churches. At the universities, on the other hand, the current degrees of bachelor *(baccalareum),* master *(magister),* and doctor developed. A student would generally spend six years in pursuit of a bachelor's degree in the seven liberal arts (arithmetic, geometry, astronomy, music theory, grammar, logic, and rhetoric) before entering one of three faculties (theology, law, or medicine), which awarded both master and doctor degrees. Soon a network of registered universities of "international" reputation developed, known as the *studium generale,* which marked institutions as the most prestigious places of learning, and as early as the 13th century, scholars from such institutions were encouraged to lecture at other schools throughout Europe and to share their documents and treatises. This development increased the quality of education in general and may be seen as the origin of modern academic culture and of the spread of humanistic learning in 15th-century Renaissance Europe. The first German universities were founded in Heidelberg (1385), Cologne (1388), and Leipzig (1409). Wittenberg University was founded in 1502. Many of the economic factors that led to the Reformation, such as the development of an urban middle class and the political weakening of centralized church control, especially over the cities north of the Alps, further contributed to the development of modern university culture. An important figure in the history of education was Philipp Melanchthon, who wrote extensively on the subject, and who was instrumental in reforming existing universities as well as in founding new institutions at Marburg, Königsberg, Jena, and Eisleben.

The 1545 constitution of the University of Wittenberg was essentially drafted by Melanchthon. It specifies that examinations for a master's degree *(magister artium)* not be filled with "sophistic and superfluous questions *(in cavallationibus aut ociosis quaestionibus),* but with matters of central importance for academic study *(in praecipuis artium materiis)* and dogmatic content *(in doctrina ecclesiae).*"[3] More information about Melanchthon's ideas of education can be found in a course of study developed for an unknown student of theology in the fall of 1529, known as *Brevis discendae theologiae ratio,* which places a systematic study of biblical literature at the center of the student's education. The contextualization of biblical passages within the framework of basic theological concepts *(loci communes)* was to lead to a unified, biblically based knowledge of theology. In addition, the student was encouraged to study languages and rhetoric, in order to sharpen his intellect and to be able to refute heretical opinions.[4] This focus is congruent with the pre-Reformation emphasis on biblical and theological source languages *(ad fontes)* and is very much evident in the dissertations of the 17th and 18th century, many of which may contain passages or short phrases in Greek, Hebrew, or Aramaic/Syriac. Another element emphasized by Melanchthon, as well as other reformers who wrote on the subject of education, such as Kaspar Cruciger or David Chrytaeus, was the necessity of prayer, which precedes and guides any study of biblical literature and theology. In our dissertations, this element may be seen as reflected in the practice of short, abbreviated invocations of God in the header of a thesis, such as

Q.D.B.V. (*Quod Deus bene vertat* = that which God may turn toward the good) or a simple I.N.J. (*In nomine Jesu* = in Jesus' name).

Obviously, many of these dissertations were not doctoral dissertations in the modern sense. The publication of a lengthy research treatise must be seen as a relatively modern phenomenon, which finds its origin in the latter half of the 19th century. The emphasis was not primarily on the publication of written material but rather on the public discussion of ideas. In fact, the original meaning of the word *dissertatio* was "debate" or "discussion" with an emphasis on the oral, interactive nature of the term. Similarly, the word *disputatio,* or disputation, refers to a discussion of a particular thesis and was often used interchangeably with *dissertatio,* at least in the 17th- and 18th-century German context. A written treatise was more commonly published under the name of *commentatio,* which was offered by a professor and presented without respondents or defendants, and which was not used for examination purposes. Our dissertations may therefore be more accurately defined as examples of a series of public debates, for which the arguments were made publicly available ahead of time (hence the announcement of time and date of the debate on the title page), and which were occasionally reprinted, as, e.g., in our first specimen. Universities had different regulations regarding the requirements for such debates, but it appears that all students were required to submit to a certain number of *dissertationes*. The presiding professor—the praeses—would compose a thesis, which would then be debated by the defending student—the respondent, who also assumed the printing costs. It appears that this arrangement was also used by professors to have their own ideas published. G. Kaufmann, in an article from 1894, describes the situation as follows:

> Professors would use this opportunity to print treatises for which no publisher could be found, but which a young student or wealthy scholar would happily commission for printing if he could be persuaded to act as the respondent. He would then appear on the title page of a learned treatise in the honorable position of a successfully defending scholar who has mastered the material, since the laws and conventions governing disputations insured against an embarrassing defeat, and would thus earn for himself a publication, the benefits of which were comparable to modern doctoral dissertations. In fact, the respondent would often use this opportunity for promotion [i.e., to secure for himself a doctoral degree], in which case the tract was called a *pro gradu* disputation [i.e., disputation for a degree]. Hence, there was agreement on all sides.[5]

The medieval scholastic system had distinguished between ordinary and extraordinary lessons and debates (*ordinaria* and *extraordinaria*). This distinction entered the later dissertation system, where the terms *ordinaria* and *extraordinaria* were, however, often replaced by *publice* and *privata*.[6] Unfortunately, this terminology may be somewhat misleading, because it appears that both kinds of debates were held publicly, and that the difference between the two types was rather that the former was required, while the latter was voluntary. Unfortunately, there is hardly ever any indication given in the published dissertation itself whether

we are dealing with a public or required defense, or with a private and voluntary one. However, given the situation described above, it appears plausible that many of the dissertations that were preserved and especially those that were later reissued were of the voluntary kind. A good example of a dissertation used for an academic degree *(pro gradu)* is our second specimen ("… worthy of commendation by the highest consent, to the rank of philosophers in the long celebrated school of Leucorea …"), and given the rather off subject matter of this tract, one may wonder if this was not a thesis for which no publisher could be found and which a professor therefore decided to publish as an academic dissertation.

Another occasion for the publication of a dissertation, albeit less common, was the celebration of a professor's contribution to his field of study, or even in honor of an anniversary by the professor. In this case, another professor, or even a family member, would publish a thesis by the scholar and act as respondent in a public debate. I shall present at least one example of such a dissertation later. This convention, which may be comparable to our modern practice of publishing a *Festschrift* in honor of a particular scholar, was unrelated to the education of students, but employs the same terminology as that of student dissertations, and is certainly representative of the academic enterprise of 17th- and 18th-century universities and thus of the intellectual climate at European institutions at that time.

Turning now to the dissertation holdings in the Pitts Theology Library, an initial search reveals that there are approximately 2,000 German dissertations from the 17th and 18th centuries. They tend to have a fairly unmistakable appearance, and most of them share the following general characteristics: they are quarto sized and tend to be quite short, sometimes only 16–24 pages in length; they list a praeses and one or more respondents; they provide the date and place of the public debate or defense; they are written in Latin, although other languages are often and freely cited, even on the title page; and they tend to have very ornate and baroque title pages, often including a variety of different fonts or even alphabets. Among these publications, the University of Wittenberg is well represented with 373 dissertations, Leipzig appears with 257, Tübingen has 125, Rostock 91, Heidelberg 14, and Cologne 3, although this is by no means a comprehensive list but rather an initial sounding. Likewise, it should not be seen as a reflection of how many dissertations any of these universities generated. Rather, it is an indication that most of the dissertations in the Pitts Theology Library come from classic Lutheran-Protestant centers of theological learning. The majority of these dissertations were acquired when Pitts purchased the library collection of Hartford seminary some twenty years ago.

To explore the dissertation system in a little greater detail, I would like to focus on two universities, the University of Rostock on the Baltic Sea (Mecklenburg in northern Germany) and the University of Tübingen in southwestern Germany. While a comprehensive presentation of all dissertations at these universities is not possible here, I shall select several professors and advisors from each institution and provide a short biographical sketch of the scholar. Examples of dissertations produced by these scholars are given in two appendices at the end of this paper. Title page images are also provided for several dissertations. These examples

should provide us with a small glimpse of academic life and the production of knowledge at German universities in the 17th and 18th centuries.

Rostock University—the oldest university in northern Europe—was founded in 1419. Founding faculties were the Facultas artium (today the Faculty of Philosophy), the Faculty of Law, and the Faculty of Medicine. In 1432 the Faculty of Theology joined the traditional faculties. The first scholar I would like to present is Franz Albrecht Aepinus. He was born in 1673 in a small town in Mecklenburg and studied in Rostock and Jena. He obtained his *magister* in 1693 and served as school principal in Ratzeburg before being called to teach logic at the University of Rostock in 1712. In 1721 he transferred to the faculty of theology, where he taught until his death in 1750 (we have one dissertation from 1749 over which he presided and three that were published posthumously).

The second scholar I would like to present is Johannes Fecht, who lived and taught at Rostock before Aepinus, and of whom we have 12 dissertations. He was born 1636 in Sulzberg near Freiburg (southwestern Germany, near France and Switzerland). He was the son of a Lutheran pastor and teacher. Gradually moving from southwestern to northeastern Germany, he studied in Strassburg, Heidelberg, Tübingen, Jena, Leipzig, Wittenberg, and finally Giessen, where he graduated as a licensed theologian *(lic. theol)* in 1666. He rejected a call from the University of Rostock in 1668, while he served as pastor and professor in Durlach (back in southwestern Germany), but had to flee Durlach in 1689 after an invasion of the French army. In 1690 he accepted a second call from the University of Rostock, where he stayed until his death in 1716. His writings encompass a wide scope of theological study, including biblical exegesis, Hebrew philology, church history, and pietism. His dissertations tend to be lengthy. (For a sample title page, see *figure 4*.)

An interesting case is Andreas Daniel Habichhorst, a contemporary of Fecht. He was born in 1634 (probably, the exact date is uncertain) and was the son of a state official, whose father had determined he should be a theologian even before his birth. He studied in Rostock, and after visiting several other European universities, was called to Rostock in 1663 but encountered opposition within the theological faculty there. He periodically taught at the university of Greifswald, where he was licensed in 1671, installed as doctor of theology in 1675, and removed from his teaching post in 1679 as a result of a polemical "anti-papist" tract before being reinstated in 1681. In 1686 he was finally made full professor in Rostock, where he taught until his death in 1704. (For samples see *figures 5* and *6*.)

Finally, I would like to present a family of scholars and an influential family in the city of Rostock. While the case of Habichhorst may appear almost tragic, the Quistorp family may represent a successful dynasty of educators in northern Germany or the western Baltic region in general. We have dissertations from one important theologian as well as from two of his grandsons, all three of whom served as professors at the University of Rostock. The first scholar, Johann Nicolaus Quistorp, was born 1651 in Rostock. His father, Johann, was himself professor for theology at the university, and his mother was the daughter of a former mayor of Rostock. He studied in Greifswald and Rostock, where he received his doctorate in 1682. He was also called to serve as pastor at the St. Nikolai church in Rostock. He was named superintendent of the university in 1703,

and he died in 1715. Johann Jacob Quistorp was born in 1717 in Rostock, the son of Johann Gottfried Quistorp and grandson of Johann Nicolaus Quistorp. He studied in Kiel, where he taught as professor after 1747. He also served as court preacher in Eutin (Schleswig) before being named professor of theology at the university of Göttingen in 1749. In 1754 he accepted a post as pastor at the St. Nikolai church in Rostock, like his grandfather before him. He died in 1766. (For a sample dissertation see *figure 7*.)

Possibly the most successful of the Quistorps was Bernhard Friedrich Quistorp. Born in 1718 in Rostock, he was the grandson of Johann Nicolaus Quistorp and brother of Johann Jacob. He studied in Rostock, where he was named professor in 1749 and superintendent in 1753. In 1766 he left for Greifswald, where he taught at the university and served as pastor of the St. Jakob's church. In 1779 he was named general superintendent of Swedish Pommeria and Rügen (i.e., a church official governing much of the southwestern Baltic coast). He died in 1788.

The University of Tübingen was founded in 1477 by Duke Eberhard. In 1536, in the course of the Protestant Reformation, the *Evangelische Stift* was founded as an early Lutheran seminary in southwestern Germany, and at which many leading intellectual figures would later study, such as the astronomer Johannes Kepler, the poets Hölderlin and Mörike, as well as the philosophers Hegel and Schelling. The Pitts Theology Library holds 125 theological dissertations from the University of Tübingen.

The first scholar from this university on whom I would like to focus is Joseph Ludwig Uhland, 1722–1803, by whom we hold four dissertations. He was born in 1722 in Tübingen. As the firstborn son of his parents, he was chosen, according to Swabian Protestant custom, for a career in the church. He studied in Denkedorf (with Bengel), Maulbronn, and Tübingen. He graduated in 1744 and for several years served as teacher and pastor in and around Stuttgart. In 1753 he returned as a pastor to Tübingen and began teaching history at the university of Tübingen in 1761. In 1776 he transferred to the theological faculty. His area was biblical exegesis of both Old and New Testament. He died in 1803. His grandson was the well-known Swabian poet Johann Ludwig Uhland.

More than one-third of the Tübingen dissertations held by the Pitts Library were authored by Christoph Matthäus Pfaff, 1686-1760. He was one of the foremost theologians of his time, and the Pitts Theology Library holds 44 dissertations by him, of which I have selected 17 here. He was born in Stuttgart in 1686, he was the son of a pastor, studied in Stuttgart and Tübingen, then traveled for three years throughout northern Germany (Halle, Hamburg, Lübeck, Rostock, Greifswald), Denmark, and England, where he made good use of the libraries of Oxford and Cambridge. He returned to Stuttgart in 1709, where he was ordained as a Lutheran pastor, and taught intermittently at Tübingen before being called to serve as full professor at the University in 1714, a post he only took in 1717 after several more travels throughout Europe. His early theology was characterized by strong Pietistic leanings, which dissipated, however, over the years. After establishing a scholarship for poor students in Tübingen, he accepted a teaching

post at the University of Giessen in 1756, where he taught for four years until his death in 1756. (For a sample dissertation see *figure 8*.)

Israel Gottlieb Canz was born in 1690 in Grünthal (Swabia) and educated in Tübingen, where he received his *magister* of philosophy in 1709. He served as pastor in several places in Swabia until he was appointed professor at the *Evangelische Stift* for oratory and poetic arts in 1734. In 1739 he became professor for logic and metaphysics and in 1747 professor for theology. He died in 1753. He is primarily known for his application of the philosophies of Leibniz and Wolff to theology, as well as his contribution to the study of Christian ethics. The dissertations we have by him tend to focus on ethical questions in biblical exegesis.

A very different kind of focus is found in the dissertations of Johann Friedrich Cotta, who devoted much of his time to the subject of angels. He was born 1701 and educated in Tübingen. He lectured on theology at the university of Jena before traveling throughout northern Germany and residing in London for several years. In 1733 he accepted an appointment as professor of philosophy in Tübingen in 1733, left in 1735 for a professorship in theology at Göttingen, but he returned four years later to Tübingen as an adjunct instructor (extraordinary professor). In 1741 he was finally made full professor of theology in Tübingen. He died in 1779 as chancellor of the University of Tübingen. His theological views were characterized by an orthodox Lutheranism, which resisted (albeit respectfully) the Pietist tendencies of many of his colleagues. (For a sample dissertation see *figure 9*.)

These dissertations produced at Rostock and Tübingen provide us with a glimpse into the history of academic learning in the 17th and 18th centuries. Comparing the writings produced at these two institutions, we notice perhaps a slightly stronger emphasis on biblical citations at the University of Tübingen, but this is perhaps only a matter of degree, since we can observe Melanchthon's emphasis on the contextualization of the biblical text as the foundation of a theological education in virtually all the dissertations we have seen here today. A more obvious difference between the two institutions is the presence of multiple respondents (often up to ten or more) at Tübingen, while it was more common at Rostock to have one (or at the most two) respondent for each dissertation. However, the fact that a 17th- or 18th-century dissertation is never a singular treatise, a presentation of research, but is always designed to stand as a text of debate between its author (the praeses) and its respondent (or respondents) indicates that the focus of these dissertations is clearly not the presentation of newfound knowledge or evidence, as is required of modern dissertations, but rather the stimulation of academic discussions. As such, the practice of dissertation writing prior to the 20th or 19th century may be more appropriately compared to the publication of articles in peer-reviewed journals (or *Festschriften*) or even presentations at academic conferences, cited by modern scholars in their CVs in support of employment or tenure considerations. The enduring value of these dissertations today is the documentation of debates and discourses at academic centers of learning, which may not be represented in published books or treatises of the time, and to provide a witness to the larger intellectual culture and academic enterprise of Western universities.

Appendix I: Dissertations from the University of Rostock

Franz Albrecht Aepinus, 1673–1750 (3)

Dictum Johannaeum, I. Epist. cap.I v.9 Si confessi fuerimus peccata nostra, fidelis est & justus, u remittat nobis peccata, & mundet nos ab omni injustitiâ; quaestionibus exegetico polemicis illustratum sub praesidio Dn. Franc. Alb. Aepini... publice defensurus est autor respondens Johannes Jacobus Haccius. Rostochii [i.e., Rostock] : typis Nicolai Schwiegerrovii, 1722.; 38 p. ; 20 cm. (1722 AEP); Johann Jacob Haccius [probably Hacke], respondent. (on the confession of sins in 1 John 1:9)

Dissertatio theologico symbolica de evangelio aeterno ... nunciante cum ecclesiae Lutheranae symbolicis libris irreconciliabili ... praeside Franc. Albert.Aepino … defensurus est Joh. Hieronymus Edzardus ... Publication info: Rostochii : Typis Io. Iac. Adleri, 1729.; 102 p. ; 18 cm. (1729 AEP); Johann Hieronymus Edzard, defendant. (on the theological symbolism of the eternal gospel in the Lutheran church)

Disputatio inauguralis theologico-exegetica, modum praedicationis Paulinae per exegesin dicti I Cor. II.v.4.5. … sub moderamine … Franc. Alberti Aepini … subjiciet Petrus Christianus Kämpfer. Rostochii [i.e., Rostock] : Typis Io. Iac. Adler, 1749.; [4], 43 p. ; 19 cm. (1749 AEP); Peter Christian Kämpffer, respondent. (on the form of Paul's proclamation in 1 Corinthians 2:4–5)

Johannes Fecht 1636-1716 (12)

Disputatio circularis de sacrificio missae repraesentative praeside Johanne Fechtio... subjicit Jodocus Andreas Hiltebrandt. Rostochii [i.e. Rostock] : Typis Wepplingianis, 1691.; [12] p. ; 18 cm. (1691 FEC); Jodocus Andreas Hiltebrandt respondent. (public disputation on the mass as a substitutionary sacrifice)

Disputatio theologica de oblationibus veterum pro sanctis praeside Johanne Fechtio... submittit Timotheus Lütkemann. Rostochii [i.e., Rostock] : Typis Jacobi Richelii, 1692.; [97]–128, [2] p. ; 18 cm. (1692 FEC); Timotheus Lütkemann, respondent. (theological disputation on offerings to the saints by the ancients)

Disputatio inauguralis de arcanorum divinorum cum prophetis, Dei servis, extante in ecclesia communicatione et inde buccina prophetica ad ilustrem Amosi locum, c. III.6.7.8. praeside Joanne Fechtio … Samuel Starckius. Rostochii [i.e., Rostock] : Typis Joh. Wepplingii, 1693.; [88] p. ; 20 cm. (1693 FE); Samuel Starck, respondent. (inaugural disputation on Amos 3:6–8 with regard to the communication of sacred mysteries since the time of the prophets)

Jo. Fechtius Ad disputationem inauguralem, Chiliasmi subtilis examen complectentem a Gothofredo Weissio. Rostochii [i.e., Rostock] : Typis Joh. Wepplingii, [1693].; [68]

p. ; 18 cm. (1692 FECJ A); Gottfried Weiss, respondent. (inaugural disputation on the specifics of Chiliasm)

Generatio Messia aeterna, die ewige geburth Christi Praeside Johanne Fechtio autore et respondente Zacharia Grapio. Rostochii [i.e., Rostock] : [Typis, Joh. Wepplingi, 1694?].; 84 p. ; 19 cm. (1694 FE); Zacharias Grapius, (1671–1713), respondent. (on the eternal birth of the Messiah)

Restaurantionem regni Israelis occasione dicti Act: I.6. anne resititues hoc ipso tempore regnum Israeli dissertatione exegetico theologica delineatam, sub praesidio Joannis Fechtii exhibet Nicolaus Richter auctor. Rostochii [i.e., Rostock] : Typis Joh. Wepplingii, [1694].; 28 [2] p. ; 20 cm. (1694 FEC); Nicolaus Richter, respondent. (on the the time of the restoration of the kingdom of Israel mentioned in Acts 1:6)

Disputatio theologica de sacrificiis ad memorias sanctorum celebratis praeside Joanne Fechtio proponit Engelhardus Zandtius. Rostochi [i.e., Rostock] : Typis Jacobi Richelii, 1694.; [129]–168 [2] p. ; 18 cm. (1694 FECH); Engelhard Zandt, respondent. (theological disputation on sacrifices offered in commemoration of saints)

Consideratio concomitantiae sacramentalis tanquam fulcri communioni sub una a pontificiis suppositi praeside … Ioanne Fechtio … exposuit Samuel Schmaltz. Rostochii [i.e., Rostock] : Typis Joh. Wepplingii, 1719.; 44 p. ; 18 cm. (1699 FECH A); Samuel Schmaltz, respondent. (on the administration of the sacraments)

De forma catecheseos Paulinae: ad locum Hebr. VI. vers. 1 & 2 : exercitatio exegetico historico polemica, indifferentistis hodiernis, Divino coelestis arbitri regimine et consensu venerandae facultatis theologicae Rostochiensis, opposita et habita praeside Dn. Johanne Fechtio ... in Academia, quae est ad varnum, perantiqua, d. XIX. April. anno MDCCII. à M. Adamo Wildio ... RostochI : Typis Nicolai Schwiegerovii …, [1702?]; [8], 56 p. ; 20 cm. (4to) (1702 FECH); Adam Wild, respondent. (on the style of Paul's instuction in Hebrews 6:1–2)

De Christo a cognatis ob ecstasin retento, ad illustrandum Marc. III. comm. XXI. praesidente … Joanne Fechtio … autor Henric. Christoph. Schnering. Rostochi [i.e., Rostock] : Typis Nicolai Schwiegerovii, 1709.; [4], 122, [2] p. ; 20 cm. (1709 FECHT D); Heinrich Christoph Schnering, respondent. (on the perception of Christ as an ecstatic by his own family in Mark 3:21)

Disputatio theologica de apparitionibus Christi, post ascensionem ipsius factis praeside Dn. Johanne Fechtio … submittit Joh. Nicol. Langsdorfius. Rostock : [s.n.], 1710.; [28] p. ; 19 cm. (1710 FEC A); Johann Nicolai Langsdorff, respondent. (on apparitions of Christ after his ascension)

Disputatio theologica de precibus pro suimet conversione ad deum fusis sub praesidio Dn. Joanis Fechtii … placidae disquisitioni exhibet Johann. Henric Mayer. Rostochii [i.e.,

Rostock] : Typis Joh. Wepplingi, 1714.; 32, [5] p. ; 18 cm. (1714 FE); Johann Heinrich Mayer, respondent. (on the idea of prayer for someone's conversion)

Andreas Daniel Habichhorst ca. 1634–1704 (8)

Melchisedecum ratione typi, tum innati, in regio & sacerdotali officio Christi maxime conspicui, tum illati, in S. eucharistia bifariam spectati, dissertatione nona & ultima ad Gen. XIV.18.sqq. & Ebr. VII.l.sqq. praeside Andrea Daniele Habichhorstio exponet Joh. Joach. Polzius. Rostochii [i.e., Rostock] : typis Joh. Wepplingii, [16--?]; [15] p. ; 20 cm. (16– HAB); Johann Joachim Polz, respondent. (on the priestly office of Christ and its comparison to Melchizedek (Genesis 14:18ff and Hebrews 7)

Altare Gideonis Judic. VI.24. descriptum, dissertatione critico-theologica praeside Andr. Daniele Habichhorstio … publicae … expono Carolus Czerlinski. Rostochii [i.e., Rostock] : Praelo Wepplingii, 1687. [32] p. ; 21 cm. (1687 HAB); Karl Czerlinsky, respondent. (on the altar of Gideon at Ophrah, Judges 6:24)

Disputatio theologica inauguralis, de Akyrologismo praeside … Dn. Andr. Daniele Habichhorstio … publicam placidamq … exponit, M. Balthasae Bleccius. Rostochii [i.e., Rostock] : Formis Johannis Wepplingii, 1690.; [60] p. ; 18 cm. (1690 HAB); Balthasar Bleccius, respondent.

Andreas Daniel Habichhorst … Disputationem inauguralem … Simonis Henningii … De Philocalia. Rostochii [i.e., Rostock] : Typis Johannis Wepplingii, 1690.; [24] p. ; 18 cm. (1690 HABI); Simon Henning, respondent. (inaugural disputation)

Andr. Daniel Habichhorst Disuptationem inauguralem de paradiso infernali Dn. M. Paulo Pomian Pesarovio publice hîc positeretur. Rostochii [i.e., Rostock] : Typis Joh. Wepplingii, 1694.; [15] p. ; 19 cm. (1694 HAB); Paul Pomian Pesarovius, respondent. (on the lower regions of paradise)

Paradisum infernalem, disputatione inaugurali discussum Praeside Andr. Daniele Habichhorstio submittit Paulus Pomian Pesarovius. Rostochii [i.e., Rostock] : Typis Joh. Wepplingii, 1694.; 60 p. ; 19 cm. (1694 HABI); Paul Pomian Pesarovius, respondent. (on the lower regions of paradise; same subject and respondent as the preceding dissertation, but significantly longer)

Andr. Daniel Habichhorst, S.Th.D. ejusdemq[ue], PP. & Seren. Duc. Mekelb. Consiliarius Consistorialis, Collegiiq[ue] Ducalis & FCtis Theologicae nec non totius Academiae Senior hodieq[ue] Decanus Dissertationem inauguralem viri reverendi, clarissimi, & praecelientissimi Dn. M. Christoph.Conradi Goerizii … ex decreto & praescripto dictae FCtis venerandae, ad locum Jesai. XLVIII. 16. quo Jesaias SS. Trinit. praeco demonstratur ; pro conseqvendis in Theol. privilegiis Doctoralibus, ad d. 8. Sept. a. MDCCI. horis ante & pomerid. habendam, suo suaque facultatis nomine solenniter indicit,

ad eamq[ue] publicâ celebritata & freqventiâ decorandam Magnificum Dn. Rectorem … sum[m]o, qvo fas est studio & humanit. invitat. RostochI : Typis Joh. Wepplingii …, [1701?]; [16] p. ; 18 cm. (4to) (1701 HABI); Christoph Conrad Göritz, respondent. (on Isaiah's vision of the Trinity in Isaiah 48:16)

Jesaias SS. Trinitatis praeco : ex ejusdem cap. XLVIII. 16. demonstratus in dissertatione inaugurali quam … pro conseqvendis in Theologia privilegiis Doctoralibus praeside … Dn. Andr. Daniele Habichhorstio … ; ad d. XIII. Septembr. ao. MDCCI horis ante & pom. in auditorio majori publicae placidaeqve collationi exponit M. Christopher. Conradus Goerizius … RostochI : Typis Joh. Wepplingii …, [1701?]; [2], 52, [2] p. ; 19 cm. (4to) (1701 HAB); Christoph Conrad Göritz, respondent. (on Isaiah's vision of the Trinity in Isaiah 48:16)

Johann Nicolaus Quistorp, 1651–1715 (6)

De jubilaeis, dissertationem historico-theologicam praeside … Johanne Nicolao Quistorpio … submittit Joh. Georg Buchheim … auctor. Rostochii [i.e., Rostock] : Imprimebat Jacobus Richelius, 1685.; [24] p. ; 20 cm. (1685 QUIS); Johann Georg Buchheim, respondent. (on the jubilee year)

CXII theses theologicae praeside Johanne Nicolao Quistorpio … auctor respondens Olaus Wexstedt. Rostochii [i.e., Rostock] : Imprimebat Jacobus Richelius, 1687.; [20] p. ; 18 cm. (1687 QUI); Olaus Wexstedt, respondent. (112 theological theses)

Moderante … Johann. Nicolao Quistorpio … Disputo de migrationibus clericorum Auctor Theophil. Jungius. Rostochii [i.e., Rostock] : Wepplingiano, 1690.; [40] p. ; 18 cm. (1690 QUIS); Theophilus Jung, respondent. (on the movement of ordained clergy)

Aphorismorum theologicorum dissertatio I, De theologia generice ac specifice considerata praeside Johanne Nicolao Quistorpio. Petrus Becker, auctor. Rostochii [i.e., Rostock] : Typis Joh. Weplingii, 1694.; [32] p. ; 18 cm. (1694 QUI); Peter Becker, respondent. (theological aphorisms)

De Titulo Christi, qua Coloss. I.15. dicitur primogenitus omnis creaturae; disputatio inauguralis praeside … Dn. Joan Nicol. Quistorpio … publico examini submissurus est M. Franc. Albert Aepinus. Rostochii [i.e., Rostock] : Typis Joh. Wepplingi, 1710.; 50 p. ; 20 cm. (1710 QUIS); Franz Albrecht Aepinus (1673–1750), respondent. (on the appelation of Christ in Colossians 1:15 as firstborn of all creation); the respondent was Franz Albrecht Aepinus (see above), who joined the faculty of philosophy at Rostock in 1712 and the theological faculty in 1721

Disputatio theologica inauguralis, de conjugio Christi mystico cum fidelibus praeside … Dn. Johann Nicol. Quistorpio … eruditorum examini publico, summa qua decet modestia, exhibet Magnus Svensson. Rostochii [i.e., Rostock] : Typis Joh. Wepplingii, 1712.;

[34] p. ; 20 cm. (1712 QUIS); Magnus Svensson, respondent. (on the mystical union of Christ with the faithful)

Johann Jacob Quistorp, 1717–1766 (1)

Dissertatio theologico dogmatica, de fomite peccati in finaliter credentibus post mortem vere exstincto praeses Ioannes Iacobus Quistorpius … respondens Bartholomaeus Berns. Rostochii [i.e., Rostock] : Litteris Adlerianis, 1762.; 29 p. ; 20 cm. (1762 QUI); Bartholomaeus Berens, respondent. (on the extinction of sins at a person's death)

Bernhard Friedrich Quistorp, 1718–1788

Dissertatio exegetica de fide, dei opera Ioa. VI. 29 praeside Bernh. Frider. Quistorpio … respondens Ioann. Frider. Hinze. Rostochii [i.e. Rostock] : Ex officina Adleriana, 1757.; 40 p. ; 19 cm. (1757 QUI); Johann Friedrich Hinze, respondent. (on faith as the work of God (John 6:29))

Bernhard. Frider. Quistorpius … ad disputationem inauguralem fratris Germani Ioannis Iacobi Quistorpii … De Christo legem et prophetas non solvente, sed implente Matt. v.17. Rostochii [i.e., Rostock] : [s.n.], 1758.; 35 p. ; 19 cm. (1758 QUI); Johann Jacob Quistorp (1717–1766) respondent. (on Christ not abolishing but fulfilling the law and the prophets (Matthew 5:17))

Dissertatio theologico exegetica inauguralis De Christo legem et prophetas non solvente sed implente ad verba Christi Matth. V. comm. XVII sub moderamine … Bernh. Friderici Quistorpii … auctor Ioannes Iacobus Quistorpius. Rostochii [i.e. Rostock] : Litteris Adlerianis, 1758.; [4], 78 p. ; 19 cm. (1758 QUIS); Johann Jacob Quistorp (1717–1766) respondent. (on Christ not abolishing but fulfilling the law and the prophets [Matthew 5:17]); respondent is the presider's brother Johann Jacob Quistorp (same dissertation as preceding specimen, but more than twice as long)

Dissertatio theologica, dogmatico-polemica de fide, Dei opere Ioa. VI.29 praeside Bernhardo Friderico Quistorpio... auctor Ioannes Georgius Franciscus Roggenbau. Rostochii [i.e., Rostock]: Litteris Adlerianis, 1760.; [4], 28 p. ; 21 cm. (1760 QUI); Johannes Georg Franz Roggenbau, respondent. (on faith as the work of God [John 6:29])

De fide infantum praeside … Bernhardo Friderico Quistorpio … autor Franc. Iacobus Schalck. Rostochii [i.e. Rostock] : Typis Adlerianis, 1760.; [8], 55, [1] p. ; 20 cm. (1760 QUIST); Franz Jakob Schalck, respondent. (on infant baptism)

Appendix II: Dissertations from the University of Tübingen

Joseph Ludwig Uhland, 1722–1803 (4)

Annotationes historico-exegeticae in Hoseae Cap. I. II, 1–3 Ludovico Josepho Uhland defendet Theod. Fridericus Maier. Tubingae: Litteris Frankianis, 1785; 48 p. ; 20 cm. (1785 UHL); (exegesis of Hosea 2:1–3).

Annotationes historico-exegeticae in Hosae cap. II, 4-25 praeside Ludovico Josepho Uhland defendent Christian. Andr. Frid. Harpprecht, Carol Christoph., Waechter, Joh. Frid. Roesslin, Carol. Frid. Paulus, Erberh. Ludov. Stahl, Joh. Jac. Wucherer, Jac. Ferdin., Imman. Ruoff, Joh. Phil. Aug. Georgii, Carol. Frid., Moericke, Christian. Frid. Raser, Georg. Christoph., Schmoller, Joh. Frid. Sprenger. Tubingae: Litteris Balzianis, 1786. 52 p. ; 20 cm. (1786 UHL); (exegesis of Hosea 2:4–25; note the long list of defendants [12])

Annotationes historico-exegeticae in Hoseae cap. V. VI, 1–3 praeside Ludov. Iosepho Uhland defendent Christian. Immanuel Hoffmann, Christ. Frid. Gotthold Dizinger, Amandus Fridericus Koch, Iohannes Fridericus Baumann, Car. Albertus Iacobus Harsch, Iohannes (1789 UHL); (exegesis of Hosea 5:1–6:3)

Annotationes historico-exegeticae in Hoseae caput III praeside Ludov. Iosepho Uhland defendent Philipp. Christ. Reinhard, Ich. Henr. Hochstetter, Frid. Car. Ferdin. Kreuser, Ioh. Georg. Waaser, Ioh. Frid. Hopf, Phil. Frid. Schmid, Car. Frid. Hezer; Tubingae: Litteris Joannis Friedr. Balz, 1787. 32 p. ; 20 cm. (1787 UHL); (exegesis of Hosea 3)

Christoph Matthäus Pfaff, 1686-1760 (44, 17 selected here)

Naturae Christi humanae omnipraesentia, in statu exinanitionis praeside Joh. Christoph Pfaffio … pro viribus defendenda … M. Johann Henrico Ernst. Tubingae: Typis Hiobi Franckii, 1709. 48 p. ; 20 cm. (1709 PFA), (on the human nature of Christ)

De certitudine fidelium praeside Joh. Christoph Pfaffio … disputabunt … M. Joh. Fridericus Pfaff, M. Georg Christoph Böhm, M. Emmanuel Horn. Tubingae: Literis Hiobi Franckii, 1710. 48 p. ; 18 cm. (1710 PFA), (on the certitude of the faithful)

Disputatio theologica, in undecimum et duodecimum caput S. Matthaei praeside Dn. Joh. Christophoro Pfaffio … defendet M. Johann Mader, M. Joh. Christoph Hölderlin, M. Wilhelmus Pfisterer. Tubingae: Typis Viduae Georg Henrici Reisi, 1714. 42 p. ; 19 cm. (1714 PFA), (exegesis of Matthew 11–12)

Dissertationem hanc theticam, de fidei Christianae articulis fundamentalibus ejusque analogia favente Christo sun umbone Christophori Matthaei Pfaffii … defendit M.

Christophorus Adamus Hofacker. Editio secunda. Tubingae: sumptibus Josephi Sigmundi, 1718. 38 p. ; 22 cm. (1718 PFA); second edition (on the fundamental articles of the Christian faith)

Diascepsin hanc theologicam de coelo beatorum, divina gratia assistente sub praesidio Christoph Matthaei Pfaffii … defendent Eberhard Ludovicus Bardili, Fridericus Jacobus Maercklin, Joh. Wilhelmus Gentner, Joh. Christoph Landauer, Joh. Fridericus Faber. Tubingae: Literis Hiobi Franckii, 1722. 54 p. ; 19 cm. (1722 PFA), (on divine grace)

Dissertatio exegetico-polemica, exhibens vindicias dictorum Novi Testamenti de peccato originali & impotentia liberi arbitrii in spiritualibus praeside Christophoro Matthaeo Pfaffio... defendendam suscipient M. David Baur, Gottl. Lucas Brastberger, Car. Fridericus Mauritii. Tubingae: imprimebat Georgius Fridericus Pflicke, 1728. 30 p. ; 21 cm. (1728 PFA), (on the forgiveness of sin and the impossibility of freedom of the will in the New Testament)

Commentariolus theologicus ad verba Christi compelle ad intrandum, sive de tolerandis vel non tolerandis in religione dissentientibus, quam praeside Christoph Matthaeo Pfaffio … defendet M. Wolfg. Ludov. Liesching … Tubingae: Typis Roebelianis, 1732; 26 p. ; 21 cm. (1732 PFA); (on the toleration of religious dissenters)

Dissertatio exegetico-polemica, de Christo, facto peccato, in 2. Cor.V. 21. Quam praeside Christoph Matthaeo Pfaffio ... defendet Joh. Casparus Enslin … Tubingae, 10 p. ; 19 cm. (1734 PFA), (exegesis of 2 Corinthians 5:21)

Dissertatio exegetico-polemica de Christo homine in coelis terraque simul praesente; et omnia implente ad Joh.III.13 & Eph.IV.10 quam praeside Christoph Matthaeo Pfaffio … defendet M. Joh. Jacobus Schweickhardt. Tubingae: Literis Ant. Henrici Roebelii, 1736. 8 p. ; 21 cm. (1736 PFA), (on the simultaneous presence of Christ in heaven and on earth with regard to John 3:13 and Ephesians 4:10)

Dissertatio juris ecclesiastici de annexis exercitii religionis evangelicae ad Instr. Pac. W. Art. v.31 praeside Christophoro Matthaeo Pfaffio... subjicient Augustinus Godofr. Speidel,… Hermannus Veiel. Tubingae: Apud Johannem Joachimum Eisfeldium, 1742. 16 p. ; 18 cm. (1742 PFAFF), (on canon law)

Dissertatio theologica casualis de eo quod justum est circa convictum piorum cum impiis, seu de separatismo ecclesiastico ex I. Cor. V.11 praeside Christoph Matthaeo Pfaffio … Autor & respondens M. Joh. Philipp Lucius. Tubingae: Typis Pflickio Bauhofianis, 1742. 20 p. ; 19 cm. (1742PFA), (exegesis of 1 Corinthians 5:11)

Disputatio theologica de hosianna … praeside Christophoro Matthaeo Pfaffio … defendent M. Godofredus Ulricus Pfaff, & m. Wilhelmus Fridericus Vogel. Tubingae: Litteris Löfflerianis, 1749. 16 p. ; 18 cm. (1749 PFAF), (on the praise of God)

Thesis de precessione Spiritus Sancti a Patre et Filio … praeside Christophoro Matthaeo Pfaffio … exponet Jo. Georg. Frid. Hofelin. Tubingae: Litteris Löfflerianis, 1749. 12 p. ; 21 cm. (1749 PFAFF B), (on the Holy Spirit proceeding from Father and Son)

Quaeritur, num ex 2.Maccab.XII.39.sqq. adstrui possint Missae et preces pro defunctis ex purgatorio liberandis? … praeside Christophoro Matthaeo Pfaffio … Ventilationi publicae exponet Jo. Simon Wieland. Tubingae: Litteris Löfflerianis, 1749. 34 p. ; 23 cm. (1749 PFA), (exegesis of 2 Maccabees 12:39)

Dissertatio exegetico-moralis, de hospitalitate ad Ebr. XIII.2 Quam praeside Christoph Matthaeo Pfaffio … Defendet M. Georgius Bernhardus Canz … Tubingae: Literis Löfflerianis, 1752. 16 p. ; 18 cm. (1752 PFA), (exegesis of Hebrews 13:2)

Dissertatio exegetico-polemica de regibus tempore Messiae ad Zionem congregandis vi oraculi Jes. XLIX.23 … praeside Christoph. Mathaeo Pfaffio … defendet Petrus Theophilus Sprenger … Tubingae: Typis Löfflerianis, 1753. 12 p. ; 19 cm. (1753 PFAFF D), (exegesis of Isaiah 49:23)

Examen libelli Grotiani de satisfactione Christi … praeside Christoph. Matthaeo Pfaffio … respondentibus Georgio Christoph. Reinhard et al. … Tubingae: Literis Löfflerianis, 1753. 40 p. ; 18 cm. (1753 PFAFF B), (on the Christology of Hugo Grotius)

Israel Gottlieb Canz, 1690–1753 (6)

Oraculum Luc. XI. v.41. explicatum quod praeside Israele Gottlieb Canzio … defendent … M. Gotthard Frid. Faber, M. Phil. Jac. Frider. Andler. Tubingae: Litteris Bauhof et Franckianis, 1749. 27 p.; 23 cm. (1749 CAN); (exegesis of Luke 11:41, on almsgiving)

Peccata coccinea una cum propositionibus connexis praeeunte oraculo Jesaij I.v.16.17.18. … praeside Israele Gottlieb Canzio … respondentes M. Joh. Wilhelm Roesler, M. Georg David Hanser, M. Joh. Christoph Weinland. Tubingae [i.e., Tübingen] : Litteris Schrammianis, 1750. 48 p. ; 20 cm. (1750 CANZ); (exegesis of Isaiah 1:16–18, sins like scarlet)

De poenarum divinarum participatione occasione oraculi: Matth. XXIII.v.35. quam praeside Israel Israel Gottlieb Canzio … defendent M. Ioh. Frid. Hartmann. Tubingae: Litteris Erhardtianis, 1750. 113 p. ; 20 cm. (1750 CAN); (exegesis of Matthew 23:35)

Dissertatio theologica de lucta precum … praeside … Israele Theophilio Canzio … defendet … auctor Ludovicus Jacobus Camerarius. Tubingae: Literis Löfflerianis, 1750. 24 p. ; 19 cm. (1750 CA); (on prayer)

De eo, quod justum, decorum, et honestum est, circa tribunalia fori occasione oraculi I.Cor. VI. V.7. Dissertatio theologica. Praeside D. Israele Gottlieb Canzio … defendent … Carolus Guilielmus Wippermann, Rudolphus Jacobus Camerarius … Tubingae: Litteris Schrammianis, 1752. 32 p. ; 20 cm. (1752 CANZ); (on lawsuits among the just and honest; exegesis of 1 Corinthians 6:7)

Divinae legis summa perfectio, occasione oracul Rom.VII.v.14 explanata … Praeside Israele Gottlieb Canzio … Respondentes … M. Jacobus Henricu Beyrlin, M.Johannes Fridericus Knisel, M.Johannes Jacobus Glocker, M.Johannes Fridericus Hepperlin … Tubingae: Litteris Bauhof et Franckianis, 1752. 52 p. ; 23 cm. (1752 CAN); (exegesis of Romans 7:14, on spiritual law)

Johann Friedrich Cotta, 1701–1779 (13)

Sacrarum observationum ad oraculum Paulinum Act XX. 28 … publice defendet Io. Fridericus Cotta … respondente Christiano Frider. Moeglingio. Tubingae: Typis Christiani Godofredi Cottae, 1750. 2 parts. (1750 COT PT1–2), (exegesis of Acts 20:28)

De rectitudine hominis primaeva secundum oraculum sacrum Ecclesiast VII. 30. Praeside Io. Friderico Cotta … Disputabit publice M. Wilh. Ludou. Laiblin … Tubingae: Literis Christiani Godofredi Cottae, 1753. 24 p.; 20 cm. (1753 COT); (exegesis of Ecclesiastes 7:20 [7:30], human righteousness is from God alone)

Exercitatio theologica de calumnia Samaritanismi Christo servatori a Iudaeis olim adspersa ad illustrationem Ioh. VIII.48 … praeside Io. Friderico Cotta … defendent Io. Erhard. Faber et Guil. Ludov. Lederer … Tubingae: Literis Christiani Godofredi Cottae, 1754. 28 p. ; 20 cm. (1754 COTT); (on conflict with the Samaritans in John 8:48)

Commentatio theologica de filio dei non angelos sed semen Abrahae adsumente ex Ebr.II.16. Quam praeside Io. Friderico Cotta Publico examini subiicient M. Henricus Frid. Scholl, M. Henricus Frid. Olnhausen, Ludovicus Fridericus Hauff. Tubingae: imprimebat Christianus Godofr.Cotta, 1755. 42 p. ; 18 cm. (1755 COT); (the Messiah was a descendant of Abraham, not of the angels, exegesis of Hebrews 2:16), (the printer Christian Gottfried Cotta [1703–1768] was his cousin, the son of his older brother Johann Georg, whose grandfather had founded a printing business in Tübingen in 1659, which also published several other university dissertations)

Dissertatio theologica de sanctis mundum et angelos iudicaturis ad I. Cor. VI.2.3. Praeside Io. Friderico Cotta Publico amicorum examini auctor Tobias Godofredus Hegelmaier. Tubingae: Litteris Erhardianis, 1755. 39 p. ; 20 cm. (1755 COTTA); (the saints of the world are to judge the angels, exegesis of 1 Corinthians 6:2–3)

Dissertatio theologica, de gloriosa majestate dei triunius, juxta oraculum Jes. cap.VI.v.1–3 Praeside Ioanne Friderico Cotta Auctor respondens, M. Wilhelm Frider. Immanuel Gesner. Tubingae: Litteris Cottaianis, 1756. 24 p. ; 19 cm. (1756 COT); (on the glory of the triune God, exegesis of Isaiah 6:1–3)

Dissertatio academica de Deo in corpore et anima glorificando occasione oraculi I Cor. VI. 20 praeside Io. Friderico Cotta … auctor Fridericus Mart. Neuffer. Tubingae: Typis Cottaianis, 1757. 24 p. ; 20 cm. (1757 COTT); (on the glorification of God through one's body, exegesis of 1 Corinthians 6:20)

Dissertatio theologica continuata, de gloria Christi primogeniti in orbem introducti ipsis angelis adoranda ad Ebr. I. 6. coll. PS. XCVII. 7 praeside Io. Friderico Cotta … publicae dissentientium disquisitioni submissa a M. Christoph. Erhardto Hartmanno, M. Io. Henrico Harrprechto, M. Iacobo Friderico Renzio, M. Iustino Davide Klettio, M. Io. Friderico Glanzio. Tubingae: Typis Cottaianis, 1757. 40 p. ; 20 cm. (1757 COT); (on the proclamation of worship by the angels through Christ, exegesis of Hebrews 1:6 and Psalm 97:7; continuation)

Gloria Christi primogeniti in orbem introducti ipsis angelis adoranda ad Ebr. I. 6. coll. Ps. XCVII. 7 praeside Io. Friderico Cotta … subiicient Georgius Ludovicus Wever [et al.] Tubingae: Typis Cottalianis, 1757. 48 p. ; 20 cm. (1757 COTTA); (on the proclamation of worship by the angels through Christ, exegesis of Hebrews 1:6 and Psalm 97:7)

Dissertatio historiam succinctam dogmatis theologici de angelis exhibens [et continuata] praeside Io. Friderico Cotta... defendent Phil. Burck. Bilfinger [et al.]. Tubingae: Typis Cottae et Reisii, 1765-66. 2 pts. ; 20 cm. (1765 COT PT 1–2); (on angels)

De inquisitione ad exstirpandos, quos vocant, haereticos in ecclesia Romana instituta praeside Iohanne Friderico Cotta … auctor Io. Gottlieb Steeb. Tubingae: Litteris Schrammianis, 1766. 47, [1] p. ; 20 cm. (1766 COT); (on the inquisition and the treatment of heretics in the Roman Church)

Lapis reiectus caput anguli Psalm. CXIIX, 22 dissertatio quam … praeside … Io. Friderico Cotta … defendet auctor Carolus Phil. Frid. Kurrer. Tubingae: Litteris Fuesianis, 1770. 24 p. ; 20 cm. (1770 COT); (the rejected cornerstone, exegesis of Psalm 118:22)

Exercitatio theologica, de coelis terraque novis a deo creandis ad illustranda loca Esai. LXV.17 LXVI.22. 2 Petr. III.13. Apoc.XXI.1 praeside Io. Friderico Cotta … publico examini subiicient M. Georg Henr. Müller, Ludov. Hartmann, Carol Henr. Ruoff, Carol Ferdinand Mittler, Georg Frid. Kapff. Tubingae: Typis Risii, 1772. 44 p. ; 21 cm. (1772 COT); (on a new heaven and earth, exegesis of Isaiah 65:17–22, 2 Peter 3:13, and Revelation 21:1)

[1]Statement from the UMI website, www.umi.com/umi/dissertations, May 22, 2005.
[2]Wheatley, Henry Benjamin, *How to Catalogue a Library* (New York: Armstrong & Son, 1889) 105–121.
[3]Marcus Nieden "Wittenberger Anweisungen zum Theologiestudium" in I. Dingel & G. Wartenberg (eds.) *Die Theologische Fakultät Wittenberg 1502 bis 1602* (Leucorea-Studien zur Geschichte der Reformation und der Lutherischen Orthodoxie, Band 5; Leipzig: Evangelische Verlagsanstalt, 2002, pp. 133–153) 189.
[4]*Ibid.*, 115–138.
[5]G. Kaufmann "Zur Geschichte der academischen Grade und Disputationen" *Zentralblatt für Bibliothekswesen* XI,5 (Mai 1894, pp. 201–225) 222.
[6]*Ibid.*, 217.

Encouraging Diversity: Cultural and Ethnic Issues Facing Theological Students of Color as They Use the Library (panel)

by
Susan Ebertz, Wartburg Theological Seminary
Carrie Hackney, Howard University School of Divinity
Ann Hotta, Graduate Theological Union

Introduction

Ann: Welcome to our panel presentation. Today we are going to talk about understanding and working with students of color. I realize that this is a vague term, but essentially we mean people of non-European ethnic backgrounds. Here I might add that we would especially like to raise awareness of the distinction between international students and students who grew up here in the United States. We also acknowledge that "diversity" can mean a lot more than just racial-ethnic background. But our primary goal for today is simply to broaden the dialogue on the subject within ATLA and discuss racial-ethnic issues where we ourselves feel we can start to contribute.

There are three topics that we would like to cover today:

1) Our first topic is *context*: What things did we panelists feel compelled to share with you about what we know about our students and ourselves? What are some of the special challenges that students of color might be facing?
2) The second topic is *collection*: How does what we learn here today affect what we do with our collections and our services? What are some new ways that we might begin thinking about our collections and programs in this light?
3) The third topic is *connection*: How can we, as professionals, make better interpersonal connections with all of our students?

So, to summarize, today we are examining the topic of diversity in terms of *context, collection* and *connection.*

Obviously, this is a huge topic, and it's not possible to cover everything in this short amount of time. We *do* want to send you home with some practical tips, and it is our intention to do at least this much. However, we *don't* intend to send you home with all the answers, because we don't think that that is possible. We might even send you home with more questions than answers, but perhaps this would not be a bad thing. This is a topic that we hope that we can continue to think about together as thoroughly and deeply as our association with each other allows.

Context

So let's start by talking about *context.* What are some of the special challenges that students of color might be facing? I will begin by simply stating that there is a

lot of breadth and depth of experiences that individual people of color have. And therefore, we should all start by removing all thought in our minds that the three of us up here "*represent*" the ethnic groups that we belong to.

For example, my life experience is very different from Susan's. I grew up in the Bay Area in California, and I still live there, and work in that weird and wonderful place called Berkeley. Susan grew up in Hawaii and lives in *Iowa*. If you totally forgot about race and ethnicity, wouldn't you still expect a person who grew up in the Bay Area and who lives in Berkeley to be different from a person who grew up in Hawaii and lives in Iowa? Of course you would. So, even though we have the same ethnic background, that does not *erase* differences due to geography and place. So the first simple practical tip that I would like to give is that at your own schools, try to avoid latching onto a single individual and making that person into a spokesperson for his or her group or your personal "authority." Finding an individual "guide" is the easy way out, and always a tempting road to take, but it's dangerous. Instead, try to take a more scientific approach and gather as much data as possible from as many different sources as possible. If you do not have a lot a people like that around you, there is still a wealth of literature out there describing these experiences, some of which we have selected and placed in our bibliography for you, and available at your public library. Realizing that we all need a breadth of understanding is the first step.

Susan: As Ann mentioned, I cannot speak for all Asian Americans living in the Midwest. What I can do is give you a little background about me. Then you will know the context from which my comments come.

I grew up in Hawaii, where I was in the majority culture. At that time, the 1950s to 60s, there was a loose hierarchy of the different racial ethnic groups. Below the wealthy empowered whites were the Japanese Americans, then the other Asian groups, and then the others. The schools and church I attended had few whites. And the whites tended to be, in my mind, poor whites of lower class. So I grew up feeling secure in my racial ethnic identity. But then I went to college in the Midwest, and everything changed. I was suddenly one of the few non-whites on campus. I went from being in the majority culture to being in the minority culture. I was always needing to explain who I was and to prove my worth. Except for a brief stint in California for seminary and West Virginia for a job, I have basically lived in the Midwest since college.

Here are some of my observations of living as a racial ethnic person in a town in the Midwest. 1) There are fewer of us in the Midwest. 2) People notice me. I have not seen any children run away in fright, but I do get stares. 3) People mistake me for other Asian women who live in town, even though they look really different from me. After all, all Asians look alike. 4) I am drawn to persons of any racial ethnicity in this town. I feel like I have an instant bond with them because of our differentness. 5) But I am afraid to show too much affinity with them because I am afraid of being labeled and drawing even more attention to myself.

I have noticed that when I am in groups where there are a large number of whites, such as at ATLA annual conferences, I feel like I'm back in the Midwest, no matter where the conference is located. For example, the friends I have made at

ATLA conferences are the ones on this panel. They are persons of color. Of course, my first observation about being noticed because I'm Asian American is not something that happens at ATLA, since most of the members here are used to seeing persons of color.

So this is the context from which I see our students of color at Midwest schools. If your school or your town does not have very many racial ethnic persons, the students of color at your school may feel isolated and may feel different. My suggestion would be to embrace them as normal. Their culture and cultural practices are not "different," "odd," "unusual," "weird," or "strange" any more than yours is. In fact, they may be more "normal" than you are. I heard a story recently of two families visiting the graves of loved ones at a cemetery. The Asian American family put some food near the grave of their loved one. And the Anglo American family put flowers by theirs. One of the whites asked the Asian American family why they put food at the grave. Did they think that their loved one would eat the food? One of the Asian Americans responded, "Do you think your loved one will smell the flowers?" They may not do what you do, but they are normal, too.

Carrie: Needless to say, my life experiences are extremely different from Ann's and Susan's. I was born in a small town in North Carolina, but I did not grow up there. I grew up in Washington, DC, but still have extremely strong family ties in my hometown in North Carolina. I identify with both regions. At Howard University, when students ask me where I am from, it is usually because I have said something that sounds "southern" or just plain strange to them. For example, "Well, I declare" or "You're barking up the wrong tree." On the other hand, when I go to North Carolina, I am sometimes told that I sound "northern." The issue of speech or the way I sound might seem small and petty to some of you but, in my small southern community in North Carolina, sounding "northern" is not necessarily a compliment. The point here is that sometimes we form preconceived impressions about our students based on his or her speech patterns without them even knowing what occurred to shape these impressions.

Ann and Susan's points concerning thinking that persons represent the ethnic groups that they belong to are very important. The three of us on this panel are all citizens of the United States. However, we are of different ethnic backgrounds and live in different geographical regions. "Ethnicity" or "ethnic identity" refers to membership in a particular cultural group. It is defined by shared cultural practices such as religion, language, history, or geographical location. Everybody belongs to an ethnic group, whether they are in the majority or minority. It is also important to remember that people can share an ethnic identity and yet be of a different nationality. African citizens of Africa and African citizens here in the U.S. share an ethnic identity but are of different nationalities. Nationality refers to our citizenship—in other words, the nation we are a member of. Ethnicity may exist regardless of where a person was born. Our students usually show pride in their ethnicity by wearing unique items of clothing, having certain hairstyles, appreciating various folk music and dance, and eating different native dishes.

At Howard University, where I work, even though the majority of the population is "black," there are many nationalities and ethnic groups within this "black" population. Assuming that all of our students who affiliate themselves with a particular ethnic group all behave alike or all hold the same beliefs is always incorrect. Diversity exists within cultural groups.

Ann: Carrie and Susan have each shared with you a little about their personal backgrounds, so I will now share a little of mine with you, too. I have lived most of life in the San Francisco Bay area. It wasn't as unusual to see other Asian people in the Bay Area as it was in, say, the East Coast, but I definitely grew up feeling like I was in a small minority. Actually, it wasn't until changes in immigration laws in the 1970s that even the Bay Area began to have a significant Asian population. Moreover, I grew up in a mostly white suburb. My parents were also born in the US and grew up here, and in fact, on my mother's side, it was her grandfather, in other words, my great-grandfather, who was the first immigrant to this country. That was in 1909, almost a hundred years ago.

Despite having this long family history in the United States, this past fall semester, during orientation week at my library, I was told no less than *three* times the first week of school by *three* different students that I spoke excellent English. That may sound funny to you, but at the same time I hope you can understand how tiresome this is to me, because it wasn't really the first time this had ever happened to me. If you realize that most of my family was shipped off to internment camps in the desert during World War II, including those family members who were natural-born U.S. citizens, all because they didn't seem "American" enough, then you can understand how downright disturbing this question is to me.

The interesting thing about this most recent experience, however, is that all of the people who thought they were paying this compliment to me were students from *Asia.* What is it in their experience that made it incomprehensible to them that I could be a native-born U.S. citizen? I can only asume that media representations of "Americans" exlude people like me. The points that I would like to make with this story are 1) to highlight the fact that the experiences of international students can be very different from the experiences of students who have lived here in the U.S. their whole lives and 2) to reemphasize that context is as important if not more important a factor in understanding a person than is appearance.

Susan: This story is similar to Ann's experience. I was sitting at a dinner recently with three pastors whose ethnic background is Norwegian. In fact, two of them were practicing Norwegian words for an upcoming trip to Norway. In the course of conversation, one of the pastors referred to the Japanese people as "your people" and contrasted it to "we in the United States." I didn't say anything, because it was one of those dinners where I had to be nice. But I thought about the fact that my grandparents came to the U.S. in the late 1800s and early 1900s, so I am a part of the U.S. And I really don't follow Japanese politics, so I don't really

know what they think in Japan. They are really not "my people." In fact, they could probably tell me more about what "their people" the Norwegians think.

Carrie: Both Ann's and Susan's experiences bring to mind how easy it is to stereotype persons who are of a particular ethnic group. Just because people look alike does not mean that they are alike. Stereotyping, or attributing particular characteristics to all members who look like a particular ethnic group, can be dangerous because these preconceived ideas interfere with accepting persons as unique individuals. And sometimes those from minority ethnic groups are viewed by those in the majority as different from the "norm" and therefore "deviant" in some way.

We should strive to avoid making assumptions or stereotyping based on people's ethnic origin or religious or linguistic background. Just as we have certain perceptions about what certain cultures are like, these cultures have certain perceptions about us as well.

Patty Lane in the book *A Beginner's Guide to Crossing Cultures: Making Friends in a Multicultural World* talks about misattribution. She defines misattribution as "ascribing meaning or motive to behavior based on one's own culture." Because cultural behaviors and values are so diverse, it is easy to see how environments can be created where behaviors can be misunderstood. The following excerpt from Lane's book is a good illustration of how our perceptions about certain cultures can influence our thinking.

> Joe and Sung are coworkers at a local bank. Joe, an African American, is out-going and outspoken. He is often thought of as the life of the office because he brings a great deal of energy to any project. Sung, a Korean American, is a hard worker but very quiet. Joe often teases Sung, as he does the others in the office, about being so quiet and makes comments designed to provoke a response. The more Sung is passive and ignores Joe, the more Joe antagonizes him. Joe is convinced that Sung is prejudiced and that is why he will not make eye contact with him or engage in the office banter. He begins to tell others how superior Koreans think they are to African Americans. He believes Sung's behavior is racially motivated. Sung on the other hand fears Joe is targeting him because he is an immigrant. He is humiliated when he hears Joe make fun of his accent. He knows he has done nothing wrong to Joe. He has acted toward him as he has everyone else, so all he knows to do is to ignore him and hope that he will someday stop bothering him.

The author continues to explain this example in the following way:

> This example may seem somewhat silly. Why would grown men think and behave in such a way? Yet, it is all too common. Misunderstandings like this happen all the time in the workplace, in the church and in daily transactions. What really happened? Joe was being himself and doing what he always did with his office workers. When Sung did not respond to

> Joe's attempts to include him as Joe thought he should, Joe assumed a reason based on his own cultural experiences. He could have been right; but in a cross cultural relationship, chances are he would not have been and in this case he definitely was not. Sung's response had nothing to do with Joe being African American or feeling superior to him. Sung had responded to Joe as he would have to anyone. Joe's boisterous antics made him uncomfortable. When Sung tried to have a conversation with Joe, his teasing and joking caused Sung to disengage from the conversation. Sung believed that the teasing was a sign of Joe's contempt and disrespect for him, as it would have been if someone from his culture had been doing the same thing. Both were making misattributions that were escalating a conflict situation. (p. 118–119)

Many times, our assumptions are the source of incorrect information that we have heard about different cultures. Another example: I was once in a meeting, and the person in charge of the meeting, who was of a different ethnic background than the majority of us in attendance at the meeting, jokingly stated that the meeting was late starting because we were on "CPTime" (Colored People's Time: an assumption that black people are always late). Later, when the others arrived, it was discovered that there was some mix-up about the time of the meeting. Not only had the person in charge of the meeting operated on misinformation or an incorrect assumption, he/she had shared it with others and, in doing so, perpetuated misinformation and a stereotype.

Knowing what these preconceived views are will help us to understand how these diverse cultures relate to us and why. For example, here are some of the stereotypes that other cultures might have about Americans:

- Outgoing, friendly
- Informal
- Loud, rude, boastful, immature
- Hardworking
- Extravagant, wasteful
- Think they have all the answers
- Disrespectful of authority
- Know little about other countries
- All American women are promiscuous
- Wealthy
- Always in a hurry
- Disregard for the elderly

Try to see our students as individuals and not mere reflections of our preconceptions concerning a particular ethnic group.

Susan: Recently in the ATLANTIS discussion list (April 20, 2005, post), Rachel Brekhus talked about her husband's book and the categories he used in his study of gay men. The three categories are:

NOUNs, aka LIFESTYLERS or "peacocks," (I am a Yankee and this identity affects everything else about me. I surround myself with other Yankees socially. I have Yankee-specific musical, culinary, literary tastes, forms of religious expression, etc. I pride myself on AUTHENTICITY and find the other two types "too impure." Their motto: if a Roman, move to Rome, or try to re-create it in every detail.);

as VERBS, aka COMMUTERS or "chameleons" (in appropriate settings I "play up" the Yankee identity—I go on a weekend trip or go to a particular bar or visit a particular online forum in order to live out that identity fully. When I am not in "Yankee-specific space," however, my goal is to blend in with my non-Yankee surroundings, and to be very successful within that context. I pride myself on VERSATILITY and find the other two types "not adaptable enough." Their motto: when in Rome, do as the Romans.);

...or as ADJECTIVES, aka INTEGRATORS or "centaurs" (I don't keep my Yankee-ness a secret, but I never really play it up, either. I don't "go somewhere else" to live out my Yankee identity but take a little of it with me everywhere, and accept that this might sometimes put me on the margins in certain social situations—I do Yankee-ness on "low volume" at all times, and I pride myself on my BALANCE and find the other two types "too intense." Their motto: When in Rome, just be yourself.).

We are talking about racial ethnic diversity here, but I think these categories give us another lens through which we can look at our topic. None of these categories is the only correct way to view one's cultural identity. They are all viable. It would be interesting to explore fuller these categories in relation to racial ethnic identity. But here I am mentioning this merely as another way to look at the issue. So we can see that the context is also determined by how the person of color sees himself or herself in relation to culture. It is important then to take this factor into consideration when providing library services.

Collection

Ann: Let's move on now to the topic of collection and services. How does what we know about diversity affect what we do in our libraries?

Carrie: Many times "cultural shock" occurs as students adjust to the different cultures and collections in our libraries, and we also experience "culture shock" as we interact with our diverse students. We are often bewildered over behavior that we feel is culturally atypical. You may find that your own values are being questioned, just as you are questioning those of the student. For example, a male student who has grown up in a male-dominated environment might find it difficult to interact with female library staff. The values and beliefs reflected in our collections will sometimes conflict and sometimes converge with the culture of the

student. The better we are able to adjust to the differences, the greater the ability we will have in empathizing with those with whom we come in contact. To help students overcome this cultural shock dealing with our collections, one of the many things that we could do is to acquire materials in the native language of ethnic minorities and also prepare bibliographies and displays representing different ethnic backgrounds.

Ann: When our current Head of Cataloging came to work for us three years ago, one of the first projects that she took it upon herself to work on was to update the subject headings. I remember what a huge relief it was for me, as a reference librarian, to finally have the old subject headings updated from "Afro-Americans" to "African Americans." I actually felt embarrassed for our library every time I had to instruct a student to search for materials on this subject using the old subject heading. I don't know why this was never a priority for the library for all these years; I am sure that there were many other important things that we needed to get done. But a student coming to me for help doesn't know about these other tasks; all the student can see is that the library is behind the times. Being labeled by others is, unfortunately, one of the experiences that many people of color have to endure regularly, and these old subject headings send a message that the library is just part of that same, ugly system. So if you have little projects like this that you just never have been able to get to, I urge you to set aside a small bit of time each day to get it done; it will make a big difference to someone.

Susan: This panel is looking at the situation from the perspective of students of color. But these are also learning moments for all students. I think that proper terminology teaches those of different racial ethnic groups what to say. We learn the best way to refer to a people group.

A diverse collection is also good for all students. It helps us see others from different perspectives. It not only helps students of color feel comfortable, but it also helps all students to feel a little uncomfortable so that the teaching moment can come.

Carrie: I would like to remind us all of how important it is to make sure to include criteria for acquiring diverse materials in our collection development policy statements to ensure that we maintain culturally diverse core collections reflective of students' cultural backgrounds. There are several sources that we can use as a guideline for developing these statements, such as Riggs and Tarin's book *Cultural Diversity in Libraries,* which provides a comprehensive look at all aspects of multiculturalism in libraries. It includes a good chapter on "Collection Development in Multicultural Studies." ARL Spec Kit 225, *Cultural Diversity Programming in ARL Libraries* and *ARL Partnerships Program,* also might prove helpful in the development of diverse collection development policies.

Another issue to be aware of once we acquire these diverse materials is, can patrons find the materials after we acquire them? Sometimes, access to culturally diverse materials, particularly the primary source documents pertaining to ethnic and racial groups, can be quite difficult for our students. Many times the material is

scattered. Often multicultural students assume that libraries do not have holdings in their area of interest or that the holdings are inadequate, when they might actually be available but difficult to identify. I want to elaborate on Ann's example of updating the subject heading "Afro-Americans" to "African Americans" a bit further to illustrate this point. For example, to find library materials on the Black people of the United States, LC uses the heading **African Americans**. Theoretical works discussing the Black race from an anthropological point of view are entered under the heading **Black race**. Many early works about African Americans used the words **Negroes** or **coloreds** in their titles or descriptions. So we have to inform students looking for retrospective information concerning African Americans to include the terms **Negroes** or **coloreds** if they are searching for materials published prior to and around and about 1970. So to find information concerning African Americans one must use old and new subject headings from LCSH such as: **Afro-Americans, Black Americans, Colored People (United States),** and **Negroes.** This is just one example of how frustrating it can be to students to find culturally diverse information.

If your campus has well-developed and publicized collections of materials related to the background of various multicultural groups, make sure that students know about them. At Howard, we have the Moorland-Spingarn Research Center (MSRC), which is a comprehensive repository for the documentation of the history and culture of people of African descent in Africa, the Americas, and other parts of the world. So we make an attempt to make sure that students from Africa, the Caribbean, etc., know about the religious resources found in this collection.

Susan: What Carrie says about the collection development policy is so important. The collection development policy basically states the priorities of the library. So if one of your priorities is to encourage diversity, then the collection development policy should reflect this. Acquisitions of books and articles written by those from marginalized groups may be difficult. Two of the problems are finding the books and finding the money.

But before we look at the two problems, let's start with the textbook first step in collection development: analyzing the collection. We should begin by looking at what we have. Do we have a diverse collection? In what areas are we strongest? What are our weak areas? We should not only examine the subject areas such as Biblical studies, theology, etc., but we should also look at various racial and ethnic groups, both in the U.S. and elsewhere. This could create a complex matrix of "Do we have any books on Biblical studies written by African Americans, Latinas, Asian Americans, Native Americans, Africans, etc.?" But I think as we analyze our collection we will see that we may actually have strengths, and we may also see areas where we want to grow.

We are a small library with a small budget, but one thing that our library has begun to do is to collect in certain areas. Wartburg Seminary has a Center for Global Theologies. The Center has asked the library to focus acquisitions on areas with which we already have connections. We have historical ties to Papua New Guinea, Namibia, Tanzania, and Guyana. So we've tried to increase our holdings of material from and about those areas. The Center has also asked the library to

subscribe to at least two journals from each of the following areas: Africa, Asia, and Latin America, which was a big step for us. We also try to collect material from areas from which most of our international students come. The recommendations from the Center and the needs of our international students have given us focus in our collection development and analysis of the collection of material from an international perspective.

We also try to increase our collection of materials written by Americans from marginalized groups. I think this area is a little harder for us to prioritize. We have no groups on which we have a particular reason to focus. My own desire is that we broaden the outlook.

Then the next step is to find books and journals. This may be hard to do. After finding out what areas to strengthen, we need to find who the authors are and what books are important. I found that this must be a conscious action, and it may take digging. I am still trying to figure this one out. But every time I find a bibliography or hear of a book, I try to look for everything that would be relevant and useful.

It seems to me that when I first began looking for material, there was not much being published. I've noticed that some of the theological presses are trying to publish more books by authors of color. Sometimes, though, it seems that these books are focused on cultural issues and not the "meat and potatoes" or "fish and rice" books like theology or Biblical studies. One thing that may help the situation is if we increase the demand for books like these. With market growth, publishing houses may offer more authors from marginalized groups. Also we may need to look at presses from other countries. I've noticed that sometimes books written by Americans of color are published in other countries. So having connections with non-U.S. publishing companies can help.

Finding money is another problem with increasing the collection in these areas. There are a couple of things that may be helpful in this. First, we could try to increase the demand for these books. By encouraging the use of these books, there will hopefully be an increased demand so that these books will be mainstream needs rather than peripheral. We can encourage the use by displays, publisher information to faculty, examples in bibliographic instruction, and suggestions in reference questions. The other way is to consider it a priority and consider spending less in other areas. This probably sounds like a lame answer, but it is a real one. We may need to re-prioritize our spending habits.

Ann: I would like to acknowledge that it is difficult to buy as broad a collection as we would like. This is true in all areas, not just this one. And maybe you don't have students clamoring for this or that topic and can't justify spending a lot of money on it, given your limited budget. But I still think that we as librarians can be aware of what is available. It's also possible to make and/or have bibliographies available for students, and this is something that we all can do.

I would also, however, like to concur with Susan and say that the collection choices that we make as librarians do make a difference. Studies on the publishing world indicate that librarians are gatekeepers. Academic publishing is very different from the world of blockbuster best-seller publishing. Academic publishers are very

aware of their market—they have to be, because it is a small market and academic books are expensive.

Another thing to think about is how scholars do research. Scholars read a book, look at the books that are noted in the footnotes and bibliography, and then go find those books. They go to conferences and listen to other scholars present papers, and read those people's works or the things that are suggested there. Diana Crane, in her classic work Invisible Colleges, talks about the communication networks that scholars form. These networks can be mapped out, and certain influential individuals can be identified with these maps. After a time, everyone in the center of the network reads and knows the same thing as the other people in the center of the network. You can see in this model how sometimes it can be very difficult for new or different perspectives—which for a variety of reasons are often authors from minority backgrounds—to "break in" to the circle. This is just my philosophy of librarianship, and perhaps it is my public library background, but I do believe that we have a professional responsibility to create at least some space for ideas that represent breadth and diversity. To illustrate this in a practical way, one year, the Hispanic Theological Institute (HTI) was holding its annual gathering of Hispanic scholars at my institution. The organizers came to the library and asked us to put together a simple display of books that were authored by Hispanic theologians. The idea, they said, was to show the budding scholars who would be attending the institute that there really were people like them doing scholarly research in theology, and the organizers hoped that this would be an encouragement to them to go and do likewise. In other words, it's not easy to be a young Hispanic scholar, because you have so few role models. The books would embody those successful role models and be that "cloud of witnesses." Although this was an easy request for me to fulfill (thankfully, at my library, we had a number of works readily available), the request was very moving to me. I know how it feels to be researching something seemingly all by oneself in the world, and I found myself really hoping and praying, with each book that I pulled off the shelf, that this cart of books really would give some encouragement to some young scholar and help him or her along their academic journey. So you can see how the books that you put on the shelf really could make a difference in someone's life.

Connection

Ann: Alright, now let's move on to the third part, a discussion of the ways that we, as people, connect with other people, particularly if they are different from ourselves.

Carrie: Being able to connect better with our students is tied strongly to the way we communicate with our students. I read an article written by Donna L. Gilton, "Culture Shock in the Library: Implications for Information Literacy Instruction" (www.uri.edu/artsci/lsc/gilton/People-CultureShockInThe%20Library.htm), which states that being aware of the way people from diverse groups communicate

is extremely important to instruction and to reference interactions. Some examples are:

- Who can interrupt and what interruptions might mean
- Whether members of groups "take turns" in discussion or everybody talks at once
- Distances between people as they interact with each other
- Body orientations or positions that people from different cultures take as they stand, relax
- How students indicate that they are paying attention

Being aware of certain traditions in a culture is also important, such as whether a culture is organized by age, class, sex, or ethnicity. In some cultures the old or the wealthy have more status than others and are addressed accordingly. In most cultures older people are addressed by honorifics and not by their first names. In some of our environments, most adults tend to automatically address each other by first names.

Some other traditions to keep in mind are:

- Looking directly at a person while speaking is not easy for some people of other cultures. It may offend some cultures, who believe that lingering eye contact is disrespectful.
- The American custom of a strong handshake might also be offensive. Some cultures are comfortable with just a light passing of the hands.
- Sex/gender roles: Are roles for men and women strictly defined in a particular culture? Are they changing? Does one gender have greater status or power? Are there certain things that a man or a woman simply does not do in a particular culture? In short, do not assume that what is true for men is automatically true for women.

Ann: Yes, earlier on in my career, I was a children's librarian. I worked in an urban environment, and so of course children from many different walks in life came to use my library. Some kids were brought in by their parents, and the parents would make the kids come up to the Reference Desk and ask the librarian his or her question on her own. The parents would then proceed to the shelf with the child and show him or her how to find the book and so on. Other kids came in on their own because they were told to hang out there until the parent could come pick them up; in other words, the parents considered the library staff babysitters. So you can see how different people develop different expectations about the library and the librarians, and for that matter towards institutions and any other social system.

Even such a simple thing as asking for assistance has different meaning to different people. For some people, it's their right to ask a question, and they expect to be helped; for other people, having to ask is just one more degrading reminder of one's powerlessness. Those reference interview questions that you as the

librarian are innocently asking could be interpreted by someone in the latter category as just another means of being brushed off. So it's important to be watching for clues about what a person is feeling and to make it clear why you are asking those questions by saying things like "I am not familiar with that, but if you tell me a little more about it, that will help me connect you with a resource." Of course, this is really an issue of socioeconomic class, not of ethnicity, but since there are clear relationships between the two, I am brining it up as part of this presentation today.

Susan: Carrie's comments about communication and Ann's experiences show how important it is to correctly interpret the intention of the student or, on the flip side, that the student correctly interprets our intention. Communication runs both ways, and we can help to make it run more smoothly both ways. Using communication theory, we know that noise prevents the message that is sent from being received properly. We've mentioned cultural factors as being noise. Personality can also create noise. The combination of these two kinds of noise can make it harder to hear what is being said both verbally and nonverbally. For example, someone who is shy and an introvert and from a culture that tends to be more retiring can seem aloof, as in Carrie's story about Joe and Sung. And someone who is an extrovert but is from a culture that considers eye contact to be bad may seem belligerent. If we keep in mind the many kinds of noise that may be challenging our interpretation of the nonverbal and verbal communication of the students, we may perhaps understand the student better.

As I mentioned, communication is two way. We also should be seeking ways to help the student understand us. If we notice that the student seems to be having problems connecting to us, they may be hearing a lot of noise. We may need to analyze the situation to find out what kind of noise we are creating that prevents them from relating well with us. It could be cultural factors, or it could be personality or a combination of both. I think it is important for us to take the responsibility to correct the situation, since we are the ones who want to serve them.

Carrie: The way we provide library instruction to our diverse students should also be mentioned. Many of our students come from environments that have different library and research traditions. Again, the way our libraries are organized, the procedures in our libraries, and the way we use technology vary tremendously.

With the proliferation of end-user databases, we all know how important it is to provide effective instruction in the ability to negotiate these systems. Providing instruction in the use of the new technologies can be problematic because some of our diverse students have had little exposure to these things. For me, this environment poses real challenges in preparing effective instruction for groups of markedly diverse students. Too often we design our instruction programs with the generic student in mind. We need to become familiar with the various learning styles of students from various backgrounds and incorporate a variety of teaching methods necessary to reach everyone. In some cultures, students use questions and

answers as a way to learn. Yet, in other cultures, asking questions is seen as a sign of stupidity.

Being aware of behaviors and instructional strategies will enable us to build stronger teaching/learning relationships with our culturally diverse students. Some strategies we might keep in mind when preparing to instruct culturally diverse students are:

- Appreciate and accommodate the similarities and differences among the students' cultures. Acknowledge both individual and cultural differences enthusiastically and identify these differences in a positive manner.
- Build relationships with our students to discover what their cultures are like. Librarians are perhaps unique in that they have the opportunity to get to know students majoring in all areas of the curriculum on a personal level in an informal, relaxed environment.
- Use a variety of instructional strategies and learning activities. Providing face-to-face and one-to-one interaction can contribute to helping diverse students to understand the research process and information flow patterns.
- Consider students' cultures and language skills when developing learning objectives and instructional activities.

The language that we use when interacting with our patrons should be inclusive and one that is sensitive to the risk of patronizing, offending, or excluding students. Avoid using slang, metaphors, jokes, and unfamiliar references. Also, when communicating with our students who do not have a perfect grasp of the English language, show that perfect English is not necessarily expected.

If students feel that the library environment is alien and hostile toward them or does not affirm and value who they are, they will not be comfortable. Stress and anxiety can adversely affect students' willingness to use the library. Previous library experiences can also affect how our diverse students view the library. Some students come from places where libraries have small, outdated collections; libraries where access to books is controlled through closed stacks and limitations are placed on available information. It is important that our diverse students find their "comfort zone." The comfort zone is not hard to establish in my environment at Howard University, because there is a tendency for minorities to establish an immediate level of being comfortable with a stranger of like ethnicity or a racial group that creates a sense of bonding/togetherness. This comfort zone may manifest itself in many different ways, such as:

- Providing a sense of support
- Fulfilling the need for identification
- Providing for social interactions
- Serving as a means for mentoring or counseling as it relates to the library

However, keep in mind that negative perceptions and stereotypes can also exist in spite of the comfort zone; for example, in environments where there is a more diverse population, people never develop a comfort zone.

Susan: As I thought about these issues and what the other two have said, I began to struggle with the difference between serving and being patronizing. I know what it feels like to be patronized, and I know what it feels like to be served or helped. But sometimes I think that the line between the two can seem very fuzzy. And it is hard to define what each means. Serving is good, but patronizing is not good. I think we as librarians and especially theological librarians feel a calling to our profession and see it as service.

So what is patronizing? I do not know if I can define it but I can tell you a story. Recently I was talking with a couple of friends. There was someone we know who will be moving to Dubuque, Iowa, from the Bay Area in California. This person is an Asian American whom we will call, in this story, John. My white friend was very concerned about John and his family moving here and about what we could do to help their transition. As I asked my white friend more about what she meant, she said that she was concerned since John is Asian that he would have a hard time moving here. For me, she was being patronizing because she was focusing on the fact that he is an Asian American. It seemed that somehow he would not be able to adapt because of that. And only if we helped him would he be able to make that transition. There seemed to be almost a protective attitude. I asked her what would be different if John were white. If John were white, we would probably assume John could handle himself. We would probably introduce him to our friends, tell him about churches, grocery stores, schools, restaurants, etc. It actually would probably not be that much different than what we would do with John. But the attitude is different, and attitude sometimes shows through. The stereotype here is that the Asian American is not capable and the white person is capable. And that is what I feel like when I am patronized.

If you are white and listening to all of this, you are probably feeling rather perplexed about what you are to do. This reminds me of another story. I remember when I was taking a counseling class in seminary. We were learning how to sit in an open position so that people will feel comfortable talking with us. I felt rather uncomfortable because of the stance. Feet, arms, legs, hands, face, and eyes were all in a certain position. And then we were told to relax. It was really hard to relax when I was sitting in such a carefully orchestrated position. I think, though, that as we think about our attitudes and our biases and look at ways to see things differently, things will become easier. And we will learn to make it a part of ourselves. It will become natural for us.

Recently I heard about some research (through Steve Brackett's M.Div. thesis presentation at our seminary in May 2005) that talked about how humans have seven universally recognized facial expressions: anger, fear, happiness, sadness, disgust, surprise, and contempt. One researcher included anticipation and acceptance. The list and number vary depending on the researcher. But these are more or less the basic ones. These are recognized by anyone no matter what the cultural background of the person is. So we have common ground to show our

emotions to those of other cultures. We have ways to communicate. We can communicate happiness and acceptance, or we can show anger, fear, or disgust. And anyone will know it. Positive emotions will build the bridges, whereas negative emotions will create even more noise in the communication channel. Head nodding or shaking can mean different things. Hand waving can be a greeting or an expletive. But a smile can be understood in any culture.

Learning to work with those who are different in a peer relationship helps create connections. Three librarians wrote one of the chapters in a book, *Racial and Ethnic Diversity in Academic Libraries*, and concluded with the following words.

> The very open discussions we had early on while developing our courses convinced us that caring means respecting others and being sensitive to their needs. Once that concept became part of our working agenda, it came very naturally to us to try to include everyone. We do not ignore our differences; we acknowledge and value them, because on a very practical level we in the teaching group have seen how we've benefited from each other's experiences and views, as have our students.

Carrie: I agree, if we keep in mind the various educational background and environments of our diverse students, then we can be sensitive to their needs. Some students have been educated in systems that are quite rigid and authoritarian, where challenge to authority and access to information are limited, therefore the reference interview at the reference desk can present a puzzling and difficult challenge for some students, who have had little experience in the techniques of questioning and critical thinking. Some people of color may approach the reference desk in the library with a great deal of suspicion, because their worldview is linked to their past and experiences of racism and oppression.

Another thought is that nothing can hinder the work of trying to connect with our diverse library patrons more quickly than English-only flyers and signs on basic registration and checkout information, and an overall invisibility or insignificant appreciation of multiculturalism as shown in our collections, displays, and staffing. We, librarians, must learn to accept responsibility for developing strategies and delivering services to culturally diverse users that take into account their historical, cultural, and environmental experiences.

Ann: I would like to tie this discussion in with studies of student success and dropout factors. Steve Delamarter, in his article "Getting Them Through the Doctor of Ministry Dissertation," expands on an earlier discussion by Vincent Tinto. Tinto's model in turn goes back to Durkheim's theory of "integration" with society. Tinto showed that it wasn't just an individual's personal traits and dispositions that enabled them to persist in a program, but that satisfying or unsatisfying interactions between the student and the institution were also an important factor. Delamarter says,

> Probably every D.Min. program has stories like ours where even students facing unexpected terminal illnesses decide that continuation in the

> program offers them the most supportive and meaningful venue in which to spend the life energies they have. Many others will decide to withdraw, and for perfectly understandable reasons. The point is that in every case, the students have performed their own cost-benefit analysis of their options and come to their own conclusions. In the end, participation in the institution offers to the student an opportunity for integration—on a social level and on an academic level—with other members of the academic community. The higher the level of integration experienced by the student, the greater is the perceived value of the experience to the student and the greater is the commitment to remain in the program.

I have a friend named Norman. Norman is the minister who conducted our wedding and he is a long-time friend of my husband, who, like my husband, grew up in San Francisco's Chinatown. Norman is in his fifties now, but he still plays saxophone in an R and B oldies band, and he still uses phrases like "right on." When Norman was a teenager, I'm told, he was what they called a "gang kid." But somehow Norman's life turned around and he decided to go to seminary. Norman decided to go to Princeton. I remember five years ago, when I visited the Princeton campus for the first time. My husband said, "Imagine Norman going here!" The image was so incongruous, that we instantly burst out laughing. The sad thing, however, was that Norman really could not fit in to Princeton, and exactly what Steve Delamarter is talking about must have been true for Norman because he did not complete the program at Princeton. Happily for Norman, he was able to complete his seminary education at San Francisco Theological Seminary back closer to home and the rest is history. But the point I would like to conclude with is that we as librarians, as well as the libraries we provide, are part of the institution. And we have a responsibility to all of our students to help them succeed. I believe that we should look at our collections and services in this light, especially for the sake of students who may already be facing a kind of isolation because of their race or ethnicity.

Conclusion

Carrie: The issue of diversity is complex. For some of us it is not always easy to discuss, because we do not speak with a common language. There is no consistency in approaches. However, there are some simple things that we can do, such as:

- Knowing the geographical makeup of our students
- Being aware of the characteristics of the cultures of our students
- Tailoring learning approaches for specific groups; use problems relevant to our specific cultural groups
- Avoiding assigning stereotypes and generalizations to our diverse students
- Retaining appreciation of gender and racial points of view

What makes us distinctive individually is what we can use as our greatest strength. It is hard to teach diversity, to enforce it, or even to convince others to practice it. We can only live it, be it, and become it. To be effective librarians, we must develop values that allow us to accept persons who are unlike ourselves. For me, diversity is about how I view the person who's sitting across from me and how we choose to share our power.

Susan: One of the hopes for me in doing this panel discussion was to help me feel less invisible and, hopefully, by what you learned here, for your students to feel less invisible. I think, practically speaking, that as our academic institutions realize that one of the largest "growth market" areas is people of color, we will see more American students from diverse racial ethnic backgrounds on our campuses and in our libraries. And as we accept the diversity and see things from different perspectives, we will serve all of our students well.

Bibliography

Balderrama, Sandra Rios. "This Trend Called Diversity." *Library Trends* 49, no. 1 (Summer 2000): 194–215.

Berry, John D. "White Privilege in Library Land." *Library Journal* 129, no. 11: 50.

Buttlar, Lois. "Facilitating Cultural Diversity in College and University Libraries." *Journal of Academic Librarianship* 20, no. 1 (March 1994): 10–14.

Chu, Clara. *Diversity and Libraries: Providing Information to Empower Multicultural Communities.* Accessed 24 May 2005; available from http://polaris.gseis.ucla.edu/cchu/diversity/Index.html; Internet.

Cose, Lewis A., Charles Kadushin, and Walter Powell. *Books: The Culture and Commerce of Publishing.* New York: Basic Books, 1982.

Crane, Diana. *Invisible Colleges: Diffusion of Knowledge in Scientific Communities.* Chicago: University of Chicago Press, 1972.

Crowley, Kim, Christopher Lewis, and Diana Vogelsong. "Black History." *Library Journal* 128, no. 9 Supplement: 11–12.

Curry, Deborah A., Susan Griswold Blandy, and Lynne M. Martin. *Racial and Ethnic Diversity in Academic Libraries: Multicultural Issues.* New York: The Haworth Press, Inc., 1994.

Dame, Melvian Azar. *Serving Linguistically and Culturally Diverse Students.* New York: Neale-Schuman, 1993.

Delamarter, Steve. "Getting Them Through the Doctor of Ministry Dissertation," *Theological Education* 40, no. 1 (2004): 153–168.

Downing, Karen E., Barbara MacAdam, and Darlene P. Nichols. *Reaching a Multicultural Student Community: A Handbook for Academic Librarians.* Westport, CT: Greenwood Press, 1993.

Fitzgerald, Allyn and De Etta Jones. *ARL Partnerships Program: Breaking Down Walls.* Washington, DC: ARL, 1997. (SPEC Kit 225)

Gilton, Donna L. *Culture Shock in the Library: Implications For Information Literacy Instruction.* Accessed 12 May 2005; available from www.uri.edu/artsci/lsc/gilton/People-CultureShockInThe%20Library.htm; Internet.

Jeung, Russell. *Faithful Generations.* New Brunswick, NJ: Rutgers University Press, 2005.

Kuharets, I. A., B. A. Cahalan, and F. A. Gitner. *Bridging Cultures: Ethnic Services in the Libraries of New York State*, Ethnic Services Round Table, Albany, NY: New York Library Association, 2001.

Lane, Patty. *A Beginner's Guide to Crossing Cultures: Making Friends in a Multicultural World.* Downer's Grove, IL: InterVarsity Press, 2002.

Neely, Teresa Y. and Lee Smeltzer, eds. *Diversity Now: People, Collections, and Services in Academic Libraries.* New York: Haworth, 2001.

Ng, David, ed. *People on the Way: Asian North Americans Discovering Christ, Culture, and Community.* Valley Forge, PA: Judson Press, 1996.

Riggs, Donald E. and Patricia A.Tarin, eds. *Cultural Diversity in Libraries.* New York: Neal-Schuman Publishers, Inc., 1994.

Turner, C., M.Garcia, A. Nora, and L.I.Rendon, eds. *Racial and Ethnic Diversity in Higher Education.* [ASHE Reader Series] Needham Heights, MA: Simon & Schuster Custom Publishing, 1996.

Guadalupe in Theology and Culture (panel): A Hispanic Protestant Response to Nuestra Señora de Guadalupe

by
Paul Barton, Episcopal Theological Seminary of the Southwest

Introduction

This presentation is about the effort of a Mexican-American Protestant, specifically United Methodist, to come to terms with a crucial cultural and religious symbol that underlies much of Mexican and Mexican-American spirituality/religiosity. I think that is why I have been asked to participate in this panel: to consider Hispanic Protestant views on Guadalupe. I will place this paper in terms of a journey of understanding of a religious symbol that was first unknown, then vaguely familiar, and continues to sharpen in clarity and shine brighter in my life. I will then address some Protestant attempts to understand the theological significance of Guadalupe for all Latinos/as and for Protestants.

Thesis

My thesis is that Guadalupe represents an authentic revelation of the Gospel that has been kept from Latino/a Protestants due to the anti-Catholic message of Protestant missionaries. Protestant missionaries and church leaders of the nineteenth and twentieth centuries taught Spanish-speaking converts to Protestantism that Guadalupe was a form of idolatry and merely an invention of Spanish evangelizers to get the native Mexicans to convert to Catholicism. My belief is that Guadalupe has a message for Latino/a Protestants as well as Catholics, and that it is a difficult journey for Latino/a Protestants to arrive at the point of embracing Guadalupe, or being embraced by Guadalupe.

Indeed, in his paper "Beyond Word and Sacrament: A Reformed Protestant Engagement of Guadalupan Devotion," Ruben Rosario Rodriguez states that the Guadalupan event has significance for all Latinos/as in the U.S. because she

> is linked to the violent conquest of the Americas that resulted in the racial, ethnic, and cultural mestizaje of its people. Her symbolic power is attributed to: (1) the appearance of the Virgin to a lowly Indian laborer rather than a Spaniard ruler or church official, (2) the Virgin's physical appearance resembling an Indian or a mestiza, and (3) the location of her apparition on Mount Tepeyac, the ancient site of Tonantzín worship, the mother goddess of the Aztecs. Ultimately, for Elizondo, the Guadalupe event marks the cultural, biological, and religious union of the conqueror and the conquered, a mestizaje that symbolizes the birth of a new humanity. Therein lies the importance of the Guadalupe event as culturally and theologically significant for the people of Mexico, Mexican-

> Americans, and many other Latino/a Christians throughout the Americas.[1]

Even though Guadalupe has significance for all Latinos/as simply because of her impact on the identity of Mexicans and Latinos/as and Latin Americans, she has been divorced from the vast majority of Latino/a Protestants due to the missionary efforts of Protestant missionaries and church leaders. One of the reasons for this separation between most Latino/a Protestants and Guadalupe is that the Protestant missionaries inculcated in the Spanish-speaking Protestant converts a strong anti-Catholic sentiment. Likewise, Catholic priests and missionaries taught their parishioners that Protestants were heretics and were destined for hell. Reflecting upon the antagonism between Hispanic Protestants and Catholics in his hometown of Sequin, Texas, during the 1940s–1950s, the Methodist-raised David Maldonado concludes that the division between the two religious groups was imposed by outside agents:

> The more I think about it, the more I am convinced that this division [between Hispanic Catholics and Protestants] was imposed and maintained by clergy outsiders to the Latino community who placed institutional self-interest above the life of the community. These were Anglo Protestant missionaries and European Catholic priests. For example, Anglo Protestant missionaries wanted to make good Protestants out of Mexican-Americans. To them this meant we should become pietistic Americans with a strong Protestant work ethic. It also meant that we should turn our backs on anything and everything Catholic or Mexican. To convert was to become anti-Catholic and to drop out of the barrio's social life. European Catholic priests came into our communities and painted Protestants as heretics, traitors, and threats to Catholicism. Thus, good Catholics were to avoid all Protestants. And so our community was split.[2]

It was not only the community that was split but also the faith of persons who converted to Protestantism. Growing up the child of a Mexican-American United Methodist minister, and having attended Spanish-speaking churches until age 13, I was unaware of the specifics of the Catholic faith. The strongest memory I have of the Catholic Church was when my parents took the family to a midnight Christmas mass at San Fernando Cathedral in San Antonio one year. I remember thinking that the worship in the Catholic Church was dramatically different from my United Methodist Church. I remember the smell of incense, the different kinds of music, and the different kinds of dress of the priests.

But apart from this event, I had no relationship with the Catholic Church. Indeed, I was not even aware of the Virgin of Guadalupe until I visited Mexico City at age 21. While in Mexico, the ubiquitous images of Guadalupe were unavoidable, so I took a trip to the shrine at Tepeyac to learn more about Guadalupe. It was there that the impact of Guadalupe became evident. Seeing the people walking on their knees in their pilgrimage to the shrine left an indelible stamp on my memory.

Seeing the Native Mexican dancers outside, and the vendors, told me that this was a center of spiritual activity unlike one I had ever seen.

Still, Guadalupe did not enter into my world in any significant way until I undertook doctoral studies in my early thirties. The person most responsible for opening up the mysteries and revealing the grace of Guadalupe was Dr. Edwin Sylvest, Jr. He was my doctoral and dissertation advisor as well as a mentor in every meaning of that word. During my doctoral studies, Dr. Sylvest had served as the curator of an international exhibit on Guadalupe at Bridwell Library, Perkins School of Theology. The historical manuscripts and images exhibited there were striking. I was able to see in that exhibit the complex development of the relationship between Guadalupe and Mexico in ways that were unimaginable.

Sylvest and Guadalupe: A Spiritual Journey

I was struck by Edwin Sylvester's comments toward the back of the exhibit catalog, when he laid bare his own relationship with Guadalupe, characterizing it as a spiritual journey. He talks of Mary calling him to a spiritual pilgrimage, beginning with the struggle of the farm workers in the 1960s. Sylvest states, "She invited me to creative participation in the continuing task of loving the Cosmos. That woman you and I know as Our Lady of Guadalupe of Tepeyac is the Mother of God. She is Our Cosmic Mother!"[3]

Sylvest reminds us that there are various ways of knowing. There is the knowledge about Guadalupe and then there is knowledge of Guadalupe. The Spanish words for the verb "to know" makes the distinction better: *saber de* Guadalupe and *conocer a* Guadalupe. *Saber* is knowledge about something that is external to oneself, understanding about something. *Conocer* is knowing someone in an intimate, personal level. Sylvest argues that Guadalupe "ultimately is known only in personal relationship, as she gives herself; and as we, with the courage of Blessed Juan Diego, surrender our pretensions and let her embrace us as our mother and our sister."[4]

Sylvest asserts that knowledge of Guadalupe is enhanced and enlivened by knowledge about her. But if one does not have knowledge of Guadalupe, she remains only an abstraction.[5] Sylvest shows how Mary does not belong on the pedestal of remoteness, since she has accompanied the people in the struggle for justice, and since in her own life she experienced the everyday difficulties of a common woman. Galilee's land is similar to the desert land of the Southwest. It was a frontier land also, its people a blending of various cultures.

Guadalupe entered my life again when I began working in my current position in Hispanic Church Studies at ETSS in 1999. One of my first duties at ETSS was to develop a three-week "Encuentro" for all our first-year M.Div. students. After visiting a few sites and talking with various persons, I decided to contract with the Mexican American Cultural Center in San Antonio, a Catholic pastoral institute for multicultural leadership. I had no difficulty selecting a Roman Catholic institution to help our students learn about the Latino/a reality, culture, and religion.

Yet, I became surprised that a number of our students did have difficulty with the strong Roman Catholic orientation of the program. The Virgin of Guadalupe was at the forefront of MACC's mini-pastoral. In the new center, they had a beautiful large statue of the Virgen de Tepeyac and Juan Diego kneeling in reverence to her in the courtyard of the center. The chapel was also named the Guadalupe chapel, and there were images of her throughout the center. The minipastoral included teaching the students about the Guadalupan event and her significance for Latino/a Catholics.

Then, eventually, a faculty colleague had a friend who was moving and wanted to give away a beautiful wall hanging of Guadalupe. My faculty colleague asked me if I knew of anyone who would enjoy having the image in his or her home. I responded that I did know of someone … me! So now Guadalupe has moved into my office, and her gaze looks down on me as I work at my desk.

I share this progression with you because it demonstrates the sometimes-gradual process that one needs to undertake in order to come to terms with a religious symbol that is beyond one's own religious sphere of beliefs and activities. Guadalupe historically has been outside of the Latino/a mainline Protestant sphere, and she remains so in most places. Yet, as I have spent more time working with persons beyond my Latino/a Protestant network, and as I have taught on Latino/a religion, I have come to an appreciation of the grace and power of Guadalupe for our world.

I cannot say that I have gone so far as to say that Guadalupe is an integral part of my devotion; she simply isn't. But I recognize that she is a source of divine power and revelation. I can embrace Guadalupe because I recognize the Gospel message within her appearance and conversation with Juan Diego.

Maxwell E. Johnson's Treatment of Guadalupe and the Protestant Tradition

Now, I want to recognize that Guadalupe continues to serve as a source of compassion and liberation. Following the lead of Maxwell Johnson, I want to argue that it is possible to integrate Guadalupe and Protestant theology so that there can be an authentic, organic relationship between the two. Maxwell notes that there are four responses of Protestantism to Guadalupe. The first three he mentions are unhelpful.

1) "The first, of course, is an explicit rejection of any form of the Guadalupan narrative, image, and devotion whatsoever as absolutely inimical to Protestantism."[6] Within this approach, he states that there are two types of rejection. The first actually accepts the historicity of the Guadalupan events by ascribing them to demonic activity. The second rejects the Guadalupan religiosity as a form of ignorance and inability to conform to modern Christianity. The second is basically a rejection from the basis of cultural and intellectual snobbery.
2) "A second possible Protestant approach to Guadalupe would be the exact opposite of the first. That is, the Virgin of Guadalupe might be employed

either as a conversion tactic in evangelism or the proselytizing of newly arrived Mexican and Central American immigrants to various Protestant traditions in the United States or, among those whose liturgical-sacramental traditions are very similar to those of Roman Catholicism, she might be used to give the impression that a particular Protestant congregation is actually a Roman Catholic one. If the first approach is destructive of culture, this second one, while certainly dishonest, also displays a serious misrepresentation of what it means to be a Protestant Christian."[7]

3) "A third Protestant approach to Guadelupe may be one of temporary toleration. In such an approach, the Virgin of Guadalupe or other forms of popular religion are merely tolerated among Hispanic-Latinos until such time as a more complete formation through catechesis can take place. While I suspect that this is the approach taken by many Roman Catholics in the United States today as well, it can also be rather condescending or elitist in orientation."[8] "... the continuing influx of Mexican, Central American, and other immigrants across the southern borders of the United States suggests that the question of Guadalupe and Hispanic-Latino popular religion will not be a temporary question at all. Further, one does not simply tolerate a culture different from the dominant one by means of condescending or patronizing gestures masquerading as hospitality and welcome."[9]

4) "I have attempted in this chapter to offer a fourth possible Protestant approach to the Virgin of Guadalupe, one that reflects what might be called a Protestant-Catholic Mestizaje, a synthesis of popular Guadalupanismo and Protestant theological convictions. I have argued that on several levels the Guadalupan message, the image, and at least some forms of traditional 'Catholic' Marian devotion and veneration are easily compatible with the traditional Protestant theologia crucis and its doctrinal affirmation of justification by grace alone through faith for the sake of Christ. As such, I believe it is quite possible and permissible for one to be simultaneously both an evangelical Christian centered in the gospel, as understood and proclaimed within Protestantism, and a Guadalupano/a, one for whom the Virgin of Guadalupe functions as a concrete manifestation or cultural incarnation of the gospel message itself. A true Christian multiculturalism or ecumenical catholicity should be possible. Similarly, together with other elements, one of the gifts of the Virgin of Guadalupe to Protestantism, emerging from the changing cultural context of the Untied States, may well be the invitation for Protestants to rediscover the place of Mary within the Christian economy and within Christian spirituality and devotion, less as a theological abstraction and more as a concrete embodiment of God's unmerited grace and as a typus ecclesiae well worthy of 'a contemplative attitude ... made of gratitude, admiration, and love.' If my approach is less than what Roman Catholics might want to affirm, it is more than what Protestants have tended to affirm, both theologically and devotionally, at least since the first decades of the sixteenth century Protestant Reformation."[10]

Ruben Rosario Rodriguez' Treatment of Guadalupe

Understandably, most academic theological production regarding Guadalupe has been done by Latino/a Catholic theologians. To date, very few Latino/a Protestant theologians have engaged the subject of Guadalupe. Two who come to mind are Justo L. González and José David Rodriguez. But even with these two included, there is no major work on Guadalupe undertaken by Latino/a Protestants. The most recent work undertaken by a Latino/a Protestant is by Ruben Rosario Rodriguez, a Reformed theologian currently teaching at St. Louis University. Rosario Rodriguez presented a paper at the latest meeting of AAR in San Antonio, which he is reworking for publication in *Ecumenical Studies Journal*. In his paper, Rodriguez attempts to cross the boundaries between Protestant and Catholic doctrine so that "Reformed/Calvinist Protestants might come to appreciate the strong Christological focus and profound doctrinal insights of [Virgilio] Elizondo's interpretation of the Guadalupe narrative."[11]

Among some of his five objectives in his paper, I want to highlight the following. The article

> recovers resources within the Reformed theological heritage that allow Protestants to approach Guadalupe as a vehicle of divine self-communication (i.e., a new cultural manifestation of the Gospel); (4) argues that Elizondo's interpretation of the Guadalupan tradition is compatible with a Reformed Protestant christocentric theology; and (5) suggests constructive directions in which a Reformed doctrine of Creation can creatively incorporate Elizondo's interpretation of Guadalupe. Recognizing the power of images to communicate sacred truth as well as foster ideological transformation, I employ Guadalupe in order to identify potentially harmful tendencies in Reformed doctrine while preserving the uniqueness and primacy of the Christ event for the Christian faith.[12]

I am not going to go through the intricacies of Rosario Rodriguez' paper. Suffice it to say that he is able to make connections between Reformed Protestant theology and the Guadalupan event by finding a meeting point in Christology. Rosario Rodriguez notes that Elizondo's theological development has evolved into a more Christocentric interpretation of Guadalupe. In other words, he notes that the Guadalupan event is best understood in terms of its revelation about Christ. This Christocentric interpretation by Elizondo makes it easier for Protestant theology to embrace Guadalupe as a revelation of God about Christ. He notes that Jeannette Rodriguez highlighted Elizondo's Christocentric focus of Guadalupe in his book *Guadalupe: Mother of a New Creation*.[13]

In the end, Rosario Rodriguez finds that Elizondo's treatment of Guadalupe serves as a corrective to Christian doctrine and theology and ministry by highlighting the restoration of the Imago Dei in the life of Juan Diego and other oppressed persons through the revelatory character of Guadalupe. The Guadalupan event becomes significant for Rosario Rodriguez to the extent that it informs the Gospel message and highlights Jesus' special concern for the poor and for justice.

Conclusion

In sum, I will reiterate that the mainline Protestant tradition has made it difficult for Latino/a Protestants to give attention to Guadalupe due to the strong anti-Catholic sentiment that was embedded in the Protestant faith. Latinos/as who converted to Protestantism were as much anti-Catholic as they were new Protestants. Thus, any attempt by Latino/a Protestants to reexamine Guadalupe requires a reworking of the Protestant missionary impact upon our tradition. After working through this Protestant missionary influence, Latino/a Protestants can then find the Gospel message of justice, compassion, concern for the poor, and the restoration of the Imago Dei in human beings in the Guadalupe event. Guadalupe becomes a significant source of theology and of faith for Latino/a Protestants when they give careful attention to the message that the narrative provides for all human beings.

---

[1] Ruben Rosario Rodriguez, "Beyond Word and Sacrament: A Reformed Protestant Engagement of Guadalupan Devotion," *Journal of Ecumenical Studies*, forthcoming, 6.
[2] David Maldonado, Jr., *Crossing Guadalupe Street: Growing up Hispanic and Protestant* (Albuquerque, NM: University of New Mexico Press, 2001), 176–77.
[3] Edwin E. Sylvest, curator, *Nuestra Señora Guadalupe: Mother of God, Mother of the Americas*. Dallas, TX: Bridwell Library, 1992, 117.
[4] Sylvest, 117.
[5] Sylvest, 117.
[6] Johnson, Maxwell E. *The Virgin of Guadalupe: Theological Reflections of an Anglo-Lutheran Liturgist*. Lanham, MD: Rowman and Littlefield Publishers, Inc., 2002, 172.
[7] Johnson, 173.
[8] Johnson, 173.
[9] Johnson, 174.
[10] Johnson, 174.
[11] Rosario Rodriguez, 2.
[12] Rosario Rodriguez, 2–3.
[13] Rosario Rodriguez, 19.

Information Overloaded: Information Literacy, the Library, and the Seminary Curriculum

by
Thomas P. Haverly, Colgate Rochester Crozer Divinity School

My own reflections on information literacy began at a conference on assessment and academic libraries I attended in the fall of 2003. There I first encountered a formal description of information literacy that caught my attention because of its breadth. As the Middle States Commission on Higher Education put it, in its publication *Developing Research and Communication Skills* (2003):

> Information literacy frequently is introduced to students when they are expected to *access and evaluate sources* available in or through a library. However, it also extends to the essential tasks of *analyzing the content of the material*, *creating new knowledge,* and *using that knowledge to produce a product, performance, or other activity*. For these reasons, information literacy applies to anyone learning anything, anywhere, and at any time. In other words, in any learning endeavor, the student invokes some aspect(s) of the information literacy process, although the particular skills involved may not be well-honed or even recognized as part of a larger, coherent, and iterative process. In this sense, *information literacy could be considered as a metaphor for the entire learning experience.* [my italics]

The information tasks italicized in the first two sentences of the quotation correspond, by design I am sure, to the description of information literacy promulgated by the Association of College and Research Libraries (see Figure 1).[1]

My initial reaction to this vision of information literacy was positive, and in fact I prepared a rather glowing report on the subject for my faculty colleagues, happily relating the quotation above from the Middle States publication, along with some models from SUNY Albany of incorporating information literacy into the curricula of various major courses of study, and some samples of courses in which faculty and librarians collaborated in information literacy efforts.

A further step came last year at this very conference, when I sat in on a fine presentation with a similar perspective (Gragg 2004) and a lively discussion on information literacy at the Public Services Interest Group meeting. I entered the session with my positive attitude intact, but left the discussion with a certain sense of unease about what I perceived to be our having hitched our professional fortunes to the *infolit* post. After that session David Suiter and I discovered we shared that sense, albeit for different reasons. (I very much regret David's unavoidable absence from this session. David's application of network theory and his qualms about the word "literacy" will not be represented in this paper.)

Figure 1:
ACRL Information Literacy Standards, "Step by Step"

1) Know
The information literate student determines the nature and extent of the information needed.

2) Access
The information literate student accesses needed information effectively and efficiently.

3) Evaluate
The information literate student evaluates information and its sources critically and incorporates selected information into his or her knowledge base and value system.

4) Use
The information literate student, individually or as a member of a group, uses information effectively to accomplish a specific purpose.

5) Ethical/Legal
The information literate student understands many of the economic, legal, and social issues surrounding the use of information and accesses and uses information ethically and legally….

It is not that I object to information literacy, and certainly not to the attempt to integrate academic libraries and librarians more closely into the larger project and mission of our educational institutions. My reservations are that we have "overloaded" information and information literacy with a significance that they will not bear, and in the latter case, with a significance that does not really take us very far down the road anyway. I will reflect first a bit therefore on information, as in "information science," and then I will turn to the issue of whether information literacy really can serve as a "metaphor for the entire learning experience."

"Where Is the Knowledge We Have Lost in Information?"—The Limits of Information Science

Some fifteen or more years ago, I remember being profoundly moved by discovering T. S. Eliot's poetry. Then as a college teacher of biblical studies, his poem cycle "Choruses from the Rock" was deeply affecting and challenging:

> The endless cycle of idea and action,
> Endless invention, endless experiment,

Brings knowledge of motion, but not of stillness;
Knowledge of speech, but not of silence;
Knowledge of words, and ignorance of the Word.
All our knowledge brings us nearer to our ignorance,
All our ignorance brings us nearer to death,
But nearness to death no nearer to GOD.
Where is the Life we have lost in living?
Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?
The cycles of Heaven in twenty centuries
Bring us farther from GOD and nearer to the Dust.

A poetic sermon, a prophetic sermon, no doubt. Though attacking the secularism of the day, Eliot also discerned in these lines the information age that was arising even in 1934 as he published the Choruses. If "invention" and "experiment" in the poem indicate scientific inquiry, then equally do "speech" and "words" suggest the humanities, which no doubt extends to include theology and biblical studies as practiced in our highly technical culture. Eliot makes much the same point as Karl Barth made in the preface to his commentary on the Epistle to the Romans (1933) in criticizing readings of the Bible that obsessively focus on historical and philological details, producing "a disjointed series of notes on words and phrases," and not attending to the main ideas and their power, that is, not truly hearing (as Eliot put it) "the Word."

I was hardly new to all this back then but was struggling to link my students who wanted an information-free approach to the Bible ("what does it mean to *me*?") and my investment in a discipline that, Barth notwithstanding, was information-full (and whose information was itself often highly contested!). In my understanding, the classic Protestant approach is that sacred Scripture should be interpreted by the same disciplines and norms that are used to study other texts, so as to determine the "plain meaning" (although "plain" is not always any more simple or obvious in the Bible than in other texts). "Information," historical and grammatical, is used to achieve this interpretation. Yet the quest for, and the teaching of, such information all too readily becomes an end in itself, thus losing "knowledge in information," and "wisdom in knowledge." So my teaching experience taught me that there was something needed both *prior* to information (curiosity, passion, interest) and subsequent to it (perspective, meaning, even reverence). Randy Hensley's recent article (2004) on "curiosity and creativity" in information literacy shows an awareness of such issues and suggests expansion of the paradigm.

In my subsequent exposure to information science at the "School of Information Studies" [sic] where I completed my library science degree, these lines of Eliot's lay dormant. Yet, I was deeply aware of being a humanities-type among information scientists. In an information retrieval course, I was interested to learn of early British experiments, the Cranfield tests, in which varying sets of cataloged documents were searched for the purpose of creating an indexing system and

search methods that would retrieve all and only documents relevant to a given query.

In a historical sketch of these experiments, David Ellis (1990) repeatedly notes how the issue of "relevance" bedeviled the research, even for the aeronautical engineering documents and queries used as subject matter. The humanist researcher in me was appalled at the notion that relevance could be assigned *a priori* to a document: if Cranfield's aeronautical engineers were forced to recognize that relevance was inevitably a *judgment* on the part of the searcher, the humanist would insist that making such judgments is precisely the point of creative research! "Precision" in information retrieval is clearly useful, but too much precision can be stifling: there are reasons for browsing the stacks in addition to using the online catalog.

Now even this sort of searching, or questing, behavior can be accommodated to a great extent in information retrieval models. Ellis' book, published on the eve of the birth of the World Wide Web, describes many approaches down to several models of hypertext association and retrieval. Free-text searching, especially in databases that allow searching the full text of an article, now allows a researcher to discover ("retrieve" is no longer quite the right term) items that no indexer could possibly have anticipated. Google's lack of precision and control may not be all bad.

Jorge Reina Schement (2002) cites Brent D. Ruben's definition of information as "a coherent collection of data, messages or cues organized in a particular way that has meaning or use for a particular human system." Schement goes on to say that we "build ideas from information" and that we produce knowledge by "making sense" of ideas and information. Schement's article illustrates the characteristic data-to-information-to-knowledge hierarchy of information science, which is quite serviceable. Even so, the definition of information, roughly "organized data," still involves implicit and *a priori* relevance judgments (Who "organized" it? For what "system"?) that are too constrictive to describe humanities research.

One can accept that ideas and arguments are organized and conveyed as information, but I am not sure that they can be simply reduced *to* information any more than the performance of a piano sonata can be reduced to the notes on the score, let alone to the bits on a compact disc. According to John Dominic Crossan (1975), the philosopher of language Ludwig Wittgenstein, seemingly a champion of positivist, information-oriented thought, wrote his *Tractatus Logico-Philosophicus* in order to

> delineate the edges of ordinary descriptive language, within which science and logic could operate, and, at the same time, to indicate the areas outside ordinary language where questions of ethics, values and ultimate meanings are known … and conveyed ("shown") in the indirect and metaphorical language of poetry and art.

There is a "limit," as Crossan argues, to what we can say directly say. In the same way, there is a limit to what information can include. Information scientist

Abraham Moles attempted to broaden the notion of information in his book *Information Theory and Esthetic Perception* (ET, 1966), establishing categories of "semantic" and "esthetic" information in messages. Typically a message is semantically meaningful because of its originality in presenting new information. Redundancy reduces the information value of a message—what is fully known is "banal." But esthetic information is highly redundant and not banal: indeed, the same esthetic message (a Beethoven symphony) can be replayed again and again. A further distinction Moles makes is that esthetic information, unlike semantic, is untranslateable and not universal but "coded by knowledge" shared by the transmitter and receiver of a message. (I am not sure that this sufficiently accounts for esthetic perception, but that is another matter.)

The notion that communication may contain multiple channels of information, semantic and esthetic (and others), is helpful, but Moles' description of esthetic information is essentially that of a "black box": something is working in there, but we don't know how. An HTML document can contain a link to an "object," a file or a piece of code that requires another program to interpret or perform. HTML accommodates the object, but the object is not really HTML information. If esthetic perception, the subject matter of the arts and humanities, stretches the idea of information to the breaking point, how much more likely is this to be the case in the field of divinity?

In the same vein as Wittgenstein, philosopher Susanne Langer describes art as what gives expression to human feelings and emotions in ways that "rational" language cannot. "Art is the practice of creating perceptible forms expressive of human feelings" (1967). It is not reducible to information that can be conveyed in words; to be sure, a poem can be summarized, but the summary is not, and is arguably less than, the poem.

Surely something like this is going on with the human encounter with God? Words cannot adequately convey the experience of God—art and music seem to many to be more adequate, however fitfully. And the Hebrew scriptures indicate that something about the *experience* of God points to a God still further beyond human language and expression. Moses, in asking God's name, may well have been asking, "How and where shall we list you in our database of the gods?" And God refused to make it easy for him. God is beyond information: failure to realize this inevitably results in idolatry. While we humans do and must deal in information, we must also recognize its limits.

Limits of Information Literacy as Descriptor for the (Theological) Curriculum

Information being a characteristic component of human culture and communication, it is necessarily part of human religion, of theology, and of theological education. But what part?

Last year, Douglas Gragg (2004) nicely described the rise of the practice of bibliographic instruction in the 1970s and '80s, and initially interpreted the development of information literacy as a response to the "mushrooming" amount

and varieties of information that electronic technology provided. I find this much persuasive, save that I am not sure whether the growth of electronic information represents a truly *qualitative* transformation of the research paradigm or rather just a quantitative expansion, however massive. Gragg's description of new "strategic" challenges—where to begin, where to stop, what to use, how to evaluate reliability—do not really seem much different in kind than the challenges faced by a diligent researcher in the '70s or '80s.

So when he goes on to describe how in the 1990s information literacy became a metaphor for lifetime learning and critical thinking (Gragg's claims for information literacy are more modest than the Middle States document), it is not clear to me what this metaphor gains. My issue is not with his description of events but with their significance. Lifetime learning and critical thinking are long-standing goals in higher education. The need to interact creatively and critically with research literature (that is, with "information") has not changed.[2] What has changed is the volume of information and the expanded forms of information delivery: no longer is the printed page the dominant vehicle (along with the spoken word and the student's notepad, in the lecture hall) for storing, distributing, and accessing information.

Librarians are wrestling with the implicit threat to our heretofore book-centered profession. Electronic information may yet dispense with the need for massive physical collections, but we have always been in the information business. True enough. But then the question remains, what has really changed in the *instructional* side of our task at this level? Use of databases requires instruction, but so did the card catalog and the print index. Evaluation of resources has always been required in all but very limited or tightly controlled collections, and that is a role in which faculty also take a professional and sometimes proprietary interest.

One might be tempted to believe that the move toward *infolit* is primarily a device to maintain a "high-tech" instructional role for the librarian in a world that no longer depends so much upon physical access to our "low-tech" books. But we can still be squeezed out between the information technologist and the teaching faculty. To put it another way, the extent to which faculty were inclined to collaborate with librarians in bibliographic instruction is likely to be no greater or less than their desire for collaboration in information literacy. In the short term, (some) faculty aversion to technology may work in "our" favor, but in the long term, faculty will be able to do and teach most of what we do in their classrooms and offices.

This dilemma is particularly true for faculty and librarians, I think, if information literacy is identified with the curriculum as a whole or with major components of it. The *infolit* metaphor is likely to backfire as faculty begin to say, "Wait, that's our job!" Librarians are no less marginal than we were as bibliographic instructors (hopefully, no more): as and if there is also less reliance on and need for our physical collections, this does not bode well for librarians and libraries in situations of constrictive seminary budgets. And working in a field where "information" is not really the point of the subject matter, as argued above, to identify ourselves with information may further marginalize our profession, intellectually: what exactly is "theological" about a theological librarian?

An Alternative: Expanding Notions of Curriculum and Learning

A more promising approach than hitching our fortunes to information and information literacy, in my opinion, involves taking an expanded, holistic view of what constitutes an educational curriculum, which in turn arises from learner-centered pedagogical approaches, such as constructivist learning, now widely discussed and practiced. The goal of this approach would be to look at what and how students learn, and what roles libraries and librarians do or may have in that process, and thus perhaps how we might best adapt not simply to issues of media, but more importantly what we do or must begin to do to fulfill a needed role in our schools, now conceived as "teaching and learning communities." I can offer but a brief sketch, based largely on my own observations.

We must avoid special pleading for libraries (or books) as we have known them, both as a matter of principle and effectiveness. But if current theory changes the role of the teaching professor, for example, from "sage on the stage" to "guide by the side" (phrases repeated too often to document), librarians may well recognize something of their own traditional guiding role vis-á-vis their readers.

Here is one list of the principles of constructivist learning (Cooperstein 2004):

- "Learners construct their own meaning. Students are not passive receptacles."
- "New learning builds on prior knowledge."
- "Learning is enhanced by social interaction."
- "Meaningful learning develops through 'authentic' tasks."

The net effect of these is to de-center the classroom as the sole or final locus of learning. Though most treatments of constructivist learning stress alternative approaches within the classroom, nevertheless, in a seminary environment the chapel, the refectory, the parish internship, and the library may all step forward as locations for the kind of learning the school intends to nurture. If all conversations and interactions are seen as instructional and formational, then interaction with library staff and with library resources can be an integral part of the learning mix. Where is it that learners "construct their own meaning," and with whom? To be sure, this happens in the classroom, but the library is also a laboratory and, counter to old *shushing* images, a place of "social interaction" where many of the (hopefully) "authentic," academic tasks are done or begun.

These are not really terribly radical ideas in substance: they may represent a significant change in our customary way of looking at education, but not in what actually *happens* at a school. In this model, the library as place (or, technologically, as *node*) and the librarian as educator can be understood as distinctive and integrated parts of the overall learning community, alongside the classroom and the teaching professor. Last year, Douglas Gragg pointed out that already in the 1970s librarians began to argue that libraries were "centers of learning" and librarians "teachers":

what is needed is to locate this identity more firmly in the overall teaching and learning process.

For several years, the Ambrose Swasey Library, where I have worked, operated both a traditional reading room and a purposefully designed, less-formal computer-media center. The latter was a great success, staffed by a full-time paraprofessional with theological credentials, a knack for computer technology, and good skills with students. Students learned from discussions with other community members, including the staffer, with whom they discussed their studies. Students learned from their assigned projects, and where better to do them than in the computer center, or recently the Wi-Fi equipped reading room, where print and electronic resources, friendly and knowledgeable staff, other students, and coffee(!) were all at hand? (Obviously, we are talking about the context of a brick-and-mortar school, here: virtual schools—and their virtual libraries—are yet another matter.) For a school with a great proportion of commuter students, whose time on site was precious, the library proved a valuable, practical gathering place for social interaction and study or research. I have been privileged to observe and participate in this model of education: whether the model was clearly recognized or well understood by all our faculty or administration is another matter.

Did we do information literacy? Sure we did. But we also worked beyond it as well, helping to forge identity and community, helping new students see the big picture when overwhelmed by the details and information presented by lectures and textbooks, explaining how academic research assignments were meaningful and authentic, kibitzing on projects and papers as they developed, coaching in the skills of judging relevance, listening to individuals as they struggled to understand or as they forged their own beliefs and understandings. Did I mention we offered coffee?

The library in the theological learning community provides an information- and resource-rich environment, a welcoming and usable place, and a venue for rich human and indeed spiritual interaction as well. Students may not receive academic credit for their work in the library or for their time with the library staff. At the least, we help them earn their credits. But in a larger and more important sense, we help to unify their seminary experience into a creative and even formative whole, making the curriculum greater than the sum of its sequence of courses.

Information literacy as a definition of the librarian's instructional role in theological education is on the one hand too restrictive a model upon which to base our value to the institution, and, as I have argued, "information" is too restrictive to account for the subject matter with which we deal. And on the other hand, the move to claim that information literacy comprises the "entire learning experience" is as likely to squeeze librarians out between the faculty as subject experts and the information technology experts as technicians. Identifying our distinct and integral (and *therefore* necessary) place in that structured community of learning that is a seminary makes for a broader approach to the library's mission. Our value to the educational enterprise, to the overall curriculum, lies in the distinctive mix of resources, conversations, and places we offer student (and faculty!) learners. We need not be high tech or low tech so much as we need to be human, engaged, and hospitable—teachers, learners, friends.

For all his complaint about pointless human ingenuity and learning, T. S. Eliot hardly advocated a retreat from activity or knowledge. Rather, as subsequent lines in "Choruses from the Rock" indicate, he called for us to use our activity in the service of God, and more fundamentally, too see our creativity itself as service. In a world as overloaded with fear, violence, and greed as it is with information, the vocation of the ministry of theological education that leads most of us to theological librarianship also calls us to be attentive to the beauty, *shalom*, and holiness that call forth theology and worship.

> LORD, shall we not bring these gifts to Your service?
> Shall we not bring to Your service all our powers
> For life, for dignity, grace and order,
> And intellectual pleasures of the senses?
> The LORD who created must wish us to create
> And employ our creation again in His service
> Which is already His service in creating.

References

Barth, Karl. (1933). *The Epistle to the Romans*. Translated from the 6th edition by Edwyn C. Hoskyns. London, Oxford University Press.

Bell, David A. (2005). The Bookless Future: What the Internet Is Doing to Scholarship. *The New Republic*, May 2 & 9, 27–33.

Cooperstein, Susan E. and Kocevar-Weidinger, Elisabeth. (2004). Beyond Active Learning: a Constructivist Approach to Learning. *Reference Services Review*, 32, 141–148.

Crossan, John Dominic. (1975). *The Dark Interval: Towards a Theology of Story*. Niles, IL: Argus Communications.

Ellis, David. (1990). *New Horizons in Information Retrieval*. London: The Library Association.

Gragg, Douglas L. (2004). Charting a Course for Information Literacy in Theological Education. In Jonathan West (Ed.), *Summary of Proceedings, Fifty-eighth Annual Conference of the American Theological Library Association* (pp. 50–53). Chicago: American Theological Library Association.

Hensley, Randy Burke. (2004). Curiosity and Creativity as Attributes of Information Literacy. *Reference & User Services Quarterly*, 44, 31–36.

Langer, Susanne K. (1967). The Cultural Importance of Art. In *Philosophical Sketches* (pp. 83–94). Baltimore: Johns Hopkins Press.

Middle States Commission on Higher Education. (2003). *Developing Research and Communication Skills: Guidelines for Information Literacy in the Curriculum.*

Philadelphia: Middle States Commission on Higher Education. Available at: www.msache.org/msache/content/pdf_files/devskill.pdf.

Moles, Abraham. (1966). *Information Theory and Esthetic Perception*. Translated by Joel E. Cohen. Urbana: University of Illinois Press.

Schement, Jorge Reina. (2002.) Information. In *The Encyclopedia of Communication and Information* (Vol. 2, pp. 421–426). New York: Macmillan Reference.

---

[1] See the ACRL's Information Literacy website, www.ala.org/ala/acrl/acrlissues/acrlinfolit/informationliteracy.htm

[2] In another context, I would argue that the interaction with literature has indeed changed. Literature is not anymore read so much as raided, in many cases. Sources are consulted for their opinions—the end result of their arguments, and not for the arguments themselves. "Information" seems to inculcate this sort of a data-point approach to research, rightly or wrongly. David A. Bell (2005) makes this point as well (I owe this reference to my friend, David Stewart of Luther Seminary).

Models for Information Literacy (panel)

by
John B. Weaver, Emory University

Welcome to this discussion of "Models for Information Literacy." The conference program states that this is a panel discussion (and it will be), but we also hope that others here will share methods and models for teaching information literacy. There are, of course, more than just three models. In a 2004 essay on "Successful Strategies for Integrating Information Literacy into the Curriculum," Ilene Rockman designates and describes *nine* models for teaching information competencies,[1] so other strategies are forthcoming. We realize, of course, that it does not need to be a question of implementing this model *or* that model, but it can be a question of implementing this model *and* that model—combining and synthesizing different strategies in a way most appropriate to our unique contexts.

Our panel discussion will proceed in three steps. First, we will have opportunity to listen to each of our three panelists. This will give them space to do at least three things: to describe what is taught in their program, to explain how the programs were implemented, and to identify some of the pros and cons of their respective approaches. Then there will be time for the panelists to discuss their different approaches, particularly any relative advantages or disadvantages. Finally, we will extend the discussion to include us all.

The title of our panel discussion is "Models for Information Literacy Instruction," but, given who our panel members are, it could have been titled "Model Information Literacy Instructors." All three panelists are experienced librarian educators who have planted and nurtured successful information literacy programs at their respective institutions. They represent a combined 67 years of experience as theological educators.

---

[1] Ilene Rockman, Integrating information literacy into the higher education curriculum: practical models for transformation (San Francisco: Jossey-Bass, 2004).

A One Credit Prerequisite Model for Theological Information Literacy (Models for Information Literacy panel)

by
William Badke, Associated Canadian Theological Schools

History of the Course—RES 500 (Research Strategies)

When I graduated from library school in 1985 and took up full-time librarian status at the small seminary from which I had obtained my theological degrees, I assumed that, while undergraduates were generally hopeless in a library, seminary students had developed on their own the necessary skills to complete research papers. I soon discovered that I was wrong. The average seminary student, even if a recent graduate from a university, was almost as hopeless as an undergraduate. In fact, in the twenty years since that time, I have found only a handful of students with competent research skills. The rest have all required training.

Assuming, somewhat naively, that students could be taught how to use a library better, I approached my academic dean with a proposal to institute a one-credit research course, both at seminary level and in a parallel undergraduate Bible college. To my amazement, he agreed that our students needed better skills and a one-credit course would do the trick. Thus the model that I am presenting today was something I more or less fell into. I had given little thought to why it should be taught for credit except for my assumption that students would take it more seriously if it were compulsory and they got grades for it.

The course has remained one credit, though students insist they are doing two to three credits of work. When my seminary became one of the founding institutions of Associated Canadian Theological Schools (ACTS) in 1988, the course migrated over and became a compulsory prerequisite for all ACTS programs. The case to be made for the course was surprisingly easy. Having by this time thought through my rationale, I expressed it something like this:

1) Our incoming students do not know how to do research adequately. The evidence is in their research papers. Many of our students have been out of school for some time and have lost many of the skills they once had.
2) Ability to do research is not something merely required for the preparation of research papers in seminary. It is a life skill, made evident by the fact that we tell our students that they need to engage in lifelong learning. In our information society, a seminary graduate who does not know how to acquire and handle information effectively and efficiently is an undereducated graduate. (I use the term "skill" not in the sense of mechanical ability to search databases but in the biblical sense defined by the Hebrew term for "wisdom" [to have a skill]. Within information literacy, this involves a complex of mechanical and evaluative abilities that derive meaning from information).

3) If research is a life skill, it should be taught for credit, just like we teach homiletics or biblical interpretation. In a credit course, students can be required to do assignments that reinforce their developing skills, and their motivation is the grade at the end.
4) The average student will not take a research course if it is optional. If we truly believe that every student needs research skills, then the research course needs to be part of the student's compulsory core in every program. If it will not fit into curricular hours, then make it a prerequisite that a student can take just prior to beginning a program of study or during the first semester in a program.

More recently, a fifth argument has emerged:

5) Our rapidly growing information technologies demand that students be up to date on optimizing the various catalogs and databases we offer.

ACTS' academic administration bought into my proposal with minimal argument and made Research Strategies a compulsory prerequisite for everyone. In the years that have followed, ACTS has grown from 25 students to a pool of about 500, now requiring that 130 people per year go through the Research Strategies course. In order to accommodate that number, I developed an online version of the course (www.acts.twu.ca/LBR/research500.htm), which operates parallel to the live course (syllabus at www.acts.twu.ca/lbr/actssyll.htm). The growth in number of students has demanded that I reorganize my librarian duties, with more responsibilities contracted to the university library staff (our collection is integrated with that of Trinity Western University). It has also required that I teach some of the online sections as overload.

Characteristics of the Course

As I began developing the course, I was faced with essentially three options—the architectural model, the bibliographic model, and the strategies model:

- Architectural Model—Basically a how-to-use-the-library approach that goes through the various search tools and resources available to the student, without reference to an overall research plan.
- Bibliographic Model—An introduction to reference sources and other subject resources relevant to a particular discipline.
- Strategies Model—A training method that walks the student through the entire research process from topic selection, to development of research questions, to acquisition of materials of many types, to effective and ethical use of those materials, to production of a final research project.

I chose the Strategies Model for several reasons: Research is much more than use of a library, actual library resources change over time, research is only relevant

when it is part of the student's narrative, and a strategic approach allows the student to transfer skills from topic to topic.

Here are the elements of the model:

1) The student chooses a topic (or two topics in the online version) that forms the basis for most assignments. By agreement with seminary professors, students are encouraged to choose topics for actual research papers that they are doing in another course, thus enhancing relevance.
2) The student takes instruction (either live or online), but every piece of instruction is reinforced by extensive assignments that enable the student to strategize research on the chosen topic. The assignments themselves form part of the instruction, because grading involves extensive analysis of the strategies used, with suggestions for improvement. Grading is thus very labor-intensive.
3) The course follows the chronological path a student would take in carrying out a research project—use of reference material to develop a working knowledge, creation of a viable research question and preliminary outline, resource acquisition (library catalog, various databases, Internet, etc.), use of various methods for compiling information, final outline production, and tips for writing research projects. The course does not cover the basic details of how to use a library, nor does it teach bibliographic styles.
4) Working within a seminary with a fairly tight grouping of subject areas, I am not particularly concerned with the issues of subject specialization in research. I include examples and databases from all the major subject areas, and the students' own topics allow them subject specificity.

A New Twist for the D.Min. Program

Our entering Doctor of Ministry students have taken an online version of the one-credit course until this year. The course is now embedded in a three-credit introduction to the program and is taught for two afternoons in three days of classroom interaction. Students then go online for assignments that are to be completed over the next few months (www.acts.twu.ca/lbr/research900.htm). The other elements of the three-credit course are an introduction to the D.Min. dissertation, an orientation to learning technologies, discussions of the church and leadership today, and a one-credit offering in the skills of theological reflection.

Challenges and Rewards

The course does not need to be defended in our institution. Its results are so obvious that no professor in ACTS opposes it. There are, however, several challenges:

1) As our institution grows, more of my time is spent in teaching the various sections of Research Strategies. I am currently on a schedule of at least two

sections in Fall and Spring semesters, one section in Summer as well as a summer one-credit half-live and half-online version of the course for D.Min. students. A good part of this is taught as overload, which improves my income but speaks of a looming breaking point, after which I will need to involve at least one other teacher. Our academic administration has warned me that this is a precarious position to be in—if something happens to me, I have no successor, and there is always a risk of burnout. I have not been able to find an alternate person with up-to-date skills.

2) Research in our modern technological environment is becoming more complex all the time. Simply deciding what to cover and what to leave out is a challenge.
3) We have not developed a lot of through-the-curriculum emphasis. While students seem to be able to transfer their initial skills from subject to subject, it would be good to reinforce the learning in this prerequisite course with other offerings further along in their programs. I am involved in vetting all proposals for graduating essays in our largest program, and students doing theses take an advanced research course taught by faculty, but more is needed to help students mature in their research skills.
4) Our international students struggle with the research course. While we offer a library skills seminar and a research paper seminar to them prior to entry in the research course, they find it extremely challenging to learn Western ways of posing research questions and carrying out research in a linear fashion.

But there are rewards:

1) The research course has become a retention tool. I have had any number of students come to see me even up to a year after the course ended and tell me that if they hadn't taken it they doubt they would have been able to handle the requirements of seminary. Several have stated categorically that they likely would have dropped out by the end of their first semester. One student recently, with tears in his eyes, said to me, "You tell those incoming students that they need this course. I'm so grateful that you taught it."
2) Student research in general is of good quality. Faculty are happy, and students continue to express appreciation for the course.
3) I am able to see my personal mission fulfilled—to provide our students with resources and the ability to locate and use those resources effectively. I believe that the course does a good job of equipping students with information skills that they will use in their ongoing vocations.

References

www.acts.twu.ca/lbr/actssyll.htm. One-credit course syllabus.

www.acts.twu.ca/lbr/actssyll.htm. One-credit online course, master's level.

www.acts.twu.ca/lbr/research900.htm. One-credit component within a three-credit introductory Doctor of Ministry course.

Badke, William B. "Can't Get No Respect:: Helping Faculty to Understand the Educational Power of Information Literacy." *The Reference Librarian* 43, no. 89/90 (2005), 63–60.

Badke, William B. *Research Strategies: Finding Your Way Through the Information Fog,* 2nd ed. (Lincoln, NE: iUniverse.com, 2004).

Imbedding Information Literacy into the Religious Studies Curriculum (Models for Information Literacy panel)

by
Saundra Lipton, University of Calgary

History of RELS 377

For many years my colleagues at the University of Calgary Library and I have been working towards the goal of integrating information literacy into the curriculum. In 2000, all departments at the University of Calgary began an undergraduate curriculum review process. A key aspect of the review was the creation of an explicit syllabus that outlined the purposes and objectives of the programme and clearly informed students of the skills and knowledge they would achieve from the programme.

The explicit syllabus incorporated seven core competencies that would be expected of a graduating student, many of which fall under the definition of information literacy. The Department of Religious Studies decided that it had to take active responsibility for ensuing that students acquired these core competencies. It was not enough to assume that students would casually absorb these skills or learn them on their own. As a result, the curriculum redesign of the Department of Religious Studies included a recommendation that the undergraduate programme be enhanced with a new course that would focus on research and writing skills, and RELS 377 was born.

From the outset, I, as the Religious Studies Librarian, worked with a member of the Department (Dr. Virginia Tumasz) in the conception, implementation and instruction of the course. We began meeting in 2000 to put together the proposal, it was approved in 2001 and the first course was offered in the fall of 2002. In the last few years there has been a strong emphasis at the University of Calgary on inquiry-based learning, and this course fits well within this mandate.

Course Structure

RELS 377 has three components: information literacy skills, writing skills and an introduction to methodology in religious studies. It is a required half-year credit course for Religious Studies majors and is offered once per year. Currently 25 to 30 new students enter the Religious Studies BA programme each year. The fall 2004 course had 31 students registered.

During the first year of this course we attempted to integrate all components; the eight (1.5 hour) lectures devoted to information literacy were spread throughout the term. Student feedback indicated that it would be better to group the information literacy sessions together. In the second year of the course we moved the information literacy component to the middle of the term and offered it

as one continuous component sandwiched between an introduction to methodology and a segment on writing skills.

While this did allow more cohesive presentation of the information literacy content, we did experience frustration in trying to find the best order for presenting the content, as the writing skills, research skills and the subject matter of the course are so strongly interrelated. Therefore, in fall 2004 we decided to experiment with offering RELS 377 during Block Week (regular courses are condensed into one week). The class met over an intensive five-day period just prior to the commencement of the regular fall classes. This allowed us to present all the content at the beginning of the term, and then the students had the entire term to complete the assignments and to meet with both instructors and the teaching assistant to monitor progress and assist with the research and writing process. We found that this worked quite well, and we will be continuing with the Block Week format in the future.

Curriculum

The course consists of lectures, in-class hands-on exercises, reading assignments, exercises to be completed outside of class, marked assignments and required consultations with the course instructors and the teaching assistant. Prior to the commencement of the course, the students complete a preliminary skills quiz and a self-assessment of past research. This enables me to gain an understanding of the research knowledge of the students and to assess student learning at the end of the course.

Course presentation style for the information literacy segment has changed dramatically from the first offering: from a traditional lecture format to a coordinated series of lectures and group exercises supplemented by an online interactive workbook. With the campus implementation of Blackboard in 2003, we enthusiastically incorporated this tool into the management of the course. We utilize Backboard to assign exercises to test student understanding of the concepts and then are able to optimize the use of class time to discuss areas of confusion, uncertainty and misunderstanding.

Approximately 40% of the student mark is devoted to assessment of students' information literacy skills (research assignment related to their course project, a final quiz and a bibliographic essay attached to the students' final paper).

Course Assessment

Student feedback indicates that they find the course useful. When asked what they find most helpful, many indicate an understanding of how to effectively locate and use journal articles. Effective search methods for the web are another area that is mentioned quite frequently. Preliminary analysis of the pre- and post-tests of information literacy skills from the 2004 Block Week course indicates an average increase of more than 75% in information literacy skills.

Challenges and Rewards of an Information Literacy Course

Challenges

1) As Bill Badke has noted, a key challenge is the demand on the time of the instructor. If the number of Religious Studies majors continues to increase, we will need to offer two sections each year. I am currently juggling many responsibilities and will have to be extremely creative to meet increased demand.
2) Many of the majors do not take RELS 377 till their 3rd or 4th year so that they miss the opportunity to benefit from this course earlier in their academic career.
3) 95% of students in introductory Religious Studies courses and 75% in courses at the intermediate level are non-majors, so there is still a need to go into other Religious Studies courses and offer some type of information literacy session. We hope that one day each Faculty will have a required information literacy course at the introductory level so that all students are provided with basic information literacy skills at an early stage in their university education.

Rewards

1) Students are more comfortable approaching me for research assistance for other Religious Studies courses; this past winter term former RELS 377 students emailed me for assistance in locating books reviews, for help in verifying a citation and for help in locating primary sources for an honours thesis.
2) MA students who served as teaching assistants in the course found the course particularly useful and subsequently consulted with me on their thesis research.
3) I am significantly enhancing my knowledge of methodology in Religious Studies and am introduced to a wide spectrum of research in the field.
4) While I have always been embraced by the Department and included in their activities, I feel more like a full-fledged member and have very much enjoyed the opportunity to work closely together with my co-instructor Dr. Virginia Tumasz (currently the Department Head).
5) This course provided me with an opportunity to develop my instructional skills and to gain a strong understanding of the Blackboard system and its value for enhancement of learning.

The rewards have certainly exceeded the challenges. Co-instructing this course has been an invaluable learning experience for myself as well as for the students and has allowed me the opportunity to develop a close working relationship with the faculty as a teaching colleague.

To see the workbook for the course go to www.ucalgary.ca/library/subjects/RELS/RELS377.

Information Literacy Instruction at Candler School of Theology, 2004–2005: An "Across-the-Curriculum" Model (Models for Information Literacy panel)

by
Douglas L. Gragg, Louisville Presbyterian Theological Seminary

My co-panelists Bill Badke and Saundra Lipton have introduced two tested models for information literacy instruction. Bill described how he delivers this instruction through a required course, in which he is the principal instructor. Saundra described how she embeds this instruction in a more broadly conceived course that introduces students to the academic study of religion, a course she co-teaches with a member of the faculty. I will briefly describe a third model, which spreads the instruction across several courses in the curriculum. Before doing so, however, I would like to say a few words to make it clear that what we are presenting today are not three different *understandings* of information literacy instruction but three different *models* for implementing such instruction in theological education or (in Saundra's setting) the study of religion.

Bill or Saundra can correct me if I am wrong, but I believe we would all agree, for example, that information literacy instruction is to be understood neither as a new name nor as a replacement for library orientation or bibliographic instruction. We share the view that information literacy is the intended outcome of a much more comprehensive educational agenda, involving more than library resources and personnel. Becoming information literate means nothing less than learning how to learn, particularly in the new information landscape created by the rise of digital technology and networked resources. It involves developing competence and critical skill in finding information, evaluating information, and using information effectively and ethically in this new landscape. In our view, successful information literacy instruction requires the collaboration of a school's entire educational cohort, including faculty, librarians, administrators, and other support staff.

I believe, further, that Bill and Saundra would endorse the five "strategic principles" of information literacy instruction that I articulated in a recent article and that I repeat here in order to illustrate the point:

1) Students are most receptive to instruction when they perceive its value and relevance for their immediate concerns and projects.
2) Information literacy instruction is most successful when it is embedded in the curriculum.
3) Information literacy instruction is most successful when it involves the cooperative efforts of librarians and teaching faculty.
4) Students learn best how to find, evaluate, and use information effectively by doing it themselves, first with guidance and then independently.
5) Information literacy instruction prepares students for lifelong learning best when it emphasizes skills that will be useful and resources that will be available beyond graduation.1

The models Bill and Saundra have sketched and the one I will now describe all reflect awareness of the importance of these principles.

During the 2004–2005 academic year librarians at the Pitts Theology Library launched the first phase of an effort to develop a collaborative program of information literacy instruction at the Candler School of Theology of Emory University. We continued, of course, to offer library orientation for all new students at the beginning of the year, presentations and workshops on particular topics and resources throughout the year, and individual reference service. We also continued ongoing efforts to improve the educational value of the library's website and online tutorials. To these activities we added, however, a coordinated effort to situate information literacy instruction in selected courses across the M.Div. curriculum in close collaboration with faculty teaching those courses.

Because we wanted to reach every student, we targeted core courses that every M.Div. candidate must take in order to graduate. At Candler, those courses are:

Interpretation of the Old Testament I–II
Interpretation of the New Testament I–II
History of Christian Thought I–II
Systematic Theology
Christian Ethics
Public Worship
Introduction to Preaching
Introduction to Pastoral Care
Religious Education
Contextual Education I–IV

Three librarians divided these courses among themselves and, during the summer, met individually with professors slated to teach them in order to explain the initiative and secure agreement to participate.

Nearly all of the professors who were approached agreed to participate at some level. The librarians then developed "course resource pages" for participating courses in collaboration with the professors and their TAs. These included information about relevant databases for locating various types of print material related to the course and links to tutorials on using those databases, information about relevant electronic full-text resources and websites, suggestions regarding how to evaluate the reliability of information (especially that found on the Internet), and links to instruction on effective and ethical use of information (examples can be viewed at www.pitts.emory.edu/ResearchAssist/Courses.html). These pages were available for students to use 24/7 and for librarians or professors to use as outlines for classroom instruction. Librarians and participating professors also agreed on plans for instructional sessions (some in class, some outside of class) related to course subject matter and assignments.

While most professors who were approached were supportive of the project and willing to participate, some did not follow through completely on their initial willingness. Some who were quite willing had established course designs that made the objectives of information literacy instruction difficult to implement and

achieve. Full participation on their part would have to await the redesign of their courses over time. Enough professors were able to collaborate meaningfully, however, to make our pilot project worthwhile and to make further development of the program viable. Our greatest initial successes were with the introductions to biblical interpretation (especially in the second semester of each yearlong course, during which students wrote exegesis papers), the two-semester sequence on historical theology, and the introductions to preaching and pastoral care. Our assessment of the program at the end of the year resulted in plans to focus on these successful cases during the upcoming year and to consider distributing discrete instructional components among these courses in order to reduce instructional redundancy.

This model has certain distinct advantages: (1) By working with existing courses, it does not involve squeezing another required course into an already crowded core curriculum.[2] (2) Because the existing courses targeted in this model are themselves required, the instruction reaches every student. (3) Because the courses are spread across the curriculum, students receive information literacy instruction across a range of subject matters. (4) The instruction finds a receptive audience because it is immediately relevant to assignments that students are already required to complete. (5) Embedding the instruction in existing courses draws teaching faculty into the project because it requires their close collaboration and support.

Of course, the requirement of close collaboration with teaching faculty can also be experienced as a disadvantage, both because such collaboration can be difficult to secure and because it limits the control librarians have over such things as the extent and timing of the instruction. On the other hand, the success of any model of information literacy instruction depends to a large degree on the level of faculty buy-in and support. A more serious disadvantage of the across-the-curriculum model is the amount of time and energy it can require of library staff, especially in the early phases of implementation. This problem is minimized, however, when one of the shared assumptions I stated earlier is taken seriously: Teaching that has information literacy as one of its intended outcomes is an objective whose achievement depends on the involvement of a school's entire educational cohort.

Further development of the program at the Candler School of Theology will reflect a strong conviction about the need for increasing faculty involvement. Participating faculty will be encouraged to assume increasing responsibility for the delivery of information literacy instruction in their courses. For some this will involve significant redesign of syllabi, refocusing educational aims and rethinking course assignments. As faculty move in this direction, librarians will become freer to play an increasingly supportive role. Rather than conducting innumerable in-class instructional sessions, they will be able to focus on equipping faculty to do this more effectively themselves. This support from librarians could entail, for example:

- Developing "packaged" resources, such as online tutorials and research guides, that faculty can use in instruction

- Assisting faculty in the development of course websites and in the use of educational technologies
- Conducting periodic workshops for faculty on particular resources or recent trends in information management
- Organizing more substantial seminars or summer institutes in which faculty can share successful strategies with one another, evaluate one another's course syllabi, etc.

---

[1] Douglas L. Gragg, "Information Literacy in Theological Education," Theological Education 40/1 (2004); 106. That article sets out the rationale for the across-the-curriculum model that was adopted by the Candler School of Theology.

[2] Some schools offer such a course as an elective, but research has shown that student registration is minimal unless the course is required. Most students underestimate their need for information literacy instruction.

Slicing the Pie: A Discussion of Seminary Book Budget Allocation at Andrews University

by
Terry Robertson, Andrews University

Introduction

One of my principle responsibilities is collection development. I thoroughly enjoy this task. Tucked away underneath all the proper professional reasons for this pleasure, such as the intellectual engagement with a broad variety of literature, the sense of accomplishment in building a lasting testimony to religious literature, etc., there is a simple joy in spending money. And the more money I can spend to build this wonderful collection, the happier I am. My ecstasy would know no bounds if only funds were available in an infinite amount. But the budgeting and allocation process keeps my feet planted firmly on the ground.

My wife and I spent last month in France, and we had the privilege of visiting a number of relatives, mostly from her parents' generation. And each visit centered around a table. The meals invariably consisted of several courses, and we were urged to eat, eat, eat, and then eat some more. Each course could have been a meal in itself. And so we spent hours around the table and managed to consume incredible amounts of food. How I wish I could serve up book orders the way we were served dinner and find myself urging the acquisitions department to order, order, and then order some more. But budgets and allocations define the task quite differently. Much of the literature on collection development budgeting and allocation is responding much more to enforced dieting than to feasting.

Budget allocation is like slicing a pie at a picnic. If there is plenty to go around, everybody is satisfied, perhaps even feeling stuffed, and there is little fuss about the size of any given piece. But change the scenario. There is only one small pie, and everybody at the picnic is hungry. How that pie is sliced becomes a major political issue.

Library materials budgets can be like that pie. While there is plenty of money to go around, it is not much of an issue as to how the money is allocated. And since the collection development officer is the one who holds the knife, it is a quite pleasant task when everyone gets as much as they want. But the task takes on a different tenor when it becomes necessary to focus on trying to see that each gets a fair share because there is not enough to go around.

For many years, there seemed to be a more than adequate materials budget at Andrews University, at least up through the turn of the century. At the time of the last accreditation visit of the Association of Theological Schools (ATS) in 1999, library support was deemed acceptable. But after that the pie shrunk in size. A new paradigm for communicating needs and managing limited resources was called for. As Donna Packer notes, "The literature of acquisitions allocations continues to grow. It is clear there is no single correct answer to the problem of how best to allocate acquisitions funds. Each library must try to find the answer that appears to provide the best support for its varied clientele and still be politically acceptable to

the majority of its constituents."[1] This paper describes an effort we made to "provide the best support" in a "politically acceptable" way.

Background Information

Andrews University is a private educational institution operated by the Seventh-day Adventist Church (SDA). It is one of eleven SDA colleges and universities in North America. Andrews University has the distinction of being the oldest, founded in Battle Creek, Michigan, in 1874 as Battle Creek College. The campus moved to Berrien Springs in 1901 and was renamed as Emmanual Missionary College.

The Seventh-day Adventist Theological Seminary (SDATS) has its roots in an Advanced Bible Institute first run as a summer program for Bible teachers in 1934. Shortly thereafter, a seminary campus was established in Washington, D.C. Then, in 1957, a School of Graduate Studies was formed, and, together with the SDATS, became Potomac University. The intention was that the new university would affiliate with a currently existing undergraduate college, and because the campus of Emmanual Missionary College had room to grow, Potomac University affiliated with it to form Andrews University in 1960.

The SDATS is one of several schools that make up Andrews University, which include the College of Arts and Sciences, School of Education, School of Business, and the College of Technology. It is the official SDA seminary for North America. Enrollment for the 2004–2005 school stood at 401 in the Master of Divinity program, at 121 for the various master's programs, and 289 for the Doctor of Ministry program.

The collections of the three schools were merged into the James White Library. Initially, the SDATS library was kept as a special collection in its own physical area. The materials brought to Andrews University from the SDATS in Washington, D.C., were kept distinct in the records, and all new acquisitions for the SDATS were also tagged. With the expansion of the physical building in the early 1970s, the materials themselves were integrated into the larger collection, but the records still identified which items belonged to the seminary collection. Thus the seminary collection is an identifiable collection, although it is shelved by LC class within the full collection. It is known as the "Seminary Library." Because most of the Seminary Library collection is located in the LC classification B–BX, and because this LC range is located in one general area on the same floor together with a Seminary Reference Area and seminary periodicals, that physical space is also known as the Seminary Library.

Andrews University also has the distinction of being one of three doctoral degree-granting SDA institutions in North America. Loma Linda University in California has a strong medical program; La Sierra University, also in California, has a doctoral program in education; and Andrews University offers doctorate degrees in the School of Education and the SDATS. The Ph.D. programs offered by the SDATS continue to be flagship programs within the global denominational education system.

In 1974, the SDATS began offering the Th.D., and, shortly thereafter, the Ph.D. The first dissertation to be completed was by a Joel Awoniyi on manuscript relationships in the book of James. I had the privilege of working as a graduate assistant in helping with the collations of the Greek manuscripts he used. Since then 119 Ph.D. dissertations have been completed. Enrollment in the Ph.D. program for the 2004–2005 school year was 91.

The need for additional resources to support the doctoral program was recognized early, and the General Conference of the SDA Church provided a generous subsidy for books. For many years, this subsidy, together with reasonable revenues from tuition, supported collection development for the Seminary Library at an acceptable, if not above-average, level.

While the Seminary Library has consistently received a reasonable percentage of the James White Library book budget, the best way to divide up the seminary allocation has always been a question for debate. The basic premise has been that each department would receive the same amount. This was obviously a political solution. The seminary is organized into six departments: Christian Ministry, Church History, New Testament, Old Testament, Theology and Christian Philosophy, and World Missions. At one point, the entire allocation was divided up equally among the departments. However, in 1999, we began using a percentage formula in which each department was allocated 8%. The balance was divided up between General, Indexes, several areas of special interest, and special projects. This "formula" was arrived at by consensus of the Seminary Library Committee and did not take any objective measures into consideration. It was called a formula because it could be calculated from one year to the next by simply plugging in the bottom line figure.

With this background in mind, this paper will focus exclusively on that portion of the book budget supporting the SDATS and how it was allocated to serve the needs of the various programs.

The Seminary Library

The insistence on each department receiving the same amount has shaped the collection in certain ways. Actual academic publishing output does not reflect this equal division of subject areas, so proportionally there is a collection bias towards those areas with the lesser publishing output.

To illustrate this bias, let me report on some findings on the 2003 publishing year. As a matter of routine, I enter some basic information on titles I come across in vendor slips, catalogs, WorldCat searches, etc., into a Microsoft Access database. By doing this, I can prepare orders and have a reasonable estimate of the cost of what I am ordering. I also do not have to make negative decisions about titles more than once. A nice by-product of the database has been the ability to prepare a variety of analyses and reports that have made good discussion points, such as relevant publishing output. The ISBN is used as the key to avoid duplication. Each title is assigned an LC call number. Based on a profile using the LC call numbers, each title is further assigned a Collection Level: 1—Basic; 2—Comprehensive; or

3—Exhaustive. Finally, each title is assigned a code for a general subject area: Missions, Theology, Old Testament, New Testament, Ministry, and Church History, based on my perception as to who might be most interested in the title. To assess publishing output in each area, I used only titles listed at a level two or level three and sorted them by general subject area. For 2003, the number of titles that met the above criteria came to 2,784. What I found was that relatively speaking, there are substantially more books published in systematic theology and church history (45%) than in biblical studies (23%). An even greater disparity is evident when comparing books published in Practical Theology (27%) and World Missions (8%). See Chart I. Yet when this concern was discussed with the Seminary Library Committee, it was not an issue they wished to act upon. The end result is that the James White Library has a relatively more complete collection of Biblical Studies over against Theology, and a relatively more complete collection in World Missions than in Christian Ministry. Is this disparity such a bad thing? Politically it may not be, given the global organization of the denomination and its historical emphasis on the Bible.

Additional support for maintaining the emphasis in Biblical Studies (BS) and Practical Theology (BV) can be deduced from proportional use statistics. Again these two areas demonstrate a relatively higher usage rate than the other areas.[2]

For marketing purposes, a comparison of holdings in specific subjects was made with notable benchmark-worthy libraries using OCLC WorldCat.[3] It was found that in the subject headings of "Sabbath," "Second Advent," "Creationism," "Bible and Science," the specific biblical books of Daniel and Revelation, and the "Millerite Movement," the James White Library had the largest holdings among the benchmark libraries. Though we may not have the largest holdings, we do compare favorably in Biblical Archaeology, Youth Ministry, Preaching, and related Practical Theology topics. When conversing with church administers, potential students, and potential donors, this kind of information is impressive and will hopefully generate additional support.

One other highlight in considering the Seminary Library involves usage by the campus. A recent survey of items checked out by patron type revealed that 70% of items checked out by graduate students, any level, any school, were items from the seminary collection. Of all items checked out by faculty, 58% came from the seminary collection, and for items from the regular stacks, 64% of materials checked out by all users came from the seminary collection. As a special collection, the seminary collection is proportionately well used and serves the entire campus.

Recent Budgets

In 2002, because of a wide variety of factors, Andrews University experienced what the university president, Niels Erik Andreasen, has termed a financial "hiccup, well perhaps a little more than a hiccup."[4] During that year the book portion of the seminary materials budget was cut by about 20%. We appreciated that the periodicals and electronic access portions of the Seminary Library budget were not affected.

This cut in the allocation challenged the budget formula by reducing the individual department dollars significantly. One consequence involved standing orders. The two Biblical Studies departments found that most of their reduced allocation was now eaten up by standing orders, with very limited discretionary funds left over. In response to this frustration, these departments received upwardly modified amounts so that in spite of standing orders, there were always some discretionary funds. This adjustment was the first in a series of attempts to mitigate the financial impact of the reduced budget.

The next development in the budget evolution was inspired by a special strategic planning session sponsored by the seminary administration in March 2003. In a quiet retreat center, the faculty worked through various steps in formulating a strategic plan. One step involved dividing into small groups to discuss their vision of the future of the seminary. The groups were defined by programs, not departments. I found myself participating in the group focusing on the Ph.D. programs. For this group, the library was considered especially important and highly valued. The perception that we had a "good" library was not challenged, while concerns for the future were expressed.

The entire two-day exercise was shaped to encourage thinking "outside the box." And so in the spirit of the occasion, that is what I began doing. Given a reduction in financial resources, how could the library continue to provide appropriate targeted support to the Ph.D. program?

The Seminary Library Solution

The initial premise that motivated this most recent discussion of the budget allocation was that the individual Ph.D. student depended more heavily on the library collection than the individual professional degree student. This may seem obvious, but upon further reflection, in the practice of the actual selection of materials this principle had not been adequately taken into account.

An emphasis on "usage," rather than the "user," had been the *de facto* selection paradigm. This was significant because of the overall greater number of students in the professional degree programs. Thus selection choices were more often made based on potential usage rather than on the potential user. For example, if a choice had to be made between a new, light, academic biography of Martin Luther in English and an original research-level monograph in German, the English title was usually selected. The assumption was that many more M.Div. students would eventually use the biography but that only an occasional Ph.D. student would ever need the monograph, and even then, only maybe. However, this new emphasis on doctoral-level research defends the alternative choice by considering that the German-language monograph would provide new information and cutting-edge research, the type of material critical for doctoral-level scholarship. The selection could be further justified in noting that the library already has a good representation of biographies of Martin Luther, that the new biography would have relatively little new information, and that current holdings would continue to be adequate for the general assignments in the professional-oriented coursework.

The need for this type of user-targeted support is further supported by a survey of library materials expenditures by members of ATS as reported in the *ATLA Proceedings*, 2001. Seminaries were categorized first by whether or not they offered a Ph.D. Then for those with professional degrees only, we looked at schools that had between 100 and 600 students. We also did not use figures that seemed to be calculated differently than what we do at Andrews University. For example, some integrated libraries appear to report the entire materials expenditures for the campus, not just that portion directly supporting the seminary. Of the twenty-four schools we identified that offered the Ph.D. program, the average materials expenditure was just over $200,000. For midsize schools offering only professional degrees, materials expenditures averaged about $80,000. Based on this data, we concluded that offering a Ph.D. implied substantially enriched library support and that the library could best mitigate below-average support by intentionally targeting the needs of the Ph.D. students. An updated summary of library expenditures based on the information in the *ATLA Proceedings,* 2004, is presented in Tables I and II.

Thus, within the context of "strategic planning," a proposal was prepared to allocate the materials budgets to programs rather than departments, expressed in percentages of the total book allocation. It suggested that 50% of the budget go for Ph.D. library support. The proposal was reviewed by the Dean's Council. They supported it and referred it to the Ph.D. committee, who added their support and referred it to the full Faculty meeting. After some good discussion, the proposal was accepted and referred to the Seminary Library Committee for implementation. The Seminary Library Committee prepared the budget for the 2003–2004 fiscal year.

Admittedly, the basic principle that each "specialization" receives approximately the same amount still predominated in the new budget. Modest adjustments were made to accommodate standing orders as well as academic publishing output. But even these were not rigorously applied, and none of the other typical factors used in allocation formulas were used at all. Again, the end product was politically acceptable within broadly stated objectives.

In any case, such factors as the number of faculty approved to supervise dissertations within a specialization or the number of students writing in each specialization are not relevant. Just by virtue of offering a specialization, a literature base is assumed regardless of how many faculty or students are involved. For example, the Old Testament specialization may involve seven faculty and twenty-five students, while the World Missions specialization has three faculty and five students, yet the five students in World Missions have need of a literature base just as much as the Old Testament students.

The percentage breakdown of the budget is found in Table III, comparing it with the previous year. It will be noted that the redistribution has favored Biblical Studies at the expense of Church History and Missions. The main reason for this is that we currently have more standing orders in Biblical Studies than in the other areas, and it was felt that these specializations needed some discretionary funds. The lower numbers for Adventist Studies and Missions were influenced by academic publishing output in those two areas.

The political ramifications of the change have been minimal, largely because changes have not been that dramatic in real dollars. For example, even though Christian Ministry no longer falls under the heading of Academic, the new breakdown added one percent to their fund line. While selection of the materials is the responsibility of the librarian, we have also made an extra effort to honor faculty requests, and so from the individual faculty's perspective, we are still meeting their needs.

The actual implementation of the budget has had its own challenges. First, to facilitate the paradigm shift, we simply adapted the current fund lines by redefining them. What were once department fund lines became comparable program fund lines. This worked out fine because each department except for Christian Ministry offered a specialization in the Ph.D. program. A couple of fund lines were added to cover general or professional-level materials in academic areas.

However, this also meant that items encumbered under the previous paradigm would show up in the new fiscal year, so there were some carry-forward inconsistencies. Another problem area involved the standing orders. Some standing orders were for materials that do not necessarily support a Ph.D. specialization. We reviewed all the standing orders and reassigned fund numbers as needed.

The one department most directly affected was the Church History department. For the master's level and professional programs, they provide survey courses that cover the full spectrum of church history, from the early church through the present. However, the Ph.D. specialization they offer is limited to Adventist Studies. When compared to the full scope of church history, relatively little research-level literature is published that specifically supports this very narrow specialization. Thus, if the specialization were to receive a comparable amount to the other specializations and the scope of selection were to be rigorously applied, it would be relatively over funded. Conversely, if the only library support for the general Church History curriculum were to be limited to non-research-level materials, it would leave substantial holes in the collection. Thus research-level materials are purchased using Ph.D. program funds from the broader discipline, especially early Protestant church history and American church history, as well as from cognate areas of historical theology and church and state studies. The discussion of what should be included is an ongoing dialogue.

Conceptually, the program model has merit and seems to be politically acceptable in the SDATS. But putting it into practice, making the actual selection decisions and assigning each title to a fund line, is not that simple. For North American publishers, it is relatively easy to determine the primary market for any title, whether popular, professional, or academic. Within the academic category, the distinction between the introductory works and the highly specialized monographs is clear enough, but the majority of titles fall somewhere in between. Even doctoral students, in their use of sources, do not discriminate that categorically. International non-English titles present a different set of problems, with fewer clues as to intended audience or academic level available. The net result is that the gray area between what would be clearly doctoral level and what would be obviously master's level is wide. If it were possible to carefully read each book before acquiring it, over time it might be possible to draw a nice clean line. But that

is not practical. Thus, based on available information, for books in this gray area, we are left with simply being pragmatic; we use whichever fund line has the money available.

The most recent step in refining this process has involved the addition of departmental Collection Development Policies to the general Resource Development Policy of the SDATS. These pages summarize the curriculum and specializations of the department, state collection goals at both the master's level and doctoral level, giving some direction as to which categories of books should be included, and then finally which fund lines the department "participates" in. This language was chosen to convey that the department does not "own" the fund line as it "sort of" did in the prior budgets, but that the program does, and as professors who each students in the various programs, they represent the program.

Evaluation and Conclusion

That is the story, now for the evaluation. The first year in which the program paradigm was used turned out to be a transition year in that encumbered funds from the previous year needed to be absorbed. We are just completing the second year. The empirical data that would be helpful in evaluating the change in collection statistics simply has not had time to accumulate. However, the process through which this paradigm was adopted, the data used to support the change, and the initial feedback from the faculty and students on an anecdotal level all suggest that a valuable learning experience has taken place. The mission of the Seminary Library has been clarified, the vision of what the library should become has been sharpened, and proposals for carrying forward the Seminary Library have been buttressed. The information collected has also enriched tools for marketing both the seminary and the library. And last but not least, this information has provided valuable, credible data that improves our ability to compete on campus for available funds.

There is one related concern. Throughout the process of restoring the university budget to a state of good health, benchmarking has been one of the key strategies for adjusting expectations. It has been particularly interesting to listen as various benchmarking figures are cited to justify cuts. In the case of the library, cuts have been proposed in most areas of the budget, from personnel to wages to books to services to plans for space management. While the pressures the university financial management team is under are appreciated, it would be hoped that when benchmarking indicates the opposite of cuts, that further investment is needed, that those points would receive the same attention. While we can today with reasonable confidence claim that the Seminary Library is serving the SDATS well, we also need to make clear that, should inadequate funding continue, it will not be long before such claims would be misleading.

Until the pie once again becomes so large that regardless of how the pie is sliced everybody feels well fed, slicing that pie will continue to be a potentially challenging political issue. Well-informed, intentional collection development

budgeting and clearly stated goals, applied with accountability, can make the best of a less than ideal situation.

Chart I: Relative Academic Publishing, 2003

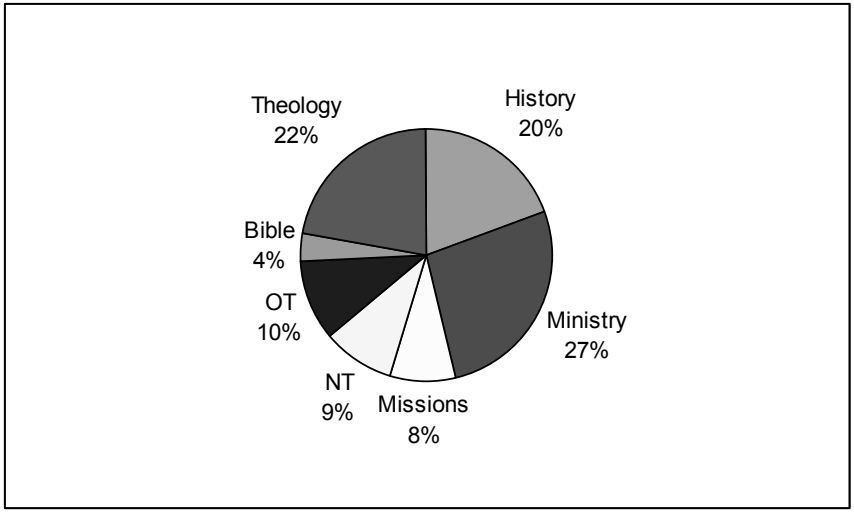


Table I: Seminaries with Professional Degrees Only
Library Expenditures

	Institution	*Students*	*Expenditures*
1	Pittsburg Theological Seminary	245	$224,381
2	Weston Jesuit School of Theology	267	$192,365
3	Tyndale University College and Seminary	375	$191,221
4	McCormick Theological Seminary	524	$170,934
5	Regent University School of Divinity	314	$166,929
6	Bethel Seminary of Bethel University	749	$146,838
7	Wesley Theological Seminary	402	$141,613
8	Seventh-day Adventist Theological Seminary of Andrews University	426	$132,125
9	Gordon-Conwell Theological Seminary	966	$127,443
10	Golden Gate Baptist Theological Seminary	504	$125,434
11	Nazarene Theological Seminary	237	$114,954
12	University of St. Mary of the Lake Mundelein Seminary	233	$112,848
13	Ashland Theological Seminary	606	$106,711

14	Regent College	338	$103,232
15	Denver Seminary	368	$92,832
16	Columbia Biblical Seminary	336	$86,510
17	Catholic Theological Union	257	$86,392
18	University of St. Thomas School of Theology	242	$74,831
19	Assemblies of God Theological Seminary	346	$73,911
20	Athenaeum of Ohio	227	$71,919
21	Eastern Baptist Theological Seminary	253	$69,363
22	Providence Theological Seminary	202	$68,828
23	Midwestern Baptist Theological Seminary	240	$67,087
24	Covenant Theological Seminary	442	$64,872
25	Oral Roberts University School of Theology	271	$55,537
26	Alliance Theological Seminary	259	$54,430
27	Biblical Theological Seminary	235	$36,840
28	Western Seminary	303	$30,519
	Average Library Expenditures		$103,596

Professional degrees include the M.Div., D.Min., and all other master's-level degrees. For the seminaries listed in this table, the Association of Theological Schools website (www.ats.edu, accessed 8 June 2005) listed only professional degrees. The number of students and library expenditures are taken from the *Summary of Proceedings: 58th Annual Conference of the American Theological Library Association, Kansas City, MO, June 16–19, 2004* (Chicago: ATLA, 2004), 272–285. Only schools with between 200 and 1,000 students are listed.

Table II: Seminaries with Academic Doctorate Degrees Library Expenditure

	Institution	*Students*	*Expenditures*
1	Candler School of Theology at Emory University	642	$468,619
2	Graduate Theological Union	1322	$401,178
3	Trinity Evangelical Divinity School of Trinity International University	814	$373,549
4	Harvard University Divinity School	417	$366,266
5	Southern Baptist Theological Seminary	1145	$303,466
6	Union Theological Seminary and Presbyterian School of Christian Education	1222	$265,815
7	Asbury Theological Seminary	1005	$263,778
8	New Orleans Baptist Theological Seminary	932	$255,850
9	Fuller Theological Seminary	2079	$246,754
10	Southeastern Baptist Theological Seminary	866	$241,305
11	Columbia Theological Seminary	280	$240,559
12	Southwestern Baptist Theological Seminary	459	$228,245
13	Dallas Theological Seminary	984	$222,263
14	Union Theological Seminary	218	$217,487
15	Concordia Seminary (MO)	569	$202,358
16	Boston University School of Theology	233	$193,185
17	Luther Seminary	546	$188,663
18	Catholic University School of Theology and Religious Studies	109	$161,849
19	Garrett-Evangelical Theological Seminary	375	$155,848
20	Westminster Theological Seminary	456	$146,794
21	Reformed Theological Seminary	478	$143,590
22	Iliff School of Theology	256	$133,299
23	University of St. Michael's College Faculty of Theology	97	$132,242
24	Seventh-day Adventist Theological Seminary of Andrews University	426	$132,125
25	Brite Divinity School of Texas Christian University	212	$123,275
26	Concordia Theological Seminary (IN)	344	$115,836
27	General Theological Seminary	160	$111,435
28	Claremont School of Theology	380	$105,010
	Average Library Expenditures		$219,309

Academic doctorate degrees include the Th.D. and the Ph.D. For the seminaries listed in this table, the Association of Theological Schools website

(www.ats.edu, accessed 8 June 2005) listed these degrees. The number of students and library expenditures are taken from the *Summary of Proceedings, 2004*, 272–285.

Table III: Seminary Book Budget Percentage Formula

	2004	*2002*	*Difference*
General	10.0%	10.0%	0.0%
Professional (M.Div., M.A., D.Min.)	15.0%		
Christian Ministry	9.0%	8.0%	1.0%
Bible	3.0%	5.0%	-2.0%
Theology/Church History	3.0%	.	new
Academic (Ph.D., M.A.)	50.0%		
Old Testament	15.0%	8.0%	7.0%
New Testament	11.0%	8.0%	3.0%
Theology	12.5%	8.0%	4.5%
Adventist Studies	2.5%	8.0%	-5.5%
Missions	5.0%	8.0%	-3.0%
Religious Education	4.0%		new
Focused Strengths	15.0%		
19th Century American Religion	4.5%	5.0%	-0.5%
Archaeology	6.0%	5.0%	1.0%
Religion and Science	1.5%		new
Apocalyptic	1.5%		new
Seventh-day Adventist Topics	1.5%		new
Projects	10.0%	10.0%	0.0%

Note that the percentage figures for 2002 do not add up to 100%. A couple of fund lines were discontinued after 2002.

---

1 Donna Packer, "Acquisitions Allocations: Fairness, Equity and Bundled Pricing," portal: Libraries and the Academy 1, no. 3 (2001): 209.

2 Dennis Carrigan, "Improving Return Investment: A Proposal for Allocating," Journal of Academic Librarianship 18, no. 5 (1992): 291–298.

3 The libraries used for this comparison were Princeton University, Harvard University, Asbury Theological Seminary, Southern Baptist Theological Seminary, Fuller Theological Seminary, Graduate Theological Union, and University of Notre Dame.

4 Stated in a report to the faculty and staff concerning the Board of Trustees meeting, March 7, 2005.

Bibliography

Ammerman, Jack W. "Jam to-Morrow and Jam Yesterday, but Never Jam to-Day: The Dilemma of Theology Libraries Planning for the Twenty-First Century." *Theological Education* 40, no. 1 (2004): 11–30.

Atkinson, Ross. "The Conditions of Collection Development." In *Collection Management: A New Treatise*, ed. Charles B. Osburn and Ross Atkinson, 1, 29–48. Greenwich, CT: JAI Press, 1991.

Bandelin, Janis M., and John K. Payne. "Collaboration and Reallocation: Implementing a New Collection Development Model." *Against the Grain* 12, no. 5 (2000): 40–45.

Basbanes, Nicholas A. *Patience and Fortitude: A Roving Chronicle of Book People, Book Places, and Book Culture*. New York: HarperCollins Pub., 2001.

Bourgeois, Eugene, Paul N. Cohen, Julio Dix, and Chinna Natesan. "Faculty-Determined Allocation Formula at Southwest Texas State University." *Collection Management* 23, no. 1/2 (1998): 113–23.

Broadus, Robert N. "The History of Collection Development." In *Collection Management: A New Treatise*, ed. Charles B. Osburn and Ross Atkinson, 1, 3–28. Greenwich, CT: JAI Press, 1991.

Carrigan, Dennis. "Improving Return Investment: A Proposal for Allocating." *Journal of Academic Librarianship* 18, no. 5 (1992): 291–298.

Dannelly, Gay. "Indexing Materials Budgets at Ohio State University." In *Collection Management and Development: Issues in an Electronic Era*, ed. Peggy Johnson and Bonnie MacEwan, 127–132. Chicago: American Library Association, 1994.

Farrell, David. "Policy and Planning." In *Collection Management: A New Treatise*, ed. Charles B. Osburn and Ross Atkinson, 1, 51–65. Greenwich, CT: JAI Press, 2001.

Ferguson, Anthony W. "Collection Assessment and Acquisitions Budgets." In *Collection Assessment and Acquisitions*, ed. Sul H. Lee, 59–70. New York: The Haworth Press, 1992.

_____. "Collection Development Politics: The Art of the Possible." In *Collection Management and Development: Issues in an Electronic Era*, ed. Peggy Johnson and Bonnie MacEwan, 29–41. Chicago: American Library Association, 1994.

Ford, Geoffrey. "Finance and Budgeting." In *Collection Management in Academic Libraries*, ed. Clare Jenkins and Mary Morley, 39–69. Brookfield, VT: Gower, 1999.

Galvin, Thomas J. "Library Collections: New Measures of Excellence." *American Theological Library Association Summary of Proceedings* 32 (1978): 69–78.

Glass, William H. "In Defense of the Book: On the Enduring Pleasures of Paper, Type, Page, and Ink." *Harpers Magazine*, November 1999, 45–51.

Gorman, Michael. "Collection Development in Interesting Times: A Summary." *Library Collections, Acquisitions, & Technical Services* 27, no. 4 (2003): 459–462.

Hahn, Karla L., and Kari Schmidt. "Web Communications and Collections Outreach to Faculty." *College & Research Libraries* 66, no. 1 (2005): 28–40.

Henige, David. "Value and Evaluation." In *Collection Management: A New Treatise*, ed. Charles B. Osburn and Ross Atkinson, 1, 111–124. Greenwich, CT: JAI Press, 1991.

Johnson, Peggy. *Fundamentals of Collection Development & Management*. Chicago: American Library Association, 2004.

Johnson, Peggy, and Bonnie MacEwan. *Collection Management and Development: Issues in an Electronic Era: Proceedings of the Advanced Collection Management and Development Institute, Chicago, Illinois, March 26–28, 1993*. ALCTS Papers on Library Technical Services and Collections, No. 5, ed. Edward Swanson. Chicago: American Library Association, 1994.

Kalyan, Sulekha. "Library Materials Budget Allocation Strategy for a Mid-Size Academic Library: A Case Study." In *Acquisition in Different and Special Subject Areas*, ed. Abulfazal M. Fazle Kabir, 119–131. New York: The Haworth Information Press, 2003.

Kemp, Jan H. "Common Ground: Intersections in the Work of Acquisitions and Collection Development Librarians. At Texas Tech University Libraries." *Collection Management* 21, no. 3–4 (1996): 103–20.

Lafferty, Susan, Peter Warning, and Billie Vlies. "Foundation Resources: Formula-Based Allocation of an Acquisition Budget in a University Library. At the University of Technology, Sydney." *Australian Academic & Research Libraries* 27 (1996): 289–94.

Lowry, Charles Bryan. "Reconciling Pragmatism, Equity, and Need in the Formula Allocation of Book and Serial Funds. At the University of Texas at Arlington." *College & Research Libraries* 53 (1992): 121–38.

MacEwan, Bonnie. "Projecting Increases Needed to Maintain the Materials Budget: One Library's Story." In *Collection Management and Development: Issues in an Electronic Era*, ed. Peggy Johnson and Bonnie MacEwan, 121–125. Chicago: American Library Association, 1994.

Martin, Murray S. *Collection Development and Finance: A Guide to Strategic Library-Materials.* Frontiers of Access to Library Materials, No. 2, ed. Sheila S. Intner. Chicago: American Library Association, 1995.

Mosher, Paul H. "The Coming of the Millenium: Is There a Future of the Research Library?" In *Collection Management and Development: Issues in an Electronic Era*, ed. Peggy Johnson and Bonnie MacEwan, 1–12. Chicago: American Library Association, 1994.

Mulliner, K. "The Acquisitions Allocation Formula at Ohio University." *Library Acquisitions* 10, no. 4 (1986): 315–27.

Niemeyer, Mollie, V. Lonnie Lawson, and George Millen. "Balancing Act for Library Materials Budgets: Use of a Formula Allocation. At Central Missouri State University." *Technical Services Quarterly* 11, no. 1 (1993): 43–60.

Osburn, Charles B. "Collection Evaluation and Acquisitions Budgets: A Kaleidoscope in the Making." In *Collection Assessment and Acquisitions Budgets*, ed. Sul H. Lee, 3–11. New York: The Haworth Press, 1992.

Osburn, Charles B., and Ross Atkinson. *Collection Management: A New Treatise.* 2 vols. Foundations in Library and Information Science, V. 26. Greenwich, CT: JAI Press, 1991.

Packer, Donna. "Acquisitions Allocations: Fairness, Equity and Bundled Pricing." *portal: Libraries and the Academy* 1, no. 3 (2001): 209–224.

Reed, Virginia R. "The Results of the Inclusion of Costs in a Collection Development Allocation Formula. Report of a Workshop at the 1990 Nasig Conference." *The Serials Librarian* 19, no. 3–4 (1991): 225–6.

Rein, Laura Olsen, Faith P. Hurley, and John C. Walsh. "Formula-Based Subject Allocation: A Practical Approach." *Collection Management* 17, no. 4 (1993): 25–48.

Scudder, Mary Clayton. "Using Choice in an Allocation Formula in a Small Academic Library. Lynchburg College Library." *Choice* 24 (1987): 1506–11.

Sellen, Mary. "Book Budget Formula Allocations: A Review Essay." *Collection Management* 9, no. 4 (1987): 13–24.

Sorgenfrei, Robert. "Slicing the Pie: Implementing and Living with a Journal Allocation Formula." *Library Collections, Acquisitions, and Technical Services* 23, no. 1 (1999): 39–45.

Vorp, Donald M. "Changing Libraries, Changing Collections." *Theological Education* 40, no. 1 (2004): 31–47.

Wall, Carol. "Collection Development and the Formula Driven Budget Allocation." *Library Acquisitions: Practice and Theory* 10, no. 4 (1986): 311–13.

Werking, Richard Hume. "Allocating the Academic Library's Book Budget: Historical Perspectives and Current Reflections." *Journal of Academic Librarianship* 14, no. 3 (1988): 140–144.

Wiemers, Eugene L. "Budget." In *Collection Management: A New Treatise*, ed. Charles B. Osburn and Ross Atkinson, 1, 67–79. Greenwich, CT: JAI Press, 1991.

_____. "Financial Issues for Collection Managers in the 1990s." In *Collection Management and Development: Issues in an Electronic Era*, ed. Peggy Johnson and Bonnie MacEwan, 111–121. Chicago: American Library Association, 1994.

Wise, Kenneth, and Diane E. Perushek. "Linear Goal Programming for Academic Library Acquisitions Allocations. Operations Research Approach at the University of Tennessee Libraries, Knoxville." *Library Acquisitions* 20 (1996): 311–27.

Wortman, Willliam A. *Collection Management: Background and Principles*. Chicago: American Library Association, 1989.

Zar, Kathleen. "Politics and Policy from the Trenches." In *Collection Management and Development: Issues in an Electronic Era*, ed. Peggy Johnson and Bonnie MacEwan, 42–49. Chicago: American Library Association, 1994.

Telling the Story: Foxe's *Actes and Monuments*[*]

by
Marti Alt, Ohio State University Libraries

Growing up in an a preacher's home, I occasionally heard reference to Foxe's *Book of Martyrs* and the disturbing stories it contained, but that was the extent of my knowledge until a few years ago when Ohio State was the host for the third John Foxe Conference, sponsored by the British Academy Research Project. In preparation for that conference, the Libraries mounted an exhibit of our Foxe holdings, and Foxe's *Actes and Monuments,* more popularly called *The Book of Martyrs,* became a "household word" at OSU. (See "Selected Resources" below for address of online access to the catalogue of that exhibit.) Then in 2001 a National Endowment for the Humanities Summer Institute on Foxe was held on campus, and the organizers, Professor John King, professor of English at OSU, and Professor Jim Bracken, currently Assistant Director at OSU Libraries, initiated a project of digitizing selected content of the first four editions of the *Actes* and making it available to the participants online. Since the Libraries were not set up for sophisticated digitizing, the quality of the images was not the best, but it met the needs of the project at that time. Currently that material is available through the OSU Libraries website at http://dlib.lib.ohio-state.edu/foxe/foxecat.php, but because the software used to construct this page is no longer being supported, the content will soon be transferred to another site (yet to be determined).

In 2003 it was determined that our copy of the 1563 edition of *A & M* needed major preservation; while it was disbound for repair, a vendor, Access Imagery, came to campus and scanned it to create a preservation copy (TIFF and JPEG files). Soon after, we were able to partner with the Bridwell Library at Southern Methodist University, who also owns several editions of *A & M,* to apply for a grant from ATLA's Cooperative Digital Resources Initiative to digitize the woodcuts of the next three editions (the 1570, 1576, and 1583 editions) and create metadata for the images of all four editions. The images we will be looking at today are a result of that project. Incidentally, we were also able to include in the project images of the title pages of Foxes's 1554 and 1559 Latin martyrologies and the four woodcuts in the 1559 edition.

I know many of you here today are much more knowledgeable about John Foxe and this period of history than I, but I have found my little foray into the topic of great interest and, since you may not have had the opportunity to see the illustrations contained in *A & M,* I'm eager to share with you what I have learned through this project about the people and events depicted in these images. However, this has turned out to be one of those situations described by one of the martyrs we will talk about today, John Hus: "I know that those things I have

[*] Selected woodcuts are included in this paper for illustrative purposes. 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.

learned are but the least in comparison with what I do not know." And I will add, "and I would like to know more about."

I need to say that the content of my talk is based in great part on the metadata created by our graduate student for the project, Mark Rankin, a PhD candidate in English; I tried to convince him to present the talk himself, but he thought working on his dissertation this summer had a higher claim on his time at this point in his life. I also relied heavily on the writings of Professor John King, OSU professor of English and medieval and Renaissance studies; the published proceedings of the first three Foxe conferences; the online Foxe Project of the British Academy; and many other writings of scholars of Foxe, the English Reformation, and early English printing. (See "Selected Resources" list.)

First of all, a quick review of John Foxe and his place in history (see chronology handout):

As recorded in the *Oxford Dictionary of National Biography* (2004), Foxe [Ppt 1] was born in 1516 or 1517 in Boston, Lincolnshire, England. At that time Henry VIII was married to Catharine of Aragon, his first wife, and England was still Catholic. About the age of 18 or 19 Foxe went to Oxford to study and later was elected a full fellow at Magdalen College. While at Oxford he became an evangelical; since it was required that fellows of Magdalen take priestly orders, he resigned his fellowship in 1545. Possibly in 1546 he became a tutor in the William Lucy household, where he met and married Agnes Randall.

His activities during the next few years are not well documented, but it is known that he translated and published a sermon by Martin Luther as well as a couple other works, and eventually, at the invitation of the duchess of Richmond, became tutor to the children of the earl of Surrey, brother to the duchess, who had been executed by Henry VIII for treason in 1547. During the next few years he met many people who would who later figure in his writing of *A & M,* either as a provider of information, such as John Bale, or as subjects in his work because of their martyrdom: Hugh Latimer, Nicholas Ridley, John Hooper, William Turner, John Rogers, Stephen Gardiner. While Edward VI was king, Foxe and other evangelicals enjoyed relative freedom to express their ideas publicly.

However, by 1553, when Mary, the daughter of Henry VIII and Catharine of Aragon, Henry's first wife, became queen, the political climate in England became very dangerous for Protestants. Mary restored Catholicism to England, and persecution and execution of those who would not endorse the "faith" became the norm; in fact, by the time she died more than 300 men and women, priests and commoners, had been martyred.

So in 1554, Foxe, along with many other Protestants, left England and went to Europe, traveling to several places before finally settling in Basel in 1555. While in Germany, he met John Knox and actually sided with him in a controversy regarding the *Book of Common Prayer,* which had been written by Thomas Cranmer, who himself became a martyr during the persecutions of Mary. In Strasbourg, he published the first of his martyrologies, an octavo, in Latin, of 212 pages, entitled *Commentarii rerum in ecclesia gestarum* … and covering the persecutions in England from Wycliffe to Savonarola.[Ppt 2]. In Basel he worked for a group of printers, which provided opportunity for him to publish more of his own works, including a second martyrology, also in Latin, entitled *Rerum in ecclesia gestarum … commentarii.* This work, published in 1559 [Ppt 3], was a folio of about 750 pages, divided into six books, which incorporated most of the 1554 work plus information on the persecutions during the reigns of Henry VIII (he persecuted Lutherans and "traitors"), Edward VI, and Mary; it included four woodcuts. By now, Queen Mary of England (1558) was dead and Elizabeth, daughter of Henry VIII and Anne Boleyn, was on the throne. Many of the reformers who had fled to the Continent during Mary's reign now returned to England since Elizabeth was Protestant. However, Foxe and his family, now composed of two daughters, did not return until after publication of the 1559 Latin work.

Once back in England, Foxe began in earnest to write an English edition of his martyrology. He connected with the printer John Day, whose colophon woodcut [Ppt 4] portrait appears in each of the first (1563) and second (1570) editions as well as other large-format editions he published, and contains a cartouche surrounding the portrait that reads "Liefe is deathe and death is liefe: Aetatis suae: XXXX." ["Life is death and death is life: in the 40th year of my life."]

In 1563, Foxe's *Actes and Monuments of these latter and perillous dayes, touching matters of the Church wherein ar comprehended and described the great persecutions and horrible troubles that have been wrought and practised by the Romish prelates* … was published by Day. This first edition was a one-volume folio of about 1,800 pages and covered church history from about 1000 AD to the accession of Elizabeth, including translated material from his earlier works, material extracted from the works of other writers, information from Episcopal registers, writings and testimonials of the martyrs themselves, and eyewitness accounts. Other than the early church history information, it covered mostly English martyrs, but some continental martyrs, such as John Hus and Jerome of Prague, were included. This 1563 edition included 54 woodcuts. It is not known who created these woodcuts or the woodcuts of any of the later editions; the artist may have been from Europe, since images similar to some in the *Actes* … are in works published on the Continent, including some by Albrecht Durer.

The title page [Ppt 5] of this work is an elaborate woodcut that shows Christ the Judge presiding above, sitting in the middle of a rainbow and flanked by angels.

The lower panels of the image depict the opposition between the "true" and "false" churches. The lower left illustrates a Protestant preacher delivering a sermon to a congregation reading open books symbolizing Bibles. Protestants worship God, who is symbolized by the Hebrew tetragrammaton. Protestant martyrs burn in the scene above and ascend to heaven in an upward movement, carrying palm fronds and wearing crowns that signify their martyrdoms. The lower right depicts a Roman Catholic priest instructing a congregation holding beads that symbolize the Catholic devotional practices attacked by Foxe and other early English Protestants. A procession evoking celebrations such as the Feast of Corpus Christi progresses behind. Monks and priests honor the elevated host in the scene immediately above, and above this demons are driven from heaven in a downward movement that indicates divine disapproval of Roman Catholic doctrine and devotion. This woodcut, which alerts the reader that the content of the work is about the opposing views of what it means to obtain God's approval, appears in all early English editions (1563, 1570, 1576, and 1583).

Foxe dedicated this work to Queen Elizabeth; the dedicatory woodcut [Ppt 6] shows Elizabeth I, flanked by Foxe, John Day (publisher), and perhaps Sir William Cecil, Elizabeth's secretary of state, or Thomas Norton, translator of Calvin's *Institutes,* surrounded by a cornucopia "C" (for Constantine in the 1563 edition, for Christ in later editions), enthroned over the pope (who holds his broken keys of office). The dais on which the queen sits contains the xylographic identification "Elisabetha Regina" ["Queen Elizabeth"]. This woodcut opens Foxe's dedication of the work to the queen and appears in all early English editions (1563, 1570, 1576, and 1583).

Apparently response and sales were positive enough that Foxe and Day soon began work on a second edition—or maybe Foxe wanted a second edition to correct the flaws in translation and message of the first edition and to respond to criticisms of the first edition. The second edition, published in 1570, was a two-volume folio, beginning with the apostles and covering the pre-Reformation through the ascension of Elizabeth. In order to include the new material he had collected, to a great extent personal testimonials that he had received unsolicited, Foxe left out much of the material in the 1563 edition, which was not put back in in later editions. Even so, this 1570 work ended up being much longer than John Day had anticipated (2,300 pages), and he ran out of paper and had to paste together sheets of smaller paper for the last 150 pages. In this edition, more than 105 woodcuts were included as compared to the 54 of the 1563 edition. None of OSU's copies of the 1570 edition have the title page, which is too bad, since this is the only edition whose title page includes the phrase "Come ye blessed, go ye Cursed" along the top.

With the distribution of the second edition came a rise in Foxe's reputation, to the extent that, according to biographical information prepared by his son Simeon, wealthy people would entrust to him great sums of money to be spent on charitable causes. A great admirer of Luther—Foxe called him "a comforter of troubled consciences" and "a great spiritual physician"—Foxe himself gained a reputation as a healer, but he shunned this reputation because he knew it would lead to trouble.

The *Actes and Monuments* … was a "big" book—a "monumental work," pun intended, measuring about 14 ½ inches by 9 ½ inches, as compared to the 1554 Latin edition, which was about 6 inches by 4 inches[Ppt 7]. Few people could afford to own a copy, but in 1571 the Convocation of the English Church ordered that copies of the "Book of Martyrs" should be kept for public inspection in all cathedrals and in the houses of church dignitaries. Thus most cathedrals had it chained, along with a large copy of the Bible, and available to anyone who wanted to read it; even many parish churches had a copy.

Foxe oversaw the preparation and publication of two more editions of the *Actes and Monuments*—the 1576 edition, printed under the supervision of John Day's son Richard, was printed on cheaper paper with smaller type than the earlier editions and did not undergo much revision. It contained additional material in the form of more oral testimony as well as an oration to Elizabeth and others in authority to continue to reform the church. A fourth edition, the last edition published during Foxe's lifetime, was published in 1583; it was about 2,100 pages long, included more archival material from Foxe's research, more testimony, and a chronology devised by Foxe comparing the events in Revelation to human history. In a rush to get the edition out while John Day was still alive (he died a few months after it was completed), Foxe did not edit the cross-references adequately, with the result that many cross-references in the fourth edition actually refer to the page numbers of the third (1576) edition.

Foxe died on April 20, 1587, at age 70 (or 71), "not through any disease, but through much Age," his son and biographer Simeon wrote. This probably means he worked himself to death. In addition to the six martyrologies, he wrote a play and a commentary on the book of Revelation; translated and edited numerous works by Luther, Tyndale, Frith, and others, writing biographical material to go with the texts; wrote, delivered, and published numerous sermons; as well as many other publishing projects. His wife, Agnes, died eighteen years later.

Five more editions of the *Actes and Monuments* (1596, 1610, 1631/32?, 1641, 1684), plus an abridged edition by Timothy Bright (1589), were published, which were based primarily on his work. Each edition included additional material, mainly more examples of the atrocities inflicted by the Catholics. By the 9th edition, more than 10,000 copies had been sold—more than any other book other than the Bible. By the 1684 edition, the work was printed in Roman type rather than the black-letter format of the earlier editions [Ppt 8]. Amazingly, adaptations for children were also published.

After that, editors added and deleted content at will, slanting the message of the edition to suit their religious and/or political agendas; many stories were added, including an account of the life and persecutions of John Bunyan, an account of John Wesley's life, the persecutions of French Protestants, and accounts of early

missionaries, e.g., the Judsons in Burma. These editions contained no illustrations. The title of the work remained *Fox's Book of Martyrs,* even though much of the content was not his work. This reflected on his name, however, and by the mid-nineteenth century the work no longer had the esteem it once had had. It remained in disrepute until the mid-twentieth century when J.F. Mozley published a biocritical study of Foxe; soon several biographies of Foxe and studies of his work were published. Since then, the reputation of Foxe's work has continued to rise, and there now is no dispute about the place of *A & M* in the literary scene of English literature. As I mentioned earlier, within the last ten years, several conferences have been held on Foxe, and the number of publications on him increases annually. The British Academy has launched a major project of creating an online variorum edition of the first four English editions; currently most of the text is available; annotations are available for books 10–12; they anticipate that it should be finished in the next four or five years. (See "Selected Resources" list.)

So what are the stories that have gripped readers for more than four centuries and made this book one of the most influential and widely read books of all time?

Let's take a look at some of the illustrations of those stories as they occurred in actual time, not necessarily in the order they are handled by Foxe in any one edition. I should now add a label to this session: "CAUTION, contains scenes of violence, viewer discretion advised."

As I mentioned, the two Latin versions and the first English edition, 1563, mainly covered martyrdoms from about 1000 AD forward. The 1570 edition added events from the days of the early church. Foxe used such sources as Eusebius to get his stories for this edition. One of the major additions to this second edition (1570) was a three-part foldout [Ppt 9] depicting thirty-five distinct scenes that illustrate a range of torture and suffering during the reigns of Tiberius and Constantine, emperors of Rome, although some scenes actually transpired after Constantine's rule. Foxe titles this woodcut "A Table of the X. first Persecutions of the Primitiue Church vnder the Heathen Tyrannes of Rome" ["A table of the ten first persecutions of the primitive church under the heathen tyrantes of Rome"]. Speeches attributed to martyrs in the woodcut illustrations are keyed to locations in Foxe's text. This woodcut also appears in the fourth (1583) English edition. I know you can't see the separate scenes very well because the foldout has been reduced significantly, but our graduate student digitized and created metadata for each of the scenes. I've picked a few of them to show you:

- The apostle Peter crucified upside down on a cross [Ppt 10] during the first persecution, that of Nero, in AD 67—We see him here, dressed in a loincloth, while a soldier raises him to that position and holds him in place with his right knee. The soldier's ladder leans on the cross. (Cartouche: "Peter the Apostlehanged upon the Crosse. 34." ["Peter the apostle hanged upon the cross. 34."]).

- Christians being driven off a cliff [Ppt 11]—As described in the metadata for the CDRI database, "Guards flog barebacked men and women and drive them up a slope and around a tree trunk. The victims are dressed in loincloth or are naked, and some wear crowns of thorns. Torturers then force men and women over the edge of the summit. The martyrs fall onto sharp pikes and are impaled. A town is visible in the distance (Cartouche: 'Christias [n] driue[n] up the mou[n]taines.34.79.' ['Christians driven up the mountains. 34. 79.']); ('The Christians cruelly are throwen downethe mountaines. 34.' ['The Christians cruelly are thrown down the mountains. 34.']); ('And so falling downe upon sharpe stakis.' ['And so falling down upon sharp stakes.'])." According to Margaret Ashton and Elizabeth Ingram (see "Selected Resources" handout), this story may be related to the legend in which 9,000 Roman soldiers become Christians, and, when they refuse the emperor's command to worship the old gods, they are martyred in the manner depicted here. Note the crowns of thorns on two of the martyrs being flogged.
- The eighth persecution began during the reign of Valerian, AD 257–We see here Laurence [Ppt 12], a minister of the church, who also was in charge of the church's treasury. The "merciless tyrant" decided that by sentencing Laurence he would also get the church's "riches." Lawrence stretched out his arms over the poor gathered there and said, "These are the precious treasure of the Church; these are the treasure indeed." The magistrate "stamped, he stared, he ramped, he fared as one out of his wits: his eyes like fire glowed, his mouth like a boar formed, his teeth like a hellhound grinned. 'Kindle the fire—pinch him with fiery tongs, gird him with burning plates, bring out … the grated bed of iron: roast him, broil him, toss him, turn him.'" The narrator goes on to say: "The word was no sooner spoken, but all was done. After many cruel handlings, this meek lamb was laide, not on his fiery bed of iron, but on his soft bed of down. So mightily God wrought with his martyr Laurence, so miraculously God tempered His element the fire; that it became not a bed of consuming pain, but a pallet of nourishing rest." We see him here naked on his left side on a gridiron while a man operates bellows fueling the flames beneath. Laurence raises his right arm above his head, another man prepares to place an additional log on the fire with a forked bar, and soldiers and an emperor

observe. (Cartouche: "Laurence layd upon the Gridyron, by Galienus,or Decius. 72." ["Laurence laid upon the grid iron by Galienus or Decius. 72."]). You also see Laurence's response: ("This side is now rosted inough,turne by O tyrant great. &c. 72." ["This side is now roasted enough, turn by o tyrant great, etc. 72."])

- 20,000 Christians burned [Ppt 13]—Six figures frantically attempt to escape an oblong-shaped domed building as it burns. Some of these are clothed, some partially clothed, and some naked. At the base of the building, two men impale a man on a fork as he tries to escape. One man leaps from the building through an upper window, while two others carry lit brands beneath. (Cartouche: "Here the faithfull Christians are most cruelly burned in their Temple to the number of twenty thousand, both me[n], women, and children. 78." ["Here the faithful Christians are most cruly burned in their Temple to the number of twenty thousand, both men, women, and children. 78."]).
- Tongue cut out [PPt 14]— A clothed man stands bound to a stake while a soldier removes his tongue. The soldier holds the tongue by means of a sharp instrument in his left hand and and severs it with pincers held in his right hand. His sleeves are rolled up. (Cartouche: "Here their toungsare cut out.79.34.90." ["Here their tongues are cut out. 79. 34. 90."]).

A series of twelve woodcuts, called "Proud Primacy of Popes," first appeared in the 1570 edition as an appendix and also in the 1576 and 1583 editions, sometimes more than once in the same edition. This series illustrates the alleged decline of relations between secular and spiritual powers throughout the history of western Christendom; they are not necessarily in chronological order. No doubt a major purpose for including these images was to incite the reader to animosity toward the Roman Catholic Church for usurping from the civil rulers the authority that rightly belonged to them.

1) Enthroned emperor observes multiple martyrdoms [Ppt 15]—The emperor, holding a sword and attended by soldiers, observes the suffering and martyrdom of Christian bishops. There are six scenes of torture: martyr engulfed in flames; lions devouring a naked man; two workers crucifying a man upside down; two guards flogging a man dressed in a loincloth, tied to a stake, and bleeding; a torturer standing on and drilling out the

eye of a bound bishop; and a kneeling man about to be beheaded.

2) Emperor Constantine embracing bishops [Ppt 16]—Constantine stands at his throne and embraces a bishop while holding a rod of office in his left hand. Other bishops observe with approval. The damage to this illustration results from a reader's defacing the woodcut illustration that appears on the verso of the next leaf.
3) Pope and the Roman emperor as peers, with supporters [Ppt 17]—The pope and an emperor sit side-by-side on a wide throne while attendants observe. The pope holds a book in his right hand, and the emperor (Constantine???) holds a rod of office in his right hand. Note again the damage resulting from a reader's defacing the woodcut illustration that appears on the verso side of this leaf.
4) Holy Roman emperor kisses the pope's foot [Ppt 18]—An emperor kneels and kisses the enthroned pope's right foot while cardinals, clerics, a monk, and others observe. The pope carries the keys of his office in his right hand. A second monk kneels in an insert at the pope's right and points upward with one hand and downward at a chained monkey with the other. The image represents the submission of the Holy Roman Empire to the papacy but does not illustrate the actions of a specific emperor. Here is the damage resulting from the reader's act of censorship.
5) Pope Celestine III kicks Henry's crown with his right foot as the emperor kneels before him [Ppt 19]—Cardinals, clerics, monks, and others observe. The pope carries the keys of his office in his left hand. The image title inaccurately identifies the pope as Celestine IV, who served as pope just fifteen days in 1241. Celestine III reigned 1191–98 and crowned Emperor Henry VI, whose reign spanned the same dates.
6) Emperor Henry IV (1050–1106) outside Canosa [Ppt 20]—The emperor awaits the pope and stands barefoot before the closed gates of Canosa with his wife and child, who also stand barefoot. Clerics and monks mock the emperor from above while the pope dallies with a woman. In addition to being part of this series, this woodcut appears separately in the 1570, 1576, and 1583 editions.
7) Emperor Henry IV surrenders to the pope [PPt 21]—Emperor Henry IV kneels before the pope and surrenders his crown. His wife and son kneel beside him. Cardinals and bishops observe with approval. The pope carries the keys of his office in his right hand.
8) King John (1167–1216) surrenders his crown to Pandulphus, the papal legate [PPt 22]—King John of England kneels and yields his crown to Pandulphus, who sits in a presence chamber on a

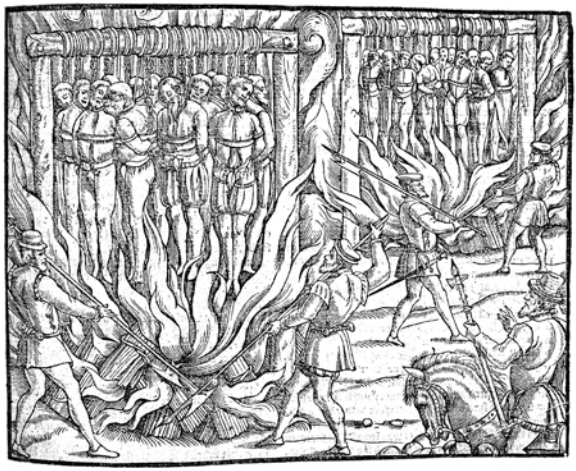
slightly raised dais. Bishops, monks, and others observe, some with suspicion.

9) King Henry III (1207–1272) about to kiss the knee of the papal legate [PPt 23]—King Henry III kneels and bends to kiss the knee of a cardinal entering England as the pope's legate. The train of bishops and friars follow the legate, while others kneel behind Henry to offer homage. Some observe from a rooftop above.
10) Emperor Frederick Barbarossa (1123–1190) rebuked for holding Pope Adrian IV's stirrup on the wrong side [PPt 24]—Wearing his crown, Frederick kneels before Pope Adrian IV and receives a rebuke for mishandling his stirrup. Note Adrian's richly caparisoned horse, the keys of his office in his left hand, and the gesture of rebuke with his right hand. Cardinals carry an awning over the pope, and bishops and friars observe while others (presumably magistrates) also kneel in submission.
11) Pope on horseback, led by kings and emperor [PPt 25]—The pope rides through a street on a richly caparisoned horse, followed by bishops and cardinals and carrying the keys of his office in his left hand. The Holy Roman emperor walks beside him holding his bridle, and crowned kings precede him while holding orbs symbolizing their authority.
12) Pope carried in honor above kings and emperors [PPt 26]—The pope sits in a decorated open-air litter and gestures to kneeling figures in the lower right and left of the image. Crowned kings precede him, carrying orbs symbolizing their authority, while a train of cardinals, bishops, and friars follows. Note that the pope carries the keys of his office in his left hand.

In addition to the portrayal of the tension between rulers and the church in the "Proud Primacy of Popes" series, the composite woodcut of the poisoning of King John of England [PPt 27] in 1216 shows a group of monks acting out their view of the supremacy of the church over the state. In the upper right, a Swinstead Abbey monk ("Ego absoluo te &c." ["I absolve you, etc."]) absolves another monk, in advance, of the guilt he will incur when he poisons the king. In the lower right, the monk makes the poison ("Here the Monk tempereth his poyson." ["Here the monk tempers his poison."]). In the lower center, the monk delivers the poison to the king ("King Iohn presented with a cup of poyson by a Monk drinking unto him." ["King John presented with a cup of poison by a monk drinking unto him"]), saying, "Wassail mylige." ["Wassail, my liege?"]. John forces the monk to drink first, and the deaths of both follow: in the upper center, "King Iohn ded of poiso[n]." ["King John dead of poison."]; in the upper left, "The Monk dead of the poyson he drank to the king." ["The monk dead of the poison he drank to the king."]. In the lower left, the monk's fellows commemorate his death with a mass held in his honor: "A perpetual masse sung daylye in Swinstead for the Monk, that poysoned the King." ["A perpetual mass sung daily in Swinstead for the monk that

poisoned the king"]. This woodcut appears in all early English editions (1563, 1570, 1576, and 1583).

One of the 14th-century leaders in the movement to expose the abuses of the Roman Catholic Church was John Wycliffe, born around 1330. An Oxford scholar, he began writing and teaching against some of these abuses, including the role the church was taking in affairs of state; the power the pope was wielding as head of the church (Wycliffe maintained that Christ is the head of the church, not the pope); the teaching that the bread and the wine used in the Eucharist became the body and blood of Christ—transubstantiation; and the role of the Scriptures in the life of the believer— Wycliffe believed that it was the right of every Christian to know the Bible for himself. He gathered together a group of itinerant preachers—some of them clerics, many of them laborers—called the Lollards. Eventually he



was censored for his writings and teachings and was banned from teaching at Oxford in 1381. This gave him more time to do exactly what the Church didn't want him to do—translate the Bible from the Latin Vulgate into the language of the people (in this case, Midland English). In 1384 he suffered a second stroke and died on December 31 of that year. His followers continued his work. *A & M* includes several woodcuts of the persecution and martyrdom of Lollards. One of them [PPt 28] shows two large groups of martyrs hanging from two separate gallows over flames, while soldiers tend the fire under each gallows and a man on horseback observes. This occurred in 1413 during the first year of the reign of King Henry V.

Some of Wycliffe's followers were Oxford students from Bohemia (Czech Republic), most notably Jerome of Prague. When Jerome went back to Prague in 1401, he took with him many of Wycliffe's writings and shared them with his friend John Hus. Hus was captivated by the writings and began teaching them himself, denouncing the doctrine of transubstantiation, the practice of simony to acquire church offices (such as the archbishopric of Prague), the lavish living of the clergy, and the sale of indulgences, for example. Obviously, the church powers were incensed by this, and in 1415 the Council of Constance, in southern Germany, condemned him to death by burning [PPt 29]. After being stripped of his vestments, he was crowned with a paper miter displaying three demons. As he was dying, Hus was heard singing, "Jesus, son of the living God, have mercy on me."

Hearing that his friend was in trouble, Jerome of Prague went to Constance to demand the right to speak before the Council. His friends warned him to get out of

town, so he slipped away at night, only to be apprehended and brought back to Constance. He recanted his position of supporting the teachings of Wycliffe and Hus, but that did not win him his freedom. After being kept in prison for nearly a year, he recanted his recantation and was sentenced to death. He, too, was given a cap with red devils on it (though it is not shown in this woodcut) and sang hymns as he was led to the stake in 1416 [PPt 30].

The same council that condemned John Hus also condemned John Wycliffe on 267 counts. Thirteen years later, in 1428, Wycliffe's remains were dug up, burned, and scattered into the river Swift [PPt 31]. Note the words on woodcut: Wycliffe's bones, Officiall, Summoner, Archdeacon, Commissary, The ashes of Wickleffe cast into the riuer, Lutterworth (church where Wycliffe had been rector). Thomas Fuller, the chronicler, later said in his *Church History of Britain* (1655): "They burnt his bones to ashes and cast them into the Swift, a neighboring brook running hard by. Thus the brook hath conveyed his ashes into Avon; Avon into Severn; Severn into the narrow seas; and they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine which now is dispersed the world over." Wycliff Bible Translators has certainly done its part to make this statement come true.

One of the most famous followers of John Wycliffe was Sir John Oldcastle, Lord Cobham, shown here in this woodcut [PPt 32] from the 1559 Latin edition in his soldier attire—he had fought for England in the Welsh wars—as defender of the faith. In 1407 Parliament had passed a statute against the Lollards that declared that they were heretics. In 1410 Oldcastle became the leader of the Lollards and in 1414 led an unsuccessful rebellion; his punishment was burning while hanging by chains. This woodcut from the early English editions [PPt 33] shows Oldcastle at his execution in 1417. In his youth Oldcastle had been a friend of Henry V; Shakespeare based his character of Falstaff on Oldcastle.

Many people prominent in the leadership of the church, whether Catholic or Anglican, became martyrs because they were on the wrong side at the wrong time. Thomas Cranmer, archbishop of Canterbury during Henry VIII's reign and compiler of the *Book of Common Prayer,* supported Henry's appeals to the pope for a divorce from his first wife and was instrumental in separating the English church from Rome. When Mary rose to the throne, she never forgave him for his support of Henry's divorce from her mother, and even though he recanted at one point and signed several documents to that effect, she still maneuvered his execution. In the woodcut depicting the burning of Bishops Nicholas Ridley and Hugh Latimer [PPt 34], Cranmer watches the proceedings from a nearby wall. When it came time for his own execution, when he was given a moment to speak, he surprised everyone

by recanting his recantation, indicating that he wanted his right hand to burn first since it had signed his recantation documents [PPt 35].

Women, children, Jews, and dogs were not exempt from the flames of persecution. Shown in this overhead view of Smithfield, a district in London where fairs, markets, jousts, and executions—particularly during time of Mary—frequently occurred, is the burning of Anne Askew [PPt 36], a woman who had been forced to marry a Master Kyme when her older sister died before she could marry him. Not wanting to waste the dowry, her father substituted her. They had two children, but her husband drove her out of the house over an incident about her reading the Bible. She sought a divorce but instead found scrutiny because of her devotion to prayer and Bible reading. She may have written some poetry (the authorship is not clear, but it is attributed to her). Her examinations were recorded by John Bale, who was a friend of John Foxe's, and Foxe incorporated some of the information into his work. In this scene, you see Anne and two companions chained to stakes while workers prepare faggots. Note the large crowd—some in windows and roofs, some from a raised platform before the church of St. Bartholomew the Great. Thunder descends from a cloud above, and soldiers on horseback manage spectators on the fringe of the crowd. Nicholas Shaxton, who had recanted his Protestant belief immediately prior to this scene, preaches from a portable pulpit. This woodcut actually first appeared in a work published in 1548 and appears in all four early English editions of *A & M*.

Edmund Bonner, Bishop of London, was particularly diligent in his punishment of heretics. We see him here [PPt 37] doing what he seemed to do best—scourging. Foxe tells the story of one youth whom Bonner could not drive to recant. Bonner reportedly said, "They call me bloody Boner. A vengeance on you all! I would fain be rid of you, but you have a delight in burning. But if I might have my will, I would sew your mouths, and put you in sacks and drown you!" When Bonner saw the image portraying him flogging a prisoner in his orchard at Fulham Palace, he reportedly said, "A vengeance on the fool! How could he get my picture drawn so right!"

Many woodcuts were used numerous times to illustrate various burnings; for example, a woodcut showing an elderly man gesturing toward the crowd while he stands chained to a pole among faggots [PPt 39] is used nine times in each of the 2nd (1570), 3rd (1576), and 4th (1583) editions to depict the martyrdoms of eleven different people; a woodcut showing a man chained to a pole with hands clasped in prayer [PPt 40] is used a total of forty times in the 2nd, 3rd, and 4th editions to depict the deaths of sixteen different people.

As I mentioned, women and children were not exempt from the burnings. One woodcut [PPt 41] shows three unclothed women standing chained to a stake and an infant emerging from the womb of the central woman. A cleric directs a worker who tends the fire while a crowd of soldiers and other officials observes. Foxe's descriptive caption for this image indicates that the infant was cast into the fire immediately after it fell.

Jews were also subjected to martyrdom. One woodcut [PPt 42] shows a scene in Constantinople in which turbaned Turks discover the martyred corpse of a converted Jew and (in upper inset) bury it. The corpse has been lacerated and wears only a loincloth. This woodcut was included in the 1570, 1576, and 1583 editions.

Animals were not exempt from martyrdom [PPt 30]. As "one Collins, sometime a Lawyer and a Gentleman," burns at the stake in Smithfield, a guard holds Collins's dog by the tail and prepares to cast it into the fire. According to Foxe, Collins suffers martyrdom for having held his dog aloft in mockery of the consecrated host while he attended Mass. This crime implicates the dog, who must accordingly suffer Collins's fate.

I have shown you just a few of the woodcuts in the CDRI database; many other people whose names you may recognize are depicted in these images, such as William Tyndale, Thomas Bilney, and John Frith.

Needless to say, Foxe's *Actes and Monuments—The Book of Martyrs*—has been a very influential work over the years. John Bunyan had a copy, probably an early 16th-century edition, with him when he was in prison, and he included numerous allusions to it in his *Pilgrim's Progress*. Albert Baugh, in his *A Literary History of England* (1948), states:

Needless to say, Foxe's *Actes and Monuments—The Book of Martyrs*—has been a very influential work over the years. John Bunyan had a copy, probably an early 16th-century edition, with him when he was in prison, and he included numerous allusions to it in his *Pilgrim's Progress*. Albert Baugh, in his *A Literary History of England* (1948), states:

> The book was enormously successful,… and with its ghoulish pictures and dilated tales of persecution became favorite reading for a large public …. *The Book of Martyrs* did much to keep England Protestant, but it also had a primary and evil part in developing friction between Anglican and Puritan. It suspended the virtues of tolerance and humor, and encouraged the will to martyrdom in any cause that could be made to assume a religious bearing. It was this approved and honored book … that the

> bishops would have suppressed if they had had a real understanding of their danger. (374–75).

Sad to say, people are still being martyred today, and martyrologies are still being written. Reports of the deaths of missionaries and nationals alike who have died for their faith are frequently in the news. When Cassie Bernall was killed at Columbine, she was likened to the martyrs in Foxe's book. DC Talk, the contemporary Christian music group, has collected many of these stories of martyrdoms in their two-volume work *Jesus Freaks,* published in 1999 and 2002. The nonprofit group Voice of the Martyrs has a website, www.persecution.com, and publishes a monthly newsletter that reports persecutions and martyrdoms of Christians around the world.

And now for the commercials:

1) Ohio State has one of the largest, if not the largest, collections of *A & M* [PPt 44] in the United States. We want the collection to be used, and we encourage you to promote this collection to your faculty to come use it.
2) The collection of 201 images from the first six of Foxe's martyrologies and the metadata developed for the CDRI database will be available this fall at ATLA's searchable digital resources page, www.atla.com/digitalresources.
3) The "Selected Resources" handout lists several other digital resources related to the study of Foxe.

Selected Resources

Electronic:

ATLA CDRI OSUL/Bridwell Foxe Digital Project (www.atla.com/cdri_ob) Test site for the Ohio State University Libraries/SMU Library Foxe digitization project (funded by ATLA's CDRI Luce grant program). Contains 201 images with metadata of woodcuts, title pages, and calendars in Foxe's 1554 Commentarii rerum in ecclesia gestarum …, the 1559 Rerum in ecclesia gestarum … commentarii and the 1554, 1559, 1563, 1570, 1576, and 1583 editions of Actes and Monuments ….

The British Academy John Foxe Project (www.shef.ac.uk/uni/projects/bajfp) The official website for the British Academy's initiative to produce a critical scholarly edition of Foxe's Acts and Monuments. The site is managed by the Humanities Research Institute at the University of Sheffield.

Early English Books Online Acts and Monuments (restricted database—Chadwyck Healey) Downloadable files of complete scanned copies of all early editions.

Early English Books Online Text Creation Partnership (restricted database—http://ets.umdl.umich.edu/e/eebo) Project to provide searchable texts of all entries contained within the EEBO database.

English Short Title Catalogue (Online) (restricted database—RLG's Eureka®) Contains bibliographic entries for each of the early editions.

Foxe, John, David G. Newcombe, and Michael Pidd. *Facsimile of John Foxe's Book of Martyrs : Actes and Monuments of Maters most Special and Memorable, 1583.* British Academy : Oxford University Press, 2001. [CD-ROM]

Fox's Book of Matryrs
(http://bible.crosswalk.com/History/AD/FoxsBookofMartyrs)

Kansas State University Libraries QuickLinks: Foxe's Book of Martyrs (www.lib.ksu.edu/depts/spec/rarebooks/martyrs) Online exhibit featuring information concerning Foxe editions available at Kansas State Libraries' Special Collections; includes contents information for their copies of the editions of 1684 and 1784 (London: Alex Hogg) and also presents contents and selected scanned copperplate engravings for their copy of the 1784 edition (London: H. Trapp).

Luminarium John Foxe (1516–1587) (www.luminarium.org/renlit/foxe.htm) Contains links to biographical and bibliographical information, including portraits of Foxe; several versions of the Willam Byron Forbush edition; a link to Foxe's narrative of Tyndale's life, apparently from Forbush; and links to articles and books on Foxe.

The Norton Anthology of English Literature: Norton Topics Online (www.wwnorton.com/college/english/nael/16century/topic%5F3/welcome.htm) Contains links to excerpts from Foxe's account of Anne Askew, apparently from the 1563 edition. Each excerpt is prefaced with introductory information.

The Ohio State University Libraries John Foxe Collection Foxe Digital Project Homepage (http://library.osu.edu/sites/dlib/images.html#foxe) Contains description of Foxe resources at OSU Libraries; information on the 2004 OSUL/SMU Bridwell Library Foxe Digitization Project (test site: www.atla.com/cdri_ob); links to the 1999 OSUL digitization project (http://dlib.lib.ohio-state.edu/foxe) that contains complete text-images of each page of the 1559 edition and the complete text of the 1999 OSU John Foxe exhibition catalogue, and text-images of select Foxe narratives as they appear in each of the first four English editions: Anne Askew, the Invention of Printing, Lady Jane Grey, Preservation of Princess Elizabeth, and William Tyndale.; and Mark Rankin's Digitization of Images found in Foxe's Acts and Monuments: An Annotated Webliography (2004).

University of Pennsylvania Library Center for Text and Image: Foxe's Actes and Monuments (1610) (http://oldsite.library.upenn.edu/etext/furness/foxe/ index.html) Contains introductory information on the Book of Martyrs, bibliogaphic information concerning Penn's copy of the 1610 6th edition, images of the titles of volumes one and two from this edition, and downloadable files of six images from the same edition, made from Day's original woodblocks. All image links except "Henry VIII as a Reformation Allegory" offer the relevant corresponding text, presumably from the 1610 edition. Limited digitization of other 1610 images (title illustrations) has been done through the Schoenberg Center for Electronic Text and Image (SCETI) at Penn.

Print:

Aston, Margaret, and Elizabeth Ingram. "The Iconography of the Acts and Monuments." *John Foxe and the English Reformation*. Brookfield, Vt : Scolar Pr, 1997, 1997. 66–142.

Bracken, James K. *Come Ye Blessed, Go Ye Cursed : The World of John Foxe's Acts and Monuments, also Known as the Book of Martyrs, 29 March–15 May 1999*. Columbus, Ohio : The Ohio State University, 1999.

Highley, Christopher, and John N. King. *John Foxe and His World*. Aldershot : Ashgate, 2002.

Loades, D. M., ed. *John Foxe : An Historical Perspective*. Brookfield, Vt.: Ashgate, 1999.

---. *John Foxe and the English Reformation*. Aldershot, Hants, England ; Brookfield, Vt., USA : Scolar Press, 1997.

---. *John Foxe at Home and Abroad*. Aldershot, Hants ; Burlington, Vt : Ashgate, 2004.

---. *John Foxe and the English Reformation*. Brookfield, Vt : Scolar Press, 1997.

Luborsky, Ruth Samson, and Elizabeth Morley Ingram. *A Guide to the English Illustrated Books, 1536–1603*. Tempe, AZ : Medieval & Renaissance Texts & Studies, 1998.

Water, Mark. *The New Encyclopedia of Christian Martyrs*. Grand Rapids, Mich.: Baker Books, 2001.

White, Helen Constance. *Tudor Books of Saints and Martyrs*. Madison: University of Wisconsin Press, 1963.

Wooden, Warren W. *John Foxe*. Boston : Twayne Pub, 1983.

John Foxe: 1516 (17?)–1587
Selected Relevant Dates

1216	King John poisoned
1330	John Wycliffe born in Wycliffe-on-Tees
1383	Wycliffe, "morning star of the Reformation," dies on New Year's Eve
1387	Chaucer begins work on The Canterbury Tales
	1415 Council of Constance condemns Wycliffe of 267 heresies and demands that John Hus recant; he refuses and is burned at the stake
1416	Jerome of Prague burned at the stake (Constance)
1417	Sir John Oldcastle (Lord Cobham), disciple of Wycliffe, burned at the stake (London)
1428	At papal command, remains of Wycliffe dug up, burned, and scattered on the river Swift
1455	Gutenberg completes printing the Bible using movable type
c. 1469	Erasmus born
1476	William Caxton sets up printing press at Westminster
1483	Martin Luther born
c.1494	William Tyndale born
1498	Savonarola burned at the stake (Florence)
1505	John Knox born
1509	Henry VIII assumes English throne and marries Catherine of Aragon
	Luther visits Rome
	John Calvin born
1516	**John Foxe born in Boston, Lincolnshire, England**
1517	Martin Luther posts 95 theses in protest against saleable indulgences
1522	Anabaptist movement begins in Germany
1531	Thomas Bilney, respected Cambridge preacher and "Lutheran sympathizer," is burned at the stake
1533	Thomas Cranmer appointed archbishop of Canterbury
	Henry VIII's marriage to Catherine of Aragon declared void; Anne Boleyn crowned Queen
1534	Act of Supremacy: Henry VIII establishes himself as Supreme Head of Church and Clergy of England
1535	Thomas More and Cardinal Fisher beheaded for opposing Henry VIII
	Anabaptist uprising at Münster put down; Anabaptists executed
1536	Anne Boleyn beheaded
	William Tyndale strangled and burned at the stake for heresy (near Antwerp)
1539	Thomas Cranmer, archbishop of Canterbury, at the bequest of the King Henry VIII commissions Myles Coverdale to publish "The Great Bible"
	Henry VIII is still occasionally burning Lutherans and hanging Roman Catholics

	Henry VIII marries and divorces Anne of Cleves, executes Thomas Cromwell, and marries Katherine Howard
1541	John Calvin establishes theocracy in Geneva
	John Knox establishes Calvinist Reformation in Scotland
1544	Council of Trent, for reform of Catholic Church, opens
1545	**John Foxe resigns fellowship at Oxford**
1546	Anne Askew burned at the stake
	Luther dies
1547	**Foxe marries Agnes Randall**
	Henry VIII dies; Edward VI, son of Jane Seymour, crowned king
1553	Edward VI dies; succeeded by Lady Jane Grey for nine days, then by Mary I ("Bloody Mary"), daughter of Catharine of Aragon
	Foxe and other reformers flee to the Continent
1554	Lady Jane Grey executed
	Foxe publishes Commentarii rerum in ecclesia gestarum, history of Christian persecutions (Latin)
	Catholicism restored in England; Elizabeth is imprisoned; John Rogers, Tyndale's close assistant (alias "Thomas Matthew"), is the first to burn
1555	Bishops Hugh Latimer and Nicholas Ridley burned at the stake as Cranmer watches; later John Hooper and John Bradford are also burned
1556	Archbishop Thomas Cranmer is forced to recant but later repudiates; burned at the stake
1557-60	Publication of Geneva Bible (complete Old and New Testament)
1558	Queen Mary I dies; Elizabeth I, daughter of Anne Boleyn, ascends the throne
1559	**Foxe publishes Rerum in Ecclesia gestarum, returns to England**
1563	**Foxe publishes 1st edition of Actes & Monuments ("Foxe's Book of Martyrs")**
1564	John Calvin dies
	William Shakespeare born
1569	Edmund Bonner dies
1570	**Foxe publishes 2nd edition of A & M**
	Papal bull excommunicates Queen Elizabeth
1571	**Convocaton of the English Church orders that copies of A & M be available in all cathedrals and homes of church officials**
1576	**3rd edition of A & M**
1583	**4th edition of A & M**
1584	**John Day dies**
1587	**Foxe dies at age 70 (71?)**
1589	**Abridged edition (Timothy Bright)**
1596	**5th edition**
1603	Elizabeth I dies; James VI proclaimed King of England, Scotland, France, and Ireland, as James I
1605	"Gunpowder plot"; Guy Fawkes and other Roman Catholic conspirators fail in attempt to blow up Parliament

1610 **6th edition**
1611 Publication of King James Bible
1631/32 **7th edition**
1641 **8th edition**
1684 **9th edition of A & M**

Theological Librarianship and Its Possible Futures

by
David Stewart, Luther Seminary

Introduction

General Ulysses S. Grant is supposed to have said, "I only recognize two pieces of music: one of them is Yankee Doodle, and the other one isn't." I have to tell you that there are at least two kinds of people I don't recognize, or perhaps understand, so well when it comes to topics like this: the people who don't want to pay attention to the changes that are shaping our future, and the ones who look at the future honestly and get all depressed about it. I hope that people from both these groups are here with us today, because my aim is for my remarks to be as candid, but at the same time as hopeful, as possible.

My favorite sermon illustration ever comes from the Second World War:

> When the Italian forces were driven out of Eritrea in North Africa, they tried to leave the harbors in an unusable condition for the advancing Allies. Their method was to fill great barges with concrete, then sink them across the harbor entrance. The problem the Allies faced was to remove these obstacles, and they accomplished this in an ingenious way. They sealed great empty gas tanks (of the sort refineries use in storing fuel) and then they floated them in the sea above the sunken barges. When the tide was out, they chained the floating tanks to the barges. When the tide came in, the tanks exerted their tremendous buoyancy to tug the barges free from the sucking sand in the harbor bottom. This made it relatively easy to clear the harbor for Allied shipping. "Think of the power in that," the preacher went on to say. "The barges were chained to the tanks; the tanks were dependent on the tides; the tides were pulled by the gravitational attraction of the moon; and the moon was moving in accord with the whole cosmos."[1]

From this I observe first that we are going to be a lot more effective (and less frustrated) when we pay attention to forces and factors outside of libraries that come into play. These may be either subtle or obvious, but to disregard them is like standing on a sandbar with the tide coming in: and second, that if we are wise enough to work with rather than against these forces and factors, we are far more likely to get the kind of future, or at least outcome, we want. The fact is that we are in a lot less stable and predictable landscape than almost any of us anticipated when we started off in this vocation, so for many of us this represents a major midcourse correction.

The most important thing to begin with is to reckon on what those factors and forces are. I'm sure there are others, but I have three in mind for us to consider in the next few minutes:

1) Publishing

2) Our academic culture and the relationship of theological education to the life of the church
3) The changing nature of research

Trends in Publishing

In a 1990 piece in *Theological Education,* Barbara Wheeler anticipated the shift in publishing and bookselling.[2] Her essay was in many ways farsighted. I think she did overstate, though, the "disadvantaging" of everything except bestsellers. Indeed, one of the biggest surprises to me in the past year has not been how meager but how bewilderingly diverse is the range of what is available. I'm asking myself constantly, how can all of this last? How can a press publish such material and remain in business? How can a writer get something like this published? When Wheeler wrote, publishing had long been viewed by denominations almost as a mission or service, not merely a business. Some denominations provided subsidies or "cash cows" (curricula, hymnals, etc.) that were sure to generate profit. But denominational decline gradually shrank the margin for such altruism. So by the mid-1970s many denominational houses were asked to become self-sufficient or even to generate revenue for the parent denomination.

Wheeler also noted that publishers had previously been content to make profits over a long period of time—off their backlists. In 1990, publishers and sellers were less willing to store and reprint titles. Established publishing houses were increasingly being absorbed into massive conglomerates: the means of marketing and distribution were becoming more ruthless, more driven by bestsellers and less attentive to promising but still obscure authors. The amount of room available for a publishing "breakout" was getting smaller. Wheeler can't be faulted (who knew?) for not anticipating the ironic and improbable influence that the Web (which seemed at first to have "the death of print culture" written all over it) carried for making it so much cheaper, easier, and more efficient to keep obscure and out-of-print books within reach. I think it also would have been *impossible* to anticipate how costs have escalated. A fair summary might be that the fifteen years that have passed have shown contradictory trends: a brutal environment for traditional publishing houses and the processes they used to thrive in, but an almost unimaginably propitious era for publishing itself if we define it more broadly—i.e., as the means of getting material to the public.

In a more recent ATLA conference presentation from almost a decade ago, Susan Worst of Beacon Press noted three major changes in the publishing industry:[3]

a) Superstores and the problem of inventory. More than 1/3 of all hardcopy books were returned to the publishers by big box retailers in 1996.
b) Publishers were looking for ways to counter or combat this lethal drain on profits, through just-in-time, ordering, low inventory, the potential of print-on-demand, etc.
c) Loss of independent bookstores meant that while inventories might be bigger, they became more homogenized. The odds of an important new

work by a lesser-known author being "discovered" were longer than they used to be, she suggested.

Worst also observed that some theological publishers were responding by expanding their list, others by contracting, and I think that this is still playing out. Another observation, this one from a recent piece in *Christian Century,* as we bring this closer to home. Marcia Z. Nelson cites John Wilson (editor of *Books and Culture*) in observing a much greater evangelical/conservative presence in religious publishing.[4] Whether this has anything to do with post 9/11 or has some other explanation, it was noted that 40% of book buyers identified themselves as evangelicals. Somewhat improbably, major publishing conglomerates like Random House, AOL TimeWarner, and HarperCollins had added new religious imprints.

Permit me just a few more recent factoids: as of two weeks ago, the Book Industry Study Group confirmed that "the two major growth areas in 2005 will be the Elementary and High School and religious book segments."[5] The survey goes on to say that "the religion segment, which had an 11% increase in sales in 2004, is forecast to post a sales gain of 9% this year." "Religion" book sales are broken down into two categories, "Bible" and "Other." For what it's worth, the percentage represented by "Other" was about double that of "Bible" in 2004, and that gap is expected to widen during 2005. My sense is that "Bible" corresponds more to the stuff we trade in, while "Other" covers that dreaded zone of "popular religious literature." Some of you may remember that I tried to address this phenomenon of "the two faces of religious publishing" in a presentation in Kansas City last year and suggested that as theological librarians we might be missing an opportunity if we ignored popular religious literature (which people read in the millions) in favor of our more familiar material of "serious theological literature" (which people often seem to read only "where two or three are gathered."). Where, after all, do average people really get their theology from? What religious and theological ideas are the subject of the broadest discourse? Do we have a responsibility to pay attention to this? If so, what is that responsibility, and how do we fulfill it?

Let me conclude this quick overview of publishing by mapping out a scenario that I think could become pretty typical and ask how you might approach it where you work. For purposes of illustration, let's exclude the six biggest seminaries[6] and, say, those very few places whose endowments are strong enough to help bulletproof acquisitions budgets.

- Staffing cuts make it harder to devote serious time and attention to book selection.
- Declining budgets and increasing costs make it difficult to keep pace with acquisitions plans.
- The first generation of digital products has been a huge disappointment in terms of uneven features, inconsistent interfaces, varying archive backfiles, and so on. Products have been appallingly inconsistent (and honestly, given the magnitude of the problems, what's surprising is not that so few people are using them, but that so many are). Even if we have been fortunate enough to

be able to afford trying to use them, the response from users has often been unenthusiastic.

- At the very same time, there is a strong likelihood of one or more industry giants stepping into this breach with the offer of some kind of omnibus product (and I read a prospectus document just the other day of something like this that may come to market in less than a year) that would include digital versions of a given publisher's top reference works in religion and theology, bundled with lots of rich secondary content and a considerable list of premier electronic journals, all in a consistent online interface.

How will the ATLA landscape look—from a Collection Development perspective—if and when this happens? Let's speculate a little:

a) The downside: Our collections would be far less an expression of sustained thought and attention, resembling much more an off-the-shelf product. And the newest parts of our collections would become increasingly generic, largely indistinguishable from one another.
b) The upside: If an administrator, for example, wanted to argue the case that under an arrangement like the one I am describing our students would begin at last to realize the potential of digital resources, that might be a tough argument to contest. And if the same administrator also made the point that, based on the likelihood of actual and sustained usage, such an omnibus product would be a much better investment for the school than what we are doing at present, then that, too, might be a difficult argument to win. But the most important concern I see in all of this is the juggernaut of user preference for full text online.

There are many aspects of library usage that remain a mystery, but one thing we know indisputably is that students love to be online, any time, for any reason, and this means that if they are going to use any resources, it is what is online in full text that they are unfailingly going to use first. And I think that the implications of this for everything we buy are going to be enormous.

Will these pressures, these forces being felt from the publishing industry require us to reconsider how much we are able to offer to our patrons? Are we going to start looking just as closely at the *medium* and the *ratio* of that medium to overall acquisitions as we do at the titles themselves? For example, if we were given the choice of whether to offer, say, 65 journal titles in full text online over against 130 titles in a piecemeal combination of print, microform, Inter-Library Loan, and online, what would we pick? On what basis? And what if all 65 came through one vendor? What are your arguments for resisting an oncoming juggernaut of all full text, all the time?

Good questions, not so easily answered.

The Culture We Work in, Including the State of the Church

I have spent the past year working at a place that recognized a few years ago that if it weren't careful, it would shortly be excelling at training ministers for a culture that no longer existed. The administration proceeded to make changes accordingly—some of them enormously difficult. Many schools are not so fortunate, and the force of nostalgia or being hidebound ends up costing us, big-time, as theological librarians.

If you're anything like me you might wish from time to time that we were able to work with administrators who understand libraries better, and (possibly) with a patron base that was more uniform and better prepared for graduate theological study clientele. If it's true that the nature of our library work environments has changed in a way we were not completely prepared for, it's just as true, and *just as importantly true*, *that the cultures our schools of theology serve have changed as well.*

Again, a few factoids:

- Twenty-five percent of all ATS schools have 75 FTE or fewer (I don't work at one of these schools).
- Something like one-third of all students in ATS-accredited schools are enrolled in 6 institutions, out of a total of more than 250 member institutions (I don't work at one of these schools either).
- And here's something else: There's a somewhat shadowy but increasingly important cohort of theological students that doesn't show up on the ATS/ATLA radar screen at all. There is a number of possible factors in play in this phenomenon:

    a) These students' churches think that there is a better way to train pastors than in full-time graduate study. This usually involves a much tighter connection with, and supervision from, a local church. To cite one example: "a prospective student must sense he has a call to leadership ministry … be capable of serious study … while no strict standards are applied, it is preferable that a student have at least some undergraduate educational experience or some significant work experience …."
    b) For some of these schools, non-accreditation by ATS and other bodies is not accidental, but tactical and deliberate. For example, "We are not accredited, nor are we seeking accreditation, so as to be free from outside control and remain open to the Holy Spirit … we believe that the credibility of [this school] is not in accreditation, but in the fruitfulness and surrendered lives of the students …"
    c) And in still other instances there is an explicit distrust and disillusionment toward accredited theological education (including, but not limited to) concerns over theology, practical training, interest in missions. Example: "we believe that all theological and ministerial education should be radically God-centered and Bible-saturated. It should be truth-driven rather than audience-driven."

My purpose in citing these examples is neither to condemn nor to commend these alternative approaches. It is simply to remind those of us who need reminding that we are in a marketplace that gets more diverse all the time, where traditional bases of strength and enrollment have been turned on their heads and eclipsed by relative upstarts, and is market driven, whether we like it or not.

What if—who'd have thought?—the reality is that there are more people studying theology than ever before, only many of them are not aligned in any formal way with our academic culture? Are there implications for us? To quote from the Executive Director of the Association of Theological Schools in a recent *Christian Century* interview: "As membership in mainline Protestant churches declines, alternative patterns of education and routes to ordination are increasing. As new paradigm churches exercise leadership among Evangelical Protestants, questions about the relevance of theological education drift through the hallways at mega-church conferences."[7] That states the phenomenon very nicely. We have a considerable interest in this matter. And wouldn't it be interesting to discuss how enrollments in MA programs are growing faster than in MDivs in some schools, and how that might affect library use? I only wish we had the time.

But the fact is that students are making their own choices, in their programs of study, in the schools (and kinds of schools) they are attending, and that the congregational culture of our countries is encouraging them to do exactly that. *Of course* this affects what we do. How well are our policies and services, our acquisition plans, our measures of effectiveness, being calibrated to these new alignments? Is your administration interested in these issues? For most of us this means that we have to find ways to keep the drawbridge down and, if possible, to get rid of the "moat" entirely.

Changing Conceptions of "Research"

Finally, I want to talk for a few minutes about the future of research. We saw an interesting phenomenon this year at Luther Seminary, which quickly came to be known as "the Matthew Henry syndrome." Faculty in the Bible department had papers handed in that cited freely from the online version of *Matthew Henry's Commentary,* a resource that dates from the early eighteenth century. The first response to this was dismay that students were resorting to the laziest possible option: an online, public domain biblical commentary, regardless of its date. But on further reflection it looked a little less simple: It turned out that many students assumed that because this source was online and because the copyright notice for the online edition was 1999–2002 (or something like that), they were in fact using something that was high caliber and certainly up to date. I'm sure you have your own anecdotes that illustrate this part of our dilemma.

What exactly do we have in mind for a working notion of "theological research" for the patron groups we work with? Who defines "research"? To what degree are we as librarians still the arbiters of how this question is asked and answered? Or of whether the questions get asked at all? The amount of attention

being given to information literacy programs, even here at this conference, is just one indication of how great a concern this has become.

A recent essay in *The New Republic* raised similar questions, not simply about whether we use easily accessible e-resources instead of print resources that require somewhat more effort, but more elemental concerns like our attention spans and the way we read—in an engaging and helpful way. Let me quote a little:

> What really matters, especially at this early stage, is not to damn or to praise the eclipse of the paper book or the digital complication of its future, but to ensure that it happens in the right way, and to minimize the risks …. The Internet revolution is changing not only what scholars read, but also how they read—and if my own experience is any guide, it can easily turn them into worse readers.[8]

Based on his own tough experience in trying to read a scholarly monograph of 350–400 pages online, the author observes further that "our own communications revolution has … emphatically not been 'Gutenberg II' … computer screens were not originally intended to replace books, and it is something of a technological accident that they are now coming to do so … while screens were originally used to read programs, and data, and the early e-mail messages carried by Arpanet, very few people used them to read prose texts of any length."[9] Key-word searching one's way through an online text, as he painfully discovers, is fundamentally different from and less satisfying than actually reading the thing as a print monograph.

The reasons why theological reading and reflection and writing in a digital environment have been so long in finding a workable form are partly *technological* (what reading device works as well as a book, while incorporating the features of digital texts?) and partly *corporate* (will the publishing industry prove to be smarter than the music industry was in finding means of distributing copyrighted content electronically?), but they are also fundamentally *cultural*. I wonder if we have thought enough about the *culture of theological scholarship*—how it has developed, why it has worked and not worked, and how it is changing—to be able to shape what research and scholarship are going to look like in the days ahead. What I'm pretty sure of is that we as librarians in theology have a perspective and a voice that are unique and needful, and that if we don't use that influence—and seek greater influence—we are likely to end up settling for something that will not be attractive to us or our users, or live up to the tradition we work within, or meet the challenges and opportunities that are presenting themselves.

Summary

To return to our theme, "Theological Librarianship and Its Possible Futures": I've been working a lot the past few months with past issues of the *ATLA Conference Proceedings* back to the first conference at Louisville in 1946. Buried within the covers of the back numbers are some really fine writings on theological librarianship, to be published as a "retrospective anthology" in time for ATLA's 60th anniversary a year from now. It's been intriguing to see the attempts of our

predecessors to discern where their future was headed. Nobody ever knows for sure: Smart people have been colossally wrong about the future of microfilm, about the demise of books, about decline in use of paper, about (so far) e-books, and so on. What if they/we are just as wrong about Print-on-Demand, for example?

And yet surely if there's one thing we can all agree on about the future, *it's that it hasn't happened yet.* Just the same, I'd feel as if I were shirking if I didn't stick my neck out and offer a few prognoses:

1) Resource sharing: There is both a better opportunity and a greater need than ever for sharing resources. This may involve more collaboration in acquisitions (at the local or even regional level), database licensing, document exchange, and so on. What's clear is that as individual libraries most of us will be able to do markedly less of some things (e.g., serials and monograph purchases) and perhaps more of some other things (getting our unique resources in better circulation). What is the best way to convene such discussions and move ideas forward? (See Ann Hotta's essay on collaboration from a recent issue of Theological Education.)[10]
2) Given the shifting and diversifying of student enrollments, many of us will have to reevaluate our primary commitments, including (for example), balance between scholarly and popular materials, traditional denominational resources and resources of the broader church, and getting a more accurate grasp of our patron populations and their needs. Fewer of our enrolled students will be resident.
3) The need for new structures and policies for serving users who are not directly enrolled on our campus. What if our biggest untapped user group is comprised of non-ATS students, for example? It's worth considering.
4) A need for more and more wisdom and agility re: collection formats. (See above.)

Woody Allen said (in a context I can't recall) that: "Today we are at a crossroads. One road leads to hopelessness and despair; the other, to total extinction. Let us pray we choose wisely." But I want to end with a word of optimism and hope. I think our take on the future gets brighter the minute we let go of the idea that the academic/ecclesiastical culture we inherited somehow owes us a stable career and/or income. *No, it doesn't.* The landscape of theological librarianship we are in today came into being as a product of a certain church and societal culture. If some aspects of that culture no longer apply in the same way, what's to complain about? We might as well complain about the wind and weather. Librarians have often excelled at facing and overcoming challenges. (If you need reminding, I warmly encourage you to read Ronald Southern's essay "A Benedictine Library in a Disordered World."[11])

What I have plenty of confidence in is our ability to be adaptive and resourceful, to take into account some of the shifts we are considering today, and to find ways to thrive in a changing environment. It could be argued that theological study is in danger of becoming more estranged than ever from its best

sources—if that's not an interesting challenge, I don't know what is, and if we don't address that challenge, I am fairly certain that nobody else will.

Acknowledgements

Jack Ammerman (Boston University School of Theology), for his wise insights (through his blog—http://theolib.blogspot.com—and elsewhere) on changes in scholarly publishing.

Bruce Eldevik (Luther Seminary), for help in gathering information on trends in theological education.

Jan Malcheski (St. Paul Seminary), for introducing me to the idea of "disintermediation" and for pointing out to me the David A. Bell essay from The New Republic, which is cited above.

Melody McMahon (John Carroll University), for her collaboration as coeditor on the forthcoming retrospective anthology of essays on theological librarianship—a project that has had a formative influence on this paper.

Carver County Public Library System, specifically for planning such a splendid branch library in the town of Waconia, MN, where I spent a very enjoyable Saturday redrafting this essay.

Sources

"Seminary Enrollment Trends Upward." *Christian Century,* 122 (11), May 31, 2005: 16

"Trends 2005: School, Religion Bright Spots." *Publishers Weekly,* 252 (21), May 23, 2005: 13

Bell, David A. "The Bookless Future. What the Internet is Doing to Scholarship." *The New Republic,* May 2 & 9, 2005: 27–33.

"Seminaries and Seminarians," *Encyclopedia of Religion and Society,"* Ed. William H. Swatos. 11 June 2005. (http://hirr.hartsem.edu/ency/Seminaries.htm)

Chang, Patricia. "The Clergy Job Market: What are the opportunities for ministry in the 21st century?" *Hartford Institute for Religion Research,* 8 June 2005. (http://hirr.hartsem.edu/cong/cong_clergyresources_clergyjobs.html)

Dart, John. "Is it Worth It? The Value of a Theological Education." Interview with Daniel Aleshire. *Christian Century,* 120 (4), February 22, 2003: 32–35.

Hotta, Ann. "Is There a Strategic Alliance in Your Future? Lessons Learned from Library Consortia." *Theological Education*, 40 (1), 2004: 89–98.

Miller, Todd. "In Defense of Stupid Users." *Library Journal,* 130 (5), March 15, 2005: 58.

Nelson, Marcia Z. "The Publishing Business: Religion Sells." *Christian Century,* 121 (21), October 19, 2004: 8–10.

Poe, Harry L. "The Revolution in Ministry Training." *Theological Education,* 33 (1), August 1996: 23–30.

Southern, Richard W. "A Benedictine Library in a Disordered World." *Downside Review*, 94 (July 1976): 163–77.

Stewart, David. "Nurturing Curiosity: a Librarian's View." *Christian Century,* 118 (5), February 7–14, 2001: 18.

Thielemann, Bruce. "Claiming the Molten Moment." *Christianity Today,* 29 (2), February 1, 1985: 28–31.

Wheeler, Barbara. "Fit for Ministry?" *Christian Century,* 118 (12), April 11, 2001: 16–23.

_____. "Theological Publishing and Theological Education." *Theological Education,* 27 (August 1990): 56–70.

Worst, Susan. "The Future of Trade Religious Publishing." *American Theological Library Association, Summary of Annual Conference Proceeding.*: 51 (1997): 159–62

Young, Jeffrey R. "From Gutenberg to Google. Five Views on the Search-Engine Company's Project to Digitize Library Books." *The Chronicle of Higher Education,* LI (39), June 3, 2005: A24–A27.

---

[1] Bruce Thielemann, "Claiming the Molten Moment." Christianity Today, 29 (2), February 1, 1985: 28–31.

[2] Barbara Wheeler, "Theological Publishing and Theological Education." Theological Education, 27 (August 1990): 57.

[3] Worst, Susan. "The Future of Trade Religious Publishing." American Theological Library Association, Summary of Annual Conference Proceedings: 51 (1997): 159.

[4] Nelson, Marcia Z. "The Publishing Business: Religion Sells." Christian Century, 121 (21), October 19, 2004: 9.

[5] "Trends 2005: School, Religion Bright Spots." Publishers Weekly, May 23, 2005: 13

[6] "Seminary Enrollment Trends Upward." Christian Century, 122 (11), May 31, 2005: 16

[7] Dart, John. "Is it Worth It? The Value of a Theological Education." Interview with Daniel Aleshire. Christian Century, 120 (4), February 22, 2003: 32–35

[8] Bell, David A. "The Bookless Future. What the Internet is Doing to Scholarship." The New Republic, May 2 & 9, 2005: 28.

[9] Bell, 30.

[10] Hotta, Ann. "Is There a Strategic Alliance in Your Future? Lessons Learned from Library Consortia." Theological Education, 40 (1), 2004: 89–98.

[11] Southern, Richard W. "A Benedictine Library in a Disordered World." Downside Review, 94 (July 1976): 163–77.

"Treasures Hid in the Sand …": Finding Information for Religious Studies Research in Electronic Non-Theological Sources

by
Judy Clarence, California State University East Bay

> They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand…
> —Deuteronomy 33:19

The inspiration for this presentation came from a session in which I participated at a Music Library Association conference a couple of years ago. Several of us music librarians who work in libraries in which we wear a variety of hats shared our knowledge of nonmusic resources that might be appropriate for musicians and scholars of music to know about. The presentation was well received, and I thought immediately that it might be helpful, too, for theological librarians to get a sense of what's "out there" in electronic databases other than *ATLAS, Catholic Periodical and Literature Index*, EBSCO's *Religion and Philosophy Collection*, etc.

I began preparing for this presentation by looking to see what databases ATLA libraries make available to their patrons and discovered that there's a huge variety in the amount of options. Some larger libraries surprised me with the large number of nontheological databases available. Other, smaller, libraries have only *ATLAS*—and a few didn't even provide that! A couple of small institutions subscribe to practically every database a diverse university like Cal State East Bay provides, which amazes me. My guess is that they're very well funded or perhaps are part of a consortium that provides group access. Anyway, it's all over the map as to which ATLA libraries have access to which databases, and I'm assuming that even if your library has some of the resources I'm going to talk about today, it might be helpful to review their potential uses in a theological setting.

My intent here is not to encourage libraries to consider subscribing to databases they don't already provide. Rather, by giving an overview of some of the many resources available and their possible uses in a theological or religious studies setting, I'm hoping to expand awareness so that librarians in theological libraries may refer patrons to libraries that do provide access. Most public academic libraries (and many public libraries as well) subscribe to some or all of these databases and will welcome students from other institutions who want to use the resources when they visit the library (remote access is limited, of course, to students, faculty, and staff of those institutions).

A couple of caveats: I'm primarily going to discuss content today rather than searching techniques, though I'll touch on those a little in some cases. And I'm not going to talk about available platforms (many of these databases are available from a number of different vendors), nor about pricing (prices vary hugely depending on

whether or not a library is part of a consortium, how many simultaneous users need to be served, etc.)

Also, I'm not going to discuss the very general resources listed in the handout such as *Academic Search Premier, InfoTrac, Lexis-Nexis*, etc., because these are all resources that are worth taking a peek at for almost any subject you can think of, just to see what's out there across the literature and in the popular press. *Lexis-Nexis,* for example, can locate articles in newspapers back several decades—extremely helpful for people researching a particular church issue or denominational concern that has made it into the general media, such as pedophilia in the Catholic priesthood, the teaching of evolution vs. creationism and intelligent design in public schools, etc. The results may not be scholarly but are useful for examining the popular press's handling of the issue.

On your handout, under each source's description (the wordings of these descriptions are taken from the databases themselves), I've listed some possible areas of usefulness for theology or religious studies pursuits. By no means are these all-inclusive! You can probably discover many other topics for which research would be enhanced by use of these resources. These are just suggestions, topics that came to me as I looked at the databases with an ATLA hat on, rather than from my usual secular, public university point of view.

I've arranged the session in very rough subject areas:

I. General Resources to Try for All Topics:

Academic Search Premier (or Academic Search Elite)

A multidisciplinary, scholarly database that includes full text for nearly 4,700 publications, as well as images, for nearly every academic field of study, including more than 3,600 peer-reviewed publications. In addition to the full text, this database offers indexing and abstracts for the more than 8,000 journals in the collection. Provides expanded indexing and abstract and PDF back files for more than 100 top scholarly academic journals dating back as far as 1965.

InfoTrac: Expanded Academic ASAP

Provides bibliographic references, abstracts, or full text for articles from more than 1,900 scholarly and general-interest publications of which 900 are full text. Subject areas include the humanities, social sciences, nontechnical general sciences, and current events. Coverage dates back to 1980.

JSTOR (Journal Storage)

An online system for archiving academic journals that provides full-text searches of digitized (scanned) back issues of several hundred well-known journals, some going as far back as 100 years.

Lexis-Nexis

Multidisciplinary, business, and law. Full text, abstract, and citations for articles, documents, and other materials from newspapers, business and trade journals, general interest magazines, company reports, legal and tax documents.

Project Muse

Humanities, social science, and mathematics. Full text of articles published in more than 100 journals from Johns Hopkins University Press and other university and academic publishers. Coverage: 1995–present.

Contemporary Authors

Current writers in fiction, general nonfiction, poetry, journalism, drama, and related areas. Full-text content includes biographical and bibliographical information on 100,000+ writers. Coverage: contemporary (20th century).

II. Cultural and Historical Studies of Religions and Church History—United States:

American History and Life

U.S. and Canadian history and related topics in social sciences and humanities. Contains citations and abstracts only. Includes references from 2,100+ international journals, books, and dissertations; film and video reviews from 1988 to present. Helpful for research into the history of churches and denominations in the U.S.

III. Culture and Historical Studies of Religions and Church History—The World:

Historical Abstracts

World history (1450 to present) and related areas of the social sciences and humanities, including culture, diplomacy, economics, international relations, and politics. Contains citations and abstracts only from approximately 2,100 journals, books, and dissertations from 1970 to the present. Helpful for research into the history of religion worldwide, other than in the U.S.

IV. Religion and Art:

Art Index

Architecture, art history, crafts, folk art, graphic arts, painting, photography, sculpture, and textiles. Contains citations and abstracts from

more than 200 key international arts publications. Coverage: 1984–present. Helpful for research in religion and art, iconography, church architecture.

Grove Dictionary of Art Online

This is better described as an encyclopedia. Covers visual arts—painting, sculpture, graphic arts, architecture, decorative arts, photography. Full text. Contains more than 45,000 articles covering art from prehistory to the present day. Includes artist biographies, civilizations and cultures, country surveys, style, groups and movements, art forms, subject-matter and Iconography, materials, techniques and conservation, and theory. Also includes 32,000 images. Updated continuously. Helpful for studies in religion and art, iconography, church architecture.

V. Music and Religion:

Grove Dictionary of Music Online

A full-text encyclopedia that consists of more than 29,000 articles covering all aspects of music and musicians. Includes composers, performers, writers of music; music styles, genres, terms, history; ancient music and church music; musical instruments and performance practice; world music; and more. Updated continuously. Helpful for students interested in sacred music, hymnody, etc.

Music Index

The *Music Index* indexes articles in more than 700 periodical titles on composers and music from all styles and genres. Coverage for most titles begins in the 1970s, but articles published as far back as the 1950s are also indexed here. Coverage varies by title. No full text is available. Content is updated quarterly. Helpful for students interested in sacred music, hymnody, etc.

RILM (Répertoire International de Littérature Musicale)

Music—all aspects. Citations and abstracts. Contains more than 200,000 items covering all aspects of music, including historical musicology, ethnomusicology, instruments and voice, dance, and music therapy. Coverage: 1969–present. Helpful for research in sacred music, hymnody, worship, and dance.

VI. General Humanities:

MLA Bibliography

Language, literature, humanities, folklore, drama, and criticism. Citations only. Indexes 3,000+ international journals and series,

monographs, working (unpublished) papers, conference proceedings, bibliographies, and more. Coverage: 1963–present. Helpful for investigations into spirituality and literature, folklore.

Humanities International Complete (HIC)

Brand new from EBSCO, HIC is a comprehensive database of humanities content, providing full text of hundreds of journals, books, and other published sources from around the world. HIC provides cover-to-cover indexing and abstracts for more than 1,700 journals and contains more than 1.5 million records. Major subject areas include literature, philosophy, the arts, history, culture, and multidisciplinary humanities titles, with a special emphasis on literature and the literary arts. Title coverage goes back as far as 1929.

VII. Philosophy:

Philosophers Index

Provides indexing and abstracts from books and journals of philosophy and related fields. It covers the areas of ethics, aesthetics, social philosophy, political philosophy, epistemology, and metaphysic logic as well as material on the philosophy of law, religion, science, history, education, and language. 1940 onwards. Updated quarterly.

Helpful for research on many topics in religion/theology, especially philosophy of religion. Some biblical materials—search by book of the Bible without chapter/verse. Also useful for Ethics.

VIII. Spirituality and Religious Experience:

Anthropology Plus

Archaeology, applied anthropology, cultural and social anthropology, ethnohistory, ethnomusicology, folklore, and linguistic anthropology. Citations only. Includes articles published from the late 19th century to the present, including the complete contents of Anthropological Literature: An Index to Periodical Articles and Essays published quarterly since 1979. Helpful for studies of religion as an anthropological phenomenon, spirituality, indigenous religions, sects and cults, rites and practices.

eHRAF Collection of Ethnography

A cross-cultural database containing information on all aspects of cultural and social life. Produced by the Human Relations Area Files (HRAF), Inc.

Helpful for research on religion as an anthropological phenomenon, spirituality, indigenous religions, sects and cults, rites and practices.

IX. Religion and the Media:

Communication and Mass Media Index

A resource of unprecedented scope and depth in the communication and mass media fields, CMMI offers cover-to-cover ("core") indexing and abstracts for more than 300 journals and selected ("priority") coverage of more than 100 more, for combined coverage of more than 400 titles. Coverage varies, but generally coverage is from the 1990s to the present. Helpful for research into the relationship between religion and mass media.

Political Science Abstracts

Comparative politics, government and political systems, international relations, law, and public administration/policy. Citations and abstracts. Approximately 1,100 serial titles covered, with plans to focus expansion on international titles. Coverage: 1975–current. Helpful for studies on the relationship between religion and politics.

X. Sociology of Religion:

Sociological Abstracts

Theoretical and applied sociology, social sciences, and social issues. Citations and abstracts. Indexes 2,500 international journals and dissertations. Includes abstracts of journal articles selected from more than 2,500 journals. Helpful for examinations of the sociological aspects and interpretations of religion.

Agricola

Agriculture, all aspects. Citations & abstracts. Coverage books, 1970-present; articles, 1979-present. Helpful for students looking at church work with the hungry, food distribution, etc.

X. Pastoral Concerns and Chaplaincy:

CINAHL (Cumulative Index of Nursing and Allied Health)

CINAHL provides access to virtually all English-language nursing journals, publications from the American Nurses Association and the National League for Nursing, and primary journals from 13 allied health disciplines. Citations, abstracts, and selected full text. Coverage: 1982–present. Helpful for research into spiritual care, chaplaincy, illness and treatment, ethics, end-of-life issues.

Medline

Medicine. Citations and abstracts. Citations to articles from about 3,400 journals on medical research and clinical medicine, including veterinary medicine and dentistry. International coverage. Abstracts are provided for about 60% of the 1,975+ articles. Searchable by National Library of Medicine (MeSH) headings as well as by key words from titles and abstracts. Coverage: 1966–present.

Also available free of charge as "PubMed" at http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?DB=pubmed.

Helpful for getting medical information (tends to be more technical than CINAHL) concerning conditions and treatments. Also useful for Bioethics.

Criminal Justice Abstracts

Criminology, crime trends, prevention projects, corrections, juvenile delinquency, police, courts, offenders, victims, and sentencing. Citations and abstracts. Provides comprehensive coverage of the major journals in criminology and related disciplines, extensive coverage of books, and unparalleled access to reports from government and nongovernmental agencies. Coverage: 1968–present. Helpful for research on prison chaplaincy, spiritual guidance for prisoners, legal research, restorative justice, etc.

Ethnic NewsWatch

National and international news and/or of special interest to U.S. ethnic and minority populations from their press perspectives. Full text. More than 95,000 articles, editorials, and reviews published in approximately 100 ethnic and minority newspapers, magazines, and journals published in the United States. Provides multicultural coverage of subjects of interest to African Americans, Hispanics, Latinos, Chicanos, Native Americans, Asian, Jewish, Arab, and European Americans. Includes a directory providing bibliographic information for each publication covered. Coverage: 1991–present. Bilingual, Spanish/English. Helpful for getting information on spirituality and church issues concerning ethnic and minority groups.

Gender Watch

Women and Gender Issues. Full text. A collection of more than 80,000 articles from about 175 publications that include local, national, and international journals, magazines, newsletters, pamphlets, reports, conference proceedings, and books focused on women's and gender issues. Subjects include the impact of gender and gender roles on the arts, popular culture and media, business and work, crime, education, research and scholarship, family, health care, politics, religion, and sports. Coverage: 1970 to the present; updated quarterly. Helpful for studying

issues that concern gays, lesbians, transgendered persons, bisexuals in the church, women in the church, ordination of women.

PsycInfo

Psychology and related social and behavioral sciences. Citations and abstracts. Indexes 1,300+ journals, book chapters, and records. Coverage: 1892–present. Helpful for researching religion and spirituality from a psychological perspective, clinical and practical research into psychological and emotional conditions.

Social Services Abstracts

Social Work, Social Sciences, Sociology. Index with abstracts. Provides bibliographic coverage of current research focused on social work, human services, and related areas, including social welfare, social policy, and community development. The database abstracts and indexes more than 1,600 serials publications and includes abstracts of journal articles and dissertations and citations to book reviews. Coverage: 1980–present. Helpful for doing research on the practical application of social services theory in the community.

XII. Homiletics:

Linguistics and Language Behavior Abstracts

Linguistics, lexicography/lexicology, speech pathology, phonology, and semantics. Citations and abstracts. LLBA provides nonevaluative abstracts of articles from approximately 2,000 serials published worldwide, coverage of monographs, recent books, technical reports, occasional papers, dissertation listings, and bibliographic citations for book reviews. Coverage: 1973–present. Helpful for the study of linguistic and content/delivery analysis of sermons, interpersonal communication, Bible translation.

XIII. Mission Work:

Country Watch

World Affairs. News and analysis of political, economic, business, and environmental trends on countries of the world. Full text of survey articles and maps. Coverage current. Helpful for acquiring current background information on countries.

XIV Education:

ERIC

Education, counseling, curriculum, and related social science disciplines. Abstracts and selected full text. References to articles in 750+ professional journals and thousands of unpublished research reports,

conference papers, curriculum guides, etc. Coverage: 1966–present. Helpful for research concerning religious education, religion in the classroom, Sunday school curriculum, theological studies, and pedagogy.

XV. Church Administration and Finance, Business Ethics, Spirituality in the Workplace:

ABI Inform

Provides indexing and abstracts to articles from nearly 1,800 worldwide business and management publications, for in-depth coverage of business and economic conditions, management techniques, theory and practice of business, advertising, marketing, economics, human resources, finance, taxation, computers, and more. Includes more than 350 English-language titles from outside the U.S. Citations, abstracts, and selected full text. The database contains complete articles in full text for 700+ of the most popular and important sources. ABI/INFORM also provides fast, easy access to information on 60,000 companies. Coverage: 1971 to the present (International. Full text retrospective from 1997 [with limited full text appearing in 1994]; abstracts retrospective from 1971). Helpful for researching business aspects of church management, nonprofit status, fund-raising, spirituality in the workplace, business ethics.

Business Source Premier

Provides full text for nearly 7,600 scholarly business journals and other sources, including full text for more than 1,100 peer-reviewed business publications. Citations, abstracts, and selected full text. Coverage includes virtually all subject areas related to business. The database also includes other sources of full-text information such as country economic reports from the EIU, Global Insight, ICON Group, and CountryWatch and detailed company profiles for the world's 10,000 largest companies. Coverage varies. This database provides full text (PDF) for more than 350 of the top scholarly journals dating as far back as 1965, and in some cases even further. Helpful for looking at issues of church accountancy, Bible marketing, church taxation.

General Business File

Business and management articles, company and industry news and information, directory listings for more than 180,000 companies, and investment analysts' reports on major companies and industries. Indexing and abstracting of more than 900 periodicals and full text for 460 titles. Citations, abstracts, and selected full text. Coverage: 1980 to present. Approximately 50% of articles full text in almost 1,000 publications indexed. Helpful for research into church finance, business aspects of church management, spirituality in the workplace, business ethics.

For further information: judy.clarence@csueastbay.edu. 510-885-3780.

Using Unicode™ in the Local Integrated Library System*

by
Richard A. Lammert, Concordia Theological Seminary

Four years ago, the presenter made a presentation on Unicode™ at the 2001 annual conference ("Using Unicode™: The Promise and the Pitfalls," *American Theological Library Association Summary of Proceedings* 55 [2001], 251–267). At the time, the use of Unicode™ in libraries was theoretical, since no bibliographic utility and few (if any) integrated library systems used Unicode™. Much has changed in those four years: both of the major bibliographic utilities (RLG and OCLC) are moving toward platforms compatible with Unicode™, and many integrated library systems have implemented Unicode™ (or will very soon do so). The library community is heavily involved in the Unicode® Consortium; both RLG and OCLC are members, as well as six ILS vendors with markets in the United States: Endeavor, Ex Libris, Innovative Interfaces, Sirsi, TLC, and VTLS. Thus, the time is ripe to revisit this topic for theological libraries.

Background

The original MARC-8 character set covering Latin alphabets and enough diacritics and special characters to handle non-Roman alphabets in romanization has been supplemented since the late 1960s to include 17,010 characters. Although this is sufficient for most cataloging, and although the character sets include the most problematical scripts for romanization (Chinese, Japanese, and Korean; Hebrew and Arabic)—as well as Cyrillic, Greek, and the Unified Canadian Aboriginal Syllabic character sets—the MARC-8 character sets are certainly not sufficient for cataloging the output of all the world's presses. In particular, as theological libraries begin to document world Christianity (which continues to be an emphasis of ATLA), the need for more scripts becomes apparent. MARC-8 character sets include no scripts of Southeast Asia, no extended Cyrillic for the non-Slavic languages using the Cyrillic alphabet, and no derived Latin characters used in many African languages.

The character set of the *Unicode™ Standard* now includes 97,655 characters, covering all the scripts mentioned above, and many others. Although the *Unicode™ Standard* is not the same thing as the international standard ISO/IEC 10646, the characters included in the two are exactly the same, and the designation of Universal Character Set (UCS) from the ISO standard can be used to refer to the set of characters permitted in either in ISO/IEC 10646 or in Unicode™, and the two will be used interchangeably in this article. Unicode™ has space for a total of 1,114,112 characters (although not all of those are or will be printable characters).

---

* Unicode™—"Unicode is a trademark of Unicode, Inc."
Unicode®—"Unicode is a registered trademark of Unicode, Inc."

What is significant to theological libraries is that the UCS already covers almost any imaginable alphabet or character that one is likely to encounter in cataloging. There is no need to "reinvent the wheel" when it comes to encoding characters in the computer.

Computers are basically number crunchers. In order to use letters or Chinese characters in the computer, one must represent those letters or Chinese characters as numbers. The encoding for a particular character set is the way the letters are represented by numbers. This encoding has already been done in both Unicode™ and MARC-8—however, the numbers chosen to represent different letters is different in these two character sets. In order to move between the character sets, one must show how the numbers (encoding particular letters) in one character set relate to the numbers (encoding the same letters) in another character set. The relationship between the encoding in one character set and the encoding in another is called a character set mapping.

For MARC-8 and Unicode™, this mapping has been done. MARBI proposal 96-10 in 1996 established the basic mapping between MARC-8 and Unicode™; except for a few tweaks, this mapping has been standard since then. This proposal was supplemented with MARBI proposal 2001-09, which added mapping for the EACC (East Asian Character Code—the Chinese, Japanese, and Korean characters in MARC-8) to Unicode™.

However, because there are many more characters in Unicode™ than in MARC-8, the need for coordinating between the two character sets was apparent. MARBI proposal 98-18 permitted the use of UCS characters (in the UTF-8 encoding) in MARC 21 records; however, only those characters that mapped to existing MARC-8 characters were permitted. This "round-trip rule" meant that, even if one used UCS characters in a MARC 21 record, it could still be translated to the existing MARC-8 characters and used by existing systems.

This leaves many of the characters in Unicode™ (officially) unusable in MARC records. However, a local integrated library system (ILS) that handles Unicode™ can probably handle *all* of Unicode™ (in fact, if it conforms to the compatibility restraints given in the *Unicode™ Standard*, it *must* be able to handle all of Unicode™ without distorting or discarding information, even if it can't display it). In addition, any modern Web browser should be able to handle the entire UCS and display the characters, assuming that the necessary fonts are installed. Thus, a local ILS could send to a Web browser a record having characters that the ILS *can't* export to a bibliographic utility, because they cannot be mapped to MARC-8 characters. When communicating information to other systems (for example, importing from or exporting to a bibliographic utility or providing records for authority processing), a local ILS must observe the "round-trip rule."

Some information gets lost in current MARC 21 records. The loss is by no means critical, but it is a loss, nevertheless. African languages with hooked *b*'s and open *o*'s can only appear in MARC 21 records with the Library of Congress convention of using a double underscore under the letter, meaning "there is no exact representation of this character in the character set." The EACC code, covering Chinese, Japanese, and Korean characters, must approximate some

characters found in printed material with a "close equivalent." Full use of Unicode™ would eliminate this loss of information.

Entering UCS characters into a MARC record is done in the same way as one currently enters alternate graphic representations of a MARC field into a record: by use of MARC field 880. The contents of MARC field 880 can be either any of the MARC-8 character sets or—if the local ILS understands Unicode™—any character from that character set. Most local ILSs will provide a way to enter UCS characters directly into the record. If not, the use of Unicode™ opens up a possibility that libraries have not had in the past: one can use *any* word or text processor capable of using Unicode™, then cut and paste into the record. It was not possible to do this in the past, since no products outside of the library world understood the MARC-8 characters, even though these were a national standard.

As theological libraries look at the use of Unicode™ in their local ILSs, recent developments at MARBI should be taken into account. First, at the MARBI meeting in January 2005, the CC:AAM (Cataloging and Classification: Asian and African Materials) requested that the character repertoire used in MARC 21 records be expanded to include the UCS beyond what is currently included in the MARC-8 subset. Second, on the agenda for the MARBI meeting on June 25, 2005, was a consideration of the report "Assessment of Options for Handling Full Unicode™ in Character Encodings in MARC 21—Part 2: Issues." Thus, MARBI is definitely moving toward opening the way to using more characters in MARC 21 records than has been possible until now.

Implication for Theological Libraries

Although the official word is not yet here, a theological library may want to consider using the full UCS in its local ILS. As long as one is not under restrictions from other organizations (for example, bibliographic utilities, to which one uploads finished records; the university of which the library is a part, which has existing rules in place; a consortium, which has stated expectations about the records loaded into a common database), and the local ILS allows it, one *may* use Unicode™ in the local bibliographic record.

There are several caveats to keep in mind if one does this: (1) protocols for transfer of records created with the full UCS are not yet in place; (2) exchange of records will accordingly be a problem; (3) since this is on the "cutting edge" of bibliographic work, one should keep a backup of one's work in case something goes awry. Something could easily go awry with a task apparently as simple as sending records to an authority vendor, since the vendor will expect records with MARC-8 characters.

Because of these caveats, why, then, would one want to create records using full Unicode™? The local catalog should meet the needs of one's own patrons; local records should reflect local concerns. Just as one can add local subject headings or local notes to a record in one's own bibliographic database, so one might want to add UCS characters outside the MARC-8 subset to a local bibliographic database. As long as one's concern is with access of those records

though a Web browser and display of those records on a terminal screen, it doesn't matter if more characters are in the record than can be transferred officially to another computer system. In fact, if the record is not encoded in Unicode™, the ILS is probably converting the record to Unicode™ anyway, since that is what Web browsers understand, not the MARC-8 characters.

In addition, any upgrading of records in a local ILS now will give theological libraries the ability to update master records when the limit on character sets is lifted. Any work that is done now is less work that will need to be done in the future.

With the use of the full UCS, one can easily document world Christianity. The application of Unicode™ can start with the theses or dissertations from one's own institution that include Greek, Hebrew, or other languages in the title. Bibles from Africa are no problem with the full UCS. Material from Kyrgyzstan and Kazakhstan are readily done, since Unicode™ includes modified Cyrillic characters used in these countries that are not available in the standard MARC-8 Cyrillic repertoire. Religious material in Amharic, Tamil, Sinhala, and Thai are all easily cataloged (at least as far as the characters are concerned) with the use of all of Unicode™.

The switch to using the entire UCS in local records does not solve all problems. In particular, the problem of indexing of the vernacular scripts comes up if one starts to use these scripts in the catalog. As far as theological libraries are concerned, where the amount of material in any one script or language (outside of the common scripts in which material is collected) can expect to be minimal, the indexing can be as simple as including the vernacular fields in a browse index in the local ILS. The applicability and usefulness of this depends, of course, on the indexing that the ILS provides. For small collections, this might be adequate; for larger collections, more sophisticated indexing will need to be considered.

In addition to the indexing, a second concern is the actual display of the record in the Web OPAC. Although modern Web browsers can handle Unicode™, the local ILS may not display the vernacular fields (MARC field 880) by default, and one may need to modify screens to get the display that one wants. If the purpose is to show the vernacular data, this step is necessary, even if one wants to retrieve records through the romanized data without being concerned about record retrieval by vernacular data, and its inherent indexing problems.

As theological libraries consider the use of vernacular scripts in their catalogs, a related concern is vernacular capability in authority records. However, that capability is not yet possible. Unlike bibliographic records, where non-Roman data can just be ignored or discarded when it cannot be handled, all parties working with synchronized authority files have to be able to see authority records in their entirety, including data in non-Roman scripts. In addition, the source of authority for an established heading must be identified, and there may be multiple options for a particular language. In Chinese, for example, should one follow the cataloging practice and writing conventions of mainland China, of Taiwan, or of Hong Kong? Until these difficulties are worked out, vernacular authority records will not be a part of the library environment.

In working with Unicode™, theological librarians need to keep in mind that Unicode™ provides the *potential* for multiscript support. Its presence does not automatically provide everything that is needed. In particular, Unicode™ is not software—the underlying software must come from some vendor, whether that is the vendor of the local ILS or the vendor of the operating system with which one is working. Unicode™ is the foundation, not the whole building; there are many parts to a system. In spite of the apparent emphasis of this article on "character set," it is important to keep in mind that Unicode™ is much more than a collection of characters: the *Unicode™ Standard* includes information on ordering and reordering of characters, sorting, interaction of characters, and information on how left-to-right and right-to-left languages are displayed together. Thus, consultation of the *Unicode™ Standard* is necessary for correct use of Unicode™.

As theological libraries consider how they might be of use to the entire cataloging community and how they might provide "value-added" cataloging—not only for themselves, but for all users of bibliographic utilities—it is worthwhile to consider the full use of Unicode™ in one's local ILS. The full UCS is definitely coming to cataloging, so starting to use it now will not make one's future more difficult but will position one's library on the front edge of cataloging, now and in the future.

ROUNDTABLES

Care and Control of CDs and DVDs

Facilitator: Melody Layton McMahon (John Carroll University)

About 30 participants met to discuss a variety of issues regarding CDs and DVDs. Up for discussion were selection and acquisition; cataloging and classification; and processing, storage, security and lending issues. Most participants are very concerned about the longevity of these materials and of the equipment needed to access these types of material. The consensus in the group seemed to be that the technology will change and CDs and DVDs will be obsolete before they disintegrate. How much of our monetary resources should we put toward material that will be unusable in just a few years? (A separate conversation regarding these issues began on ATLANTIS the week following the conference and may be accessed in the ATLANTIS archives.)

A second topic of interest was storage and security. Even though most participants thought these were not long-term problems, we agreed that most of us need a better way to handle what we have now. The trend is to put these materials out on open stacks. Some people still have closed stacks for these materials and want to move them to open stacks. The facilitator displayed some storage devices that are available.

Contemporary Religious Literature

Facilitator: Marti Alt (Ohio State University Libraries)

Thirty-eight people attended this ninth annual discussion on contemporary religious literature. Those who are working on an article for our collection of essays relating contemporary religious literature gave précis of their essays:

Nancy Adams—"Speculative Fiction and the True Myth: Theology and Theophany in the Ender Novels of Orson Scott Card." Discusses three novels by science-fiction/fantasy writer Orson Scott Card: *Ender's Game* (New York: Tor, 1985, rev. 1991), *Ender's Shadow* (Tor, 1999), and *Speaker for the Dead* (Tor, 1986, rev. 1991).

David Stewart—Robertson Davies, Canadian author, whose works include *What's Bred in the Bone* (David's personal favorite) and *For Your Eye Alone,* a collection of letters.

Judy Clarence—Poetry (literary). Emphasis on academic poets writing from a spiritual perspective.

Kevin Smith—Japanese author Shūsaku Endō's development of "fruitful self-annihilation" in his works *Silence* (martyrdom), *Scandal*, *Life of Jesus, Wonderful Fool*, and *Deep River* (reconciliation).

Al Caldwell—Works having the theme of fathers and sons, e.g., *Gilead* (in many ways this work tells Al's own story), *The Kite Runner* (redemption, parable of Abraham and Isaac), *Peace Like a River,* and *Life of Pi.*

Donald Keeney—Anthologies of short religious fiction, e.g.**,** *God: Stories.* May also (or instead) do a piece on the Harry Potter series.

Melody Mazuk—Interested in mysteries involving women clergy who are not Catholic.

After discussion, Anne LeVeque volunteered to work on this topic, and Melody will work on a piece relating to grief in contemporary religious literature, using such works as The Undertaking, Bodies in Motion, and Bodies at Rest, by Thomas Lynch.

Still needed—someone to work on an article on interfaith dialogue; contact Marti Alt, alt.1@osu.edu, if interested in contributing.

Works discussed at this year's session and/or discussed on the ATLA rel-lit discussion list include:

Authors/Works:

Blake, Michelle. Lily Connor mystery series: *The Tentmaker* (1999); *Earth Has No Sorrow* (2001); *The Book of Light* (2003).

Claypool, John. *Tracks of a Fellow Struggler: Living and Growing Through Grief.* Rev. ed. Insight Press, 1995.

Cramer, W. Dale. *Bad Ground.* Bethany House, 2004.

Diamant, Anne. *Good Harbor.* Scribner, 2001.

Dostoyevsky, Fyodor. *The Brothers Karamazov.*

Dunant, Sarah. *The Birth of Venus.* Random House, 2003.

Hadden, Mark. *The Curious Incident of the Dog in the Night-time.* Doubleday, 2003.

Hosseini, Khaled. *The Kite Runner.* Riverhead Books, 2003.

Howatch, Susan. Church of England series: *Glittering Images* (1987), *Glamorous Powers* (1988), *Ultimate Prizes* (1989), *Scandalous Risks* (1990), *Mystical Paths* (1992), *Absolute Truths* (1994); "spin-off" of series above with some of the younger characters: *The Wonder Worker* (1997), *The High Flyer* (1999), *The Heartbreaker* (2004).

Lamott, Anne. *Plan B: Further Thoughts on Faith*. Riverhead Books, 2005.

Lebrecht, Norman. *Song of Names*. Knopf, 2004.

Lewis, C.S. *A Grief Observed*. Seabury Press, 1961.

Lott, Brett.

Lynch, Thomas. *Bodies in Motion and at Rest: Essays*. Norton, 2000.

---*The Undertaking: Life Studies from the Dismal Trade*. Norton, 1997.

Maxwell, William. *The Outermost Dream*. Graywolf Press, Reprint Edition, 1997.

Marty, Martin E. *A Cry of Absence: Reflections for the Winter of the Heart*. San Francisco: Harper & Row, 1983.

McCullough, David. *John Adams*. Simon & Schuster, 2001.

Patton, Dodd. *My Faith so Far: a Story of Conversion and Confusion*. Jossey-Bass, 2005.

Rickman, Philip. Merrily Watkins mystery series: *The Wine of Angels* (1998), *Midwinter of the Spirit* (1999), *A Crown of Lights* (2001), *The Cure of Souls* (2001), *The Lamp of the Wicked* (2002), *The Prayer of the Night Shepherd* (2004).

Robinson, Marilynne. *Gilead*. Farrar, Straus and Giroux, 2004.

Russell, Mary Doria. *A Thread of Grace: a Novel*. Random House, 2005.

Safire, William. *Scandalmonger*. Simon & Schuster, 2000.

Tepper, Sheri. *The Family Tree*. Avon Books, 1997.

Spencer-Fleming, Julia. (www.juliaspencerfleming.com) Reverend Clare Fergusson mystery series: *In the Bleak Midwinter* (2002), *A Fountain Filled With Blood* (2003), *Out of the Deep I Cry* (2004), *To Darkness and to Death* (2005).

Sumners, Cristina. Divine mystery series: *Crooked Heart* (2002); *Thieves Break In* (2004).

Taylor, Andrew. Roth trilogy: *Four Last Things* (1997); *Judgement of Strangers* (1998); *Office of the Dead* (2000).

Urrea, Luis Alberto. *The Hummingbird's Daughter*. Little, Brown, 2005.

Vickers, Salley. *Mr. Golightly's Holiday*. Farrar Straus, 2004.

Winner, Lauren. *Real Sex: the Naked Truth About Chastity*. Brazos Press, 2005.

Resources

"Christianity Today Book Awards 2005." *Christianity Today*, June 2005, pp. 40–41.

Donadio, Rachel. "Faith-based Publishing." *New York Times Book Review,* Nov. 28, 2004, p. 35.

Festival of Faith and Writing, Calvin College, April 20–22, 2006 (www.calvin.edu/academic/engl/festival.htm; includes links to the authors' websites). Scheduled authors include Thomas Lynch, Mary Doria Russell, and Lauren Winner.

Hill, Brian E., and Dee Power. *The Making of a Bestseller: Success Stories From Authors and the Editors, Agents, and Booksellers Behind Them*. Dearborn Trade Pub., 2005. Includes references to several writers whose works have been on our discussion lists, such as Dan Brown, John Grisham, Jerry Jenkins, Sue Monk Kidd, Tim LaHaye, David McCullough, Joyce Carol Oates, J.K. Rowling, Nicholas Sparks, and Dariana Trigiani.

Markos, Louid. "The Compulsive Reader: What is the Mania to Reach the End of the Book?" www.christianitytoday.com/ct/2005/006/26.60.html

Timmerman, John H., and Donald R. Hettinga. *In the World: Reading and Writing as a Christian*. Baker Academic, 2004.

Winner, Lauren. "A jewel of a writer [Brett Lott]." *Christianity Today*, Jun 2005, pp. 43–44.

E-books for Theological Libraries

Facilitators: Eileen Saner (Associated Mennonite Biblical Seminary) and Richard A. Lammert (Concordia Theological Seminary)

After a brief introduction to the use of *netLibrary* (www.netlibrary.com/about_us) at Associated Mennonite Biblical Seminary, participants addressed concerns related to the netLibrary service. Ebooks are not nearly as popular with users as ejournals. Students who cannot come to the library welcome the ebook option. The lack of theological literature in *netLibrary* is the most significant drawback. Most publishers in the discipline are unwilling to cooperate with netLibrary due to marketing concerns. They do not have the financial resources to produce their own electronic products for the library market. OCLC is committed to maintaining *netLibrary* and will upgrade the search interface.

Ebooks are well suited to the typical use of a reference book. Oxford Reference Online includes several valuable religion titles. Participants agreed that ATLA should be asked to explore a group purchase of the Oxford religion reference titles.

Logos products for biblical study (www.logos.com) are widely used in theological seminaries. Librarians at Concordia Theological Seminary in Ft. Wayne provide instruction in the use of Logos and have arranged discounts for individuals who choose to purchase it. Students may purchase a base edition and then add more titles (www.logos.com/academic/program). The texts are tied to the Libronix search interface, which is well maintained by the vendor. This product is designed for use on one computer and is marketed to the end user.

Libraries are moving away from the purchase of CD-ROM ebooks because of the limitations of providing access, especially outside the library. The most desirable solution for libraries is unlimited use of a web-based product that can authenticate remote users.

Evaluations of Collections and Insurance

Facilitator: Paul Schrodt (Methodist Theological School in Ohio)

The facilitator initiated the discussion by distinguishing three types of evaluation: 1) collection evaluation for insurance purposes; 2) evaluation of particularly valuable items in a library, such as rare books and manuscripts; 3) appraisal of donor gifts for intended Internal Revenue Service deductions.

Doing the Evaluation

Insurance evaluation is something most directors of libraries are periodically asked to do. The procedure is not difficult, and it can be done with a basic

understanding of concepts and procedures. Rare book evaluations for insurance purposes can be done following the ordinary procedures of comparing a work in hand with actual sales in *Bookman's Price Index* and what booksellers have offered the same or comparable works for in *American Book Prices Current*. Most directors can do this if they take the time to do the research and have only a few rare items with which to work. (See the facilitator's "Evaluating Rare Books in the Theological Library," in *Summary of Proceedings: Forty-sixth Annual Conference of the American Theological Library Association* (Chicago: ATLA, 1992) 105–122.) If the individual library's collection is extensive, it is highly recommended that a qualified appraiser be engaged. Reasons for employing a professional are that an experienced appraiser can work more efficiently since he/she already has a wealth of knowledge about the market, values, and acceptable procedures in establishing value, and he or she can be objective since there is no vested interest in establishing inflated values, which might be contested by an insurance adjuster.

Donor Gifts

Donor gifts have their own problems and should never be evaluated, for obvious reasons, by a member of the library receiving the gift. Ordinarily and for lesser gifts this a matter for the donor and his or her accountant to determine. If, however, the value of the gift is more than $5,000, the Internal Revenue Service requires that any tax return claiming such a deduction be accompanied by a signed summary of a "qualified" or professional appraiser. "... if the claimed deduction for an item or group of similar items of donated property is more than $5,000, you must get a qualified appraisal made by a qualified appraiser and you must attach an appraisal summary to your tax return" *(IRS Publication 561, Determining the Value of Donated Property).* Costs of the appraisal must also be borne by the donor.

Practicalities

Some basic insurance concepts were then explored, such as a "schedule of listed assets," or an inventory of buildings and contents, which sets agreed values on real estate and content such as fixtures and equipment. It was noted that the evaluation of library books is separate from other ordinary assets and needs to be determined for each building or separate collection in a library. While insurance forms do not seem to allow for it, a library's records, especially electronic ones, should also be evaluated separately. Cataloging records could be very valuable in establishing the extent of an extreme loss.

Institutional insurance always carries a self-insurance clause that requires that at least 10% of a loss be borne by the owner. Generally, insurance for libraries should be "all-risk" coverage rather than on a "named peril" basis, which may only cover loss from fire, flood, or water damage.

While "actual cash basis" has at times been used in the past for establishing the value of collections, it is not recommended since the "basis" for older materials will

be determined by subtracting value for age and use. All insurance today should be "replacement value." This notion looks to actually replacing lost items with identical or similar materials, plus the cost of procurement and processing.

It was at this point that some of the most interesting discussion of the roundtable ensued. What is the average cost of the books in a particular collection or in the different parts of a library, such as monographs and reference works? The moderator stated that by actual mathematical calculation the average cost of books purchased during the first five months of this year in his library was $47.49. But to replace even one book one should add at least $25 to this initial cost, which would include the time it takes to find it and order it, postage and shipping, and, of course, cataloging and processing. Many therefore thought that $25 was far too little to add to the cost of the replacement of an individual item.

A final observation made was that most library collections are insured for far less than their true value. When one does the mathematics on an individual collection, the result is apt to be many millions of dollars in value, but administrators are typically unwilling to pay the premiums for full value.

Forming a World Religions Interest Group

Facilitator: Suzanne Selinger (Drew University)

The purpose of this roundtable was to begin the organization and design of a group dedicated to better understanding and facilitating the study of the religions in our rapidly evolving multi-faith landscape. The roundtable had two immediate goals: to agree upon several possible programs for such an interest group and to form a steering committee and elect a committee chairperson. Both goals were accomplished, and a petition for formal recognition of a World Religions Interest Group has been submitted to the ATLA Board of Directors.

Twelve people attended the roundtable. The discussion firmed up the focus of the group: our constituents are *both* seminary students and faculty *and* college and university students and faculty, and we need to keep programs "on the ground" as well as in the realm of ideas. Possible programs: a presentation by a scholar of one of the world religions, combined with a visit to a place of worship of that religion; or a panel of speakers who are knowledgeable in different religions examining a common theme. The suggestion was also made that we could sometimes have combined sessions with other interest groups with overlapping library concerns.

From Cites to Sites: Using OpenURLs

Facilitator: Andrew Keck (Duke Divinity School)

The 30 people who attended this roundtable discussed various implementations and experiences of using OpenURL after the brief overview (below).

The Library Problem—Too Much Full Text?

- Many full-text providers
- Journal coverage changes regularly
- Difficult to keep everything accurate

The Patron Problem—Too Much Typing

- Users must retype citation information in multiple databases or for Interlibrary Loan
- Each database or form uses a slightly different syntax
- Sometimes—several dead ends before materials can be found

Linking with OpenURL—Begin at the Source

- Where a user is coming from and beginning a search
- Must be OpenURL enabled but can be a catalog, database, online journal, etc.
- Libraries can make choices about what is included/excluded as possible sources

Linking with OpenURL—Create an OpenURL

- An OpenURL is essentially a standard way of transferring metadata
- Author, title, volume, dates, volume and page numbers, etc., can be included
- Example OpenURL: http://sfx.lib.duke.edu:9003/sfx_local?sid=sfx:citation&genre=article&aulast=Keck&aufirst=Andrew&atitle=From%20Cites%20to%20Sites&title=American%20Theological%20Library%20Association%20Summary%20of%20Proceedings&date=2005&volume=59&spage=213&epage=219&issn=0066-0868&__char_set=utf8

Linking with OpenURL—Match Sources with Targets

- The OpenURL resolver takes the source metadata from the OpenURL and matches it against available targets

- For example, if an article is in volume 112 of the Christian Century, it will look to see what targets contain volume 112 of the Christian Century

Linking with OpenURL—Apply Some Logic

- Some metadata might be more important than others (ISSN over journal title)
- Some targets may be preferred over others, perhaps even on the basis of your login or IP address
- If full-text target or if in library catalog, possibly no link to ILL form

Linking with OpenURL—Create a Menu

- A menu is created with a list of possible targets and OpenURLs to pass to those targets
- Services passing OpenURL information to help forms or ILL forms can also be created

Linking with OpenURL—Choose a Target

- All targets are not created equal
- Some may allow one to reach the article directly
- Others may link only to the journal level or in the case of non-OpenURL targets to an empty search form

Warning: Failure Rate

- The OpenURL as received by a target essentially completes a Boolean "and" search for each of the data elements that the system understands
- Positive: likely to get to the specific article
- Negative: likely to get nothing at all

Choosing an OpenURL Resolver

- Does it follow the OpenURL standard—will it allow all sources and targets (even from competing companies)?
- Do you want your own server, or do you want them to host it?
- Do they provide adequate training and support?
- How regularly do they update their information?

Training with OpenURL

- Need to train someone to catalog the databases
- Need to train a systems person to run the server, apply the updates, etc.

- Need to train public services so they can support users and provide meaningful input into design choices

Setting up Sources and Targets

- Each source and target must be identified and cataloged with local peculiarities
- Each target and source must be tested!!!
- Sort through the problems

Setting up Menus and Services

- Menus show the targets and services available
- Services can include links to ILL or help forms

Setting up Personalization Options

- Vary options and menus based on IP address or login
- Allow users to use citation linker
- Decide how you want to track statistics

Problems

- Ambiguous data—book reviews with both ISSN and ISBN numbers
- Mixing and matching OpenURL and non-OpenURL targets
- Vendor's internal linking or OpenURL systems
- How vendors implement your OpenURL resolver

OpenURL Z39.88 Standard

- Defines other possible data elements
- Provides for other "carriers" of information besides the URL (esp. XML transport)

CrossRef/DOI

- DOI—Digital object identifier (one number = one digital object)
- CrossRef/DOI allows one to follow references from a citation electronically

Knowing What You Have: Cataloging/Listing Journals

Facilitator: Terese M. J. Jerose (Southeastern Baptist Theological Seminary)

The roundtable discussion began with opening questions to the group, followed by a brief background presentation on the trends in cataloging/listing e-journals in the past 3–4 years. Next, the discussion focused on how to get started and how to solve specific problems. Attendees received a handout summarizing the questions involved with current trends in e-journal management. Approximately 35 people attended.

Questions Asked Attendees

a) Who are in Cataloging? Reference? Acquisitions?
b) Who are officially the "Electronic Resource Librarian"? Who are doing "all hats" with their library's e-journals?
c) E-Journal "care & maintenance," unlike print, usually involves more departments.
d) Who are using A to Z lists? In-house or vendor created?
e) Who are cataloging your e-journals in house? Are you using a MULVER or aggregator neutral bib?
f) Who are importing bibs from vendors?

A wide range of options was represented. Most attendees were not yet fully involved with e-journals and were just beginning to think about e-journal management.

Presentation Summary

After reviewing the literature for the past three to four years and talking with other librarians, there are six conclusions that can be drawn about cataloging/listing e-journals. First, there is not one solution to fit all libraries. Second, despite thoughts by administrators, it takes more time, money, and staff to manage e-journals than any other library resource. Third, e-journal management requires new concepts in workflow. Fourth, e-journal management requires coming up with new ways to cooperate with other library staff both internally and externally. Fifth, e-journals are still changing, and how you manage them today may not work tomorrow. Lastly, it is extremely important to have a set goal for e-journal management and to evaluate your procedures in light of that goal. My favorite goal was stated by Li and Leung of the Hong Kong Baptist University: "To enable our users to access the full-text of electronic journal titles in a simple, direct, consistent and accurate manner." What this means will vary from library to library. To get us there, here are some questions library staff have to ask:

When cataloging e-journals:

1) What information and titles do you include in your OPAC, or do you want e-journals separate? Does each title get full or brief bibs? Do you include only

journals subscribed to directly or every title that comes as a result of subscribing to a full-text database or something in between? Some titles in a database are not of significant interest to your users. For example, as part of Wilson Select, we have full-text access to ABA banking, which is not used by our patrons. Do you want your database full of unused titles? How much staff time do you want to dedicate to cataloging e-journals, especially little or unused resources?

2) Who is doing the cataloging? Is it done in-house, which has the most accuracy but takes a lot in staff time and maintenance?
3) Who is maintaining the URLs: Reference, IT, or Cataloging staff? Who is keeping up with title changes, dropped titles, added titles?
4) Do you purchase your bib records from the vendors of databases? This gives you full documentation of all titles held, reduces staff time maintenance time on titles dropped and added to databases. However, vendor-supplied bibs are not always up to the best cataloging standards, often there is wrong information provided, and there are difficulties with duplicate bibs from multiple databases. If you do not want every title from a full-text database, will your vendor agree to supply only wanted bibs? Will the vendor give a discount for a smaller selection?
5) Do you MULVER or not MULVER? A MULVER is where one bib contains all formats for a journal. Users prefer this, but it can require a lot of maintenance for links and title changes and merging of bibs if you purchase bibs from a vendor.
6) Can your ILS system do a virtual MULVER? The patron sees only one bib, which has been created by the system based on their search but is in fact multiple bibs in the catalog.

When using A to Z Lists:

1) Do you create your own A to Z List? Do you have staff time to dedicate to the creation and maintenance of a separate database? While the initial staff time to create a database was significant, some librarians felt that it was far easier to maintain than bib records, especially if vendor info was purchased.
2) Do you purchase an A to Z List service? Does the service allow you to customize with ease? How easy is it to add small press titles not supplied by large databases? Do you want your A to Z List to contain all journal holdings or just e-journals?
3) Can your ILS system generate your own A to Z list? Some librarians are asking that their ILS providers develop this function!

Overall:

1) Are we achieving our goal?
2) Are we anticipating new technologies/new standards rather than just reacting to what is here now?
3) What standards, technologies, and services should we be demanding from vendors and publishers?

Bibliography

Bothmann, Bobby and Melissa Holmberg. "E-Journal Management and Access Methods." Tactic Session 14. NASIG 2004 Conference Proceedings.

Casey, Carol, Mark Jacobs, Lihong Zhu. "The Information Resource Matrix: A Revolutionary Method to Present Relationships Among Online Serial Objects." Concurrent Session 1. NASIG 2003 Conference Proceedings.

Jewell, Timothy D. "Electronic Resource Management: The Quest for Systems and Standards." Strategy Session 5. NASIG 2004 Conference Proceedings.

Kaplan, Michael. "Serial Aggregations, Multiple Versions, and the Virtual Union Catalog: The California Digital Library Catalog, SUNY, and Ex Libris Experiences." Concurrent Session 2. NASIG 2003 Conference Proceedings.

Li, Yiu-On and Shirley W. Leung. "Computer Cataloging of Electronic Journals in Unstable Aggregator Databases: The Hong Kong Baptist University Library Experience." *Library Resources and Technical Services*, Volume 45, Number 4, (October 2001): 198–211.

Markwith, Michael, Dana Ellen Antonucci-Durgan, and Ugen Gombo. "Where Did That E-Journal Go? E-Journal Changes and Access Problems." Tactic Session 2. NASIG 2004 Conference Proceedings.

Paul, Kathryn and Elena Romaniuk. "Using the Library's OPAC to Dynamically Generate Webpages for E-Journals." NASIG 2003 Conference Proceedings.

Riemer, John and Jina Choi Wakimoto. "Taming the Aggregators: Providing Access to Journals in Aggregator Databases." Workshop 1. NASIG 2001 Conference Proceedings.

Sennema, Greg. "Our E-Journal Journey: Where to Next?" *The Serials Librarian*, Volume 47, Number 3, (2004): 35–43.

Shadle, Steve. "Case Studies in Electronic Serials Cataloging, or What Am I Supposed to Do With This?" NASIG 2003 Conference Proceedings.

Sullenger, Paula. "Electronic Resource Management and the MARC Record: The Road Less Traveled." Workshop 13. NASIG 2003 Conference Proceedings.

Pathfinders

Facilitator: Mikail M. McIntosh-Doty (Episcopal Theological Seminary of the Southwest)

The following definitions (with links) informed the discussion:

- A library pathfinder is a document that serves as a map and guide to bibliographic research on a specific topic.
  http://208.11.226.6/library/research/vocabulary.htm
- An aid to locating materials on a particular subjector to performing a specific task.
  www.library.unlv.edu/music/info/glossary.html
- A guide designed to assist the user in researching a particular discipline or topic. A pathfinder identifies key subject headings related to the topic, important reference books, periodical indexes (http://tru.ca/library/guides/glossary.html#periodicalindex#periodicalindex), journals, and other resources available at the local library. Sources on the World Wide Web are usually also included. Pathfinders can be printed or available online.
  http://tru.ca/library/guides/glossary.html

The roundtable addressed three areas of concern: Format/Design, Audience, and Value. Here are some general comments that emerged from our discussion.

Format/Design

- A good pathfinder directs patrons toward solid resources without overly narrowing or complicating the research process (i.e., most research requires structure but also "information encountering"). The information is most valuable when it connects directly with resources available locally (or via local Internet resources and available online databases).
- Online research guides more than pathfinders need to replicate screens and/or images as well as provide directions. Sometimes pathfinders are more valuable if they require patron use of other library finding aids rather than provide everything a patron might need. [Some discussion ensued about the value of students using the pathfinders as tools in learning how the library worked or how scholars approached similar material or research.]
- Having faculty input in the content and design, while highly desirable and often very helpful to patrons, was not always possible in some institutions.
- Pathfinders that are available as handouts or can be easily printed out help make patrons more self-directed or provide tangible structure to a complex online research process.

Audience(s)

- While many pathfinders are created for course-related research projects, they can also be useful to have available at reference desks, in the reference room, or near library computer stations.
- Even though pathfinders can be set up for any course or research project, the most common use of pathfinders in theological libraries tends to be in the area of biblical exegesis. The fact that biblical exegesis is a research methodology unique to theological study is a major reason why pathfinders can be such valuable tools, even for more sophisticated patrons.
- Some theological libraries provide pathfinders to replace or supplement library orientation programs or to reinforce changes to the methods of access or to best utilize online or other library resources.

Value

- Even for libraries that find patrons (especially students) who are more comfortable with hands-on or face-to-face reference instruction, pathfinders can be of value in refreshing a student/patron's memory of an earlier orientation session, providing support during off hours, or capturing in printed form the information that has been shared verbally.
- One of the more surprising values of creating pathfinders, whether they are used by students/patrons or not, is that in the process of creating or updating pathfinders, both nonprofessional and even professional staff librarians are educated in what is available in their libraries and beyond. Often the process that they use in finding such things (a process that over time can become "second nature" in ways that make it harder to explain to someone else) becomes less transparent. Pathfinders help unravel such a process and make it more explicit to the novices, helping them move closer to becoming independent agents of their own research.

Example Pathfinders

The following URLs of some example pathfinders, as well as some paper examples (from Roger Loyd at Duke and Rachel Minkin at GTU), were shared with participants:

Ellis Library (Univ. of Missouri) Sourcepack for Religious Studies 2005

http://mulibraries.missouri.edu/brekhusr/theravada.html
http://mulibraries.missouri.edu/brekhusr/hiroshima.html
http://mulibraries.missouri.edu/brekhusr/holocaust.html
http://mulibraries.missouri.edu/brekhusr/vietnam.html
H:\MyDocuments\Committees\ATLA-SWATLA Stuff\pathfinders\Class Sourcepacks.htm

Rachel L. Brekhus [BrekhusR@missouri.edu]

School of Theology (Boston University)
(print) www.bu.edu/sth/library/Christianity_GeneralGuide.htm
(electronic) www.bu.edu/library/eresources/ebiblical.html

James R. Skypeck [jrsky@bu.edu]

Planning the Future of Your Serials Collection

Facilitator: Christina Torbert (University of Mississippi)

A quick survey of the group of about fifty showed that many libraries have already had to cancel journal subscriptions, and a few more were facing the need in the near future. Anecdotally, I believe that while most smaller seminary libraries have been cutting subscriptions for several years, the larger, university-supported libraries are only now beginning to need to make cuts.

Traditional criteria for review and cancellation include: centrality of a title to the curriculum/collection, the reputation of the title/editor, the citation rate of the title, recommendation of the faculty, cost and rate of increase, and usage of the title, current and future. Other criteria that have been suggested are language and country of publication. Some libraries have been troubled by unfavorable exchange rates on European journals, and other libraries are making a special effort to collect titles from developing countries. One participant also considers the collaborative purchasing agreements established by the consortium in his area. Several libraries have ongoing projects to collect usage data. Such projects require a great deal of staff time and can be considered unreliable because patrons too often return periodicals to where they were found instead of leaving them out to be counted. Another potentially useful project is a collection analysis designed to compare the periodical collection to the curriculum and to the usage statistics. Such a project might reveal imbalances in the collection or in the use of the collection.

Additional retention criteria have developed since the increase of electronic journals. Libraries may decide to keep a title if it has an electronic version available, or to change the subscription to online only if the publisher gives a price break for the electronic version. Issues that influence the keeping of an electronic version include perpetual access agreements and indexing linked to the electronic version. Electronic versions are gaining prominence due to patron demand for easy linking between citations and full text. Usage statistics collection is moved to the content supplier, and more databases and publishers are becoming COUNTER-compliant.

Because humanities research is less concerned about the newest information and more concerned with historical understanding, long-term access issues are a priority. One participant reminded us that when we subscribe to an electronic journal, we only rent the information; we not do purchase it. If we cannot pay, the information can disappear. In this matter, we must trust the publisher's promise of perpetual access, if it is included in the license agreement. Another participant was concerned about maintaining the required volume count for accreditation

purposes. Logically, providing access should equate, but few libraries are anxious to test that theory.

A question about electronic archiving options led us to a discussion of LOCKSS (Lots Of Copies Keeps Stuff Safe), a freeware program that stores and accesses electronic information on a locally held server. Developed at Stanford, LOCKSS is slowly gaining proponents among libraries, but it is still treated suspiciously by publishers. Since the option to copy electronic items requires the permission of the copyright holder, the publishers will have to agree to participate before the system becomes widely usable. Also, the process of storing information onto a LOCKSS server will be time and staff intensive. Bill Hook was present and announced that he is the LOCKSS coordinator for theological schools. Currently, six institutions have agreed to host LOCKSS servers. We will be hearing more about this project in the future.

Two other movements that may have an impact on serials collections are open access publishing and institutional repositories. Open access publishing is developing along two different lines, author-supported and publisher-supported. Either the author will pay to be published, or the publisher will agree to make all content freely available after a certain embargo period. One participant observed that the economy of scientific publishing often includes grants for research and publishing costs, making the author-supported model possible. This method of financial support is not as common in the humanities, making this publishing model less viable. Still, theological libraries should investigate the many freely available electronic journals that are appearing on the Internet and consider listing these titles for their patrons. The Directory of Open Access Journals (www.doaj.org) is a good place to start for peer-review titles; it contains fifty-three titles in the area of Philosophy and Religion.

Institutional Repositories are collections of research and publishing produced by students and faculty members of the hosting institution. The electronic repository can be built on in-house servers using freeware or a specific software package. Not many repositories have been developed because they are time and staff intensive to create, and they require permission from the copyright holder to duplicate content. Also, faculty members are reluctant to separate their research from the prestige of the established publishers; this concern hampers both institutional repositories and open access publishing.

While the roundtable came to no set conclusions, many good ideas and comments were discussed. Thank you to all who participated.

PowerPoint, Internet, and Video Clips: Our Job to Prepare Future Church Leaders on How to Use Electronic Media?

Facilitator: Ken Boyd (Asbury Theological Seminary)

A PowerPoint presentation* was given to about 20 participants at the ATLA Conference in Austin, Texas, in 2005. The presentation focused on how Asbury prepares church leaders to use electronic media through courses and tutorials. Due to copyright restrictions, media had to be removed from the presentation.

Materials were distributed to conference participants on a CD. These materials come not only from Asbury Theological Seminary but also from Episcopal Theological Seminary and the Evangelical Lutheran Church in America. Materials include course syllabi, tutorials, course modules, as well as course PowerPoints. These materials are also available at www.asburyseminary.edu/atla.

Providing Resources for Hispanic Ministries

Facilitator: Elizabeth Johnson (Episcopal Theological Seminary of the Southwest)

Sixteen people attended this roundtable. Participants of the roundtable introduced themselves and described the types of Hispanic Ministry programs at their institutions. The facilitator distributed a list of resources to the group and requested participants to suggest additional resources. The revised resource list is available on the web at: www.etss.edu/ly_lus_latino_res.htm. The group discussed various issues concerning library resources for Hispanic Ministry.

Language and Ethnic Backgrounds of Library Users

Who will be using the Hispanic Ministry materials in libraries? What is the ethnic background of people being trained to do Hispanic Ministry? This varied from institution to institution, ranging from a predominately white student population to a predominately Hispanic or Latino population. Accordingly, language learning is an issue at most schools. Some schools have ESL programs for native Spanish speakers. Other schools have Spanish-language instruction for non-Spanish-speaking students. Many have both. One group member said that all their classes are conducted in Spanish. Several participants said that people from the community use materials from their libraries. Several schools have associated ministry groups that use their libraries.

* Available on the ATLA web site at www.atla.com/member/publications/summary_of_proceedings.html.

One of the Hispanic/Latina librarians said that she prefers to buy Spanish-language materials by Hispanic/Latino authors and not translations from English into Spanish. This provides the reader with a genuine Hispanic/Latino perspective. Purchasing English translations of books by Hispanic/Latino authors serves this end.

How and Where to Purchase Materials

Where to purchase materials varies with the type and language of materials to be purchased. Books in English about Hispanic and Latino issues are readily available through many U.S. book distributors. Several Spanish-language book distributors are also available in the United States. Often, books must be purchased directly from the publisher in the country of origin. Some publishers' websites list North American distributors of their books. Also, the Internet book services that provide combined searching capacity of multiple bookstores are adding Spanish and Latin American bookstores to their service.

Sources for books in Spanish include the following:

1) Church organizations, missionary groups, and associations. Most churches and church groups have links on their web pages for denomination-specific Hispanic Ministry materials.
2) Distributors and vendors. A number of Spanish-language book distributors or vendors can find materials from Latin American and Spanish publishers.
3) Individual publishers. Sometimes it is necessary to request books directly from the publisher.
4) Book fairs. Several large book fairs take place yearly. Bring lists of books sorted by vendor. Plan to spend several days because these are big events.
5) Internet book market. Internet book sites that provide searching of multiple bookstores, such as www.abebooks.com, are adding Spanish and Latin American bookstores to their services.

Subject Headings in Spanish

The group discussed the use of subject headings in Spanish. One roundtable participant said that she would prefer that the Spanish-language subject headings be added only if they were correctly translated. Red Latinoamericana de Información Teológica publishes *Lista de Encabezamientos de Materia para Teología,* a list of Spanish subject headings specific to theology. This book is available for purchase through their website at: www.ibiblio.org/rlit. Also, *Bilindex,* currently published by Floricanto Press, provides a list of Spanish-language subject headings. Several of the national and university libraries in Hispanic or Latin countries have their catalogs online. For example, the National Library of Mexico, or La Biblioteca Nacional de México, has Spanish-language subject headings in its online catalog at: http://biblional.bibliog.unam.mx/bib/biblioteca.html. SALALM provides links for

Latin American national libraries on its website at: www.library.cornell.edu/colldev/salalmhome.html. The Library of Congress provides Z39.50 access to a number of libraries around the world, including libraries in Latin America and Spain, at: www.loc.gov/z3950.

Library automation system companies are beginning to offer modules that translate the online catalogs into Spanish.

Associations and Related Groups

The group discussed various related associations for librarians involved in Hispanic Ministry to join. These include:

- Reforma (ALA): www.reforma.org
- Red Latinoamericana de Información Teológica: www.ibiblio.org/rlit
- Asociación para la Educación Teológica: www.aeth.org/Lista_libros.htm
- Hispanic Theological Initiative: www.htiprogram.org
- SALALM (Seminar on the Acquisition of Latin American Library Materials): www.library.cornell.edu/colldev/salalmhome.html
- Consejo Latinoamericano de las Iglesias: www.clai.org.ec
- Wabash Center: www.atla.com/wabash/latin.htm
- ATLA International Committee Website: www.atla.com/international_collab/website.html

Other Discussion

The group expressed a need for tools to determine the quality of Spanish-language books and materials. Several vendors and publishers send out catalogs and updates on new books and materials published. Latin American countries with quality publishing include Costa Rica, Columbia, and Argentina. The group also expressed a need for information regarding serial and electronic resources for Hispanic Ministry.

Retention and Binding: What to Keep and How

Facilitator: David Mayo (Union-PSCE at Charlotte)

Approximately 30 people participated in this roundtable, which focused on the effect of electronic journals on retention policies. Following are the introduction and background material provided to participants.

Introduction

Union-PSCE at Charlotte, a young extension campus of Union-PSCE, shares the library with Queens University of Charlotte, a small liberal arts university. My dilemma began when it was journal review time and I had to make decisions about what journals to renew/drop and what journals I needed to bind. There was no policy in place, and I was just beginning to have to ask the hard questions of what to do given our electronic resources and the limitations of space and funds. This being my first library experience, I found out quickly that many librarians were skeptical about electronic journals replacing paper journals, not to mention the other prickly issues of ownership, enforced embargos, etc. Yet, because we were adding thousands and thousands of books and several new journals to the existing collection in such a short time, space quickly became an issue. There was very little. So many questions surfaced: Do we store off-site? Do we change bound journals to microform? Do we start getting journals in microfilm? Do we not bind certain journals if they are online? Which ones would we not bind in favor of the electronic archive and why?

I suspect these issues are not terribly unique to my situation. The ground is shifting from underneath all of us as we add more and more electronic journals to meet the hope and expectation of our patrons. We cannot stay the course with the same policies developed in the world of print publication. We just can't. New technologies and new electronic resources demand that we adjust to new ways of thinking about collection development to acquisitions to retention.

There is no doubt that in this room today we will have traditionalists who will want to conserve what is known and proven and that there will progressives who are excited about the possibilities of the future. That means there could very well be opposing viewpoints with accompanying strong feelings. I would like for us to make sure that we not tie ourselves into knots this morning over the electronic/print debate. Let us assume that all of us want to move forward—whichever way that needs to be—in a responsible way. Let us hear from our colleagues who are struggling to find the right balance for their situation, and let us also hear from those who have experience and insights about what has worked and what has not worked.

My focus in today's roundtable is to hone in on the impact of electronic journals on the question of retention. Electronic journals, per se, are not being debated as much as how does a library deal with what journals to keep and how. To do so, we will have to talk about collection development and acquisitions. We will have to talk about various formats and the associated benefits and downside to each. As always, each library is unique and will have to discover the answers that are best for their situation, and we will want to be mindful of that as we proceed this morning.

So let us begin by looking at the outline that I have provided. This outline is not meant to be comprehensive or provide answers as much as it is intended to get the important issues out on the table so we can discuss the implications for our libraries. Please feel free to add any thoughts or insights to the outline that is presented.

Discussion Outline

1. Introduction and background
    a. Statement of original challenge—space and funds
    b. Question of collection development, acquisitions, and retention
2. What are the issues surrounding collection development of electronic journals?
    a. Cost factor: staffing, purchasing; storing, maintaining
    b. Reliability of electronic journal or vendor
    c. Ownership vs. access
    d. User vs. institutional need
    e. Gatekeeper vs. user selection
    f. Current needs vs. future needs
3. Issues surrounding journals—print, electronic, and microform
    a. Keeping both print and electronic
        i. Level of importance to faculty and library is so great to justify the cost of keeping both
        ii. Best of both worlds but can be unrealistic
    b. Using electronic
        i. Increases access to distance students
        ii. Additional search capabilities
        iii. Overall cost of e-journals is less than print (Montgomery and King, 2000)
        iv. Reduces cost with no need for storage or maintenance
        v. No physical storage or maintenance needed
        vi. Reduces duplication, thus increases stewardship
        vii. Budget cuts could be very "costly" to loss of information
        viii. Electronic connections can be problematic and cause decrease in access
        ix. There may be exceptions to using e-journals only:
            1. When content is more comprehensive in the print
            2. When the electronic version is embargoed and access to current issues is critical
            3. When the quality of graphics or images is important and is superior in print version
            4. When the electronic version cannot provide a reliable archival backset
    c. Keeping print
        i. Library owns copies as long as needed
        ii. Physically present for research
        iii. No embargo
        iv. Ease of use
        v. Space limitations
    d. Using and keeping microform

i. Saves space
ii. Preserves well
iii. Protects from theft
iv. Fairly expensive
v. Hard to use, not convenient for patrons

4. Retention policies
    a. Does a library need a journal retention policy?
    b. Sample journal retention policies
        i. Hope International University (see below)
        ii. Asbury Theological Seminary (electronic section only) (www.ats.wilmore.ky.us/icommons/collection.pdf)
        iii. Deakin University Library (www.deakin.edu/au/library/collection/eserials_guidelines.php)
        iv. Richard Stockton Library (www.library.stockton.edu)
        v. Queensland University of Technology (www.library.qut.edu.au/pubspolicies/colldev)

Informal Policy from Hope International University

Courtesy of Armand Ternak, director

- They hold paper academic, scholarly, historical, and theological periodicals forever.
- They hold academic journals whose information becomes quickly dated for 10 years.
- They hold paper popular journals whose information becomes quickly dated for 5 years.
- They hold paper computer journals and academic or scholarly newspapers for 3 years.
- They have no retention policy for electronic journals except to keep them all.

They're Moving Our Households, So Why Not the Library? On Using a Commercial Mover to Relocate Your Collection

Facilitator: H. D. (Sandy) Ayer (Canadian Theological Seminary)

Ten people attended the presentation and discussion. The facilitator presented a brief slide show on the move of the library of Canadian Theological Seminary from Regina, Saskatchewan, to Calgary, Alberta, a distance of 750 km. (470 mi.). He also gave a summary of the process whereby the moving company was selected and an overview, using the timeline appended below, of the steps involved in preparing for and executing the move. The ensuing discussion centered on the library relocations that those in attendance were either contemplating or had recently completed.

Timeline for the 2003 Library Move from Regina to Calgary

Spring 2000. Announcement that Canadian Bible College and Canadian Theological Seminary (CBC/CTS) would be moving from Regina, Saskatchewan, to Calgary, Alberta, starting a liberal arts college to be called Alliance University College (AUC,) partnering and sharing a downtown office building campus with Nazarene University College (NUC) in a liberal arts college venture, and integrating NUC's 40,000-volume Dewey-classified library with CBC/CTS's 85,000-volume LC-classified library.

Spring 2001. Begin planning.

Spring 2001–Spring 2002. Weed and dispose of superfluous second copies (ca. 2,000).

20 December 2002–2 January 2003. Time and motion study using a fifty-six-shelf sample range: box books, test documentation system, dismantle shelving, reassemble shelving, reshelve books. Elapsed time: 8 hours, 15 minutes for one person. Conclusions:

- A ten-person crew could do this portion of the job in a week.
- File boxes were the best storage option for books.
- Books in the main circulating collection could be placed, one shelf per box, in two rows (one behind the other) in file boxes as they are on the shelf (because the oversize collection housed any book more than 28 cm. in height).
- Full boxes could be stacked five-high without any damage to books or boxes.

- If boxes and shelves were numbered, boxes could simply be matched to their corresponding shelves so that several crews could work at once on packing and unloading/reshelving.

31 December 2002. Conclude legal agreement with NUC regarding the merging of the two libraries (the memorandum of agreement was not actually finalized until 26 November 2003).

31 December 2002. Decide on number of full-time and part-time staff needed for new library.

January 2003. Participate in interviews of moving companies. (The library's requirement that the mover be prepared to supply and use 3,000+ robust 15.5" x 10" record storage boxes played a crucial role in determining our choice of mover. The standard two-cube moving box was simply impractical for moving books—even a 15.5" x 10" record storage box full of bound periodicals could weigh as much as 20 kg. At first skeptical, the movers came to appreciate this requirement.)

31 January 2003. Find a qualified appraiser for the NUC and CBC/CTS/AUC collections.

28 February 2003. Finalize combined budget for the new library.

28 February 2003. First recall notice for those library materials still on loan.

28 February 2003. Slab loading review (i.e., engineer's assessment of the weight-bearing capacity of the floors of the new facility) complete.

31 March 2003. Complete inventory of library furnishings at both CBC/CTS and NUC and decision by the librarians as to which furnishings will be retained in the new facility.

31 March 2003. Appraisal of both libraries complete.

15 April 2003. Installation of security strips in CBC/CTS reference collection to begin.

15 April 2003. Hire four-person crew to assist library staff with preparations and packing.

30 April 2003. Installation of security strips complete.

30 April 2003. Subject index of archives complete.

30 April 2003. Librarians to have determined floor plan of new library and informed IT department and any other department involved in the physical preparation of the library site.

30 April 2003. All library staff to have purged their office files of nonessential documents.

30 April 2003. Deadline for submission of course reserve lists (if books are expected to be in place by the beginning of classes) for all four institutions.

30 April 2003. Due date for return of all library materials to the CBC/CTS Library, including books borrowed by faculty. Spring session reserves may be borrowed. All other books may be used in library only. Faculty may borrow over the summer library materials urgently needed for course preparation and research.

1 May 2003. Measure collection to determine amount of space to be left on each shelf. We had no way of determining how much space ought to be left to accommodate the books to be integrated from the Dewey collection (since this would still have to be weeded), so we opted for a standard (22 cm.) gap.

10 May 2003. Stacks closed and spring session reserve readings reshelved.

15 May 2003. Deadline for the boxing of all office files not needed during the transitional period, and the duplication (on diskette or via photocopy) of all vital records, whether electronic or paper.

10 May 2003. Begin shifting and vacuuming of the main circulating book collection.

31 May 2003. All book and periodical jobbers and other suppliers will have been directed to send shipments to CBC/CTS/AUC Library's Calgary address by a certain yet-to-be-determined date.

20 May 2003. Shifting of book collection complete. Begin boxing/packing of all collections, including archives.

Note: It would have been advisable to do a complete shelf-read of the shifted collection at this point, but we didn't have time. We decided not to do an inventory for the same reason. Nor did we do either after the move, except to shelf-read each bay after it was reshelved at the Calgary end.

24 May 2003. All CBC/CTS library materials and furnishings packed and ready for shipment; all essential computer files backed up, including a second copy on some form of portable disk

24 May 2003. All painting, interior decorating, carpet laying, cabling, electrical, IT hookups and all other site preparation by non-library staff complete.

28 May–9 June 2003. Pickup and delivery of library in four loads, spaced two days apart.

21 July 2003. Books on shelves, other library and archival materials in appropriate storage devices, all library furnishings and computer systems in place (main circulating collection was reshelved in Calgary by mid-June).

Note: The NUC (Dewey) collection was actually moved in first, to its own location (i.e., segregated from the LC collection of CBC/CTS). This involved transporting the collection on file carts from the fifth to the eighth floor of the present campus.

31 July 2003. New library staff hired and in the process of being trained.

5 August 2003. Library open to faculty.

30 August 2003. All NUC/CBC/CTS/AUC reserve readings acquired and catalogued according to Library of Congress system.

2 September 2003. Library open to public.

Bibliography

Tucker, Dennis C. *Library Relocations and Collection Shifts*. Medford, N.J.: Information Today, 1999.

Virtual Reference—Pros and Cons

Facilitator: Martha Lund Smalley (Yale University Divinity School Library)

This roundtable was an opportunity for librarians participating in "real time" reference programs, and those considering the possibility of starting such programs, to share experiences and impressions of the pros and cons of the service. Though ATLA has decided not to pursue a collaborative virtual reference project, virtual reference still remains very much on the scene for various individual institutions, and the increasing popularity of "instant messaging" adds another important dimension to the universe of synchronous reference service.

Approximately 25 people attended the roundtable. We heard reports regarding virtual reference programs at Boston University, St. Louis University, Yale Divinity School, California State University, and other settings. The opinions of those attending generally reflected the information gathered earlier by the Public Service Interest Group's Virtual Reference Task Force survey: a) existing virtual reference programs receive relatively little use at the times when they are staffed; b) proprietary software programs used for virtual reference are often problematic or expensive; c) many reference inquiries are so specific to a particular institution that a consortial program is not advisable; d) the hours when "real time" reference might be most useful (late evening) are difficult to staff.

There was general agreement that while proprietary virtual reference software packages may not be useful in the settings of many ATLA libraries, we do need to keep an eye on the new trend of easily accessible "instant messaging" services. Instant messaging is very prevalent among students. It holds promise as an opportunity to meet students at their point of need and raise consciousness regarding the availability of reference help. Security issues related to the use of instant messaging were raised, as well as the fear of raised expectations that might be difficult to meet due to lack of staffing. Since many individuals are not familiar with operational details of instant messaging, it was agreed that a demonstration announced via the ATLANTIS discussion list or at next year's conference would be useful.

Collaboration around the World

Facilitator: Sara J. Myers (Union Theological Seminary in the City of New York)

Approximately thirty ATLA members and visitors attended the roundtable, which was sponsored by the Special Committee of the Association for International Collaboration. Prior to the Conference, the Committee sent a letter to members and visitors from international settings inviting them to the roundtable to share information about collaborative projects implemented by the libraries at their institutions and/or by their regional theological library associations. Among the topics they described were incentives to engage in collaboration, obstacles and challenges to collaboration, and successes and/or failures of particular collaborative endeavors.

Penelope Hall, representing the Association of British Theological andPhilosophical Libraries (ABTAPL) and Bibliotheques Europeennes de Theologie (BETH), talked about three ongoing collaborative projects in European theological libraries:

1) The Diocese in Köln is digitizing ancient manuscripts with a concentration on patristics of the first three centuries.
2) The Theology Portal provides access to resources on the net and is a collaboration between the Royal Library in Copenhagen, the state library in

Aarhus, and the Theological Faculty at the University of Copenhagen. The website is: http://www.teologiportalen.dk/index.php?sprog=en.

3) BETH is building a database of holdings of periodical titles that are indexed in ATLA Religion Indexes and held in European libraries belonging to BETH. The website is: http://www.theo.kuleuven.be/beth/atlajournals/

David Woei Ren Chen,Yu-Shan Theological Seminary Library, Taiwan, reported that there are sixteen libraries represented in the newly formed Taiwanese theological library association, with a potential total of sixty members if all Taiwanese theological libraries were involved. ILL is the primary cooperative activity, although they are also working on a union list of dissertations. The members are able to search each other's library catalogs using the Internet. Several of the libraries have purchased ATLAS because of advantageous pricing offered by ATLA. The libraries are small, but the librarians are professionally trained.

Jeni Konaniah, Seminari Alkitab Asia Tenggara (South East Asia Bible Seminary), Malong, Indonesia, described plans to expand the seminary library within four years. They have bought a new automated system, but cannot make it available online for political reasons. They have very little access to the Internet and few subscriptions to journals. The library has joined the Forum of Asian Theological Librarians (ForATL), the regional association.

Jin Hi Lee, Chongshin University, Seoul, South Korea, talked about a national library organization funded by the government in South Korea. All member libraries upload their catalogs into a union catalog. In addition, there are between twenty and thirty libraries in the Korean Theological Library Association.

Cindy S. Lu, Singapore Bible College, Singapore, was asked by the Taiwanese theological librarians to speak about ATLA at their conference in February 2005. ATLA headquarters sent printed materials, product trials, etc. for her to use in her presentation, which went very well. She also referred to the work of the International Collaboration Committee.

Mariel DeLuca Voth reported several collaborative projects in which Latin American theological librarians are involved, including the creation of pathfinders for students and training manuals for staff. She also explained that ILL is expensive in Latin America because the area is so huge. Furthermore, it is difficult to determine which libraries own what titles since not all library catalogs are on the Internet.

Gillian Wilson, United Theological College of the West Indies, Kingston, Jamaica, mentioned that there are six theological librarians in Jamaica and five theological institutions. Although there is not a separate theological library association, the theological librarians get together at regional gatherings of other librarians. Rev. Wilson was awarded an Early Career Development Fellowship by the International Federation of Libraries and Associations (IFLA) and the Online Computer Library Center (OCLC), which enabled her to participate during May 2005 in an intensive program designed to enhance the professional skills of librarians in countries with developing economies.

After the presentations, the floor was open for questions and discussion.

Institutional Anniversaries and Archives

Facilitator: Carisse Mickey Berryhill (Abilene Christian University)

About 20 participants met Friday, June 17, 2005 for an hour to discuss the opportunities institutional anniversaries present to theological librarians caring for institutional archives, especially with respect to visibility, research, and funding. Several group members have either recently completed or are moving through anniversaries, so lively examples and stories were narrated.

Observations:

In order to make the most of opportunities, it is important that the librarian be at the table when anniversary events and projects are being planned so that funding for archival activities, such as preservation or processing, can be made available. Planning should start early, especially if a commemorative book or video project is to be produced. Similarly, if research conferences or projects are to be part of the celebration, they should be considered early on. Coordinating with the local community also requires advance planning. Seeking funds for preservation and processing of archival items should begin early, whether local, regional, denominational, state, or federal funds are being sought.

During the year before the anniversary, the librarian should expect increased requests for archival materials, especially from seminary staff and student workers. Providing information for scholars and photographic materials for publicity officers who are preparing publications may require research in archival materials. The librarian should consider carefully whether, and with what expectations, any archival item might be loaned. If so, agreements with other departments on campus about the proper handling of archival items should be carefully attended to. Additionally, the librarian's understanding of copyright issues may be of service as the institution contemplates anniversary projects to make items available in print or on the web.

The need to organize materials to make research possible may provide opportunity to request funding for archival supplies not only for the current materials but also for materials which the anniversary may logically expect to attract from alumni, emeriti, and from the celebration events themselves. Furthermore, the librarian should be aware that researchers into the institutional history may unearth materials which conflict politically with received tradition or the current mission of the institution. All original materials should be preserved, regardless.

As the anniversary approaches, the librarian should expect the pace of requests for realia to increase, as seminary departments, including the library, prepare exhibits. Once again, a system for tracking loaned items is useful. The librarian should be prepared to explain clearly the requirements to protect archival items. Suggesting high-quality color facsimiles is a possible alternative. Since anniversary activities will probably be decentralized, the librarian should expect that some resources, such as yearbooks and catalogs, will receive repeated use by different departments, student groups, and staff offices. Making a duplicate set of yearbooks

available in a convenient supervised place will save reshelving time and will preserve the permanent set from wear and tear.

Acquiring new materials related to the anniversary celebration is another opportunity the librarian can take advantage of, whether the library receives oral histories, memorabilia from alumni and emeriti, or materials generated by the celebration, such as programs, brochures, photographs, published materials, or videos. The librarian should have intake papers to document the provenance of such materials, to clarify the ownership of literary rights, and to see that the gifts are acknowledged properly. Such concerns for provenance and ownership rights should be thoughtfully applied to digital materials as much as to realia or documents.

The librarian may expect that as the anniversary period closes, its activities will continue to stimulate interest and even contributions of documents and artifacts for some time. As is often the case with accrediting visits and lawsuits, an institutional anniversary may provoke the institution to give thought to its methods of organizing and preserving its internal documents and to its stewardship of its history. So the librarian may be able to initiate discussion about records management policy as an important outcome of the anniversary.

The session ended with a general agreement that training in records management policy development and administration would be welcomed at the annual conference, perhaps as a pre-conference workshop.

Gifted Material: Policies & Practices

Facilitator: Gerald L. Truman (Urshan Graduate School of Theology)

Seventeen (17) people attended this discussion. Following the opening comments discussion focused on integrating different segments of the library policy with issues surrounding gifted materials. Bindery policies, weeding policies, and institutional advancement policies were looked upon as integral to the treatment of gifted materials. There were also some interesting exchanges on strange objects and information given to libraries. Procedures for acknowledging gifts without getting into "valuing" traps or "sacred cow" status for gifted materials were also discussed.

Background

The development of an official library policy with specific directives for gifted materials is crucial. Much of the conflict over donated materials is resolved by having a good collection development and management policy that addresses the issues in advance. Covering the basics of type, quality, academic level, format needs, and value in every aspect of the policy gives the library consistency and control in awkward situations.

The Roundtable discussion was intended to help librarians "think ahead" on the benefits and problems of gifted materials. Looking ahead will help us develop good criteria for needed materials, and be ready to deal with formats and items that may be new to the library. We would also be prepared to avoid possible legal issues.

Issues Discussed

- Assigning monetary value to donated materials is not legal according to the IRS for individuals whose annual contributions may exceed $5,000 (one member offered to make available a release of ownership form, another discussed the need of a "deed"), it seems advisable to check in with local and state rules on transfer of ownership procedures over and above this IRS stipulation.
- Proper handling of requests for "special" items from a bequest or donor
- Institutional advancement – sources for needs and acknowledgements of gifts
- Collection development impacts – subject areas, size of donation, space available, and age of material
- Weeding of special objects considered "sacred cows"
- Proper handling of "weird" gifts (i.e. a thumb, a piece of papyri, personal papers, etc.)
- Donated subscriptions at the individual rate

The group expressed a desire for further discussion on these "practical" issues of everyday operations in a library.

DENOMINATIONAL MEETINGS

Baptist Librarians

Contact Person:	Donald E. Keeney
Address:	Central Baptist Theological Seminary
	741 North 31st Street
	Kansas City, KS 66102-3964
Phone:	913.371.5313, ext. 136
Fax:	913.371.8110
E-mail:	dkeeney@cbts.edu

Twenty-four librarians met at the Baptist denominational meeting. News ranged from additions to staff, staffing cuts, even one institution that had downsized the position of librarian altogether. Other concerns included deferred maintenance in buildings for some institutions and building programs for others. Some librarians with multiple affiliations noted that the Southern Baptist Library Association (SBLA) had changed its name to the Association of Librarians and Archivists at Baptist Institutions (ALABI), reflecting emphasis on a wider constituency.

Submitted by Donald E. Keeney, Convener

Campbell-Stone Librarians

Contact Person:	Carisse Mickey Berryhill
Address:	Abilene Christian University
	Brown Library Special Collections
	221 Brown Library, ACU Box 29208
	Abilene, TX 79699-9208
Phone:	325.674.2538
Fax: 3	25.674.2202
E-mail:	cmb04c@acu.edu

The Campbell-Stone Movement librarians met June 17 in the Park Plaza hotel in Austin, Texas. Those present were John Aho of the Austin Graduate School of Theology; Roberta Hamburger of Phillips Theological Seminary; Sheila Owen and Don Meredith of Harding University Graduate School of Religion; Craig Churchill, Arik Swindlehurst, and Carisse Berryhill (convener) of Abilene Christian University.

After introductions, we reviewed the year's news for each institution. The Austin Graduate School of Theology has a library of 26,000 volumes. Its librarian, John Aho, has been there since 2002. Phillips Seminary will receive $128,000 for

automation. Roberta Hamburger will retire as librarian July 1. Harding Graduate School began a renovation and 6,100-square-foot addition in March 2005, scheduled to be open October 2005. ACU's centennial year in 2005–2006 will see the renovation of the main floor to install a Learning Commons. ACU has received a major gift to endow the reference collection for Biblical studies from Gaines Stanley, Jr.

The group received a report from Dr. Berryhill on progress on the Restoration Archives project being cooperatively undertaken by archivists and librarians in this tradition, and affirmed continued interest in pursuing the project. ATLA Executive Director Dennis Norlin has offered to assist in pursuing funding to outsource the construction of the web input form, since ATLA technical staff are too overloaded to help with the technical design.

Lutheran Librarians

Contact Person:	David O. Berger
Address:	Concordia Seminary Library
	801 DeMun Avenue
	St. Louis, MO 63105
Phone:	(314) 505-7040
Fax:	(314) 505 7046
E-mail:	bergerd@csl.edu

The Lutheran Librarians meeting was held Friday, June 17, in a private dining room of the Park Plaza Austin Hotel. Fifteen librarians representing twelve ATLA institutions attended. Bruce Eldevik presided in David Berger's absence. The entire time allotted for the meeting was taken up with reporting of news and activity at individual libraries. Guest Seong Heon Lee, a graduate student at Princeton Theological Seminary, was recognized and welcomed.

Bearing special mention was the announcement by Dennis Norlin, ATLA Executive Director, that indexing for two important Lutheran journals, the *Lutheran Church Quarterly* and *Lutheran Church Review*, had been received at ATLA offices in Chicago and will be included in the Religion Database sometime this fall. The indexing was done at Krauth Library, Lutheran Theological Seminary, Philadelphia. Indexing covers *Lutheran Church Quarterly* from 1928 to 1947 and *Lutheran Church Review* from 1884 to 1919.

Submitted by Bruce Eldevik

Roman Catholic Librarians

Contact Person:	Elyse Hayes
Address:	Seminary of the Immaculate Conception 440 West Neck Road Huntington, NY 11743
Phone:	631.423.0483, ext. 140
Fax:	631.423.2346
E-mail:	ehayes@icseminary.edu

The Roman Catholic Denominational Group meeting was held in the Austin Park Plaza and was attended by 25 librarians representing 22 institutions. Elyse Hayes, Chair, greeted new members and VIP Fr. Simeon Daly. Elyse read greetings and comments from ATLA members, praising Fr. Simeon's long-standing dedication to ATLA and noting his reputation for being a "bridge builder." Fr. Simeon spoke briefly, saying that it was "a joy to be here … I have tried to dedicate my life to Christian unity," and noting that he was pleased to see so many new members in attendance.

Melody McMahon reported that she had been invited by Thomson-Gale Publishing to attend a focus group on religious publishing at a recent AAR meeting. She said the Gale representatives seemed genuinely concerned that librarians were hesitant to buy pre-publications, based on their negative experience with the second edition of the *New Catholic Encyclopedia (NCE)*. Members present reported having been contacted by Gale representatives, some of whom were acutely aware of the group's concerns about the *NCE*, and others who were unaware. Ron Crown alerted everyone to upcoming articles in the *Journal of Religious and Theological Information* that treat religious publishing and the revision of religious reference works, including the *New Catholic Encyclopedia*. Melody McMahon was thanked for her continuing advocacy and willingness to dialogue with Thomson-Gale on these issues.

Tom Leonhardt of St. Edward's University reported on a new Catholic portal project spearheaded by members of the Association of Catholic Colleges and Universities. He and Alan Krieger of Notre Dame explained that the purpose of the project was: 1) to identify special, rare, or unique collections of Catholic studies materials, 2) to digitize some of these materials, and 3) to create a web portal that will help scholars more easily discover materials through a series of direct web links to special collections. They hoped that within a year, an initial site hosted by Notre Dame would be up and running. The portal steering committee plans to seek grant funding as the project progresses. ATLA members were invited to help with the identification of special collections that could be included in the project, and also to suggest possible names for the website.

Submitted by Elyse Hayes

WORSHIP

Worship in the Lutheran Tradition*
Park Plaza Austin
Friday, June 17, 2005, 8:30 a.m.

Morning Prayer
Lutheran Book of Worship (LBW):
Matins

Stand

Music from LBW p. 131.

Leader: First sung line from p. 132.
Congregation: Music from p. 132 and 133.

Prayer of the Day

Leader:

> O Eternal God, bless all schools, colleges, and universities and especially their libraries, that they may be lively places for sound learning, new discovery, and the pursuit of wisdom; and grant that those who teach and those who learn may find you to be the source of all truth; through Jesus Christ our Lord. *Amen.*

Hymn 755. We All Are One in Mission

Reader:

> The Lesson is from the second chapter of Acts, verses 37 through 47.
>
> 37 Now when they heard this, they were cut to the heart and said to Peter
> and to the other apostles, 'Brothers, what should we do?' 38 Peter said to
> them, 'Repent, and be baptized every one of you in the name of Jesus
> Christ so that your sins may be forgiven; and you will receive the gift of
> the Holy Spirit. 39 For the promise is for you, for your children, and for all
> who are far away, everyone whom the Lord our God calls to him.' 40And
> he testified with many other arguments and exhorted them, saying, 'Save
> yourselves from this corrupt generation.' 41So those who welcomed his

* This service is from the *Lutheran Book of Worship* (Minneapolis: Augsburg, 2000). The hymns are from *With One Voice: A Lutheran Resource for Worship* (Minneapolis: Augsburg Fortress, 1995).

message were baptized, and that day about three thousand persons were added.

42 They devoted themselves to the apostles' teaching and fellowship, to
the breaking of bread and the prayers. 43Awe came upon everyone,
because many wonders and signs were being done by the apostles. 44All
who believed were together and had all things in common; 45they would
sell their possessions and goods and distribute the proceeds to all, as any
had need. 46Day by day, as they spent much time together in the temple,
they broke bread at home and ate their food with glad and generous
hearts, 47praising God and having the goodwill of all the people. And day
by day the Lord added to their number those who were being saved.

Response

P. In many and various ways God spoke to his people of old by the prophets.
C. *But now in these last days he has spoken to us by his Son.*

Hymn 710. "We All Are One in Mission"

Prayers of the People

Almighty God, your Holy Spirit gives to one the word of wisdom, and to another the word of knowledge, and to another the word of faith. We praise you for the gifts of grace imparted to your servants who work in seminaries and in theological libraries, and we pray that by their teaching we may be led to a fuller knowledge of the truth which we have seen in your Son Jesus Christ our Lord.

P. Lord in your mercy.
C. *Hear our prayer.*

O God of wisdom, in your goodness you provide faithful teachers for your Church. By your Holy Spirit give all teachers insight into your Word, holy lives as examples to us all, and the courage to know and do the truth; through you Son, Jesus Christ our Lord.

P. Lord in your mercy.
C. *Hear our prayer.*

Lord, we thank you that you have taught us what you would have us believe and do. Help us by your Holy Spirit, for the sake of Jesus Christ, to keep your Word in pure hearts, that thereby we may be strengthened in faith, perfected in holiness and comforted in life and in death.

P. Lord in your mercy.
C. **Hear our prayer.**

Leader:

> O Lord, almighty and everlasting God, you have brought us in safety to this new day; preserve us with your mighty power, that we may not fall into sin, nor be overcome in adversity; and in all we do, direct us to the fulfilling of your purpose; through Jesus Christ our Lord. *Amen.*

Leader:

> Lord, remember us in your kingdom, and teach us to pray…

Congregation:

Our father in Heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.

Benediction music from LBW p. 137.

P. The peace of the Lord be with you always.
C. And also with you.

Worship in the Episcopal Tradition*
Park Plaza Austin
Saturday, June 18, 2005, 8:00 a.m.

Morning Prayer
Book of Common Prayer
Propers for Peace

Officiant:	*Cynthia Kittredge*
Choir:	*The ATLA Singers*
Choir Director:	*Seth Kasten*
Accompanist:	*Russell Schulz*

Officiant: Grace to you and peace from God our Father and the Lord Jesus Christ.
Philippians 1:2

Officiant: Lord, open our lips.
People: And our mouth shall proclaim your praise.

Officiant and People:
Glory to the Father, and to the Son, and to the Holy Spirit;
as it was in the beginning, is now, and will be for ever. Amen.
Alleluia.

Venite: To God with Gladness Sing, Hymn 399

Psalm 85, Benedixisti, Domine

1 You have been gracious to your land, O Lord,*
you have restored the good fortune of Jacob.
2 You have forgiven the iniquity of your people*
and blotted out all their sins.
3 You have withdrawn all your fury*
and turned yourself from your wrathful indignation.
4 Restore us then, O God our Savior;*
let your anger depart from us.
5 Will you be displeased with us for ever?*
will you prolong your anger from age to age?
6 Will you not give us life again,*
that your people may rejoice in you?

* The service is from The Book of Common Prayer according to the use of the Episcopal Church (New York: Church Hymnal Corporation, 1979). Music is from The Hymnal 1982 (New York: Church Hymnal Corporation, 1985).

7 Show us your mercy, O Lord,*
and grant us your salvation.
8 I will listen to what the Lord God is saying,*
for he is speaking peace to his faithful people
and to those who turn their hearts to him.
9 Truly, his salvation is very near to those who fear him,*
that his glory may dwell in our land.
10 Mercy and truth have met together;*
and righteousness shall look down from heaven.
12 The Lord will indeed grant prosperity,*
and our land will yield its increase.
13 Righteousness shall go before him,*
and peace shall be a pathway for his feet.

Officiant and People:
Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.

Reader: A Reading from Micah, the Fourth Chapter, Verses 1 through 5.

In days to come the mountain of the Lord's house
shall be established as the highest of the mountains,
and shall be raised up above the hills.
Peoples shall stream to it,
and many nations shall come and say:
"Come, let us go up to the mountain of the Lord,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in his paths."
For out of Zion shall go forth instruction,
and the word of the Lord from Jerusalem.
He shall judge between many peoples,
and shall arbitrate between strong nations far away;
they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more;
but they shall all sit under their own vines
and their own fig trees,
and no one shall make them afraid;
for the mouth of the Lord of hosts has spoken.
For all the peoples walk,
each in the name of its god,
but we will walk in the name of
the Lord our God forever and ever.

Reader: The Word of the Lord
Answer: Thanks be to God.

Canticle: The First Song of Isaiah (S 214)

Reader: A Reading from Matthew, the Fifth Chapter, Verses 43–48.

"You have heard that it was said, 'you shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect."

Reader: The Word of the Lord
Answer: Thanks be to God.

Canticle: The Second Song of Isaiah (S 217)

The Prayers

The people stand or kneel.

Officiant: The Lord be with you.
People: And also with you.
Officiant: Let us pray.

Officiant and People:
Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen

Suffrages A

V. Show us your mercy, O Lord;
R. And grant us your salvation.
V. Clothe your ministers with righteousness;
R. Let your people sing with joy.
V. Give peace, O Lord, in all the world;
R. For only in you can we live in safety.
V. Lord, keep this nation under your care;
R. And guide us in the way of justice and truth.
V. Let your way be known upon earth;
R. Your saving health among all nations.
V. Let not the needy, O Lord, be forgotten;
R. Nor the hope of the poor be taken away.
V. Create in us clean hearts, O God;
R. And sustain us with your Holy Spirit.

The Officiant then says the Collects:

O God, the author of peace and lover of concord,
to know you is eternal life and to serve you is perfect freedom:
Defend us, your humble servants, in all assaults of our enemies;
that we, surely trusting in your defense,
may not fear the power of any adversaries;
through the might of Jesus Christ our Lord.
Amen.

Anthem: "If Ye Love Me," Thomas Tallis (c. 1505–1585)—*The ATLA Singers*

If ye love me, keep my commandments, and I will pray the Father, and he will send you another comforter, that he may abide with you forever, even the Spirit of Truth. (John 14:15–17)

Intercessions: (from Prayers of the People, Form VI)

Leader: In peace, we pray to you, Lord God,

Silence

For all people in their daily life and work;
For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;
For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;
For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;
For all who proclaim the Gospel, and all who seek the Truth.

For our Bishops and all bishops and other ministers;
For all who serve in God's Church.

For the special needs and concerns of this congregation.

Silence *The People may add their own petitions.*

Hear us, Lord;
For your mercy is great.

We thank you, Lord, for all the blessings of this life.

Silence *The People may add their own thanksgivings.*

We will exalt you, O God our King;
And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Silence *The People may add their own petitions*

Lord, let your loving-kindness be upon them;
Who put their trust in you.

Officiant: Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen*
2 Corinthians 13:14

Lord Make Us Servants of Your Peace (Hymn 593)

Officiant: Let us bless the Lord.
People: Thanks be to God.

Officiant: O God, the author of peace and lover of concord, to know you is eternal life and to serve you is perfect freedom: Defend us, your humble servants, in all assaults of our enemies; that we, surely trusting in your defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. *Amen.*

MEMORIAL TRIBUTES

John Alhadef (1925–2005)
by
Bonnie Hardwick
Graduate Theological Union

John Alhadef was born in 1925. He came to Northern California in 1944 to join the Society of Jesus in Los Gatos. He was the director of the Jesuits' Alma College when the Graduate Theological Union was founded in 1962. By 1964 the member schools, Alma College included, had decided to establish a cooperative Bibliographic Center, the predecessor to the GTU Common Library. After working with David Green and Stillson Judah on the formation of the Bibliographic Center, John served for a year as its director—as well as continuing to manage the Alma College Library. Later, when the collections themselves were joined into a single Common Library in 1969, he worked on integrating the serials of the seven founding schools of the GTU until 1973.

During all this, in the 1960s and 1970s, John founded and directed the Catholic Microfilm Center, supervising the filming of printed materials in the United States and Europe and of ninth- and tenth-century manuscripts in the Christian monasteries of Lebanon and Syria.

John Alhadef died on March 21st at the age of 80, survived by his devoted wife, Molly. He and Molly met in 1971 at the ATLA conference in Pasadena. They married in 1976. For the last twelve years, illness confined John to his bed—but that did not stop his lifelong passionate study and writing on early Christianity.

Family and friends remember John as charming, funny, and delightful, as well as—in Molly's words—"a wise counselor, a devoted friend, and a loving presence in the lives of many people." We remember him here, too, this morning for his contribution to the formation of the GTU Library and for his tireless work in support of theological scholarship.

Steven Russell Brandt (1949–2004)
by
Anne Guenther
Mennonite Brethren Biblical Seminary

Steven Russell Brandt was born in Garden City, Kansas, the only child of Jacob and Henrietta Rachel Brandt. He spent most of his growing-up years in San Jose, California, where he became an avid San Francisco Giants fan. He received his BA from Fresno Pacific College in Fresno, California, in 1971. Here he met and was inspired by professors who freely shared their love of learning, knowledge and

the church. All who knew Steve were impressed with his keen intellect and love of dialect and debate.

In 1974 Steve entered Princeton Theological Seminary, graduating in 1980 with a Master of Divinity Degree and a life's partner, Emily. In the ensuing years they welcomed Hannah, Peter and Edward into their hearts and lives, and worked as a family at continuing and completing Steve's educational studies.

After graduation from Princeton, Steve and Emily spent a year in Europe doing volunteer work with Mennonite Central Committee. Upon his return to the United States in 1981, Steve began his career at Fresno Pacific College. His first assignment in Hiebert Library (serving the populations of both Mennonite Brethren Biblical Seminary and Fresno Pacific University) was in collection development, and in 1982 he transitioned into the position of director. He served in this capacity until his death in August of 2004. During his tenure here he completed a Master of Library Science degree from the University of California, Berkeley, and a Doctorate in History from the same institution in 1992.

History was always one of Steve's keen interests. His doctoral dissertation was in the early history of publishing in Europe, and many summers as well as sabbaticals were spent in the various libraries of the main Western European educational institutions, researching rare collections. With this pursuit of academic excellence Steve helped direct the growth and development of Hiebert Library, bringing it "into the 21st Century." He also provided support for the Mennonite Historical Library and Archives, a special collection within the library. His strong interest in the history of the Mennonite Brethren Church and her people was the impetus for many an in-depth discussion. Teaching courses in History at Fresno Pacific University as well as Church history and Anabaptist theology at Mennonite Brethren Biblical Seminary helped round out his academic life.

In the early spring of 2002 Steve was diagnosed with pancreatic cancer, with a prognosis carrying a life expectancy of three to six months. Steve was not one to acquiesce without a struggle. With the help of new experimental chemotherapy he was able to return to work, and to the classroom, and even until about one month before his death, he fully expected to be back in his office at the beginning of the fall semester in 2004. But God's ways are not man's ways. The Lord called him to his eternal rest on August 25, three days after his 55th birthday. His three children, Hannah, Peter and Edward; his parents; his friends and coworkers at Hiebert Library, Mennonite Brethren Biblical Seminary and Fresno Pacific University; and many students, family and friends celebrate the memory of his life. We are all richer for having known and loved Steven.

Sister Claudia Carlen, IHM (1906–2004)

by
Simeon Daly
Saint Meinrad Archabbey

I asked to deliver this memorial. It wasn't done last year as it more properly should have been, but I do not want the opportunity to pass without noting the passing of this outstanding lady. She was more active in other library associations, and in particular the Catholic Library Association where she served in many capacities including President, but she was an institutional representative of St. John's Provincial Seminary for many years among us. She stood for and modeled values too precious to pass over and so we note her passing.

She was 97 years old when she died April 19th, 2004. Her mind was as sharp and as clear as it had been throughout her long fruitful life.

In the summer of 1926, young Dorothy Margaret Carlen entered the convent of the Immaculate Heart of Mary at Monroe, Michigan. She was given the name Claudia and within two months, still as a candidate for the community, was sent to the University of Michigan in Ann Arbor. Today that doesn't sound like much, but in those days when the lives of women religious were so restricted, the move was an act of creative defiance. Since the sisters were not allowed to study on secular campuses, her superior, a champion of education, sent worthy candidates off to the University before they were officially in the community. I often wonder what her Father thought. He had permitted his daughter to enter the convent, only to learn a few months later that she was on the campus of a secular university. She eventually ended up as one of the first students in a newly opened School of Library Science. She began what turned out to be a long relationship with the University of Michigan. In 1974, she was granted the distinguished Alumnus Award by the University of Michigan School of Library Science. She was described, at that time, as a woman "for whom learning is discovery gladly shared." Then later, after her career, so to speak, she became a researcher in the University of Michigan Bentley Historical Library from 1989 to 1999.

Sister Claudia began her library career as a college librarian at Marygrove College in Detroit. These were creative years in her life. Her scholarly work with papal documents grew out of a perceived need for better access to these official documents. Already in 1939 she had published her *A Guide to the Encyclicals of the Roman Pontiffs from Leo XIII to the Present Day (1878–1937).* Later in 1951, she published *Guide to the Documents of Pius XII.* Followed by *Dictionary of Papal Pronouncements, Leo XIII to Pius XII, 1878–1957* in 1958; The *Papal Encyclicals;* 1981, 5v, *Papal Pronouncements: a guide: 1740–1978,* published in 1990.

In 1963, Sister Claudia accepted an invitation to undertake the indexing of the New Catholic Encyclopedia. She moved to Washington, DC, and for three years took on the daunting task of doing an index by computer from galley sheets. She consulted with many of the most prestigious encyclopedia companies. They gave her no encouragement and as much as said it couldn't be done. With the help of a

young programmer she did it. The index did not delay the publication and was provided with the set at the time of publication. It was a first in publishing history.

In 1971, Sister Claudia was invited to Rome to reorganize and bring up to standards the library for the North American College, which housed American seminarians in the latter years of their theological studies. It was at this time that she made many connections with Vatican officials and became distressed at the poor conditions at the Vatican Library. She spent a great part of the rest of her life helping to establish and nurture a small foundation, Friends of the Vatican Library, which has contributed substantially to the upgraded conditions of that library.

Beginning in the fall of 1972 until its closing in 1989, Sister Claudia served as librarian, archivist, administrative assistant and scholar in residence for St. John's Provincial Seminary, of Plymouth, Michigan. She was highly regarded by staff and administration and deeply revered by the students, many of whom became lifelong friends.

Since Plymouth was some distance from Detroit and Monroe, the centers of her life until then, in 1973, at the age of 67, she got a driver's license so that she could be more mobile. It is said that she was stopped on the highway for speeding as she hurried to her 90th birthday party.

In 1999, she returned to the motherhouse at Monroe. Hardly a day passed without someone visiting her for friendship or for counsel. She was a mentor and spiritual guide until the end.

Much more could be said of this little lady who exerted so much dynamic energy in living her life as a nun, as a librarian and as a scholar and as a friend. She was one of those rare persons who really make a difference. Her freshness and spark could light up a room. But more, it was her deep faith and commitment to spiritual values that raised her above the crowd. She made a difference everywhere she went, and she touched the core of people's lives wherever she was. Our weary world was a better place for her being here, and I, for one among many, was touched by her loving ways. I hold her up to honor her memory and pray that many more like her will enrich our ranks as librarians.

May she rest in peace.

Donn Michael Farris (1921–2005)

by
Roger L. Loyd
Duke Divinity School

Donn Michael Farris, 83, died Saturday, March 5, 2005. He was born in 1921 in Welch, West Virginia, to Robert and Aileen Farris. An eye specialist judged him to be legally blind when Donn Michael was still a child. Nevertheless, he graduated from Berea College (AB, 1943), Garrett Theological Seminary (BD, 1947), and Columbia University (MLS, 1950). He also studied at Northwestern University (1944–47) and in the doctoral program in religion at Yale University (1947–49) under Robert L. Calhoun.

Mr. Farris served as librarian of the Divinity School Library, Duke University, from 1950 until 1992, and was a member of the Divinity School faculty. During his career, he estimated that he had bought about 250,000 books. He was a member of this association, serving as president 1962–63. He edited *Aids to a Theological School Library* (published in 1958 and 1969). Of even greater importance, he founded the *ATLA Newsletter* in 1953, and continued as its editor for forty years, until 1993.

In recognition of his distinguished service to ATLA, and that of his wife Joyce, the Board named them as Editor Emeritus and Associate Editor Emeritus of the *Newsletter*. In the resolution of thanks and tribute, they said that Donn Michael Farris "has made an invaluable contribution to the work of theological libraries, the professionalism of theological librarians, and the mission of theological education."

The funeral for Donn Michael Farris was held in York Chapel, a room that was once part of the Divinity School Library, on March 9, 2005. Surviving are his wife of 48 years, Joyce Farris; his son, Evan Michael Farris of Springfield, Virginia, his wife, and their two children; and his daughter, Amy Virginia Kilbride of Superior, Colorado, her husband, and their daughter.

You were a pillar of our profession and of this association, Mr. Farris. Rest in peace.

Vital Goma (1950(?)–2005)

by
Dennis A. Norlin
ATLA

Vital Goma may be the only ATLA librarian who ever had his library destroyed by an act of war. Most of you did not have the opportunity to meet him, but several of us attending the meeting of BETH (the European Theological Library Association) in York in 2000 got to know this warm and outgoing theological librarian from the Congo.

He told us of his powerlessness to protect his library from the civil war raging between the Hutu, the Tutsi, and the Rwandans in his hometown of Kinhasa.

A year later I entertained Mr. Goma when he visited ATLA headquarters in Chicago. He was here, bringing his daughter Leevy to the University of Illinois in Urbana-Champaign for graduate school.

Vital visited ATLA headquarters the week before September 11th, and he was delayed from returning home by the events of that day. He contracted cancer two years ago and died February 26th of this year at age 54. His daughter Leevy still lives in Champaign, Illinois, and has a fifteen-month-old child. In a telephone conversation she expressed her gratitude that we would remember her father at this conference.

During his visit to ATLA headquarters, Vital expressed his very strong interest in becoming a member of ATLA. His library, the Protestant University of Congo at Kinshasa (*Université Protestante du Congo*), became an affiliate member of ATLA that fall.

After 9/11 I had quite a bit of email correspondence with Vital. I want to share with you his own words:

> 9.18.01
>
> *Dear Friend Dennis, Hello!*
>
> *Thank you for your lovely message. I would like to inform you that I am still here in the USA. My air plane Company did not plan yet a flight to Kinshasa, so I am obliged to spend again a few days in this country. I don't know yet when I shall leave. I hope things will be going well in the very nearest future. As you can guess, it is not too easy to spend these extra-days that were not initially planned during this trip to the USA. But I trust that God allowed a such situation to share really the pain of the American people during this dramatical period of the year. I really think that God is the One who is able to change pain to joy and to take care of the enjured people.*
>
> *I can assure you that I will keep in touch with you as often as I can. I also pray for you since the ATLA Headquarters are very close to the tallest buildings of Chicago.*
>
> *May the peace of our Lord remain with you in your daily work and projects.*
>
> *Sincerely Yours,*
>
> *Vital GOMA Ndamba Vital*

Sally Thran Gunter (1939–2004)
by Ron Crown
Saint Louis University

Sally Thran Gunter was born and raised in Dubuque, Iowa. While attending Marquette University, she was powerfully influenced by Pope John XXIII's call for renewal in the Catholic Church. Her concern for social justice led her to choose a career in journalism, and she held both bachelor's and master's degrees in journalism from Marquette. She had a lengthy career in journalism, including work on the Dubuque *Telegraph Herald,* the *St. Louis Review* (the archdiocesan newspaper), and the *St. Louis Post Dispatch.* Theological and social justice issues in the wake of Vatican II became a special area of interest. While working for the *Post Dispatch,* she became one of the first female reporters to move from the "society," i.e., "women's" pages, to cover hard news; this proved to be Sally's true *métier.* In Sally's case, that meant writing stories about civil rights, social justice, and local government. She was part of a team of reporters who wrote a series of stories about race discrimination in real estate sales; this series led to an investigation by the U.S. Department of Justice. Her reporter's mettle was further displayed while she covered a multialarm hotel fire in 1971, a fire which resulted in numerous

fatalities. Her male colleague, who did not wish to view the gruesome scene, stayed on the street outside while Sally entered the hotel.

Sally's life changed in 1978 when she married Ray Gunter, a fellow journalist at the *Post Dispatch*. Although she resigned her position in 1979 to devote more time to her family, she continued to freelance articles for several publications, including the Jesuit magazine *America*.

In 1996, Sally became the library coordinator and writing coach for the Aquinas Institute of Theology, a Dominican seminary located on the campus of Saint Louis University. With her journalistic skills, Sally earned a reputation for helping students fix up their research papers before handing them in. Sally would have appreciated the comment by an Aquinas student after her death: "there goes everyone's grade by a letter."

Although Sally never got the chance to attend an ATLA conference, she was an active participant in meetings of the librarians of the St. Louis Theological Consortium. Those of us who were fortunate enough to become acquainted with Sally in that context recognized her as a warm and generous person (and also a modest one—none of us realized the extent of her remarkable career in journalism until after her death).

When Sally called Sr. Joan Delaplane to ask her to preach at her funeral, she told her, "Find that passage in Isaiah where he is really, really mad at God." Sr. Joan stated, "Sally was rightfully angry at the destructive forces in her body. She could be honest and up front, aware that this God truly loved her and knew her heart intimately."

Sally Gunter died on April 7, 2004, of complications from cancer at the age of 65. She is survived by her husband, a son and daughter, Jim and Beth, and a granddaughter.

May the departed rest in peace and eternal light shine upon them.

H. Lucille Hager (1924–2004)

by
Mikail M. McIntosh-Doty
Episcopal Theological Seminary of the Southwest (ETSS) and
Lutheran Seminary Program in the Southwest (LSPS)

The Lady Was a Steward

> God invites us to develop into stewards. As stewards we accept the mantle of leadership and do so in every aspect of life.… Too many … are content to remain as children of God and disciples rather than assume the responsibility of stewardship leadership. You become a steward when you

> recognize that you are responsible for some thing you do not own and you act on that recognition …
> Our society needs [people] to accept the challenge of living as leaders—taking active responsibility in their lives as co-workers with God in God's plan for this world.
>
> William O Avery, *A History of Stewardship* (Chicago, Lutheran Laity Movement for Stewardship 1995), pp. 34–35

H. Lucille Hager (1924–2004) was a living, breathing steward, with a lot of spirit and spunk thrown in for good measure.

Over the Independence Day weekend, 2004, Lucille Hager died just after midnight (July 5th) after a fall in her home. It was fitting that she would die on Independence Day, when she was the poster child for being independent. Lucille never married, but she had more friends than most of us are blessed with—rich, close, dear friendships that shaped her life and made life worth living. And her vacations were simply legendary—the Greek isles, a trip through the Panama Canal, a bus trip through the museums of Spain—and those were after she was in her 70s.

After graduating from Southeast Missouri State University and the University of Illinois, Lucille began her library professional career at Southeast Missouri State in 1945–1952. She joined the library staff of Concordia Seminary in 1952 and was named director of the library there in 1962. Although somewhat quiet and thoughtful, Lucille was never a "shushing" librarian, and in fact, was willing to take great risk when the situation demanded it.

Lucille Hager joined her colleagues—the only female faculty member in the group—and bravely robed up and walked out with several other faculty and students from her home seminary in February of 1974, helping birth Concordia Seminary in Exile, later Christ Seminary—Seminex. At the time she did so with no guarantee of a job, a salary, benefits, or even health care. The first classes at Seminex were held on the next day in classrooms at Eden (UCC) Seminary and St. Louis (Jesuit) University—with the support of those liberal congregationalists and militant Roman Catholics! Strange bedfellows for Lutherans in the Midwest. Housing offers for faculty members and students came from Jewish supporters. While the support of her historical companions fell away, strangers from unexpected corners walked up to help.

Stewards know that in order to serve as professionals, as leaders, they must not only be competent in their own realm, but they must also seek out the life training and outside peer support they need to do their job. As an active member and lifelong supporter of the American Theological Library Association (ATLA) and the American Library Association (ALA), Lucille would have understood how to engage other professionals and seek out supporters to best serve the mission of her institution. She learned early and often from her work in ATLA that colleagues are those who work with you on a common purpose or task, not just those who share your denominational history. Lucille modeled for the new Seminex faculty how to open themselves to such unexpected generosity and to live into a new and unusual reality.

Stewards also know that as the *Gospel of Thomas* suggests, we must learn to be "passersby" (42). Lucille and the other Seminex faculty temporarily shared office space with the Jesuits in the theology department of St. Louis University until a storefront was converted to hold the library—a library collection born out of hand-me-downs from such luminaries as Piepkorn (who died before Seminex ever began), Tietjen, Caemmerer, Bertram, Bouman, Lueker, Schroeder, Pelikan, and other supporters and benefactors.

While exciting and world-shaping, it was also challenging to take on the job Lucille embraced. She and the library were at the University of St. Louis campus on one side of town, but their cataloging was being done at Fontbonne College on the other side of town. Lucille nursed the fledgling library of Christ Seminary Seminex through several moves and natural disasters—including an epic flood—during its time in St. Louis.

However, Lucille wasn't content to just run Christ Seminary—Seminex Library in survival mode, but insisted that it function as a normal seminary library. Lucille understood that stewards are called to be hospitable to others. Barely eight years out of Concordia, in 1981, Lucille took on the role as a local host for the ATLA convention in St. Louis.

For ten years, despite external and internal tensions, Seminex and its small library survived and grew. However, like Camelot of old, it was an ideal that was hard to hold together as a permanent reality, and that was surely part of its magic. Lucille understood that the community of Seminex wasn't in exile from their past but exiled from a future homeland that they neither knew nor could imagine. The question remained what would that new homeland be? and who would go there? Would Seminex be part of that new reality, or was it destined like Moses and Martin Luther King, Jr., to merely make it to the mountain? Sometimes part of being a good steward is not just about holding on to something that is worth fighting for, but is also about letting go of something that needs to dissolve.

As Scott Holl, from Luhr Library, Eden Seminary, noted on ATLANTIS last year:

> The parent synod of Seminex, the AELC, in the eighties joined with the Lutheran Church in America and the American Lutheran Church to form the ELCA. The AELC became the catalyst for the Lutheran merger that created the ELCA in 1987. Confident that the merger would proceed, the Seminex community decided in 1981 that deploying its resources to other established institutions—rather than remaining an independent seminary—would constitute better stewardship. After the 1982–83 school year, most faculty went on to the Lutheran School of Theology at Chicago, others to Pacific Lutheran Theological Seminary, and a few (along with the Library) to the Lutheran Program at Episcopal Theological Seminary of the Southwest. Therefore, it could be said that Seminex—by its own hand—sacrificed its own institutional life for what it viewed as the greater good of the Church.

While the seminary was deconstructed and deployed throughout North America, Lucille attempted to keep what was left of the library intact in order that it would be of most use to someone else. That new owner was to be both Wartburg and its small new extension program emerging in Austin, Texas, residing on the campus of the Episcopal Seminary here. Because their library could better care for the rare and unusual items, Wartburg retained these in Iowa, and supported Lucille in her decision to take the rest to Austin.

The story goes that Lucille and her staff did such a stellar job packing up the collection—nearly 20 thousand books and periodicals at the time—and loading it systematically into the moving vans, that when the vans arrived in Austin, Texas, on a Thursday, by the following Monday, Seminex Library was open for business. Lucille was ready with stamp in hand and a calm spirit to check out books to her new students.

Lucille was an innovator: she brought OCLC online cataloging and interlibrary loan to the Booher Library from St. Louis. The Episcopal library staff quickly adopted these new technologies and further developed their capabilities. While Lucille was admittedly always happier with the technology of the pencil, she appreciated and supported the introduction of new technologies into the library until the day she left. She understood that being a steward meant reaching beyond your own comfort zone and seeing, envisioning what the world was becoming and doing what that world needed, not the one that was gone. When ATLA put its serials index on CD-ROM, the Episcopal budget was too tight to buy it, but Lucille scrounged together enough money in her budget to add to the pot to make it feasible, which later paved the way for online access. So in many ways, she and Harold Booher together brought online searching to our library. Rob Cogswell, with their support, made it a usable reality.

Lucille went into semiretirement in 1989, six years before I started at the Booher Library. She retained the position of Seminex Professor and Director of Library Services, *emerita,* and came in 15 hours a week for nearly 14 more years to do periodical processing, some cataloging, and general library administration until 2002, completing 50 years of service as a Lutheran librarian. During that time, she continued to attend faculty meetings at the Lutheran Seminary Program of the Southwest, contributed to faculty searches, and regularly assisted in fall and spring registrations. As long as she was able to contribute to the library, to the seminary program, she continued to work. Finally, declining health restricted what she could do, and Lucille reluctantly, but with great dignity, retired to her beloved hometown of Cape Girardeau, Missouri.

Hearing of her death, Dr. Wayne Menking, Director of the Lutheran Seminary Program (LSPS) here, said:

> LSPS was the recipient of an enormous legacy and part of Lutheran history when it received the Christ Seminary—Seminex Library. Lucille was very instrumental in making sure that these holdings were preserved. I think she understood in a very deep way the important symbolism of those holdings for the church. I remember her as a very dedicated, loyal, quiet, and thoughtful woman. She understood theological education, and

more importantly she understood the importance of preparing women and men for ordained ministry, and it was to that enterprise that her life was dedicated.

The Seminex collection, currently over 30,000 items and 94 periodical titles, has contributed greatly to the Booher Library here, where it resides. Since it arrived in 1983, the Episcopalians at the Seminary of the Southwest have been proud to host the Seminex collection, still owned by Wartburg Theological Seminary and serving their Lutheran Seminary Program in the Southwest, which is also part of our campus community in Austin. Lucille came with the collection to administer it, and for 17 years Lucille and the Booher library staff worked in the same room, side by side and desk to desk. Rob Cogswell, former cataloger and current Booher Library director, wrote in recognition of her life: "Fondly, I will always remember her profoundly ethical character, her good sense, and her gentle good humor."

Rob's comments match well with my experience of eight years of knowing and working with Lucille Hager. So often she did the right thing, not the easy thing. Isn't that what all stewards are called by God to do? In the biblical parable of the talents (Matthew 25: 14–30), we are reminded that God demands that we be stewards of that for which we are responsible, but that which we will never own. And God demands that we take risks in order to be good stewards, to be responsible for those gifts. Lucille Hager got that, believed that, lived that. The world is a bit smaller without her.

William J. Hand (1912–2004)

by
Melody Mazuk
Palmer Theological Seminary

William J. Hand loved 5 things passionately: the Gospel of Jesus Christ; the City of Philadelphia; Eastern Seminary; the Baptist World Alliance; and traveling. He was born in 1912, in Bridgeton, New Jersey, and moved with his family to the Upper Darby neighborhood of Philadelphia when he was very young. He often told the story of being a teenager and hearing his pastor appeal to the congregation on behalf of the new Baptist seminary that had opened "up the road" in 1925.

Bill was Philadelphia-educated; he was an alumnus of 6 Philadelphia institutions: Overbrook High School; the Philadelphia College of Pharmacy and Science; the University of Pennsylvania; Eastern Baptist Theological Seminary; Drexel University; and Temple University. He knew the streets of Philadelphia, and he loved every one of them. To go on a walking tour with Bill was a not-to-be-missed experience.

Bill lost his heart to Eastern Seminary when he was a teenager. He served the Seminary in a variety of capacities, including Director of the Library, for over 50

years. He came out of retirement 3 times at the urgent request of successive presidents.

Bill helped shape and nurture the Theological Field Education and Counseling programs at Eastern Seminary. His contributions in the classroom, in the Library, and in administration were indeed strong, but his real gift was with people. He embraced and embodied the Seminary's motto: the whole gospel for the whole world, but he believed something was missing. He was instrumental in the expansion of the motto to include the third part: through whole persons.

The whole gospel for the whole world through whole persons.

When I came to Eastern in 1992, he was 79 years old and still going strong. He was serving, for the third and final time, as Interim Director of the Austen K. deBlois Library. We spent happy hours comparing notes on traveling and discovering mutual friends we had in the Baptist World Alliance. Bill never missed a meeting of the BWA and was busy last fall planning his trip to this summer's meeting in Birmingham, England, where Baptists of the world will celebrate the 100th anniversary of the founding of the BWA. He attended the Seminary's Auxiliary meeting 5 days prior to his death on November 22, 2004. During the luncheon that followed the meeting, he was busy recruiting people at his table to attend the BWA. He wanted to be sure that Philadelphia and the Seminary were well-represented. He was faithful to his loves—the Gospel, the City of Philadelphia, Eastern Seminary, the world family of Baptists, and traveling—to the very end.

Thanksgiving 2004 was particularly poignant for the Eastern Seminary family, as we gave thanks to God for the life of our colleague and dear friend, William J. Hand. Though his chair was empty, our hearts were full of gratitude for the privilege we had of knowing him.

If I may take a liberty with our Seminary's motto, I would add a 4th part in summation of William J. Hand's life: The whole gospel, for the whole world, through whole persons, with his whole heart.

Roland Eugene Kircher (1925–2005)

by
Allen W. Mueller
Eden Theological Seminary

Roland Eugene Kircher was born on June 3, 1925, in Stuttgart, Germany, where, after completing pre-university schooling at the age of 18, he was drafted into service in the German Luftwaffe. He was captured by Allied Forces during the Battle of the Bulge and was made a prisoner of war. Upon release, Roland entered the Friederich-Alexander Universität in Erlangen, where he studied history and philosophy along with Germanic languages and literature.

After six semesters at Erlangen, he interrupted his studies to come to the United States in 1948 as part of the U.S. Student Exchange Visitation Program. In the same year, he married Alberta Lillian Optiz of Catonsville (Baltimore),

Maryland, and a year later, he matriculated at the Methodist Westminster Theological Seminary in Westminster, Maryland.

Roland received the S.T.B. degree from Westminster in 1951 and then entered the Ph.D. program in historical and systematic theology at Boston University. Within two years, he completed all residential requirements plus parts of the comprehensive examinations and began research on a doctoral dissertation to be entitled "A Comparative Study of the Thought of Rudolf Bultmann and Martin Heidegger." In 1955, Roland became an American citizen.

Returning to Baltimore while working on his dissertation, he was asked to teach part-time at Westminster Seminary in the area of the history of Christian thought. During this period, the president of Westminster Seminary was making plans for moving the school to Washington, D.C., where it would be renamed Wesley Theological Seminary. The president asked Roland if he would consider studying library science, with the idea of becoming head librarian in Washington.

Roland accepted the invitation and enrolled in the Department of Library Science at Catholic University in Washington, D.C. He received the M.S. in Library Science in 1959, for which he presented a thesis entitled "A Bibliography of Books in Systematic Theology Used in American Protestant Theological Seminaries, Based upon a Frequency Study of Titles Appearing on Reading Lists."

Total involvement in part-time teaching and in the move of Westminster Seminary and its small library to Washington, D.C., the planning of a new library building there, the supervision of all library activities, and the start of what would become one of the hallmarks of Roland's career at Wesley—namely, the aggressive pursuit of collection development—ultimately meant the termination of his doctoral studies at Boston University.

During the nearly 28 years of Roland's directorship of the Wesley library, the collections grew from 30,000 to nearly 115,000 volumes by the time of his retirement in 1986. While claiming not to intend to build a collection with depth in any one field, the Wesley collection reflected Roland's own intellectual interests: thus the library became strong in philosophy and historical and systematic theology.

After retirement in 1986, and claiming that his days at Wesley were now "Geschichte," Roland still made occasional backdoor visits to the library, which were usually followed by a leisurely lunch at a Chinese restaurant. He also made frequent telephone calls to his successor, yours truly, and sent notes towards the end of each year, enclosing substantial monetary donations intended to be used solely at the discretion of the librarian for the purchase of library materials.

ATLA benefited from Roland's dedication to theological librarianship, too. Joining "the club," as he called it, in 1960, Roland's involvement with ATLA included:

- ATLA Representative to the U.S. Book Exchange
- ATLA Representative to the Commission on Lilly Endowment Scholarships
- ATLA Board of Directors and Executive Committee Member
- ATLA Vice-President in 1974–75
- ATLA President 1975–76

- ATLA Representative to the Council for the Study of Religion

In addition, Roland was on the Board of Directors of the U.S. Book Exchange and was active in the Fellowship of Methodist Librarians and in the Washington Theological Consortium Committee of Librarians.

If Roland were to hear this account of his intellectual gifts and of his professional accomplishments and contributions, he would likely respond as he once did upon learning that someone had made a gift to the Wesley Library in his honor: "Die Ehre der Menschenkinder auf Erden ist vergänglich … wir sind und bleiben … 'arme Bettler, das is wahr.'" Freely translated, this is: "The honor of the children of men on this earth is transitory ... we are and we remain," and then quoting Luther, "'poor beggars ... this is true.'"

Sprinkling his conversations with German quotations, deep philosophical musings, making references to classical authors and 19th-century German poets, referring to the thoughts of 20th-century economists and politicians which he read online in perhaps the *Frankfurter Allgemeine Zeitung,* tossing in biblical quotations, and coining what I might call "Kircherisms," usually in German, Roland was clearly a person with a wise and inquiring mind. Yet, at heart, he was a deeply humble, private man. He embodied the sentiments of the 18th-century poet Novalis, whom he also quoted and who wrote, "Wissenschaft ist nur eine Hälfte. Glauben ist die andere." Again, freely translated: "Knowledge is only half of it; faith is the other half."

In a note that accompanied a large donation to the Wesley Library at the time of a major institutional-wide capital funds campaign, Roland wrote a comment that captured his spirit, as well as his clever, sometimes critical sense of humor. He wrote:

> One of the most satisfying spiritual experiences in an otherwise highly routine earthly existence of a librarian can be found in the knowledge that his daily labor will add a little bit more to the sum total of that kind of "future endowment" which will be the "income producing working capital," for the still coming generations of theological faculties and students.

Roland Eugene Kircher died on March 2 of this year of congestive heart failure in Manhattan, Kansas. He is survived by his wife Alberta and son Roland, who live in the Washington, D.C., area, and his daughter Ingrid, in Kansas.

His legacy lives on.

Joann Kay Mirly (1944–2004)

by
Karen Whittlesey
ATLA*

Joann Kay Mirly. April 3, 1944, to September 4, 2004

Baptized April 23, 1944, into the family of God at St. John's Lutheran Church, Mina, South Dakota. Confirmed in the faith June 15, 1958, Our Savior Lutheran Church, Aberdeen, South Dakota.

Graduated from Concordia University, Seward, Nebraska, with a bachelor's degree. Librarian and teacher at Lutheran High School, Mayer, Minnesota. Graduated from Wayne State University, Detroit, Michigan, with a master's degree in library science.

Married to Ray G. Mirly, December 28, 1966, at Our Savior Lutheran Church, Aberdeen, South Dakota. Proud mother of Dawn (January 2, 1969) and Todd (January 5, 1971). Proud mother-in-law of Charles (March 10, 1995) and Ksenia (December 27, 1997). Beaming grandmother to Daniel (May 4, 1998), Nathaniel (August 22, 2001), Joseph (her namesake, November 5, 2003), and a baby yet to make her appearance. A daughter-in-law, a sister, a sister-in-law, a niece, an aunt, a cousin, a friend, a coworker in the harvest fields, and so many other relationships we will never fully know.

For 28 years, Joann served as assistant director and head of technical services at Concordia Seminary Library. Countless seminarians and their wives found an open door and an open ear when they walked into the library. Her love for the books, the people, and her Lord were evident in all she did.

Joann also served the church in many volunteer capacities, including vice president for mission services and Missouri District president of the Lutheran Women's Missionary League. Joann served for eight years as a member of the Missouri District Family Life Committee, chaired the Missouri District Commission on Women, and was a trained marriage enrichment leader. She also served on The Luther Church—Missouri Synod President's Commission on Women.

Immanuel Lutheran Church was Joann's church home for almost 25 years. Joann led a women's study and was a member of the altar guild. She loved the church's music program, though she herself was not a singer. She took great pleasure in welcoming visitors to Immanuel and had a special love for all the young families. Most of her work for Immanuel was behind the scenes: as helpmate for Ray, enabling him to live out his call as pastor.

Joann also loved Concordia Seward. She and Ray jointly encouraged young people who were considering Concordia for higher education, especially those considering a church profession. In March 2004, Concordia presented Joann with

* David Berger was unable to deliver this memorial as planned. The memorial Karen Whittlesey gave was based on this text from the funeral program.

its Crest of Christ Award, which recognizes those "who support and sustain in a quiet and deliberate fashion the public ministries and work of the church at large." To quote from the graduation program: "In presenting this award, Concordia University of Seward, Nebraska, is pleased to recognize one who has responded to the surpassing gifts of God in Christ Jesus with a life dedicated to the service of others and the advancement of the kingdom."

APPENDICES

Appendix I: Annual Reports

ATLA Representative to NISO
Annual Report 2004–2005
by
Myron Chace, Library of Congress

The National Information Standards Organization (NISO) develops, maintains, and promotes standards in four core areas: information retrieval, information management, preservation and storage, and publishing information management. Voting membership in NISO is for companies and larger nonprofit organizations that want to be directly involved in defining and developing standards for information delivery. ATLA is one of approximately 80 organizations in NISO's membership.

NISO standards documents and work items are approved, modified, disapproved, etc., via balloting in accordance with American National Standards Institute (ANSI) requirements. NISO committees issue ballots to solicit approval, comments, or disapproval of documents and work items coming from the committees. No comments are required for approval ballots, but abstaining from a ballot or submitting a "No" ballot (to register disapproval) require reasons in writing.

Continuing the practice of the past several years, the NISO representative works with ATLA's Director of Member Services, Karen Whittlesey. Receiving information about new or revised standards as well as about standards due for ANSI reaffirmation, she alerts appropriate ATLA staff members and ATLA committees. Ms. Whittlesey collects comments and forwards them to the representative, who submits relevant information with the ballot.

NISO Standards Activities

Following are standards ballots received from NISO between June 2004 and the end of May 2005.

Z39.18-1995 (R200X) *Scientific and Technical Reports—Preparation, Presentation and Preservation*

ATLA vote: Yes.

Ballot sought approval of revisions to this standard, which formerly had the title *Scientific and Technical*

Reports—Organization, Elements, and Design. Document is the basic style guide for the preparation of technical reports submitted by contractors to the federal government. Revisions address the submission of reports in electronic formats and guidelines for assuring permanent access to digital documents.

Z39.19-1993 (R2003) *Guidelines for the Construction, Format and Management of Monolingual Controlled Vocabularies*

ATLA vote: Yes.

Revisions to this standard (originally with the title *Guidelines for the Construction, Format and Management of Monolingual Thesauri*) were submitted for approval.

Z39.29-1977 (R2004) *Bibliographic References*

ATLA vote: Yes.

NISO first balloted this standard in 2003, and the standard was approved. NISO, however, received many comments during the balloting process. These comments resulted in substantive changes to the document. The second (2004) ballot requested approval only for revised sections in the document. A majority of the revisions reflect additions for electronic works and Internet documents.

Z39.78-2000 *Library Binding*

ATLA vote: Yes.

Under ANSI requirements, this standard is undergoing its regular five-year review. NISO asked for a reaffirmation vote to keep the standard current to allow the revision process to start. *Library Binding* is a joint standard developed with the Library Binding Institute.

Z39.84-2000 *Syntax for the Digital Object Identifier*

ATLA vote: Yes.

This standard is currently out for ballot based on draft revisions generated via its mandated five-year review.

Z39.86.2002 (R200X) *Specifications for the Digital Talking Book*

ATLA vote: Yes.

Digital talking books are designed to make print material accessible and navigable for blind or otherwise print-disabled persons. The Z39.86 ballot presented a revised standard with new specifications for the structure of digital talking books.

ISO CD_3166-1 *Codes for the representation of names of countries and their subdivisions—*
Part 1: Country codes

ATLA vote: Yes.

NISO also works with the International Organization for Standardization (ISO), and NISO members constitute the U. S. Technical Advisory Group (TAG) for the standard ISO 3166. The standard gives two-letter, three-letter, and a numeric code for countries of the world as identified by the United Nations. ISO 3166 was last released in 1997. This ballot is a committee draft (CD), which incorporates all the changes agreed to since 1997.

NISO Directors

During May 2005, NISO announced candidates for its election of directors; the election is uncontested. For vice-chair/chair-elect (July 1, 2005–June 30, 2007/July 1, 2007–June 30, 2009): Robin Murray, Managing Director and CEO, Fretwell-Downing Informatics. Candidates for three director positions are: Nancy Davenport, President, Council on Library and Information Resources; Lorcan Dempsey, Vice President, Research, and Chief Strategist, OCLC, Inc.; Bruce Rosenblum, CEO, Inera, Inc. The term of office for all three director positions is July 1, 2005–June 30, 2008.

NISO Initiatives

In its annual report, NISO noted four current initiatives.

A *Metasearch* project will enable an intuitive search capability across multiple sources of licensed material. The objective to support technology that will enable

responses to queries by content providers in real-time, and eliminate duplicate responses in the process.

Identifiers: NISO helped sponsor a new INFO URI scheme to provide a consistent and reliable way to represent and reference such standard identifiers as Dewey Decimal Classification on the Web. The INFO URI scheme allows identifiers that predate the Web (e.g., Dewey) to be registered using their unique identifier namespace under the INFO Registry.

Networked Reference: Search engines can access content, but they cannot answer actual questions. The Networked Reference Standard (NRS) is intended to support actual questions and answers between users and expert services.

OpenURL: This standard was originally targeted at the electronic delivery of scholarly journal articles. The updated OpenURL enables a user searching for an information resource to obtain immediate access to the most appropriate copy of the full resource via extended linking services. "Appropriateness" can take into account the user's preferences relating to attributes already in place such as location, cost, and license agreements.

ATLA and NISO

On May 1, 2005, Dennis Norlin, Executive Director, ATLA, notified Patricia Harris, Executive Director, NISO, that ATLA is withdrawing from membership in NISO. The withdrawal is purely for budgetary reasons. Dr. Norlin emphasized that ATLA values the standards work that NISO performs, and that ATLA will attempt to continue to abide by NISO standards.

Thus this report is my last as ATLA's voting representative to NISO. It has been my honor and privilege to serve the association in this role since 1992. I extend my thanks to all who have reviewed and made comments on the many NISO standards documents that I forwarded. Your participation and input have been essential to developing practical solutions to the technical challenges of information delivery and management.

Education Committee
Annual Report 2004–2005
by
Allen W. Mueller, Eden Theological Seminary

The Education Committee identifies and responds to needs for continuing education of ATLA members by planning workshops and roundtables at each annual conference. Members also serve as liaisons to the ATLA interest groups and lend programming support to the groups. The Education Committee works closely with the Annual Conference Committee to coordinate the program for each annual conference.

In order to accomplish its work, the Committee met three times during the past year. On Sunday morning, immediately following the annual conference in

Kansas City, members met briefly with the Annual Conference Committee and the Board of Directors for a general overview of the conference and then met separately to review the Committee's membership, responsibilities, and calendar and to assign liaisons to each of the interest groups.

Having issued calls for pre-conference workshops and for roundtable discussions, and having made contact with each Interest Group, the Committee met again in Austin, TX, in October to review the evaluations of the previous annual conference, to discuss suggestions for programs at the following year's annual conference, and to work with the Annual Conference Committee in preparing a preliminary schedule for the 2005 annual conference. During the succeeding months, members were busy with emails and telephone calls in order to confirm leaders for workshops and facilitators for roundtables and to keep the Annual Conference Committee and ATLA staff aware of our progress.

The third meeting of the year was again in Austin on the Tuesday afternoon preceding the annual conference. At this brief gathering, a final check was made to make sure that everything was in place for the conference and to learn of any last-minute changes that may have taken place. Committee members were invited to attend a vice-presidential invitational lunch on Saturday during the conference.

The members of the 2004–2005 Education Committee were Sandy Oslund and Allen Mueller, co-chairs; Howertine Farrell Duncan, secretary; Christina Torbert; and Rob Cogswell, local host representative. Karen Whittlesey, 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.

Special Committee of the Association for International Collaboration Annual Report for 2004–2005

by
Eileen Crawford, Vanderbilt University, Divinity Library

Committee membership: Eileen Crawford, chair; Margaret Tarpley, vice-chair; Mariel Deluca Voth, secretary; Sara Myers, Board liaison.

The committee met in Chicago on October 25–26, 2004, and April 28–29, 2005. The following discussions, business, and activities summarize the committee's execution of their charge during the period covered by this report.

1) Karen Whittlesey reported on her activities with the IFLA/OCLC Early Career Fellowship Program. The committee initiated ATLA's involvement in the program, but Karen has been the association's representative in the lengthy process of screening candidates. The participation of ATLA is publicized as fully on a par with IFLA and OCLC and insures that a theological candidate will be one of the five recipients of a fellowship each year. The Rev. Gillian Wilson, librarian of the United Theological College of the West Indies, Kingston, Jamaica, was awarded one of the 2005 Fellowships. She visited

ATLA headquarters in early May along with the other fellows. Gillian was offered a travel grant to attend the ATLA conference, where she participated in the Roundtable on International Collaboration and the luncheon hosted by the committee. There is a link to the IFLA/OCLC Fellowship Program's Web site from the committee page.

2) Program for the 2005 ATLA conference: Margaret Tarpley submitted a proposal for a workshop entitled "International, Cultural, and Ethnic Issues for Theological Librarians." She recruited Mariel Deluca Voth from the committee and several other librarians with experience in this area to join her in presenting the workshop. A Roundtable proposal was also accepted with Sara Myer as facilitator on the topic of "Collaboration Around the World." The committee hosted their fourth annual luncheon with nine international guests in attendance. A photograph was taken to post on the committee Web site.
3) A discussion with Margot Lyon about the Buy and Donate program resulted in the committee's support of the decision to discontinue the program, effective June 2005. The minimal participation in the program and ATLA's success in developing new pricing modules to serve markets in developing countries made the program unnecessary. The link from the committee's page "Discount for Developing Countries" has been updated to go directly to the ATLA Products Catalog section on this topic.
4) The committee requested that several changes (mostly cosmetic) be made to the International Collaboration Web site. These included separate boxes in the survey form for the first and last names of respondents to yield a more consistent alphabetical arrangement of entries. Chris Beldan was appointed database manager at the spring meeting and will be the liaison with Paul Jensen on continued development of the database. There are currently 157 entries.
5) Attendance at international meetings: Eileen Crawford and Paul Stuehrenberg attended the BETH meeting in Lyon, France, September 4–8, 2004. Mariel Deluca Voth attended the RLIT meeting in Mexico City, Mexico, June 21–25, 2004.
6) ATLA Newsletter articles: Articles written by committee members and colleagues in international associations were solicited for the section hosted by the committee entitled "International Report." The 2004/2005 articles were:
    a) August issue: "Librarians Organization of ACTEA and the Nigerian Theological Library Association," by Margaret Tarpley.
    b) November issue: article on the IFLA/OCLC Early Career Development Fellowships and Gillian Wilson, the Theological Recipient of the 2005 Fellowship, by Karen Whittlesey.
    c) February issue: "La Red Latinoamericana Información Teológica," by Alvaro Perez.
    d) May issue: "The Hungarian Ecclesiastical Library Association (Egyházi Könyvtárak Egyesülése: EKE) and the Forthcoming Annual Conference of BETH," by Botond G. Szabó.
7) Theological Book Network, Inc.: Eileen Crawford, as chair of the international committee, was invited to attend a meeting of the Theological Book Network

in Chicago at ATLA headquarters on March 17th. The following topics were explored:

a) Adding a page to the TBN Web site explaining the program from the perspective of potential donors. ATLA members that receive requests from overseas institutions could direct requestors to this Web page. (Page has been added.)
b) Establishing a more formal relationship between TBN and ATLA through conversations with Dennis Norlin. (Relationship negotiated.)
c) Appointing the chair of the international committee to serve as liaison with TBN.
d) Explore gathering information about international theological institutions through a questionnaire (not recommended at this time).

The committee and the TBN Board members attending the ATLA conference met for breakfast on Friday, June 17th, to learn more about TBN's activities and mission.

8) Chris Beldan was appointed the new editor of the committee Web site at the spring meeting. He will be studying its structure and redesigning the pages. Among the additions this year to the Web site are the following resources and reports:

a) "ATLA-ICC Bibliography of Suggested Titles," compiled by Margaret Tarpley.
b) "Freely Available Theological Journal Online," compiled by Margaret Tarpley.
c) Reports on Eileen Saner's trip to Prague for the directors' conference for theological librarians and Martha Smalley's trip to Bangalore, India, for the Asia-Pacific forum for library and archive management.

Appendix II: Annual Conferences (1947–2005)

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

Year	Place	School
1985	Madison, New Jersey	Drew University
1986	Kansas City, Kansas	Rockhurst College
1987	Berkeley, California	Graduate Theological Union
1988	Wilmore, Kentucky	Asbury Theological Seminary
1989	Columbus, Ohio	Trinity Lutheran Seminary
1990	Evanston, Illinois	Garrett-Evangelical Seminary & 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

Appendix III: Officers of ATLA (1947–2005)

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.
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		

Term	President	Vice President/ President Elect	Executive Secretary*	Treasurer
1999–2000	Milton J (Joe) Coalter	William Hook		
2000–2001	William Hook	Sharon Taylor		
2001–2002	Sharon Taylor	Eileen Saner		
2002–2003	Eileen Saner	Paul Schrodt		
2003–2004	Paul Schrodt	Paul Stuehrenberg		
2004–2005	Paul Stuehrenberg	Christine Wenderoth		

*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: 2005 Annual Conference Hosts

ATLA gratefully acknowledges the local hosts for their hospitality and hard work to make the 2005 Annual Conference possible.

Local Hosts

Regina Aiyar, Austin Presbyterian Theological Seminary
Cheryl Beaver, Episcopal Theological Seminary of the Southwest
Duane Carter, Episcopal Theological Seminary of the Southwest
Rob Cogswell, Episcopal Theological Seminary of the Southwest
Kathy Fowler, Austin Presbyterian Theological Seminary
Elizabeth Johnson, Episcopal Theological Seminary of the Southwest
Helen Kennedy, Austin Presbyterian Theological Seminary
Bob Kinney, Episcopal Theological Seminary of the Southwest
Tim Lincoln, Austin Presbyterian Theological Seminary
Mikail McIntosh-Doty, Episcopal Theological Seminary of the Southwest
Lisa Norman Johnson, Episcopal Theological Seminary of the Southwest
Lila Parrish, Austin Presbyterian Theological Seminary
Leslie Romoli, Episcopal Theological Seminary of the Southwest
Kris Toma, Austin Presbyterian Theological Seminary

Sponsoring Institutions

Abilene Christian University
Austin Presbyterian Theological Seminary
Bridwell Library, Southern Methodist University
Brite Divinity School, Texas Christian University
Dallas Theological Seminary
Episcopal Theological Seminary of the Southwest
Lutheran Seminary Program in the Southwest
Phillips Theological Seminary
School of Information, The University of Texas at Austin
University of St. Thomas Graduate School of Theology

Supporting Institutions

Austin Graduate School of Theology
Oblate School of Theology

Appendix V: 2005 Annual Conference Institutional Representatives

Jon Arvid Aho
Jack W. Ammerman
H.D. Ayer
James C. Blaylock
Charles Bellinger
The Richard R. Berg
Helen Bernard
Sarah D. Brooks Blair
Kenneth A. Boyd
Mary Lou Bradbury
Mitzi J. Budde
Claire H. Buettner
Alva R. Caldwell
Kelly Campbell
S. Craig Churchill
Robert E. Cogswell
Monica Corcoran
Linda Corman
Joachim Cotsonis
Stephen D. Crocco
Ronald W. Crown
Cynthia E. Derrenbacker
John Dickason
James W. Dunkly
Susan Ebertz
Steven R. Edscorn
Bonnie Falla
D. William Faupel
Lynn A. Feider
Cheryl A. Felmlee
Gary P. Gillum
Douglas L. Gragg
M. Patrick Graham
Jeff Griffin
Anne Guenther
Carrie M. Hackney
Roberta Hamburger
Bonnie Hardwick
Joanna Hause
Thomas P. Haverly
Elyse Baum Hayes
Terry Heisey
Derek Hogan
William J. Hook
Robert D. Ibach
Pam Jervis
Donald E. Keeney
Cynthia D. Keever
Cait Kokolus
Alan Krieger
Curt LeMay
Timothy D. Lincoln
Roger L. Loyd
Cindy S. Lu
Pamela MacKay
Shawn Madden
Soraya Magalhaes-Willson
David Mayo
Miss Melody Mazuk
Don L. Meredith
William C. Miller
Allen W. Mueller
Sara J. Myers
Claudette Newhall
Laura P. Olejnik
Ray A. Olson
Philip M. O'Neill
Miss Sandra Oslund
Paul Osmanski
James C. Pakala
Andre Paris
Beth Perry
Sylvia Rael
Jonathan Roach
Terry Robertson
Eileen K. Saner
Lugene Schemper
Paul Schrodt
Suzanne Selinger
Mary Linden Sepulveda
Kenneth M. Shaffer, Jr.
Robert J. Sivigny
Susan E. Sponberg
David R. Stewart
Paul F. Stuehrenberg
Prof. Dennis M. Swanson
Frederick C. Sweet
Sharon A. Taylor
Joyce Thomson
Steven Vanderhill
Christine Wenderoth
Laura C. Wood

Appendix VI: 2005 Annual Conference Non-Member Presenters, On-Site Staff, and Non-Member Attendees

Non-Member Presenters

Paul Barton
Tony Cherian
James Crisp
Donald Davis
Kathleen Dunphy
Oliver Franklin
Georgia Harper
Maggie Izuatsu
Lindsay Jones
Ramona McKeown
Adam Newton
Nancy Pearl
Libby Peterek
Mayra Picos-Lee
Cindy Rigby
Loriene Roy
April Smith
Allison Supancic
Yolanda Tarango

On-Site Staff

Cameron J. Campbell
Sabine B. Dupervil
Todd Ferry
Pradeep Gamadia
Lavonne V. Jahnke
Judy Knop
Margot J. Lyon
Elaine Mei
Dennis A. Norlin
Stacey C. Schilling
Timothy M. Smith
Jonathan West
Karen Whittlesey

Non-Member Attendees

Donald Bailey
JoAnn Baylock
Helen Bernard
Nina Chace
Betty Cogswell
Kevin Compton
Trisha Compton
Edi Deering
Carole DeVore
Dawn Easton-Merritt
Jerrod Hugenot
Elizabeth A. Leahy
Janet Reese
Mary Scherer
Cheryl Schilling
Bob Sepulveda
Shelley Sii
Rachael Spriggs

Appendix VII: 2005 Annual Conference Exhibitors and Sponsors

ATLA extends its appreciation to the following exhibitors and advertisers of the 2005 conference:

Abingdon Press
*Ad Fontes
Alecto Publications
American Bible Society
Amigos Library Services
Augsburg Fortress
Baker Academic/Brazos Press
Baylor University Press
Brepols Publishers
Brill Academic Publishers / Walter de Gruyter
Casalini Libri
Christians for Biblical Equality
The Continuum International Publishing Group, Inc.
David C. Lachman, Ph.D.
*EBSCO Publishing
Ediciones Sigueme, S.A.
Eisenbrauns, Inc.
Endeavor Information Systems, Inc.
Equinox Publishing LTD
Fr. Simeon Daly, OSB
Gage Postal Books
Gorgias Press
Harrassowitz Booksellers and Subscription Agents
Intervarsity Press
John Wiley & Sons, Inc.
Journal of Youth Ministry
**OCLC
Paternoster
*The Pilgrim Press
Puvill Libros, USA
Religious and Theological Abstracts, Inc.
SAGE Publications
Scarecrow Press, Inc.
The Scholar's Choice
Society of Biblical Literature
Stroud Booksellers
Swedenborg Foundation Publishers
*Theological Book Network
Thomson Gale
Thomson ResearchSoft
Westminster John Knox Press
Windows Booksellers/Wipf and Stock Publishers
Wm. B. Eerdmans Publishing Company
YBP Library Services

* Sponsor and exhibitor
** Sponsor only

Appendix VIII: Statistical Records Report (2003–2004)

POPULATION SERVED AND LIBRARY STAFF							
Institution	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
ABILENE CHRISTIAN U	c	106	12.67	11	17.95	14.65	43.6
ACADIA DIV COL	c	73	9.6	9	9	30	48
ALLIANCE TH SEM	b	520	26.2	1	1.75	1.5	4.25
ANDERSON U	c	78	10.33	6	7	3	16
ANDOVER NEWTON TH SCH	a	154	15	3	1.2	2	6.2
ANDREWS U	c	530	38.06	4	4	5	13
ASHLAND TH SEM	c	491	38	2	3	2	7
ASSEMBLIES OF GOD TH SEM	a	364	19.9	2	3.5	2.75	8.25
ASSOC MENNONITE BIB SEM	a	91	14.64	2.5	1	0	3.5
ATHENAEUM OHIO	a	220	15.4	2	1.75	1.25	5
ATLANTIC SCH TH		88	12.4	2.1	1	2.1	5.2
AUSTIN PRESBY TH SEM	a	218	19.7	4.5	2	3	9.5
BANGOR TH SEM	a	69	8	2.8	2.1	0	4.9
BAPTIST MISS ASSOC TH SEM	a	40	8	1	2	3	6
BARRY U	a	99	23	10	0	25	35
BAYLOR U LIB	c	13483	852	32	72	113	217
BETHEL TH SEM	a	787	39.5	4	2	5	11
BIBLICAL TH SEM	a	261	12.87	1	1	1.5	3.5
BIBLIOTECA CENTRAL	a	67	7.5	2	3	1	6
BIOLA U/TALBOT SCH THE	c	436	59.4	6	13	12	31
BOSTON U SCH TH	a	238	28.1	7	10	1	18
BRETHREN HIST LIB & ARCH		0	0	1	0	1	2
BRIGHAM YOUNG UNIV	a	26586	1269	118	215	57	390
BRITE DIV SCH	c	244	27.12	1	1	0	2
CALVIN TH SEM	d	234	23	8	11.5	12	31.5
CAMPBELL U	c	147	14.6	12.5	9.9	15	37.4
CANADIAN SO BAPT	a	36	6.42	1	1	1	3
CANADIAN TH SEM	d	86	16	2	1	2.7	5.7
CARDINAL BERAN LIBR/U ST THO	a	416	8.7	0	0	0	0
CATHOLIC TH UNION	a	261	36.2	3	2.5	3	8.5

Note: Library Type Definitions are as follows: a=Independent Library, b=Department/Department Branch, c=Integrated Library, and d=Shared Library. 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	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
CENTRAL BAPT TH SEM/KS	a	83	12	1.9	2.36	0.8	5.06
CENTRAL BAPT TH SEM/MN	a	58	6	2	0	0.75	2.75
CHICAGO TH SEM	a	134	15	3	1	0	4
CHRIST THE KING SEM	a	43	11	2	0	1	3
CHRISTIAN LIFE COLL	a	0	0	1	0.75	0.75	2.5
CHRISTIAN TH SEM	a	172	24	3	3	5	11
CINCIN BIB COL & SEM	c	122	13.4	2.8	4.76	2.8	10.36
CLAREMONT SCH TH	a	406	30	6	2.5	3	11.5
COLGATE ROCH/AMBR SWAS	d	89	9.67	3	2.5	2	7.5
COLUMBIA INTL U	a	208	17.17	4.5	4.25	3	11.75
COLUMBIA TH SEM	a	280	22.3	6	1.1	5.3	12.4
CONCORDIA LUTH SEM/AB	a	16	3.8	1.2	3	0	4.2
CONCORDIA SEM/MO	a	810	39.6	4	6	6.5	16.5
CONCORDIA TH SEM/IN	a	328	30.5	4.8	3	2.62	10.42
CORNERSTONE COL/ GR BAPT SEM	a	146	10.3	4.5	6	4	14.5
COVENANT TH SEM	a	455	18.39	3	1.4	2.4	6.8
DALLAS TH SEM	a	1102	88.4	4	7	8	19
DAVID LIPSCOMB U	c	2967	151.4	6	5	4.35	15.35
DENVER SEM	a	437	23.3	2	5	4	11
DOMINICAN HSE STUDIES	a	53	19	1	7	4	12
DREW U	c	502	33.75	10.89	10.27	17.93	39.09
DUKE U DIV SCH	b	559	38.5	3	2	2	7
DUQUESNE UNI GUMBERG LIB	a	0	0	22.23	17.51	19	58.74
EAST BAPT TH SEM	a	267	20.63	2	0.75	3.25	6
EASTERN MENN U	c	73	11.05	0.3	0.4	0.4	1.1
ECUMENICAL TH SEM	a	26	6.5	1	3	0	4
EDEN TH SEM	c	158	12.8	1	1	2	4
EMMANUEL SCH REL	a	93	11	2	5	2	9
EMORY U/PITTS TH LIB	b	488	45	8	3	11	22
EPISC DIV SCH/WESTON JES	d	228	32.8	7	3	2	12
EPISCOPAL TH SEM SW	d	104	15.2	4	2.5	0.75	7.25
ERSKINE COL & SEM	c	203	15	3	2	4	9

Note: Library Type Definitions are as follows: a=Independent Library, b=Department/Department Branch, c=Integrated Library, and d=Shared Library. 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	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
EVANG LUTH CH IN AMERICA	a	0	400	1	0	0	1
EVANGELICAL SCH TH	a	93	8.8	1	0.5	0.6	2.1
EVANGELICAL SEM OF PR	a	90	8.5	2	4	2	8
FAITH BAPT COLL & TH SEM	a	448	24	1	0.6	3	4.6
FRANC FRIAR ATONE CEN PRO UN	a	0	0	2	0	0	2
FULLER TH SEM	a	2081	150.33	6	3	19	28
GARRETT EV/SEABURY W	d	279	49.16	5	6	3	14
GENERAL TH SEM/NY	a	178	12	3	2	4.8	9.8
GEORGE FOX EVANGEL SEM	b	97	13.52	1	0.8	2.83	4.63
GOLD GATE BAPT TH SEM	a	728	42.6	3	2	8	13
GORDON-CONWELL TH SEM/MA	a	1133	39.5	4	4	4.1	12.1
GRACE THEOL SEM	c	955	55	3	5	2	10
GRAD TH UNION	d	1117	170	9	7	13	29
HARDING U GRAD SCH REL	a	102	15	3	1	1	5
HARTFORD SEM	a	65	20	1.5	0.33	2.67	4.5
HARVARD DIV SCH	b	399	43	8	9	12	29
HEALTH CARE CHAPL RES CTR	a	0	0	1	0	0	1
HELLENIC COL/HOLY CROSS	a	115	10.7	4	11	1	16
HOOD TH SEM	a	169	14	1	3	1	5
HOUSTON GRAD SCH OF TH	a	80	11	2	0	3.5	5.5
HURON COL	c	47	5.25	0	0	0	0
ILIFF SCH TH	a	281	20.5	6	0	1	7
IMMACULATE CONCEPTION/NJ	b	138	14.33	2	1.5	1	4.5
INDIANA WESLEYAN U	a	9517	263	10	7.1	9	26.1
ITC/ATLANTA U CTR	d	350	30	22	12	33	67
JKM LIBRARY	d	414	49.46	6	4.5	3	13.5
K.U. LEUVEN FAC TH	b	696	111	7.5	1	0.5	9
KENRICK-GLENNON SEM		59	10	0	0	0	0
KNOX COL/ON	c	97	8	2	0.9	1	3.9
LANCASTER TH SEM	a	104	11.5	2	1.5	1.5	5
LEXINGTON TH SEM	a	56	14.4	3	2.8	2	7.8

Note: Library Type Definitions are as follows: a=Independent Library, b=Department/Department Branch, c=Integrated Library, and d=Shared Library. 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	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
LINCOLN CHRISTIAN COL/SEM	c	171	16.7	4	4.5	3.9	12.4
LOGOS EVAN SEM	a	74	10	1	0	1.5	2.5
LOUISV PRESBY TH SEM	a	140	22	3	2	4	9
LUTHER SEM/MN	a	574	46	4	3.5	2.45	9.95
LUTHERAN TH SEM/GET	a	179	14.9	1.5	1	3.5	6
LUTHERAN TH SEM/PHIL	a	239	21.1	1.75	1	3	5.75
LUTHERAN TH SOUTHERN SEM	a	172	16.2	2	1.5	2	5.5
MEADVILLE/LOMBARD	a	44	7	2	2	1	5
MEMPHIS TH SEM	a	181	21	2.25	1.5	1.75	5.5
MENNONITE BRETH BIB SEM	c	107	12	4.2	2	2	8.2
MERCER UNIV		182	13.66	0	0	0	0
METHODIST TH SCH/OH	a	162	20	2	12	2	16
MICHIGAN TH SEM	a	178	5	1	4	0	5
MID-AMERICA BAPT/TN	a	0	0	0	0	0	0
MID-AMERICA BAPTIST/NY	a	55	5	1	0.25	0	1.25
MIDW BAPT TH SEM	a	239	24.5	5	2	0	7
MISSIONARY CH ARCHIVES	a	1440	110	3.25	4	2	9.25
MORAVIAN TH SEM	c	60	11.3	5	7.2	5.6	17.8
MT ANGEL ABBEY	a	104	6.5	2.5	0.25	3.5	6.25
MT ST MARYS COL & SEM	c	164	12.8	0	0	0	0
MULTNOMAH BIB SEM	a	132	12.1	2.5	0.25	4	6.75
N. AMERICAN BAPT COL/AB	c	61	7.3	1	0.75	2.25	4
N. AMERICAN BAPT SEM/SD	a	87	13.4	1	1	1.5	3.5
N. CENTRAL BIB U	a	1218	55	2	3.34	3.18	8.52
N. PARK TH SEM	c	151	23	9	19	6	34
N.W. BAPT SEM	a	47	7.5	0.5	0.75	1	2.25
NASHOTAH HOUSE	a	62	9	1	0	2	3
NAZARENE TH SEM	a	274	17.65	1.05	2.5	2	5.55
NEW BRUNSWICK TH SEM	a	109	23.4	2.5	1	1	4.5
NEW ORLNS BAPT TH SEM	a	1715	89	6	7	4	17
NEW YORK TH SEM	d	160	17	0	0	0	0
NORTHERN BAPT TH SEM	a	111	14.57	1.5	1.5	2.5	5.5

Note: Library Type Definitions are as follows: a=Independent Library, b=Department/Department Branch, c=Integrated Library, and d=Shared Library. 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	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
OBLATE SCH OF TH	a	109	18.6	2	0.25	3	5.25
PERKINS SCH TH/SMU	a	362	32	8	6	13	27
PHILLIPS TH SEM	a	144	9	2	2	2	6
PHOENIX SEM	d	119	10.9	3	0	1	4
PITTSBURGH TH SEM		247	23.6	5.5	2.5	4	12
PONT COL JOSEPHINUM		76	12.4	2	5	2	9
POPE JOHN XXIII NAT SEM		61	10	2	2	0	4
PRINCETON TH SEM	a	670	57.6	11	8	15	34
PROVIDENCE COL & SEM	a	181	15.25	1	0.67	2.25	3.92
QUEEN'S TH COL LIB	c	50	15	0.9	0.5	0.8	2.2
QUEENS UNIV OF CHARLOTTE	d	0	0	4	7	7	18
RECONST RABINICAL COL	a	73	18	2	0.25	0.25	2.5
REFORMED EPISCOPAL SEM	a	25	10.5	1	0	1	2
REFORMED PRESBY TH SEM	a	51	8.33	0.6	0.1	1	1.7
REFORMED TH SEM/MS	a	657	40.3	4	7.5	4	15.5
REGENT COL	d	472	20.8	2	1.79	3	6.79
REGENT U/VA	c	482	23	2	2	4	8
REGIS COLLEGE	a	102	24	2	1	3	6
S. FLORIDA CTR TH STD	a	31	7.7	1	0	1.6	2.6
S. WESTERN BAPT TH SEM	a	2072	97	12	40	8	60
SAC HEART SCH OF TH/WI	a	123	19.4	2	0.12	0.31	2.44
SAC HEART MAJOR SEM/MI	a	95	16.3	1	0	5	6
SAMFORD U/BEESON DIV SCH	c	151	20.2	13.5	6	14.5	34
SCARRITT-BENNETT CTR	a	0	0	0.5	0	0	0.5
SEATTLE U	c	120	25.33	10	3	15	28
SOUTHERN BAPT TH SEM	a	1346	88.9	7	7	12	26
SS CYRIL & METHODIUS SEM	a	38	10.3	3	2	0.6	5.6
ST ANDREWS COLL		191	30.4	0.3	0.3	1	1.6
ST AUGUSTINES SEM	a	95	17.4	2	0.5	0	2.5
ST CHARLES BORROM SEM	a	120	14	2	1	4	7
ST FRANCIS SEM	a	75	12.2	2.75	0.75	1.25	4.75
ST JOHNS SEM/CA	a	107	26.5	1	1	2	4

Note: Library Type Definitions are as follows: a=Independent Library, b=Department/Department Branch, c=Integrated Library, and d=Shared Library. 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	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
ST JOHNS U/MN	c	74	9	10	14	16	40
ST JOSEPHS SEM	a	140	11.7	2	0	6	8
ST MARYS SEM & U	a	162	25	1	4	3	8
ST MEINRAD SCH OF TH	d	119	17	1	1	4	6
ST PATRICKS SEM		86	15	3	2	1	6
ST PAUL SCH TH/MO	a	203	19.27	3	1	2	6
ST PAUL SEM/U OF ST THOMAS	b	96	18.4	2	2.5	2	6.5
ST PETERS SEM	c	38	16	2	0	1	3
ST TIKHONS ORTH TH SEM	a	71	15.5	1	1	2	4
ST VINCENT DE PAUL	a	71	14.7	3	0.5	0	3.5
ST VLADIMIRS ORTH THE SEM		81	14	2.25	0.3	1	3.55
TH COLL CANADIAN REF CHS	a	12	4	1	0	0.1	1.1
TRINITY COL FAC DIV	c	81	9	2	1	1	4
TRINITY EPIS SC MIN	a	128	15.3	1	3	2.5	6.5
TRINITY INTL U	a	886	48.7	6	5.27	11.64	22.91
TRINITY LUTH SEM	a	176	22.8	1.8	2.5	2.8	7.1
TYNDALE COL & SEM/ON	c	338	28	3	3	4	10
U DUBUQUE CHARLES C MYERS LIB	c	110	16.14	5	5	2.5	13.5
U NOTRE DAME	c	167	70	6	3	18	27
U ST MARY THE LAKE		242	25.33	2	0	2	4
U ST MICHAELS COL	c	108	12.3	3.04	2	2.33	7.37
U THE SOUTH SCH TH	c	125	16.25	2	0.2	0	2.2
UNION TH SEM IN VA	d	802	66	5	4.7	10	19.7
UNION TH SEM/NY	a	189	26.75	9	3.5	15	27.5
UNITED TH SEM	a	201	11	1	4	4	9
UNITED TH SEM/TW CITIES	a	113	13	2	1	0.7	3.7
VANCOUVER SCH TH	a	131	20.3	1	0.75	4	5.75
VANDERBILT U DIV SCH	b	181	29.3	4.4	5.1	3	12.5
VICTORIA U/EMMANUEL COL	b	123	13.6	1.25	2	1	4.25
VIRGINIA TH SEM	a	206	28	6	1	4.7	11.7
WARTBURG TH SEM	a	165	17.38	1	1.52	2.86	5.38
WASHINGTON TH UNION		137	21	1	0	4.8	5.8

Note: Library Type Definitions are as follows: a=Independent Library, b=Department/Department Branch, c=Integrated Library, and d=Shared Library. 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	Library Type	Students	Faculty	Prof Staff	Student Staff	Other Staff	Total Staff
WESLEY BIB SEM	a	69	9.2	1	2	1	4
WESLEY TH SEM/DC	a	469	29	5	3	1	9
WESTERN SEMINARY	a	248	21.1	2.5	0.5	0.75	3.75
WESTERN TH SEM/MI	a	158	13.1	2	1.5	3	6.5
WESTMINSTER TH SEM/ CA	a	95	11.1	1	0.25	1	2.25
WESTMINSTER TH SEM/PA	a	451	38	4	2	2	8
WHEATON COL	a	2741	325	8.5	8	14.5	31
WILF LAURIER U/WATERLOO	c	53	8	0.36	0.15	1.08	1.59
WINEBRENNER SEM	d	66	10.17	1	0	2	3
YALE U DIV SCH	c	342	35.5	8	9	8	25
TOTAL		104233	7692.7	828.17	901.99	949	2680.17

Note: Library Type Definitions are as follows: a=Independent Library, b=Department/Department Branch, c=Integrated Library, and d=Shared Library. 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.

Statistical Records Report (2003–2004)

FINANCIAL DATA					
Institution	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
ABILENE CHRISTIAN U	237530	76512	6245	354866	3611580
ACADIA DIV COL	0	79464	0	79464	1944527
ALLIANCE TH SEM	126440	47022	0	176872	3744955
ANDERSON U	440895	253519	4603	781752	1346300
ANDOVER NEWTON TH SCH	276712	100501	8924	424902	5870990
ANDREWS U	460052	146782	3220	705163	7315584
ASHLAND TH SEM	162691	101574	3000	270858	6047399
ASSEMBLIES OF GOD TH SEM	167855	77872	1011	295609	4865968
ASSOC MENNONITE BIB SEM	134872	65456	981	217357	3685635
ATHENAEUM OHIO	150974	71685	3877	267118	3903504
ATLANTIC SCH TH	190703	58445	352	269078	1890762
AUSTIN PRESBY TH SEM	337431	139000	4194	560358	8626262
BANGOR TH SEM	119835	53865	1532	187613	2551300
BAPTIST MISS ASSOC TH SEM	70365	16469	1695	97031	705514
BARRY U	918391	785000	21500	2122690	2111493
BAYLOR U LIB	5492537	4947151	96648	12027240	311190900
BETHEL TH SEM	382352	149991	10110	582270	12148870
BIBLICAL TH SEM	94838	43982.33	9305	158152.3	3209193
BIBLIOTECA CENTRAL	58930	10458	0	87703	241324.5
BIOLA U/TALBOT SCH THE	1010683	682410	6458	1792405	13020440
BOSTON U SCH TH	312758	186572	8000	575868	7862189
BRETHREN HIST LIB & ARCH	62984	2423	434	75420	0
BRIGHAM YOUNG UNIV	10691290	8183765	212723	22370500	0
BRITE DIV SCH	51412	126617	0	178029	6804157
CALVIN TH SEM	761591	1200937	47	2089215	6877236
CAMPBELL U	986231	1255044	2000	2736845	1619355
CANADIAN SO BAPT	74917	30825	0	116502	1565062
CANADIAN TH SEM	130019	85962	2026	240202	1748271
CARDINAL BERAN LIBR/U ST THO	124114.3	72242.51	3629.7	266659.9	896440
CATHOLIC TH UNION	274694	114430	4255	535579	6928087

Note: Financial data is reported in U.S. Dollars by U.S. and foreign institutions and in Canadian dollars by Canadian Institutions. 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	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
CENTRAL BAPT TH SEM/KS	122881	18905	0	155636	2323397
CENTRAL BAPT TH SEM/MN	93029	25275	1100	140621	1682341
CHICAGO TH SEM	163120	29820	1005	204268	4638934
CHRIST THE KING SEM	84319	62459	2789	161377	2193659
CHRISTIAN LIFE COLL	55400	1000	400	59200	0
CHRISTIAN TH SEM	372323	128256	0	500579	8193734
CINCIN BIB COL & SEM	40642	71371.2	2609	159564.2	2063883
CLAREMONT SCH TH	464290	140319	4415	659622	8998716
COLGATE ROCH/AMBR SWAS	179310	66952	2903	308943	4472972
COLUMBIA INTL U	263591	89644	8624	466612	3520439
COLUMBIA TH SEM	583358	246696	10158	914955	10863220
CONCORDIA LUTH SEM/AB	64770	27039	128	96464	930604
CONCORDIA SEM/MO	581915	214835	6304	834165	22058620
CONCORDIA TH SEM/IN	326809	99404	8205	471408	11251740
CORNERSTONE COL/ GR BAPT SEM	290585	286111	5175	693600	1453731
COVENANT TH SEM	236061	56806	3085	341217	8478534
DALLAS TH SEM	566669	221565	11335	892342	20668020
DAVID LIPSCOMB U	412529	319229	11738	798375	0
DENVER SEM	254168.8	122314	6855.14	445705	7455392
DOMINICAN HSE STUDIES	160886	148712	1022	448731	1857400
DREW U	1393160	1095032	34857	2697523	12102000
DUKE U DIV SCH	303266	321940	0	983578	19384310
DUQUESNE UNI GUMBERG LIB	1288958	1871227	19364	3275988	0
EAST BAPT TH SEM	197662	74233	5254	299300	3556401
EASTERN MENN U	31176	24937	176	60238	2310446
ECUMENICAL TH SEM	43702.06	22304.38	0	69540.34	1331061
EDEN TH SEM	141367	84050	4141	347319	6026030
EMMANUEL SCH REL	148605	66025	6270	220900	3251076
EMORY U/PITTS TH LIB	835024	420164	14949	1435607	20041160
EPISC DIV SCH/WESTON JES	568194	190616	7300	886745	10749230
EPISCOPAL TH SEM SW	196164	44646	1155	349772	3762079
ERSKINE COL & SEM	256542	183174	2084	483597	2239551

Note: Financial data is reported in U.S. Dollars by U.S. and foreign institutions and in Canadian dollars by Canadian Institutions. 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	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
EVANG LUTH CH IN AMERICA	50100	12755	0	72974	0
EVANGELICAL SCH TH	56772	35575	511	100522	1711259
EVANGELICAL SEM OF PR	91631	15907.85	1464	115778.9	1308574
FAITH BAPT COLL & TH SEM	120605	22480	5520	194741	7685412
FRANC FRIAR ATONE CEN PRO UN	61100	0	1500	62600	0
FULLER TH SEM	837106	349786	33238	1386045	35178580
GARRETT EV/SEABURY W	405113	136190	7292	613567	15283720
GENERAL TH SEM/NY	376568	108848	4301	559176	6924606
GEORGE FOX EVANGEL SEM	181773	69864	2973	272099	960242
GOLD GATE BAPT TH SEM	350381.6	187420	13250	674005.9	8999129
GORDON-CONWELL TH SEM/MA	337553	135961	2139	687469	18451960
GRACE THEOL SEM	181740	92574	4650	434603	0
GRAD TH UNION	1204935	430514	16698	2253801	0
HARDING U GRAD SCH REL	198398	83209	6243	304413	2142592
HARTFORD SEM	163969	55398	847	220214	4769498
HARVARD DIV SCH	1323773	411618	69788	2116548	24595360
HEALTH CARE CHAPL RES CTR	55000	13000	0	70000	0
HELLENIC COL/HOLY CROSS	288214	63736	19628	411196	10577130
HOOD TH SEM	68414	59205.84	0	155575.7	1516552
HOUSTON GRAD SCH OF TH	59213.65	5063	0	64276.65	874927
HURON COL	0	30024	1466	38490	953775
ILIFF SCH TH	294174	123835	4672	465934	7897439
IMMACULATE CONCEPTION/NJ	90099	49156	1670	145001	4639996
INDIANA WESLEYAN U	666248	527342	0	1285018	75685000
ITC/ATLANTA U CTR	2294025	1290446	0	5029048	10126350
JKM LIBRARY	531140	145993	5741	1179361	17173570
K.U. LEUVEN FAC TH	372000	358900	30000	841900	4100000
KENRICK-GLENNON SEM	183640	64993	4059	295822	2865199
KNOX COL/ON	179088	51499	4885	238199	3390179
LANCASTER TH SEM	182164	71904	4264	278756	3306381
LEXINGTON TH SEM	275104	147320	8098	474888	4158648

Note: Financial data is reported in U.S. Dollars by U.S. and foreign institutions and in Canadian dollars by Canadian Institutions. 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	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
LINCOLN CHRISTIAN COL/SEM	335990	189133	1967	568038	1831472
LOGOS EVAN SEM	82411	13595	0	106369	1688198
LOUISV PRESBY TH SEM	381454	216924	6030	744990	9107964
LUTHER SEM/MN	355736	281961	13200	743443	18540060
LUTHERAN TH SEM/GET	154994	77878	6148	283967	4890429
LUTHERAN TH SEM/PHIL	209389	56553	8477	287759	6997029
LUTHERAN TH SOUTHERN SEM	198248	57574	1521	277060	4602740
MEADVILLE/LOMBARD	113667	13850	428	139835	2363750
MEMPHIS TH SEM	156054	71667	4072	284374	3175896
MENNONITE BRETH BIB SEM	309727	317642	14972	689741	3266091
MERCER UNIV	650831	123975	3269	786543	3816675
METHODIST TH SCH/OH	267470	50330	1226	359444	5701344
MICHIGAN TH SEM	59842	39737.19	0	100749.4	1436077
MID-AMERICA BAPT/TN	0	0	0	0	0
MID-AMERICA BAPTIST/NY	59300	12015	0	73675	610000
MIDW BAPT TH SEM	173004	68751	3792	326921	5015101
MISSIONARY CH ARCHIVES	192821	161573	9889	395691	19491210
MORAVIAN TH SEM	358720	471945	32485	1054910	1947958
MT ANGEL ABBEY	121200	88300	19000	390100	3724055
MT ST MARYS COL & SEM	54610	51079	1605	124309	2057400
MULTNOMAH BIB SEM	294421	122935	3787	432281	2939790
N. AMERICAN BAPT COL/AB	139777.8	49698.88	0	206323.6	1197023
N. AMERICAN BAPT SEM/SD	102091	43598	1888	171478	2495959
N. CENTRAL BIB U	180907	67776	1570	294486	16299390
N. PARK TH SEM	653684	436725	13737	1334605	4414756
N.W. BAPT SEM	57356	11361	0	98037	1149117
NASHOTAH HOUSE	130619	50955	967	206204	2818518
NAZARENE TH SEM	208788	109121	4805	427337	3993716
NEW BRUNSWICK TH SEM	168615.8	69183.68	1815	337276.1	2627512
NEW ORLNS BAPT TH SEM	389000	240000	2000	779000	13447000
NEW YORK TH SEM	50000	0	0	189459	3073658
NORTHERN BAPT TH SEM	193203	35566	4217	277042	3576639

Note: Financial data is reported in U.S. Dollars by U.S. and foreign institutions and in Canadian dollars by Canadian Institutions. 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	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
OBLATE SCH OF TH	99045	62947.87	4527	213566.9	3257868
PERKINS SCH TH/SMU	998175	749146	7697	2350396	12428500
PHILLIPS TH SEM	96655	36377	2790	161015	4147443
PHOENIX SEM	131649	31568	1491	266501	2314492
PITTSBURGH TH SEM	481205	201642	12963	866401	8868869
PONT COL JOSEPHINUM	177401	89066	3684	303425	5355078
POPE JOHN XXIII NAT SEM	94035	41892	2316	151817	2266941
PRINCETON TH SEM	2030389	1017504	82681	4097816	47461410
PROVIDENCE COL & SEM	95640	84954	2730	216300	1572153
QUEEN'S TH COL LIB	106017	57589	337	170441	1782373
QUEENS UNIV OF CHARLOTTE	387907	198729	2500	602136	0
RECONST RABINICAL COL	102058	31595	0	163772	4850821
REFORMED EPISCOPAL SEM	24000	1950	0	25950	689531
REFORMED PRESBY TH SEM	39022	31546	3244	101545	730698
REFORMED TH SEM/MS	443425	156507	11723	657488	12596900
REGENT COL	277117	101005	2208	477597	7687159
REGENT U/VA	166102	159136	2382	506240	6169000
REGIS COLLEGE	201307	50147	3494	278672	2128504
S. FLORIDA CTR TH STD	68750	47966	145	122318	598831
S. WESTERN BAPT TH SEM	843088	285279	13695	1715574	30869320
SAC HEART SCH OF TH/WI	129610	31912	942	192083	5128802
SAC HEART MAJOR SEM/MI	175327	57867	3860	278999	3418440
SAMFORD U/BEESON DIV SCH	1024119	568738	12673	2346935	5475145
SCARRITT-BENNETT CTR	19488	8331	404	28521	0
SEATTLE U	1288836	93043	2870	1533521	4240257
SOUTHERN BAPT TH SEM	757106	294204	14905	1381185	24919770
SS CYRIL & METHODIUS SEM	150042	24259	0	194407	1550354
ST ANDREWS COLL	60720	26696	0	89680	1951604
ST AUGUSTINES SEM	109958	28318	2900	144083	2623076
ST CHARLES BORROM SEM	217848	72425	9183	343846	3571880
ST FRANCIS SEM	0	86679	12843	133521	4448100
ST JOHNS SEM/CA	169930	66972	1945	273054	5431479

Note: Financial data is reported in U.S. Dollars by U.S. and foreign institutions and in Canadian dollars by Canadian Institutions. 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	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
ST JOHNS U/MN	1434540	1036077	6879	2655718	3012075
ST JOSEPHS SEM	146729	71258	0	251109	4207506
ST MARYS SEM & U	137689	140241	5298	387143	6856912
ST MEINRAD SCH OF TH	192318	64359	3750	341366	4648418
ST PATRICKS SEM	194937	66617	2304	297518	4417539
ST PAUL SCH TH/MO	210024.4	79713.28	9821	350146.1	5255735
ST PAUL SEM/U OF ST THOMAS	260678	84818	4883	372367	2923978
ST PETERS SEM	142917	55269	6751	226016	1459274
ST TIKHONS ORTH TH SEM	32000	11576	0	43754	719597
ST VINCENT DE PAUL	89920	87638	4395	241870	2748654
ST VLADIMIRS ORTH THE SEM	128676	46702	1817.6	213445.5	2773218
TH COLL CANADIAN REF CHS	43447	26127	1686	72767	634979
TRINITY COL FAC DIV	218171	70650	2647	510216	1776050
TRINITY EPIS SC MIN	192754	69985	7477	354598	3885335
TRINITY INTL U	683133	365778	12727	1309332	13219640
TRINITY LUTH SEM	250363	74467	1364	353280	7136134
TYNDALE COL & SEM/ON	336128	248549	4487	670273	8573588
U DUBUQUE CHARLES C MYERS LIB	285757	174874	2999	541830	4324112
U NOTRE DAME	0	0	9536	181911	0
U ST MARY THE LAKE	172654	94891	0	290169	6208112
U ST MICHAELS COL	341051	86775	10830	479335	2432000
U THE SOUTH SCH TH	145783	139510	4895	291116	7629353
UNION TH SEM IN VA	706446	245109	4443	1047547	19791740
UNION TH SEM/NY	1349042	212100	36479	2232746	15562550
UNITED TH SEM	215988	67582	3009	296834	4875542
UNITED TH SEM/TW CITIES	147654	177601	1066	343678	3301662
VANCOUVER SCH TH	223664	94622	2824	357753	4402916
VANDERBILT U DIV SCH	456191	214511	2857	979199	7492804
VICTORIA U/EMMANUEL COL	146341	62860	4257	300458	3164703
VIRGINIA TH SEM	526169	207984	7732	864137	12207660
WARTBURG TH SEM	148179	68866	1222	258753	5712867

Note: Financial data is reported in U.S. Dollars by U.S. and foreign institutions and in Canadian dollars by Canadian Institutions. 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	Salary Wages	Library Materials	Binding	Total Lib Expn	Total Inst Expn
WASHINGTON TH UNION	157064	98774	4414	293064	4452804
WESLEY BIB SEM	71965	22338	472	97151	2517767
WESLEY TH SEM/DC	244221	255794	5121	580065	9454087
WESTERN SEMINARY	133360	38364	0	190549	4468782
WESTERN TH SEM/MI	242304	64417	3596	341784	7503118
WESTMINSTER TH SEM/ CA	112400	44294	0	156694	2719934
WESTMINSTER TH SEM/PA	283173	116196	5696	478050	7569078
WHEATON COL	936514	879245	25419	2098353	63978000
WILF LAURIER U/WATERLOO	85523.3	27265	1075	125969.3	1568889
WINEBRENNER SEM	77711	12491	0	109443	1744499
YALE U DIV SCH	1049796	607720	39845	1842847	15288420
TOTAL	77227889.71	46102952.01	1495139.69	147859441.8	1585199412

Note: Financial data is reported in U.S. Dollars by U.S. and foreign institutions and in Canadian dollars by Canadian Institutions. 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.

Statistical Records Report (2003–2004)

LIBRARY HOLDINGS					
Institution	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
ABILENE CHRISTIAN U	103324	182000	5970	332	110
ACADIA DIV COL	0	0	0	0	0
ALLIANCE TH SEM	40123	6439	1807	286	96
ANDERSON U	205026	190474	400	757	52
ANDOVER NEWTON TH SCH	239849	13045	167	446	1029
ANDREWS U	159833	52762	22441	1398	828
ASHLAND TH SEM	89502	615	1256	330	1075
ASSEMBLIES OF GOD TH SEM	89853	72694	5027	452	62
ASSOC MENNONITE BIB SEM	113194	1216	1644	509	642
ATHENAEUM OHIO	104159	1336	2583	0	4
ATLANTIC SCH TH	80586	160	2035	173	293
AUSTIN PRESBY TH SEM	156051	11297	6956	585	4218
BANGOR TH SEM	138494	783	878	432	80
BAPTIST MISS ASSOC TH SEM	66678	947	6186	316	8648
BARRY U	347546	612072	6625	2087	72
BAYLOR U LIB	2089007	2117565	66539	18634	77585
BETHEL TH SEM	364532	4331	9753	890	60
BIBLICAL TH SEM	46823	4719	1319	376	13
BIBLIOTECA CENTRAL	26221	188	0	315	5
BIOLA U/TALBOT SCH THE	289480	570437	15350	1095	5118
BOSTON U SCH TH	150879	34198	996	482	1563
BRETHREN HIST LIB & ARCH	9876	868	1111	35	58095
BRIGHAM YOUNG UNIV	3471985	3793331	182663	27161	1877849
BRITE DIV SCH	193926	602545	24723	431	4219
CALVIN TH SEM	602876	806931	2354	2621	157706
CAMPBELL U	332198	1246756	1619	3188	813
CANADIAN SO BAPT	33305	2552	2514	9934	11446
CANADIAN TH SEM	82000	27322	2013	369	1071
CARDINAL BERAN LIBR/U ST THO	62819	3202	2495	378	973

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	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
CATHOLIC TH UNION	149584	197	3063	546	7
CENTRAL BAPT TH SEM/KS	94062	10716	2728	337	791
CENTRAL BAPT TH SEM/MN	35262	508	444	211	6
CHICAGO TH SEM	117904	0	0	0	0
CHRIST THE KING SEM	158252	3508	1827	435	20021
CHRISTIAN LIFE COLL	22237	625	300	66	38
CHRISTIAN TH SEM	269493	3054	6146	1373	362
CINCIN BIB COL & SEM	107379	45170	15887	12875	2451
CLAREMONT SCH TH	191894	5698	591	641	119
COLGATE ROCH/AMBR SWAS	327342	28990	3750	0	71
COLUMBIA INTL U	117954	56869	5537	690	12712
COLUMBIA TH SEM	173818	9791	4810	872	694
CONCORDIA LUTH SEM/AB	26991	181	650	4531	281
CONCORDIA SEM/MO	242522	50708	10274	1077	13133
CONCORDIA TH SEM/IN	167936	18510	8031	721	4597
CORNERSTONE COL/ GR BAPT SEM	122102	289066	4068	1163	2832
COVENANT TH SEM	73061	1432	3157	340	77
DALLAS TH SEM	199067	56070	10714	872	10106
DAVID LIPSCOMB U	250561	397745	2230	894	95
DENVER SEM	156400	3200	6673	488	33
DOMINICAN HSE STUDIES	77905	1294	802	313	6
DREW U	558025	607	372	2613	525498
DUKE U DIV SCH	362542	39682	0	708	82
DUQUESNE UNI GUMBERG LIB	723919	328312	49175	1124	178
EAST BAPT TH SEM	143159	59	1849	428	12
EASTERN MENN U	80216	35978	2357	441	676
ECUMENICAL TH SEM	32508	0	121	10	730
EDEN TH SEM	84153	374	754	446	10
EMMANUEL SCH REL	127034	25393	2951	735	111
EMORY U/PITTS TH LIB	525232	118602	3352	1548	1013
EPISC DIV SCH/WESTON JES	241599	1304	713	1166	15
EPISCOPAL TH SEM SW	106251	1376	2293	328	129

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	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
ERSKINE COL & SEM	181108	62012	1303	718	16562
EVANG LUTH CH IN AMERICA	15212	0	563	100	5
EVANGELICAL SCH TH	78170	215	728	550	867
EVANGELICAL SEM OF PR	70544	1418	863	389	1277
FAITH BAPT COLL & TH SEM	67040	3284	6293	435	9616
FRANC FRIAR ATONE CEN PRO UN	19864	0	0	189	0
FULLER TH SEM	267292	50143	212	951	1134
GARRETT EV/SEABURY W	487259	9433	1061	1979	1992
GENERAL TH SEM/NY	254865	1248	172	580	93
GEORGE FOX EVANGEL SEM	66513	5033	2269	326	18
GOLD GATE BAPT TH SEM	157538	794	10478	548	47433
GORDON-CONWELL TH SEM/MA	243791	47445	7005	900	553
GRACE THEOL SEM	150834	0	1451	369	26
GRAD TH UNION	440886	281685	5796	1554	4448
HARDING U GRAD SCH REL	121762	19117	2649	615	2928
HARTFORD SEM	83225	6623	457	309	49
HARVARD DIV SCH	442664	90197	614	1950	37285
HEALTH CARE CHAPL RES CTR	3423	0	158	28	19
HELLENIC COL/HOLY CROSS	117894	863	2911	721	588
HOOD TH SEM	30241	66	148	173	5
HOUSTON GRAD SCH OF TH	38782	0	631	313	4885
HURON COL	37339	0	0	0	0
ILIFF SCH TH	224440	60677	2632	662	406
IMMACULATE CONCEPTION/NJ	60129	1767	3348	487	34
INDIANA WESLEYAN U	126564	295710	7949	659	9595
ITC/ATLANTA U CTR	432886	867237	10812	1419	45921
JKM LIBRARY	354706	119338	1537	994	10135
K.U. LEUVEN FAC TH	1130035	15255	892	1708	106312
KENRICK-GLENNON SEM	73217	602	2844	293	115
KNOX COL/ON	80129	1977	220	213	144
LANCASTER TH SEM	123543	6539	1562	428	14
LEXINGTON TH SEM	154256	10304	630	991	847

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	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
LINCOLN CHRISTIAN COL/SEM	101154	5197	26465	441	8099
LOGOS EVAN SEM	44697	0	0	157	10
LOUISV PRESBY TH SEM	152901	10815	4590	597	2182
LUTHER SEM/MN	249488	43235	1844	713	62
LUTHERAN TH SEM/GET	167963	6189	1936	511	1297
LUTHERAN TH SEM/PHIL	197634	26114	5326	470	3781
LUTHERAN TH SOUTHERN SEM	104442	7605	1323	390	2
MEADVILLE/LOMBARD	106602	0	0	158	0
MEMPHIS TH SEM	82778	1156	907	386	239
MENNONITE BRETH BIB SEM	165668	315321	10527	9797	838
MERCER UNIV	46758	1714	1012	270	122
METHODIST TH SCH/OH	137337	1860	4486	376	40
MICHIGAN TH SEM	42821	0	203	214	2
MID-AMERICA BAPT/TN	127959	0	0	0	0
MID-AMERICA BAPTIST/NY	53483	112	133	375	30
MIDW BAPT TH SEM	108005	2504	4442	371	1235
MISSIONARY CH ARCHIVES	128076	4374	1313	450	28
MORAVIAN TH SEM	254939	12007	4830	1318	12848
MT ANGEL ABBEY	265754	65830	1592	212	748
MT ST MARYS COL & SEM	42127	4888	0	156	0
MULTNOMAH BIB SEM	82835	7818	5048	378	4899
N. AMERICAN BAPT COL/AB	58927	2517	1025	146	3927
N. AMERICAN BAPT SEM/SD	71673	749	4925	301	7250
N. CENTRAL BIB U	71492	8823	3007	324	926
N. PARK TH SEM	282249	280006	7467	995	16928
N.W. BAPT SEM	20564	420	1911	104	3
NASHOTAH HOUSE	105149	3	431	281	361
NAZARENE TH SEM	104656	26920	1960	543	6437
NEW BRUNSWICK TH SEM	14255	0	287	334	13
NEW ORLNS BAPT TH SEM	284221	13200	22121	1107	58313
NEW YORK TH SEM	0	0	0	0	0
NORTHERN BAPT TH SEM	49586	2720	1634	296	1924

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	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
OBLATE SCH OF TH	101516	0	205	385	15
PERKINS SCH TH/SMU	321355	134843	1978	1192	74
PHILLIPS TH SEM	110348	16472	2769	432	8920
PHOENIX SEM	44873	3913	983	151	2548
PITTSBURGH TH SEM	274293	85946	11823	970	4532
PONT COL JOSEPHINUM	139374	1876	3264	395	2264
POPE JOHN XXIII NAT SEM	64451	0	8132	233	7
PRINCETON TH SEM	522109	52155	2227	3875	3685
PROVIDENCE COL & SEM	63655	7737	3203	306	805
QUEEN'S TH COL LIB	72213	73929	192	277	871
QUEENS UNIV OF CHARLOTTE	149718	89236	1288	660	77
RECONST RABINICAL COL	46098	0	15	124	5
REFORMED EPISCOPAL SEM	20488	2	25	95	5
REFORMED PRESBY TH SEM	59331	501	1321	240	109
REFORMED TH SEM/MS	250120	124020	4867	1099	150
REGENT COL	116464	59156	8651	380	2012
REGENT U/VA	114992	130318	1851	553	1169
REGIS COLLEGE	99959	0	15	0	0
S. FLORIDA CTR TH STD	24135	0	98	239	14
S. WESTERN BAPT TH SEM	496372	28244	44632	6648	428543
SAC HEART SCH OF TH/WI	100767	1386	5862	444	11980
SAC HEART MAJOR SEM/MI	133243	6460	3206	513	13
SAMFORD U/BEESON DIV SCH	256568	657582	15066	1216	155808
SCARRITT-BENNETT CTR	50625	0	777	76	94
SEATTLE U	73552	2732	207	286	61
SOUTHERN BAPT TH SEM	384146	66540	37992	1447	424615
SS CYRIL & METHODIUS SEM	82477	25882	1603	213	36
ST ANDREWS COLL	41375	30	191	61	2202
ST AUGUSTINES SEM	35822	0	1328	194	43
ST CHARLES BORROM SEM	103118	1889	15717	575	115
ST FRANCIS SEM	96537	1036	978	469	150
ST JOHNS SEM/CA	63411	0	1145	225	1711

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	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
ST JOHNS U/MN	433314	120052	34531	3586	50
ST JOSEPHS SEM	105043	9667	0	285	0
ST MARYS SEM & U	123424	1757	935	391	719
ST MEINRAD SCH OF TH	170542	10464	5010	329	36
ST PATRICKS SEM	116876	2174	2120	352	6179
ST PAUL SCH TH/MO	101238	0	876	585	2878
ST PAUL SEM/U OF ST THOMAS	105556	1259	55	442	95
ST PETERS SEM	61925	0	1968	5703	2
ST TIKHONS ORTH TH SEM	44002	3522	431	232	943
ST VINCENT DE PAUL	76560	794	1458	380	6747
ST VLADIMIRS ORTH THE SEM	128300	2466	348	357	1
TH COLL CANADIAN REF CHS	27477	24	54	127	7
TRINITY COL FAC DIV	69758	3589	570	204	32
TRINITY EPIS SC MIN	91188	1713	5019	453	202
TRINITY INTL U	245342	110350	6923	1342	1418
TRINITY LUTH SEM	137972	3288	6122	426	364
TYNDALE COL & SEM/ON	87211	1532	2708	631	8425
U DUBUQUE CHARLES C MYERS LIB	169453	20000	0	484	1234
U NOTRE DAME	326831	255913	321	639	79
U ST MARY THE LAKE	159756	1916	839	438	12
U ST MICHAELS COL	143366	5940	335	239	22169
U THE SOUTH SCH TH	143866	11095	864	1386	33
UNION TH SEM IN VA	331427	32827	36049	1276	32003
UNION TH SEM/NY	606098	162812	1815	1719	6323
UNITED TH SEM	143100	9250	8099	504	834
UNITED TH SEM/TW CITIES	88300	8402	514	263	3
VANCOUVER SCH TH	89312	1596	2382	411	5252
VANDERBILT U DIV SCH	220107	29735	2140	865	4634
VICTORIA U/EMMANUEL COL	74806	5008	896	198	32
VIRGINIA TH SEM	178947	6776	3201	1106	1145
WARTBURG TH SEM	89942	0	529	256	38
WASHINGTON TH UNION	101787	559	211	438	23

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	Bound Vol	Microforms	AudVis Media	Period Subs	Other Hold
WESLEY BIB SEM	55745	18	1444	250	2060
WESLEY TH SEM/DC	171354	10906	11515	294	5978
WESTERN SEMINARY	56687	33780	3751	657	6045
WESTERN TH SEM/MI	117258	4620	971	443	6414
WESTMINSTER TH SEM/ CA	67756	52239	1500	247	55
WESTMINSTER TH SEM/PA	130048	15086	3287	670	203
WHEATON COL	337620	459253	16639	1562	40224
WILF LAURIER U/WATERLOO	34707	20530	182	110	9686
WINEBRENNER SEM	41889	0	648	150	44
YALE U DIV SCH	464406	252091	3027	1700	3618
TOTAL	36602654	17951771	1083874	211829	4475333

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.

Statistical Records Report (2003–2004)

CIRUCLATION DATA: INTERLIBRARY LOAN			
Institution	Circ Trans	ILL Sent	ILL Received
ABILENE CHRISTIAN U	23101	956	398
ACADIA DIV COL	735.8	31.5	116.6
ALLIANCE TH SEM	6584	128	108
ANDERSON U	31352	2237	1397
ANDOVER NEWTON TH SCH	14400	844	173
ANDREWS U	28656	2009	1928
ASHLAND TH SEM	22937	2018	741
ASSEMBLIES OF GOD TH SEM	17512	190	236
ASSOC MENNONITE BIB SEM	9004	1369	244
ATHENAEUM OHIO	13809	570	29
ATLANTIC SCH TH	19398	843	250
AUSTIN PRESBY TH SEM	44508	471	36
BANGOR TH SEM	4954	124	264
BAPTIST MISS ASSOC TH SEM	3534	0	15
BARRY U	84541	3696	1748
BAYLOR U LIB	283246	33914	17554
BETHEL TH SEM	49334	9424	3794
BIBLICAL TH SEM	2758	4	55
BIBLIOTECA CENTRAL	820	3	1
BIOLA U/TALBOT SCH THE	93529	2432	2835
BOSTON U SCH TH	42707	263	137
BRETHREN HIST LIB & ARCH	0	0	0
BRIGHAM YOUNG UNIV	825744	34055	38349
BRITE DIV SCH	10557	299	157
CALVIN TH SEM	130931	5988	4727
CAMPBELL U	2021	1643	2283
CANADIAN SO BAPT	6424	35	21
CANADIAN TH SEM	32317	26	17
CARDINAL BERAN LIBR/U ST THO	7132	11	26
CATHOLIC TH UNION	18228	2341	2124

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
CENTRAL BAPT TH SEM/KS	4851	830	42
CENTRAL BAPT TH SEM/MN	4138	4	25
CHICAGO TH SEM	4082	297	207
CHRIST THE KING SEM	5699	19	43
CHRISTIAN LIFE COLL	673	8	10
CHRISTIAN TH SEM	49451	1572	637
CINCIN BIB COL & SEM	36391	676	182
CLAREMONT SCH TH	76889	1069	267
COLGATE ROCH/AMBR SWAS	9375	1737	47
COLUMBIA INTL U	45059	2062	1102
COLUMBIA TH SEM	16215	725	306
CONCORDIA LUTH SEM/AB	1671	4	4
CONCORDIA SEM/MO	31613	643	335
CONCORDIA TH SEM/IN	12206	2566	507
CORNERSTONE COL/ GR BAPT SEM	41716	2277	1081
COVENANT TH SEM	56901	2297	1818
DALLAS TH SEM	99133	902	339
DAVID LIPSCOMB U	28258	1654	440
DENVER SEM	66874	1211	281
DOMINICAN HSE STUDIES	4442	93	159
DREW U	69034	6307	3014
DUKE U DIV SCH	44089	0	0
DUQUESNE UNI GUMBERG LIB	99481	6261	3838
EAST BAPT TH SEM	12089	363	357
EASTERN MENN U	3464	2707	53
ECUMENICAL TH SEM	2409	0	4
EDEN TH SEM	16880	626	111
EMMANUEL SCH REL	19082	339	124
EMORY U/PITTS TH LIB	33626	1056	427
EPISC DIV SCH/WESTON JES	20423	1184	40
EPISCOPAL TH SEM SW	6494	44	43
ERSKINE COL & SEM	19367	6	1574

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
EVANG LUTH CH IN AMERICA	2266	372	372
EVANGELICAL SCH TH	8129	264	10
EVANGELICAL SEM OF PR	8739	47	0
FAITH BAPT COLL & TH SEM	15929	300	262
FRANC FRIAR ATONE CEN PRO UN	0	0	0
FULLER TH SEM	107242	1388	3108
GARRETT EV/SEABURY W	23254	896	275
GENERAL TH SEM/NY	6772	208	22
GEORGE FOX EVANGEL SEM	9231	3472	4267
GOLD GATE BAPT TH SEM	22194	379	73
GORDON-CONWELL TH SEM/MA	52017	1035	1616
GRACE THEOL SEM	23657	642	320
GRAD TH UNION	62556	807	319
HARDING U GRAD SCH REL	18248	1087	197
HARTFORD SEM	3432	1039	234
HARVARD DIV SCH	97049	841	282
HEALTH CARE CHAPL RES CTR	500	0	0
HELLENIC COL/HOLY CROSS	7753	442	519
HOOD TH SEM	2173	75	44
HOUSTON GRAD SCH OF TH	1500	0	0
HURON COL	4433	0	0
ILIFF SCH TH	14960	1154	253
IMMACULATE CONCEPTION/NJ	2250	45	15
INDIANA WESLEYAN U	50012	3078	1581
ITC/ATLANTA U CTR	46412	3181	1363
JKM LIBRARY	32793	1277	10
K.U. LEUVEN FAC TH	0	492	24
KENRICK-GLENNON SEM	6912	526	108
KNOX COL/ON	7095	20	0
LANCASTER TH SEM	14743	691	50
LEXINGTON TH SEM	13004	595	184
LINCOLN CHRISTIAN COL/SEM	121571	1619	1585
LOGOS EVAN SEM	10697	0	1

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
LOUISV PRESBY TH SEM	15807	1041	102
LUTHER SEM/MN	36372	1573	1316
LUTHERAN TH SEM/GET	6775	370	77
LUTHERAN TH SEM/PHIL	11447	482	113
LUTHERAN TH SOUTHERN SEM	8667	278	73
MEADVILLE/LOMBARD	1560	153	50
MEMPHIS TH SEM	7287	120	283
MENNONITE BRETH BIB SEM	44636	612	668
MERCER UNIV	7910	517	168
METHODIST TH SCH/OH	13363	692	303
MICHIGAN TH SEM	5045	0	18
MID-AMERICA BAPT/TN	36174	250	2
MID-AMERICA BAPTIST/NY	2323	65	151
MIDW BAPT TH SEM	13831	778	381
MISSIONARY CH ARCHIVES	18732	658	1388
MORAVIAN TH SEM	51159	3217	2522
MT ANGEL ABBEY	21362	3111	383
MT ST MARYS COL & SEM	2671	134	187
MULTNOMAH BIB SEM	42030	1372	1493
N. AMERICAN BAPT COL/AB	17949	2142	5065
N. AMERICAN BAPT SEM/SD	7579	1805	925
N. CENTRAL BIB U	45080	366	1181
N. PARK TH SEM	51149	2324	1408
N.W. BAPT SEM	1622	0	37
NASHOTAH HOUSE	1593	1227	62
NAZARENE TH SEM	12783	1897	566
NEW BRUNSWICK TH SEM	6019	14	36
NEW ORLNS BAPT TH SEM	96216	404	363
NEW YORK TH SEM	1378	0	20
NORTHERN BAPT TH SEM	7562	892	770
OBLATE SCH OF TH	4159	750	220
PERKINS SCH TH/SMU	46315	395	216
PHILLIPS TH SEM	4889	273	49

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
PHOENIX SEM	11507	78	336
PITTSBURGH TH SEM	30043	1504	388
PONT COL JOSEPHINUM	13121	947	717
POPE JOHN XXIII NAT SEM	3563	8	18
PRINCETON TH SEM	42521	801	378
PROVIDENCE COL & SEM	12520	127	146
QUEEN'S TH COL LIB	0	0	0
QUEENS UNIV OF CHARLOTTE	18757	1083	730
RECONST RABINICAL COL	3385	88	246
REFORMED EPISCOPAL SEM	0	0	0
REFORMED PRESBY TH SEM	2572	328	28
REFORMED TH SEM/MS	56768	1698	1044
REGENT COL	291182	0	0
REGENT U/VA	12823	1801	1236
REGIS COLLEGE	10438	49	0
S. FLORIDA CTR TH STD	608	2	27
S. WESTERN BAPT TH SEM	257427	5802	7737
SAC HEART SCH OF TH/WI	2419	254	50
SAC HEART MAJOR SEM/MI	28235	367	301
SAMFORD U/BEESON DIV SCH	42502	6510	4935
SCARRITT-BENNETT CTR	1251	0	0
SEATTLE U	51254	1563	4901
SOUTHERN BAPT TH SEM	103361	3284	2184
SS CYRIL & METHODIUS SEM	5010	126	127
ST ANDREWS COLL	3463	38	20
ST AUGUSTINES SEM	6296	23	0
ST CHARLES BORROM SEM	9374	424	308
ST FRANCIS SEM	6317	2613	534
ST JOHNS SEM/CA	4828	256	1129
ST JOHNS U/MN	89646	4735	5190
ST JOSEPHS SEM	4816	5	85
ST MARYS SEM & U	7867	31	121
ST MEINRAD SCH OF TH	11776	375	144

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
ST PATRICKS SEM	3307	236	21
ST PAUL SCH TH/MO	15337	1259	597
ST PAUL SEM/U OF ST THOMAS	17794	1357	1895
ST PETERS SEM	13392	38	6
ST TIKHONS ORTH TH SEM	5195	11	28
ST VINCENT DE PAUL	4610	17	13
ST VLADIMIRS ORTH THE SEM	4128	114	342
TH COLL CANADIAN REF CHS	1213	3	7
TRINITY COL FAC DIV	20445	49	4
TRINITY EPIS SC MIN	8610	93	73
TRINITY INTL U	64763	4575	4926
TRINITY LUTH SEM	13079	162	35
TYNDALE COL & SEM/ON	87393	126	54
U DUBUQUE CHARLES C MYERS LIB	17076	1330	1442
U NOTRE DAME	0	3436	1659
U ST MARY THE LAKE	20176	1098	412
U ST MICHAELS COL	69930	1034	0
U THE SOUTH SCH TH	7738	1694	113
UNION TH SEM IN VA	34209	2130	272
UNION TH SEM/NY	23298	368	107
UNITED TH SEM	20105	552	178
UNITED TH SEM/TW CITIES	6575	254	166
VANCOUVER SCH TH	30715	24	0
VANDERBILT U DIV SCH	38302	1495	635
VICTORIA U/EMMANUEL COL	17931	64	0
VIRGINIA TH SEM	17395	456	112
WARTBURG TH SEM	8940	754	233
WASHINGTON TH UNION	5644	2	7
WESLEY BIB SEM	7898	0	19
WESLEY TH SEM/DC	12219	371	89
WESTERN SEMINARY	7263	985	620
WESTERN TH SEM/MI	10423	271	122
WESTMINSTER TH SEM/ CA	17816	35	615

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
WESTMINSTER TH SEM/PA	37143	108	488
WHEATON COL	121298	10266	5661
WILF LAURIER U/WATERLOO	5056	771	1100
WINEBRENNER SEM	6886	142	15
YALE U DIV SCH	39649	680	514
TOTAL	6210416.8	270627.5	190510.6

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 (2004–2005)

Officers*

President: Paul F. Stuehrenberg (2003–2006), Yale University Divinity School Library

Vice President: Christine Wenderoth (2001–2004), JKM Libary

Secretary: Anne Richardson Womack (2002–2005), Vanderbilt University, Divinity Library

Other Directors*

William B. Badke (2003–2006), Associated Canadian Theological Schools

Paula Hamilton (2003–2006), Sanctuary for Sacred Arts

Mr. Duane Harbin (2004-2007), Perkins School of Theology, Bridwell Library

Timothy D. Lincoln (2003–2005), Austin Presbyterian Theological Seminary, Stitt Library

Sara J. Myers (2002–2005), Union Theological Seminary in the City of New York, Burke Library

James C. Pakala (2004-2007), Covenant Theological Seminary

Herman A. Peterson (2002–2005), Sacred Heart Major Seminary

Roberta Schaafsma (2004–2007), Duke University Divinity School

Sharon A. Taylor (2002–2005), Andover Newton Theological School, Trask Library

* Terms of membership on the Board are indicated after the member's name. Offices are held for one year.

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: Karen L. Whittlesey

Appointed Officials and Representatives

Statistician/Records Manager: Karen L. Whittlesley, ATLA

Representative to NISO (Z39): Myron B. Chace, Library of Congress

Representative to ALA Committee on Cataloging: Description and Access (CC:DA): Judy Knop, ATLA

Board Committees

ATS/ATLA Digital Standards and Projects Committee:

Martha Lund Smalley, Chair	Yale University Divinity School, Library
Duane Harbin	Southern Methodist University, 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 J. O'Brien	Boulder, Colorado

Nominating Committee:

John Dickason, Chair	Claremont School of Theology Library
Marti Alt	The Ohio State University Libraries
Sharon Taylor	Andover Newton Theological School

Tellers' Committee:

Joan Blocher	Chicago Theological Seminary
Barry C. Hopkins	JKM Library
Silvia Larrondo	Northern Baptist Theological Seminary, Brimson Grow Library

Special Committee of the Association

Special Committee of the Association for International Collaboration:

Eileen Crawford, Chair	Vanderbilt University Divinity Library
Mariel Deluca Voth	Bethel Seminary San Diego Library
Sara J. Myers	Union Theological Seminary, Burke Library
Margaret Tarpley	Vanderbilt University

Committees Appointed by the Executive Director

Annual Conference Committee:

Kristine Veldheer, Chair	Graduate Theological Union Library
Timothy D. Lincoln	Austin Theological Presbyterian Seminary, Stitt Libray
Melody Layton McMahon	John Carroll University, Grasselli Library
Melody Mazuk	Palmer Theological Seminary, Austen K. DeBlois Library
Beverly J. Thompson	ATLA

Education Committee:

Allen Mueller, Co-Chair	Eden Theological Seminary, Luhr Library
Sandra Oslund, Co-chair	Bethel Theological Seminary, The Carl H. Lundquist Library
Robert E. Cogswell	Local Host Representative, Episcopal Theological Seminary of the Southwest, Booher Library
Howertine L. Farrell Duncan	Wesley Theological Seminary
Christina Torbert	University of Mississippi, Oxford

Index Advisory Committee:

Ann Hotta, Chair	Graduate Theological Union Library

Marti Alt	The Ohio State Universities 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. Caldwell	The United Library, Garrett Evangelical & Seabury-Western Seminaries
Bill Faupel	Wesley Theological Seminary
Joanna Hause	Southeastern College

Preservation Advisory Committee:

Stephen P. Pentek, Chair	Boston University School of Theology
Myron B. Chace	Library of Congress
Donald Vorp	Princeton Theological Seminary

Professional Development Committee:

David R. Stewart, Chair	Princeton Theological Seminary, Henry Luce III Library
Jan Malcheski	St. Thomas University
Mikail McIntosh-Doty	Episcopal Theol. Seminary of the Southwest
Laura Wood	Emory University

Publications Committee:

Andy Keck, Chair	Duke University, Divinity School Library
Lynn Berg	New Brunswick Theological Seminary
Craig Churchill	Abilene Christian University
Jack W. Ammerman, Ex-officio	Boston University School of Theology

Technology Advisory Committee:

William Hook, Chair	Vanderbilt University
Cheryl Adams	Library of Congress
Charles Bellinger	Brite Divinity School, Texas Christian University

Future Annual Conference Hosts

2006, June 21–24: ATLA Staff. Site: Chicago, IL

2007, June 13–16: Southeastern Pennsylvania Theological Library Association. Site: Philadelphia, PA

2008, June 25–28: Canadian librarians. Site: Ottawa, ON, Canada

Appendix X: ATLA Membership Directory

Lifetime Members

Adamek, Ms. Patricia K. (Patti), 1600 Central Ave., Wilmette, IL 60091-2404. E-mail: padamek@gateway.net

Altmann, Mr. Thomas (Tom), Ass't Coordinator - Art & Music Dept., 2808 N. Menomonee River Parkway, Milwaukee, WI 53222-4544. E-mail: taltma@mpl.org

Baker-Batsel, Mr. John David, 2976 Shady Hollow West, Boulder, CO 80304. Work: (303) 546-6736 /E-mail: jbakerbats@aol.com

Balz, Miss Elizabeth L., 168 S. State St., Westerville, OH 43081-2233.

Beffa, Mr. Pierre, President of BETH, La Piece, Chemin de la Rencontre, 13 CH 1273 Arzier, Suisse , Switzerland. Work: ++41 22 366 24 80 / E-mail: pierrebeffa@bluewin.ch

Bollier, Rev. John A., 79 Heloise Street, Hamden, CT 06517. Work: (203) 562-9422 / Fax: (203) 498-2216 / E-mail: jbollie@pantheon.yale.edu

Bracewell, Rev. R. Grant (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 (Betty), 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, St. Meinrad Archabbey, 1 Hill Drive, St. Meinrad, IN 47577-1002. E-mail: fsimeon@saintmeinrad.edu

*Deering, Dr. Ronald F. (Ron), 3111 Dunlieth Court, Louisville, KY 40241. E-mail: rondeering@bellsouth.net

Dickerson, Miss G. Fay (Fay), 5550 South Shore Drive, #610, Chicago, IL 60649.

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.

Dittmer, Ms. Joy, 329 North Street, Doylestown, PA 18901-3811. E-mail: joyful6000@aol.com

Else, Mr. James P. (Jim), 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, 921 North Buchanan Boulevard, Durham, NC 27701. Work: (929) 684-2855 / Fax: (929) 286-1544

Foster, Dr. Julia A., 72 West Winter Street, #7, Delaware, OH 43015-1950. Work: (740) 363-3562 / E-mail: jufoster@midohio.net

Fritz, Dr. William Richard, Sr., Box 646, White Rock, SC 29177. Work: (803) 781-7741

Gericke, Dr. Paul, 482 Sletten Drive, Lawrenceville, GA 30045.

Germovnic, Rev. Frank, 1701 West St. Joseph Street, Perryville, MO 63775-1599.

Gillette, Mr. Gerald W. (Jerry), 726 Loveville Rd. Cott. #23, Hockessin, DE 19707-1521. Work: (609) 428-7434

Green, Rev. David, 6103 Harwood, Oakland, CA 94618.

Hadidian, Mr. Dikran Y. (Dik), General Editor, Pickwick Publications, 215 Incline Way, San Jose, CA 95139-1526. E-mail: dyh1@aol.com

Hamm, Dr. G. Paul, 18645 Seneca Road, Apple Valley, CA 92307. E-mail: phamm@dslextreme.com

Hammerly, Mr. Hernan D., 4530 N. Shadow Wood Dr., Bloomington, IN 47404-9124. E-mail: herman.hammerly@cheerful.com

Hanley, Sr. Esther, Librarian, Loretto Abbey, 101 Mason Boulevard, Toronto, ON, M5M 3E2, Canada. Work: (416) 487-5543

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

Henderson, William T. & Kathryn Luther (Bill & Kathy), 1107 E. Silver Street, Urbana, IL 61801. Work: (217) 333-6191 / E-mail: wthender@uiuc.edu

Hilgert, Ms. Elvire, 250 Pantops Mountain Road, Charlottesville, VA 22911. E-mail: earlehilgert@cs.com

Himrod, Dr. David K. (Dave), Assistant Librarian for Reader Services, The United Library, Garrett-Evangelical & Seabury-Western Seminaries, 2121 Sheridan Road, Evanston, IL 60201. Work: (847) 866-3910 / Fax: (847) 866-3957 / E-mail: dhimrod@nwu.edu

Howard, Mr. John V., 15(B) Palmerston Place, Edinburgh, EH12 5AF, United Kingdom. Work: 0131-476-0631 / Fax: 031-667-9780

Hunter, Mr. M. Edward (Edward), 5 Hillside Dr., Delaware, OH 43015-1417.

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.

Johnson, Miss Elinor C., 1585 Ridge Avenue, Apt. 504-05, Evanston, IL 60201.

Jones, Dr. Arthur E., Jr. (Art), Retired Director, Drew Univ. 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 (Dave), 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 (Virginia), 1400 Dixie Road, #1805, Mississauga, ON, L5E 3E1, Canada. Work: (905) 274-8064

Leidenfrost, Rev. Theodore E., 826 South Lynn Street, Moscow, ID 83843-3519. Work: (208) 882-5855

Leonard, Miss Harriet V., 2600 Croasdaile Farm Pkwy, Apt. C104, Durham, NC 27705-1347.

*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 / E-mail: liboiron@spartan.ac.brocku.ca

Magnuson, Dr. Norris, Bethel Theological Seminary, The Carl H. Lundquist Library, 3949 Bethel Drive, St. Paul, MN 55112. Work: (612) 633-9073 / Fax: (651) 638-6006

Markham, Dr. Robert P. (Bob), 2432 Greenland Drive, Loveland, CO 80538-2929.

Matthews, Mr. Donald, 156 Hart Avenue, Doylestown, PA 18901.

McLeod, Dr. H. Eugene (Gene), 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

Mehl, Rev. Dr. Warren R., 415 West Jefferson, #303, Kirkwood, MO 63122 4046. Work: (314) 822-4181

Miller, Mrs. Sarah Lyons, Librarian, Denver Seminary, Carey S. Thomas Library, Box 100,000, University Park Station, Denver, CO 80250. Work: (303) 761-2482 x404 / Fax: (303) 761-8060 / E-mail: sarah@densem.edu

Neth, Mr. John W., 231 Old Milligan Hwy., Johnson City, TN 37601.

*O'Brien, Mrs. Betty A., 4840 Thunderbird Drive, Apt. 281, Boulder, CO 80303. Work: (303) 543-6098 / E-mail: baobrien@aol.com

*O'Brien, Rev. Elmer J., 4840 Thunderbird Drive, Apt. 281, Boulder, CO 80303-3829. Work: (202) 885-8696 / E-mail: baobrien@aol.com

Olsen, Mr. Robert A., Jr. (Bob), 3619 Shelby Drive, Fort Worth, TX 76109.

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.

*Olson, Mrs. Carol A., 475 Doverwood Drive, Reynoldsburg, OH 43068-1166. Work: (614) 864-2953 / Fax: (614) 238-0263 / E-mail: colson@trinitylutheranseminary.edu

Oostenink, Rev. Dick J., Jr., 2329 Elliott Street S.E., Grand Rapids, MI 49506.

*Osborn, Mr. Walter, 4216 N. Sacramento, Chicago, IL 60618. Work: (773) 267-1002 / E-mail: walterosborn@sbcglobal.net

Papademetriou, Rev. George, 20 Lantern Lane, Needham, MA 02492. Work: (617) 850-1237 / E-mail: frgeorgepapadem@hotmail.com

Pentek, Mr. Stephen P., 33 A Clark Street, Randolph, MA 02368. E-mail: spentek@verizon.net

Prince, Rev. Harold B., Presbyterian Home, 117E, Clinton, SC 29325. Work: (864) 833-6676 /E-mail:

Randall, Ms. Laura H., 11 Howell Mill Plantation, NW, Atlanta, GA 30327. E-mail: LHRandall@msn.com

Robarts, Mr. William M., 44 Summer Street, Lancaster, NH 03584.

Rowe, Dr. Kenneth (Ken), Methodist Research Librarian, 6136 Upper Mountain Road, New Hope, PA 18938. E-mail: krowe@prodigy.net

Runyon, Mrs. Cynthia, 204 Coventry Rd., Decatur, GA 30030. Work: (404) 687-9517 / E-mail: libcgr@emory.edu

Russell, Miss Barbara, 5404 Regal Drive, Ft. Worth, TX 76132-4004.

Sayre, Dr. John L., 1413 West Stone, Raymore, MO 64083. Work: (816) 322-4922

Schultz, Rev. Erich R.W., Waterpark Place, 1502-6 Willow Street, Waterloo, ON, N2J 4S3, Canada. E-mail: ErichRWSchultz@aol.com

Simmons, Rev. R. Daniel (Dan), Consultant, Simmons Theological Library, 100 Water Street, Williamstown, WV 26187. Work: (304) 375-3822 / Fax: (304) 375-3822 / E-mail: rdsimmons@citynet.net

Sparks, Dr. William S., 2903 84th Street, Lubbock, TX 79423-3107.

Spoor, Mr. Richard D. (Dick), 163 Belgo Road, PO Box 391, Lakeville, CT 06039-0391. Work: (860) 435-8971 / Fax: (860) 435-0215

Sugg, Mrs. Martha Aycock, 4306 Candidate Terrace, Richmond, VA 23223. E-mail: Marthasugg@aol.com

Suput, Dr. Ray R., 330 West Henderson Road, Columbus, OH 43214. Work: (614) 268-8032

Swann, Rev. Arthur W. (Art), P.O. Box 244, White Salmon, WA 98672-0244. Work: (619) 490-6226

Swayne, Miss Elizabeth , 3 Dean's Walk, St. Asaph, Clwyd, LL17 0NE, United Kingdom. Work: 011-745-583145

Swora-Gober, Mrs. Tamara , 906 Campbell Lane,Wyndmoor, PA 19038-8005. Work: (202) 707-6293 / Fax: (202) 707-3764 / E-mail: Annaiswora@aol.com

Trotti, Dr. John B., 3401 Brook Road, Richmond, VA 23227. E-mail: jtrotti@union-psce.edu

Wartluft, The Rev. David J., 446 North Heidelberg Road, Robesonia, PA 19551-8960. E-mail: djwartluft@aol.com

Wente, The Rev. Norman G., 3113 Croft Drive NE, St. Paul, MN 55418. Work: (612) 781-3980

Westerhaus, The Rev. Martin O., Librarian, 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. Work: (620) 342-6998 / E-mail: wegie5@yahoo.com

Williams, Ms. Mary S., 1051 Overlook Road, Berkeley, CA 94708-1711. Work: (510) 644-8268 / E-mail: mhswilliams@earthlink.net

Williams, Rev. Roger M., 10607 W. El Capitan Circle, Sun City, AZ 85351-1831. Work: (602) 933-7446

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

Abel-Kops, Mr. Chad P., Cataloger, Serial Record Division, Library of Congress, 1215 East West Highway, Apt. 1603, Silver Spring, MD 20910-6283. Work: (202) 707-6384 / Fax: (202) 707-6333 / E-mail: chab@loc.gov

Abraham, Mr. Kuruvilla, Wesley Theological Seminary, The Library, 4500 Massachusetts Avenue, N.W., Washington, DC 20016-5696. Work: (202) 885-8695 / Fax: (202) 885-8691 / E-mail: kabraham@wesleysem.edu

Abrahamson, Mr. Gayle, Catalog/Circulation Librarian, 423 W. Corona, Pueblo, CO 81004. Work: (719) 549-2331 / Fax: (719) 549-2738 / E-mail: gayle.abrahamson@colostate-pueblo.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) 645-9317 / Fax: (610) 645-5707 / E-mail: nadams@ebts.edu

*Aho, Dr. Jon Arvid, Director of Library and Information Systems, Austin Graduate School of Theology, 1909 University Ave., Austin, TX 78705. Work: (512) 476-2772 x206 / Fax: (512) 476-3913 / E-mail: jaho@austingrad.edu

Almquist, Mr. C.S. Per, Associate Librarian for Public Services and Research, Covenant Theological Seminary, Buswell Library, 12330 Conway Road, Creve Coeur, MO 63141-8697. Work: (314) 336-4310 / Fax: (314) 434-4819 / E-mail: per.almquist@covenantseminary.edu

*Alt, Mrs. Marti, General Humanities Bibliographer, Ohio State University Libraries, 1858 Neil Avenue Mall, Columbus, OH 43210-1286. Work: (614) 688-8655 / Fax: (614) 292-7859 / E-mail: alt.1@osu.edu

*Ammerman, Dr. Jack W. (Jack), Head Librarian, Boston University School of Theology, Library, 745 Commonwealth Avenue, Boston, MA 02215. Work: (617) 353-1321 / Fax: (617) 358-0699 / E-mail: jwa@bu.edu

Amodeo, Mr. Anthony J. (Tony), Charles Von der Ahe Library, MC-8200 Loyola Marymount University, One LMU Drive, Los Angeles, CA 90045-2659. Work: (310) 338-7681 / Fax: (310) 338-4366 / E-mail: aamodeo@lmu.edu

Anderson, Mr. Clifford Blake (Clifford), Curator of Reformed Research Collections, Princeton Theological Seminary, Speer Library, P.O. Box 111, Princeton, NJ 08542-0111. Work: (609) 497-3642 / Fax: (609) 497-1826 / E-mail: clifford.anderson@ptsem.edu

Anderson, Mr. Norman E., 18 Tenney Road, Rowley, MA 01969. Work: (978) 948-2955 / E-mail: walkswithastick@comcast.net

Arnold, Mrs. Heidi W., 916 Lehigh Avenue, Vestal, NY 13850. Work: (607) 222-7638 / E-mail: harnold103@hotmail.com

*Ayer, Mr. H.D. (Sandy), Co-Director of Library Services/Archivist, Canadian Theological Seminary, 630-833 Fourth Avenue, S.W., Calgary, AB, T2P 3T5, Canada. Work: (403) 410-2947/Fax: (403) 571-2556/E-mail: sayer@auc-nuc.ca

*Badke, Mr. William B. (Bill), Librarian, Assoc. Canadian Theological Schools Library, 7600 Glover Road, Langley, BC, V2Y 1Y1, Canada. Work: (604) 888-7511 x3906 / Fax: (604) 513-2045 / E-mail: badke@twu.ca

Bain, Mr. Michael, Atlanta Christian College, ACC Library, 2605 Ben Hill Road, East Point, GA 30344-1900. Work: (404) 669-2097 / Fax: (404) 669-4009 / E-mail: mbain@acc.edu

Banazak, Rev. Gregory A., Theological Consultant, SS Cyril & Methodius Seminary, Alumni Memorial Library, 3555 Indian Trail, Orchard Lake, MI 48324. Work: (248) 683-0419 / Fax: (248) 683-0526 / E-mail: gbanazak@hotmail.com

Banz, Mr. Clint, Library Director, Northwest Baptist Seminary, Powell Memorial Library, 4301 North Stevens, Tacoma, WA 98407. Work: (253) 759-6104 / Fax: (253) 759-3299 / E-mail: cbanz@nbs.edu

*Bartholomew, Ms. Jennifer K., 2112 Drew Avenue South, Minneapolis, MN 55416. E-mail: jkb8196@msn.com

*Barton, Ms. Carolina Nargis, Asst. Librarian for Info. Tech., Gordon-Conwell Theological Seminary, Goddard Library, 130 Essex Street, South Hamilton, MA 01982. Work: (978) 646-4079 / E-mail: nbarton@gcts.edu

Beermann, Mr. William H., Cataloger, JKM Library, 1100 East 55th Street, Chicago, IL 60615. Work: (773) 256-0735 / Fax: (773) 256-0737 / E-mail: wbeerman@lstc.edu

*Beldan, Mr. A. Chris, Lancaster Theological Seminary, Philip Schaff Library, 555 West James Street, Lancaster, PA 17603. Work: (717) 290-8755 / Fax: (717) 393-4254 / E-mail: cbeldan@lancasterseminary.edu

*Bellinger, Dr. Charles, Brite Divinity School Library, Texas Christian University, TCU Box 298400, Fort Worth, TX 76129. Work: (817) 257-7668 / Fax: (817) 257-7282 / E-mail: c.bellinger@tcu.edu

Benedetto, Mr. Robert (Bob), Princeton Theological Seminary, Speer Library, P.O. Box 111, Princeton, NJ 08542-0111. Work: (609) 497-7950 / Fax: (609) 497-1826 / E-mail: robert.benedetto@ptsem.edu

Bengtson, Mr. Jonathan B., Chief Librarian, University of St. Michael's College, John M. Kelly Library, 81 St. Mary Street, Toronto, ON, M5S 1J4, Canada. Work: (416) 926-1300 x7250 / Fax: (416) 926-7262 / E-mail: j.bengtson@utoronto.ca

*Benoy, Mr. Eric, New Orleans Baptist Theological Seminary, John T. Christian Library, 4110 Seminary Place, New Orleans, LA 70126. Work: (504) 282-4455 x3336 / Fax: (504) 816-8429 / E-mail: reflib@nobts.edu

Berg, Ms. Lynn A. (Lynn), Director of Technical Services, New Brunswick Theological Seminary, Gardner A. Sage Library, 21 Seminary Place, New Brunswick, NJ 08901-1159. Work: (732) 247-5243 x3 / Fax: (732) 249-5412 / E-mail: lab@nbts.edu

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.

*Berg, The Rev. Richard R. (Dick), Director of Library Services, Lancaster Theological Seminary, Philip Schaff Library, 555 West James Street, Lancaster, PA 17603. Work: (717) 290-8704/Fax: (717) 393-4254/E-mail: rberg@lts.org

*Berryhill, Dr. Carisse Mickey, Special Services Librarian, Abilene Christian University, Brown Library Special Collections, 221 Brown Library, ACU Box 29208, Abilene, TX 79699-9208. Work: (325) 674-2538 / Fax: (325) 674-2202 E-mail: cmb04c@acu.edu

Bidlack, Dr. Beth, Library Director, Bangor Theological Seminary, Moulton Library, 300 Union Street, Bangor, ME 04401. Work: (800) 287-6781 / E-mail: bbidlack@bts.edu

*Bischoff, Ms. Mary R., 2801 West Highway 160, West Plains, MO 60406. E-mail: mrbischoff@earthlink.net

Bjornson, Ms. Aija Kuplis, Cataloger, Trinity Lutheran Seminary, Hamma Library, 2199 East Main Street, Columbus, OH 43209-2334. Work: (614) 235-4136 x4534 / Fax: (614) 238-0263 / E-mail: abjornson@trinitylutheranseminary.edu

Blake, Ms. Marsha J., New Brunswick Theological Seminary, 17 Seminary Place, New Brunswick, NJ 08901. Work: (732) 247-5243 x4 / Fax: (732) 249-5412 / E-mail: mjb@nbts.edu

Blake, Dr. Richard D., Columbia Theological Seminary, P.O. Box 520, Columbia Drive, Decatur, GA 30031. Work: (404) 687-4661 / E-mail: blaker@ctsnet.edu

*Blaylock, Rev. James C., Library Director, Baptist Missionary Association Theological Seminary, Kellar Library, 1530 East Pine Street, Jacksonville, TX 75766. Work: (903) 586-2501 x232 / Fax: (903) 586-0378 / E-mail: jblaylock@bmats.edu

*Blocher, Ms. Joan, Assistant Librarian, Chicago Theological Seminary, 5757 S. University Avenue, Chicago, IL 60637. Work: (773) 322-0246 / E-mail: jblocher@ctschicago.edu

Boddy, Mr. Michael P., Head of Reader Services/ Reference Librarian, Union Theological Seminary Library, 3041 Broadway, New York, NY 10027. Work: (212) 280-1532 x1501 / E-mail: mboddy@uts.columbia.edu

Bond, Ms. Janine, Librarian, St. Mark's College, Library, 5935 Iona Drive, Vancouver, BC, V6T 1J7, Canada. Work: (604) 822-4463 / Fax: (604) 822-4659

Borcherds, Mr. Wade M. (Wade), 7163 NW 68 Drive, Parkland, FL 33067. Work: (954) 341-3638 / Fax: (954) 973-2644 / E-mail: borchy@bellsouth.net

*Boyd, Dr. Kenneth A., Dean of Information Services, Asbury Theological Seminary, 204 N. Lexington Avenue, Wilmore, KY 40390. Work: (859) 858-3581 / Fax: (859) 858-3581 / E-mail: ken_boyd@asburyseminary.edu

*Bradshaw, Mrs. Debra L., Director of Library Services, Nazarene Theological Seminary, William Broadhurst Library, 1700 E. Meyer Blvd., Kansas City, MO 64131. Work: (816) 333-6254 x221 / Fax: (816) 822-9025 / E-mail: dlbradshaw@nts.edu

Bradway, Rev. Leroy H., Pastor, Evanjelicka Bohoslovecka Fakulta, University Komenskeho v Bratislave, Bartokova 8, Bratislava, 811 02, Slovakia. Work: 07 672 8050 / E-mail: lbradway2003@yahoo.com

Bramah, Mr. Michael, Head of Cataloguing, University of St. Michael's College, John M. Kelly Library, 81 St. Mary Street, Toronto, ON, M5S 1J4, Canada. Work: (416) 926-1300 x3242 / Fax: (416) 926-7262 / E-mail: michael.bramah@utoronto.ca

Brazee, Ms. Tara L., Research Librarian / Consultant, The Woodner, 3636 16th Street, SW, #BG-59, Washington, DC 20010. E-mail: tara_brazee@yahoo.com

*Breen, Mr. Marty, Reference Librarian, JKM Library, 1100 East 55th Street, Chicago, IL 60615. Work: (773) 256-0735 / Fax: (773) 256-0737 / E-mail: mbreen@lstc.edu

Brekhus, Mrs. Rachel, Humanities Librarian, University of Missouri-Columbia, 174 Ellis Library, Columbia, MO 65201. Work: (573) 882-7563 / E-mail: brekhusr@missouri.edu

*Brennan, Mr. Christopher (Chris), Associate Director, State University of New York College, Drake Memorial Library, Brockport, NY 14420. Work: (585) 395-5688 / Fax: (585) 395-5651 / E-mail: cbrennan@brockport.edu

*Brigham, Mr. Jeffrey L., Technical Services Librarian, Andover Newton Theological School, Trask Library, 169 Herrick Road, Newton Centre, MA 02459. Work: (617) 964-1100 x255 / Fax: (617) 965-9756 / E-mail: jbrigham@ants.edu

Brown, Mr. Daniel, William Tyndale College, 35700 West 12 Mile, Farmington Hills, MI 48331. Work: (877) 499-6800 x804 / Fax: (734) 497-9372 / E-mail: dbrown@williamtyndale.edu

Brown, Dr. Lyn S., Bethel Seminary of the East, Library, 1605 N. Limekiln Pike, Dresher, PA 19025. Work: (215) 641-4801 / Fax: (215) 641-4804 / E-mail: lbrown@bethel.edu

Brown, Mr. Terrence Neal (Terry), Director of Library Services, Mid-America Baptist Theological Seminary, Ora Byram Allison Memorial Library, 2216 Germantown Road, South, Germantown, TN 38138-3815. Work: (901) 751-3008 / Fax: (901) 751-8454 / E-mail: tbrown@mabts.edu

Browning, Rev. M. Tim, Director, Lexington Theological Seminary, Bosworth Memorial Library, 631 South Limestone Street, Lexington, KY 40508. Work: (859) 252-0361 / Fax: (859) 281-6042 / E-mail: tbrowning@lextheo.edu

Bryant, Mr. Michael E., Law and Humanities Librarian, P.O. Box 1034, Orange, CA 92856-0034. E-mail: mbryant@tiu.edu

*Bryant, Mrs. Moira L., Library Manager, Camden Theological Library, Uniting Church Centre for Ministry, 16 Masons Drive, North Parramatta, NSW 2151, Australia. Work: 61 2 8838 8945 / Fax: 61 2 9683 6617 / E-mail: moirab@nsw.uca.org.au

*Budde, Ms. Mitzi J., Librarian, Virginia Theological Seminary, Bishop Payne Library, 3737 Seminary Road, Alexandria, VA 22304. Work: (703) 461-1731 / Fax: (703) 370-0935 / E-mail: mjbudde@vts.edu

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.

Budrew, Dr. John (Jack), Library Director, Florida Center for Theological Studies Library, 111 NE First St., 7th Floor, Miami, FL 33132. Work: (305) 379-3777 x210 / Fax: (305) 379-1006 / E-mail: sfctslib@aol.com

Buettner, Mr. Lyle E., Cataloging Assistant: Special Collections, Concordia Seminary, Library, 801 De Mun Avenue, St. Louis, MO 63105. Work: (314) 505-7035 / Fax: (314) 505-7046 / E-mail: buettnerl@csl.edu

*Buffington, Dr. Cynthia Davis (Cynthy), Partner, Philadelphia Rare Books & Manuscript Company, P.O. Box 9536, Philadelphia, PA 19124. Work: (215) 744-6734 / Fax: (215) 744-6137 / E-mail: cynthy@prbm.com

Bugaay, Ms. Anelia N., Librarian, Asia-Pacific Nazarene Theological Seminary, Ortigas Extension Road Kaytikling, Taytak, Rizal 1920, Philippines. E-mail: anelianb@yahoo.com

Butterworth, Mr. Don, Asbury Theological Seminary, B.L. Fisher Library, 204 North Lexington Avenue, Wilmore, KY 40390-1199. Work: (859) 858-2232 / Fax: (859) 858-2350

Byers, Mr. Keith, Orangeburg County Library, Orangeburg, SC 29115. E-mail: turbotortoise@yahoo.com

Cain, Mr. Halvard E. (Hal), Cataloguer, Joint Theological Library, Ormand College, Parkville, Victoria 3052, Australia. Work: 011-613-9347-6360 / Fax: 011-613-9349-1857 / E-mail: hal@jtl.vic.edu.au

*Caldbeck, Rev. Dr. Elaine S., Reference Librarian, The United Library, Garrett-Evangelical & Seabury-Western Seminaries, 2121 Sheridan Road, Evanston, IL 60201. Work: (847) 866-3913 / Fax: (847) 866-3957 / E-mail: elaine.caldbeck@garrett.edu

*Caldwell, Rev. Alva R. (Al), Librarian for Administrative Services, The United Library, Garrett-Evangelical & Seabury-Western Seminaries, 2121 Sheridan Road, Evanston, IL 60201. Work: (847) 866-3911 / Fax: (847) 866-3957 / E-mail: alva@garrett.edu

Campbell, Mr. Cameron J., Director of Indexing, American Theological Library Association, 250 South Wacker Drive, Suite 1600, Chicago, IL 60606-5889. Work: (312) 454-5100 x4420 / Fax: (312) 454-5505 / E-mail: ccampbell@atla.com

Carian, Ms. Mary, Reference Librarian, St. Francis Seminary, Salzmann Library, 3257 South Lake Drive, St. Francis, WI 53207. Work: (414) 258-2162 / Fax: (414) 747-6483 / E-mail: mcarian@sfs.edu

Carlson, Mr. George, Santa Clara University, Orradre Library, 500 El Camino Real, Santa Clara, CA 95053-0500. Work: (408) 554-5436 / E-mail: gcarlson@scu.edu

Cashore, Mr. Thomas J., Librarian, Moreau Seminary Library, P.O. Box 668, Notre Dame, IN 46556-0668. Work: (574) 631-5046 / Fax: (574) 631-9233 / E-mail: tcashore@nd.edu

Cavanaugh, Mr. Martin A., Reference/Subset Librarian, Washington University, Olin : (314) 935-4919 / E-mail: mcgocubs@wustl.edu

*Chace, Mr. Myron B., Head, Special Services Section, Photoduplication Service, Library of Congress, 101 Independence Avenue, SE, Washington, DC 20540-4576. Work: (202) 707-9501 / Fax: (202) 707-1771 / E-mail: mchace@loc.gov

Chambers, Sr. Vicki J., 9220 N. 75th Street, Apt. 213, Milwaukee, WI 53223. E-mail: chambersv@archmil.org

Chang, Rev. Kyung Joon, Senior Pastor, HanWooRi Methodist Church, #655-3, Balsan 1stDong, KanfsaeKu, Seoul, 157-281, Republic of Korea. Work: 02-2664-2728 / Fax: 02-2661-3235 / E-mail: joyjesus49@hotmail.com

*Chang, Mr. Sheng Chung, Special Assistant to Head Librarian, Logos Evangelical Seminary Library, 9378 Telstar Avenue, El Monte, CA 91731. Work: (626) 571-5115/Fax: (626) 571-5119/E-mail: shengchung@les.edu

Cheatham, Rev. Gary L., Assistant Professor of Library Services, John Vaughan Library, Northeastern State University, Tahlequah, OK 74464. Work: (918) 456-5511 x3265 / Fax: (918) 458-2197 / E-mail: cheatham@nsuok.edu

*Cheek, Mr. Richard Orand, Systems Librarian, Oklahoma Baptist University, 500 W. University, Box 61309, Shawnee, OK 74804. Work: (405) 878-2272 / E-mail: richard.cheek@okbu.edu

Cherry, Mr. James Henderson, 42 W. Mechanic St., Shelbyville, IN 46176-1214. Work: (317) 979-7417 / E-mail: jhcherry3@yahoo.com

Christianson, Ms. Beth, Librarian, Full Gospel Bible College, Box 579, Eston, SK, S0L 1A0, Canada. Work: (306) 962-3621 / Fax: (306) 962-3810 / E-mail: bethchristianson@fgbi.sk.ca

*Churchill, Mr. S. Craig, Theological Librarian, Abilene Christian University, ACU Box 29208, Abilene, TX 79699-9208. Work: (325) 674-2347 / Fax: (325) 674-2202 / E-mail: churchillc@acu.edu

*Clarence, Mrs. Judy, Instructional & Interpretive Services Librarian, California State University, Hayward, Library, 25800 Carlos Bee Blvd., Hayward, CA 94542. Work: (510) 885-3780 / Fax: (510) 885-2049 / E-mail: judy.clarence@csueastbay.edu

Clark, Miss Heather, Member Services Liaison, Bibliographical Center for Research, 14394 E. Evans Ave, Aurora, CO 80014-1478. Work: (303) 751-6277 x108 / Fax: (303) 751-9787 / E-mail: hclark@bcr.org

Clemens, Ms. Joan S., Curator of Archives & Manuscripts, Emory University, Pitts Theology Library, 505 Kilgo Circle, Atlanta, GA 30322-2180. Work: (404) 727-1222 / Fax: (404) 727-1219 / E-mail: jscleme@emory.edu

*Clements, Ms. Betty H., Claremont School of Theology, 1325 N. College Avenue, Claremont, CA 91711. Work: (909) 447-2511 / Fax: (909) 626-7062 / E-mail: bclements@cst.edu

Coalter, Dr. Milton J. (Joe), Librarian, 1230 Rennie Avenue, Richmond, VA 23227. Work: (502) 895-3411 x471 / Fax: (502) 895-1096 / E-mail: jcoalter@union-psce.edu

*Cogswell, Mr. Robert E. (Rob), Director, Episcopal Theological Seminary of the Southwest, Booher Library, P.O. Box 2247, Austin, TX 78768. Work: (512) 439-0315 / Fax: (512) 472-4620 / E-mail: rcogswell@etss.edu

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.

Cohen, Mr. Bill, The Haworth Press, 10 Alice Street, Binghamton, NY 13904. E-mail: mkoch@haworthpress.com

Coon, Ms. Laura Gayle, Rio Grande Bible Institute, 4300 South Business 281, Edinburg, TX 78539. Work: (956) 380-8100 / E-mail: lgcoon@riogrande.edu

*Corcoran, Ms. Monica, Library Director, St. Meinrad School of Theology, Archabbey Library, 200 Hill Drive, St. Meinrad, IN 47577. Work: (812) 357-6566 / Fax: (812) 357-6398 / E-mail: mcorcoran@saintmeinrad.edu

*Corman, Ms. Linda, College Librarian, John W. Graham Library, Trinity College, Toronto, 6 Hoskin Avenue, Toronto, ON, M5S 1H8, Canada. Work: (416) 978-4398 / Fax: (416) 978-2797 / E-mail: linda.corman@utoronto.ca

*Coward, Mr. David R., Acquisitions Coordinator, Luther Seminary Library, 2375 Como Ave., St. Paul, MN 55108-1447. Work: (651) 641-3263 / Fax: (651) 641-3280 / E-mail: dcoward@luthersem.edu

Crabb, Mr. John, Technical Services Librarian, Reformed Theological Seminary, Library, 5422 Clinton Boulevard, Jackson, MS 39209-3099. Work: (601) 923-1618 / Fax: (601) 923-1621 / E-mail: jcrabb@rts.edu

*Crawford, Mrs. Eileen, Assistant Director, Technical Services Librarian, Vanderbilt University, Divinity Library, 419 21st Avenue, South, Nashville, TN 37240-0007. Work: (615) 343-9880 / Fax: (615) 343-2918 / E-mail: eileen.k.crawford@vanderbilt.edu

Creamer, Dr. Debbie, Iliff School of Theology, Ira J. Taylor Library, 2201 South University Boulevard, Denver, CO 80210-4796. Work: (303) 765-3178 / Fax: (303) 777-0164 / E-mail: dcreamer@iliff.edu

Creecy, Miss Rachel Alice, HCR 61 Box 32, Miami, NM 87729. E-mail: alicecreecy@netscape.net

*Crocco, Dr. Stephen D. (Steve), Librarian, Princeton Theological Seminary, Speer Library, P.O. Box 111, Princeton, NJ 08542-0111. Work: (609) 497-7930 / Fax: (609) 497-1826 / E-mail: stephen.crocco@ptsem.edu

*Crown, Dr. Ronald W. (Ron), Reference Librarian, St. Louis University, Pius XII Memorial Library, 3650 Lindell Blvd., St. Louis, MO 63108. Work: (314) 977-3083 / Fax: (314) 977-3108 / E-mail: crownrw@slu.edu

*D'Angelo, Mrs. Mary K., Information Commons Manager, Asbury Theological Seminary-Orlando Campus, 8401 Valencia College Lane, Orlando, FL 32825. Work: (407) 482-7671 / Fax: (407) 482-7575 / E-mail: mary_d'angelo@asburyseminary.edu

d'Esterhazy, Rev. John, RR 2 Box 1750, McClure, PA 17841. Work: (570) 658-7259 / E-mail: revjdesterhazy@yahoo.com

*Danielson-Francois, Mr. Serge, Public Services Librarian, Cy-Fair College, 9191 Barker Cypress Rd., Cypress, TX 77433-1383. Work: (832) 422-1004 / E-mail: serge.j.danielson-francois@nhmccd.edu

Darlack, Mr. James Marion, Library Assistant for Public Services, Gordon-Conwell Theological Seminary, Goddard Library, 130 Essex Street, South Hamilton, MA 01982-2317. Work: (978) 646-4076 / Fax: (978) 646-4567 / E-mail: jdarlack@gcts.edu

de Guzman Dalman, Mrs. Ruth E., Reference Librarian, 5549 Girard Avenue N, Brooklyn Center, MN 55430. Work: (812) 853-0611 / E-mail: redalman@attbi.com

Derksen, Mr. James A. (Jim), Newman Theological College, Library, 15611 St. Albert Trail, Edmonton, AB, T6V 1H3, Canada. Work: (780) 447-2993 / Fax: (780) 447-2685 / E-mail: jim.derksen@newman.edu

*Derrenbacker, Ms. Cynthia E. (Cindy), Library Director, Regent College, Regent-Carey Library, 5800 University Boulevard, Vancouver, BC, V6T 2E4, Canada. Work: (604) 221-3342 / Fax: (604) 224-3097 / E-mail: cderrenbacker@regent-college.edu

*Dickason, Mr. John, Director of the Library, Claremont School of Theology, Library, 1325 North College Avenue, Claremont, CA 91711. Work: (909) 447-2512 / Fax: (909) 447-6249 / E-mail: jdickason@cst.edu

Diehl, Mr. Duane, Librarian, United Methodist Publishing House, The Library, 201 Eighth Avenue, South, Nashville, TN 37202. Work: (615) 749-6335 / Fax: (615) 749-6128 / E-mail: ddiehl@umpublishing.org

*Dixon, Mr. Clay-Edward, Head of Collection Development, Graduate Theological Union, Library, 2400 Ridge Road, Berkeley, CA 94709. Work: (510) 649-2509 / Fax: (510) 649-2508 / E-mail: cedixon@gtu.edu

Dobias, Mr. Dale, Assistant Director of the Library, United Theological Seminary of the Twin Cities, The Spencer Library, 3000 Fifth Street NW, New Brighton, MN 55112. Work: (651) 633-4311 / Fax: (651) 633-4315 / E-mail: ddobias@unitedseminary-mn.org

Doerksen, Mr. Brad, Library Director, Archibald Library, 510 College Drive, Caronport, SK, S0H 0S0, Canada. Work: (306) 756-3262 / Fax: (306) 756-5521 / E-mail: bdoerksen@briercrest.ca

Doncevic, Mr. John, Library Director, Trinity Episcopal School for Ministry, 311 Eleventh Street, Ambridge, PA 15003. Work: (724) 266-3838 / Fax: (724) 266-4617 / E-mail: jdoncevic@tesm.edu

Donnelly, Prof. Anna M., Reference Librarian/Associate Professor, St. John's University Library, 8000 Utopia Parkway, Jamaica, NY 11439. Work: (718) 990-1518 / Fax: (718) 380-0353 / E-mail: donnella@stjohns.edu

Dorn, Dr. Knut, Otto Harrassowitz, Taunusstr. 5, PO Box 2929, Wiesbaden, 65019, Germany. E-mail: kdorn@harrassowitz.de

Duffy, Mr. Mark, Archivist, Episcopal Church of the USA, PO Box 2247, Austin, TX 78768. Work: (512) 472-6816 / Fax: (512) 480-0437 / E-mail: mduffy@episcopalarchives.org

*Duncan, Mrs. Howertine L. Farrell, Head of Public Services, Wesley Theological Seminary Library, 4500 Massachusetts Ave, NW, Washington, DC 20016-5690. Work: (202) 885-8696 / Fax: (202) 885-8691 / E-mail: hduncan@wesleysem.edu

*Dunkly, Dr. James W. (Jim), Librarian, University of the South, Library/School of Theology, 735 University Avenue, Sewanee, TN 37383-1000. Work: (931) 598-1267 / Fax: (931) 598-1702 / E-mail: jdunkly@sewanee.edu

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.

Ebbers, Ms. Susan K., Director of the Library/Professor, United Theological Seminary of the Twin Cities, The Spencer Library, 3000 Fifth Street, NW, New Brighton, MN 55112. Work: (651) 255-6143 / Fax: (651) 633-4315 / E-mail: sebbers@unitedseminary-mn.org

*Edscorn, Mr. Steven R., Memphis Theological Seminary, Library, 168 East Parkway South, Memphis, TN 38104. Work: (901) 458-8232 / Fax: (901) 458-4051 / E-mail: sedscorn@mtscampus.edu

*Elder, Ms. Jane Lenz, Reference Librarian, Southern Methodist University, Bridwell Library, SMU Box 750476, Dallas, TX 75275-0476. Work: (214) 768-4046 / Fax: (214) 768-4295 / E-mail: jelder@mail.smu.edu

*Eldevik, Mr. Bruce, Reference Librarian, Luther Seminary, Library, 2481 Como Avenue, St. Paul, MN 55108. Work: (651) 641-3592 / Fax: (651) 641-3280 / E-mail: beldevik@luthersem.edu

*Ellis, Mrs. Teresa Cardin, Theology Librarian, Logsdon Seminary, Hardin-Simmons University, P.O. Box 16195, Abilene, TX 79698. Work: (325) 671-2159 / Fax: (325) 677-8351 / E-mail: tellis@hsutx.edu

*Engelson, Ms. Leslie A., Technical Services Librarian, Northwest University, D.V. Hurst Library, 5520 108th Street NE, P.O. Box 579, Kirkland, WA 98083-0579. Work: (425) 889-5339 / Fax: (425) 889-7801 / E-mail: leslie.engelson@ncag.edu

Erdel, Br. Timothy Paul, Archivist & Theological Librarian/Assoc. Prof, Missionary Church Archives, 1001 West McKinley Avenue, Mishawaka, IN 46545-5591. Work: (574) 257-2570 / Fax: (574) 257-3499 / E-mail: erdelt@bethelcollege.edu

Estelle-Holmer, Ms. Suzanne M., Instructional Technology Librarian, Yale University Divinity School Library, 409 Prospect Street, New Haven, CT 06510. Work: (203) 432-6374 / E-mail: suzanne.estelle-holmer@yale.edu

Fabito, Mrs. Cornelia D., Librarian, 622 Makisig Street, Bacood, Sta. Mesa, Manila, Philippines. Work: (632) 722-2518 or 412-2167 / Fax: (632) 721-8771 E-mail: nelfabito@hotmail.com

Falcon, Mr. Angel Luis, Reference Librarian, 110A Cedar Lane, Highland Park, NJ 08904. Work: (718) 518-4213 / E-mail: angelfalcon@post.harvard.edu

Fankhauser, Mr. Craig, 2724 Rolling Green Drive, Independence, KS 67301. E-mail: xccf@hit.net

*Farrell, Mr. Michael W., Technical Services Librarian, Reformed Theological Seminary Library, 1231 Reformation Dr., Oviedo, FL 28806. Work: (407) 366-5732 x235 / E-mail: mfarrell@rts.edu

Farrow, Miss Carrie, 1517 Ninth Avenue, N.E., Rochester, MN 55906. Work: / E-mail: cfarrow@rochester.lib.mn.us

*Faupel, Dr. D. William (Bill), Wesley Theological Seminary, The Library, 4500 Massachusetts Avenue, N.W., Washington, DC 20016-5696. Work: (202) 885-8690 / Fax: (202) 885-8691 / E-mail: bfaupel@wesleysem.edu

*Feider, Dr. Lynn A., Library Director, Lutheran Theological Southern Seminary, Lineberger Memorial Library, 4201 North Main Street, Columbia, SC 29203-5898. Work: (803) 786-5150 / Fax: (803) 786-6499 / E-mail: lfeider@ltss.edu

*Fieg, Mr. Eugene C., Cataloger, Claremont School of Theology, Library, 1325 North College Avenue, Claremont, CA 91711. Work: (909) 447-2513 / E-mail: Gfieg@cst.edu

Finlayson, Mr. Alexander (Sandy), Director of Library Services and Associate Professor of Theological Bibliography, Westminster Theological Seminary, Montgomery Library, P.O. Box 19118, Philadelphia, PA 19118. Work: (215) 572-3823 / Fax: (215) 887-5404 / E-mail: sfinlayson@wts.edu

Fisher, Ms. Diane Lewis, Reference Librarian, Westminster Theological Seminary, Montgomery Library, P.O. Box 27009, Philadelphia, PA 19118. Work: (215) 935-3892 / Fax: (215) 887-5404 / E-mail: dfisher@wts.edu

Floyd, Ms. Kathryn E., 401 Pleasant Drive, Aliquippa, PA 15001. E-mail: kfloyd@tesm.edu

Fluet, Ms. Aura A., 81 Edgewood Ave., Methuen, MA 01844. Work: (978) 682-6720 / E-mail: flueta@edswjst.org

*Fowler, Ms. Kathryn (Kathy), Austin Presbyterian Theological Seminary, Stitt Library, 100 East 27th Street, Austin, TX 78705-5797. Work: (512) 404-4876 / Fax: (512) 322-0901 / E-mail: kfowler@austinseminary.edu

Fox, Mr. Douglas J. (Doug), Theology/Systems Librarian, Victoria University Library-Emmanuel College, 75 Queen's Park Crescent East, Toronto, ON, M5S 1K7, Canada. Work: (416) 585-4552 / Fax: (416) 585-4591 / E-mail: douglas.fox@utoronto.ca

France, Mrs. Jeannette E., Assistant Librarian/Acquisitions Librarian, Denver Seminary, Carey S. Thomas Library, Box 100,000, Denver, CO 80250. Work: (303) 762-6964 / Fax: (303) 761-8060 / E-mail: jeannette.france@denverseminary.edu

*Frances, Ms. Melodie Morgan, Head of Cataloging, Graduate Theological Union, Library, 2400 Ridge Road, Berkeley, CA 94709. Work: (510) 649-2521 / Fax: (510) 649-2508 / E-mail: mfrances@gtu.edu

*Friede, Mr. Eric, Monograph Catalog Librarian, Yale Divinity Library, 409 Prospect St., New Haven, CT 06511. Work: (203) 432-6372 / Fax: (203) 432-3906 / E-mail: eric.friede@yale.edu

Froese, Dr. H. Victor (Vic), Associate Librarian, Canadian Mennonite University Library, 500 Shaftesbury Blvd., Winnipeg, MB, R3P 2N2, Canada. Work: (204) 487-3300 / Fax: (204) 831-5675 / E-mail: Vfroese@cmu.ca

*Frost, Mrs. Ellen L., Acquisitions Librarian, Perkins School of Theology, Bridwell Library, Southern Methodist University, P.O. Box 750476, Dallas, TX 75275-0476. Work: (214) 768-3749 / Fax: (214) 768-4295 / E-mail: efrost@smu.edu

Fry, Ms. Linda L., Associate Librarian, 492 Connor Drive, Mansfield, OH 44905. E-mail: lfry@trinitylutheranseminary.edu

Frymark, Ms. Kathy, St. Francis Seminary, Salzmann Library, 3257 South Lake Drive, St. Francis, WI 53235. Work: (414) 747-6475 / Fax: (414) 747-6442 / E-mail: kfrymark@sfs.edu

Garrett, Mr. J. Michael (Mike), Beeson Divinity School, Samford University, 800 Lakeshore Drive, Birmingham, AL 35229. Work: (205) 726-2948 / Fax: (205) 726-4056 / E-mail: jmgarret@samford.edu

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.

Gerdes, Rev. Dr. Neil W., Library Director, Chicago Theological Seminary, Meadville Lombard Theological School, 5757 S. University Avenue, Chicago, IL 60637. Work: (773) 752-5757 x247 / Fax: (773) 753-5925 / E-mail: ngerdes@chgosem.edu

Gifford, Ms. Mary S., Librarian, Church History Library, Room 227 E, 50 E. N. Temple Street, Salt Lake City, UT 84150. Work: (801) 240-2747 / Fax: (801) 240-1845 / E-mail: giffordm@ldschurch.org

*Gillum, Mr. Gary P., Religion Librarian, Brigham Young University, 5524 HBLL BYU, Provo, UT 84602. Work: (801) 378-6118 / E-mail: gary_gillum @byu.edu

Gjellstad, Mr. Rolfe, Serials & Preservation Librarian, Yale University Divinity School, Library, 409 Prospect Street, New Haven, CT 06511-2108. Work: (203) 432-5295 / Fax: (203) 432-3906 / E-mail: rolfe.gjellstad@yale.edu

Goode, Rev. Lehoma Bain, Associate Pastor, Home Morvian Church, 529 S. Church Street, Winston-Salem, NC 27101. Work: (336) 722-6171 / Fax: (366) 723-5085 / E-mail: lehoma@bellsouth.net

Goryacheva, Ms. Svetlana Alexandrovna, Chief Librarian, Russian State Library, 3/5, Vozdvizhenka Street, Reference Service Department, Moscow, 119019, Russia. Work: (7 095) 222-86-38 / E-mail: sg@hotmail.ru

Grafton, Mrs. Karla Fackler, Evangelical Theological Seminary of Abbassiya, Kuliyyit Al-Shurta Street/Abbassiya, Cairo, Egypt. Work: 011-202-358-6295 / E-mail: grafton@etsc.org

*Gragg, Dr. Douglas L., Director of Library and IT Services, Louisville Presbyterian Theological Seminary, Ernest Miller White Library, 1044 Alta Vista Road, Louisville, KY 40205. Work: (502) 992-9343 / Fax: (502) 895-1096 / E-mail: dgragg@lpts.edu

Graham, Rev. Jerry, St. Francis Xavier Church, 1110 Jackson Street, Missoula, MT 59802. Work: (406) 542-0321 / E-mail: jerrygrahamsj@aol.com

*Graham, Dr. M. Patrick (Pat), Director, Emory University, Pitts Theology Library, 505 Kilgo Circle, Atlanta, GA 30322-2810. Work: (404) 727-4166 / Fax: (404) 727-1219 / E-mail: libmpg@emory.edu

Grant, Miss Elizabeth M. (Betsy), Head of Acquisitions, University of the South, DuPont Library, Sewanee, TN 37383-1000. Work: (931) 598-1663 / Fax: (931) 598-1702 / E-mail: bgrant@sewanee.edu

*Gray, Dr. Sherman W., 364 Fish Rock Road, Southbury, CT 06488. Work: (203) 323-8866 / E-mail: swghnc@aol.com

*Griffin, Dr. Jeff , Library Circulation Manager/Distance Education Specialist, New Orleans Baptist Theological Seminary, John T. Christian Library, 4110 Seminary Place, New Orleans, LA 70126. Work: (504) 282-4455 x3288 / Fax: (504) 816-8429 / E-mail: jgriffin@nobts.edu

Grigg, Prof. Susan, Department Head, University of Alaska Fairbanks, Rasmuson Library, Fairbanks, AK 99775-6808. Work: (907) 474-6593 / Fax: (907) 474-6365 / E-mail: ffslg@uaf.edu

Griswold, Ms. Esther, Library Director, Episcopal Divinity School / Weston Jesuit School of Theology Library, 99 Brattle Street, Cambridge, MA 02138. Work: (617) 349-3602 / Fax: (617) 349-3603 / E-mail: egriswold@edswjst.org

*Grover, Ms. Lisa, Technical Services Librarian, Denver Seminary, Carey S. Thomas Library, Box 100,000, Denver, CO 80250. Work: (303) 762-6966 / Fax: (303) 761-8060 / E-mail: lisa.grover@denverseminary.com

*Guebert, Ms. Lois, University of St. Mary of the Lake, Feehan Memorial Library, 1000 East Maple Avenue, Mundelein, IL 60060. Work: (847) 970-4823 / Fax: (847) 566-5229 / E-mail: lguebert@usml.edu

Gullacher, Mr. Darcy Rae, Public Services Librarian, Archibald Library, 510 College Drive, Caronport, SK, S0H 0S0. Work: (306) 756-3295 / Fax: (306) 756-5588 / E-mail: dgullacher@briercrest.ca

*Gunn, Ms. Shirley Ann, Director of Publications, Nigerian Baptist Convention, PMB 5113, Igadan, Nigeria. E-mail: sgunn@skannet.com

Guthrie-McNaughton, Mrs. Isabella, Director of Library & Information Services, Institute for Christian Studies, Library, 229 College Street, Toronto, ON, M5T 1R4. Work: (416) 979-2331 x250 / Fax: (416) 979-2332 / E-mail: isabella.guthrie-mcnaughton@sympatico.ca

*Guyette, Mr. Fred, Reference Librarian, Erskine College and Seminary, McCain Library, One Depot Street, Due West, SC 29639. Work: (864) 379-8784 / Fax: (864) 379-2900 / E-mail: fguyette@erskine.edu

*Hackney, Mrs. Carrie M., Divinity Librarian, Howard University School of Divinity, 1400 Shepherd Street, N.E., Washington, DC 20017. Work: (202) 806-0760 / Fax: (202) 806-0711 / E-mail: chackney@howard.edu

Hagen, Mr. Loren R., Catalog Librarian, The United Library, Garrett-Evangelical & Seabury-Western Seminaries, 2121 Sheridan Road, Evanston, IL 60201. Work: (847) 866-3897 / E-mail: lha333@garrett.edu

*Hamburger, Ms. Roberta, 901 North Mingo Road, Tulsa, OK 74116. Work: (918) 270-6426 /Fax: (918) 270-6490 /E-mail: roberta.hamburger@ptstulsa.edu

Hamilton, Dr. Barry, Northeastern Seminary, Roberts Wesleyan College, 2301 Westside Drive, Rochester, NY 14624. Work: (585) 594-6893 / E-mail: hamilton_barry@roberts.edu

*Hamilton, Ms. Paula Hayden, Director, Sanctuary for Sacred Arts, 7110 SW Burlingame Ave., Portland, OR 97219. Work: (503) 845-3361 / Fax: (503) 245-5019 / E-mail: phh46@email.com

Hammer, Sr. Claudine, O.P., Librarian, Queen of the Holy Rosary College Library, 43326 Mission Boulevard, Freemont, CA 94539. Work: (510) 657-2468 / E-mail: qhrcparker@msjdominicans.org

*Hanusek, Dr. Denise Marie, Cataloger, Emory University, Pitts Theological Library, 505 Kilgo Circle, Atlanta, GA 30322-2810. Work: (404) 727-1220 / Fax: (404) 727-1219 / E-mail: dhanuse@emory.edu

*Harbin, Mr. Duane, Assistant Dean for Information Technology & Institutional Research, Southern Methodist University, Perkins School of Theology, P.O. Box 750133, Dallas, TX 75275-0133. Work: (214) 768-2663 / Fax: (214) 768-4117 / E-mail: dharbin@smu.edu

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.

Hardesty, Ms. Patricia, Acquisitions/Collections Librarian, James Madison University, Carrier Library, MSC 1704, Harrisonburg, VA 22807. Work: (540) 568-6360 / Fax: (540) 568-2910 / E-mail: hardespn@jmu.edu

Harding, Mr. Oliver Louis Theophilus (Lot), Pentecost Evangelical Church, 13 Elliot Street Bookfields, Freetown, Western Area Africa, 234, Sierra Leone. Work: 404 288 5731 / Fax: 404 288 5731 / E-mail: oltharding@yahoo.com

*Harris, Ms. Laura, Public Services Librarian, Iliff School of Theology, 2201 S. University Blvd., Denver, CO 80210. Work: (303) 765-3179 / E-mail: lharris@iliff.edu

Harty, Mrs. Kathleen (Kathy), Director of the Library, Sacred Heart School of Theology, Leo Dehon Library, P.O. Box 429, 7335 South Hwy. 100, Hales Corners, WI 53130-0429. Work: (414) 425-8300 x7280 / Fax: (414) 529-6992 E-mail: kharty@shst.edu

Harwell, Mr. Jonathan Hoyt, 117 Hidden Creek Parkway, Pelham, AL 35124. E-mail: jharwell@ddill.org

Harwell, Miss Sara, Director of Library & Archives, Disciples of Christ Historical Society, 1101 Nineteenth Avenue South, Nashville, TN 37212. Work: (615) 327-1444 / Fax: (615) 327-1445 / E-mail: harwellsj@dishistsoc.org

*Hause, Ms. Joanna, Southeastern University, Steelman Library, 1000 Longfellow Blvd., Lakeland, FL 33801. Work: (863) 667-5062 / Fax: (863) 666-8196 / E-mail: samkimo@hotmail.com

*Haverly, Dr. Thomas P. (Tom), Associate Librarian for Public Services, Colgate Rochester Crozer Divinity School, Ambrose Swasey Library, 1100 South Goodman Street, Rochester, NY 14620-2589. Work: (585) 271-1320 x224 / Fax: (585) 271-2166 / E-mail: thaverly@crcds.edu

*Hayes, Ms. Elyse Baum, Director of Library and Information Services, Seminary of the Immaculate Conception, Library, 440 West Neck Road, Huntington, NY 11743. Work: (631) 423-0483 x140 / Fax: (631) 423-2346 / E-mail: ehayes@icseminary.edu

Haymes, Mr. Don, Assistant Librarian for Serials and Archives, Christian Theological Seminary Library, 1000 W. 42nd Street, Indianapolis, IN 46208-3301. Work: (317) 931-2368 / E-mail: don.haymes@cts.edu

Heacock, Mr. Anthony, Assistant Librarian, Meadville/Lombard Theological School, Library, 5701 South Woodlawn Avenue, Chicago, IL 60637. Work: (773) 256-3000 x248 / Fax: (773) 753-1323 / E-mail: aheacock@meadville.edu

Hegemann, Ms. Denise A., Public Services Librarian, St. Vincent College Library, 300 Fraser Purchase Road, Latrobe, PA 15650. Work: (724) 537-3053 / E-mail: denise.hegemann@email.stvincent.edu

Ho, Ms. Maria, Technical Services/Systems Librarian, Tyndale University College & Seminary, J. William Horsey Library, 25 Ballyconnor Court, Toronto, ON, M2M 4B3, Canada. Work: (416) 218-6704 / Fax: (416) 226-6746 / E-mail: mho@obcots.on.ca

Hoelter, Ms. Laura, College of St. Scholastica, 1200 Kenwood Ave., Duluth, MN 55811. Work: (218) 723-6141 / E-mail: lhoelter@css.edu

Hoffman, Mr. Donald H., Indexer, 2110 N. Oak Park Ave., Chicago, IL 60707. E-mail: donald.hoffman@ignatius.org

Holifield, Mr. David (Dave), Librarian, 333 Sunset Boulevard, Rocklin, CA 95765. Work: (916) 577-2293 / Fax: (916) 577-2290 / E-mail: monographman@hotmail.com

*Holl, Mr. Scott Tyler, Reference Librarian, Eden Theological Seminary, Luhr Library, 475 East Lockwood Avenue, Webster Groves, MO 63119. Work: (314) 252-3134 / Fax: (314) 252-3131 / E-mail: sholl@eden.edu

*Hook, Dr. William J. (Bill), Director, Divinity Library, Vanderbilt University, Divinity Library, 419 21st Avenue, South, Nashville, TN 37240-0007. Work: (615) 343-8350 / Fax: (615) 343-2918 / E-mail: bill.hook@vanderbilt.edu

*Hopkins, Mr. Barry C., Head of Public Services, JKM Library, 1100 E. 55th Street, Chicago, IL 60615. Work: (773) 256-0735 / E-mail: bhopkins@lstc.edu

*Hotta, Dr. Ann, Head of Reference, Graduate Theological Union, Library, 2400 Ridge Road, Berkeley, CA 94709. Work: (510) 649-2512 / Fax: (510) 649-2508 E-mail: ahotta@gtu.edu

Hui, Dr. Timothy K., Director of Learning Resource Center, Philadelphia Biblical University, 200 Manor Avenue, Langhorne, PA 19047. Work: (215) 702-4377 Fax: (215) 702-4374 / E-mail: thui@pcb.edu

*Hunn, Mrs. Debbie, Dallas Theological Seminary, 3909 Swiss Avenue, Dallas, TX 75204. Work: (214) 841-3752 / Fax: (214) 841-3745 / E-mail: dhunn@dts.edu

*Hunn, Mr. Marvin T., Assistant Director, Dallas Theological Seminary, Turpin Library, 3909 Swiss Avenue, Dallas, TX 75204. Work: (214) 841-3751 / Fax: (214) 841-3745 / E-mail: mhunn@dts.edu

Hwang, Miss Shieu-yu, Head Librarian, Logos Evangelical Seminary, 9378 Telstar Avenue, El Monte, CA 91731. Work: (626) 571-5115 / Fax: (626) 571-5119 / E-mail: ps23v6sh@yahoo.com

*Ibach, Mr. Robert D. (Bob), Library Director, Dallas Theological Seminary, 3909 Swiss Avenue, Dallas, TX 75204. Work: (214) 841-3753 / Fax: (214) 841-3745 E-mail: ribach@dts.edu

Janssen, Mr. Horst, Stern-Verlag, Friedrichstrasse 24-26, PO Box 101053, Duesseldorf, D-40001, Germany. Work: 49-211-38810 / Fax: 49-211-3881-280 / E-mail: webmaster@stern-verlag.com

Jaynes, Mrs. Rhonda Marie, Librarian Assistant, New Life Theological Seminary, P.O. Box 790106, 3111 Whiting Avenue, Charlotte, NC 28206-4910. Work: (704) 334-6882 / Fax: (704) 334-6885 / E-mail: melrhos@yahoo.com

*Jerose, Mrs. Terese M.J., Reference Librarian, Southeastern Baptist Theological Seminary, 114 N. Wingate Street, Wake Forest, NC 27587. Work: (919) 761-2321 / Fax: (919) 761-2150 / E-mail: tjerose@sebts.edu

Johnson, Mrs. Alicia, Public Services Librarian, Baptist Missionary Association Theological Seminary, 1530 E. Pine Street, Jacksonville, TX 75766. Work: (903) 586-2501 x232 / Fax: (903) 586-0378 / E-mail: alicia@bmats.edu

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.

*Johnson, Ms. Elizabeth (Liz), Head of Technical Services, Episcopal Theological Seminary of the Southwest, Harold & Patricia Booher Library, P.O. Box 2247, Austin, TX 78768-2247. Work: (512) 478-5212 / Fax: (512) 472-4620 / E-mail: ejohnson@etss.edu

Johnson, Mr. Kenneth D., Reference/Instruction Librarian, Rolvaag Memorial Library, St. Olaf College, 1510 St. Olaf Avenue, Northfield, MN 55057. Work: (507) 646-3793 / E-mail: johnsonk@stolaf.edu

*Johnson, Ms. Lisa Norman, Acquisitions Assistant, Episcopal Theological Seminary of the Southwest, Harold & Patricia Booher Library, P.O. Box 2247, Austin, TX 78768-2247. Work: (512) 478-5212 / Fax: (512) 472-4620 / E-mail: lnorman@etss.edu

Jones, Mrs. Carol B., 329 Ridge Road, Kenilworth, IL 60043. E-mail: ttompion@comcast.net

Jordahl, Mr. Ron, Library Director, Southern Evangelical Seminary, 3000 Tilley Morris Road, Charlotte, NC 28105-8635. Work: (704) 847-5600 / Fax: (704) 845-1747 / E-mail: rjordahl@ses.edu

Kaceli, Ms. Stephanie S., Technical Services Librarian, MLRC, PB4, Philadelphia Biblical University Library, 200 Manor Ave., Philadelphia, PA 19047. Work: (215) 702-4376 / E-mail: stephaniekaceli@pbu.edu

Kadel, The Rev. Andrew G. (Drew), Director of the Library, General Theological Seminary, St. Mark's Library, 175 Ninth Avenue, New York, NY 10011. Work: (212) 243-5150 x211 / Fax: (212) 924-6304 / E-mail: kadel@gts.edu

Kalnins, Ms. Renata Z., Reference Librarian, Harvard Divinity School, Andover-Harvard Theological Library, 45 Francis Avenue, Cambridge, MA 02138. Work: (617) 384-7488 / Fax: (617) 496-4111 / E-mail: renata_kalnins@harvard.edu

Kamilos, Rev. Charles D. (Charlie), Portland Center Librarian, George Fox Evangelical Seminary, George Fox University, 12753 S.W. 68th Avenue, Portland, OR 97223. Work: (503) 554-6131 / Fax: (503) 554-6134 / E-mail: ckamilos@georgefox.edu

*Kasten, Mr. Seth, Head of Reference & Research, Union Theological Seminary/Burke Library, 3041 Broadway, New York, NY 10027. Work: (212) 280-1501 / Fax: (212) 280-1456 / E-mail: skasten@uts.columbia.edu

*Keck, Mr. Andrew (Andy), Electronic Services Librarian, Duke University, Divinity School Library, Box 90972, Durham, NC 27708-0972. Work: (919) 660-3549 / Fax: (919) 681-7594 / E-mail: andy.keck@duke.edu

*Keeney, Dr. Donald E., Librarian & Assoc. Prof. of Learning Resources, Central Baptist Theological Seminary, 741 N. 31st Street, Kansas City, KS 66102-3964. Work: (913) 371-5313 x136 / Fax: (913) 371-8110 / E-mail: dkeeney@cbts.edu

Keisling, Mr. Bruce L., Associate Vice President for Academic Resources and Seminary Librarian, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280. Work: (502) 897-4553 / Fax: (502) 897-4600 / E-mail: bkeisling@sbts.edu

Kelly, Mr. Richard William, 2796 Plumas Street, Apartment 115B, Reno, NV 89509-4133. E-mail: richwkelly@yahoo.com

Kemp, Mr. Randall B., Denver Seminary, Carey S. Thomas Library, Box 100,000, Denver, CO 80250. Work: (303) 761-6966 / Fax: (303) 761-8060 / E-mail: randy.kemp@densem.edu

Kilpatrick, Mr. Ron, Knox Theological Seminary Library #3523, 5554 N. Federal Hwy, Ft. Lauderdale, FL 33308. Work: (954) 771-0376 / Fax: (954) 351-3343 / E-mail: rkilpat@aol.com

*Kirsch, Miss Hannah, Asbury Theological Seminary, B.L. Fisher Library, 204 N. Lexington Avenue, Wilmore, KY 40390. Work: (859) 858-2189 / E-mail: hannah_kirsch@asburyseminary.edu

Klein, Ms. Joette, Serials/Acquisitions Librarian, Northern Baptist Theological Seminary, Brimson Grow Library, 680 East Butterfield Road, Lombard, IL 60148. Work: (630) 620-2142 / Fax: (630) 620-2170 / E-mail: jklein@ northern.seminary.edu

Klenklen, Mr. Jonathan A. (Andy), Wesley Theological Seminary Library, 4500 Massachusetts Ave., N.W., Washington, DC 20016-5690. Work: (202) 885-8692 / Fax: (202) 885-8691 / E-mail: aklenklen@wesleysem.edu

*Knop, Ms. Judy, Digitization Coordinator, American Theological Library Association, 250 South Wacker Drive, Suite 1600, Chicago, IL 60606-5889. Work: (312) 775-9495 / Fax: (312) 454-5505 / E-mail: jknop@atla.com

Knowlton, Mr. James Kenneth (Jim), Cataloger, 103 Colonial Drive, Sturbridge, MA 01566. E-mail: jknowlto@wnec.edu

*Knox, Ms. Emily, Reference Librarian, General Theological Seminary, St. Mark's Library, 175 Ninth Avenue, New York, NY 10011. Work: (212) 243-5150 x256 E-mail: knox@gts.edu

*Koehn, Mr. Brent A., 1229 Portage Avenue, South Bend, IN 46616. E-mail: bkoehn@ambs.edu

*Kokolus, Ms. Cait, Director, St. Charles Borromeo Seminary, Ryan Memorial Library, 100 East Wynnewood Road, Wynnewood, PA 19096-3012. Work: (610) 785-6280 / Fax: (610) 664-7913 / E-mail: ckokolus@adphila.org

*Konaniah, Mrs. Jeni, Librarian, Seminai Alkitab Asia Tengagara (South East Asia Bible Seminary), Seminari Alkitab Asia Tenggara, Malang, Indonesia. Work:(0341)366-025 /Fax: (0341) 323-941 /E-mail: konaiah@hotmail.com

Kooy, Mr. Brian Keith, 802 Blandenburg Road, Apartment B, Carrollton, GA 30116. E-mail: bkooy@westga.edu

Kordesh, Ms. Kathleen, The United Library, Garrett-Evangelical & Seabury-Western Seminaries, 2121 Sheridan Road, Evanston, IL 60201. Work: (847) 866-3870 / Fax: (847) 866-3957 / E-mail: k-kordesh@garrett.edu

Krahn, Rev. Allan Ervin, Library Director, Escola Superior De Teologia-Biblioteca, C.P. 14-EST, Sao Leopoldo, RS, 93001-970, Brazil. Work: 55-51-590-1455 / Fax: 55-51-590-1603 / E-mail: malkra@est.com.br

Kraus, Mr. Peter L., Assistant Librarian, University of Utah, J. Willard Marriott Library, 295 S 1500 East, Salt Lake City, UT 84112. Work: (801) 581-8394 / E-mail: peter.kraus@library.utah.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.

Krauss, Mr. Robert M. (Bob), Electronic Resources/Serials Librarian, Biola University Library, 13800 Biola Avenue, La Mirada, CA 90639. Work: (562) 903-4837 / Fax: (562) 903-4840 / E-mail: bob.krauss@biola.edu

Kroll, Miss Anna Lois, Seminary Cataloging Librarian, The Master's Seminary, 13248 Roscoe Boulevard, Sun Valley, CA 91352. Work: (818) 909-5623 / Fax: (818) 909-5680 / E-mail: akroll@tms.edu

Krueger, Dr. Karl, Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia, PA 19119-1974. Work: (215) 248-6330 / Fax: (215) 248-6327 / E-mail: kkrueger@ltsp.edu

Krupp, Dr. Robert Allen, Director of Library & Information Services, Western Seminary, 5511 S.E. Hawthorne Boulevard, Portland, OR 97215. Work: (503) 233-8561 x323 /Fax: (503) 239-4216 /E-mail: rakrupp@westernseminary.edu

Kubic, Rev. J. Craig, Library Director, Midwestern Baptist Theological Seminary, Library, 5001 North Oak Street Trafficway, Kansas City, MO 64118. Work: (816) 453-4600 x213 / E-mail: ckubic@mbts.edu

*Laing, Dr. Stefana, Southwestern Baptist Theological Seminary, 4105 Broadway, Houston, TX 77087. Work: (713) 634-0011X225 / Fax: (713) 634-0018 / E-mail: slaing@swbts.edu

Lambert, Mr. Joshua, 4346 S Weller Ave, Apt# C89, Springfield, MO 65804. Work: (620) 341-5235 / E-mail: jlambert@sbuniv.edu

*Lammert, Rev. Richard A., Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825-4996. Work: (260) 452-3148 / Fax: (260) 452-2126 E-mail: lammertra@mail.ctsfw.edu

Landis, Mr. James Clifford (Cliff), Reference Librarian, Odum Library, 1500 N. Patterson Street, Valdosta, GA 31698. Work: (229) 245-3744 / Fax: (229) 333-5862 / E-mail: jclandis@valdosta.edu

Lane, Ms. Beverly S., Assistant Librarian, Pontifical College Josephinum, A.T. Wehrle Memorial Library, 7625 North High Street, Columbus, OH 43235-1498. Work: (614) 885-5585 / Fax: (614) 885-2307 / E-mail: bslane@pcj.edu

Lane, Ms. Mary S., Library Director, Winston-Salem Bible College, 4117 Northampton Dr., P.O. Box 777, Winston-Salem, NC 27102. Work: (336) 744-0900 / Fax: (399) 744-0901 / E-mail: mary@wsbc.edu

Larrondo, Ms. Silvia, Circulation/ILL Librarian, Northern Baptist Theological Seminary, Brimson Grow Library, 680 East Butterfield Road, Lombard, IL 60148. Work: (630) 620-2116 / Fax: (630) 620-2170 / E-mail: slarrondo@northern.seminary.edu

Laryea, Miss Korklu, Assistant Librarian, Akrofi-Christaller Memorial Centre, Zimmermann Library, P.O. Box 76, Akropong-Akuapem, Ghana. Work: 00233-27-556718 / E-mail: kalaryea@acmcghana.org

*Lee, Mrs. Jin Hi, Librarian Researcher, Chongshin University, San 31-1 Sadang-dong, Dongak-ku, Seoul, 156-763, South Korea. Work: 011-9906-7336 / Fax: 02-2267-7336 / E-mail: jinkmklee@hanmail.net

Lee, Mr. Lech, E-Library Project Contract Specialist, Bk. C., 9/F, 219-220 Cloucester Road, Wan Chai, Hong Kong. Work: 886-2-24987171 / E-mail: tylech@yahoo.com

Leininger, Ms. Dita, 130 Belmont Avenue, Waterloo, ON, N2L 2A9, Canada. E-mail: ditaleininger@hotmail.com

*LeMay, Mr. Neil Curtis (Curt), Director, St. Paul Seminary, University of St. Thomas, Archbishop Ireland Memorial Library, St. Paul, MN 55105. Work: (651) 962-5450 / Fax: (651) 962-5460 / E-mail: nclemay@earthlink.net

*Leonhardt, Mr. Thomas W., St. Edward's University, Scarborough-Phillips Library, 3001 South Congress Avenue, Austin, TX 78704-6489. Work: (512) 448-8470 / Fax: (512) 448-8737 /E-mail: thomasl@admin.stedwards.edu

Leung, Mrs. Emmie, Public Services Librarian, Tyndale University College & Seminary, 25 Ballyconnor Court, Toronto, Ontario, M2M 4B3, Canada. Work: (416) 226-6620 x2126 / Fax: (416) 226-6746 / E-mail: eleung@tyndale.ca

*LeVeque, Ms. Anne, Research specialist in religion - Library of Congress, 46 Philadelphia Ave., Takoma Park, MD 20912. Work: (202) 707-5593 / E-mail: aleveque@crs.loc.gov

Lewis, Mrs. Georgina, Head of the Library, Fr. Harold Drake Library, University of Mannitoba, 40 Dysart Road, Winnepeg, MB, R3T 2M6, Canada. Work: (204) 474-6640 / E-mail: georgina_lewis@umanitoba.ca

*Lewis, Miss Kyara Kanani (Ky), Cataloging Assistant, 4110 Seminary Place, New Orleans, LA 70126. Work: (504) 282-4455 x3288 /E-mail: kyaral@msn.com

Lieb, Ms. Lucy Jane, Librarian, Seminario e Instituto Biblico Maranata, Rua Senador Pompeu, 724, Monte Castelo, Fortaleza, CE 60359-501, Brazil. E-mail: edlieb@ibeuce.com.br

*Limpitlaw, Dr. Amy, Public Services Librarian, Vanderbilt University, Divinity Library, 419 21st Avenue, South, Nashville, TN 37240-0007. Work: (615) 343-5844 / Fax: (615) 322-2865 / E-mail: amy.e.limpitlaw@vanderbilt.edu

Lin, Mr. Shi-Yang (Joseph), Head Librarian, Taiwan Theological Seminary Library, #20, Lane 2, Section 2, Yang-teh Road, Taipei, 111, Taiwan. Work: / E-mail: akeng@yahoo.com

Lincoln, Mr. Gerald E., Library Director, Lancaster Bible College, P.O. Box 3403, Lancaster, PA 17608-3403. Work: (717) 560-8250 / Fax: (717) 560-8213 / E-mail: glincoln@lbc.edu

*Lincoln, Rev. Timothy D. (Tim), Director of Library, Austin Presbyterian Theological Seminary, Stitt Library, 100 East 27th Street, Austin, TX 78705-5797. Work: (512) 472-6736 / Fax: (512) 322-0901 / E-mail: tlincoln@austinseminary.edu

*Lipton, Ms. Saundra, University of Calgary Library, MLB 331B, 2500 University Drive, N.W., Calgary, AB, T2N 1N4, Canada. Work: (403) 220-3793 / Fax: (403) 282-6024 / E-mail: lipton@ucalgary.ca

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.

Liu, Mr. Jiafeng, Teacher, Institute for Historical Studies, Central China Normal University, 100 Luoyu Lu, Wuhan, Hubei Province, 430079, China. Work: 011-86-27-67862806 / Fax: 011-86-27-67868368 / E-mail: jiafeng1970@yahoo.com.cn

Locher, Mrs. Sylvia, Director, Ashland Theological Seminary, 910 Center Street, Ashland, OH 44805. Work: (419) 289-5168 / E-mail: slocher@ashland.edu

*Longenecker, Mrs. Lois, Assistant Librarian, Associated Mennonite Biblical Seminary, Library, 3003 Benham Avenue, Elkhart, IN 46517-1999. Work: (574) 296-6280 / Fax: (574) 295-0092 / E-mail: llongenecker@ambs.edu

Lowery, Dr. Jenny Manasco, Summar Library, 1050 Union University Drive, Jackson, TN 38305. E-mail: jlowery@uu.edu

*Loyd, Mr. Roger L., Director, Duke University Divinity School, Library, Box 90972, Durham, NC 27708-0972. Work: (919) 660-3452 / Fax: (919) 681-7594 E-mail: roger.loyd@duke.edu

*Lu, Mrs. Cindy S., Director of Library Services, Singapore Bible College, 9-15 Adam Road, Singapore, 289886, Singapore. Work: 65-6559-1540 / Fax: 65-6559-1550 / E-mail: cindywu@sbc.edu.sg

Lueptow, Ms. Margaret B., Librarian, Rice School for Pastoral Ministry, Anne Nevins Diocesan Library, 10299 SW Peace River Street, Arcadia, FL 34269. Work: (941) 766-7334 x37 / Fax: (941) 629-8555 / E-mail: ricenevinslib@nut-n-but.net

Lufkin, Ms. Cindy, Student Assistant, Bangor Theological Seminary, Moulton Library, 300 Union Street, Bangor, ME 04401. Work: (207) 942-6781 x123 / Fax: (207) 990-1267 / E-mail: cindy_bcr@yahoo.com

*Lutzweiler, Mr. James, Southeastern Baptist Seminary Library, 114 N. Wingate, Wake Forest, NC 27587. Work: (919) 863-8249 / Fax: (919) 863-8150 / E-mail: jlutzweiler@sebts.edu

Lynch, Mr. James R. (Jim), Mennonite Library & Archives, Bethel College, North Newton, KS 67117-0531. Work: (316) 284-5304 / Fax: (316) 284-5843 / E-mail: jlynch@igc.org

Lyons, Dr. Patricia, Director of Libraries, St. John's Seminary, 5012 Seminary Road, Camarillo, CA 93012. Work: (805) 482-2755 x1081 / Fax: (805) 987-0885 / E-mail: plyons@stjohnsem.edu

Mackey, Rev. Dr. Jeffrey A., Dean - College of Arts and Sciences, Nyack College, 361 Broadway - Third Floor, New York, NY 10013. Work: (212) 625-0500 x604 / E-mail: jeffrey.mackey@nyack.edu

Maddox, Ms. Cheryl Miller, Public Services Librarian, Christian Theological Seminary Library, 1000 West 42nd Street, Box 88267, Indianapolis, IN 46208. Work: (317) 931-2367 / Fax: (317) 931-2363 / E-mail: cmaddox@cts.edu

*Madigan, Ms. Karen, Public Services Librarian, Virginia Theological Seminary, 3737 Seminary Road, Alexandria, VA 22304. E-mail: k.madigan@worldnet.att.net

*Malcheski, Mr. Jan, St. Paul Seminary, 2260 Summit Avenue, St. Paul, MN 55105-1096. Work: (651) 962-5453 / Fax: (651) 962-5460 / E-mail: j9malcheski@stthomas.edu

Marnet, Mrs. Carole M., Books for Kids, 1334 First Avenue, Suite 130, Seattle, WA 98101. Work: (206) 461-8345 / E-mail: 74241.3520@compuserve.com

Marshall, Dr. Todd, Realis, 30 Khorolska, Kiev, 02090, Ukraine. Work: 38-044-558-9765 / Fax: 38-044-558-9763 / E-mail: todd@bibliotekar.net

Martinez, Ms. Xaris Alexandra, McAlister Library, Fuller Theological Seminary, 135 N. Oakland Ave., Pasadena, CA 91182. Work: (626) 584-5219 / E-mail: xaris.mar@verizon.net

*Mazuk, Miss Melody, Library Director, Palmer Theological Seminary, Austen K. DeBlois Library, 6 Lancaster Avenue, Wynnewood, PA 19096. Work: (610) 645-9319 / Fax: (610) 645-5707 / E-mail: mazuk@eastern.edu

McClain, Rev. David C., Head Librarian, Baptist Bible College and Seminary, Library, 538 Venard Road, Clarks Summit, PA 18411. Work: (570) 585-9280 / Fax: (570) 585-9244 / E-mail: dmcclain@bbc.edu

McDavid, Ms. Lisa, Technical Services Librarian, Christian Theological Seminary, 1000 W. 42nd Street, Indianapolis, IN 46220. Work: (317) 931-2633 / E-mail: LMCDAVID@cts.edu

McFadden, Mr. Timothy J., Library Director, Blessed John XXIII National Seminary, Library, 558 South Ave., Weston, MA 02493. Work: (781) 899-5500 Fax: (781) 899-9057 / E-mail: tmcfadden@blessedjohnxxiii.edu

McFerran, Mr. Noel S., Head of Public Services, John M. Kelly Library, University of St. Michael's College, Toronto, ON, M5S 1J4, Canada. Work: (416) 926-1300 x3472 / Fax: (416) 926-7262 / E-mail: noel.mcferran@utoronto.ca

McGorman, Mrs. Joan E. Colquhoun, Southeastern Baptist Theological Seminary Library, 114 N. Wingate Street, Wake Forest, NC 27587. Work: (919) 761-2321 / Fax: (919) 761-2150 / E-mail: jmcgorman@sebts.edu

McGrath, Msgr. Laurence, Librarian, St. John's Seminary, Library, 127 Lake Street, Brighton, MA 02135. Work: (617) 254-2610 x279

*McIntosh-Doty, Ms. Mikail, Head of Public Services, Episcopal Theological Seminary of Southwest, The Harold & Patricia Booher Library, P.O. Box 2247, Austin, TX 78768. Work: (512) 478-5212 / Fax: (512) 472-4620 / E-mail: mmcintosh-doty@etss.edu

*McMahon, Ms. Melody Layton, Catalog Librarian, Liaison to Religious Studies, John Carroll University - Library, 20700 North Park Boulevard, University Heights, OH 44118. Work: (216) 397-4990 / E-mail: mcmahon@jcu.edu

McMillin, Dr. James A. (Jim), Associate Director, Bridwell Library, PO Box 750476, Dallas, TX 75275. Work: (214) 768-4364 / Fax: (214) 768-4295 / E-mail: jamcmill@mail.smu.edu

McMullen, Rev. Kenneth J. (Ken), Librarian, Reformed Theological Seminary Library, 2101 Carmel Road, Charlotte, NC 28226. Work: (704) 688-4229 / Fax: (704) 366-9295 / E-mail: kmcmullen@rts.edu

McQuarrie, Ms. Lorraine (Laurie), Assistant Librarian, Bangor Theological Seminary, Moulton Library, 300 Union Street, Bangor, ME 04401. Work: (207) 942-6781 x138 / Fax: (207) 990-1267 / E-mail: lmcquarrie@bts.edu

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.

*Meredith, Mr. Don L., Librarian, Harding University Graduate School of Religion, L.M. Graves Memorial Library, 1000 Cherry Road, Memphis, TN 38117. Work: (901) 761-1354 / Fax: (901) 761-1358 / E-mail: hgslib@hugsr.edu

Michael, Mr. Joshua B., Baptist Bible College and Seminary, 538 Venard Road, Clarks Summit, PA 98407. Work: (570) 585-9220 / Fax: (570) 585-9244 / E-mail: jmichael@bbc.edu

Michaels, Mr. Stephen Eric (Steve), General Services/Reference Librarian, 1238 W. Turner Street, Allentown, PA 18102. E-mail: michaelsse@alumni.pitt.edu

*Miller, Dr. William C. (Bill), Curator of the Library, Nazarene Theological Seminary, William Broadhurst Library, 1700 E. Meyer Blvd., Kansas City, MO 64131. Work: (816) 333-6254 x229 / Fax: (816) 822-9025 / E-mail: wcmiller@nts.edu

Minar, Sr. Kathryn, Librarian, 101 Civic Center Dr. N.E., Apt. 126, Rochester, MN 55906. Work: (507) 285-1282

*Minkin, Ms. Rachel Meredith, Graduate Theological Union, Library, 2400 Ridge Road, Berkeley, CA 94709. E-mail: rminkin11743@yahoo.com

Mittal, Mr. Surya P., Vice-President, D.K. Agencies (P) Ltd., A/15-17 Mohan Garden, New Delhi, 110059, India. Work: (91-11)25357104 / Fax: (91-112) 535-7103 / E-mail: surya@dkagencies.com

Moll, Mr. Kirk, Instructor, Dept. of Library Science, 840 Wood Street, Carlisle, PA 16214-1232. Work: (717) 241-6490 / E-mail: kmoll@clarion.edu

Montgomery, Mr. James Wilbur, 245 W. 107 Street, New York, NY 10025-3055. E-mail: jmontogmery@nyc.rr.com

*Morrison, Mr. Gregory, Assistant Head of Public Services, Wheaton College, Buswell Library, 501 College Avenue, Wheaton, IL 60187. Work: (630) 752-5847 / Fax: (630) 752-5855 / E-mail: gamori@wheaton.edu

*Morrison, Ms. Sara M., Erskine College and Seminary, McCain Library, One Depot Street, Due West, SC 29639. Work: (864) 379-2141 / Fax: (864) 379-2900 / E-mail: morrison@erskine.edu

Morton, Dr. Russell, Research Librarian, Ashland Theological Seminary, Darling Memorial Library, 910 Center Street, Ashland, OH 44805. Work: (419) 289-5434 / Fax: (419) 289-5969 / E-mail: rmorton2@ashland.edu

Moser, Ms. Carylyn G. (Gwyn), 10103 Northeastern Ave., Apt. 21, Philadelphia, PA 19116-3775. Work: (215) 635-5252 / E-mail: BookladyGwyn@aol.com

*Mueller, Mr. Allen W., Director, Eden Theological Seminary, Luhr Library, 475 East Lockwood Avenue, Webster Groves, MO 63119. Work: (314) 252-3132 / Fax: (314) 252-3131 / E-mail: amueller@eden.edu

Muether, Mr. John, Director, Reformed Theological Seminary-Orlando Campus, Library, 1231 Reformation Dr., Oviedo, FL 32765. Work: (407) 366-9493 / Fax: (407) 366-9425 / E-mail: library.orlando@rts.edu

Mullen, Miss Grace E., Archivist, Assistant Librarian, Westminster Theological Seminary, Montgomery Library, Box 27009, Philadelphia, PA 19118. Work: (215) 572-3822 / Fax: (215) 887-5404 / E-mail: gmullen@wts.edu

*Murray, Mr. Michael D., Director of Operations, Fuller Theological Seminary, McAlister Library, 135 North Oakland Avenue, Pasadena, CA 91182. Work: (626) 584-5219 / Fax: (626) 584-5672 / E-mail: mdmurray@fuller.edu

Murray, Rev. Pius Charles William (Charlie), 92 South Lexington Avenue, White Plains, NY 10606. E-mail: charliem1957@hotmail.com

Mushenheim, Ms. Cecilia Ann, Research Assistant/Cataloger, University of Dayton, Marian Library, Dayton, OH 45469-1360. Work: (937) 229-4294 / Fax: (937) 229-4258 / E-mail: cecilia.mushenheim@udayton.edu

*Myers, Dr. Sara J., Director of Library, Union Theological Seminary, Burke Library, 3041 Broadway, New York, NY 10027-5710. Work: (212) 280-1505 / Fax: (212) 280-1456 / E-mail: smyers@uts.columbia.edu

Norlin, Dr. Dennis A., Executive Director, American Theological Library Association, 250 S. Wacker Drive, Suite 1600, Chicago, IL 60606. Work: (312) 454-5100 / Fax: (312) 454-5505 / E-mail: dnorlin@atla.com

Nowacki, Mr. John R., Cardinal Muench Seminary, 100 35th Ave., N.E., Fargo, ND 58106. Work: (701) 271-1221

O'Connor, Rev. M. Colleen McHale, Director, St. Francis Seminary, Salzmann Library, 3257 South Lake Drive, St. Francis, WI 53235. Work: (414) 747-6479 Fax: (414) 747-6442 / E-mail: coconnor@sfs.edu

O'Malley, Rev. Kenneth (Ken), Library Director, Catholic Theological Union, Paul Bechtold Library, 5401 South Cornell Avenue, Chicago, IL 60615-5698. Work: (773) 753-5322 / Fax: (773) 753-5340 / E-mail: omalleyk@ctu.lib.il.us

*O'Neill, Mr. Philip M., Reference Librarian, Barry University, 11300 N.E. 2nd Avenue, Miami Shores, FL 33161. Work: (305) 899-3762 / Fax: (305) 899-3771 / E-mail: poneill@mail.barry.edu

*Olejnik, Mrs. Laura P., Director, Cardinal Beran Library, University of St. Thomas, Graduate School of Theology, 9845 Memorial Drive, Houston, TX 77024-3407. Work: (713) 686-4345 x248 / Fax: (713) 681-7550 / E-mail: olejnik@stthom.edu

*Olley, Ms. Lorraine H., 817 W. Lawerence, Chicago, IL 60640. Work: (773) 271-6181 / Fax: (773) 271-6181 / E-mail: l_olley@yahoo.com

*Olson, Mr. Ray A., Senior Librarian, Trinity Lutheran Seminary, Hamma Library, 2199 East Main Street, Columbus, OH 43209-2334. Work: (614) 235-4136 x4150 / Fax: (614) 238-0263 / E-mail: rolson@trinitylutheranseminary.edu

Orme, Mr. James, Director of Library Services, Great Lakes Christian College, 6211 W. Willow Highway, Lansing, MI 48917. Work: (517) 321-0242 x251 / Fax: (517) 321-5902 / E-mail: jorme@glcc.edu

*Oslund, Miss Sandra, Library Director, Bethel Theological Seminary, St. Paul Library, 3949 Bethel Drive, St. Paul, MN 55112. Work: (651) 638-6127 / Fax: (651) 638-6006 / E-mail: s-oslund@bethel.edu

Ostercamp, Mr. Matthew John (Matt), Head of Technical Services, Trinity International University, Rolfing Memorial Library, 2065 Half Day Road, Deerfield, IL 60015-1283. Work: (847) 317-4000 / Fax: (847) 317-4012 / E-mail: mosterca@tiu.edu

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.

Osterfield, Rev. G. Thomas, N58 W23815 Hastings Court #7, Sussex, WI 53089. E-mail: tomofield@cs.com

*Owen, Ms. Sheila, Harding University Graduate School of Religion, 1000 Cherry Road, Memphis, TN 38128. Work:(901) 432-7714/E-mail:sowen@harding.edu

Pachella, Mr. Richard, 310 Euclid Avenue, Hackensack, NJ 07601.

*Pakala, Mrs. Denise M., Associate Librarian for Technical Services, Covenant Theological Seminary, Buswell Library, 12330 Conway Road, St. Louis, MO 63141-8697. Work: (314) 434-4044 / Fax: (314) 434-4819 / E-mail: denise.pakala@covenantseminary.edu

*Pakala, Mr. James C. (Jim), Library Director, Covenant Theological Seminary, Buswell Library, 12330 Conway Road, St. Louis, MO 63141-8697. Work: (314) 434-4044 / Fax: (314) 434-4819 / E-mail: jim.pakala@covenantseminary.edu

Palmer, Dr. Richard, Librarian and Archivist, Lambeth Palace Library, London, SE1 7JU, United Kingdom. Work: 44-171-898-1400 / Fax: 44-171-928-7932

*Paris, Mr. Andre, Chief Librarian, St. Paul University, Jean-Leon Allie Library, 223 Main Street, Ottawa, ON, K1S 1C4, Canada. Work: (613) 236-1393 x2220 / Fax: (613) 751-4031 / E-mail: aparis@ustpaul.ca

*Parrish, Ms. Lila (Lila), Public Services Librarian, Austin Presbyterian Theological Seminary, Stitt Library, 100 E. 27th Street, Austin, TX 78705. Work: (512) 472-6736 x268 / E-mail: lparrish@austinseminary.edu

*Paulus, Mr. Michael J., Technical Services Librarian, Special Collections, Princeton Theological Seminary, Speer Library, P.O. Box 111, Princeton, NJ 08542-0111. Work: (609) 497-7834 / Fax: (609) 497-1826 / E-mail: michael.paulus@ptsem.edu

Perez, Mr. Alvaro, Library Director, Universidad Biblica Latinoamericana, La Biblioteca, Apdo. 901-1000, San Jose, Costa Rica. Work: (506) 224-2791 / Fax: (506) 283-6826 / E-mail: perquir@racsa.co.cr

*Perisho, Mr. Stephen Zenas (Steve), Theology/Humanities/Fine Arts Librarian, Seattle Pacific University, Library, 3307 Third Avenue West, Seattle, WA 98119-1997. Work: (206) 281-2417 / Fax: (206) 281-2936 / E-mail: sperisho@spu.edu

Perlloni-Raguan, Mr. Alexis, HC-03 Box 19015, Rio Grande, PR 00745. E-mail: alexisperlloni@yahoo.com

Perry, Dr. Steven C., Library Director, Pittsburgh Theological Seminary, Clifford E. Barbour Library, 616 N. Highland Ave., Pittsburgh, PA 15206. Work: (412) 441-3304 / Fax: (412) 362-2329 / E-mail: sperry@pts.edu

Peterson, Dr. Herman A., Sacred Heart Major Seminary, Edmund Cardinal Szoka Library, 2701 W. Chicago Boulevard, Detroit, MI 48206. Work: (313) 883-8651 / Fax: (313) 883-8594 / E-mail: peterson.herman@shms.edu

Peterson, Mr. Michael D., Branch Librarian, San Francisco Theological Seminary, 107 Kensington Road, San Anselmo, CA 94960. Work: (415) 258-6635 / E-mail: mpeterson@sfts.edu

Pfeifle, Mrs. Barbara E. (Barb), Associate Librarian, Lexington Theological Seminary, Bosworth Memorial Library, 631 South Limestone Street, Lexington, KY 40508. Work: (859) 252-0361 x224 / Fax: (859) 281-6042 / E-mail: bpfeifle@lextheo.edu

*Phillips, Ms. Amy E., Monograph and LDI Project Cataloguer, Andover-Harvard Theological Library, 45 Francis Avenue, Cambridge, MA 02138. Work: (617) 495-5788 / Fax: (617) 496-4111 / E-mail: amy_phillips@harvard.edu

*Phillips, Dr. Robert (Bob), Associate Dean of Libraries, Southwestern Baptist Theological Seminary, A. Webb Roberts Library, Fort Worth, TX 76122-4490. Work:(817) 923-1921 x2759/Fax: (817) 921-8765/E-mail: phdbob@swbell.net

Pollard, Mr. Russell O., Technical Services Librarian, Harvard Divinity School, Andover-Harvard Theological Library, 45 Francis Avenue, Cambridge, MA 02138. Work: (617) 495-5910 / Fax: (617) 496-4111 / E-mail: russell_ pollard@harvard.edu

Pong, Ms. Kwok-Lai (Connie), Head of Technical Services, New Orleans Baptist Theological Seminary, 4110 Seminary Place, New Orleans, LA 70126. Work: (504) 286-8334 / Fax: (504) 816-8429 / E-mail: cpong@nobts.edu

Pongener, Ms. Sylvia, Cataloger, Northern Baptist Theological Seminary, Brimson Grow Library, 680 East Butterfield Road, Lombard, IL 60148. Work: (630) 620-2153 / Fax: (630) 620-2170 / E-mail: spongener@seminary.edu

Posey, Ms. Susann, Lutheran Theological Seminary at Gettysburg, A.R. Wentz Library, 66 Seminary Ridge, Gettysburg, PA 17235. Work: (717) 338-3032 / Fax: (717) 337-1161 / E-mail: sposey@ltsg.edu

Powell, Mr. David R., Technical Services Manager, Methodist Theological School in Ohio, 3081 Columbus Pike - P.O. Box 8004, Delaware, OH 43015-8004. Work: (740) 363-1146 / Fax: (740) 362-3456 / E-mail: dpowell@mtso.edu

Press, Ms. Nancy Ottman, Library Director, Mars Hill Graduate School, 2525 220th Ave. SE Suite 100, Bothell, WA 98125. Work: (425) 415-0505 x119 / Fax: (425) 527-5005 / E-mail: pressno@mhgs.net

Preston, Mr. James Edward (Jim), 8439 Atherton Drive # 2 W, St. Louis, MO 63130-1020. E-mail: smjpreston@yahoo.com

Pries, Ms. Joan, Public Services Librarian, Regent College, 5800 University Blvd., Vancouver, BC, V6T 2E4, Canada. Work: (604) 221-3369 / Fax: (604) 224-3097 / E-mail: jpries@regent-college.edu

Pulver, Ms. Emilie Grace, Special Projects Librarian, JKM Library, 1100 East 55th Street, Chicago, IL 60615. Work: (773) 256-0730 / Fax: (773) 256-0737 / E-mail: epulver@lstc.edu

*Putman, Mr. Clyde R., Head of Circulation, Perkins School of Theology, Bridwell Library, Southern Methodist University, P.O. Box 750476, Dallas, TX 75275-0476. Work: (214) 768-3441/Fax: (214) 768-4295/E-mail: cputman@smu.edu

Reibach, Ms. Lois R., Technical Services Librarian, Eastern Cluster of Lutheran Seminaries, Krauth Memorial Library, 7301 Germantown Ave., Philadelphia, PA 19119-1794. Work: (215) 248-6382 / Fax: (215) 248-6327 / E-mail: lreibach@ltsp.edu

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.

Reid, Mrs. Sharon, Librarian, Urbana Theological Seminary, 312 E. Daniel Street, Champaign, IL 61820. Work: (217) 365-9005 / E-mail: sreid@urbanaseminary.org

Reid, Prof. Thomas G. (Tom), Librarian, Reformed Presbyterian Theological Seminary Library, 7418 Penn Avenue, Pittsburgh, PA 15208-2594. Work: (412) 731-8690 x104 / Fax: (412) 731-4834 / E-mail: treid@rpts.edu

Reisig, Mr. Jerry, Director of Library Services, New York Theological Seminary, Library, 475 Riverside Drive, Suite 500, New York, NY 10115. Work: (212) 666-4071 / Fax: (212) 870-1236 / E-mail: jreisig@nyts.edu

Rendle, Mr. Hugh (Hugh), Library Director, Tyndale University College & Seminary, J. William Horsey Library, 25 Ballyconnor Court, Toronto, ON, M2M 4B3, Canada. Work: (416) 226-6380 / Fax: (416) 226-6746 / E-mail: hrendle@tyndale.ca

Richards, Mr. Leonard J., 1101 Linden Lane 149837, Faribault, MN 55021-6400.

Ritty, Br. Daniel, Librarian, Holy Trinity Orthodox Seminary, PO Box 36, Jordanville, NY 13361-0036. Work: (315) 858-3116 / Fax: (315) 858-0945 / E-mail: library@hts.edu

Roberts, Mr. Paul A., Library Director, Southeastern Bible College, Gannett-Estes Library, 2545 Valleydale Road, Birmingham, AL 35244-2083. Work: (205) 970-9200 / Fax: (205) 970-9207 / E-mail: proberts@sebc.edu

Robertson, Ms. Eliza Starnes, Library Director, National Humanities Center, Library, 7 Alexander Drive, Research Triangle Park, NC 27709-2256. Work: (919) 549-0661 / Fax: (919) 990-8535 / E-mail: esr@ga.unc.edu

*Robertson, Mr. Terry, Andrews University, James White Library, College Station, Berrien Springs, MI 49103. Work: (616) 471-3269 / E-mail: trobtsn@andrews.edu

Robinson, Mr. Kim, Librarian, Moore Theological College, 1 King Street, Newtown, 2042, Australia. Work: 61-2-9577-9899 / Fax: 61-2-9577-9898 / E-mail: Kim.Robinson@moore.edu.au

Robinson, Dr. Marcia, Syracuse University, Department of Religion, 501 Hall of Languages, Syracuse, NY 13244. Work: (315) 443-5627 / E-mail: MRobinsonMooney@aol.com

Rod, Ms. Janice M., Theology Catalog Librarian/Head Cataloger, St. John's University, Alcuin Library, Box 2500, Collegeville, MN 56321. Work: (320) 363-2617 / E-mail: jrod@csbsju.edu

Roddie, Rev. Robin Parker, (Honorary) Archivist, Wesley Historical Society (Ireland), Methodist Study Centre, Edgehill College, Belfast, Co Antrim, BT23 4TL, United Kingdom. E-mail: robin@roddie.plus.com

Rodgers, Mr. Darrin, Serials Librarian, Fuller Theological Seminary, McAlister Library, 135 North Oakland Avenue, Pasadena, CA 91182. Work: (626) 584-5222 / Fax: (626) 584-5672 / E-mail: rodgers@fuller.edu

Ronan, Ms. Linda, P.O. Box 7135, Lewiston, ME 04243-7135. E-mail: lronan@midmaine.com

Rouze, Miss Christine Lynne, 423 Shelley Drive, Racine, WI 53405. Work: (414) 607-4100 / E-mail: classicalchris5@aol.com

Runis, Ms. Alice I., Technical Services Librarian, Iliff School of Theology, Ira J. Taylor Library, 2201 South University Boulevard, Denver, CO 80210-4796. Work: (303) 765-3174 / Fax: (303) 777-0164 / E-mail: arunis@iliff.edu

*Saner, Ms. Eileen K., Librarian and Director of Educational Resources, Associated Mennonite Biblical Seminary, Library, 3003 Benham Avenue, Elkhart, IN 46517-1999. Work: (574) 296-6233 / Fax: (574) 295-0092 / E-mail: esaner@ambs.edu

*Schaafsma, Ms. Roberta A., Associate Director, Duke University Divinity School Library, Box 90972, Durham, NC 27708-0972. Work: (919) 660-3491 / Fax: (919) 681-7594 / E-mail: roberta.schaafsma@duke.edu

Schleifer, Ms. Donna R., Catalog Librarian, Flagler College, Proctor Library, P.O. Box 1027, St. Augustine, FL 32085-1027. Work: (904) 819-6327 / Fax: (904) 823-8511 / E-mail: dschleifer1@flagler.edu

*Schriek, Mr. Robert W., Library Director, Somerset Christian College, Arthur K. White Library, 2 Chapel Drive, Zarephath, NJ 08890-9089. Work: (732) 356-6240 x1121 / Fax: (732) 356-9007 / E-mail: rschriek@somerset.edu

*Schrodt, Dr. Paul, Librarian, Methodist Theological School in Ohio, John W. Dickhaut Library, 3081 Columbus Pike, P.O. Box 8004, Delaware, OH 43015-8004. Work: (740) 362-3435 / Fax: (740) 362-3456 / E-mail: pschrodt@mtso.edu

Schutt, Ms. Melissa C., Assistant University Librarian, 2875 Palumbo Drive, Apartment #1502, Lexington, KY 40509. Work: (859) 622-1794 / E-mail: mcschutt@hotmail.com

Schwartz, Rev. Charles, 100 Willow Bend Road, Marlton, NJ 08053. Work: (732) 600-0501 / E-mail: fathchuck@aol.com

*Schwartz, Ms. Christine A., Head Cataloger, Princeton Theological Seminary Speer Library, P.O. Box 111, Princeton, NJ 08542-0111. Work: (609) 497-7938 Fax: (609) 497-1826 / E-mail: christine.schwartz@ptsem.edu

Schwartz, Mrs. Cynthia L., Librarian, Byzantine Catholic Seminary, 3605 Perrysville Avenue, Pittsburgh, PA 15214. Work: (412) 321-8383 / Fax: (412) 321-9936 / E-mail: bcs.library@verizon.net

*Selinger, Dr. Suzanne, Theological Librarian/Assoc. Prof. Historical Theology, Drew University, Library, Madison, NJ 07940. Work: (973) 408-3472 / Fax: (973) 408-3770 / E-mail: sselinge@drew.edu

Serdyuk, Mrs. Yana V., Head of Technical Services, JKM Library, 1100 East 55th Street, Chicago, IL 60615. Work: (773) 256-0733 / Fax: (773) 256-0737 / E-mail: yserdyuk@lstc.edu

*Shaffer, Mr. Kenneth M., Director, Brethren Historical Library and Archives, 1451 Dundee Avenue, Elgin, IL 60120-1694. Work: (847) 742-5100 x294 / Fax: (847) 742-6103 / E-mail: kshaffer_gb@brethren.org

Shearer, Mr. Gary W., Adventist Studies Librarian, Pacific Union College, Nelson Memorial Library, Angwin, CA 94508-9705. Work: (707) 965-6675 / Fax: (707) 965-6504 / E-mail: gshearer@puc.edu

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.

Sheppard, Dr. Beth M., Acting Library Director & Instructor of Biblical Studies, Southwestern College, 100 College Street, Winfield, KS 67156. Work: (620) 229-6271 / E-mail: bsheppar@sckans.edu

Shickley, Mrs. Margaret, Cataloger, Lancaster Bible College, 901 Eden Road, Lancaster, PA 17601. Work: (717) 560-8200 x5361 / Fax: (717) 560-8213

Shoemaker, Dr. Lorna A., Director of the Library, Asst. Professor of Church History, Christian Theological Seminary Library, 1000 West 42nd Street, Box 88267, Indianapolis, IN 46208. Work: (317) 931-2370 / Fax: (317) 931-2363 / E-mail: lshoemaker@cts.edu

*Shotts, Ms. D'Anna, 10433 North 1200th Street, Martinsville, IL 62442. E-mail: mallamadks@aol.com

Showers, Fr. Robert, Library Director, Skt. Andreas Bibliotek, Gl. Kongevej 15, DK-1610, Copenhagen V,Denmark. Work: 011 45 33 5560 90 / Fax: same / E-mail: bibliotek@katolsk.dk

Shute, Rev. Daniel, Librarian, Presbyterian College, 3495 University, Montreal, PQ, H3A 2A8, Canada. E-mail: dshute@vl.videotron.ca

*Siedlecki, Mr. Armin, Cataloger, Emory University, Pitts Theology Library, 505 Kilgo Circle, Atlanta, GA 30322. Work: (404) 727-5088 / Fax: (404) 727-1219 E-mail: asiedle@emory.edu

*Siemon, Mr. Jeff, Digital Resources Librarian, Fuller Theological Seminary, McAlister Library, 135 North Oakland Avenue, Pasadena, CA 91182. Work: (626) 584-5221 / Fax: (626) 584-5613 / E-mail: jsiemon@fuller.edu

*Sivigny, Mr. Robert J. (Bob), Divinity Librarian, Regent University, Library, 1000 Regent University Drive, Virginia Beach, VA 23464-9890. Work: (757) 226-4184 / Fax: (757) 226-4167 / E-mail: robesiv@regent.edu

Skinner, Mr. Timothy L., Capital Bible Seminary, Oyer Memorial Library, 6511 Princess Garden Parkway, Lanham, MD 20706. Work: (301) 552-1400 x1231 / E-mail: tskinner@bible.edu

Skreslet, Dr. Paula Youngman, Union Theological Seminary & P.S.C.E., William Smith Morton Library, 3401 Brook Road, Richmond, VA 23227. Work: (804) 278-4333 / Fax: (804) 278-4375 / E-mail: pskreslet@union-psce.edu

*Skypeck, Mr. James R. Head of Public Services and Reference, Boston University School of Theology, Library, Boston University Library, 745 Commonwealth Ave., Boston, MA 02215. Work: (617) 353-5357 / Fax: (617) 358-0699 / E-mail: jrsky@bu.edu

*Smalley, Mrs. Martha Lund, Research Services Librarian, Yale University Divinity School, Library, 409 Prospect Street, New Haven, CT 06511. Work: (203) 432-6374 / Fax: (203) 432-3906 / E-mail: martha.smalley@yale.edu

Smeeton, Dr. Donald Dean, Library Director, Church of God Theological Seminary, William G. Squires Library, 260 11th Street NE, Cleveland, TN 37311. Work: (423) 614-8567 / Fax: (423) 614-8555 / E-mail: drsmeeton@aol.com

*Smith, Mr. Kevin L., Library Director, Pilgrim Library, Defiance College, 201 College Place, Defiance, OH 43512. Work: (419) 783-2482 / E-mail: ksmith@defiance.edu

*Smith, Mr. Newland F., III, Librarian for Collection Management, The United Library, Garrett-Evangelical & Seabury-Western Seminaries, 2121 Sheridan Road, Evanston, IL 60201. Work: (847) 328-9300 / Fax: (847) 328-9624 / E-mail: n_smith1@seabury.edu

Smith, Rev. Paul M., Director, Western Theological Seminary, Beardslee Library, 101 East 13th Street, Holland, MI 49423-3696. Work: (616) 392-8555 x143 / Fax: (616) 392-8889 / E-mail: paul.smith@westernsem.edu

Snavely, Dr. Iren L., Librarian, Temple University - Harrisburg Library, 234 Strawberry Square, Harrisburg, PA 17101. Work: (717) 232-6400 / Fax: (717) 231-3663 / E-mail: isnavely@temple.edu

Soler, Ms. Eleanor W. (Ellie), Retired Librarian (NYTS), 914 Carriage Place Court, Decatur, GA 30033. E-mail: eleanorsoler@bellsouth.net

*Sonsteby, Mr. Alexander (Alec), 711 W. Main St. Apt. 13, Urbana, IL 61801. E-mail: sonsteby@uiuc.edu

Spargo, Miss Rebecca (Beckie), Librarian, Antiochian Village Heritage & Learning Center Library, RR1, Box 307, Bolivar, PA 15923. Work: (724) 238-3677 / Fax: (724) 238-2102 / E-mail: avlibrary@antiochian.org

Spomer, Ms. Michelle Y., Reference Librarian, Azusa Pacific University, PO Box 7000, 901 E. Alosta Avenue, Azusa, California 91702-7000. Work: (626) 815-6000 x5641 / Fax: (626) 815-5064 / E-mail: mspomer@apu.edu

*Sponberg, Ms. Susan E., Cataloger/Theology Collection Development Librarian, Marquette University, Raynor Memorial Library, Marquette University Libraries, P.O. Box 3141, Milwaukee, WI 53201-3141. Work: (414) 288-5482 / Fax: (414) 288-3524 / E-mail: susan.sponberg@marquette.edu

*Spore-Alhadef, Mrs. Mary K., Audio Visual Librarian, 4170 A Byron Street, Palo Alto, CA 94306. Work: (415) 780-7056 / Fax: (415) 780-7069

Stancliff, Mr. Eric R., Public Services Librarian, Concordia Seminary, 801 Seminary Place, St. Louis, MO 63105. Work: (314) 505-7033 / Fax: (314) 505-7046 / E-mail: stancliffe@csl.edu

Starkey, Mr. Edward, University Librarian, University of San Diego, Copley Library, 5998 Alcala Park, San Diego, CA 92110. Work: (619) 260-2369 / Fax: (619) 260-4617 / E-mail: estarkey@sandiego.edu

Stefanik, Mr. Ernie, 373 Wilson Street, Derry, PA 15627. Work: (724) 694-8602 / E-mail: estefanik@msn.com

*Stephens, Mrs. Myka Kennedy, Cataloger, Pitts Theological Library, Emory University, Atlanta, GA 30322. E-mail: mykak@juno.com

*Stewart, Mr. David R., Director of Library Services, Luther Seminary, Library, 2481 Como Avenue, St. Paul, MN 55108. Work: (651) 641-3592 / Fax: (651) 641-3280 / E-mail: dstewart@luthersem.edu

Stitzinger, Mr. James F. (Jim), 20864 Avenue Stanford, Unit L, Santa Clarita, CA 91355. Work: (818) 909-5619 / Fax: (818) 909-5725

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.

Stokes, Dr. Thomas E. (Tom), Librarian, Emmanuel School of Religion, Library, One Walker Drive, Johnson City, TN 37601-9438. Work: (423) 461-1541 / Fax: (423) 926-6198 / E-mail: stokest@esr.edu

Stroud, Mr. John Nathan, Owner, Stroud Booksellers, HC 68, Box 94, Williamsburg, WV 24991-9716. Work: (304) 645-7169 / Fax: (304) 645-4620 / E-mail: raretheology@stroudbooks.com

*Stuehrenberg, Mr. Paul F., Divinity Librarian, Yale University Divinity School, Library, 409 Prospect Street, New Haven, CT 06511. Work: (203) 432-5292 / Fax: (203) 432-3906 / E-mail: paul.stuehrenberg@yale.edu

Sutton, Rev. Norma S., Professor, North Park Theological Seminary, Brandel Library, 3225 West Foster Avenue, Chicago, IL 60625. Work: (773) 244-6239 Fax: (773) 244-4891 / E-mail: nsutton@northpark.edu

*Swanson, Prof. Dennis M., Head Librarian, The Master's Seminary, 13248 Roscoe Boulevard, Sun Valley, CA 91352. Work: (818) 909-5634 / Fax: (818) 909-5680 / E-mail: dswanson@tms.edu

*Sweet, Dr. Frederick C. (Fred), 4824 Sundial Drive NE, Grand Rapids, MI 49525. Work: (616) 949-5300 x1362 / Fax: (616) 222-1525 / E-mail: fred_sweet@cornerstone.edu

*Swensen, Mr. Dale, Principal Cataloger, Brigham Young University, 6739 Lee Library, Provo, UT 84602. Work: (801) 422-4407 / Fax: (801) 422-0468 / E-mail: dale_swensen@byu.edu

Sylvest, Miss Kathy, Librarian, Southern Baptist Historical Library & Archives, 901 Commerce Street, Suite 400, Nashville, TN 37203-3630. Work: (615) 244-0344 / Fax: (615) 782-4821 / E-mail: kathy@sbhla.org

*Szewczyk, Mr. David, Partner, Philadelphia Rare Books & MSS Company, PO Box 9536, Philadelphia, PA 19124. Work: (215) 744-6734 / Fax: (215) 744-6137 / E-mail: elzevir@prbm.com

Taitt, Dr. Glenroy, Librarian II, The University of the West Indies, Main Library, St. Augustine, Trinidad, Tobago, West Indies. Work: (868) 662-2002 x3506 / Fax: (868) 662-9238 / E-mail: gtaitt@library.uwi.tt

*Tarpley, Ms. Margaret (Maggie), Associate in Surgery, 1506 Clairmont Place, Nashville, TN 37232-2730. Work: (615) 343-6642 / Fax: (615) 322-0689 / E-mail: margaret.tarpley@vanderbilt.edu

Taylor, Ms. Christine, Chancellor, Archdiocese of Seattle, 910 Marion Street, Seattle, WA 98104. Work: (206) 382-4857 / Fax: (206) 382-4840 / E-mail: christinet@seattlearch.org

*Taylor, Dr. Sharon A., Director, Andover Newton Theological School, Trask Library, 169 Herrick Road, Newton Centre, MA 02459. Work: (617) 964-1100 x259 / Fax: (617) 965-9756 / E-mail: staylor@ants.edu

Tenenbaum, Dr. Eduardo R., 25 Sutton Place South, New York, NY 10022. E-mail: ed.tenenbaum@att.net

Ternak, Mr. Armand, Director of Library Services, Hope International University, Darling Library, 2500 E. Nutwood Ave., Fullerton, CA 92870. Work: (714) 879-3901 x1244 / Fax: (714) 681-7515 / E-mail: aternak@hiu.edu

Terry, Ms. Barbara, PO Box 705, Bardstown, KY 40004. E-mail: mterry40008@yahoo.com

Teske, Ms. Mary Ann R., Catalog Librarian, Luther Seminary, Library, 2481 Como Avenue, St. Paul, MN 55108. Work: (651) 641-3446 / Fax: (651) 641-3280 / E-mail: mteske@luthersem.edu

Thiessen, Mr. Richard D., Library Director, Columbia Bible College, 2940 Clearbrook Road, Abbotsford, BC, V2T 2Z8, Canada. Work: (604) 853-3358 x336 / Fax: (604) 853-3063 / E-mail: Richard.Thiessen@columbiabc.edu

*Thomas, Mr. Page A., Director, Center for Methodist Studies, Perkins School of Theology, Bridwell Library, Southern Methodist University, P.O. Box 750476, Dallas, TX 75275-0476. Work: (214) 768-2363 / Fax: (214) 768-4295 / E-mail: pthomas@mail.smu.edu

*Thomason, Mrs. Dorothy Gilliam (Dottie), Catalog Librarian, Union Theological Seminary & P.S.C.E., William Smith Morton Library, 3401 Brook Road, Richmond, VA 23227. Work: (804) 278-4314 / Fax: (804) 278-4375 / E-mail: thomason@union-psce.edu

Thompson-Franklin, Ms. Samantha, Lewis-Clark State College Library, 500 - 8th Avenue, Lewiston, ID 83501. Work: (208) 792-2557 / E-mail: sfranklin@lcsc.edu

*Tippey, Mr. Paul A., Information Commons Library Manager, Asbury Theological Seminary, B.L. Fisher Library, 204 North Lexington Avenue, Wilmore, KY 40390-1199. Work: (859) 858-2232 / Fax: (859) 858-2350 / E-mail: paul_tippey@asburyseminary.edu

Tonkiss-Cameron, Mrs. Ruth, 99 Claremont Avenue #301, New York, NY 10027. Work: (212) 280-1502 / E-mail: rcameron@uts.columbia.edu

*Torbert, Ms. Christina, University of Mississippi, Oxford, J.D. Williams Library, Oxford, MS 38677. Work: (662) 915-7095 / Fax: (662) 915-6744 / E-mail: caltheat@yahoo.com

Tremblett, Mr. Tony, Serials Assistant, Regent College, Regent Carey Library, 5800 University Blvd., Vancouver, BC, V6T 2E4, Canada. Work: (604) 221-3397 / Fax: (604) 224-3097 / E-mail: tonyt@regent-college.edu

*Truman, Rev. Gerald L., 3110 Newgate Dr., Florissant, MO 63033. Work: (314) 831-8858 x5201 / Fax: (314) 921-9203 / E-mail: gtruman@ugst.org

Tryon, Mr. Howard (Rusty), Acquisitions Librarian, Midwestern Baptist Theological Seminary, Library, 5001 North Oak Street Trafficway, Kansas City, MO 64118. Work: (816) 414-3726 / E-mail: rtyron@mbts.edu

Tuck, Ms. Sherrie, Serials Librarian/Assistant Librarian, Episcopal Divinity School/Weston Jesuit School of Theology Library, 99 Brattle Street, Cambridge, MA 02138. Work: (617) 349-3602 x361 / Fax: (617) 349-3603 / E-mail: stuck@edswjst.org

Turnbull, Mr. Gerald R., Librarian, 1960 West 7th Avenue, Apt 302, Vancouver, BC, V6J 1T1, Canada. Work: (604) 822-9427 / Fax: (604) 822-9212 / E-mail: geraldt@interchange.ubc.ca

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.

*Umoh, Ms. Linda, Senior Catalog Librarian, Perkins School of Theology, Bridwell Library, Southern Methodist University, P.O. Box 750476, Dallas, TX 75275-0476. Work: (214) 768-2635 / Fax: (214) 768-4295 / E-mail: lumoh@smu.edu

Vandegrift, Rev. J. Raymond, St. Dominic Priory, 630 E Street, S.W., Washington, DC 20024-2598. E-mail: vandegriftraymon@hotmail.com

*Veldheer, Rev. Kristine J. (Kris), Instruction Librarian, Graduate Theological Union, Library, 2400 Ridge Road, Berkeley, CA 94709. Work: (510) 649-2504 Fax: (510) 649-2508 / E-mail: veldheer@gtu.edu

Veracka, Mr. Peter G., Director of the Library, Pontifical College Josephinum, A.T. Wehrle Memorial Library, 7625 North High Street, Columbus, OH 43235-1498. Work: (614) 958-2290 / Fax: (614) 885-2307 / E-mail: pveracka@pcj.edu

Vorp, Mr. Donald M. (Don), Collection Development Librarian, Princeton Theological Seminary, Speer Library, P.O. Box 111, Princeton, NJ 08542-0111. Work: (609) 497-7935 / Fax: (609) 497-1826 / E-mail: donald.vorp@ptsem.edu

*Vossberg, Ms. Susan, Periodicals Coordinator, Bethel Seminary St. Paul, 3949 Bethel Drive, St. Paul, MN 55112. Work: (651) 638-6183 / Fax: (651) 638-6006 / E-mail: s-vossberg@bethel.edu

*Voth, Ms. Mariel Deluca, Bethel Seminary San Diego, Library, 6116 Arosa Street, San Diego, CA 92115-3902. Work: (619) 582-8188 x232 / Fax: (619) 583-3378 / E-mail: m-voth@bethel.edu

Waits, Mrs. Betty Jean (Betty), Librarian, Center for Christian Education, 727 Metker Street, Irving, TX 75062-4425. Work: (972) 594-7715 / Fax: (972) 255-6320 / E-mail: waits@center1.org

Walker, Ms. Elaine T., Circulation Librarian, Claremont School of Theology, Library, 1325 N. College Avenue, Claremont, CA 91711. Work: (909) 447-2510 / Fax: (909) 447-6292 / E-mail: ewalker@cst.edu

Walker, Mrs. Leslie C., Assistant Librarian, Lutheran Theological Southern Seminary, Lineberger Memorial Library, 4201 North Main Street, Columbia, SC 29203-5898. Work: (803) 786-5150 x270 / Fax: (803) 786-6499 / E-mail: lwalker@ltss.edu

Walter, Mr. Blake, Director, Northern Baptist Theological Seminary, Brimson Grow Library, 680 East Butterfield Road, Lombard, IL 60148. Work: (630) 620-2115 / Fax: (630) 620-2170 / E-mail: bwalter@seminary.edu

*Warden, Ms. Marian M. (Mim), 161 West 61st Street, Apt. 5G, New York, NY 10023. Work: (212) 678-5209 / E-mail: mimWarden@aol.com

*Weaver, Dr. John B., Periodicals and Reference Librarian, Emory University Pitts Theology Library, 505 Kilgo Circle, Atlanta, GA 30322-2810. Work: (404) 727-1218 / Fax: (404) 727-1219 / E-mail: jbweave@emory.edu

*Webster, Mr. Jefferson P. (Jeff), Collection Development Librarian, Dallas Theological Seminary, Turpin Library, Dallas Theological Seminary, 3909 Swiss Avenue, Dallas, TX 75204. Work: (214) 841-3748 / Fax: (214) 841-3750 E-mail: jeff_webster@dts.edu

Wells, The Rev. Keith P., Director, Denver Seminary, Carey S. Thomas Library, Box 100,000, Denver, CO 80250. Work: (303) 762-6963 / Fax: (303) 761-8060 E-mail: Keith.Wells@densem.edu

*Wenderoth, Dr. Christine, Director of Library, JKM Library, 1100 East 55th Street, Chicago, IL 60615. Work: (773) 256-0735 / Fax: (773) 256-0737 / E-mail: cwendero@lstc.edu

White, Dr. Cecil R., Library Director, 229 Rome Place, Hayward, CA 94544. Work: (650) 321-5655 / Fax: (650) 322-5447 / E-mail: cecilrwhite@hotmail.com

White-Zeager, Mr. Jeremy A., Director for Technical Services, Louisville Presbyterian Theological Seminary, Ernest Miller White Library, 1044 Alta Vista Road, Louisville, KY 40205. Work: (502) 992-5420 / E-mail: jwhite_zeager@lpts.edu

Whitney, Mr. David B., Chair, Board of Advisers of The Pealing Chord, 8 Ellen Dr. K. Twp., Wyoming, PA 18644-9390. Work: (570) 696-2218

Wild, Mr. Larry C., Library Director, Judson College, Library, 1151 N. State Street, Elgin, IL 60123-1498. Work: (847) 628-2036 / Fax: (847) 695-0407 / E-mail: lwild@Judsoncollege.edu

*Willard, Dr. Louis Charles, Librarian, Association of Theological Schools, 10 Summit Park Drive, Pittsburgh, PA 15275. Work: (412) 788-6505 x226 / Fax: (412) 788-6510 / E-mail: willard@ats.edu

*Williams, Miss Audrey, Regent College, Regent-Carey Library, 5800 University Boulevard, Vancouver, BC, V6T 2E4, Canada. Work: (604) 221-3364 / Fax: (604) 224-3097 / E-mail: audrey@regent-college.edu

Williamson, Mrs. Jane K., Assistant Administrative Librarian, Memphis Theological Seminary, 168 East Parkway South, Memphis, TN 38104. Work: (901) 458-8232 x131 / Fax: (901) 458-4051 / E-mail: jwilliamson@mtscampus.edu

*Wilson, Rev. Gillian, Librarian, United Theological College of the West Indies, PO Box 136, Golding Avenue, Kingston, 7, Jamaica. Work: (876) 927-2868 / Fax: (876) 927-0812 / E-mail: gillyw31@hotmail.com

*Wishart, Ms. Karen, Theology Reference Librarian, Victoria University, Emmanuel College, Library, 75 Queen's Park Crescent East, Toronto, ON, M5S 1K7, Canada. Work: (416) 585-4551 / Fax: (416) 585-4516 / E-mail: karen.wishart@utoronto.ca

Womack, Ms. Anne Richardson, Associate Director/Collections Librarian, Vanderbilt University, Divinity Library, 419 21st Avenue, South, Nashville, TN 37240-0007. Work: (615) 343-0541 / Fax: (615) 343-2918 / E-mail: anne.womack@vanderbilt.edu

*Wood, Ms. Laura C., Director, Harvard Divinity School, Andover-Harvard Theological Library, 45 Francis Avenue, Cambridge, MA 02138. Work: (617) 495-2802 / Fax: (617) 496-4111 / E-mail: laura_wood@harvard.edu

*Woodruff Tait, Rev. Jennifer, Methodist Librarian, Drew University, Library, 36 Madison Avenue, Madison, NJ 07940. Work: (973) 408-3000 / E-mail: jwoodruf@drew.edu

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.

Woodruff, Mr. Kevin, Library Director/Reference Librarian, Tennessee Temple University/Temple Baptist Seminary, Cierpke Memorial Library, 1815 Union Avenue, Chattanooga, TN 37404. Work: (423) 493-4252 / Fax: (423) 493-4497 E-mail: cierpke@prodigy.net

Wortman, Mr. James A., Greenville Presbyterian Theological Seminary, P.O. Box 690, Taylors, SC 29687. Work: (864) 322-2717 / Fax: (864) 322-2719 / E-mail: awortman@gpts.edu

Wu, Mr. Yixiong, Professor, Zhongshan University, Department of History, Guangzhou, Guangdong 510275, China. Work: 0086 20-84113308 / E-mail: hsswyx@hotmail.com

*Wunderlich, Mr. Clifford S. (Cliff), Head of Public Services, Harvard Divinity School, Andover-Harvard Theological Library, 45 Francis Avenue, Cambridge, MA 02138-1911. Work: (617) 496-5409 / Fax: (617) 496-4111 / E-mail: clifford_wunderlich@harvard.edu

Wyman, Mr. Dan, Dan Wyman Books, Dan Wyman Books, P.O. Box 51111, Springfield, MA 01151. Work: (413) 846-6357 / Fax: (208) 567-8926 / E-mail: dan@danwymanbooks.com

Yang, Mrs. Patricia J. (Patsy), Associate Librarian, Golden Gate Baptist Theological Seminary, Pacific Northwest Campus, 3200 NE 109th Avenue, Vancouver, WA 98682. Work: (360) 882-2179 / Fax: (360) 882-2279 / E-mail: patsy@nwbaptist.org

Youngs, Dr. Fredrick, Librarian, Prairie Bible Institute, T.S. Rendall Library, Box 4000, Three Hills, AB, T0M 2N0, Canada. Work: (403) 443-5511 x3347 / Fax: (403) 443-5540 / E-mail: fred.youngs@prairie.edu

* Yount, Diana, Associate Director, Andover Newton Theological School, Trask Library, 169 Herrick Road, Newton Centre, MA 02459. Work: (617) 964-1100 x252 / Fax: (617) 965-9756 / E-mail: dyount@ants.edu

*Yu, Ms. Nancy, Southeastern Baptist Theological Seminary, 114 N. Wingate Street, Wake Forest, NC 27587. Work: (919) 761-2255 / E-mail: nyu@sebts.edu

Zakharov, Ms. Luba, P.O. Box 20032, Wilmington, NC 28407. E-mail: lvz5899@uncw.edu

Zalewski, Dr. Wojciech, Bibliographer for Religious Studies/Retired, Stanford University Libraries, Stanford, CA 94305-6004. Work: (650) 723-9274 / E-mail: zalewski@stanford.edu

*Zhong, Ms. Jessie, Technical Services Librarian, Dallas Theological Seminary, Turpin Library, 3909 Swiss Avenue, Dallas, TX 75204. Work: (214) 841-3746 Fax: (214) 841-3745 / E-mail: jzhong@dts.edu

Student Members

Alexandre, Mr. Nicolas, Student Assistant, Bangor Theological Seminary, Moulton Library, 300 Union Street, Bangor, ME 04401. Work: (207) 942-6781 x123 / Fax: (207) 990-1267 / E-mail: nalexandre@bts.edu

*Allerton, Ms. Ellen M., 7236 Darien Drive, Hudson, OH 44236. E-mail: allerton@adelphia.net

Arterburn, Mr. Charles R., 468 Rose Lane, #2, Lexington, KY 40508. E-mail: crart02@yahoo.com

Barr, Ms. Gillian R., 14053-F Mango Drive, Del Mar, CA 92014. E-mail: grbarr1@earthlink.net

*Beaver, Miss Janice Cheryl, LA Public Library Services, P.O. Box 2247 Austin, TX 78768-2247. Work: (512) 478-5212 / Fax: (512) 472-4620 / E-mail: jcherylbeaver@yahoo.com

Bibulovic, Mr. Jakov, 84 Penderwick Cres, Maple, ON, L6A 3W1, Canada. E-mail: jakov@primus.ca

Burns, Ms. Carol Johnson, Head of Circulation, 10237 Indian Head Princess Road W, Jacksonville, FL 32257. Work: (904) 256-7277 / Fax: (904) 256-7191 E-mail: cjohnso11@ju.edu

Burton-Crutchfield, Mr. John T., 2411 Dellwood Drive, Durham, NC 27705. Work: (919) 383-3434 / Fax: (313) 383-2424 / E-mail: burtoncrutchfield@juno.com

*Carter, Mr. Duane M., Serials Librarian, Episcopal Theological Seminary of the Southwest, Harold & Patricia Booher Library, P.O. Box 2247, Austin, TX 78768-2247. Work: (512) 478-5212 / Fax: (512) 472-4620 / E-mail: dcarter@etss.edu

Carter, Mr. Jerome Vernon, 2033 Perry Street, Denver, CO 80212. E-mail: coyotemoon1@comcast.net

Chance, Mr. Roy Bruce, 910 N. Kuney, Abilene, KS 67410. E-mail: Rbchance@carrollsweb.com

Coker, Mr. Joe L., 779-B Montclair Rd., Birmingham, AL 35213.

Costantino, Mr. Paul, 1150 52nd Street, Brooklyn, NY 11219. E-mail: p_costantino@hotmail.com

Cullinan, Mr. William H., 2200 Ben Franklin # E205A, Philadelphia, PA 19130. Work: (215) 568-0829 / E-mail: wcullina2002@yahoo.com

Daught, Mr. Gary F., 39 Milligan Lane, Johnson City, TN 37601. E-mail: GFDaught@milligan.edu

George, Mr. A.U., 2716 Ash Creek, Mesquite, TX 75181. Work: (757) 226-4400 / E-mail: augeorge@comcast.net

Gleason, Mrs. Suzanne, Circulation Coordinator, Covenant Theological Seminary, Buswell Library, 12330 Conway Road, Creve Coeur, MO 63141-8697. Work: (314) 336-4310 / Fax: (314) 434-4819 / E-mail: suzanne.gleason@covenantseminary.edu

Greene, Mr. Brian C., 246 Beacon Street, #2R, Somerville, MA 02143. E-mail: bgreene@post.harvard.edu

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.

Hammons, Ms. Meredith, Vanderbilt Univesity, 419 21st Avenue South, Nashville, TN 37240-0007. Work: (615) 343-8508 / Fax: (615) 512-4484 / E-mail: meredith.b.hammons@vanderbilt.edu

Henderson, Ms. Tolonda, Chicago Theological Seminary, Hammond Library, 1164 E. 58th Street, Chicago, IL 60615. Work: (773) 322-0225 / Fax: (773) 752-7194 / E-mail: thenderson@ctschicago.edu

Hennig, Miss Kelly, 11853 Skylake Place, Tampa, FL 33617. Work: (813) 983-0606

Henry, Ms. Miranda Gail, 208 E. 2nd Street, Apt. 3, Bloomington, IN 47401. Work: (812) 855-2018 / E-mail: mghenry@indiana.edu

Howard, Rev. Marilyn Monroe, 2909 Middlesex Ct., Lexington, KY 40503. E-mail: marilynmhoward@earthlink.net

Ingrassia, Mr. Mark Steven, 1628 Melanie Place, Pekin, IL 61554-6147. E-mail: markngraca@yahoo.com

Jacobs, Mr. Thomas Albert, 733 W. Foothill Blvd. # 508, Upland, CA 91786. Work: (626) 815-6000 / E-mail: barnabus4444@yahoo.com

Jamieson, Mr. Stephen, Covenant Theological Seminary, Buswell Library, 12330 Conway Road, Creve Coeur, MO 63141-8697. Work: (314) 434-4310 / Fax: (314) 434-4819 / E-mail: stephen.jamieson@covenantseminary.edu

Kim, Rev. David H., 206 Salem Ct. #3, Princeton, NJ 08540. Work: (609) 452-1009 / E-mail: dhkim08540@yahoo.com

Kong, Mr. Richard Y., University of Michigan School of Information, 304 West Hall, Ann Arbor, MI 48109. Work: (734) 763-2285 / E-mail: rkong@umich.edu

Lawrence, Ms. Jennifer M., 4327 Gertrude Avenue, Saint Louis, MO 63116. Work: (314) 935-4315 / E-mail: jmlawrence@wustl.edu

*Lee, Mr. Seong Heon, 103 Farber Road, 7B, Princeton, NJ 08540. E-mail: yhsh@hotmail.com

Lewis, Rev. Thomas Jefferson (Tom), The Family Ministry, 1250 S. Parker Road, Unit 201C, Denver, CO 80231. Work: (303) 337-4921 / E-mail: tlew4512@comcast.net

Lockman, Mr. Timothy I. (Tim), 528 S. 3rd Street, Apt. #1, DeKalb, IL 60115. Work: (815) 825-2086 x510 / Fax: (815) 825-2072 / E-mail: lockman@illinoisalumni.org

Matiachuk, Rev. Richard, 8660 Delaware Rd., Richmond, BC, V7C 4Y3, Canada. E-mail: rmdirect@telus.net

Mitchell, Ms. Christine R., 7032-D Perkins Place D, Baton Rouge, LA 70808. E-mail: email4christine@yahoo.com

Mortimore, Mr. Jeffrey M. (Jeff), 1806 W. Friendly Ave., Greensboro, NC 27403. Work: (336) 334-3477 / E-mail: jeffmortimore@msn.com

Nahat, Ms. Elizabeth, 1908 Severn Road, Grosse Pointe, MI 48236.

Newgren, Mr. John Andrew (Andy), 100 Stockton Street, Apt. 204, Princeton, NJ 08540. E-mail: newgren@gmail.com

*Nikolova-Houston, Mrs. Tatiana, 2100 Rio Grande, Austin, TX 78705. Work: (512) 478-9676 / E-mail: gabrovo61@yahoo.com

Nutter, Dr. Ronald Grant (Ron), 1240 E. Scenic View Drive, Madison, IN 47250. E-mail: rnutter@direcway.com

Olsen, Miss Lisa M., Concordia Theological Seminary, Walther Library, 6600 N. Clinton Street, Fort Wayne, IN 46825. E-mail: olsenlm@mail.ctsfw.edu

Pischke, Mr. Kevin M., 3900 Swiss Ave #612, Dallas, TX 75204. E-mail: kpischke@scd.unt.edu

*Porter, Mr. Jared L., Information Commons Technology Manager, Asbury Theological Seminary, B.L. Fisher Library, 204 North Lexington Avenue, Wilmore, KY 40390-1199. Work: (859) 858-3426 / Fax: (859) 858-2350 / E-mail: jared_porter@asburyseminary.edu

Punt, Miss Juliana Lisa, Biola University, 13800 Biola Avenue, La Mirada, CA 90639. Work: (562) 944-0351 x5620 / E-mail: juliana.punt@biola.edu

Quinonez, Mr. Jorge, Keren Ahvah Meshihit, P.O. Box 10382, Jerusalem, 91103, Israel. Work: 011-972-2678-2536 / E-mail: jorgequinonez@yahoo.com

Raymond, Ms. Beth Ann, 147 Crafts Street, #2, Newton, MA 02460. E-mail: beth.raymond@simmons.edu

Reese, Mr. Garth, 2921 N. Garey Avenue, Apt. #7, Pomona, CA 91767-1843. Work: (760) 985-5622 / E-mail: garth.reese@cgu.edu

Reeves, Mr. Jason G., Center for Christian Education, 727 Metker Street, Irving, TX 75062. E-mail: reevesfamily@att.net

Reiter, Mr. Richard R., 1045 S. Wesley Avenue, Oak Park, IL 60304. E-mail: dreiter1045@juno.com

Romoli, Ms. Leslie K., Library Assistant II, Episcopal Theological Seminary of the Southwest, 606 Ratherrue, Austin, TX 78768. Work: (512) 439-0316 / E-mail: lromoli@etss.edu

Seeman, Mr. Dean, 318 Montrose Avenue, Toronto, ON, M6G 3G8, Canada. E-mail: dean.seeman@utoronto.ca

Shackleford, Mr. Bradley Aaron, Library Information Technician, Shasta College Library, 11555 Old Oregon Trail, Redding, CA 96049. Work: (530) 225-4976 / Fax: (530) 241-3606 / E-mail: setolove@charter.net

*Shermer, Ms. Kerry, Central Baptist Theological Seminary, 741 N. 31st Street, Kansas City, KS 66102. Work: (913) 281-3814 / E-mail: kshermer@juno.com

Shuman, Miss Brady, Covenant Theological Seminary Library, 12330 Conway Road, Creve Coeur, MO 63141. Work: (314) 336-4310 / Fax: (314) 434-4819 / E-mail: brady.shuman@covenantseminary.edu

Singh, Mr. Rohit, Department of LIS, University of North Carolina-Greensboro, 349-B Curry Building, UNCG PO Box 26170, Greensboro, NC. E-mail: rohitizm@hotmail.com

*Streett, Mr. Andrew D., Assistant Director of Library Services, Criswell College, 4010 Gaston Avenue, Dallas, TX 75246. Work: (214) 818-1327 / Fax: (214) 818-1310 / E-mail: adstreett@criswell.edu

Sullivan, Mr. Brian, 13714 Gillette Road, Albion, NY 14411. Work: (585) 589-6491 / E-mail: millerr@eznet.net

*Swindlehurst, Mr. Arik, Acquisitions, Abilene Christian University, 221 Brown

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.

Library - ACU Box 29208, Abilene, TX 79699. Work: (325) 674-2920 / Fax: (325) 672-4677 / E-mail: ajres011500@aol.com

Travis, Mr. Shawn J., 1811 Giant Street, Toledo, OH 43613. Work: (419) 262-3560 / E-mail: stravis3@kent.edu

Vargas, Mr. Chris, 205 16th Avenue, # 5, San Francisco, CA 94118. E-mail: clvargas1@hotmail.com

Walden, Ms. Sydney L., University of Iowa, 3087 Main Library, Iowa City, IA 52442. E-mail: sydney-walden@uiowa.edu

*Waller, Mr. Jeffrey H., Indiana University - School of Library & Information Science, 1320 East 10th Street, LI 011, Bloomington, IN 47405. Work: (812) 855-2018 / E-mail: jwaller@indiana.edu

*Wappler, Mr. Benjamin T., 2111 S. Euclid Avenue #2, Berwyn, IL 60402. Work: (708) 366-2490 / E-mail: benwappler@hotmail.com

Wilson, Mr. Duane E., 1127 Paper Birch Court, Bloomington, IN 47403. E-mail: duwilson@indiana.edu

Yanos, Miss Allison R., Indiana University, 1320 E. 10th Street LI 011, Bloomington, IN 47405-3907. Work: (812) 855-2018 / E-mail: ayanos@indiana.edu

Institutional Members

A. Webb Roberts Library see Southwestern Baptist Theological Seminary
A.A. Lemieux Library see Seattle University
A.P. Mahoney Library see St. Peter's Seminary
A.R. Wentz Library see Lutheran Theological Seminary at Gettysburg
A.T. Wehrle Memorial Library see Pontifical College Josephinum
Abilene Christian University, Brown Library, 221 Brown Library, ACU Box 29208, Abilene, TX, 79699-9208. (325) 674-2347; Fax: (325) 674-2202. Mr. S. Craig Churchill; E-mail: churchillc@acu.edu; www.acu.edu
Acadia University, Vaughan Memorial Library, P.O. Box 4, Wolfville, Nova Scotia, Canada B4P 2R6. (902) 585-1528; Fax: (902) 585-1748. Ms. Patricia Gallant; E-mail: patricia.gallant@acadiau.ca; http://ace.acadiau.ca/divcol/
Akrofi-Christaller Memorial Centre for Mission Research & Applied Theology, Zimmermann Library, P.O. Box 76, Akropong-Akuapem, Ghana. 00233-27-556718. Miss Korklu A. Laryea; E-mail: library@acmcghana.org; www.achmcghana.org
Alcuin Library see St. John's University
Alliance Theological Seminary, 350 North Highland Avenue, Nyack, NY 10960. (845) 353-2020 ext. 6985; Fax: (845) 358-2651. Ms. Cheryl A. Felmlee; E-mail: cheryl.felmlee@alliance.edu; www.alliance.edu
Alliance Theological Seminary, Nyack College, Henry Wilson Library, 93 Worth Street, 10th Floor, New York, NY 10013-3903. (212) 625-0500; Fax: (917) 237-0403. Dr. Jeffrey Mackey; E-mail: jeffrey.mackey@nyack.edu; www.nyackcollege.edu
Alumni Memorial Library see SS. Cyril and Methodius Seminary
Ambrose Swasey Library see Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary and the St. Bernard's Institute
Anderson University, School of Theology Library, 1100 East 5th Street, Anderson, IN 46012-3462. (765) 641-4275; Fax: (765) 641-3850. Ms. Trish Janutolo; E-mail: tbj@anderson.edu; http://library.anderson.edu
Andover-Harvard Theological Library see Harvard Divinity School
Andover Newton Theological School, Trask Library, 169 Herrick Road, Newton Centre, MA 02459. (617) 964-1100; Fax: (617) 965-9756. Dr. Sharon A. Taylor; E-mail: staylor@ants.edu; www.ants.edu
Andrews University, James White Library, College Station, Berrien Springs, MI 49104. (616) 471-6267. Mr. Terry Robertson; E-mail: trobtsn@andrews.edu; www.andrews.edu/library/
Archbishop Ireland Memorial Library see St. Paul Seminary, University of St. Thomas
Archbishop Vehr Theological Library see St. John Vianney Seminary
Archibald Foundation Library see Canadian Theological Seminary
Asbury Theological Seminary, B. L. Fisher Library, 204 North Lexington Avenue, Wilmore, KY 40390-1199. (859) 858-2299; Fax: (859) 858-2350. Dr. Ken Boyd; E-mail: ken_boyd@asburyseminary.edu; www.asburyseminary.edu/icommons/index.shtml

Ashland Theological Seminary, Darling Memorial Library, 910 Center Street, Ashland, OH 44805. (419) 289-5168; Fax: (419) 289-5969. Dr. Russell Morton; E-mail: rmorton2@ashland.edu; www.ashland.edu/seminary/home.html

Asia Pacific Theological Seminary, Library, P.O. Box 377, 2600 Baguio City, Philippines. Ms. M.B. Scroggs; E-mail: library@apts.edu; www.apts.edu

Assemblies of God Theological Seminary, Cordas C. Burnett Library, 1435 N. Glenstone Avenue, Springfield, MO 65802. (417) 268-1000. Mr. Joseph F. Marics, Jr.; E-mail: jmarics@agseminary.edu; www.agts.edu

Associated Mennonite Biblical Seminary, Library, 3003 Benham Avenue, Elkhart, IN 46517-1999. (574) 296-6233; Fax: (574) 295-0092. Ms. Eileen K. Saner; E-mail: esaner@ambs.edu; www.ambs.edu/library

Athenaeum of Ohio, Mt. St. Mary's Seminary, Eugene H. Maly Memorial Library, 6616 Beechmont Avenue, Cincinnati, OH 45230-2091. (513) 231-2223 ext. 135/6; Fax: (513) 231-3254. Ms. Tracy Koenig; E-mail: tkoenig@mtsm.org; www.mtsm.org

Atlantic School of Theology, Library, 640 Francklyn St., Halifax, Nova Scotia, Canada B3H 3B5. (902) 496-7948; Fax: (902) 423-7941. Ms. Joyce Thomson; E-mail: jthomson@astheology.ns.ca; http://astheology.ns.ca

Austin Graduate School of Theology, Library, 1909 University Avenue, Austin, TX 78705. (512) 476-2772; Fax: (512) 476-3919. Dr. Jon Aho; E-mail: jaho@austingrad.edu; www.austingrad.edu

Austen K. DeBlois Library see Eastern Baptist Theological Seminary

Austin Presbyterian Theological Seminary, Stitt Library, 100 E. 27th Street, Austin, TX 78705-5797. (512) 472-6736; Fax: (512) 322-0901. Mr. Timothy D. Lincoln; E-mail: tlincoln@austinseminary.edu; www.austinseminary.edu

Australian Lutheran College, Löhe Memorial Library, 104 Jeffcott Street, North Adelaide, SA, Australia 5006. 08-8267 7377; Fax: 08-8267 7384. Ms. Blan MacDonagh; library@alc.edu.au; www.alc.edu.au

B. L. Fisher Library see Asbury Theological Seminary

Bangor Theological Seminary, Moulton Library, 300 Union Street, Bangor, ME 04401. (207) 942-6781, ext.138; Fax: (207) 990-1267. Ms. Lorraine McQuarrie; E-mail: lmcquarrie@bts.edu; www.bts.edu

Baptist Missionary Association Theological Seminary, Kellar Library, 1530 E. Pine Street, Jacksonville, TX 75766. (903) 586-2501 ext. 232; Fax: (903) 586-0378. Rev. James C. Blaylock; E-mail: blaylock@bmats.edu; www.bmats.edu

Barry University, Monsignor William Barry Memorial Library, 11300 N.E. Second Avenue, Miami Shores, FL 33161-6695. (305) 899-3762; Fax: (305) 899-3771. Mr. Philip O'Neill; E-mail: poneill@barry.edu; www.barry.edu/libraryservices/default.htm

Baylor University, Baylor University Library, P.O. Box 97148, 1312 South 3rd Street, Waco, TX 76798-7151. (254) 710-2968; Fax: (254) 710-3116 Rev. William B. Hair, III; E-mail: bill_hair@baylor.edu; www.baylor.edu

Beardslee Library see Western Theological Seminary

Beeson Divinity School see Samford University

Benedictine College, Benedictine College Library, 1020 N. 2nd Street, Atchison, KS 66002-1499. (913) 367-5340, ext. 2511; Fax: (913) 367-6102.; Ms. Corinne Cardona; E-mail: ccardona@benedictine.edu; www.benedictine.edu

Bethel College see Missionary Church Archives & Historical Collection

Bethel Seminary, Carl H. Lundquist Library, 3949 Bethel Drive, St. Paul, MN 55112. (651) 638-6175; Fax: (651) 638-6006. Ms. Pam Jervis; E-mail: p-jervis@bethel.edu; www.bethel.edu/seminary_academics/semlibrary/home.htm

Bethel Seminary of the East, Library, 1605 N. Limekiln Pike, Dresher, PA 19025. (215) 641-4801; Fax: (215) 641-4804. Dr. Lyn S. Brown; E-mail: lbrown@bethel.edu; www.bethel.edu/seminary_academics/semlibrary/home.htm

Bethel Seminary San Diego, Library, 6116 Arosa Street, San Diego, CA 92115-3902. (619) 582-8188 ext. 124; Fax: (619) 583-9114. Ms. Mary Lou Bradbury; E-mail: ml-bradbury@bethel.edu; www.bethel.edu/seminary_academics/semlibrary/home.htm

Biblical Theological Seminary, The Library, 200 North Main Street, Hatfield, PA 19440. (215) 368-5000, ext. 120; Fax: (215) 368-7002. Mr. Daniel LaValla; E-mail: dlavalla@biblical.edu; www.biblical.edu

Biblioteca Padre Martín J. Berntsen see Centro de Estudios Dominicos del Caribe

Bibliothek der Theologischen, Hochschule Friedensau, An der Ihle 5, D-39291 Friedensau, Sachsen-Anhalt, Germany. 011 49 3921 916-136; Fax: 011 49 3921 916-120. Mr. Ralph Koehler; E-mail: Ralph.Koehler@ThH-Friedensau.de; www.ThH-Friedensau.de

Biola University Library, 13800 Biola Avenue, La Mirada, CA, 90639. (562) 903-4837; Fax: (562) 903-4840. Mr. Bob Krauss; E-mail: bob.krauss@biola.edu; www.biola.edu/admin/library

Blessed John XXIII National Seminary, Library, 558 South Avenue, Weston, MA 02493. (781) 899-5500; Fax: (781) 899-9057. Sr. Jacqueline Miller, SSA; E-mail: srmiller@BlessedJohnXXIII.edu; www.blessedjohnxxiii.edu/Library/home.htm

Bishop Payne Library see Virginia Theological Seminary

Boston University School of Theology, Boston University School of Theology Library, 745 Commonwealth Avenue, Boston, MA 02215. (617) 353-1321 Fax: (617) 358-0699. Dr. Jack Ammerman; E-mail: jwa@bu.edu; www.bu.edu/sth/library

Bosworth Memorial Library see Lexington Theological Seminary

Brandel Library see North Park Theological Seminary

Brethren Historical Library and Archives, 1451 Dundee Avenue, Elgin, IL 60120-1694. (847) 742-5100. Mr. Kenneth M. Shaffer, Jr.; E-mail: kshaffer_gb@brethren.org; www.brethren.org/genbd/bhla/

Bridwell Library see Perkins School of Theology

Brimson Grow Library see Northern Baptist Theological Seminary

Brigham Young University, Harold B. Lee Library, Provo, UT 84602. (801) 422-2905; Fax: (801) 422-6708. Mr. Gary P. Gillum; E-mail: gary_gillum@byu.edu; www.byu.edu

Brite Divinity School Library, Texas Christian University, P.O. Box 298400, Fort Worth, TX 76129. (817) 257-7668; Fax: (817) 257-7282. Dr. Charles Bellinger; E-mail: c.bellinger@tcu.edu; www.brite.tcu.edu

Brown Library see Abilene Christian University
The Bruening-Marotta Library see St. Mary Seminary
Broadhurst Library see Nazarene Theological Seminary
The Burke Library see Union Theological Seminary
Buswell Library see Covenant Theological Seminary
Buswell Memorial Library see Wheaton College

Calvary Baptist Theological Seminary, Calvary Baptist Theological Seminary Library, 1380 Valley Forge Road, Lansdale, PA 19446. (215) 368-7538 ext. 38; Fax: (215) 368-1003. Mr. George Coon; E-mail: librarian@cbs.edu; www.cbs.edu

Calvin Theological Seminary, Hekman Library, 3233 Burton Street, S.E., Grand Rapids, MI 49546. (616) 957-6299. Mr. Lugene Schemper; E-mail: lschempe@calvin.edu; www.calvin.edu/library

Camden Theological Library see Centre for Ministry

Campbell University, Library, 191 Main St., P.O. Box 98, Buies Creek, NC 27506. (910) 893-1466. Mr. Derek Hogan; E-mail: hogand@mailcenter.campbell.edu; www.campbell.edu

Campbellsville University, Montgomery Library, 1 University Drive, Campbellsville, KY 42718. (270) 789-5390; Fax: (270) 789-5363. Mrs. Sandra Riggs; E-mail: seriggs@campbellsville.edu; www.campbellsville.edu/library

Canadian Southern Baptist Seminary, Keith C. Wills Library, 200 Seminary View, Cochrane, AB T4C 2G1, Canada. (403) 932-6622; Fax: (403) 932-7049. Mrs. Kathy Seidler; E-mail: kseidler@csbs.ca; www.csbs.edu

Canadian Theological Seminary, Archibald Foundation Library, 630-833 Fourth Avenue S.W., Calgary, AB, Canada T2P 3T5. (403) 410-2947; Fax: (403) 571-2556. Mr. H. D. (Sandy) Ayer; E-mail: sayer@auc-nuc.ca; www.auc-nuc.ca

Cardinal Beran Library, University of St. Thomas Graduate School of Theology, 9845 Memorial Drive, Houston, TX, 77024-3407. (713) 686-4345; Fax: (713) 681-7550. Ms. Laura Olejnik; E-mail: olejnik@stthom.edu; www.stthom.edu/stmary

Carey S. Thomas Library see Denver Seminary
Carl H. Lundquist Library see Bethel Theological Seminary

Catholic Theological Union, Paul Bechtold Library, 5401 South Cornell Ave., Chicago, IL 60615-5698. (773) 753-5322; Fax: (773) 753-5340. Rev. Kenneth O'Malley, C.P.; E-mail: omalleyk@ctu.lib.il.us; www.ctu.edu

Catholic University of America, Religious Studies/Philosophy Library, Serials Department Mullen Library, 620 Michigan Ave., N.E., Washington, DC 20064. (202) 319-5088; Fax: (202) 319-4735. Ms. Ela Rymsza-Pawlowska; E-mail: pawlowska@cua.edu; www.libraries.cua.edu

Caven Library see Knox College

Central Baptist Theological Seminary, Library, 900 Forestview Lane, N., Plymouth, MN 55441. (763) 417-8264; Fax: (763) 417-8258. Mr. L. Mark Bruffey; E-mail: mbruffey@centralseminary.edu; www.centralseminary.edu

Central Baptist Theological Seminary, Pratt-Journeycake Library, 741 N. 31st. St., Kansas City, KS 66102-3964. (913) 371-5313, ext.136; Fax: (913) 371-8110. Ms. Kerry Shermer; E-mail: kshermer@cbts.edu; www.cbts.edu

Centro de Estudios Dominicos del Caribe, Biblioteca Padre Martín J. Berntsen, P.O. Box 1968, Bayamón, Puerto Rico 00960-1968. (809) 787-1826; Fax: (809) 798-2712. Sr. Ada Ma Pagán, S.V.; E-mail: apagan@cedocpr.org; www.cedocpr.org/biblioteca.htm

Charles C. Myers Library see University of Dubuque

Chicago Theological Seminary, Hammond Library, 5757 S. University Avenue, Chicago, IL 60637. (773) 752-5757, ext. 247; Fax: (773) 752-5925. Rev. Dr. Neil Gerdes; E-mail: ngerdes@ctschicago.edu; www.chgosem.edu

Christ the King Seminary, Library, P.O. Box 607, East Aurora, NY 14052-0607. (716) 652-8940; Fax: (716) 652-8903. Ms. Teresa Lubienecki; E-mail: tlubienecki@cks.edu; www.cks.edu

Christian Life College, Meade Memorial Library, 400 E. Gregory St., Mount Prospect, IL 60056. (847) 259-1840; Fax: (847) 259-3888. Mr. Christopher Ullman; E-mail: cullman@christianlifecollege.edu; www.christianlifecollege.edu

Christian Theological Seminary, Library, Box 88267, 1000 W. 42nd Street, Indianapolis, IN 46208. (317) 931-2370; Fax: (317) 923-1961. Dr. Lorna A. Shoemaker; E-mail: lshoemaker@cts.edu; www.cts.edu

Church of God Theological Seminary, 900 Walker St., NE, P.O. Box 3330, Cleveland, TN 37311. (423) 614-8551; Fax: (423) 614-8555. Dr. Donald D. Smeeton; E-mail: dsmeeton@leeuniversity.edu; www.library.leeuniversity.edu

Cincinnati Bible College and Seminary, George Mark Elliot Library, 2700 Glenway Avenue, P.O. Box 043200, Cincinnati, OH 45204-3200. (513) 244-8680. Mr. James H. Lloyd; E-mail: jim.lloyd@ccuniversity.edu; www.ccuniversity.edu

Claremont School of Theology, Claremont School of Theology Library, 1325 N. College Ave., Claremont, CA 91711. (909) 626-3521, ext. 1263; Fax: (909) 626-7062. Mr. John Dickason; E-mail: jdickason@cst.edu; www.cst.edu

Clifford E. Barbour Library see Pittsburgh Theological Library

Cline-Tunnell Library see Western Seminary

Colgate Rochester Crozer Divinity School, Ambrose Swasey Library, 1100 South Goodman Street, Rochester, NY 14620-2589. (585) 271-1320, ext. 224; Fax: (585) 271-2166. Dr. Thomas Haverly; E-mail: thaverly@crcds.edu; www.crds.edu

Columbia International University, G. Allen Fleece Library, P.O. Box 3122, 7435 Monticello Road, Columbia, SC 29230. (803) 754-4100. Ms. Jo Ann Rhodes; E-mail: jrhodes@ciu.edu; www.ciu.edu

Columbia Theological Seminary, John Bulow Campbell Library, 701 S. Columbia Drive, P. O. Box 520, Decatur, GA 30031-0520. (404) 687-4610; Fax: (404) 687-4687. Dr. Richard D. Blake; E-mail: ref-desk@ctsnet.edu; www.CTSnet.edu

Community of Christ Library, 1001 W. Walnut, Independence, MO 64050. (816) 633-1000, ext. 2399; Fax: (816) 521-3089. Ms. Sue McDonald; E-mail: smcdonald@cofchrist.org; www.cofchrist.org/templeschool/library/

Conception Seminary College, Conception Abbey and Seminary Library, P.O. Box 501, Conception, MO 64433-0501. (660) 944-2860; Fax: (660) 944-2800. Br. Thomas Sullivan, OSB; E-mail: thomas@conception.edu; www.conception.edu

Concordia Lutheran Seminary, The Library, 7040 Ada Boulevard, Edmonton, Alberta, Canada T5B 4E3. (780) 474-1468; Fax: (780) 479-3067. Dr. Edward Kettner; E-mail: ekettner@concordiasem.ab.ca; www.concordiasem.ab.ca

Concordia Seminary, Concordia Seminary Library, 801 Seminary Drive, St. Louis, MO 63105. (314) 505-7040; Fax: (314) 505-7046. Mr. David O. Berger; E-mail: bergerd@csl.edu; www.csl.edu/library

Concordia Theological Seminary, Walther Library, 6600 N. Clinton St., Fort Wayne, IN 46825-4996. (260) 452-2146; Fax: (260) 452-2126. Rev. Robert V. Roethemeyer; E-mail: roethemeyerrv@mail.ctsfw.edu; www.ctsfw.edu/library

Concordia University, Library, 1530 Concordia West, Irvine, CA 92612-3299. (949) 854-8002; Fax: (949) 854-6893. Mrs. Diane Gaylor; E-mail: diane.gaylor@cui.edu; www.cui.edu

Congregational Library of the American Congregational Association, 14 Beacon Street, Boston, MA 02108. (617) 523-0470; Fax: (617) 523-0491. Dr. Margaret Lamberts Bendroth; E-mail: mbendroth@14beacon.org; www.14beacon.org

Cordas C. Burnett Library see Assemblies of God Theological Seminary

Cornerstone College and Grand Rapids Baptist Seminary, Miller Library, 1001 East Beltline, N.E., Grand Rapids, MI 49525-5897. (616) 222-1362; Fax: (616) 222-1405. Dr. Frederick Sweet; E-mail: fred_sweet@cornerstone.edu; www.cornerstone.edu

Corrigan Memorial Library see St. Joseph's Seminary

Covenant Theological Seminary, Buswell Library, 12330 Conway Road, St. Louis, MO 63141-8697. (314) 434-4044; Fax: (314) 434-4819. Rev. James Pakala; E-mail: jim.pakala@covenantseminary.edu; www.covenantseminary.edu

Crowell Library see Moody Bible Institute

Dallas Theological Seminary, Turpin Library, 3909 Swiss Ave., Dallas, TX 75204. (214) 841-3753; Fax: (214) 841-3745. Mr. Robert Ibach; E-mail: ribach@dts.edu; www.dts.edu

Dana Dawson Library see St. Paul School of Theology

Darling Memorial Library see Ashland Theological Seminary

David Lipscomb University, Lipscomb University Library, 3901 Granny White Pike, Nashville, TN 37204-3951. (615) 269-1000, ext. 2441; Fax: (615) 269-1807. Mr. David Howard; E-mail: david.howard@lipscomb.edu; www.lipscomb.edu/

Denver Seminary, Carey S. Thomas Library, P.O. Box 100,000, Denver, CO 80250. (303) 762-6963, Fax: (303) 761-8060. Mr. Keith Wells; E-mail: Keith.Wells@densem.edu; www.denverseminary.edu

Dominican House of Studies, 487 Michigan Avenue, N.E., Washington, DC 20017-1584. (202) 529-5300. Ms. Renee Di Pilato; E-mail: rdipilato@dhs.edu www.dhs.edu

Drew University, Theological School Library, Madison, NJ 07940. (973) 408-3000;. Dr. Suzanne Selinger; E-mail: sselinge@drew.edu; www.depts.drew.edu/lib/

Duke University Divinity School, Library, Box 90972, Durham, NC 27708-0972. (919) 660-3452; Fax: (919) 681-7594. Mr. Roger L. Loyd; E-mail: roger.loyd@duke.edu; www.divinity.duke.edu

Du Pont Library see University of the South

Duquesne University, Gumberg Library, Pittsburgh, PA 15282. (412) 396-5260; Fax: (412) 396-5350. Ms. Kitsa Lipecky; E-mail: lipecky@library.duq.edu; www.library.duq.edu

Eastern Baptist Theological Seminary, Austen K. DeBlois Library, 6 Lancaster Avenue, Wynnewood, PA 19096. (610) 645-9318; Fax: (610) 645-5707. Miss Melody Mazuk; E-mail: mazuk@eastern.edu; www.ebts.edu

Eastern Mennonite University, Hartzler Library, 1200 Park Road, Harrisonburg, VA 22802. (540) 432-4173; Fax: (540) 432-4977. Ms. Jennifer Ulrich.; E-mail: ulrichjm@emu.edu; www.emu.edu/library/

Ecumenical Theological Seminary, Library, 2930 Woodward Avenue, Detroit, MI 48201. (313) 831-5200, ext. 222; Fax: (313) 831-1353. Mr. Jonathan Roach; E-mail: jroach@etseminary.org; www. etseminary.org

Eden Theological Seminary, Luhr Library, 475 East Lockwood Avenue, Webster Groves, MO 63119. (314) 252-3132; Fax: (314) 252-3131. Mr. Allen Mueller; E-mail: amueller@eden.edu; www.eden.edu

Edmund Cardinal Szoka Library see Sacred Heart Major Seminary

Edward Laurence Doheny Memorial Library see St. John's Seminary (CA)

Emmanuel College of Victoria University see Victoria University, Emmanuel College

Emmanuel School of Religion, Library, One Walker Drive, Johnson City, TN 37601-9438. (423) 461-1541; Fax: (423) 926-6198. Dr. Thomas E. Stokes; E-mail: stokest@esr.edu; www. esr.edu

Emory University, Pitts Theology Library, 505 Kilgo Circle, Atlanta, GA 30322-2810. (404) 727-4166; Fax: (404) 727-1219. Dr. M. Patrick (Pat) Graham; E-mail: libmpg@emory.edu; www.pitts.emory.edu

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

Episcopal Theological Seminary of the Southwest, Harold & Patricia Booher Library, P.O. Box 2247, Austin, TX 78768-2247. (512) 478-5212; Fax: (512) 472-4620. Mr. Robert E. Cogswell; E-mail: rcogswell@etss.edu; www.etss.edu

Ernest Miller White Library see Louisville Presbyterian Theological Seminary

Erskine College and Seminary, McCain Library, One Depot Street, Due West, SC 29639. (864) 379-8898. Mr. John F. Kennerly; E-mail: kennerly@erskine.edu; www.erskine.edu/seminary/

Eugene H. Maly Memorial Library see Athenaeum of Ohio

Eusebio F. Kino Biblioteca see Instituto Libre de Filosofía y Ciencias

Evangelical Lutheran Church in America Library, 8765 West Higgins Road, Chicago, IL 60631. (773) 380-2811; Fax: (773) 380-1465. Ms. Claire H. Buettner; E-mail: claire.buettner@elca.org; www.elca.org/ library/library.html

Evangelical School of Theology, Rostad Library, 121 South College Street, Myerstown, PA 17067-1006. (717) 866-5775; Fax: (717) 866-4667. Dr. Terry M. Heisey; E-mail: theisey@evangelical.edu; www.evangelical.edu

Evangelical Seminary of Puerto Rico, Juan De Valdes Library, Ponce De Leon Avenue 776, San Juan, PR 00925; (807) 763-6700, ext. 231; Fax: (809) 751-0847. Ms. Sonia Arrillaga; E-mail: sarrillaga@seminarioevangelicopr.org; www.seminarioevangelicopr.org

Everett Library see Queens University of Charlotte

Faith Baptist College & Theological Seminary, John L. Patten Library, 1900 N.W. Fourth Street, Ankeny, IA 50021-2152. (515) 964-0601; Fax: (515) 964-1638. Mr. Jeff Gates; E-mail: gatesj@faith.edu; www.faith.edu/seminary

Faith Evangelical Lutheran Seminary, 3504 N. Pearl, P.O. Box 7186, Tacoma, WA 98407-0186. (253) 752-2020; Fax: (253) 752-1790. Dr. David Gilmour; E-mail: librarian@faithseminary.edu; www.faithseminary.edu

Feehan Memorial Library see University of St. Mary of the Lake

Flora Lamson Hewlett Library see Graduate Theological Union

Florida Center for Theological Studies, Library, 111 NE First St., 7th Floor, Miami, FL 33132. (305) 379-3777. Dr. John Budrew; E-mail: sfctslib@aol.com; www.fcfts.org

Freed-Hardeman University, Loden-Daniel Library, 158 E. Main Street, Henderson, TN 38340. (731) 989-6067; Fax: (731) 989-6065. Mr. Wade Osburn; E-mail: wosburn@fhu.edu; www.fhu.edu/library

Fuller Theological Seminary, McAlister Library, 135 N. Oakland Avenue, Pasadena, CA 91182. (626) 584-5219; Fax: (626) 584-5672. Mr. David Bundy; E-mail: bundy@fuller.edu; www.fuller.edu

G. Allen Fleece Library see Columbia International University

Gardner A. Sage Library see New Brunswick Theological Seminary

Gardner-Webb University, M. Christopher White School of Divinity, P.O. Box 836, West Branch Avenue, Boiling Springs, NC 28017. (704) 406-4290; Fax: (704) 406-4623 Mrs. Mary Roby; E-mail: mroby@gardner-webb.edu; www.gardner-webb.edu

Garrett-Evangelical Theological Seminary see The United Library

General Theological Seminary, St. Mark's Library, 175 Ninth Avenue, New York, NY 10011. (212) 243-5150 ext. 211. Rev. Andrew Kadel; E-mail: kadel@gts.edu; www.gts.edu/

George Fox Evangelical Seminary, Library, 12753 S.W. 68th Ave., Portland, OR 97223. (503) 554-6131. Rev. Charles D. Kamilos; E-mail: ckamilos@georgefox.edu; www.georgefox.edu/academics/seminary/library.html

George Mark Elliot Library see Cincinnati Bible College and Seminary

Goddard Library see Gordon-Conwell Theological Seminary

Golden Gate Baptist Theological Seminary, Library, 201 Seminary Dr., #37, Mill Valley, CA 94941-3197. (415) 380-1678; Fax: (415) 380-1652. Ms. Kelly Campbell; E-mail: kellycampbell@ggbts.edu; www.ggbts.edu

Gordon-Conwell Theological Seminary, Goddard Library, 130 Essex Street, South Hamilton, MA 01982-2317. (978) 646-4076; Fax: (978) 646-4567. Mr. Freeman E. Barton; E-mail: febarton@gcts.edu; www.gcts.edu

Gordon-Conwell Theological Seminary-Charlotte, 14542 Choate Circle, Charlotte, NC 28273. (704) 527-9909; Fax: (704) 527-8577. Dr. Robert J. Mayer; E-mail: bmayer@gcts.edu; www.gcts.edu/charlotte/

Grace Theological Seminary, Morgan Library, 200 Seminary Drive, Winona Lake, IN 46590. (219) 372-5177. Mr. William E. Darr; E-mail: wedarr@grace.edu; www.grace.edu

Graduate Theological Union, Flora Lamson Hewlett Library, 2400 Ridge Road, Berkeley, CA 94709. (510) 649-2540; Fax: (510) 649-2508. Dr. Bonnie Hardwick; E-mail: hardwick@gtu.edu; www.gtu.edu/library/

Grand Rapids Baptist Seminary see Cornerstone College

Gumberg Library see Duquesne University

Hamma Library see Trinity Lutheran Seminary

Hammond Library see Chicago Theological Seminary

Hammermill Library see Mercyhurst College

Harding University Graduate School of Religion, L.M. Graves Memorial Library, 1000 Cherry Road, Memphis, TN 38117. (901) 761-1354; Fax: (901) 761-1358. Mr. Don L. Meredith; E-mail: hgslib@hugsr.edu; www.hugsr.edu

Hartford Seminary, Hartford Seminary Library, 77 Sherman Street, Hartford, CT 06105. (860) 509-9560; Fax: (860) 509-9509. Dr. Stephen P. Blackburn; E-mail: sblackburn@hartsem.edu; www.hartsem.edu

Harold & Patricia Booher Library see Episcopal Theological Seminary of the Southwest

Harold B. Lee Library see Brigham Young University

Hartzler Library see Eastern Mennonite University

Harvard Divinity School, Andover-Harvard Theological Library, 45 Francis Ave., Cambridge, MA 02138. (617) 495-5788; Fax: (617) 496-4111. Ms. Laura C. Wood; E-mail: laura_wood@harvard.edu; www.hds.harvard.edu/library/

The HealthCare Chaplaincy Spears Center for Pastoral Research Library, 307 East 60th Street, New York, NY 10022. (212) 644-1111, ext. 241; Fax: (212) 486-1440. Dr. Kevin Flannelly; E-mail: kflannelly@healthcarechaplaincy.org; www.healthcarechplaincy.org

Hekman Library see Calvin Theological Library

Hellenic College/Holy Cross Greek Orthodox School of Theology, Library, 50 Goddard Avenue, Brookline, MA 02146. (617) 850-1243; Fax: (617) 850-1470. Rev. Dr. Joachim Cotsonis; E-mail: jcotsonis@hchc.edu; www.hchc.edu

Henry Wilson Library see Alliance Theological Seminary

Hiebert Library see Mennonite Brethren Biblical Seminary

Holy Apostles College & Seminary, Library, Cromwell, CT 06416-0903. (860) 632-3009; Fax: (860) 632-0176. Ms. Clare Adamo; E-mail: hacslibrary@hotmail.com; www.holyapostles.edu

Hood Theological Seminary, Hood Theological Seminary Library, 1810 Lutheran Synod Drive, Salisbury, NC 28144 (704) 636-6830; Rev. Cynthia D. Keever; E-mail: library@hoodseminary.edu; www.hoodseminary.edu

Houston Graduate School of Theology, Library, 1311 Holman, Suite 200, Houston, TX 77004. (713) 942-9505, ext. 108; Fax: (713) 942-9506. Miss Barbara Latoison; E-mail: blatoison@hgst.edu; www.hgst.edu

Hugh J. Phillips Library see Mount St. Mary's College & Seminary

Howard University School of Divinity, Library, 1400 Shepherd Street, N.E., Washington, DC 20017. (202) 806-0760; Fax: (202) 802-0711. Mrs. Carrie M. Hackney; E-mail: chackney@howard.edu; www.howard.edu/schooldivinity

Huron College, Silcox Memorial Library, 1349 Western Road, London, Ontario, Canada N6G 1H3. (519) 438-7224 ext. 209; Fax: (519) 438-3938. Ms. Pamela MacKay; E-mail: pmackay@uwo.ca; www.huronuc.on.ca/theology/

Iliff School of Theology, Ira J. Taylor Library, 2201 South University Blvd., Denver, CO 80210-4796. (303) 765-3170; Fax: (303) 777-0164. Ms. Alice Runis; E-mail: arunis@iliff.edu; www.iliff.edu/taylor_library/index.htm

Immaculate Conception Seminary Library, Seton Hall University, 400 South Orange Avenue, South Orange, NJ 07079. (973) 761-9198; Fax: (973) 761-9584. Rev. Lawrence Porter; E-mail: theology@shu.edu; http://theology.shu.edu

Indiana Wesleyan University, Library, 2522 East Quail Run, Marion, IN 46953. (765) 677-2184; Fax: (765) 677-2767. Ms. Sheila O. Carlblom; E-mail: sheila.carlblom@indwes.edu; www.indwes.edu/academics/Library/

Instituto Libre de Filosofía y Ciencias, Eusebio F. Kino Biblioteca, Apartado 21-367, 04000 Coyoacán, Mexico, D. F.; 658-87-25; Fax: 658-87-26. Ms. Leticia Ruiz Rivera; E-mail: letyr72@hotmail.com

Interdenominational Theological Center (ITC), Atlanta University Center, Robert W. Woodruff Library, 111 James P. Brawley Drive, S.W., Atlanta, GA 30314. (404) 522-8980; Fax: (404) 577-5158. Dr. Joseph E. Troutman; E-mail: jtroutma@auctr.edu; www.itc.edu

Ira J. Taylor Library see Iliff School of Theology

JKM Library, 1100 E. 55th Street, Chicago, IL 60615. (773) 256-0735; Fax: (773) 256-0737. Dr. Christine Wenderoth; E-mail: cwendero@lstc.edu; www.jkmlibrary.org

J. William Horsey Library see Tyndale College & Seminary

James White Library see Andrews University

James P. Boyce Centennial Library see Southern Baptist Theological Seminary

Jean-Leon Allie Library see St. Paul University

Jessie C. Eury Library see Lincoln Christian College and Seminary

John & Mary Mitchell Library see Multnomah Biblical Seminary

John Bulow Campbell Library see Columbia Theological Seminary

John L. Patten Library see Faith Baptist College & Theological Seminary

John M. Kelly Library see University of St. Michael's College

John Paul II Institute, 415 Michigan Avenue, N.E., Washington, DC 20017. (202) 529-3799. Dr. Joseph Atkinson; E-mail: jatkinson@johnpaulii.edu; http://johnpaulii.edu

John T. Christian Library see New Orleans Baptist Theological Seminary

John W. Dickhaut Library see Methodist Theological School in Ohio

Juan de Valdes Library see Evangelical Seminary of Puerto Rico

Kaiser-Ramaker Library see North American Baptist Seminary

Keith C. Wills Library see Canadian Southern Baptist Seminary

Kellar Library see Baptist Missionary Association Theological Seminary

Kenrick/Glennon Seminary, Kenrick/Glennon Library, 5200 Glennon Drive, St. Louis, MO 63119. (314) 644-0266; Fax: (314) 644-3079. Dr. Andrew J. Sopko; E-mail: sopko@kenrick.edu; www.kenrick.edu/library.html

Kino Institute Library, Diocesan Academy for Religious Studies, 400 East Monroe, Phoenix, AZ 85004. (602) 254-7977; Fax: (602) 354-2251. Sr. Darcy Peletich; E-mail: dpeletich@diocesephoenix.org; www.diocesephoenix.org/kino/library.asp

Knott Library see St. Mary's Seminary and University

Knox College, Caven Library, 59 St. George Street, Toronto, Ontario, Canada M5S 2E6. (416) 978-4504; Fax: (416) 971-2133. Ms. Mary Christine Tucker; E-mail: chris.tucker@utoronto.ca; www.utoronto.ca/knox/

Krauth Memorial Library see Lutheran Theological Seminary (Philadelphia)

Kuehner Memorial Library see Reformed Episcopal Seminary

L.M. Graves Memorial Library see Harding University Graduate School of Religion

Lancaster Bible College, Library, 901 Eden Road, PO Box 83403, Lancaster, PA 17601. (717) 560-8250; Fax: (717) 560-8213. Mr. Gerald E. Lincoln; E-mail: glincoln@lbc.edu; www.lbc.edu

Lancaster Theological Seminary, Philip Schaff Library, 555 West James Street, Lancaster, PA 17603. (717) 290-8704; Fax: (717) 393-4254. Rev. Richard R. Berg; E-mail: rberg@lancasterseminary.edu; www.lancasterseminary.edu

Leo Dehon Library see Sacred Heart School of Theology

Lexington Theological Seminary, Bosworth Memorial Library, 631 South Limestone Street, Lexington, KY 40508. (859) 252-0361; Fax: (859) 281-6042. Rev. M. Tim Browning; E-mail: tbrowning@lextheo.edu; www.lextheo.edu

Lincoln Christian College and Seminary, Jessie C. Eury Library, 100 Campus View Drive, Lincoln, IL 62656. (217) 732-3168, ext. 2234; Fax: (217) 732-5914. Ms. Nancy J. Olson; E-mail: nolson@lccs.edu; www.lccs.edu/library/

Lineberger Memorial Library see Lutheran Theological Southern Seminary

Loden-Daniel Library see Freed-Hardeman University

Logos Evangelical Seminary, Logos Evangelical Seminary Library, 9378 Telstar Avenue, El Monte, CA 91731. (626) 571-5115; Fax: (626) 571-5119. Mr. Shen Chung Chang; E-mail: shengchung@les.edu; www.les.edu

Löhe Memorial Library see Australian Lutheran College

Louisville Presbyterian Theological Seminary, The Ernest Miller White Library, 1044 Alta Vista Road, Louisville, KY 40205. (502) 895-3411; Fax: (502) 895-1096. Dr. Douglas Gragg; E-mail: dgragg@lpts.edu; www.lpts.edu

LSPS/Seminex Library see Lutheran Seminary Program in the Southwest

Luhr Library see Eden Theological Seminary

Luther Seminary, Luther Seminary Library, 2481 Como Avenue, St. Paul, MN 55108. (651) 641-3592; Fax: (651) 641-3280. Mr. David Stewart; E-mail: dstewart@luthersem.edu; www.luthersem.edu/library/

Lutheran Seminary Program in the Southwest, LSPS/Seminex Library, P.O. Box 4790, Austin, TX 78765. (512) 477-2666; Fax: (512) 477-6693. Ms. Susan Ebertz; E-mail: lsps@lsps.edu; www.lsps.edu

Lutheran Theological Seminary at Gettysburg, A.R. Wentz Library, 61 Seminary Ridge, Gettysburg, PA 17325. (717) 334-6286; Fax: (717) 334-3469. Ms. Susann Posey; E-mail: sposey@ltsg.edu; www.easterncluster.org

Lutheran Theological Seminary at Philadelphia, Krauth Memorial Library, 7301 Germantown Avenue, Philadelphia, PA 19119-1974. (215) 248-6330; Fax: (215) 248-4577. Dr. Karl Krueger; E-mail: kkrueger@ltsp.edu; www.ltsp.edu

Lutheran Theological Southern Seminary, Lineberger Memorial Library, 4201 N. Main Street, Columbia, SC 29203-5898. (803) 786-5150; Fax: (803) 786-6499. Dr. Lynn A. Feider; E-mail: lfeider@ltss.edu; www.ltss.edu/

M. Christopher White School of Divinity see Gardner-Webb University

Marist College Library, 815 Varnum Street, NE, Washington, DC 20017. (202) 687-7513. Mr. Paul Osmanski; E-mail: osmanskp@georgetown.edu

Marquette University, Memorial Library, P.O. Box 3141, Milwaukee, WI 53201-3141. (414) 288-3542; Fax: (414) 288-5324. Ms. Susan Sponberg; E-mail: susan.sponberg@marquette.edu; www.marquette.edu

Mary Immaculate Library see St. Joseph's Seminary

Maryknoll Society Library, 55 Ryder Road, P.O. Box 305, Maryknoll, NY 10545-0305. (914) 941-7636, ext. 2312; Fax: (914) 941-5753. Rev. Richard Baker; E-mail: rbaker@maryknoll.org; www.maryknoll.org

Masland Learning Resource Center see Philadelphia Biblical University

The Master's Seminary, The Master's Grace Library, 13248 Roscoe Blvd., Sun Valley, CA 91352. (818) 909-5634; Fax: (818) 909-5680. Mr. Dennis Swanson; E-mail: dswanson@tms.edu; www.tms.edu

McAlister Library see Fuller Theological Seminary

McCain Library see Erskine College and Seminary

McGill University, McGill University Libraries, McLennan Library Serials Receipt, 3459 McTavish Street, Montreal, Quebec, Canada H3A 1Y1. (514) 398-4739; Fax: (514) 398-4184; Ms. Elizabeth Gibson; E-mail: elizabeth.gibson@library.mcgill.ca; www.mcgill.ca/Religion/

McKeon Memorial Library see St. Patrick's Seminary

Meadville/Lombard Theological School, The Library, 5701 S. Woodlawn Avenue, Chicago, IL 60637. (773) 753-3195. Rev. Dr. Neil W. Gerdes; E-mail: ngerdes@meadville.edu; www.meadville.edu

Memorial Library see United Theological Seminary

Memphis Theological Seminary, Memphis Theological Seminary Library, 168 East Parkway South, Memphis, TN 38104. (901) 458-8232, ext. 131; Fax: (901) 458-4051. Mr. Stephen R. Edscorn; E-mail: sedscorn@mtscampus.edu; www.mtscampus.edu/library

Mennonite Biblical Seminary see Associated Mennonite Biblical Seminary

Mennonite Brethren Biblical Seminary, Hiebert Library, 1717 South Chestnut Ave., Fresno, CA 93702. (559) 453-2121; Fax: (559) 453-2007. Ms. Anne Guenther; E-mail: aguenthe@fresno.edu; www.mbseminary.com

Mercer University, Swilley Library, 3001 Mercer University Drive, Atlanta, GA 30341. (678) 547-6435; Fax: (678) 547-6270. Ms. Beth Perry; E-mail: perry_sb@mercer.edu; http://swilley.mercer.edu

Mercyhurst College, Hammermill Library, 501 East 38th Street, Erie, PA 16546-0001. (814) 824-2232; Fax: (814) 824-2219; Mr. Ken Brundage; www.mercyhurst.edu/

Methodist Theological School in Ohio, John W. Dickhaut Library, 3081 Columbus Pike, P.O. Box 8004, Delaware, OH 43015-8004. (740) 363-1146; Fax: (740) 362-3456. Dr. Paul Schrodt; E-mail: pschrodt@mtso.edu; www.mtso.edu

Michigan Theological Seminary, 41550 East Ann Arbor Trail, Plymouth, MI 48170. (734) 207-9581, ext. 323; Fax: (734) 207-9582; E-mail: ksolomon@mts.edu; www.mts.edu

Mid-America Baptist Theological Seminary, Ora Byram Allison Memorial Library, 2216 Germantown Road, South, Germantown, TN 38138-3815. (901) 751-8453; Fax: (901) 751-8454. Mr. Terrence Neal Brown; E-mail: tbrown@mabts.edu; www.mabts.edu

Mid-America Baptist Theological Seminary/Northeast Branch, Library, 2810 Curry Rd., Schenectady, NY 12303. (518) 355-4000; Fax: (518) 355-8298. Mr. J. James Mancuso; E-mail: jmancuso@mabtsne.edu; www.mabts.edu/

Midwestern Baptist Theological Seminary, The Library, 5001 N. Oak Street Trafficway, Kansas City, MO 64118. (816) 453-4600, ext. 213. Mr. J. Craig Kubic; E-mail: ckubic@mbts.edu; www.mbts.edu

Miller Library see Cornerstone College & Grand Rapids Baptist Seminary

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

Montgomery Library see Campbellsville University

Montgomery Memorial Library see Westminster Theological Seminary (PA)

Moody Bible Institute, Crowell Library, 820 N. LaSalle Blvd., Chicago, IL 60610-3284. (312) 329-4140; Fax: (312) 329-8959. Mr. Roger A. van Oosten; E-mail: rvanoost@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

Mordecai M. Kaplan Library see Reconstructionist Rabbinical College

Morgan Library see Grace Theological Seminary

Moulton Library see Bangor Theological Seminary

Mount Angel Abbey, Mount Angel Abbey Library, One Abbey Drive, St. Benedict, OR 97373. (503) 845-3361; Fax: (503) 845-3500. Ms. Victoria Ertelt; E-mail: victoriae@mtangel.edu; www.mtangel.edu

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

Mullen Library see Catholic University of America

Multnomah Biblical Seminary, John & Mary Mitchell Library, 8435 N.E. Glisan, Portland, OR 97220. (503) 251-5323. Dr. Philip Johnson; E-mail: pjohnson@multnomah.edu; www.multnomah.edu

Nashotah House, Library, 2777 Mission Road, Nashotah, WI 53058-9793. (262) 646-6534; Fax: (262) 646-2504. Mr. David Sherwood; E-mail: dsherwood@nashotah.edu; www. nashotah.edu

National Humanities Center Library, 7 Alexander Drive, P.O. Box 12256, Research Triangle Park, NC 27709-2256. (919) 549-0661; Fax: (919) 549-8396. Ms. Eliza S. Robertson; E-mail: esr@ga.unc.edu; www.nhc.rtp.nc.us

Nazarene Theological Seminary, William Broadhurst Library, 1700 East Meyer Blvd., Kansas City, MO 64131. (816) 333-6254 ext. 221; Fax: (816) 822-9025. Ms. Debra Bradshaw; E-mail: dbradshaw@nts.edu; www.nts.edu

New Brunswick Theological Seminary, Gardner A. Sage Library, 21 Seminary Place, New Brunswick, NJ 08901-1159. (732) 247-5243; Fax: (732) 247-1356. Ms. Lynn A. Berg; E-mail: lab@nbts.edu; www.nbts.edu

New Orleans Baptist Theological Seminary, John T. Christian Library, 4110 Seminary Place, New Orleans, LA 70126. (504) 816-8018 ext. 3288; Fax: (504) 816-8429. Dr. Jeff Griffin; E-mail: jgriffin@nobts.edu; www.nobts.edu

New York Theological Seminary, Library, 475 Riverside Drive, Suite 500, New York, NY 10115. (212) 870-1211; Fax: (212) 870-1236. Mr. Jerry L. Reisig; E:mail: jreisig@nyts.edu; www.nyts.edu/enter.htm

North American Baptist Seminary, Kaiser-Ramaker Library, 1525 S. Grange Avenue, Sioux Falls, SD 57105-1526. (605) 335-9080; Fax: (605) 335-9090. Mr. Richard Reitsma; E-mail: rreitsma@nabs.edu; www.nabs.edu

North Central University, T.J. Jones Information Resource Center, 910 Elliot Avenue South, Minneapolis, MN 55404-1391. (612) 343-4490; Fax: (612) 343-8069. Mrs. Joy E. Jewett; E-mail: joy.jewett@northcentral.edu; www.northcentral.edu

North Park Theological Seminary, Brandel Library, 3225 W. Foster Avenue, Chicago, IL 60625. (773) 244-6239; Fax: (773) 244-4891. Rev. Norma Sutton; E-mail: nsutton@northpark.edu; www.northpark.edu

Northern Baptist Theological Seminary, Brimson Grow Library, 680 E. Butterfield Road, Lombard, IL 60148. (630) 620-2115; Fax: (630) 620-2170. Mr. Blake Walter; E-mail: bwalter@northern.seminary.edu; www.seminary.edu

Northwest Baptist Seminary, Powell Memorial Library, 4301 North Stevens, Tacoma, WA 98407. (253) 759-6104; Fax: (253) 759-3299 Mr. Clint Banz; E-mail: cbanz@nbs.edu; www.nbs.edu/Home.htm

Notre Dame Seminary, The Library, 2901 South Carollton Avenue, New Orleans, LA 70118-4391. (504) 866-7426, ext. 3700; Fax: (504) 866-6260. Mr. George Dansker; E-mail: librarian@nds.edu; www.nds.edu

Oblate School of Theology, Library, 285 Oblate Drive, San Antonio, TX 78216-6693. (210) 341-1366; Fax: (210) 341-4519. Rev. Donald J. Joyce, OMI; E-mail: djoyce@ost.edu; www.ost.edu

Ora Byram Allison Memorial Library see Mid-America Baptist Theological Seminary

Ora Sprague Library see Roberts Wesleyan College

Oral Roberts University School of Theology, Library, P. O. Box 2187, Tulsa, OK 74171. (918) 495-6894. Dr. David Dorries; E-mail: ddorries@oru.edu; http://oru.edu/university/library/

Paul Bechtold Library see Catholic Theological Union

Perkins School of Theology, Bridwell Library, Southern Methodist University, P.O. Box 750476, Dallas, TX 75275-0476. (214) 768-3483; Fax: (214) 768-4295. Mr. James McMillin; E-mail: jamcmill@smu.edu; www.smu.edu/bridwell/

Philadelphia Biblical University, Masland Learning Resource Center, 200 Manor Ave., Langhorne, PA 19047. (215) 702-4376; Fax: (215) 702-4374. Mrs. Stephanie S. Kaceli; E-mail: stephaniekaceli@pbu.edu; www.library.pbu.edu

Philip Schaff Library see Lancaster Theological Seminary

Phillips Theological Seminary, Library, 901 North Mingo Road, Tulsa, OK 74116. (918) 270-6426; Fax: (918) 270-6490. Ms. Roberta Hamburger; E-mail: roberta.hamburger@ptstulsa.edu; www.ptstulsa.edu

Phoenix Seminary, Library, 4222 E. Thomas Road, Suite 400, Phoenix, AZ 85018. (480) 556-6988, ext. 113; Fax: (480) 443-1120. Mr. Douglas R. Olbert; E-mail: drolbert@pts.edu; www.phoenixseminary.edu

Pitts Theology Library see Emory University

Pittsburgh Theological Seminary, Clifford E. Barbour Library, 616 North Highland Avenue, Pittsburgh, PA 15206-2596. (412) 441-3304; Fax: (412) 362-2329. Dr. Steven C. Perry; E-mail: sperry@pts.edu; www.pts.edu

Pius XII Memorial Library see St. Louis University.

Point Loma Nazarene University, 3900 Lomaland Drive, San Diego, CA 92106. (619) 849-2338; Fax: (619) 222-0711. Mr. Jim Newburg; E-mail: jnewburg@ptloma.edu; www.ptloma.edu

Pontifical College Josephinum, A.T. Wehrle Memorial Library, 7625 N. High Street, Columbus, OH 43235-1498. (614) 885-5585; Fax: (614) 885-2307. Mr. Peter G. Veracka; E-mail: pveracka@pcj.edu; www.pcj.edu

Powell Memorial Library see Northwest Baptist Seminary

Pratt-Journeycake Library see Central Baptist Theological Seminary

Presbyterian Historical Society, The Library, 425 Lombard Street, Philadelphia, PA 19147-1516. (215) 627-1852; Fax: (215) 627-0509. Ms. Margery N. Sly; E-mail: msly@history.pcusa.org; www.history.pcusa.org

Princeton Theological Seminary, Speer Library, P.O. Box 111, Princeton, NJ 08542-0111. (609) 497-7931; Fax: (609) 497-1826. Dr. Stephen D. Crocco; E-mail: stephen.crocco@ptsem.edu; www.ptsem.edu/index.asp

Protestant Episcopal Theological Seminary in Virginia see Virginia Theological Seminary.

Providence College & Seminary, Library, Otterburne, Manitoba, Canada R0A 1G0. (204) 433-7488; Fax: (204) 433-7158. Ms. Terry Kennedy; E-mail: terry.kennedy@prov.ca; www.prov.ca

Queen's Theological College, Library, B100 Mackintosh-Corry Hall, Queen's University Libraries, Kingston, ON K7L 5C4, Canada. (613) 533-6000; Fax: (613) 533-6819. Ms. Constance Adamson; E-mail:adamsonc@post.queensu.ca; http://library.queensu.ca

Queens University of Charlotte, Everett Library, 1900 Selwyn Avenue, Charlotte, NC 28274. (704) 337-2589; Fax: (704) 337-2517. Mr. David Mayo; E-mail: mayod@queens.edu; www.queens.edu/library/

Reconstructionist Rabbinical College, Mordecai M. Kaplan Library, 1299 Church Road, Wyncote, PA 19095. (215) 576-0800, ext. 234; Fax: (215) 576-6143. Ms. Debbie Stern, E-mail: dstern@rrc.edu; www.rrc.edu

Reeves Library see Moravian Theological Seminary

Reformed Episcopal Seminary, Kuehner Memorial Library, 826 Second Avenue, Blue Bell, PA 19422. (610) 292-9852; Fax: (610) 292-9853. Dr. Rollin J. Blackburn; E-mail: rjblackburn@reseminary.edu; www.reseminary.edu

Reformed Presbyterian Theological Seminary, Library, 7418 Penn Ave., Pittsburgh, PA 15208-2594. (412) 731-8690; Fax: (412) 731-4834. Mr. Thomas G. Reid, Jr.; E-mail: treid@rpts.edu; www.rpts.edu

Reformed Theological Seminary, Library, 5422 Clinton Boulevard, Jackson, MS 39209-3099. (601) 923-1615; Fax: (601) 923-1621. Mr. Kenneth R. Elliott; E-mail: kelliott@rts.edu; www.rts.edu

Regent College, Regent-Carey Library, 5800 University Blvd., Vancouver, British Columbia, Canada V6T 2E4. (604) 221-3340; Fax: (604) 224-3097. Ms. Cynthia Derrenbacker; E-mail: cderrenbacker@regent-college.edu; www.gospelcom.net/regent/regentnew/

Regent University, Library, 1000 Regent University Dr., Virginia Beach, VA 23464-9890. (757) 226-4184; Fax: (757) 226-4167. Mr. Robert J. Sivigny; E-mail: robesiv@regent.edu; www.regent.edu/lib

Regis College, Regis College Library, 15 St. Mary Street, Toronto, ON M4Y 2R5, Canada. (416) 922-5474, ext. 233; Fax: (416) 922-2898. Ms. Lorna Young; E-mail: lorna.young@utoronto.ca; www.regiscollege.ca/library

Robert W. Woodruff Library see Interdenominational Theological Center

Roberts Library see Southwestern Baptist Theological Seminary

Roberts Wesleyan College, Northeastern Seminary, Ora Sprague Library, 2301 Westside Drive, Rochester, NY 14624. (585) 594-6802; Fax: (585) 594-6543. Dr. Barry W. Hamilton; E-mail: hamilton_barry@roberts.edu; www.nes.edu

Rolfing Memorial Library see Trinity International University

Rostad Library see Evangelical School of Theology

Reu Memorial Library see Wartburg Theological Seminary

Meade Memorial Library see Christian Life College

Ryan Memorial Library see St. Charles Borromeo Seminary

Sacred Heart Major Seminary, Edmund Cardinal Szoka Library, 2701 West Chicago Blvd., Detroit, MI 48206. (313) 883-8651; Fax: (313) 883-8594. Dr. Herman A. Peterson; E-mail: peterson.herman@shms.edu; www.shmsonline.org

Sacred Heart School of Theology, Leo Dehon Library, P.O. Box 429, 7335 S. Highway 100, Hales Corners, WI 53130-0429. (414) 425-8300; Fax: (414) 529-6992. Ms. Kathleen Harty; E-mail: kharty@shst.edu; www.shst.edu

Salvation Army College for Officer Training, Library, 50 Tiffany Lane, St. John's, NF A1A 4H7, Canada. (709) 579-4112; Fax: (709) 579-2701. Ms. Karen Hutchens; E-mail: Karen_hutchens@can.salvationarmy.com

Salzmann Library see St. Francis Seminary

Samford University, Beeson Divinity School, 800 Lakeshore Drive, Birmingham, AL 35229. (205) 726-2948; Fax: (205) 726-4056; Mr. J. Michael Garrett; E-mail: jmgarret@samford.edu; www.beesondivinity.com

Scarritt-Bennett Center, Virginia Davis Laskey Library, 1008 19th Avenue, South, Nashville, TN 37212-2166. (615) 340-7479; Fax: (615) 340-7463. Ms. Mary Lou Moore; E-mail: maryloum@scarrittbennett.org

Schalm Memorial Library see Taylor University College and Seminary

Seabury-Western Theological Seminary see The United Library

Seattle University, A. A. Lemieux Library, 900 Broadway, Seattle, WA 98122-4340. (206) 296-6209; Fax: (206) 296-2572. Ms. Mary Linden Sepulveda; E-mail: mlinden@seattleu.edu; www.seattleu.edu/admissions/gradad/progs/its.htm

Seminary of the Immaculate Conception, Library, 440 West Neck Road, Huntington, NY 11743. (631) 423-0483, ext. 140; Fax: (631) 423-2346. Ms. Elyse Hayes; E-mail: ehayes@icseminary.edu; www.icseminary.edu

Silcox Memorial Library see Huron College Faculty of Theology

Southeastern Baptist Theological Seminary, Library, 114 N. Wingate St., Wake Forest, NC 27587. (919) 761-2250; Fax: (919) 761-2150. Mr. Shawn Madden; E-mail: smadden@sebts.edu; www.sebts.edu

Southeastern University, Steelman Library, 1000 Longfellow Blvd., Lakeland, FL 33801. (863) 667-5062; Fax: (863) 666-8196. Ms. Joanna Hause; E-mail: samkimo@hotmail.com; www.secollege.edu

Southern Baptist Historical Library & Archives, 901 Commerce Street, Suite 400, Nashville, TN 37203-3630. (615) 244-0344; Fax: (615) 782-4821. Miss Kathy Sylvest; E-mail: kathy@sbhla.org; www.sbhla.org

Southern Baptist Theological Seminary, James P. Boyce Centennial Library, 2825 Lexington Road, Louisville, KY 40280. (502) 897-4807; Fax: (502) 897-4600. Mr. Bruce L. Keisling; E-mail: bkeisling@sbts.edu; http://library.sbts.edu

Southern Christian University, Library, 1200 Taylor Road, Montgomery, AL 36117. (334) 277-2277, ext. 7546; Fax: (334) 271-0002. Ms. Sharon Kay Newman; E-mail: kaynewman@southernchristian.edu; www.southernchristian.edu

Southern Methodist University see Perkins School of Theology

Southwestern Baptist Theological Seminary, A. Webb Roberts Library, Box 22000, Fort Worth, TX 76122-0490. (817) 923-1921, ext. 2770; Fax: (817) 921-8765. Dr. C. Berry Driver, Jr.; E-mail: bdriver@lib.swbts.edu; www.swbts.edu

Speer Library see Princeton Theological Seminary

Spencer Library see United Theological Seminary of the Twin Cities

SS. Cyril and Methodius Seminary, Alumni Memorial Library, 3535 Indian Trail, Orchard Lake, MI 48324. (248) 683-0524; Fax: (248) 683-0526. Ms. Patricia Higo; E-mail: higopat@comcast.net; http://orchardlake seminary.org/Form.html

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

St. Augustine's Seminary, Library, 2661 Kingston Road, Scarborough, Ontario, Canada M1M 1M3. (416) 261-7207, ext. 236. Ms. Maryam R. Atrie; E-mail: m.rezai.atrie@utoronto.ca; www.staugustines.on.ca

St. Charles Borromeo Seminary, Ryan Memorial Library, 100 E. Wynnewood Road, Wynnewood, PA 19096-3012. (610) 785-6280; Fax: (610) 664-7913. Ms. Cait Kokolus; E-mail: ckokolus@adphila.org; www.scs.edu

St. Francis Seminary, Salzmann Library, 3257 South Lake Drive, St. Francis, WI 53235. (414) 747-6479; Fax: (414) 747-6442. Rev. M. Colleen McHale O'Connor; E-mail: coconnor@sfs.edu; www.sfs.edu

St. John's College Library, University of Manitoba, 92 Dysart Road, Winnipeg, Manitoba, Canada R3T 2N2. (204) 474-6817; Fax: (204) 261-0187. Mr. Richard

Ellis; E-mail: ellis@ms.umanitoba.ca; www.umanitoba.ca/libaries/units/stjohns

St. John's Seminary, Library, 99 Lake Street, Brighton, MA 02135. (617) 254-2610. Msgr. Laurence McGrath. www.sjs.edu

St. John's Seminary, Edward Laurence Doheny Memorial Library, 5012 Seminary Road, Camarillo, CA 93012-2522. (805) 482-2755, ext. 1081; Fax: (805) 987-0885. Ms. Patricia Lyons; E-mail: plyons@stjohnsem.edu; www.library.stjohnsem.edu

St. John's University, Alcuin Library, Box 2500, Collegeville, MN 56321. (320) 363-2579. Sr. Stefanie Weisgram, OSB; E-mail: sweisgram@csbsju.edu; www.csbsju.edu

St. John Vianney Seminary, Archbishop Vehr Library, 1300 South Steele Street, Denver, CO 80210-2599. (303) 715-3146. Ms. Sylvia Rael; E-mail: sylvia.rael@archden.org; www.archden.org/library

St. Joseph's Seminary, Corrigan Memorial Library, 201 Seminary Ave., Dunwoodie, Yonkers, NY 10704-1896. (914) 968-6200, ext. 8256; Fax: (914) 376-2019. Sr. Monica Wood; E-mail: mwood@corriganlibrary.org; http://stjoe.library.net

St. Joseph's Seminary, Mary Immaculate Library, 72 Mapleton Road, Princeton, NJ. 08540-9613. (609) 452-0414 ext. 6; Fax: (609) 452-0814. Rev. Joseph P. McClain, C.M.; E-mail: mcclainj@vincentianfamilycenter.com; www.vincentianfamilycenter.com

St. Louis University, Pius XII Memorial Library, 3650 Lindell, St. Louis, MO 63108. (314) 977-3083; Fax: (314) 977-3108. Dr. Ronald W. Crown; E-mail: crownrw@slu.edu; www.slu.edu

St. Mark's Library see General Theological Seminary

St. Mary Seminary, The Bruening-Marotta Library, 28700 Euclid Avenue, Wickliffe, OH 44092-2585. (440) 943-7665; Fax: (440) 585-3528. Mr. Alan K. Rome; E-mail: akrome@dioceseofcleveland.org; www.stmarysem.edu

St. Mary's Seminary & University, Knott Library, 5400 Roland Avenue, Baltimore, MD 21210-1994. (410) 864-3626; Fax: (410) 435-8571. Ms. Soraya Magalhaes-Willson; E-mail: swillson@stmarys.edu; www.stmarys.edu

St. Meinrad School of Theology, Archabbey Library, 200 Hill Drive, St. Meinrad, IN 47577-1011. (812) 357-6566; Fax: (812) 357-6398. Ms. Monica Corcoran; E-mail: MCorcoran@saintmeinrad.edu; www.saintmeinrad.edu

St. Patrick's Seminary, McKeon Memorial Library, 320 Middlefield Road, Menlo Park, CA 94025. (650) 321-5655; Fax: (650) 322-0997. Dr. Cecil R. White. E-mail: cecilrwhite@hotmail.com; www.stpatrickssseminary.org

St. Paul School of Theology, Dana Dawson Library, 5123 Truman Road, Kansas City, MO 64127. (816) 245-4851; Fax: (816) 483-9605. Mr. Logan S. Wright; E-mail: lswright@spst.edu; www.spst.edu/Academics/Library.htm

St. Paul Seminary, University of St. Thomas, Archbishop Ireland Memorial Library, 2260 Summit Avenue, St. Paul, MN 55105-1094. (651) 962-5450; Fax: (651) 962-5460. Mr. Curt LeMay; E-mail: nclemay@stthomas.edu; www.stthomas.edu/libraries/ireland

St. Paul University, Library, Jean-Leon Allie Library, 223 Main Street, Ottawa, ON K1S 1C4, Canada. (613) 236-1393; Fax: (613) 751-4031. Mr. Andre Paris; E-mail: aparis@ustpaul.ca http://allie.ustpaul.uottowa.ca/html/

St. Peter's Seminary, A.P. Mahoney Library, 1040 Waterloo Street N., London, Ontario, Canada N6A 3Y1. (519) 439-3963; Fax: (519) 439-5172. Ms. Lois Côté; E-mail: lcote@uwo.ca; http::://www.stpetersseminary.ca/seminary/index.htm

St. Thomas University, 16401 NW 37th Street, Miami Gardens, FL 33054. (305) 628-6667; Fax: (305) 628-6666. Dr. L. Bryan Cooper, E-mail: bcooper@stu.edu; www.stu.edu

St. Tikhon's Orthodox Theological Seminary, P.O. Box 130, South Canaan, PA 18459. (570) 937-4411; Fax: (570) 937-3100. Mr. Sergei Arhipov; E-mail: s.arhipov@stots.edu; www.stots.edu

St. Vincent College, Archabbey Seminary Library, 300 Fraser Purchase Road, Latrobe, PA 15650-2690. (724) 537-4553; Fax: (724) 537-4558. Br. David Kelly, OSB; E-mail: david.kelly@email.stvincent.edu;www.stvincent.edu

St. Vincent de Paul Regional Seminary, Library, 10701 South Military Trail, Boynton Beach, FL 33436. (561) 732-4424; Fax: (561) 737-2205. Mr. Arthur G. Quinn; E-mail: aquinn@svdp.edu; www.svdp.edu

St. Vladimir's Orthodox Theological Seminary, Fr. Georges Florovsky Library, 575 Scarsdale Road, Crestwood, NY 10707. (914) 961-9175; Fax: (914) 961-0270. Ms. Eleana Silk; E-mail: esilk@aol.com; www.svots.edu

Stitt Library see Austin Presbyterian Theological Seminary

Swilley Library see Mercer University

T.J. Jones Information Resource Center see North Central University

Taylor University College and Seminary, Schalm Memorial Library, 11525-23 Avenue, Edmonton, Alberta T6J 4T3, Canada. (780) 431-5236; Fax: (780) 988-9260. Mr. Selva Suppiah; E-mail: selva.suppiah@taylor-edu.ca; www.taylor-edu.ca

Texas Christian University see Brite Divinity School Library

Theodore M. Hesburgh Library see University of Notre Dame

Theological College of the Canadian Reformed Churches, 110 West 27th St, Hamilton, Ontario L9C 5A1 Canada. (905) 575-3688; Fax: (905) 575-0799. Ms. Margaret Van der Velde; E-mail: theocollegelib@canrc.org; www.cancr.org

Trask Library see Andover Newton Theological School

Trinity College, Faculty of Divinity Library, 6 Hoskin Avenue, Toronto, Ontario, Canada M5S 1H8. (416) 978-2653; Fax: (416) 978-2797. Ms. Linda Corman; E-mail: linda.corman@utoronto.ca; www.trinity.utoronto.ca/

Trinity Episcopal School for Ministry, Library, 311 Eleventh Street, Ambridge, PA 15003. (724) 266-3838; Fax: (724) 266-4617. Mr. John Doncevic; E-mail: jdoncevic@tesm.edu; www.tesm.edu

Trinity International University, Rolfing Memorial Library, 2065 Half Day Road, Deerfield, IL 60015-1283. (847) 317-4000; Fax: (847) 317-4012. Dr. Rob Krapohl; E-mail: rkrapohl@tiu.edu; www.tiu.edu/library/

Trinity Lutheran Seminary, Hamma Library, 2199 East Main Street, Columbus, OH 43209-2334. (614) 235-4136; Fax: (614) 238-0263. Mr. Ray A. Olson; E-mail: rolson@trinitylutheranseminary.edu; www.trinitylutheranseminary.edu

Turpin Library see Dallas Theological Seminary

Tyndale University College & Seminary, J. William Horsey Library, 25 Ballyconnor Court, Toronto, Ontario, Canada M2M 4B3. (416) 226-6380; Fax: (416) 226-6746. Mr. Hugh Rendle; E-mail: hrendle@tyndale.ca; www.tyndale.ca

Unification Theological Seminary, Library, 30 Seminary Drive, Barrytown, NY 12571. (845) 752-3020; Fax: (845) 752-3021. Dr. Keisuke Noda; E-mail: dpknoda@aol.com; www.uts.edu

Union Theological Seminary, The Burke Library, 3041 Broadway, New York, NY 10027-5710. (212) 280-1501; Fax: (212) 280-1456. Dr. Sara J. Myers; E-mail: smyers@uts.columbia.edu; www.uts.columbia.edu/burke_library/index.html

Union Theological Seminary and Presbyterian School of Christian Education, William Smith Morton Library, 3401 Brook Road, Richmond, VA 23227. (804) 278-4311; FAX: (804) 278-4375. Dr. Milton J. Coalter; E-mail: jcoalter@union-psce.edu; www.union-psce.edu

The United Library, Garrett-Evangelical Theological Seminary and Seabury-Western Theological Seminary, 2121 Sheridan Road, Evanston, IL 60201-2926. (847) 866-3911; Fax: (847) 866-3957. Mr. Alva Caldwell; E-mail: alva@garrett.edu; www.unitedlibrary.org

United Theological Seminary, Memorial Library, 1810 Harvard Boulevard, Dayton, OH 45406-4599. (937) 278-5817; Fax: (937) 275-5701. Ms. Sarah D. Brooks Blair; E-mail: sblair@united.edu; http://library.united.edu

United Theological Seminary of the Twin Cities, Spencer Library, 3000 Fifth Street, N.W., New Brighton, MN 55112. (651) 633-4311; Fax: (651) 633-4315. Ms. Susan K. Ebbers; E-mail: sebbers@unitedseminary-mn.org; www.unitedseminary-mn.org

University of Chicago, University of Chicago Library, 1100 E. 57th Street, Chicago, IL 60637. (773) 702-8626; Fax: (773) 702-6623. Dr. David K. Larsen; E-mail: d-larsen@uchicago.edu; www.lib.uchicago.edu

University of Dubuque, Charles C. Myers Library, 2000 University Avenue, Dubuque, IA 52001. (563) 589-3100. Ms. Mary Anne Knefel; E-mail: mknefel@dbq.edu; www.dbq.edu/library

University of Notre Dame, Collection Development Dept., Theodore M. Hesburgh Library, Notre Dame, IN 46556. (574) 631-6663; Fax: (574) 631-6772. Mr. Alan Krieger; E-mail: krieger.1@nd.edu; www.nd.edu/~gradsch/degreesprograms/Humanities/THEO/THEOMenu.html

University of St. Mary of the Lake, Feehan Memorial Library, 1000 E. Maple Ave., Mundelein, IL 60060. (847) 970-4833; Fax: (847) 566-5229. Ms. Mary H. Ocasek; E-mail: mocasek@usml.edu; www.usml.edu

University of St. Michael's College, John M. Kelly Library, 113 St. Joseph Street, Toronto, Ontario, Canada M5S 1J4. (416) 926-7114; Fax: (416) 926-7262. Mr. Noel McFerran; E-mail: noel.mcferran@utoronto.ca; www.utoronto.ca/stmikes

University of St. Thomas Graduate School of Theology at St. Mary's Seminary see Cardinal Beran Library

University of the South, Library of the School of Theology, 735 University Ave., Sewanee, TN 37383-1000. (931) 598-1267; Fax: (931) 598-1702. Dr. James W. Dunkly; E-mail: jdunkly@sewanee.edu; www.sewanee.edu

These directories reflect the membership at the time of the conference (July 1). For the most current information, see the directories on the ATLA Member page (www.atla.com/member).

Vancouver School of Theology, VST Library, 6050 Chancellor Boulevard, Vancouver, British Columbia, Canada V6T 1X3. (604) 822-9427; Fax: (604) 822-9212. Mr. Gerald Turnbull; E-mail: geraldt@vst.edu; www.vst.edu

Vanderbilt University, Divinity Library, 419 21st Avenue South, Nashville, TN 37240-0007. (615) 322-2865; Fax: (615) 343-2918. Dr. William J. Hook; E-mail: bill.hook@vanderbilt.edu; http://divinity.library.vanderbilt.edu/lib/

Vaughan Memorial Library see Acadia University

Victoria University, Emmanuel College Library, 71 Queen's Park Crescent East, Toronto, Ontario, Canada M5S 1K7. (416) 585-4472; Fax: (416) 585-4591. Mr. Robert C. Brandeis; E-mail: robert.brandeis@utoronto.ca; http://vicu.utoronto.ca/emmanuel/

Virginia Davis Laskey Library see Scarritt-Bennett Center

Virginia Theological Seminary, Bishop Payne Library, 3737 Seminary Road, Alexandria, VA 22304. (703) 461-1731; Fax: (703) 370-0935. Ms. Mitzi Budde; E-mail: mjbudde@vts.edu; www.vts.edu/library/welcome

Wake Forest University, Z. Smith Reynolds Library, Box 7777, Winston-Salem, NC 27109. (336) 758-5755; Fax: (336) 758-5605. Ms. Sharon Snow; E-mail: snowse@wfu.edu; www.wfu.edu

Walther Library see Concordia Theological Seminary

Wartburg Theological Seminary, Reu Memorial Library, 333 Wartburg Place, P.O. Box 5004, Dubuque, IA 52004-5004. (563) 589-0267; Fax: (563) 589-0333. Ms. Susan Ebertz; E-mail: sebertz@wartburgseminary.edu; www.wartburgseminary.edu

Washington Theological Union, Library, 6896 Laurel Street, N.W., Washington, DC 20012-2016. (202) 541-5208; Fax: (202) 726-1716. Mr. Alexander Moyer; E-mail: moyer@wtu.edu; www.wtu.edu

Waterloo Lutheran Seminary see Wilfried Laurier University

Wesley Biblical Seminary, Library, 787 E. Northside Drive, Jackson, MS 39206. (601) 366-8880 ext. 120; Fax: (601) 366-8832. Mr. David Steveline; E-mail: dsteveline@wbs.edu; www.wesley.edu

Wesley Theological Seminary, Library, 4500 Massachusetts Avenue, N.W., Washington, DC 20016-5696. (202) 885-8690; Fax: (202) 885-8691. Dr. D. William Faupel; E-mail: bfaupel@wesleysem.edu; www.wesleysem.edu

Western Seminary, Cline-Tunnell Library, 5511 S.E. Hawthorne Blvd., Portland, OR 97215. (503) 233-8561, ext. 323; Fax: (503) 239-4216. Dr. Robert A. Krupp; E-mail: rakrupp@westernseminary.edu; www.westernseminary.edu/

Western Evangelical Seminary see George Fox Evangelical Seminary

Western Theological Seminary, Beardslee Library, 101 East 13th Street, Holland, MI 49423-3696. (616) 392-8555; Fax: (616) 392-8889. Rev. Paul M. Smith; E-mail: paul.smith@westernsem.edu; www.westernsem.edu

Westminster Theological Seminary, 1725 Bear Valley Parkway, Escondido, CA 92027-4128. (760) 480-8474. Mr. James R. Lund; E-mail: jlund@wscal.edu; www.wtscal.edu

Westminster Theological Seminary, Montgomery Memorial Library, P.O. Box 27009, Philadelphia, PA 19118. (215) 572-3823; Fax: (215) 887-5404. Mr. Alexander Finlayson; E-mail: sfinlayson@wts.edu; www.wts.edu

Westminster Theological Seminary/Texas Campus, 3838 Oak Lawn, Suite 200, Dallas, TX 75219. (214) 373-7688; Fax: (214) 373-0907. Mr. Steven Vanderhill; E-mail: svanderhill@wts.edu; www.wts.edu/dallas/

Wheaton College, Buswell Memorial Library, 501 College Avenue, Wheaton, IL 60187. (630) 752-5101; Fax: (630) 752-8555; Ms. Lisa Richmond; E-mail: lisa.t.richmond@wheaton.edu; www.wheaton.edu

Whitefriars Hall, Order of Carmelites Library, 1600 Webster Street, N.E., Washington, DC 20017. (202) 526-1221; Fax: (202) 526-9217. Ms. Judith Child; E-mail: sapjc1619@hotmail.com

Wilfrid Laurier University, Waterloo Lutheran Seminary, The Library, 75 University Avenue West, Waterloo, Ontario, Canada N2L 3C5. (519) 884-0719, ext. 3419; Fax: (519) 884-8023. Ms. Diane E. Peters; E-mail: dpeters@wlu.ca; www.wlu.ca/~wwwsem/index.shtml

William Broadhurst Library see Nazarene Theological Seminary

William Smith Morton Library see Union Theological Seminary and Presbyterian School of Christian Education

Winebrenner Theological Seminary, Library, 950 N. Main Street, Findlay, OH 45840. (419) 422-4260. Ms. Margaret Hirschy; E-mail: library@winebrenner.edu; www.winebrenner.edu

Woodstock Theological Center Library, Georgetown University, Box 571170, Washington, DC 20057-1170. (202) 687-7473. Mr. Paul Osmanski; E-mail: osmanskp@georgetown.edu; www.georgetown.edu

Yale University Divinity School, Library, 409 Prospect Street, New Haven, CT 06510. (203) 432-5290; Fax: (203) 432-3906. Mr. Paul Stuehrenberg; E-mail: paul.stuehrenberg@yale.edu; www.library.yale.edu/div/

Z. Smith Reynolds Library see Wake Forest University

Zimmermann Library see Akrofi-Christaller Memorial Centre for Mission Research & Applied Theology

International Institutional Members

Catholic Institute of Sydney, Veech Library, 99 Albert Road, Strathfield,N.S.W. 2135, Australia. 61 2 9752 9532; Fax: 61 2 9746 6022; Ms. Anne Hocking; E-mail: ahocking@cis.catholic.edu.au

Franciscan Friars of the Atonement, Centro Pro Unione, Via S. Maria Dell'Anima, 30, Rome, 00186, Italy. 39-0616879552; Fax: 39-06168133668; Rev. Dr. James F. Puglisi; E-mail: puglisi@pro.urbe.it

Katholieke Universiteit te Leuven/Faculty of Theol., Bibliotheek Godgeleerdheid, St. Michielstraat 2-6, Leuven, B-3000, Belgium. 32-16-283813; Fax: 32-16-283862; Mr. Etienne D'Hondt; E-mail: etienne.dhondt@theo.kuleuven.ac.be

North American College, Library, 00120, Vatican City, Europe. 3906-684-93-842; Fax: 3906-686-7561; Sr. Rebecca Abel, O.S.B.; E-mail: rabel@pnac.org

Protestant Theological Faculty, Charles University in Prague, Cerna 9/646,P.O. Box 529,Prague 1, CZ-115 55, Czech Republic. (0420 2) 21988105; Fax: (0420 2) 21988215; Ms. Barbora Drobikova; E-mail: barbora@etf.cuni.cz

Singapore Bible College, 9-15 Adam Road, Singapore. (65) 6559-1540; Fax: (65) 6559-1550; Mrs. Cindy Lu; E-mail: cindywu@sbc.edu.sg

St. Willibrordsabdij, Library, 7004 Jl Doetinchem, Slangenburg, Doetinchem, Netherlands. 0315-298268; Fax: 0315-298798; Rev. Dom Gerard Helwig, O.S.B.; E-mail: info@willibrords-abbey.nl

Taiwan Theological Seminary & College Library, #20, Lane 2, Section 2, Yang-teh Road, Shihlin, Taipei, 111, Taiwan. 02 882 2370 x28; Fax: 02 881 6940; Mr. Joseph Shi-Yang Lin; E-mail: joseph@taitheo.org.tw

The Queen's University of Belfast, The Main Library, Belfast, N. Ireland BT7 1LS, United Kingdom. 01232 273604; Fax: 01232 323340; Mr. Michael Smallman; E-mail: m.smallman@qub.ac.uk

Tyndale Theological Seminary, Tyndale Library, Egelantierstraat 1,1171 JM, Badhoevedorp, Netherlands. 31 20 659 64 55; Fax: 31 20 659 8303; Mrs. Shirley Baldwin; E-mail: library@tyndale.nl

Whitley College, 271 Royal Parade, Parkville,Victoria 3052, Australia. 61 3 9348 8020; Fax: 61 3 9347 8052; Ms. Kerrie Hunter; E-mail: library@whitley.unimelb.edu.au

World Council of Churches Library, 150, Route De Ferney, P.O. Box 2100/CH-1211, Geneva, 2, Switzerland. 4122-7916278; Mrs. Denyse Leger; E-mail: dle@wcc-coe.org

Affiliate Members—Libraries

American Religion Data Archive, Dept. of Sociology, The Pennsylvania State University, 211 Oswald Tower, University Park, PA 16802-6207. (814) 865-6258; Fax: (814) 863-7216; Mr. Roger Finke; E-mail: arda@pop.psu.edu; www.TheARDA.com

Anna Maria College, Mondor-Eagen Library, 50 Sunset Lane, Paxton, MA 01612. (508) 849-3405; Fax: (508) 849-3408; Ms. Ruth Pyne; E-mail: rpyne@annamaria.edu; www.annamaria.edu

The Association of Theological Schools, 10 Summit Park Drive, Pittsburgh, PA 15275-1103. (412) 788-6505; Fax: (412) 788-6510; Dr. Daniel O. Aleshire; www.ats.edu

Baptist College of Florida, Ida J. MacMillan Library, 5400 College Drive, Graceville, FL 32440-1898. (850) 263-3261; Fax: (850) 263-5704; Mr. John E. Shaffett; E-mail: jeshaffett@baptistcollege.edu; www.baptistcollege.edu

Beacon College and Graduate School/ Library, 6003 Veterans Parkway, Columbus, GA 31909. (706) 323-5364; Fax: (706) 323-3236; Mr. Neil Scott; E-mail: neil.scott@beacon.edu; www.beacon.edu

The Bishop O'Rourke Newman Foundation Library, 604 E. Armory, Champaign, IL 61820-6298. (217) 344-1184, ext. 325; Fax: (217) 344-4957; Ms. Melissa Martinez; E-mail: library@sjcnc.org; www.sjcnc.org

Blessed Edmund Rice School for Pastoral Ministry, Anne Nevins Diocesan Library, 10299 SW Peace River St., Acadia, FL 34269. (941) 766-7334; Fax: (941) 629-8555; Mr. Jerry Frazer; E-mail: rice@afcon.net; www.riceschool.org

Canisius College Library, 2001 Main Street, Buffalo, NY 14208. (716) 888-2937; Fax: (716) 888-2887; Dr. Barbara Boehnke; E-mail: boehnkeb@canisius.edu; www.canisius.edu

Capital Bible College, 9470 Micron Avenue, Sacramento, CA 95827. (916) 856-5677; Fax: (916) 856-5626; Mr. Chris Howard; E-mail: chris@capchrist.edu; www.capchrist.edu

The Christian and Missionary Alliance National Archives, 8595 Explorer Drive, PO Box 35,000, Colorado Springs, CO 80920. (719) 599-5999; Fax: (719) 268-2259; Mr. Brian Wiggins; E-mail: wigginsb@cmalliance.org; www.cmalliance.org

City Seminary of Sacramento, 2020 Sixteenth Avenue, Sacramento, CA 95822. (916) 341-4168; Fax: (916) 451-4168; Mr. Wayne C. Johnson; E-mail: annuity@cityseminary.org

Colorado Christian University, Clifton Fowler Library, 8787 W. Alameda Avenue, Lakewood, CO 80226. (303) 963-3254; Fax: (303) 963-3251; Ms. Robin Ottoson; E-mail: rottoson@ccu.edu; www.ccu.edu/library

Friends Historical Library of Swarthmore College, 500 College Avenue, Swarthmore, PA 19081-1399. (610) 328-8552; Fax: (610) 690-5728; Mrs. Barbara E. Addison; E-mail: baddiso1@swarthmore.edu; www.swarthmore.edu/Library/friends

Heritage Bible College, P.O. Box 1628, Dunn, NC 28335. (910) 892-3178; Fax: (910) 892-1809; Mrs. Janice M. Guldan; E-mail: jguldan@heritagebiblecollege.org; www.heritagebiblecollege.org

Heritage Christian University, Overton Memorial Library, P.O. Box HCU, Florence, AL 35630. Ms. Jamie Cox; E-mail: jcox@hcu.edu; library.hcu.edu/winnebago

Hong Kong Baptist University Library, 34 Renfrew Road, Kowloon Tong, Hong Kong. 852-2339-7965; Fax: 852-2339-5236; Ms. Wing Yan Woo; E-mail: wing_woo@hkbu.edu.hk; www.hkbu.edu.hk/lib/

Interchurch Center, Ecumenical Library, 475 Riverside Dr., Room 900, New York, NY 10115. (212) 870-3804; Fax: (212) 870-2440; Mr. Ernest Rubinstein; E-mail: erubinsteine@interchurch-center.org; www.interchurch-center.org

John P. Webster Library, 12 South Main St., West Hartford, CT 06107. (860) 561-2187; Mr. Mark Kille; E-mail: jpwebsterdir@snet.net; www.jpwlibrary.org

The King's Library, 14800 Sherman Way, Van Nuys, CA 91405. (818) 779-8431; Fax: (818) 779-8428; Mr. Tracey R. Lane; E-mail: tlane@kingscollege.edu; www.kingsseminary.edu/tkcs_library/index.html

Korean Bible Society, Inform. Res. Ctr. for Biblical Studies, 1365-16, Seocho 2-Dong, Seocho-ku, Seoul, 137-072, South Korea. Ms. Young Aie Kim

Korean Presbyterian Church Theological Seminary, 14300 Lewffingwell Road, Whittier, CA 90604. (562) 906-4747; Fax: (562) 906-4749; Dr. Sung Mo Kang; E-mail: sung.m.kang@kp.org

Library of John Leland Center for Theological Studies, 1301 N. Hartford Street, Arlington, VA 22201. (703) 812-4757; Fax: (703) 812-4764; Dr. Tarmo Toom; E-mail: ttoom@johnlelandcenter.edu; johnlelandcenter.edu

Midwest Theological Seminary, P.O. Box 365, Wentzville, MO 63385. (636) 327-4645; Fax: (636) 327-4715; Ms. Dorothy Wilkins; E-mail: pro@midwest.edu; www.midwest.edu

Northland Baptist Bible College, W10085 Pike Plains Road, Dunbar, WI 54119. (715) 324-6900, x5500; Fax: (715) 324-6133; Mr. Van Carpenter; E-mail: library@@nbbc.edu; www.nbbc.edu

Northwestern College, Berntsen Library, 3003 Snelling Avenue North, St. Paul, MN 55113. (651) 631-5343; Mr. Dale W. Solberg; E-mail: dwsolberg@nwc.edu; www.nwc.edu

Ohio Dominican University, Spangler Library, 1216 Sunbury Road, Columbus, OH 43219. (614) 251-4737; Mrs. Michelle Sarff; www.ohiodominican.edu/library/index.shtml

Reformed Bible College Library, 3333 East Beltline N.E., Grand Rapids, MI 49525. Ms. Dianne Zandbergen; E-mail: DianneZ@reformed.edu; www.reformed.edu/facilities/Library/zondervan_library.htm

Salt Lake Theological Seminary, SLTS Library, P.O. Box 2096, 699 East South Temple, Salt Lake City, UT 84110-2096. (801) 581-1900; Fax: (801) 521-6276; Dr. James Lowell Wakefield; E-mail: jlw@slts.edu; www.slts.edu

The Salvation Army, College of Further Education Library, PO Box 226, Bexley North, NSW 2207, Australia. (02) 9502-0419; Fax: (02) 9554-9204; Mr. Nigel Barbour; E-mail: nigel_barbour@aue.salvationarmy.org

The Salvation Army, Crestmont College Library, 30840 Hawthorne Blvd., Rancho Palos Verdes, CA 90275. (310) 544-6475; Fax: (310) 265-6514; Ms. Misty Jesse; E-mail: misty_jesse@usw.salvationarmy.org;

School of Urban Missions, P.O. Box 53344, New Orleans, LA 70153-3344. (504) 362-6364; Fax: (504) 362-4895; Ms. Michelle Ochillo; E-mail: mochillo@sumonline.org; www.sumonline.org

Smeltzer-Bell Research Center, Pelletier Library, Allegheny College, Meadville, PA 16335. (814) 337-5007; Mr. William L. Waybright; E-mail: uma@alleg.edu; www.allegheny.edu/resources/library

Southeast Pastoral Institute, 7700 SW 56 Street, Miami, FL 33155. (305) 279-2333; Fax: (305) 279-0925; Mr. Philip M. O'Neill; E-mail: sepimiami@aol.com; www.sepimiami.org

Southeastern Bible College, Gannett-Estes Library, 2545 Valleydale Road, Birmingham, AL 35244-2083. (205) 970-9233; Fax: (205) 970-9207; Mr. Paul A. Roberts; E-mail: proberts@sebc.edu; www.sebc.edu

St. Edward's University, Scarborough-Phillips Library, 3001 South Congress Avenue, Austin, TX 78704-6489. (512) 448-8470; Fax: (512) 448-8737; Mr. Thomas W. Leonhardt; E-mail: thomasl@admin.stedwards.edu; www.stedwards.edu

St. Francis Retreat Center, Pastoral Resource Center, 703 E. Main Street, DeWitt, MI 48820-9404. (517) 669-8321 ext. 37; Ms. Barbara DeGrand; E-mail: spe@stfrancis.ws

Taylor University, Zondervan Library, 236 W. Reade Avenue, Upland, IN 46989. Mr. Daniel Bowell; E-mail: dnbowell@tayloru.edu; www.tayloru.edu

Theosophical Society in America, Henry S. Olcott Memorial Library, PO Box 270, 1926 North Main Street, Wheaton, IL 60189-0270. (630) 668-1571, x305; Fax: (630) 668-4976; Mrs. Elisabeth Trumpler; E-mail: library@theosmail.net; www.theosophical.org

Toccoa Falls College, Seby Jones Library, PO Box 800 749, 325 Chaple Drive, Toccoa Falls, GA 30598. (706) 886-6831 ext. 5337; Fax: (706) 282-6010; Mrs. Sara A. Dodge; E-mail: sdodge@tfc.edu; www.tfc.edu/library

University of Minnesota, 170 Wilson Library/Serials, 309 19th Ave South, Minneapolis, MN 55455. Ms. Celia Hales Mabry; www.umn.edu

Urshan Graduate School of Theology Library, 700 Howdershell Road, Florissant, MO 63031. (314) 921-9190, ext. 5201; Fax: (314) 921-9203; Mr. Gerald L. Truman; E-mail: gtruman@ugst.org; www.ugst.org

William Carey International University, Latourette Library, 1539 E. Howard, Pasadena, CA 91104-2698. (626) 398-2156; Fax: (626) 398-2101; Miss Laura Raab; E-mail: laura.raab@uscwm.org

William Jessup University Library, 333 Sunset Blvd., Rocklin, CA 95765. (916) 577-2292; Fax: (916) 577-2290; Ms. May Wu; E-mail: mwu@jessup.edu; www.jessup.edu

William and Catherine Booth College, Suite 300, 290 Vaughan Street, Winnipeg, MB R3B 2L9, Canada. (204) 924-4857; Fax: (204) 942-3856; Ms. Meagan Morash; E-mail: mmorash@boothcollege.ca; www.boothcollege.ca

Affiliate Members—Organizations and Businesses

Abingdon Press, 201 Eighth Avenue, South, PO Box 801, Nashville, TN 37202. (615) 749-6451; Fax: (615) 749-6372; Ms. Carol C. Williams; E-mail: cwilliams@abingdonpress.com; www.abingdonpress.com

Ad Fontes, LLC, 3212 Duke Street - Suite 100, Alexandria, VA 22314. (703) 751-8407; Ms. Jennifer Heffelfinger; E-mail: jheffelfinger@ad-fontes.com

Baker Academic / Brazos Press, P.O. Box 6287, Grand Rapids, MI 49516. Ms. Bobbi Jo Heyboer; www.bakerbooks.com

Brill Academic Publishers, Inc., 112 Water Street, Suite 601, Boston, MA 02109. (617) 263-2323; Fax: (617) 263-2324; Mr. Steve Dane; E-mail: sdane@brillusa.com; www.brill.nl

Brodart Co., 100 North Road, Clinton County Industrial Park, McElhattan, PA 17748. (570) 769-3265; Fax: (570) 769-5100; Mr. Chenet Franck; E-mail: franckchenet@brodart.com; www.brodart.com

Casalini Libri, Via Benedetto Da Maiano, 3, Fiesole, Firenze 50014, Italy. Ms. Michele Casalini

Chosen People Ministries, 241 East 51st Street, New York, NY 10022. (212) 223-2252; Fax: (212) 223-2576; Dr. Mitchell L. Glaser; E-mail: mitchglase@aol.com: www.chosenpeople.com

Dove Booksellers, 13904 Michigan Avenue, Dearborn, MI 48126. (313) 624-9784; Fax: (313) 624-9786; Mr. Jeffrey Ball; E-mail: custserv@dovebook.com; www.dovebook.com

EBSCO Information Services, P.O. Box 1943, Birmingham, AL 35201. (205) 991-1181; Fax: (205) 995-1636; Mr. Joe K. Weed; E-mail: joeweed@ebsco.com; www.ebsco.com

Equinox Publishing LTD, Unit 6 the Village, 101 Amies Street, London, SW11 2JW, United Kingdom. 44(0)207-350-2836; Fax: 44(0)207-350-2836; Ms. Janet Joyce; E-mail: jjoyce@equinoxpub.com; www.equinoxpub.com

Gage Postal Books, PO Box 105, Westcliff-on-Sea, Essex SS0 8EQ, United Kingdom. 01702 715133; Fax: 01702 715133; Mr. Simon Routh; E-mail: gagebooks@clara.net: www.gagebooks.com

Holiday Inn Chicago Mart Plaza, 350 North Orleans Street, Chicago, IL 60654. (312) 529-1117; Fax: (312) 836-0007; Ms. Jennifer Kleman; E-mail: jkleman@martplaza.com; www.chicago.martplaza.holiday-inn.com

Loome Theological Booksellers, 320 North Fourth Street, Stillwater, MN 55082. (612) 430-1092; Mr. Thomas Michael Loome; E-mail: books@loomebooks.com; www.loomebooks.com

Paternoster, 129 Mobilization Drive, Waynesboro, GA 30830. (706) 554-1594 ext. 233; Fax: (706) 554-7444; Ms. Dana Carrington; E-mail: dana.carrington@stl.org; http://www.paternoster-publishing.com

The Pilgrim Press, 700 Prospect, Cleveland, OH 44115. (216) 736-3766; Mr. Michael E. Lawrence; E-mail: lawrencm@ucc.org; www.pilgrimpress.com

Scarecrow Press, 4501 Forbes Blvd. Suite 200, Lanham, MD 20706. (301) 459-3366; Fax: (301) 429-5748; Ms. Mary Jo P. Godwin; www.scarecrowpress.com

These directories reflect the membership at the time of the conference (July 1). For the most current information, see the directories on the ATLA Member page (www.atla.com/member).

The Scholar's Choice, 1260 Sibley Tower, Rochester, NY 14604. Mr. Tom Prins; E-mail: tom@scholarschoice.com; www.scholarschoice.com

Spanish Speaking Bookstore Distributions, 4441 N. Broadway, Chicago, IL 60640-5659. (773) 878-2117; Fax: (773) 878-0647; Mr. Tomas G. Bissonnette; E-mail: tomas@spanishbookstore.com; www.spanishbookstore.com

Swedenborg Foundation, 320 North Church St., West Chester, PA 19380. (610) 430-3222, ext. 12; Fax: (610) 430-7982; Ms. Deborah Forman; E-mail: director@swedenborg.com; www.swedenborg.com

TREN - Theological Research Exchange Network, PO Box 30183, Portland, OR 97294-3183. (800) 334-8736; Mr. Robert William Jones; E-mail: rwjones@tren.com; www.tren.com

Theological Book Network, 2900 Wilson Avenue, Suite 307, Grandville, MI 49418. (616) 784-1947 ext. 750; Fax: (616) 588-5995; Mr. Wayne Burnholdt; E-mail: wayne@theologicalbooknetwork.org; www.booksenders.org

Thomson Gale, 12 Lunar Drive, Woodbridge, CT 06525. (203) 392-3003; Fax: (203) 392-3095; Mr. Frank Menchaca; E-mail: frank.menchaca@thomson.com; www.gale.com

Walter de Gruyter, Inc., 500 Executive Blvd., Suite 306, Ossining, NY 10562. (914) 747-0110 ext.11; Fax: (914) 747-1326; Mr. Patrick Alexander; E-mail: escheffler@degruyterny.com; www.degruyter.com

Wesleyan Christian Advocate, PO Box 427, Stone Mountain, GA 30086. (770) 465-1685; Fax: (770) 465-0685; Mrs. Brenda Ealy Kennell; E-mail: brenda@wcadvocate.org; www. wcadvocate.org

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

ERRATA

In the 2004 *Proceedings,* the Tellers Committee (page 301) was incorrectly reported. Following is a list of the full committee.

Tellers' Committee:

Lois Guebert	University of Saint Mary at the Lake Feehan Memorial Library
Gregory Morrison	Wheaton College Buswell Library
Blake Walter	Northern Baptist Theological Seminary Brimson Grow Library